

# The Convert Of The Wow To Yaa In The Arabic Morphology Is An Analytical Study

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## ABSTRACT

In this research I addressed an important lesson and a basis adopted in the subjects of the science of Morphology, in which it explained the general reasons for which it converted the Wow to Yaa, and the place of these reasons in the acoustic influence such as the movement of the previous kasrah of the wow or the letter of the manic to this movement.

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## The Introduction

Thank God, the Lord of the Worlds, and prayers and peace to the most honorable missionaries, Our Prophet Muhammad, and to all his companions, and those who followed them with good deeds to the Day of Judgment, and after:

The study (Al-I'lal Wal-Ibdal) was an important topic and mainly adopted in the study of the Morphology, as it was addressed by the sculptor old and new, starting with Al-Khalil (T175H) and Sibweh (T180H) and to this day with the study, simplification and placement, reinforced by examples and evidences, In order to clarify the importance of this lesson to The Arab scholars, we found that they had studied books on the sought by the scholars of the book, as well as the text of the grammar books that ensured its study and the clarification of most of its details and parts, including: the book of Sibuye, and the brief of the cooler (T2). 85Ah), the sequel to Abu Ali al-Farsi (T377Ah), the secret of the expression industry, the characteristics, the fair of Ibn Jani (T392H), the party's outing of the field (T518H), and the pulp in the construction and expression of TheAkbari (T6). 16H), explaining the joint to ibn Ya'ya (T643H), the interesting in the discharge of Ibn Asfour (T669H), the editor in the grammar of Hermi (T702H), ibn Aqeel (t. 769Ah), and other sources that influenced this subject study and research.

Hence, the theme (Al-I'lal and Al-Ibdal) was a long and complex subject and does not contain a small research site, but it can be a master's or doctoral subject, so I chose part of the parts of this topic, which is the subject of (the convert of wow to Ya), and since the positions of the convert of wow to Ya confined to eleven positions I was forced to make the search one part undivided into chapters or investigations, so it was necessary to start with this introduction, and then to begin the meaning of the convert of the Morphology and its connection to Al-I'lal and Al-Ibdal, and then to differentiate between it and Al-I'wadh, and then state the fundamental reason in the convert of wow to ya which lies in the voice influence of before and after wow, and the lightness of the word at this emerging convert, and then proceeded to detail the word in the positions from which this convert occurred, and followed it with the reason whenever it's possible, and then concluded the research with a simple conclusion summarized the most prominent findings of the research, and then put a list of the research elements with its laboratory information.

## The convert of wow to ya

Preset:

The convert is one of the topics that falls within the framework of the investigations of the al-I'lal, which is the al-I'lal with the convert, and its subject: the transformation of one of the four letters (Alif, Wow, Ya, and Alhamza) to another,

towards the convert of the wow to alif in (Qala) as its origin (Qawela), and towards the convert of The Wow-Ya - which is The subject of our research is as well as in (heyaka) and its origin (hawaka), and the convert of The ya to alif towards (ba'a) if its origin (bay'a) and towards the convert of the wow to Hamza towards (qa'el) and its origin (qawel) and towards the convert of the Ya to Hamza towards (ba'e') as its origin (baye')<sup>(1)</sup>.

The term "convert" may be replaced by an "Al-Ibdal" because they are interrelated, Al-Maydani says: "The vowels are followed by threetypes of change, one of which is the convert, and it may be said: Ibdal in its<sup>(2)</sup> meaning."

Therefore, Al-Harami singled out a chapter who called it the Ibdal<sup>(3)</sup> and made him (a chapter of Ibdal ya from wow)<sup>(4)</sup> and contrary to the I'wadh in that the place where Al-Ibdal is located other than the place where Al-I'wadh is located, al-A'kburi said: "And the position of Al-badal is the position of mubdal minhu other than Al-I'wadh, it is not<sup>(4)</sup> the same as al-mu'awadh minhu, such as Ta'weedh Ta al-T'aneeth in (I'da, and zena) of the Fa of the word which wow, as if the said: why did they differentiate between Al-I'wadh and Al-badal in what you mentioned? Al-badal in the language is come out of the same gender as the mubdal minhu which will be made up of his place, and Al-I'wadh is <sup>(5)</sup> the reward of the thing may be not his gender, do not you see that the reward and punishment for the act is called I'wadhan, and it is said that Allah a'wadhahu from his son with money or knowledge.

