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Sounds and its Impact on Morphological Paradigm

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Abstract

The sounds constitute the raw material from which languages are composed to express the depths of the psyche, serving as a means of human communication. Arab scholars have consistently emphasized the role of these sounds. Some considered language, as exemplified by figures like Ibn Jinni, to be sounds themselves. Others regarded them as linguistic directions and rules, upon which they based the analysis of linguistic changes arising from alterations such as elision or substitution. Thus, the researchers chose to investigate the role of phonetics and its correlation with the morphological level, and its impact on morphological paradigm. Morphology attends to the individual structure, formulation, and composition of words, while phonetics constitutes the raw material of those utterances, encompassing consonants and vowels. The study was structured into an introduction and two sections. The introduction defined linguistic concepts, while the first section addressed the influence of phonetics on morphological paradigm. The second section explored morphological paradigm and its susceptibility to phonetic factors. The researchers arrived at several conclusions:

1. *The significance of both types of sounds (consonants and vowels) lies in their capacity to transform the morphological paradigm, altering its standardized form to an alternate one. Additionally, the Arabic language is characterized by its cohesive system and interconnected parts, with sound serving as the foundational building block. Words are formed from it, enabling each community to express its essence.*
2. *Scholars' discourse on linguistic issues and their justification leans towards logical reasoning and scientific thought to establish criteria that preserve linguistic authenticity amidst variations and errors. Their approach is both analytical and descriptive.*
3. *Sound has been a reason for scholars to resort to its study in order to explain certain morphological matters, highlighting its impact on morphological paradigm and other aspects.*
4. *The weightiness or pursuit of lightness resulting from phonetic nuances has been an influential factor in altering the morphological paradigm, shifting it from its measured form to a form necessitated by the pursuit of ease in pronunciation.*

Keywords: Phonetics, Sound, Morphological paradigm

Introduction

Language and Terminology

The noun "‘illah" is derived from the trilateral verb "‘alla," which has various meanings in lexicons. Ibn Sīda states: "al-‘illah" means illness. "‘alla" means to be sick, to be afflicted with illness. Allah "‘alla-hu" means He afflicted him, and 'a sick man' is "‘alīl." The letters of "al-‘illah" and "al-i‘illāl" are "alif," "yā'," and "wāw," named so because of their softness and their vanishing (Al-Mursi, 2000, p. 94; Al-Harawi, 2001). Ibn Manzūr states: "A sick person (‘alīl) is afflicted with a difficult illness, and "al-‘illah" means illness. "‘alla" means to be sick. So, he is "‘alīl," and Allah "‘alla-hu" means He didn't afflict you

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with illness. If you say "i'tallā 'alayhi bi-'illah," it means he has been acquitted from a matter. "I'tallāh" means he sought refuge in something. "al-'illah" means an event that diverts its possessor from his needs, as if that event has become a second concern, diverting him from his initial concern... A man became "al'il." This is the cause ("illah") for this." (Ibn Manzur, 2006). (Notley et al., 2023)

It is evident from what has been presented that the meaning of "illah" (cause) is synonymous with "sabab" (reason) in terminology. As a technical term, "illah" and "ta'leel" (justification) have become characteristic features of Arabic thought in the analysis of the fundamental pillars of the linguistic system. This was a manifestation of their concern for the language of the Qur'an in terms of its melody and precision. Thus, linguistic scholars have taken interest in this aspect since they examined the Arabic language and established its rules and foundations by investigating the reasons behind the linguistic phenomena that bring about changes in it. It is mentioned about Abu Abdullah ibn Ishaq that he was "the first to delve into grammar, establish analogy, and explain causes." (Al-Qifti, 1982, p. 105).

Al-Khalil is considered the first to clarify the concept of "lah" in language, and he suggests that it is natural and originates from the Arab intellect after uttering language in its purity. He states, "The Arabs uttered their language with its characteristics and tendencies. They recognized the positions of their speech, and the causes were established in their minds. Even if it was not transmitted from them, I have inferred the causes for what I have inferred. So, if I have accurately inferred the cause, then it is what I have sought. If there is another cause for it, then my position in this matter is like that of a wise man who entered a well-constructed house, astonishing in its arrangement and divisions. He had certain knowledge about its builder, through reliable information or clear and established evidence and arguments. Whenever this man stood in the house, he commented about any part of it, saying, 'This was done in this way due to this and that cause, and for this and that reason.' Possibilities presented themselves to him, and he considered possible explanations for them. Thus, it is possible that the wise builder of the house did what he did for the cause mentioned by the person who entered the house. Alternatively, his action may have been due to a cause other than the one mentioned. However, what this person mentioned is a plausible cause for that. If someone else finds a cause for what I have inferred in grammar, it is more fitting than what I have mentioned regarding the tools. So, let them bring forth that cause" (Al-Zajjaji, 1986). It is clear from Al-Khalil's words that the concept of "illah" is a hidden possibility in the Arab intellect, differing from one individual to another depending on their understanding, because "in the face of intellect, ambiguity disappears and clarity emerges, revealing the truths of matters in a clear manner. This is good understanding and its foundation." (Al-Samaraie & Al-Kubaisy, 2001; Sernaqué et al., 2023)

