

Cases of (w) and (y) letter as the second radical of roots: Weakening (ilāl) as phonetic phenomena in Al-Shafia book by Ibn-Al-hajeb (modern phonetic study)

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Abstract

The present study focuses on the caused phenomenon accompanied to the causing concepts in the linguistic structures by the linguist considered his work (Al-Shafia). This study is under name (Al waw and al Yha). The study considers the causing procedures for this topic by previous linguists and the followers to Ibn-Al hajeb for generalizing. To highlight on these opinions by linguists and compared these opinions with the modern linguists and their procedures for they deal with this point according to Modern Phonetics principles which stretch his arms to inter for finding the scientific causes and justifications to the phenomena in Arabic linguistic structures through consider segmental analysis in drawing the structural pattern and consider the phonetic rules such as: Differences and similarities rules.

These rules plays role in showing the clear view to the phonetic justifications to arrive to the final views of structures. The significance of the research lies in present the morphological matter from phonetic point of view.

Key words: *Metathesis (qalab),weakening(ilāl),the second radical of the vebrb(eayna: alfīel),substitution(ibdāl),semi-voice,doubled phonetic*

Introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon Muhammad, may God bless him and grant him peace, and upon his companions of deceived ones. Then

This study follows the direction of the phenomenon of defection upon Ibn Al-Hajeb in his book (Al-Shafia), to show the variables obtained by linguistic structures through his vision, as the vision of advanced linguists, those who were interested in studying these variables, and laying down general pillars for them, most of which adopted intuition, conjecture and assumption, and the most important characteristic of ancient traditional studies at the morphological level, so we must not rely on their assumptions. We must start by adopting a clear-cut scientific mechanism through an audio morphological study, showing the variables that occur in linguistic structures, especially by the effect of phonemic factors that impose on the speaker a predicate performance required originally.

The desire to explain this is motivating us to present a study of a new vision which is supported by accurate scientific perceptions that which based on the procedures of modern phonology and the observation of the impact of phonological laws (the law of analogy and dissent) and accrediting the phoneme in terms of a phonological function in order to detect the variables and understand the situational phenomena of those variables in the structures.

The research plan required that they be on the topics according to what was mentioned in the book (Shafia), preceded by an introduction, ending with a conclusion in which the research obtained the most important results, then it's followed firmly to the sources and references that were used in the study and analysis of the data of this research, by standing at the forefront of the books of the ancients (the book) by Sibawayh, (Al-Muqtathab) by Al-Mabrad, (Sir Sina'at Al-Erab) by Ibn Jenni, (Al-Shafia) by Ibn Al-Hajeb (the subject of the study),(Sharh Al-Shafia) by Al-Radhi Al-Astrabathi and (Al-Mumti in Al-Tasrif) by Ibn Asfour, as for the books of modern audio studies that dealt with the same topic in study, the books which devoted to the study of morphological structures and their phonological analysis were adopted in the forefront of which (the audio curriculum of the Arabic structure) by Dr. Abdel Sabour Shaheen,

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(The Impact of Phonetic Laws) by Dr. Fawzi Al-Shayeb, (vowels in the Arabic language is a study in phonemic formation) by Dr. Zaid Khalil Al-Qaral. As for the research method, the descriptive approach has been analyzed.

So.. This is, praise be to God before and after

The Conditions of waw and Yah as two samples(ains):

Converting the waw and yah into alif in the triple noun:

Ibn al-Hajeb says: ((Al-Ain: convert into alif (ا) if they vowelized what opened before them, or in its rule, in a trilogy noun ... like: (Baban), (naban))⁽¹⁾.

Perhaps in light of what accompanies the Arabic vocabulary, from which includes what Ibn Al-Hajeb mentioned, whether nouns or verbal words, from phonetic changes, according to the data of the modern audio lesson, we can define the material of the types of defection (transmitting, deletion and converting) according to what the ancients called it, after analyzing it on a modern scientific sound vision, we can restrict the type of defection and name it, because it seems that there is confusion in the term or a delusion that avoids the rightness at other times. It is clear that what they agreed upon and the purpose of the defection which is embodied by the necessity of coordinating words and their consistency when pronouncing them, as they imposed laws for that, that we will come to detail it when we study the vocabulary mentioned in the (Shafia) texts.

As it is known to the ancient and modern linguists, (w, y) are defective letters if they vowelized, it becomes more heavy, as the accompanying openness does not push the weight but rather gives it lightness that does not rise to the level of improvement and harmony of the word, from this standpoint, they discussed the phenomenon with opinions and proposals, accredited by sound rationale, which allowed them to change the Arab structures.

From these opinions, what Sibawayh brought in ((topic of what came in the names of this defective which it has three letters that cannot be overwritten)⁽²⁾. He said: ((Know that each noun of it is according to what I mentioned to you, if its example is and it is actually built, then it is like it verb, it likes its defectiveness, If you wanted a verb, you said: a house, a canine and a leg, and defects as the verb defected)⁽³⁾.