The convert of wow to ya occurs in both names and verbs in the same way in which they are subject to I'lal of morphology or voiced which was mentioned by the pure workmen in their works. These I'lal are the acoustic effect of the

wow if it meets Ya or the homogenous movement of it, which is the kasra.

Sibuyeh said: "I know that this wow never comes before it except the convert of ya"<sup>(6)</sup> and explained that Ibn Jenni by saying: "Because if you start with kasra, you have come with some of ya and you have authorized it completely, and if you retreat from it to wow, you have contradicted the first of your words and you have disagreed between the two sides." As in: (meqat, and me'ad) while its origin (miwqat, miw'ad) because it is from The time and the promise, wow was converted to ya for the preceded letter which has kasra and the wow if it is sakina and the letter before it and if it broke and i was replaced by Wawa<sup>(and, as is the case if the wawa and the<sup>(7)</sup> first of them met and the first of them was still, and the talk about that will come hopefully.</sup>

One of his examples in the acts is that they say: "Radheya" and the origin of the Ya here wow, because it is from Al-radwan, so it is the origin of (Radheya): (Radheywa): When the pre-wow has kasra, wow was converted to ya, and it became (Radheya). <sup>(8)</sup> and one of the examples of the convert of the wow to Ya in the present tense that is the saying: "Nasta'een" Ibn Khalaweyh said its origin is (Nasta'wen) on the weight of (Nastaf'el) from the help, so they moved the kasra from wow to Ain because it is heavy on wow, and it became (Nasta'een).<sup>(9)</sup>

These are total provisions under which detailed morphology rules which are in the following:

1. Ya should come after a kasra at the end of the word or before the femininity ta, towards (Qaweya) its origin: (Qaweywa) with the evidence of the

(1) Encyclopedia of Grammar, Exchange and Expression: 525.

(2) Picnic party in the science of drainage: 31.

(3) Seen: Edited in Grammar, for Hermi: 3/1321.

(4) Seen: Same: 3/1326.

(5) Pulp in the ills of construction and expression, for Al-Akburi: 2/284.

(6) The book, by Sibuye: 4/386, and the restriction of Sibuye to the heart of The W.J. if preceded by a fraction of the circumstance (never) in it is considered, because it is said: All along. And luath "Awad" and "Wau" in these words are preceded by a fraction.

(7) Editor considers: 3/1326.

(8) Looking: Ibn Aqeel's explanation: 4/219220.

(9) Expression of thirty surahs: 27.

source (Al-Quwa) <sup>and(1)</sup> also from it: (shageya) its origin (shagewa) with the evidence of the infinitive (al-Shageou), and from it also (Al-da'i) its origin (Al-da'ew) with the directory of the infinitive (da'wa) when the wow was at the end of a word and before it was preceded by kasra so it was converted to ya<sup>(J).(2)</sup>.

Al-Okburi explained the reason of the origin ya (ghazin, ghazeya, and mohania) is wow, but it has been replaced, although it has haraka in three ways:

One of them, Ya has a haraka and we can stop on it to make it A'redh lelsukoon and therefore the likes of which are in the waqf, and the viewer is not transgressed, and when it is decided to replace it before entering the distraction remained the same because the femininity in the ruling of the separated.

The second aspect is that the word is changed, and in wow haraka which comes after kasra, that is enough for its convert.

The third is that Lam of the word which is going to changed,, and if you leave the wow, it will have damma and kasra, this is too heavy to pronounce after kasra, therefore Ya in the verb has to have sukoon, and that way wow was so heavy so that they add fatha on them."<sup>(3)</sup>.

2. To come as Ain in an infinitive and preceded by kasra and after it Alif in a condition that its past verb has to be changed to Alif, as in: (qeyam) and its origin (qiwam), because of its infinitive became I'lla because of the I'lla in its verb, and its verb (qama) because the infinitive and the gerund are declared to be the I'lla because of their verbs, do not notice that you say:

(qama qeyaman so it is Qa'em) because of wow which has made as I'lla; because the past verb mu'tal so the infinitive and gerund became mu'tal, too.<sup>(4)</sup>.

