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## A Bundle of The Linguistic Approaches of Contemporaries in The Semites Dr. Ababneh's Study of Verbal Structures Under the Laws of Linguistic Evolution (Analysis and Criticism)

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### Abstract

*As soon as Brockelmann finished writing his book: "The Jurisprudence of Semitic Linguistics," a series of works began researching the Infinitive ing and comparative linguistic development of languages belonging to the group of so-called Semitic, (Insular), (Insular), or (Arabic) languages. The contemporary linguistic arena has witnessed the emergence of Arabic linguistic studies in this field. Grammar: (Studies by Prof. Dr. Yahya Ababneh), which specializes in the study of Semitic languages and the languages and dialects affiliated with them, towards ancient and defunct languages and dialects (Canaanite and Moabite), (Safavid, Thamudic, and Libyanite), and (Nabataean language)...and others. This research aims to conduct a historical and comparative study of the verb structures in the South Semitic group according to the laws of linguistic development, to know the origin of the verb and its movements in the languages and dialects of this group, as well as to reveal Dr. Ababneh's morphological views in this reading, and then to extract them under the microscope of analysis and criticism, illuminated by what he mentioned. Those who preceded him among the researchers and those who followed him; Therefore, we opened the research by explaining the concept of linguistic development, and we supplemented it with a presentation of its study of the structures in the languages of the South Semitic group in the guidance of classical Arabic and Semitic languages in general.*

**Keywords:** ( Dr. Ababneh, Semitic , Historical, Comparative , Linguistic Development)

### The concept of linguistic development

The word (evolution) has no presence in heritage books, despite their prevalence. As for the modern era, it was stated in the intermediate lexicon that evolution is : "The gradual change that occurs in the structure and behavior of living organisms, and it is also called the gradual change that occurs in the structure of society, relationships, or prevailing values." (1) .

Nour Al-Huda Lushin believes that her concept is related to the changes in the world. It is a process that reveals the trends and external and internal factors of the phenomena and leads to the emergence of the new (2).

Dr. Ibrahim Al-Samarrai described this phenomenon as Evolionexterne ().3

In order for researchers to see that successive generations are the ones who make this development and happen in their languages, but they do not perceive this change and change. People do not feel it as they speak, so the Sunnah of evolution in language runs through centuries and generations until the language is referred to local dialects, or languages that distinguish one from the other with clear and visible features.

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Therefore, language is susceptible to development in its various elements; its sounds, rules, and unmistakable signs, and it is subject in its path to fixed algebraic laws that prolong the repercussion of results, and clear-cut effects. No matter how well they develop its lexicon, define its words and meanings, and adjust its sounds and rules, and no matter how much force they exert in fighting the melody, error, and distortion that occurs to it, it soon breaks down these shackles and escapes these restrictions, so the Sunnah of development is positive or negative. However, if the speakers of the language settle and become weak, their language also begins to weaken and not to be solved until it becomes one of the languages threatened by the loss of its role and vitality, and perhaps it even reached the point where it joins those languages that have been obsolete for ages, which Dr. Ababneh called "civilized sleep" (6). This is based on the statement that language (a living organism) has its stages of development: childhood, youth, immortality, and then extinction, unless its children take care of it, so it must be preserved by searching in the past (6). 4 5 6 (Joo et al., 2023)

When the linguistic material is monitored, it is subject to many historical linguistic laws in its different and divergent stages of life, and it must be subject to the laws of historical linguistic development, such as historical replacement (agreement), historical deletion, and there is no need for a sequential material that enables the (horizontal) diachronic description (6) in order for the judgment to be correct in a large proportion. 7

The researchers delved into linguistic development on the assumption that language is constantly evolving and is contested by two contradictory factors. Language strives to maintain its balance between them, and these two factors are (8):

**Conservation:** It is a natural tendency among those who are modern in the language, as it seeks to maintain it as they know it in all its systems: phonetic, morphological, grammatical and semantic; so that it does not change and does not differ.

**Change:** It is a force that works to push language towards development in all their systems. Therefore, language is in conflict between them. If it touched the old conservative, it froze and gave up. If it opened its chest to development without borders, it lost its personality based on regularity, and was exposed to bifurcation and extinction. Change did not come in vain, stuffing, or corruption. Rather, it came to meet the needs of people in society, which does not stop changing in all aspects of behavior in it (Djumala et al., 2023)

Thus, linguistic development contributes to the provision of the linguistic lesson, which would try to reveal the origin of languages first, and analyze the linguistic material in the easiest and easiest ways.

Dr. Ababneh, in matters of linguistic development, went through a historical study of the constructs of verbs in morphological study, which was as follows:

### **A Comparative Historical Study of the Structures of Verbs**

There were indications among ancient Arab scholars that there were original forms of the verb, especially the ailing verb; Sibawayh said: "They brought it to the original, and the Arabs may have brought the thing to the original and the course of its door in speaking otherwise." (9). He said in some of what he mentioned about the origin in the sick person: "They may inform the sick person of the origin, and they say: Radad is in Rad, and they thought that they were in trouble, and you passed by me before. Kanab bin Umm Sahib said: (Setiawan et al., 2023)

Wait, I apologize, I have tried to be generous ... With those who are not worthy of my goodness " (10), and Abu Ali al-Farsi said: "One of the things that abnormal and return to the rejected origin is: obsession and cruelty, leadership, a man who is terrified, and food that is consumed" (11), and Ibn Asfour said

discussing some of the issues of the actual diseased formulas: " If it is said: "What is the matter of these Verb s? And did it remain on its origins, so you used to say : (Qawamah),(Tall),(Fear),(Sold), and( Ked ). The answer is that (he did) and(he did) in which Waw and Ya overturned the adhamah in Waw, and Kisra in Waw and Ya. So, Waw and Ya overturned the lightest vowel, which is A, and so that the samples were of the genus of the Fa movement and belong to it. "(12) .