As for Al-Radhi in his explanation in his book (Shafia), he highlighted a distinct vocal vision in which he explained the causes of converting like (a:) He said: (Know that the cause of the converting of the waw letter (و) and yah (ي) the opened letters before them (ا) is not very strong, because they converted into (ا) for weighting, for what Come, waw and yah ... as if they are lighter than all the consonant letters, but the frequent rotation of the vowels, which are the heaviest of them, has passed their converting to what is lighter than the vowels: i.e. the (ا) a:, especially with their gravitational vowel and preparing the reason for their converting in to a (ا) (a:), by opening up before them, because the opening vowel is appropriate for the (ا)

Based on the ancient view of this morphological formula, which described its general framing, the research cited nominal vocabulary mentioned by Ibn Al-Hajeb to testify to their approval (converting) of the vowels (y, w) to (a) if they occurred between two movements (a, a) for example singular (Bab) which means door, as formed like this and its origin (bowb) and is grouped as (abwa:b) and the origin of (a :) (w)⁽¹²⁾.

And its transcription according to their vision is:

ba/wa/bun

After converting (w) into (a:) it will be as shown:

ba:/bun

Basing on their perception of this, the conduct of affairs of the vocal linguistic unit (bab) and what is similar to it are not conducive to the vowel sound falling, but rather to the converting of the sound of a vowel rather than another, so this requires that the morphological weight of the singular is on (fa'ala).

As for the vision of the modern audio lesson, you will find that the occurrence of (w, y) between two identical vowels originally, this leads to their weakness and deletion, that it results from the two vowels (a-a) pronouncing (a:) or what the speakers call the long vowel.

Henry Flees says: (If we notice the nature of silent voices, we must note the weakness of (Waw) and (yah) letters when one of them is between two voices: as they tend towards disappearance)⁽¹³⁾.

We can say to confirm the deletion of semi-vowel and the negation of the converting, which is the explanation of the old Arab morphological theory that the zonal weakness in (w, y) leads them to disappear and then to deletion.

So the transcription of the singular (bab) and what is similar are:

ba/wa/bun

ba/θa/bun⁽²⁾

After the falling of (w) due to its placing between (a, a), then these two vowels meet and form a long vowel of their kind, which is (a:), then its cross section tissue is transformed after the new construction as: ba: / bun

basing on the perception of the modernists, the management of vocal linguistic affairs leads to the fall and deletion of a vowel from the measured word, as this requires the deletion of what corresponds to it in the scale, so the singular

word (bab) and what is similar to it are on the weight of (Fa:l) because (the measured is affected if it is in the defection by deleted phoneme)

The occurrence of (w) that followed by (a) constitutes an ascending double, as the spokesperson always intends to get rid of it by deleting its base to get rid of the motor slippage and its weakness, while the fact that the passage always needs a base with a strong silence.

It is noted here that the verified of the defection by elimination is the reduction of the syllables, which leads to the reduction of the exerted effort, that the intermediate syllable that was produced from the defection process is palatable in Arabic for its lightness.

And what Dr. Abd Al-Sabour Shaheen explained is that the teleological cause of these phonetic procedures in the aforementioned vocabulary, with what is similar to it, came as escaped from the triple vowel to the dual (). As a matter of fact, it has no reality that (w, y) is likened to voiced and it is not long vowels. There is a clear difference between them in the sense that the semi-vowel is not equal to two short vowels, as is the case with long vowels ⁽¹⁴⁾.

Converting waw and yah in to alif in the triple hollow verb and what was basing on:

Ibn al-Hajeb says in his statement of the conditions of (w), (y) when they are two ains in the triple hollow verb and it is borne on him: (The ain: you convert a (Ĥ) if they vowelized openness before them or in its ruling ... in a triple verb, or carried on them).

What he brought about a condition for this dependence in the converting, is a morphological law that was formulated by the ancients themselves, which was circulated to be applicable to the names and verbs of this section, the latter - I mean the verbs - in its reasoning, divided it satisfied in two ways by saying: ((The verb in this defecting is two-fold: the origin, basing; The origin is that whats its waw letter vowel, or its yah letter, it opens what before them, and what opens before them ... And what is based on it is what opens the Waw and the yah in it after a letter that was open in the triangular past verb, that is: either in the present tense built for the subject ... or built for the object ... or the past from what was built from the augment ... or what was built for the object from their present tense ⁽¹⁶⁾. And what was mentioned by Ibn Al-Hajeb from the vocabulary came as a summary of the triple hollow verb with (y, w) and for all kinds of the bearer of without any distinction of the words carried on which it is based on the classification of Al-Radhi for it, so what he chose for the verb like: (Qaama (stood up) or Baa'a (sold) ()), As for the bearer of the verb like: (Aqaama (established), Abaa'a (sold), Istaqaama (resorted to), Istabaata and Istaqaana of it) ⁽¹⁷⁾