Sibuye explained the cause of this convert in this regard by saying: "The wow is converted to Ya, not for the preceded ya which is sakina nor it is sakina and followed by ya, therefore you said: (Halet Heyalan) and (Qumtu Qeyaman), but because it is Mu'tala in the verb, and they wanted it to be Mu'al if it is preceded by kasra and followed by a semi letter to ya, that's why the work from one side was lighter on them, and they were dared on that I'tilal."<sup>(5)</sup>.

3. To come as Ain in the irregular plural correctly lam and preceded by kasra, provided that in the singular has been u'ilat by the convert, or is still and its ain is still in what was still in the singular that alif in the plural, towards their saying in the plural of (Dima) and the original (Diouma) of (Deyam) on the weight of (fey'al), and the origin: (Deywam) with evidence: (Dam Yadim) and if he did not raise the convert would have been said (Deywam).

Ibn Jani went on to point out that the reason for the I'lal here is because of the verb's singularity: "It is obligatory to convert this example in the plural, because in one it was inverted because the preceded letter to ain has kasra, and when it came in plural, it was left as it was in singular."

However, the follower of the above words finds that the reason for the convert is in the singular is the haraka of the wow and the preceded letter has kasra of the

(1) Looking: Ashmuni's explanation: 1/841.

(2) Seen: Editor: 3/1326.

(3) Pulp: 2/320231, seen: The Secret of The Expression Industry: 2/734.

(4) Seen: Editor: 3/1326.

(5) Book: 2/369.

above when the construction is re-corrected.

Some of them are also mentioned in the building of (Fi'al) in the plural, in all what was said about what was on the (Fi'l) of the inhabitant of the ain, which is<sup>f</sup>(Thawb. Thewab- Theyab), and (Sawt – Sewat. Seyat), Sibuya said: "They wanted to tu'tal if it was a preceded by kasra, and they turned it Ya."<sup>(1)</sup>.

In the previous examples, five conditions were met:

One: is that the wow should be static in the singular, and the second: is to fall into a plural, and the third: is to be followed by Alif, and the fourth: is the lam of the word should be consonant, and the fifth: is the Fa of the word has to have kasra<sup>(2)</sup>.

These conditions have a benefit in the convert of The Wow to Ya, kasra on Fa means it is close to Ya and it is far from the wow, and the stillness of the wow in the singular to show its weakness, as for the condition of the combination, so that the weight of the wow does not meet with the weight of the combination, and the requirement of the coming of Alif after it is closer to the Ya than to the wow, and the validity of the non-wow, and the fact that it is true in (Awan); because it was singular and its Fa didn't have kasra<sup>(3)</sup>.

From the past, it is clear to us that the harmony between the voice of the Wow and the kasra which requires the convert of the wow to Ya, which Ibn Jani mentioned in the Moncef of the conditions that must be met for the validity of what is said (Fi'al): that the wow be static in the construction of one of it, that the Alif has to have kasra in the construction of the plural, that the Alif should follow the wow

is located in the building of the plural, and that the word shall be in plural form<sup>(4)</sup>.

These conditions were only remarks that may have been hinted at together in the manner of saying (Sawt, Sewat, Seyat) and others, otherwise there are many words that have turned the wow of them Ya; for being preceded by a letter has kasra without having all these reasons together, as they said in the plural (Jawad: Jeyad), and in the plural of (Ja'e': Jeya'), While the example that he gave it as a proof for that his saying (Tewal) which is the plural of (Taweel), there are many opinions about it because it came once with a consonant and other with a vowel. <sup>(5)</sup>Abu<sup>(6)</sup>Hayyan said: "One of them is their saying in the plural (Taweel: Tewal) and the harmony of the language should be said (Tewal) of al-I'lal, which is<sup>(7)</sup>. the language of The Son of Dabba."

4. It comes as the fourth letter after Fatha, as in (Aghzaytu) its original: (Aghzawtu); because it came from (Ghaza Yaghzu) so the wow in the past tense has been converted to Ya as in its present tense, and so on with all the verbs that have more than three letters which its Lam is wow. Ibn Asfour said: "If it is said, what is it to be, for wow was converted to Ya in the verb, and for what has it been the case, what have you turned the The answer is that it is<sup>(8)</sup>based on the present, towards: (Yaghzi, Yestadni, Yestad'i), and is overturned in the present to Ya for the kasra of the letter before, as it has been overturned in such as: (Shaqi, Radhi)»<sup>(9)</sup>.