Upon reviewing the book of Sibawayh, one finds that he attached causes to his rulings without categorizing them or discussing their types. He instead focused on the practical side by mentioning the cause for each linguistic rule. For example, when discussing the cause behind sometimes nominating an adjective ("al-taweel") and other times raising it, he says, "I asked: What do you think about their saying, 'O Zayd the tall, why did they nominate 'tall'? He said: It's nominated because it's an attribute of the noun that's nominated. And he said: If you wish, you could consider it nominated for the implied noun. So, I asked: What about raising something when saying 'O Zayd the tall'? He said: It's an attribute of an elevated noun. I said: Didn't you claim that this elevated noun is in the position of nominative case, so why wouldn't it be like saying 'I met him yesterday, the latest one'? He said: Before, every singular noun in the vocative case was always elevated, and not every noun in the position of 'yesterday' is necessarily genitive. When raising became common for every singular noun in the vocative case, it took on the role of being elevated at the start of speech or due to the verb. Thus, they used it as an attribute in its rightful position." (Sibawayh, 1988, p. 183). (Rodríguez-Martín & Buscà Donet, 2022)

Al-Al-Zajjaji went on to mention the divisions of causes: "Indeed, the causes in grammar are not

obligatory; rather, they are deduced from situations and standards. They are not like the obligatory causes for things necessitated by them. This is not the same path. After this, the causes in grammar fall into three categories: educational causes, analogical causes, and theoretical dialectical causes." (Al- Al-Zajjaji, 1986). The concept of "illah" has constituted a significant focal point in the fields of rhetoric and philology, predating the field of grammar. Consequently, some have argued for the influence of linguists by the causes presented by speakers and scholars of the fundamentals (Al-Jabiri, 2009, p. 24). Ibn Jinni settled this debate by indicating that causes in Arabic are sensory and governed by reason (Anis, 1966, p. 171; Al-Samarra'i, 1995). He asserted that reason is the source of knowledge, stating, "Firstly, we do not claim that the causes cited by the people of Arabic are exclusively related to linguistic causes. Rather, we contend that they are more closely aligned with jurisprudential causes. When we judge based on the intuition of reason and resort to nature and the senses, we indeed accord due recognition to craftsmanship and honor its peripheral branches." (Ibn Jinni, 392 AH, p. 54). (Soeparna, 2023)

As for the classifications of causes mentioned by Al-Zajjaji, they are comprehensive. It is noteworthy that the ancients commonly referred to them as "linguistic vowels." This is due to the fact that the linguistic system, since its inception, has comprised four levels (phonetics, morphology, grammar, and semantics). However, scholars have leaned towards elevating the prominence of grammar over the other levels, despite their attention to matters of morphology and phonetics (Al-Hasani, 2009, p. 24-25). In the early grammatical works of Sibawayh, Al-Mubarrad, Al-Siraj, Ibn Jinni, and others, the researcher can observe their attention to phonetics and morphology. They clarify the extent of their impact on words and their structures, to the point where they became instrumental in causing changes in word formation from one structure to another. We will elucidate the influence of phonetic study on language by highlighting its impact on morphological patterns.

First Topic: The Influence of Sound on Morphological Structure

The Arabic language is characterized by the coherence of its linguistic system and the interconnection of its components. Sound served as the foundational cornerstone in composing speech to ensure comprehension. Ibn Jinni went so far as to define language as sounds, stating, "It is sounds through which every people express their intentions." (Ibn Jinni, 392 AH, p. 34). Despite the linguistic scholars having relegated sound to the conclusion of morphological issues and a mix of grammatical matters, they recognized its impact on the language and the formation of structures, leading them to rationalize numerous morphological questions.

Given that the science of morphology involves "principles used to identify the forms of words that are not related to declension," (Ibn al-Hajib, 1982, p. 6). Abu Hayyan Al-Andalusi categorized it into two parts, saying, "It can be divided into two categories: the first, forming a word in various structures for different meanings, as will be elaborated upon; the second, changing a word's form without any consequential change in its meaning. This is confined to addition, deletion, substitution, inversion, transposition, and assimilation." (Al-Andalusi, 1998, p. 22) The field of morphology rests on these two categories, drawing on the science of phonetics with its diverse forms and changes in meaning, as seen in examples like "kataba," "kutiba," "katib," and "kitab." Without the impact of consonant additions and shaping pronunciation with vowels, we wouldn't be able to distinguish between the active and passive verb forms, or the agent noun from other forms. Thus, morphological changes diversified into three categories: purely morphological, purely phonetic, and a third type that involves both morphology and phonetics. This third type pertains to the impact of phonetic changes on morphological forms (Al-Bakoush, 1992, pp. 19-20).