To show the changes that have taken place according to the morphological vision of the ancients in the issue of defection by conversion of the two terms (qaama, baa'a), the verb (Qaama) on the balance of (Fa'ala), as its origin (qawama) (), which is one of the wavy hollows of its cross-sectional structure before the edification is: qa / wa / ma

In the second syllable we find (w) vowelized and what was earlier moved with an original (a)

As for the second item (Baa'a) according to the measured as (baya), and its origin (baya'a ()), it is from the yah hollow, while its transcription before the defection is: ba / ya / ' a

In the second syllable, we find (y) vowelized and what was before was move with originally (a).

Basing on what they drafted from a morphological law which was related to this issue of defection the (w and y) is converting into (a:) to capitalize the defective letter with the weight of the two-sided meeting (a-a), then the transcription for the two terms after the defection by conversion is: qa: / ma

ba: / 'a

Since the defection for them came with converting (w) in the term (qawama) and (y) in the word (baya'a) to (a:) meaning that, according to their perception, the morphological balance of the two words is as (Fa'ala).

The modern audio lesson has a different view in explaining and analyzing the defection phenomenon, starting with his refusal to explain the ancients and their claim that (w and y) were converting into (a:) upside down) (), finally, linking the phenomenon with hatred of the sequence of vowels, then for them: ((The strong similarity between waw and yah and between the vowels that makes its sequence in context more like a sequence of proverbs which was hatred, then you intend to difference between them)) ⁽¹⁸⁾, Dr. Al-Tayeb Al-Bakwash affirmed that the reason of the hatred of the sequence of vowels for the occurrence of the defection phenomenon, as for him(The formation of the waw or yah with the two open vowel is a third vowels, as the sequences of the vowels difficult in the pronunciation, so they are deleted, so the two opens remain together and they form a long open)) ⁽¹⁹⁾.

What prompted the modern linguists to adopt the phonemic violation is the weakness and concealment associated with the semi vowels between ((a-a ⁽²⁰⁾.

This weakness comes from the amplitude of the output of (a) because of which it becomes weak, as this becomes doubled when uttering with (a) after (w or y), this weakness applies on semi-vowels (w or y) which leading

to their hiding, that leads to their fall and deletion, Dr. Zaid Al-Qaralleh says: (The semi-vowel is deleted because of its weakness when it occurs between two similar originally vowels).⁽²¹⁾

Through the modern phonetic vision, the syllabic tissue of the two terms before and after the defection is according to the following: qa / wa / la

qa/θa/la

qa/a/la

qa:/la

Which were met in the term qawala (say) a triple vowel arose from the connection of its parts (a :). If (w) was fell the slip ceases to exist, the short (a-a) was connected before it and after to form the term (qaala) and dropping (w), in fact comes an escape from the triple vowel to the long vowel ⁽²²⁾: ba / ya /'a

ba/θa/'a

ba/a/'a

ba:/'a

This term was subjected to the same procedure, so it became the first one in its final form on (qaala) and the second term on (baa'a) and that what happened to the two terms of changes in the framework of their final structure, according to sound rationale which allowed this to get rid of hatred matter in the syllabic system which is the sequences of many vowels because it weakens them.

As for the morphological balance of the two terms and their similarities, which is based on the data of the modern audio lesson and approving the defection by elimination, here the balance is affected by the presence of the audio deletion, so the equivalent of the deleted is deleted from the scale, so the two words are on (faala).

Converting waw and yah in to alif basing on the hollow verb

Basing on the the hollow past who has Augment:

Ibn al-Hajeb had mentioned the terms like (Aqaama) ⁽²³⁾, a verb has augmented with "hamzah" and its origin (aqwam) as (a'afa'ala) (). This hollow verb augmented folds under the defective rule which was enacted by the ancients to convert the vowel (w and y) to (a:), which they add it to another hypothetical law for more of this type. Sebawayah says: (If there are other measured - and that Afa'al .. - You move the open vowel from the defective letter to the one before it and the defective letter turns into (a) like (aqaama)... the origin (aqwama) ... So the opening vowel is moved from the defective letter to the one before it, so it became (aqwma) ... so it was opened what was before waw ... in the pronouncing, which are originally vowel, that the stillness is sympathetic, so the defective letter was turned into (a) because of openness of what preceded it in the pronouncing and vowelizing it in the original)) (giving an answer to those who ask about the reasoning of the vowel without fulfilling their conditions by saying: (If it is said: For anything, the vowel and above it is validated? The answer is that it was carried on it before the joining of the augment for it, because the augment in (aqama) ... is joined to qaama)) ⁽²⁶⁾.