(4) Seen: Same.

(5) See: Diwan of Literature: 3/374\_375, Ocean Sea: 3/170.

(6) Consider: Fair: 1/342.

(7) Ocean Sea: 3/170.

(8) Seen: Picnic party in the science of drainage: 35.

(9) Fun in discharge: 1/344.

(1) Book: 4/360, Seen: Fair: 1/138.

(2) Seen: The Secret of The Expression Industry: 2/733, Seen: Pulp: 2/138.

(3) Consider: Fair:1/342.

5. When it comes in the middle of a word and still without shada after an original kasra, an example for the original it was said (Qeelon and Reehon) and the original (Qiwlon and Riwhon) so when kasra comes before wow, they converted to ya in harmony with the sound of the kasra and it is easier to say it. While the example of non-original kasra which is found in the passive voice which its Ain is wow, as in (Quwil) it became: (Qeel), (Suwigh) which became: (Seegh), Ibn Ya'eesh said: if the verbs have wow, this wow will become Ya in the highest languages so you can say: (Qeela Al-Qawl, Seegha Al-Khatem) and the original: (Quwil) in which Qaf has dama and wow has kasra same as if it is a consonant so they wanted to make it I'la or vowel according to its subject so they moved kasra of the wow to Qaf and make wow sakina, then they converted the wow to Ya because it is sakina so that it became (Qeela).
6. If wow and Ya meet in one word or semi word and the previous one is still or has sukoon, so the wow was converted to Ya and leans in Ya, towards saying: "Sayyed, Mayyet, Jayyed", and their<sup>(1)</sup>origin: (Saywid, Maywit, And Jaywid) but they hated the pronunciation of wow after the Ya as they hated dama after kasra. Ibn Jani<sup>(2)</sup>said: "Don't you see to the weight of the word "Saywed, and Maywet", and that "Sayydanda, Maytan"<sup>(3)</sup>, <sup>(4)</sup>. is lighter on their tongues than the meeting of The Ya

and wow with the silence of the first of them, so it was a harmony of converting the wow to Ya which was before wow.

These are examples in which the Ya comes before wow, and an example of what the Wow has advanced on the Ya: (Tayyon, and Layyon) infinitive: (Toowayto and Loowayto) and their origin: (Tawa, Lawa) when wow met the Ya and wow was sakina so it was converted to Ya and lean on the other ya. <sup>(5)</sup>and in the Lubab, Al-U'kbari said: "The reason for that is that the Ya is lighter than the wow, and the removal of the wow sakina from Ya is overburdened, so it was replaced to Ya for mitigation, and when they met and matched the first in the second, he also examined a form of relief."<sup>(6)</sup>

These are examples of the meeting of wow and Ya in a single word, and the example of its meeting in semi word, your saying: "Hao'la'i mo'alimi", the first of the strict Ya in (mo'alimi) is a converted from wow, as the original: (Hao'la'I mo'almooi), you notice that the word is compounded by an addition which is (mo'almo) has deleted the non-verse from the end of it for the addition, and from the one is added to, which is the speaker Ya, and the addition and the one is added are in one word. It should be corrected if the wow and Ya in two words, as in (Yarmi Wa'idon) and (Yad'u Yaseron) the two examples wow wasn't converted to ya because they weren't in one word or semi word.

If the condition of the first silence is disturbed, it is necessary to correct the wow as if the previous has haraka, towards: (Taweel, Ghayoor);<sup>(7)</sup>; or opposed

(1) Considering: The sequel: 590.

(2) Considering: Book: 4/238,239,335, The Secret of The Expression Industry: 1/70, The Fair: 72.

(3) Properties: 1/51.

(4) Looking: Ibn Aqeel's explanation: 4/228, and Ashmuni's explanation: 3/853.

(5) Viewed: Clearest tract: 3/330.

(6) Pulp: 2/319.

(7) Viewed: Clearest tract: 3/331.



itself, as in (Ro'ya) so it was made lighter (R'ya) or one can stop on it as in (quwi) so the original was kasra then make it sakina to be easier, these examples wow shouldn't be converted to ya for lack of wow sakina when wow and ya met together.