Upon examining the linguistic heritage, it is evident that the phonological approach has been intertwined with the early scholars and their initial endeavors in constructing the scientific methodology, driven by

a concern for preserving language from melodious inclinations and deviations. Abu al-Aswad al-Du'ali's concept in illustrating and shaping the Holy Quran is rooted in the emphasis on phonetics. He states, "When you see me utter a letter, place a dot above it if it has a shadda; if I close my mouth, place a dot before the letter. If I pronounce it as kasra, put the dot beneath the letter. If you follow any part of this, it becomes a helpful mnemonic, so put two dots in place of the dot." (Al-Sirafi, 1966, p. 13). Al-Khalil structured his composition based on sound, organizing its chapters around the articulation of sounds and their arrangement within the phonological system (Dayf, 2009, p. 32). Subsequently, the role of grammarians emerged in establishing linguistic principles through an exploration of the Arabic language, gathering it from eloquent speakers. They became attentive to the significance of the auditory aspect, using it as a rationale to explain certain linguistic phenomena in syntax and morphology. An example of this is justifying the omission of the letter "waw" when situated between "ya" and a kasra.

Seebawayh states, "This is a chapter concerning the likenesses of some of the forms of the letter 'waw' where 'fa' is present. For example, saying 'wa'dtu-hu' (I promise him) becomes 'a'idd-hu' (I promise him repeatedly), 'wazan-tu-hu' (I weighed him) becomes 'a'izz-hu' (I weigh him repeatedly), and 'wadd-tu-hu' (I returned it) becomes 'a'id-hu' (I return it repeatedly). Similarly, as they said, 'kasartu-hu' (I broke it) becomes 'aksir-hu' (I break it repeatedly).' In this chapter, the form 'yaf'al' (he does) does not occur...

And know that originally, it was 'qatala' (he killed) becomes 'yaqtulu' (he kills) and 'daraba' (he hit) becomes 'yadribu' (he hits). Since their speech made the 'waw' along with 'ya' burdensome, to the extent that they said 'yajlu' (he says) and 'yajli' (he says), the 'waw' became heavier with a 'dammah' (a type of vowel). Therefore, they altered this form to 'yaf'al' (he does), and since they disliked 'waw' between 'ya' and a 'kasrah' (another type of vowel), they omitted it. It's as though they only omitted it from 'yaf'al'. Based on this, the structure of words formed through verbs of this kind. Some of the Arabs have said: 'wajada' (he found) becomes 'yajidu' (he finds), as if they omitted it from 'yu'jaddu' (he is found), though this scarcely occurs in speech. They also said: 'warada' (he returned) becomes 'yuridu' (he returns) and 'wajaba' (it became obligatory) becomes 'yajibu' (it becomes obligatory). Similar to how they said: 'kharaja' (he went out) becomes 'yakhruju' (he goes out) and 'jalasa' (he sat) becomes 'yajlisu' (he sits)." (Ibn Jinni, 392 AH, p. 226; Ibn 'Asfur, 1987, p. 174).

Al-Mazini is considered the first to dedicate a treatise to Arabic morphology. In it, he mentioned the causes through which linguistic matters were explained, such as the burdening and lightening of sounds, ambiguity, proximity or distance, adherence to the single root, singular and plural forms, scarcity and abundance, substituting one thing for another, transferring a root meaning to a derived form, and taking the counterpart into consideration (Al-Hadithi, 1967, p. 163). He integrated phonological analysis as a method for understanding many of these aforementioned linguistic phenomena, like burdening and seeking lightness, among others.

Ibn Jinni excelled in highlighting the phonological aspect in analyzing numerous morphological issues, clarifying that the morphological rule of omission, alteration, or transformation is founded upon phonetic reasons. For instance, the interpretation of a verb not occurring in the expected form, with the 'lam' and 'waw' upon 'fa'ul' (such as changing 'fa'al-tu' to 'fa'il-tu') is due to the alteration of the position of 'lam' and 'ya', indicating a preference for lightening the forms of the "waawween" verbs. They similarly disliked the occurrence of the doubled 'hamzah', and whatever is near it in articulation, and seldom used it, considering it burdensome. As for 'waaw', since it tends to be burdensome, they disliked making it weak. For instance, they disliked saying 'qawi-tu' (I became strong) and 'hawi-tu' (I became worried) with weakening. The original forms are 'qawi-wat' and 'hawi-wat', but the 'lam' which is the 'waaw' and 'ya' changed positions due to the breaking of what preceded it. They did not use forms like 'fa'al-tu' or 'fa'ul-tu' and instead, they would say 'qaw-watu taqaw-wu' and 'qaw-watu' because when they weakened the singular 'waaw', they constructed the past tense using 'fa'il-tu', resulting in the change of