Linguists separated the heritage in the buildings of the trio, and stated that they are located in three weights, namely: (he did), (he did), and(he did) , and that these buildings change according to the movement of their eye in the present tense, so they became the six morphological gates.

Arab linguists - ancient and modern - discussed the characteristics of each building and the formulas it behaves in, and why the Semitic languages were the firstborns of the first Semitic, it was natural for them to be similar in the doors of the abstract trio, which we will mention what facilitated them.

The modernists followed the change in the structure and meaning presented to the Arabic words over time, by benefiting from the historical approach and the comparative approach in the phonetic and morphological fields. One of the results of this was the study of the evolution of sounds , and the study of the evolution of morphological structures. (García-Gómez et al., 2022)

They studied buildings in a pragmatic study that paved the way for explaining many morphological phenomena that the ancients did not reach (13).

Dr. Ramadan Abdel Tawab proved that Semitic languages use multiple actual structures, by which the various aspects of actual concepts are expressed. These structures are taken from the original, which is the common basis for the name and the verb. The common basic meaning in these languages relates to three silent sounds ( consonants ). The Arabic words: (king), (king), ( king ) and ( kingdom ) are all due to one common origin among all of them, which is (meem, lam, and kaf) . Buildings do not have to be used with every verb in Semitic languages; the original is used: (QTL) although it does not exist in some languages (14).

Dr. Ababneh continued his teacher in that and those who preceded them by saying the common origin and its supreme proof, addressing in his study the structure of the verb in the southern group, presenting the most important phenomena of this structure and its significance, and trying to link these phenomena in the light of the comparative approach. Adopting the traditional Arabic division of the verb : correct and impaired, and the division of the Sound Verb : into the safe and the poor and the marginalized , with the peculiarity of the nomenclature in comparative studies.

In this study, he proceeded from the issue of the silent Infinitive consisting of more than three silent voices (above the trio) based on the idea of the stability of Sound Verb , as its silent Infinitive often does not change , and Dr. Ababneh believes that the reason for the idea of stability is that the change in Sound Verb is weak in some deliberative contexts , especially the marginalized, and little happens to the historical movements, and is limited to the structure of the abstract trio (15).

His study of the constructs of verbs in this group included his study of the changes and movements of abstract weight (the original), as he examined the contents of the three- and four-tiered verbs in their sections (the true and the diseased) of changes or shifts in the part of Semitic languages (the southern group), after collecting the historical material required in this group to complete the work of his predecessors of Semitic researchers who studied these constructs in the languages of the northern group of the Semitic family. He obtained from his study the following changes in the structures of these verbs:

### **Sound (abstract) triple Verb forms**

Dr. Ababneh's study of the structures of Sound tripartite Verb in the southern group included his monitoring of its historical changes; in its sections : (the peaceful, the weakened and the marginalized)

in Arabic and the Ethiopian Semitic group, and he judged them to be few changes; rather, they are almost emergency concerning the kinetic components and their association with other vocal components, and referred this matter to the pragmatic and deliberative issue without attributing these changes to the law of ease and facilitation only (). 16

Salem's changes are represented by the deletion of the kinetic nucleus (the movement of one of the constituent syllables of the verb) in the syllabic structure, and the movement of the nucleus represents the movement of the Verb's eye (whether it is joined, broken, or open).

Dr. Ababneh subjected the transformations of the verb from trisyllabic to bisyllabic to the following law: "Language gets rid of the movement of the eye of the trisyllabic verb and the movement of the eye of the trisyllabic nouns also optionally regardless of the type of this movement with the structure of the trisyllabic verb" (17); and ruled by the tendency of Arabic and the languages of the southern group - especially Ja'iziyah (classical Ethiopian) - to perform this type of linguistic movement and not only a request for mitigation, and this type of movement was represented in Arabic by the inclusion of the eye.

Well, well.

ha/su/na > has/na

Complete origin Loss of eye movement

Hewas sentenced here to the tendency of Arabic and the languages of the southern group to soothe the eye. In the Ethiopian Ge'ez, the verb tab<a - is silent - meaning: encouraged or likened to men (18), as it ranged in use between the original weight in its full form, and the second weight consisting of two syllables after the loss of eye movement, that is, what can be called (an optional form).

It omitted the movement of the first syllable and dispensed with the movement of the latter in some Aramaic dialects of the northern group, such as Syriac, towards :

qatala > qatal > qtal

Origin Loss of movement of the first syllable Loss of movement of the other

Dr. Ababneh points out that this is a trend that some Aramaic dialects of the northern group have been quick to reach, as the triple verbs have turned into monosyllables, which is a highly accented syllable, and that it is a change aimed at changing the Verb system from three short open syllables to two syllables, the first of which is short closed (fa), while the second is short open (la), if the morphological balance is taken into account (19).

Dr. Ababneh stated from this comparative view of what happened in the Ethiopic Ge'ez language in explaining the structure of Sound and peaceful verb in Arabic that getting rid of the movement of the eye was part of the tendency of these Arab use environments to reduce the number of passages from three to two (20).

And yoach dd. This movement is resorted to for the purpose of getting rid of the vocal cluster in the first syllable - when calming the eye - in (la>f); he said: "Many scholars saw that the vocal cluster (>f) consisting of two silences at the beginning of the word or syllable, is not allowed in Semitic languages, so the sense of pronunciation of Syriac is similar to the short tilted movement, and they decided that it is the movement that separates these two silences, and others rejected this view" (...) 21; Reasoning for the weakness of his presence by not giving Ambulance (the predicated line) in the ruling (22).