The term (aqwaam) and what's the like of it, in which the conditions of the ancients met to defect it, that (w) is moveable in it, also opposite it (a) as a default and basing on the original, this means that Sibawayh's opinion that the transferring of the vowel is moved to the quiescent before it, because this transferring of the vowel is not obligatory at all, as long as the letter is open basing on the original (qawama).

Al-Radhi confirms that the defection for this term is due to its conformity with the conditions of the ancients, since the vowel is moveable and the aforementioned is moveable on the original by saying: ((It is basis the cause)) ⁽²⁷⁾. The perceptions of what was the ancients believe of the cause of defection can be explained by phonetic syllabic structures. The origin of the term (aqwaama) is drawn syllabic before the declaration on: 'iq / wa / ma' .

The relation after the defection in their conception and according to their rule that says (w and y) if they move and before them original (a) they are converted to (a :), we find here that before (w) is quiescent, but they estimated (a) basing on the original of (qawama), without mentioning the reasons for the stability of (w) after the augment, the word (aqama) came with its transcription 'a/qa:/ ma

As long as the defection is according to their perception (converting), the management of vocal linguistic affairs is not affected, so it remains at a **measure** (afa'ala).

As for the vision of the modern audio lesson in defection this term (aqama) and what is similar to it, it differs a lot from what the ancients came with, then they have what is going on for the defective letter deletion not the converting as the ancients imagined, as well as they explained the reasons for quiescent before the vowel after the augment, so we can explain that perception through the phonetics syllabic structures of the same term, as it comes on the original without the augment likes (qawama), it is a triple verb abstract formula with a w-center and its transcription in three short sections: qa / wa / ma

After entering the open patch ('), the verb will be on (aqawama), while its transcription will be divided into four short sections: 'a / qa / wa / ma

Arabic avoids this syllabic structure which leads to the phonemic heterogeneity, as the phonemic violation to resolve this conflict interferes with reducing the number of these similar syllables, so the sectional structure must be converted into a new structure that is compatible with the Arab sectional system, as this transformation took place by settling the base of the second section, at this point, the silent consonant enters to be a closed base of the first syllable, so the transcription of the singular after the violation of the motions is performed at: 'qa / wa / ma

The term came in three sections, the first of which is a closed medium and two short sections. Then (w) is deleted which is the base of the second syllable because it placed between (a, a) (a) . Al-Qaaf(ق) based on the origin of the word (qawama) and (a) (w) already present, because of the weakness and invisibility because its placing and exposed this state ⁽²⁸⁾. Also because of its formation with (a) double ascending (wa) that Arabic tends to reduce it. Then a long voiced of their gender is formed which is (a:), so the transcription of the term is: 'aq / θa / ma

Then (a) the nucleus of the second syllable meets the opening of the (qaaf), the closing base of the first syllable estimated basing on origin (qawama), so the term is on (aqama) and its syllabus is in the last form: 'a / qa: / ma

This modern vision confirms the fall of the vowel, which requires that when presenting the word on the morphological scale, the corresponding balance falls, so the balance of the word they have on (afaal), because every phoneme that changes to the word moves to balance.

From what was mentioned by Ibn al-Hajeb of the terms have yah (y) which based on the origin of the verb (aba'aa) 29. What came from the reasons for the defection of the ancients and the modernizers of the previous term (aqama), apply exactly to the term (aba'aa), as the two formulas are middle defective verbs, the first in the middle with (w), and the second with (y), which are augmented in (').

Among the verbs formulas that are augmented by more than one letter, which are causative (ع) with (w or y) and falling under the rule of achieving defection by conversion, basing on the original principle: Ibn al-Hajeb mentioned: (Istaqaama, Istabaana, estaqana from it) ⁽³⁰⁾

The terms mentioned by Ibn al-Hajeb, like: istaqama (straightening), it is from the trio which augmented by the middle with (w) (hollow) because its origin is (qawama) ⁽³¹⁾, as it was defected and became (qama) as the research showed that. As for (Istabana), it is of the same previous type, which its tripartite past verb is (bayanaa) ⁽³²⁾, defected and became on (Bana), while the last word, it was (Estaqana), the origin of its past was said to augment the (qawana)⁽³³⁾, was defected and became (qana), and what came to its shape is within the framework of the study of defection for all of it.

In the explanation of al-Radhi and his statement of the procedures for the defection of the terms that Ibn al-Hajeb brought and what he likened to it from the words that are mentioned in the Arab tradition, which is one of the defective increased hollows with (w or y) he said: ((The verb in this reasoning is in two ways: origin and basing on it,... As what is based by what is opened by waw and yah in it after a letter that was open in the triangular past verb that ... the past which was built from the augment ... like: ... (Istafa'ala), measured in estaqama, istabanaa)) ⁽³⁴⁾.