‘ya’ to ‘i’ in forms like ‘shaq-i-tu’ (I split) and ‘rad-i-tu’ (I was pleased). Thus, by burdening the pronunciation of “waawween” and the addition of a ‘dammah’, they found it more suitable.” (Ibn Jinni, 1954, pp. 209-210) Many followed in his footsteps in this regard, such as Al-Jurjāni (1987, p. 71), Ibn Asfur (1987, p. 596), and Radi al-Din al-Astarabadi (Ibn Al-Hajib, 1982, p. 150).

Second Topic: The Morphological Pattern and its Influence by Phonetic Reasons

The morphological pattern stands as the fundamental criterion upon which the study of morphology is built. Scholars rely on it to ascertain the true form of a word, whether it’s a verb or a noun, and to determine any alterations caused by additions or subtractions. They consider the foundational aspects and the delayed components, as well as the static letters and those in motion. “The transition from one form to another in the linguistic system of Arabic was not arbitrary, but rather aimed at conveying additional meaning or specifying the quantity and manner of occurrence, or indicating its structure.” (Najm & Onizan, 2022, p. 239). Linguists gave this criterion considerable attention, defining its nature since the emergence of the first linguistic treatise (Sibawayh’s “Al-Kitab”). However, they did not impose limits on it. Sibawayh (1988, p. 4) mentioned it under the term “formation of verbs,” stating: “This is a chapter on the formation of verbs, which are actions that extend to others and are initiated by them. Their sources are verbs formed in three structures: on the pattern of ‘ya’f’al,’ ‘fa’al,’ and ‘fa’il.’”.

Meanwhile, Al-Mubarrad (285 AH) used the tri-consonantal root (wazn) when discussing the morphological pattern at various points in his book. He said: “The source (af’ilal) is on the pattern of istikhraj (extraction), such as saying ‘ihmar’ (donkey) becomes ‘ihmiraran.’ This pattern is what most nouns follow with additional letters. There is no noun with seven letters except in the pattern of the trilateral or quadrilateral structure.” (Al-Mubarrad, 1994, p. 78).

Following their lead, Ibn al-Sarraj also used both terms, “formation” and “pattern,” within the context of his book. He mentioned: “As for ‘khataiya’ (sins) and ‘adaawaa’ (remedies), they placed the hamzah between ‘ya’ and ‘waaw’ and removed the ‘formation’ from the pattern ‘fa’aal’ to ‘fa’aal’ and then transformed it to ‘fa’aa’il.’ Later, they constructed another ‘formation’ and did not pronounce the hamzah with this ‘formation’; rather, it’s something determined by grammarians.” (Ibn al-Sarraj, 1996, p. 340).

Ibn Jinni (392 AH) followed suit in this regard, without providing a comprehensive definition for it, stating: “You say ‘wazn Ṭalhah’ is ‘fa’la,’ and an example is ‘abaythurān’ becomes ‘fa’lūlān,’ and an example like ‘ish.ār’ becomes ‘if’āl,’ and ‘istabrāq’ becomes ‘istaf’āl,’ and the pattern ‘ṭarīfah’ is ‘fa’ilah.’ Likewise, all occurrences of this pattern. You say ‘wazn Ibrāhīm’ is ‘fa’laalīl,’ so you use this example because there is no objection to it in morphology.” (Ibn Jinni, 1954, p. 201).

This situation persisted with subsequent linguists after the first generation, such as Al-Saymari (1982, p. 788), Al-Zamakhshari (2004, pp. 370-371), and Ibn Ya’ish. Ibn al-Hajib (1982, p. 3) also continued in the same manner, saying: “The morphological pattern, known as ‘al-mīzān al-ṣ.arfī,’ is represented by the letters ‘fā,’ ‘ayn,’ and ‘lām,’ and any addition of ‘lām’ the second or third time is represented by its sound. Except for the substitution from the ‘tā’ of the active participle, which is represented by ‘tā,’ or the repetition for attachment or other purposes, which is represented by what was previously mentioned. If it belongs to the additional letters of ‘zīyādah,’ it’s only with a consistent form. Therefore, ‘ḥ.alīt’ is ‘fa’liyl,’ not ‘fa’liyt.’ ‘Ṣaḥnūn’ and ‘aṭnūn’ are ‘fa’luwl,’ not ‘fa’luwnā,’ due to its presence or absence. If ‘ṣ.aḥ.nūn’ is correct, it’s ‘fa’luwn.’” (ibid).