The researcher believes that this is something that excludes its existence or the impact of southern Arabic on it, because the (predicate line) does not help in judging what the doctor himself mentioned. On the one hand, and on the other hand, the examples he cited are in the modern dialects of Syriac and do not

contain what can be relied upon in inference , and the historical approach requires inference in the time periods preceding the time of protest, not in the modern dialects such as the modern Syriac dialect in which the inference was adopted. The result is that this judgment cannot be forced to be inferred. Also, there is no justification for mentioning this view, because it is a remote assumption.

Dr. Ababneh decides in the doubler (23) that the Arabic language was divided into two main parts: the first of which is the Western branch, which aims to dismantle the weakening by a non-mandatory phonetic law that separates the eye from the lam (the eye of the verb and its lam) , and the second is the Eastern one: which deliberately toppled the constructive movement among the symmetric ones by an optional law as well , but the intervention of this law in the weak act opened the way for the intervention of a compulsory law, which is the law of assimilation , and if the movement is omitted from between the eye of the verb and its lam, it will meet a silent likewise but moving , and then the process of assimilation becomes mandatory , and this can be represented by the following phonetic scheme (24):

Tighten > tighten > tighten

šadada šadda šadda

Origin Optional Housing Law Compulsory Assimilation Law

The Ethiopian took the same course, in which acts of this kind were forged in the original form; that is, the decoding of the weakening, and the sub-image, which is the weakening or assimilation towards : what was stated in the Infinitive bb) ʔ) thousand ala (ṭababa) by decoding the weakening, as stated in it on the subimage ṭabba; in the sense of gaining wisdom or (medicine) , and medicine in Arabic : in the sense of medicine or medicine, or becoming intelligent, and the Southern Arabic verb: (ṭbb) in the sense of a judgment or science; and this means that it used the decoding of the weakening as well.

While some of the dialects of the southern group lost one of the symmetries, which is the lam of the verb with the movement of the first syllable to the short tilted frVerb (e), the verb came in the Socotra ( ebt) , meaning: knew orknew, which is not far from the meaning contained in Arabicand Southern Arabic (25).

Socotra dropped the third silent component (the verb lam) from this use , as it contained ʔel in the sense of tal or dew , but this silent component reappears in the form of (shafal), as it contained oeʔel, in the sense of: covered with tal (26).

Dr. Ababneh mentioned a kind of weakening of the verb called (syllabic weakening), which means: that type of verbs consisting of two syllables that are similar in terms of silent components, each consisting of two silent sounds that are repeated in the following syllable towards : earthquake and unrest, and the like of the verbs .

The researchers believe that its origin is the weakened triple verb, and when formulating the formula (he did) - by tightening the eye - from it, it forms a difficult sound cluster as a result of the excess number of identical sounds, as in the following sound chart:

Underestimate > Underestimate

qalala > qallala

In the new weakened image, three lamas rolled; two of them are the eye of the verb and its lamb, and the third represents the element of emphasis; so this phonetic situation becomes a cause for change, so the language proceeded to get rid of one of the symmetries through deletion and dissimilation (27); so it compensated for it by repeating the performance of the verb, so it believes d. It is an order that gives the verb a musical harmony that alleviates its difficulty (28):

Underestimated > agitated

qallala qalqala

The weakened Verb in the new image after the intervention of the violation law

And from what came from the Ethiopian Infinitive ṭṭl - ta 'and lam - the verb more > anṭaṭala; in the sense of falling or falling little by little, or gradually fell, and it says in its origin : " It is of the origin that we have not found its use in Ethiopian Ge 'izi ṭl of this connotation " (29).

We record on Dr. Ababneh that he did not confirm the source of the Ethiopian Infinitive , which reinforces his opinion. Rather, he relied on an assumption that is not contained in the Ethiopian lexicon.

Dr. Ababneh believes that this is what led to the emergence of this type of linguistic patterns in the southern group, and that his intervention in the Ethiopic Ge 'ez was more apparent than any of the languages of this group, and that the impact of the law of violation began to affect Ethiopian at a time later than its beginning in classical Arabic , and this impact stopped in classical Arabic, whose morphological system began to take the status of proof after the revelation of the Holy Qur 'an (30) , and a vivid example of its presence in Arabic is what was regularly mentioned in the Qur 'anic verses towards: Huss in : {Now share the truth} [Yusuf: 51] . Andhe budged in : {So who is budged from the fire} [Al-Imran: 185].

As for the Hamza, as a result of the difficulty of the Hamza's voice in the nature of its pronunciation(31), it has undergone changes, which contributed to the generation of a number of lexical linguistic formulas that did not exist in the first place. He explains the changes that have occurred in them:"Their change - here – is not about weakness in them, but about severity and difficulty." (32).

As a result of the many forms of change in them according to the general lawsthat interfere with the linguistic phenomenon of these languages carried by Dr. Ababneh in the treatment on the ailing voices; he said : " And it is okay after this to bring her to some kind of Verb in terms of health and illness, the Arabs have carried her to the right, in what was considered by many scholars of the ailing or ailing voices." (33).

Linguistsstated that the neglected patterns of fulfillment in the Arabic language towards : (believe, eat , command) have not been subjected to change that amounts to the formation of a phenomenon, but this is the case in dialectal usages, as Ibn al-Jawzi recounted that the common people in the sixth century AH were saying: a week, in a week (34). Thus, phonetic laws do not interfere with its abstract structure, but they interfere in the form of (fabricate) a strong intervention, so we say : taken (35) ; and the original (taken) was derived from the verb (taken) (36) . This is no different in the whispered eye (37) .