Ibn Hisham mentioned three types which did not follow the rules of what was mentioned earlier: «A type which has a vowel and did not meet the conditions such as reading some of them: «In kontom lroya ta'boron" <sup>(1)</sup> by substitution and indifference, and a true type with its fulfillment, towards: (daywon, aywom, a'wa al-kalbo a'wya, and Raja' Ben Haywa) and a type in which the Ya was replaced by wow and was leaned, towards: (a'wwa, and nohowon a'n al-monkar), and expelled in the miniaturization of what kasra on (mafa'el), towards (jadwal, aswad lil-luheya) and Al-I'lal and correction.<sup>(2)</sup>

7. The lam should come to a describe on the weight of: (Fo'la), towards (Ad-dunia, and Al-U'lya) so the origin of: (Ad-Dunya): (Donwi) with evidence: (Dana Yadno Donowoan) and the origin of (Al-U'lya) (a'lwa) with a guide: (A'la y'alu u'lowan)<sup>(3)</sup>.

Al-Zamakhshari said in his interpretation of Allah SWT saying: "Ithe antom bel-o'dwatod dunia wahowa bel-o'dwatol-quswa": "so Ad-dunia wal-quswa for feminine Al-Adna and Al-Aqsa, if I said both (Fu'la) daughters of wow, then why one came with Ya and the other with wow? I said Al-qeyas is the convert of wow to ya as in (Al-u'lya), while (Al-quswa) so the saying of being like this according to its origin. And it came in (Al-qusya), but the use of (Al-quswa) is used

more as the use of (Istaswab) with the coming of (Istisab")<sup>(4)</sup>

Al-Alosi said: "One of their rules is that (Fu'la) which is related to wow, if it is a name that its lam has been changed to ya as in (dunya) it is from (Dana Yedno) if it is close, and did not change from (quswa) to the famous, because according to the origin of the adjective and did not change the difference between the adjective and the name, and if it is considered to be the predominance and that the course of the rigid names was said (Qesya) language of Tamim and the first language of the People of Hijaz, and from the people of Morphology who said: the most used in the language is that if it is an adjective, the lam has to be changed as in (Al-u'lia) and if it is a name, it won't change as in (Huzwa). It was said: (Alquswa) is irregular and the regular (Qesya) and what they meant by irregular, it isn't regular not for the use because it is not far from frankly language, and they mentioned the reason for not replacing by the difference is that it didn't make it the opposite and if it happens because the adjective was heavier, so the lighter origin of the weight of the transition from the dama to the ya, and the opposite of giving the original to the original, which is the name and not the branch<sup>(5)</sup>.

8. If the wow comes as the lam of the object that its past on the weight (Fa'el), towards: (Mardhiy) the second Ya its origin was wow, because of (Al-Redhwan), the first Ya of its origin wow which in the weight of the name of the object, turned the second wow to Ya and became (Mardhawi), and then convert the first of them became (Mardhiy), and then the damma was replaced before the ya with kasra for

(1) Sura Yusuf: 43, and this reading is attributed to Abu Jaafar in The Intif: 295.

(2) Clearest course: 3/331.

(3) Seen: Party edge in the art of drainage: 200.

(4) Scout: 2/259 260.

(5) Spirit of meaning: 10/6, seen: Pulp: 2/423\_ 426.

the occasion of ya, and it became (Mardhi), He said: "Irje'I ila Rabbiki, radheyyatan mardheyya."<sup>(1)</sup>

Ibn Aqeel stated that there is little correction in this rule, and he says: "Mardhuo." This is if the past is on the weight of (Fa'el) but if it is not the best correction and without converting, towards (ma'duo) that its verb (A'da), and it may be said: "Ma'diy" by converting in some of them.<sup>(2)</sup>

9. If the wow comes as lam in each plural on the weight of (Fo'ool), towards (I'sey) its origin: (U'suwon) on the weight of (Fo'ool) plural of (A'sa), the second wow in (U'suwon) is lam on the weight (Fa'ool), this lam according to this rule flips to Ya to get rid of the weight of a meeting two wows at the end of the word with a damma before them and become: (U'sueyy) and then the damma before Ya has to be replaced by kasra to become (U'seyy), then the damma on the first letter has to be changed to kasra to follow the voice, and it is said: (I'sey) and may remain (U'seyy) by put damma on the first letter, and same as in (Duley) plural of (Dalou), and its origin: ("Daloun") and then what happened in (U'seyy) and became: (Duliyy)<sup>(3)</sup>.