Until al-Radi al-Astarabadi came along, who can be considered the first to establish some boundaries for it. He stated: “I say, if you want to determine the pattern of a word, you represent the original letters with ‘fā,’ ‘ayn,’ and ‘lā’: that is, you place these three letters in the pattern, just as you say, ‘ḍ.araba’ is on the pattern ‘fa’ala.’ While some later scholars such as Abu Hayyan al-Andalusi in his book “Al-Nukat

al-Hassan," Khalid al-Azhari al-Waqadd, and Ibn Asfur in his book "Al-Mumtah," Abdul Qahir al-Jurjani with his work "Al-Miftah fi al-Sarf." agreed to term it as "al-tamthīl" (representation). Despite the fact that the first generation of linguists didn't provide an all-encompassing definition for the morphological pattern, they possessed a clear understanding of its foundations and rules, which they adhered to in regulating words and revealing changes that might occur within them. While scholars were keen on establishing norms and standardizing words based on them, to facilitate language learners in mastering them and safeguarding them from external influences like mixing and melody, these regulations do not remain uniformly applicable to all words. Consider, for instance, the morphological pattern. Changes can occur in a group of its words that deviate from the standard rule. Dr. Khadija Zabar argues that this intentional change is deliberate, stating: "The intentional change that takes place within the morphological pattern is purposeful in speech. It's not arbitrary but rather a compelling necessity that speakers require." (Al-Andalusi, 1998, p. 138).

In what follows, we will elucidate the impact of sound on the morphological pattern through certain issues that linguists have pointed out.

1/ The ajwaf (weak/hollow) Past Verb Connected to the Nominal Subject Pronouns in the Nominative Case:

The pattern of the past verb is (fa'ala) with an opening of the "lam." However, it becomes dormant when attached to the nominal subject pronouns in the nominative case, transitioning from (fa'ala) to (fa'altu or fa'altunā). Several treatises have mentioned this such as "Al-Asul", "Al-Alil al-Nahwiyyah", "Al-Miftah" "Al-Mufasssal" and "Al-Kitab". It has also been mentioned "Al-Munsif by Ib Jinni.". To take an example, (qara'a + tu) becomes (qara'tu). Nonetheless, this pattern is not applicable to every past verb, particularly those that have undergone specific changes necessitated by the process of transmission and transformation. Seebawayh points out the phonetic shifts that affected the modified verb, leading to a different pattern. He states: "I said, so its origin is 'fa'ul-tu,' and it was modified from 'fa'al-tu.' It was altered to 'fa'ul-tu' to change the vowel of 'fa' from its natural state, even if it hadn't been modified. If they hadn't changed it and left it as 'fa'al-tu,' the 'fa' would have had the same vowel as the 'ayn' without modification. Therefore, they changed it to 'fa'ul-tu,' making it modified. 'Fa'ul-tu' was more suitable than 'fa'il-tu' since, when they modified it, they made the vowel it had modified, the one placed first. Just as when 'haytha' becomes 'yu'fā'alu' after modification, they moved the vowel that came before the 'waaw' to the 'waaw.' Similarly, they made the movement of this letter the same... 'bi'tu' became 'yu'fa'alu' because it was modified from 'fa'al-tu,' and if they hadn't changed it to 'fa'il-tu,' the state of the 'fa' would have been like that of 'qulta.' They made 'fa'il-tu' the primary one, just as 'yu'fa'ilu' is more common than 'yu'fu'ilu' after 'ramayta,' where the vowel of 'ayn' was shifted from 'yu'fa'ilu' and 'yu'fu'ilu' to one of them. The one connected to 'yā' became the primary one, and likewise, for the addition of 'kāna,' the 'kasrah' became the primary one, just as 'ad-dammah' became the primary one before 'waaw' in 'qult.' (Sibawayh, 1988. p. 344; Ibn Jinni, 1954. p. 233; Al-Sarraj, 1996, p. 278).

Based on the aforementioned information, it becomes evident that the regular weight (fa'ala) underwent changes, leading to (ful) due to the original "waaw," and to (fil) due to the original "yā." The reason for this was phonetic, as the verbs (ba'a and qāla) had their roots as (bay'a and qawala). The "ayn" sound was moved to the "faa," and the "ayn" vowel was shifted (Abid, 1996, p. 22). When connected to the nominative subject pronouns, the "lam" of the verb becomes silent, creating a clash of two consecutive silent consonants without an intervening voiced one (Ibn Jinni, 1954, p. 234. This compelled them to change the structure through omitting the "ayn" due to its weakness and absence. Furthermore, the "faa" of (qul) was assimilated and the "faa" of (bi'tu) was changed to indicate the silent consonant. The "dammah" is part of "waaw," and the "kasrah" is part of "yā." Ibn Jinni states, "If it is asked, 'Why was 'qult' changed to 'fa'ult' and 'bi'tu' to 'fa'ilt'?' It was said, 'Because they intended to alter the movement