Dr. Ababneh noticed the existence of patterns (Sahih Muhammuz Al-Fa) in Arabic and its sisters from all the languages of the southern group. In southern Arabic, Safavid Arabic and Thamudic Arabic dialect : (> d) The meaning of (taking ) as northern Arabic. The verb (>) means ( came ) in the Arabic Lahyani dialect .

In the Ethiopian Ge 'ez, the verb > akaya and its present tense, yè >kay, meaning: bad or bad (38), was adopted in which Dr. Ababat linked Leslau to the weakened Arab verb (Ak), meaning : malice or hatred in Arabic 39(), to bring it closer to the structure of the Arab weaker, justifying the case for turning the deficient into the weaker by the law of violation .

But we see that what Dr. Ababneh is indeed true (> akaya) In Ethiopian, it is an incomplete deed, not as he said that it is true, it is whispered, andwhat he adopted from Leslau's association is already far away . In Southern Arabic, there were a large number of verbs for which Hamza is an eye; it did not even take a standard feature to get rid of Hamza if it was an eye for the act, including the verb f>l; meaning : wish evil to someone, out of luck .

Hamza (Ain Sahih) came as part of the original Ethiopian Ge 'ez structure in a number of uses without changing it towards : bé>sa; in the sense of wretched (40).



As for the marginalized Lam, it is a lot in the Arab lexicon of use, as it was stated in the defunct Arabic as follows :

- In the Thamudic Arabic dialect, the reVerb <br in a healing sense; from innocence .
- In the Lahyani Arabic dialect; the noun h< šnof the verb < šn in the sense of shana .
- In the uses of Southern Arabic, the verb <bh in the sense of entering on a woman (41), but in Ethiopic Ge'izi came with many Verb s; including: the verb țar >a; in the sense of shouting or shouting (42).

## Historical changes of the Abstract Quadruple (Sound) Verb

The abstract quaternary verb in the early Arab morphologists is what comes on the weight of (verb) and was not more (43); that is, its letters that compose its correct structure are composed of four origins towards : (Kartas and rolling), including verbs sculpted by the Arabs from the center of Bat - reservation and not measured on them - () towards : Basmal, Hukul, Talbak and Jafal (). 44 45

The Arab moderns simplified the issues of the development and Infinitive ing of the quadripartite act, and who are : Ahmed Faris Al-Shidiq (46); who hinted at the echo of the idea of dualism , or the dual origin of the vocabulary of the Arabic language, that idea that was known among Western linguists, and Al-Shidiq was a believer in the natural principle of linguistic development, said: "Language, like other human crafts and topics, does not happen completely at first glance, but gradually, so it is better to say: The peaceful act came the last acts, but the hollow one often comes after the multiplier as medicine and medicine... As for the incomplete, it is the echo of other Verb s as if it were a kind of piece, a language for some Arabs towards: Hummer illusion ... We find Verb s of unknown origin, and their origin from the multiplier is known, and that is towards the extrVerb of the bone, that is: the extrVerb of his brain, he must have been from the extrVerb , as the extrVerb did not come in the sense of the brain, and he measured the brain of the bone in the sense of its extrVerb "(47); In order to conclude: "The triple Verb before the quadruple is its origin "(48). This is confirmed by Ernest Renan, who said : " We know that the origins of verbs in all Semitic languages in their current three-letter situations, but the small number of quaternary origins that we find in Arabic, Hebrew, and Syriac are not real origins; they are derivative or compound formulas that we are accustomed to considering as uncomposed original formulas. " (49).

Wolf Leslau, in his talk on the Abyssinian language, mentions that the quaternary verbs in Abyssinia date back to a triple or binary Semitic origin (50).

Gergi Zeidan stated that the ancient Arab linguists: " They return both the name and the verb to triple and some quadruple origins, and they do not see these origins as capable of being returned to less than that " (51) , and when he "they are capable even after suffering" (52), and he goes on to say: Semitic scholars have unanimously agreed that the quadrilateral words are originally triple more in them, and this increase is either standard, so that Sin or Shin in the first word, and more are on the weight of (sif) or (shaf). This weight is one of the triple increments in the eastern languages, but it is neglected in our language, and what is stated in it is a quadrilateral voice is mere, and this increase may be achieved by doubling one or more of the original letters as a fetch, a bulb, a story, or an alien letter, which is often one of the four (m, n), as a fuse or in the word: in the middle of it, or in the middle of it, as well as given in another, or in a jabbit). 53

And he confirms Dr. The ababneh of this matter with not a few examples of this type, observing it in Ethiopic Ge'ez, and it is stated: "The structure of the verb shared with Arabic is not far apart in terms of the components that make up the Infinitive of the word " () towards what is stated in Ethiopian: tafilé ħ a in bark, and tafiléħa in H in the sense of weight (). 54 55

Dr. Ababneh did not provide us with examples other than the Ge 'izi Ethiopian, and he did not detail in the statement of his movements in the Ethiopian weights; so that we can know his historical movements; and if he reinforced his similarity in Arabic from the transformation of the structure to a singular, his movements to build perceptions of distinction would clarify the history of the different formulas towards what was mentioned in the above example.

The researcher Ali Al-Saray took a careful and deep pause in studying the origin of the quaternary act and its historical movements in Arabic and in the Semites; to monitor what was missing in this issue (56)

### **Historical Movements of the unsound (Triple) Verb**

The unsound verb according to the location of the semi-motion (wu or z) of the original triple Infinitive is divided into three main sections by the Arab Morphologists (57). What came in its fulfillment wu or j is an example of: wajd, dry, and what came in its eye wu or j is hollow; wawi is towards : (said) from the original (said), and yay is towards: sold; from the original (sold), and the third is the unsound verb that is incomplete (58).