They have (istaqama) which its origin (istaqwama), (w) is vowelized and what is before it (q) moved with (a) based on the origin of their triple root qawamma), it was caused with the converting and became (qaama) with the converting the (w) to (a :) for vowel and open up what before it which was based on the vision they endorsed, the morphological balance of the aforementioned term before defection by conversion would be on (istafa'ala), as its transcription will be: 's / taq / wa / ma

As (a:) replaces instead of(w) because it is defective according to their rule which is stated: (w and y) are caused if they are placed in consequancing and they are followed by an original (a) or basing on the original to replace (a:) in their place, so transcription after defection is: 'is/ta/qa:/ma

Its morphological measured remains on (Istafa'al) because what was happened to them for the term is converted, so the measured word is not affected, but rather remains on its original structure.

As for the term (istabana), as its origin (istabayana), (y) is moved and what is before (b) which is vowelized by (a) based on the origin of its triple root (bayana), so it was defected up by converting (y) into (a:) for its vowel and openness what was before it that based on their vision, so the morphological measured of the aforementioned term before the defection by conversion is on (Istafa'ala) and its transcription is at: 'is / tab / ya / na

While its morphological measure remains on (Istafa'ala) as well, because what has happened is causative with converting, so the measured word they have on its weight remains unchanged.

What happened to the previous two terms, the same procedure applies to the term (Istaqana), as it is one of the augmented hollow (wavy) because the origin of (a:) (w), so the structure of the term on the original is (Istaqwana) its morphological measured on (Istafa'ala) and its transcription before the defection by conversion is: 'is / taq / wa / na

After the defection by conversion, (a:) takes the place of (w), causes (w) because it falls into a moving place in (istafa'ala) which is followed by (a) to replace (a:) and replaces it in (Istaqana) while its morphological measured after causative on (istafa'ala). Its transcription is at: 'is / ta / qa: / na

What was achieved in the ancient's point of view is to get rid of the weight that accompanies the vowel letters (w and y) moving and open because of them due to that they have the weight of meeting that matter⁽³⁵⁾.

As for the vision of the modern audio lesson to treat the defection of these terms (istaqama, istabana and istaqana) with what it is similar to it, they are different from the data of seeing the ancients in terms of the procedure and treatment, as the reasoning according to their perspective is the defection by the deletion, and not, as the ancients claimed, that it is an defection by deletion. That were based on what they conclude from the rules and principles, they found that the reasons for deleting the vowel (w and y) moving preceded by the original (a) vowel and defaulted basing the original statement that it topped the base of the syllabic audio, as these two silences are weak and they increase weakness and invisibility if they vowelized and the previous of them move before them with originally (a)⁽³⁷⁾

Based on this description, they will form an ascending double consisting of (wa), (ya), as the speaker will always get rid of the base of this double to get rid of the motor slipping accompanying these double as it is known that the beginning of the syllabic audio which requires a strong silent, the speaker must delete the base of the causative section, The weakness of the linguistic structure, which led to the formation of a new syllable tissue after the explanation by removing the vowel, which led to the formation of a new transcription after the defection by deleting the vowel sound, to demonstrate this, it is necessary to stand on the phoneme syntax of the (Istafa'ala) formula before the defection, as it is composed of six voiceless and four voices, which are explained syllabically according to the following:

'is / taf / ' a / la

The transcription of the term (istaqwama) before the defection by elimination, based on the vision of the modern audio lesson at:

'is/taq /wa/ma

The term consists of two closed mediators sections with two short syllables, which are completely identical to the phonological syntax of their morphological form (istafa'ala).

The excess phonemes in the term represent the longest augment that the triple verb accepts to attach to its root (fa'ala) and is (qawama) in the term of current study subject, Sibawayh, commenting on the arrangement of the increasing letters in the addition over the root of the term, saying: (The Seine(س) letter is attached first, while the second is ta(ت), then the Seine be quiescent, so it will attach with the (a) at the beginning, the letter will be on the istafa'al⁽³⁷⁾.

With the defection (the ain) of the verb justified by removing the vowel (w) in the aforementioned term and replacing (a:) with it, the linguistic structure changes into (istaqama), here the new syllabary structure changes to become its transcription: 'is/taq/θa/ma

The closed rule of the second closed mediator syllable qaf (ق) basing on the origin (qama) which has been causes and transformed into (qawama) is also causes in the linguistic structure in the form of increasing for the term root (aqawam) basing on the origin of qaf vowel(a) in the root (qawama) here (W) is placed moving by (a), which it lies at the forefront of the third short syllable in linguistic structure (wa), which it formed a double ascending (q)is before it which is moving with the estimated (a) basing on the original and this leads to its weakness and disappeared, as the base of the syllable as is known requires a strong voiceless, so they dropped (w) from the base of the double ascending until they get rid of the kinetic slippage, the cross section tissue of the term after these procedures is: 'is / taq / θ a / ma

After that, the vowel of (q) original aperture (a) estimated to basing on the original with the remaining (a) in the third syllable that meets a nucleus without any base after deleting (w) from it to form a long voiced of their gender which is (a:) to form the nucleus of the syllable that moves (q) to form a base for it, also to form an mediator open syllable, so the final transcription of the term will be according to the data that mentioned on: 'is/ta/qa:/ma

Therefore, the research confirms that the truth of the defection here is consistent with the modernists opinions. As we deduce that (a:) is a vowel in it (dependence, softness and extension) as it does not constitute a vowel because it is - originally - a vowel other than (w and y), they are voice less because the principle of the converting is rejected because there is no relationship between the long vowel (a:) and (w and y).