of the “faa” from its original state, indicating the omission of the “ayn” and a signal for modification. Do you not see that when they didn’t intend to modify, they didn’t change the “faa,” as in ‘lastu’ (with the “qāf” consonant) when the “qāf” in ‘qult’ is enclosed, and the “bā” in ‘bi’tu’ is broken after being open in ‘qāla’ and ‘bā’a’? This indicates that the verb is modified, and something happened in it for the sake of modification. It’s not like the letters that require a specific judgment, such as ‘liyata’ and ‘laisa,’ which are not modified.” This serves as definitive evidence that the vowels divide the consonants in conveying meaning and distinguishing between the two forms. For example, in the linguistic triangle, consider “hasiba, hasaba, hasuba” with “seen” as “sīn” with “kasrah.” The first means “to think,” the second means “to calculate,” and the third refers to lineage and calculation. When “seen” is silent in “hasb,” it conveys the idea of sufficiency. (Ali & Waheed, 2023, p. 195)

Command Verbs from Modified Verbs/Example

This refers to verbs whose root consonant, often a weak consonant (waaw or yaa’), is followed by a kasrah or a diphthong. For instance: “wa’ada” and “yassara.” The alif does not appear at its beginning. When forming the imperative verb from it, it splits into two parts. One part follows the conjugation rules of a regular verb and retains the kasrah of the verb’s original form, such as “yassur” from “yassara” or “yasir.” Similarly, if the original verb’s weak consonant was an open waaw and the vowel was enclosed or open, the verb is formed as in “wajil” and “yujuul” from “wa’ada” and “yu’ida.”

Sibawayh states, “They said ‘wajil’ and ‘yujuul,’ and it’s ‘wajil’ (with kasrah) completely, as there is no kasrah afterward that would cause deletion. So, they distinguished between it and ‘yuf’il.’ They said ‘wu’d’ and ‘yu’d,’ and they completed what was on ‘fa’ala’ just as they completed what was on ‘fa’ala.’ Because they didn’t find in the conjugated verb ‘fa’il’ the extension to ‘yuf’il,’ as they found in the category of ‘daraba’ and ‘qatala’ and ‘hasaba.’ Since it doesn’t enter these things, it proceeded with a single example.”

Al-Mazini adds, “Similarly, if the ‘faa’ is a yaa’ and the verb is ‘fa’il,’ then ‘yuf’il’ is formed, and it is more appropriate in this case. It’s certain that ‘fa’il,’ which doesn’t have ‘yuf’il’ derived from it, is not perfectly formed with ‘waaw.’ This is reflected in the examples ‘ya’s’ and ‘ya’b’.” (See Ibn Jinni & Al-Hajib, for further detail).

This pattern does not deviate from analogy. On the other hand, the second category is influenced by some changes that prevent it from following the original pattern. This occurs when the original verb’s weak consonant is a waaw and the vowel is a kasrah, requiring deletion due to the aversion to redundancy. Scholars unanimously agreed that the waaw falls between the yaa’ and the kasrah, so it was deleted (Sibawayh, 1988, pp. 52-53), as in “wa’ada, ya’id.” This was discussed in Dictionary of Literature Diwan, Volume 2, Page 142, Lisan al-Arab, Volume 3, Page 445, Taj al-Aroos, Volume 9, Page 253, Al-Muzhir, Volume 2, Page 93, Phonological Approach to Arabic Structure, Page 53, Study of Morphological Structure in Light of Descriptive Studies, by Dr. Abdelmaqsoud Mohamed Abdelmaqsoud, Page 168. It was also discussed in the treatise Military Issues, Page 135, Shams al-Ulum and Dawa’ Kalam al-Arab min al-Kalam, Volume 11, Page 7119. The original pattern for deletion, when the present tense is singular, is “a’idu.” This is because both ancient and contemporary linguists believe that the hamzah is a heavy letter for the tongue (Al-Zobaie & Hammoud, 2022). Hence, the Arabs often altered this letter, behaving differently from others. Since the imperative verb is derived from the present tense, the rule carries over.