Also under this chapter is every infinitive on the weight of (Fo'ool) of what its lam is wow, and from that came from the word "I'tiy", which is mentioned in Al-Lubab for Al-Ukburi: and the origin: (U'ttuwon) and they replaced the damma by kasra, and the wow was converted to ya for being sakina and because of the kasra on the previous letter, then the second wow comes Ya and kasra so it was

replaced with Ya and lean on the other ya."<sup>(4)</sup>

10. Wow should be laman on the weight of (Af'il) a plural of (Fa'al) of al-mu'tal al-lam with wow, towards: (Dalwon and Adlin), and (Jarwon and Ajrin); Al-Mubarad said: So you will say (Dalwin): Hatheyhey Adlin. So you know, the wow was converted to Ya for what I mentioned to you, because the names do not end with wow which was preceded by a haraka."

It seems that Al-Mubarad what has mentioned about the reason is related to the extrapolation of the Words of the Arabs that the wow does not come at the end of the name and before it a letter which has haraka, so that wow was turned to ya, it is closer than what ibn Jani and his followers said, and Allah knows better.

11. To be sakina and singular which is followed by a kasra, towards: (Mizan, miqat), and the origin: (miwzan, and miwqat) with the guide of weight and time).<sup>(5)</sup>

The reason is that the wow is a family line of the damma, if it is sakina, it will be a little weak and the kasra before it is a family line of Ya, and the removal of the sukoon of wow after kasra is very heavy. The kasra attracted to its family, and that was lighter on the tongue.<sup>(6)</sup>

Ibn Jani spoke of "Ajrin" and "Adlin" in Bab malatafa Al-San'a, he said: "His origin (Ajron) and (Adlon), so they turned the Wow to Ya, but you have to follow the workmanship and not support it, and she says: They have changed the damma of the Ain kasra, so it became: (Ajriwon and Adlion) when the letter before wow comes with kasra and it was

(1) Al-Fajr: 28.

(2) Looking: Ibn Aqeel's explanation: 4/239.

(3) Looking: Ibn Aqeel explained: 4/320.

(4) Pulp: 1/320.

(5) Viewed: Clearest tract: 4/388.

(6) Looking: Pulp: 2/317 318.

Lam, it turned Ya, so it became (Ajreyyon and Adleyyon) ...and if it began then converted wow to ya without the tool of converting because of kasra before it, you would hate that letter very bad, not nicely, and when did that for the damma that was easier than in wow and the letter; because you humiliate the weak is closer than bow down to the strong". In such an example Al-U'kburi made his expansion.(3)

#### Conclusion and the Results of the Research

At the end of this journey in Morphology, I recall some of what I have achieved in this humble research and summarize this conclusion as follows:

1. The research tried to show the places in which the wow would be converted to Ya fluctuated from its old and modern areas, and it came to understand its surroundings.
2. The research showed the general reasons for which the convert of Wow to Ya was taken place, including the acoustic influence, such as the kasra which is preceded wow or the transistor character of this movement.
3. The research highlighted the reasons of each place of the convert positions of The Wow to Ya, and relied on solving that on the book of Al-Lubab Fi I'lal Al-Bina' wal-I'rab, then on the book of Ser Sena'at Al-I'rab, and the book of Sibuye in the third place, and then relying on the various sources which studied in these subjects.
4. The research showed that the subject of Al-I'lal Wel-Ibdal is an important topic that helps researchers to realize that they are the origins of the letters that are vowels, and the controls that make one turn from the other.
5. The research showed that this type of convert occurs in all names if they Mu'tala.
6. The research made a balance between Al-I'wadh and Al-Ibdal, and stated that the first was in a position which is different that Al-Mu'awadh minh, and the second was in the position of being replaced.
7. The research suggested that the convert of The Wow and Ya is useful in many morphological topics, such as the topic of miniaturization, the names of Al-Fa'ileen and Al-Mafu'leen and some of the sources that are Mu'tala and so on which justifies the importance of the topic.

These are the most remarkable results I have achieved after the stress of thinking about this small research, and thank God first and foremost, and pray on Our Prophet, Muhammad and to his close relatives and companions.

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