Another evidence that what happened is defection by deletion, that the disposal of phonological unit affairs leads to the fall of the vowel, as its deletion in the morphological balance corresponding to the singular expression of this type, that its **measure** will be on (Istafa'ala), where Ain (ع) was fell from the balancing because: (the weight is affected, if it is in the defection by deleting any voice)) (38). The defection by elimination was accomplished by two things:

The first: Correcting and attenuating the vowel sound. Instead of (w or y), the semi-vowel in it is changed to (a:), which is extension letter that is lighter in utterance than them.

The second matter: Correcting the weight and the length of the word. Instead of repeating the closed mediator syllable for two consecutive times at the beginning of the term, the second of them will turn into a short syllabus and the third into an open mediator syllabus, so this is what the spokesperson desires because of its lightness. As for the morphological weight, the term was on (Istafa'ala), that its weight on (Istafala) became lighter after removing (ع) letter from it.

Converting waw and yah in to alif which they are two ains

In Augmented noun on the triple:

From the terms that mentioned by Ibn Al-Hajeb, as he said: ((... or a name prepared on them ... like: Al-eqama, estiqama, maqam and muqam))⁽³⁹⁾.

These terms and words and what they include are more nouns and the pre-w vowel in it is moveable, because the letter before it is consonant, so it was vowelized, basing on the vowel Faa (ف) letter originally in the past triple verb, Ibn Asfour stood in his explanation of the state of the defection of these terms, indicating the stages of the phonemic change in it, saying: (If the name is not the measure of the verb, it is not free of it being in progress on the verb, or it is not be ... If it is in progress, it is defected by the basing on the verb. This like: (Ifa'al) the source (Afa'ala) and (istifa'al) the source (istifa'al). That you move the **hole** from the ain (ع) to the static faa (ف) fulfillment before, then the vowel converted, to move it in the original and the opening of the pre-vowel in the pronouncement, so two alif(s) (ا) meet: the altered alif from the vowel and the extra alif before the other, so the one is deleted because of the meeting of two quiescents)⁽⁴⁰⁾.

By examining the opinions of the ancients, we can deduce from them that the rationale for this kind was not limited to verbs, but rather exceeded it to other nouns from the sources, which Ibn al-Hajeb mentioned (al-eqama wal estiqama, maqam and muqam), in order to stand on their perception to address the occurrence of this phenomenon in these terms and what came to their likeness, we find that their phonetic perception focused on vowelizing the voice less, for the pre-existing vowel (w and y) in the source structures, so that they can adapt the term to enter into the realm of their laws that often depend on the assumption in many times.

After examining the results of the final framing of the terms, we found that the stages of the voice change depended on the vowel of the defective (a), to its previous voice less. The source (iqama) has its origin before the defection (iqwaman), as its transcription is: iq / wa: / man '

After transmitting the vowel vowel (w) to its previous silent (q), its transcription is: 'i / qa / wa: / man '

Based on their base, (w) converts into (a:) to vowelize it and the opening of what preceded it to now (after the vowel is transmitted), so its transcription is at: 'i / qa / a: a: / man

It is met in the third syllable (a:, a:) deleting one of them for the meeting of two quiescents, so that the transcription will be based on the final framing of the term on: 'i / qa: / man

It compensates for the deleted (a:) because of the meeting of two quiescents with the (T), so it is said (Iqamat) and its syllable: 'i / qa: / ma / tan

The other perception of them to achieve the defection of these terms and what came to their likeness is contrary to the previous conception as they open the pre-vowel with (a) to basing on the triple original caused hollow.