Since the structure of the imperative verb is derived from the present tense, the rule governing it, according to Al-Mubarrad, is as follows: “If its root contains a ‘waaw’ which occurs in its present tense as ‘yaf’al,’ because you omit the ‘waaw,’ which is the letter ‘faa,’ the ‘ayn’ is reactivated, and you say ‘id’ and ‘zinn,’ as they are derived from ‘waad’ and ‘wazn,’ and the patterns ‘ya’idu’ and ‘yaznu’ have lost their ‘waaw’ which goes into ‘yaf’al.’ The imperative verb belongs to the future tense, for you command

something that has not yet occurred. So, whatever comes to you in this form, you can judge accordingly, God willing." (Al-Mubarrad, 1994, p. 83)

Ibn al-Warraq continues on this point: "One thing carries onto another because they belong to the same type. One of them serves as the root for the other and carries onto it, so that the paths of the word's variations don't diverge. Don't you see that you say, 'waad' and 'ya'du,' where you omit the 'waaw' due to its placement between 'yaa' and a short vowel, and they say, 'a'du' and 'na'du' and 'ta'du.' The root is actually 'wa'd' and 'na'd' and 'ta'ad,' and they omitted the 'waaw' even if it didn't fall between 'yaa' and a short vowel. And 'ya'du' is not originally in 'a'd,' but it belongs to its type, so it carries onto it, to maintain the verb's conjugation." (Ibn al-Warraq, 1999, p. 307)

Abdul Qahir al-Jurjani (1987, p. 71), Ibn Al-Sa'igh (2004), Al-Muradi (749 AH), and Al-Ashmuni have not differed from their predecessors in this matter. To summarize what has been discussed, the 'faa' of the verb is deleted obligatorily when forming the imperative, as long as it falls between 'yaa' and a short vowel, which is the 'ayn' of the present tense verb. This deletion is based on the precedent of its omission in the present tense. It becomes evident that the imperative verb in the example does not adhere to the original pattern, but is subject to certain phonological modifications that transform it into another pattern. I will clarify this in the following diagram:

On the pattern (if'il) The waaw is deleted, with a carry-over from the present tense Delete the hamzah for the 'ayn' to move with a kasrah

Wa'ada wa'id a'id i'd

This rule applies similarly to (wazn, wajd). This demonstrates that the form (iw'id, iwis) is unlikely to be used, while the structure (i'l) is more common.

The present tense form for the speaker (Af'ala – Uw'fala) between the root and the phonological modifications.

The present tense verb is characterized by the addition of one of the present tense markers, "anit," at its beginning. This signifies an event in the present or future, as seen in examples like "fa'ala" and "yuf'alu." However, this rule isn't uniformly applied across all simple and augmented verbs. Variations are introduced through linguistic modifications, aiming to create a more phonetically pleasing structure. This issue has sparked discussions among linguists regarding the present tense verb derived from the trilateral verb with a hamzah. In this context, the standard is to follow the pattern of (yu'fa'il), as Al-Khalil stated (1989, p. 245): "Athfaa yuthfi, af'ala yuf'il. Yet, they occasionally omitted the alif in 'afa'ala' and fixed it in 'yu'fa'il,' due to the last alif being omitted from the trilateral verb and substituted with the quadrilateral pattern." However, linguistic modifications led to the omission of the hamzah, resulting in the structure (yuf'alu). Sibawayh referred to this form, saying: "The hamzah is attached initially, making it 'af'ala,' and from this 'yaf'al' is derived. This example is applicable to all 'af'ala' verbs (Sibawayh, 1988, p. 279). This four-letter form is always altered to the 'yu'fa'il' pattern for all verbs." He justified the omission of the hamzah due to its weight, explaining: "Al-Khalil suggested that the rule was to maintain the hamzah in 'yu'fa'il' and 'yu'fa'alu,' as well as their counterparts, similar to the taa' in 'tafa'alltu' and 'tafa'altu' in all cases. However, they omitted the hamzah in the 'af'ala' form in this context. Exclude the omission in this case, as the hamzah becomes burdensome... as it's an additional element upon an existing one. The combination of this additional element and its weight makes it heavy, but it has a substitute when removed." He then indicated that the original form was used in poetry out of necessity, saying: "When some Arabs were constrained in poetry, they used it as if it were 'misl' like Khitam al-Mujashi'i who said, 'wa saliyaatin ka kamaa yu'thfiyin'." Abu Ali al-Farsi also pointed out this rationale, saying: "Akrama yukrim... the original is 'yu'akrim,' just like 'yudahrij,' (ibid). Therefore, the hamzah was omitted due to the coexistence of two hamzahs when the speaker says 'ana af'alu,' and the rest of the present tense

markers had the hamzah removed. Sometimes, poetry adheres to the original form, like his saying: ‘wa saliyaatin ka kamaa yu’thfiyin’.” (Al-Farisi, 377 AH , p. 215)

And Al-Mubarrad (1994, p. 210) continued, explaining that the reason for not using the original form (yu’fa’il) is the avoidance of two hamzahs meeting in self-reference (a’fu’ala). He stated, “The original form should have been ‘yu’fa’il.’ However, the hamzah was omitted because it required two hamzahs to appear together in narration, which is prohibited. When there is an excess hamzah that imposes a requirement that doesn’t naturally occur in speech, it is omitted, similar to what happened in the case of the ya’ in ‘wa’ad.’ This followed the path of the ya’.” Ibn al-Sarraj (1996, p. 226) followed their approach, indicating the weight as a reason for the linguistic modification through omission. He said, “The standard was to say ‘yu’fu’alu’ and maintain the hamzah in the present tense. However, they omitted it due to its heaviness. They omitted it in forms like ‘kul’ and ‘khud,’ and the standard should have been ‘uqul’ and ‘ukhud.’”