Dr. Ababneh monitored the historical movements of the diseased act, as follows :

### **Historical movements of the verb, for example**

Dr. Ababneh showed the uniqueness of the southern group by combining the two types of example in its morphological structure, in which the example of the Hawi and the example of the Yai with the predominance of the example of the Hawi on the example of the Yai (59).

The example of Wawi or Kad was found in the northwestern group (Canaanite and its dialects), Aramaic and its dialects, and its patterns were transformed into the mechanical example only (60).

Dr. Ababneh did not find a reason to explain the lack of the Wawi example. The interpretation of the ancients did not accept the multiplicity of the Wawi example and the lack of Qi by preferring the progress of the Wau to its weight after this interpretation is a matter of consideration. He said : " Although the ancients interpreted this with the weight of the Wau, which makes it preferable to start the word, which is non-linguistic, it is a matter of consideration, and we find what contradicts it in the structure of the assimilated Verb in the languages of the northwestern group, which got rid of the Wawi to an almost final degree and unified the matter with the natural example." (61).

Thus, he has inferred the transformation of Wau into J in the northwestern group, and the large number of Wauis and the small number of Verb s in this type of Verb s in the southern group.

The authenticity of the two types of unsound reinforced the example with examples that indicate the sure presence of this type in Arabic with an early date. Except for classical Arabic, he gave examples of the Safavid dialect; towards the word: yf<t meaning: girl or adulthood, so he ruled that this dialect used the verb > yf meaning (adulthood) as well (62), and from the Jewish example; the verb : wsn; meaning (from and age of sleep) (63).

Dr. Ababneh found one example in Thamudism; which is the verb wbt; meaning : stop (64).

In the Ethiopic Ge 'izi: The verb wa<ala came from the Infinitive w<l in the form of cam and wa<la - soothing the eye - presenting ya<al – with two apertures - in contrast to the measurement, in the sense of passing , staying , or being made during the day in which it is (65) .

As an example, it states: absa on the weight of (fa<la) b The loss of eye movement and its present is yeybas; in the sense of dryness or dryness, which is in the northern Arabic (Yabis) , and in the southern Arabic: ybs (66).



Dr. Ababneh observed very limited shifts in the structure of the example in the southern group, such as the transformation of the example into true , and the physical example turned into the whisperer of fulfillment, and it is believed that the latter is scientifically justified as a result of the difficulty of the Hamza's voice to the speakers of the language arising from the difficulty of the director (vocal chords) , as well as counting Z with the following movement of a vocal situation that is also difficult for the language to flee to the Hamza, and it has fled from the Hamza to the Z; and the formed situation is the dual movement mode. This shift of the marginalized represents what was stated in the Arabs' saying: Ute al-Adim; and the original Ute al-Adim, that is: Tan him, as he deleted the hamza , and then compensated for it with the semi-Wawi movement, and this led to the emergence of the dual Wawi movement (67).

And from the transformation from Z to O, what came in the Ethiopic Ge 'ez; from the Infinitive of the example of YD, including more ayde <a< with the eye , and yde >a< with the hamza; meaning : I know or define (68) .

## **B. Historical Movements of the Hollow Verb**

Ancient Arab linguists were interested in interpreting the morphological form of the Hollow and gave it great care, so they studied its origins at the internal level of the structure, and mentioned Wa in the original: He said (said), and the original: He sold (sold); and 69 in it Waw and Ja moved and opened before them, so they overturned two thousand , and that this came in every past hollow act (), as linguists see that (Waw and Ja) are about (he) and (he sold) and overturned each of them a thousand; noting that the hole after the Qa remains and that the hole after the eye (Waw or Ja) either remains the same , or is overturned with what was overturned . In both cases, their perception leads to something that the language rejects, as this matter: "leads to a meeting of three or four consecutive openings in one word - the opening after the fulfillment of the thousand and two openings and the opening after the inverted eye to force its survival - and this makes no sense and no energy for the Sun or the palate to do or endure it"(70).

Ibn Jinni has a different opinion on the reason for the heart of Waw and Za as mentioned. The power of the aperture on them is not mobile, but the existence of the thousand is due to the hatred of the meeting of three homogeneous things, which are the aperture and Waw or Z and the movement in it; all of them have turned into a letter that does not move, which is A(71). He was followed by Ibn Asfour (d. 669 AH) (72), and Al-Radhi Al-Istiabadi (d. 686 AH)(73).

It is reported from this that the cause of Ibn Jinni and those who followed him is the abdication of the phonetic elements that enter the supposed origin, which is an acceptable phonetic explanation that some contemporaries have received, developed and adopted (74); Among them : Abdel Fattah al-Zain, Abdel Sabour Shaheen and Henry Fleisch. The first and second saw that Waw and Ja were omitted because they fell into a phonetic context that does not suit them, which is the context of the opening. Waw is the extreme of the palate and Ja from its forerunner, and they are different in their outlets (the opening) that comes out of the middle palate - and after their fall, the two openings coalesced - the one that is after the fulfillment , and the other that is after the Waw or Ja - so one of each of them was deleted and a thousand elongated in (Qaam) and (Baa), as evidenced by the phonetic analysis of the verb (Qaam):

ma-wa-qa < qaam .

Phonetic analysis of the verb (sold):

aà-ya-ba < baaà (75).

The third saw that the thousand tides came as a result of the appropriation of the vocal elements (76).

Dr. Ramadan Abdel Tawab went on to say that these assets were actually used, and then these words evolved over time and became what they are at present. He said : "Arab grammarians believe that the

ailing or blaming verbs, such as: said, sold, recited, and judged, etc., have their origin: said, sold, followed, and judged, but they return and confirm that this asset was not used in Arabic one day. But our knowledge of Abyssinia among Semitic languages leads us to believe that this asset is an older stage than what reached us in Arabic. In Abyssinia, they say: (Bain) in the sense of: verified, (Dan) in the sense: Dan, (Rumi) in the sense: threw, (Talo) in the sense: recited, and so on." (77).