The triple root of the source (iqama) is (qawama), so it is defected and become (qaal) and (iqawman) while its transcription before the defection by elimination is: iq / wa: / man '

After vowelizing the letter before (w) with (a) basing on to the triple dependent origin, it is at: 'i / qa / wa: / man

(q) was vowelized, which is the closed rule of the first closed mediator syllable, was stirred as a starting base for the second syllable formed by (a) a based on the triple-dependent origin, basing on their defection rule, (w) is already vowelized and before it (a) which turns in to (w) to (a:), so transcription is at: 'i / qa / a: a: / man

Meet in the third phonetic audio (a:, a:), delete one of them for the meeting of two quiescents, so the transcription is at: 'i / qa: / man

It is compensated for deleting the deleted (a:) due to the meeting of two quiescents with (t), as it is saying (iqama) and its morphological weight on (ifala): (If the verb is which has a "hamzah"), then its source comes to the measure of (Ifala) by removing the (ain) of the word⁽⁴¹⁾, as its final transcription is at: 'i / qa: / ma / tan

For the purpose of standing on the vision of the phonetic audio lesson for this defection issue which is based on their data in this defection issue, we find that their words are considered, as we have what is proven that there is a duplication of opinion, as they sometimes emphasized that the defection in this picture came as a basing on the triple origin of the defective hollow verb, as the fact of the pre-vowel vowel is (a) originally, within the framework of their base, we can find an assumption or another rule that says the vowel of the vowel is transmitted to what preceded it

until it vowelizes and applies the rule, so long as their base relies on the defection by conversion as a basing on the defection's origin, there is no reason to assume the transmission of the vowel that they claimed.

As for the issue of deleting one of (a:, a :) because of a meeting of two quiescent, which is proven in their treatment of the previous terms, it does not exist in Arabic, because the defective letter and extensions are vowels and the vowel does not constitute stability. Dr. Abd al-Qadir Abd al-Jalil says: (There is no meeting of the stabilities ... and the voice of alif (a:) (a long extension vowel) cannot be formed with stability).

The other thing is that the defection here is not a defection by the converting as they imagined, but it is an defection of the deletion, by dropping the semi-vowel that represents the first vowel of the double ascending (wa) or (ya) to get rid of the kinetic sequence because it is something that is hated in Arabic for its weight, this is what we imagined in visualizing the audio lesson the talk, Dr. Abd Al-Sabour Shaheen says: (The fact that all that happened in this type of words is to drop the first vowels of the dual, so the word: (istqwam) is in the analysis: 'is / tiq / u + aam and also: (istibian), is In the analysis: 'is / tiq / i + aan and with the fall of the regular sign(vowel u) from the first example, the vowel E from the second, the slip is disappeared, that the long opening remained, then the taa (ﺕ) was added, with this addition there was a kind of rhythmic parity between the original and the alternative))⁽⁴³⁾.

Dr. Fawzi Al-Shayeb had approved that the law of violation between the two elements of the ascending element by sacrificing the two forms of semi-vowel (w or y), indicating the reason for the procedure by saying: (The behavior of Arabic in sacrificing the semi-vowel is due to the law of economics in the effort; That is because the semi-movements need to be pronounced more by a muscle effort than the vowels, because the vowels are nothing but the same free-of-charge. Besides, the vowels are clearer in the hearing than semi- vowels)⁽⁴⁴⁾

Apparently, the fall of (w and y) from the ascending double since they took the beginning of the phonetic audio, were voiceless, weak and which were made weaker when they fell between the two openings. As it is known that the beginning of the phonetic audio requires a strong silent presence, so the speaker deliberately removed them from the sectional structure, so this resulted in a reconfiguration of the sectional transcription, so the source is from (istaqwama), whose morphological weight is (istafa'ala) and that its morphological weight after the defection on (istiqama), that its transcription before causative: 'is / tiq / wa: / man

But after the defection, (q) with (a) constitutes a based on the triple defective origin (qawama), (qama). So the transcription is at:

'is / ti / qa / wa: / man

After the formation of the qaaf (ق) with (a), it emerged from being a closed rule of the second closed mediator syllable to form a starting rule for a new short syllable.

After this change in the segmental structure of the term (w) occurred between (a: and (a) then it weakened and fell to its disappearing, so its transcription is: 'is / ti / qa /θa: / man

After the fall of the (w) due to the kinetic sequence, the third syllable remained with a nucleus without a base, and this contravenes with the features of the Arabic syllable, while the Arabic hates the consequences of soft voices and rid of the trilogy of vowel that arises from the succession of the vowels, the (a:) entered to be the nucleus of (q) the base of the third syllable, so its transcription is: is/ti/qa:/man'

Then it compensates for the semi-vowel falling from the structure by (t) as a suffix of this type of source structures, so with this addition a kind of rhythmic parity is achieved between the original and the alternative⁽⁴⁵⁾.

The final framing of this term and its like and according to the sound rationale available to frame the morphological structures through the transcription is: 'is / ti / qa: / ma / tan

These procedures apply to the hollow sources from which, for the sake of clarifying the term (maqam), which Ibn al-Hajeb has mentioned for this type of defection, as it is the name of a place for the original (maqawam) that it has a pre- static (w) mvment and its transcription before defection: maq / wam and after moving the qaaf with (a) basing on the triple-causative origin, the transcription is at: ma/qa/wam

For the vowel (w) and the opening of the previous ones to weaken, then it falls to its disappearing, so its transcription is: ma/qa/θam

Then (a-a) gathered, which are the nucleus of the second syllable and the nucleus of the third syllable), to form a long voice (a:) of their gender, as the transcription of which is at: ma/qa: m

That the term becomes as two syllables which are long and closed short.