Ibn al-Hajib went further, asserting that the original form (‘yu’fu’al’) is rejected due to the consecutive hamzahs. He said, “The original present tense form was ‘yu’fu’al,’ but it was rejected because of the succession of two hamzahs in speech. Thus, they lightened the form for all cases.” (Ibn al-Hajib, 1982, p. 24)

Ibn Jinni echoed the same rationale, saying, “When they said ‘ana ukrim,’ they omitted the hamzah that was in ‘akrim’ to prevent two hamzahs from meeting, as it would have required ‘ana u’akrim.’ They then omitted the second one out of dislike for the two hamzahs coming together.” He further mentioned, “They said ‘nukrim,’ ‘tukrim,’ and ‘yukrim,’ omitting the hamzah. Although if they had included it, two hamzahs would not have met. However, they aimed for consistency and disliked having the present tense verb with hamzah in one case and without it in another, to maintain uniformity in their speech.”

Additionally, they omitted the original isolated hamzah in forms like ‘khud’ and ‘kul.’ They preferred omitting the redundant one when accompanied by another redundant one. An example in their speech is “yu’fa’al.” They composed:

“Fa inna hu ahlun li yu’akramā”

Al-Radi al-Istirabadi (Ibn Jinni, 1988) and Al-Muradi (749 AH) continued this stance, openly expressing that the hamzah should not be confirmed in the original form except in necessity or when a strong justification is present. They indicated, “Confirming this hamzah in the original form is only permissible in necessity or with compelling evidence. In cases where it is confirmed due to necessity...” This was discussed by Sibawayh, Ibn Jinni and others.

It is evident from the preceding discussion that the consensus among scholars is that the form "yu'fa'alu" is the standard form. However, it has been used only in poetry due to necessity and deviation. Necessity permits exceptions, and furthermore, the standard form might not be used due to its complexity. An irregular verb could be used to determine the original form, and the reason for this is the avoidance of two consecutive glottal stops at the beginning of the verb. Therefore, it can be inferred that the form "au'fa'ala" is practically unused due to its phonetic complexity caused by the consecutive glottal stops. Linguists resorted to its deletion to ease pronunciation. The deletion was particularly evident in the plural forms of present-tense verbs. For instance, the verb "akrama" originally had the form "au'karama," but the consecutive pronunciation of two sounds without merging them caused articulation difficulties, especially with the glottal stop sound, which exits deep within the throat. This led the Arabs to not use this form and instead opted to simplify it by deleting the glottal stop. Consequently, this places it within the realm of impracticality. Evidence of the impossibility of using the form "au'fa'ala" is derived from its absence in both poetry and prose. Even if necessity existed, it was not utilized. The form "yu'fa'alu" was only found in poetry.

From the examples presented, it can be deduced that vowels had a significant impact on stabilizing or altering the morphological pattern. This might be attributed to the broad articulation and easy pronunciation of these vowels. Dr. Wala' Saadi Al-Asadi (2012. P. 14) notes that they are "automatic sounds characterized by ease of pronunciation... produced through normal exhalation when the mouth is open, without involving the tongue, lips, or teeth in their articulation." Furthermore, these vowels can be pronounced continuously. Additionally, their semantic aspect has an impact on the morphological structure. Dr. Khadija Zabar states, "Morphological structures shift from their primary domain to another, taking on new dimensions and being utilized differently in speech compared to their initial usage." (Al-Hamdani, 2017, p. 1439)

Conclusion

The research focused on elucidating the phonetic phenomenon and its impact on morphological structure. This study has yielded several key findings in the realm of Arabic linguistics:

1. The Arabic language is distinguished by the cohesion of its system and the interconnectedness of its components. Sound forms the foundational cornerstone of this system, as words are constructed from it. It served as the language through which various communities expressed their inner thoughts.
2. Scholars' discussions of linguistic matters and their justifications tend to lean towards logical reasoning and scientific thinking in order to establish principles that safeguard linguistic integrity, avoiding distortion and error. They have not contented themselves with merely describing the phenomenon as it stands; instead, their approach is both analytical and descriptive simultaneously.
3. Sound has become a recourse for scholars in justifying certain morphological issues, underscoring its impact on morphological structure and beyond.
4. Factors such as weightiness or the quest for lightness have led to phonetic influences that, in turn, affect shifts in morphological structure from a regular pattern to one necessitated by the pursuit of ease of pronunciation.

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