Dr. Ramadan Abdel Tawab also tried to prove the use of the original (al-Wāwī or al-Yā'ī) for the hollow verb in Arabic, evidenced by its existence in two types in the Semitic languages, including Hebrew , and the Hollow, which is rare in Syriac. As for the wāwī, it is very much, including the two verbs (Khāṭ: āṭ) and (Sah: šāh) (78).

We note – from the advanced - that the Hollow is a very moving and evolving verb in Arabic and in Semitic languages. Ababneh dated these formulas to reveal the change and development that occurred to them through different historical stages. Dr. Ababneh continued his teacher and monitored from the hollow verb the large number, and researched its origin and stages of development , and won its movements in the southern group and its dialects exclusively because they were not previously studied.

He mentioned the large number of the ailing and hollow act in the southern group of Semites, and discussed the origin of this act and the evolutionary stages it entailed: (the health stage, and the stage of Wawiyah tilt or tilt), as follows (79):

1- Al-Wawi :  
qawala gawla <  
say

The health stage (the completeness form), the analgesia stage or the loss of eye movement, in which the upward motor double (wa) and the downward motor double (aw)

2- Aliyah :  
baya<a > bay<a  
Sold Sold

The health stage (the completeness form), the analgesia stage or the loss of eye movement, in which the upward motor double (ya) and the downward motor double (ay)

- In the defunct Arabic dialects:
- It came in the Safavid dialect r ḥ; meaning hot or returned .
- And it came in Thamudism ds; in the sense of trampling (80).

The arrival of Ethiopian to the tilt stage came from the Infinitive bwḥ two semantically different verbs, but they reached the tilt stage: bō ḥa, and its present yēba ḥ in both cases, and one of them in a clear sense, and it corresponds to the Arabic verb (bah); meaning : it became permissible or permissible for the public , and the other in the sense that it was authorized or received permission (permissibility) , which are two interrelated meanings in Arabic and Ethiopian Ge 'izi (81).

From what he presented, Dr. Ababneh came to the following conclusions:

The stage of Sound origin of the Hollow is an original stage in Arabic and the southern group, including the southern Ethiopian, which I wrote in its inscriptions on the form of completion with many examples. He praised the Arabic morphological thinking that originated for this type of acts, and what the Arabic has preserved from a group of not a few patterns that represent this origin. He said: " The stage referred to by Arab scholars from the form of Sound origin of the Hollow on the weight of (Fa 'al), was not a fictional stage conceived from the Arabic morphological thinking emanating from the nature of the

derivation in which Arabic grows. Rather, it has what is supported by the Arabic itself in a number of hollow acts; from which we can mention: blackness, crookedness, flares, roughness, and slipping, etc., which we can say: Al-Kasra pushed to preserve the structure of the act at the stage of health.), then we proceed in this judgment from the originality of the obsolete Arabic dialects that represent the episode of the rest of the existence of the Arab world today, and from the phenomenon of the two languages : Al-Jayyu and Al-Jayyu.

Dr. Ababneh's evidence in preserving the stage of origin in Arabic is that some of the Arabic uses of some broken patterns are contained in the actual Arabic use towards : (black, crooked, flared, awkward, and crossed) (83).

1. After this, the languages that make up this group moved to the stage of habitation, which is the stage to which the linguist Ibn Jinni (84) was guided, which is an important stage, although no examples of it are available in Arabic , but it is a famous stage observed in a large number of actual hollow and correct patterns in the Ethiopian Ja 'zi language; and it exists - as will come in the missing verb - in the dialect of the Taya tribe (85).
2. The existence of the tilt stage is a stage that is abundantly present in Arabic in Ya 'iyyah styles, and heritage books do not memorize examples of Wa 'iyyah tilt in Arabic, probably because of its association with the Bedouin vernacular level, but it was mentioned in both its Wa 'iyyah and Ya 'iyyah types in the Ethiopian Ja 'iyyah language, and we previously represented it in the Infinitive of the verb (bwh) .
3. The Arabic language was characterized by reaching the stage of pure conquest or glorification, which is the last stage in the stages of this development, and it is likely that Southern Arabic reached it, because it was not writing wu or ya, which is evidence of their transformation into a movement (86).

The Ethiopic Ge 'ez language did not reach this stage, as it was not able to detect examples of it in the hollow, and its death may have had an impact on this, as the disappearance from public use did not enable it to reach this stage .

### **Analysis and Criticism**

Comparative Semitic studies in terms of formulas, words and morphology contributed to clarifying many aspects of the life of the Arabic language in its correct era before its codification. Ababneh used many of the results of the comparative research and its impact on the Arabic language, so he employed this study in understanding linguistic phenomena in Arabic , and in Arabic heritage by recognizing the strong argument and the bright evidence; to mention what is in line with his opinion and discuss what differs from it.

We saw in Dr. Ababneh's presentation that the movements of the missing or missing verbs and in the phases drawn by the Semitic researchers in Arabic and Semitic languages can be studied in the guidance of the historical approach, which is based on tracking the history of these formulas to reveal what has changed and what has happened to them through different historical stages.

Dr. Ababneh, by searching for the origin of the triple verb structure in the Southern Languages Group, tried to provide a vision of this structure in the guidance of the availability of new linguistic material. The novelty of what he put forward in his departure from the methodological and objective divisions that previous studies adhered to, especially Orientalist studies, comes to benefit the Arab researcher on the subject of ancient languages. Dr. Ababneh suggested that the ancient Arabic pronounced these verbs exactly in Sound style, which is the origin that the ancient linguists referred to - he said: (He said, sold, feared, and prolonged, and called, and ruled, and narrated, and whim, ...) It was preceded by this order - also - Dr. Ramadan 'Abd-al-Tawab, therefore, we see that he is very serious in trying to prove what his

teacher said, and adding him to what he agreed to at some stages of the southern group's pronunciation, by relying on the linguistic references of this group, the most prominent of which are: the Comparative Ge'izi Dictionary, the Concise English Amharic Dictionary, and Wolf Leslau - a work that he worked hard and was unique – according to the researcher's knowledge.

We refer -here - to the care and innovation of Dr. Ababneh terminology in this field; towards the term (the formula of completeness ); which expressed the formula in the health stage, which is a successful expression in which he tries to strengthen what he went to in his attempt to Infinitive this stage in Arabic.

## Conclusion and Findings

After the research presented the effort of Dr. Ababneh at the pure level; shedding light on his treatments of the structures of verbs in the southern group; and reading them in an explanatory-analytical-calendar reading; he reached the following results:

1. It can be said that he adopted in his study this holistic, integrative approach: ( descriptive, historical, comparative and oppositional) , with his belief in the historical, comparative and applied statistical hybrid, so the research revealed that he resurrected and renewed the vision in the structures by searching for their origins in ancient and extinct languages and with a modern perspective. He tried to draw morphological pictures of the systems of obsolete and ancient Semitic languages, and solved a question of difference that the descriptive approach could not solve, as well as tracking the change in the building and meaning of Arabic words at different stages of time.
2. Dr. Ababneh deals with the Arabic language as an integrated whole in the spirit of the critic. In his treatments, the reader seeks the simplicity of style, smoothness of phrase, good presentation , and management, represented by his interest in phonetic writing with special symbols and letters.
3. Dr. Ababneh's attention extended to the consideration of the words in the ancient Semitic origin statement, and the extension of his presence in classical Arabic, ancient Arabic dialects, and modern Arabic dialects.
4. The search revealed a follow-up of Dr. Ababneh to his professor, Dr. Ramadan Abdul Tawab, in linguistic issues and treatments, and it appeared that he was complementary to them in the guidance of the Semitic languages.
5. Dr. Ababneh enjoyed the spirit of novelty and innovation; he had a head start in investigating the actual structures in the southern group from the map of the so-called (Semites) .

## Footnotes

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(1) Intermediate Lexicon (Tar) : 3/570 .

(2) See : Investigations in linguistics and linguistic research methods: 193

(3) See : Historical linguistic development : 27.

(4) See : Linguistic development, its manifestations and causes: 10

(5) See : Alternative morphological formulas: 46 .

(6) See : Language is a living organism: 8 .

(7) De saussure founded Diacronism; that chronology studies the relationships that bind the elements that alternate chronologically and are not perceived by the collective mind, and each element replaces the other without these elements forming a system; see : General linguistics: 117 .

(8) See : Linguistic development : 167

(9) Sibawayh Book: 3/320.

(10) Book of Sibawayh : 1/29, and see : Evidence of the Book of Sibawayh : 1/29.

(11) The argument for the seven reciters: 1/189.

(12) Hairstyles : 286 .

(13) Towards the historical study carried out by Abdul Rahman Ayoub, researching the history of vocabulary in the Egyptian dialect, and revealed to us that in this dialect, vocabulary was taken from the Turkish language and then installed an additional composition with some Arabic words, such as: (Kutubkhana), which is a composite of Arabic (books), and Turkish (Khanah), which means (Dar) , and the industrial source that was in Ignorance very little. Only a few examples influenced Arabic from that era, such as their saying: (Jahiliyya), (monasticism) and (banditism), and then many in the Abbasid era for the emergence of difference, doctrines, philosophical ideas and others , see: Voices of Language : 10-11, the Historical Methodology and the Comparative Methodology in Phonological Studies and Modern Arabic Morphology: 34 .

(14) See : Linguistic development, its manifestations and causes: 229 .

(15) See : The Structure of the Triple Act: 21.

(16) See : Ibid .

(17) The structure of the triple act: 31 .

(18) See : Ibid : 22 .

(19) See : Ibid : 25 .

(20) See : Ibid : 35-36 .

(21) Ibid : 34.

(22) See : Ibid: 36 .

(23) Arab scholars define this type of Verb as: What was his eye and his blame of one gender, towards: Tension , and the origin : Tension , and affection, and the origin : Wedded, and the like, look : Book of Sibawayh : 3/329-330 .

(24) See : The Structure of the Triple Act: 37 .

(25) See : Ibid: 38 .

(26) See : Ibid : 39 .

(27) Contravention : The tendency of two similar phonemes to differ, and according to the definition of Fendris, it is the opposite of similarity , see : Language : 92 , and linguistic development, its manifestations, causes and laws: 57 .

(28) See : The Structure of the Triple Act: 42 .

(29) See : Ibid: 44 .

(30) See : Ibid : 42-43 .

(31) The voice of the hamza is characterized by difficulty; it is a strong voice coming out of the vocal tendons ( larynx ); its pronunciation requires the two tendons to be completely closed, then their sudden release, creating the voice of the hamza , looking : linguistic sounds; organic, vocal and physical vision: 60-61.

(32) The structure of the triple act: 46-47 .

(33) Ibid : 47 .

(34) See : Orthoglossia , Ibn al-Jawzi : 63 .

(35) See : The Problem of Arabic Hamza: 13 .

(36) See : Lisan Al-Arab (taken) : 3/478 .

(37) In which the Arab environments were divided into two parts : an environment that achieves humiliation in stuffing the word and the last , and another that does not achieve it by deleting it or by facilitating it or its material with its heart a thousand; the first is represented by the Bedouin environment in Najd, and the second is the dialect of the Hejazis, headed by the Quraysh; Dr. Ababneh said that the behavior of the Hijazi dialect was not generalized to other Arabic dialects, or classical Arabic, for which the Hamz took the slogan, and it was not generalized to the dialects of the northern group in the obsolete Arabic dialects, such as Safavid and Thamud, as it mentioned in Safavid a number of verbs that are considered Hamzah in kind , such as:  $\text{ت} > \text{ر}$ ; meaning revenge, or taking good news; see : The intention of the triple act: 49 .

(38) See : The Structure of the Triple Act: 47-48 .

(39) See : Lisan Al-Arab (ACC) : 10/392 .

(40) Dr. Ababneh - here - mentions that Ethiopian has exaggerated the achievement of Hamz until it was known as the phenomenon of (impotence) ; see : The intention of the triple act: 51 .

(41) See : The Structure of the Triple Act: 52-53 .

(42) See : Ibid : 54 .

(43) See : Al-Mumti 'al-Kabir fi al-Tarf : 123 .

(44) See : The same source, and the fragment of custom in the art of morphology : 37 .

(45) Talbak: If he says : May God prolong your stay , and Jaafal: If he says : May God make me your redemption, he looks : The great pleasure in discharging : 123 , and the fragrance of custom in the art of discharging : 37 .

(46) Ahmed Faris Al-Shidiak was briefed on some of the derivative studies that were written about the dual origins of Hebrew during his work within the British Committee for the Translation of the Bible from English to Arabic, and during his work with American missionaries on the island of Malta, in the period from (1834 to 1852AD). He left Oxford for Paris, before embracing the Islamic religion. See: Ahmad Faris Al-Shidiyaq and his views on language and literature : 29-36 .

(47) The Secret of Nights in the Heart and Replacement : 25-26 .

(48) The Secret of Nights in the Heart and Replacement : 11.

- (49) Doctrine of dual origin : 740 .
- (50) See : Wolf-Ethiopic and Aouth Arabic contribution to the Hebrew lexicon:6, Historical approach and comparative approach in modern phonological and morphological studies: 96-98 .
- (51) Linguistic Philosophy and Arabic Phrases:54 .
- (52) Ibid .
- (53) See : Linguistic Philosophy and Arabic Phrases: 54-55.
- (54) The intention of the triple act: 56 .
- (55) See : Ibid : 55 .
- (56) See : Historical approach and comparative approach in modern Arabic phonetic and morphological studies: 92-111.
- (57) See: Issues of Aleppo: 127, and the detailed in the workmanship of parsing, Zamakhshari: 1/521, and Sharh Shafiya Ibn al-Hajib ,Radhi al-Din al-Istrabathi: 3/66.
- (58) Dr. Ababneh - here - mentions that the concept of the deficient in Arabic differs from its concept in Orientalist studies, the most prominent of which was applied to Hebrew. Among Arab scholars, the deficient verb is the kind of ailing verb whose triple origin is occupied by Waw or Ya Lam (originally), and that is towards (Da 'wa) from (Da 'wa), and(Qadhi) from (Qadhi). As for the Hebrew studies, the incomplete verb is the verb that lacks one of its letters regardless of its location , and it was called the verb, the first of which is the letter n, or what can be attached to it and did not start with n from the like of the verb laqah; meaning : taking , and examples of what began with nun: nāsa <; meaning : traveled , but it was called incomplete because the verb fa 'a falls at the time of reception when the presenting letters enter it , and it is stung in his eye and the eye tightens as an indication of this intonation, such as > yissā in the sense of traveling; see : The structure of the triple verb: 58 .
- (59) See : The Structure of the Triple Act: 57 .
- (60) See : Canaanite language: 165.
- (61) The intention of the triple act: 59.
- (62) See : Ibid: 60.
- (63) See : Ibid .
- (64) See : Ibid: 61.
- (65) See : Ibid.
- (66) See : Ibid: 64.
- (67) See : Ibid: 65-66.
- (68) See : Ibid: 67.
- (69) See: Book: 4/238, Al-Munsif (Ibn Jinni), investigation of Dr. Ibrahim Mustafa and Dr. Abdullah Amin : 1/23, and detailed explanation: 10/98.
- (70) The study of morphological structure in the light of descriptive linguistics, Dr. Abdelmaksoud Mohamed Abdelmaksoud: 252, and looks : Historical approach and comparative approach in modern phonological and morphological studies: 86 .
- (71) See: The secret of making syntax: 1/37, and phonetic thinking among Arabs in the light of the secret of making syntax for Ibn Jinni: 77 .
- (72) Al-Mumti 'fi al-Tarif li-Ibn Asfūr: 2/438 .
- (73) See: Sharh al-Shāfiyyah: 2/95.
- (74) See: Historical approach and comparative approach in modern phonological and morphological studies:86 .
- (75) See: The Study of Morphological Structure in the Light of Descriptive Linguistics: 253-254, and Quranic Readings in the Light of Modern Linguistics: 88 .
- (76) See: Attempting Sunnism in the Affair: 171, and the Historical Approach and Comparative Approach in Modern Phonological and Morphological Studies: 87 .
- (77) Chapters in Jurisprudence: 48 .
- (78) See : Rules of Semitism : 60 .
- (79) See : The Structure of the Triple Act: 79.
- (80) See : Ibid: 81.
- (81) See : Ibid : 83.
- (82) The structure of the triple act: 73 .
- (83) See : Ibid : 68.
- (84) See : Properties : 471 – 472 .
- (85) See : The Structure of the Triple Act: 77.
- (86) See : Ibid : 86 .
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