As for what Dr. Abdel-Sabour Shaheen came up with to deal with the phenomenon of defection, then when the vowel is two upward letters with (a) (wa) or (ya), then the semi-vowel falls from the double with the lengthen with the vowel after it turns from(a) in to (a:)⁽⁴⁶⁾

So the transcription of the term (maqam), which has its origin is (maqawam) by visualizing it before the defection, as: maqa / wam

The second syllable has its rule (w) and its nuclei is (a). As it is made up of vowels: (The Arabic language hates the succession of soft voices in the form of a bilateral vowel in its heavy manner, so it escapes from it to unify the vowel to become an open vowel, regular vowel, or vowel with u . From a phonetic side) ⁽⁴⁷⁾. basing on what I showed of the reasons for getting rid of the semi-vowel and lengthening of (a), which is the nucleus of the deleted base (w) and attaching it within the long (new) syllable, as it is a vowel to fulfill the word and a part of it, so the transcription is based on the sound justifications that he gave on: ma / qa: m

The abnormal defective Quiescents waw and yah

It is clear from his saying an anomaly of the defection in these terms and what came to be similar to it in violation of the conditions of the defection in which they restricted its occurrence. As the vowel in it two inhabitants is considered anomalous, as we have emphasized the most important of its achievement is the vowel of the two vowel (w and y) and the vowel of what precedes it with a (a) original or based from the stated origin, but the occurrence of the terms are causative and the quiescent two vowels in them is an anomaly. The ancients had justified its obtaining that it was a dialect for some Arab tribes or for the purpose of mitigating, and we found this justification at Sibawayh in his reference to the defection in the word (Yajal). ... and like some of them said: (As for the (Yajal) and (Jal), and so on, the people of Hijaz say that they will draw it a course that I have learned ... and some of them said: "Yajal, so they replaced it with (a) with hatred of waw (و) with yah(ي)" ⁽⁴⁹⁾.

Some of them recognized its existence and considered it a dialect for the people of Hijaz, but it is very poor ⁽⁵⁰⁾.

Likewise, we find the same acknowledgment when al-Radhi in his explanation of Shafi'a Ibn al-Hajeb when he described him as steady but weak, and attributed it to the dialect of the people of Hijaz ⁽⁵¹⁾. Ibn Asfour confirmed that he obtained a request for mitigation ⁽⁵²⁾.

We discern from the opinions of the ancients, that this defection is anomalous and not measured, because (w or y) in the aforementioned terms or whatever is similar to it quiescent and the measurement prevents the defection in that. But it has happened in some dialects of the Arab tribes, especially the Hijazi, for the purpose of mitigating or the statement of the modernists is for phonemic harmony and for a fit between a prior (a) to semi-vowel and reversed (a:) on it.

Through the phonetic analysis of the two terms (tai'i and Yajal), the first of which is a nominal formula and the second is verb, that what procedures are proposed that apply exactly to what comes to their likeness and the description is by showing the transcription of the term before the defection and after it, as on the term (tai'i) whose origin is tai', its transcription before adding: 't ay / yi

The first (y) came as a closed rule for the first syllable and it is quiescent without a nucleus (vowel), as in this form it is not permissible to explain it because it is contrary to its conditions, among which it is obligatory to vowelize it without specifying the type of vowel (a, u, i) despite the fact that the previous one is formed by (a), but they transcended it in contrary to the measurement by its converting into (a:) and, on the basis of their defection, this is the transcription of the term on: 't a: / yi

Then they adopted the on-site exchange between adjacent sounds in the chain of speech to achieve the reduction in the effort of pronunciation by following a morphological principle which they called (the spatial converting), where the second moving (y) was transmitted, which is a starting rule for the second syllable, that is transferred as a closed base of the syllable itself and its transcription with these procedures is: 't a:/iy

This on-site exchange affects the morphological balance, so the weight of the term on it (Fala'a) is upon it. As we have taken these procedures to get rid of the treatment of the ascending double (yi) the rule of the second syllable (y) and its nuclei of (i) because its treatment requires dropping (y) and the nucleus (i) remains without a base, so it is pressed and verified so that it produces (') and continues (' - ') at the end of the term, the transcription of the term with these procedures and without the spatial converting is:

'T a: / t i

't a: / 'i'

This syllabic image is unacceptable in language, as Arabic does not tolerate sequences ('-') at the end of the word, because the pronunciation of the one of (') requires a muscular effort because of the mechanism of its pronouncement, as this effort has been referred to by our ancient and modern scholars, it was mentioned in Sebawayeh's saying: (Hamzah is a tone in the chest that comes out with diligence, also it is the most distant letter of the way out, so it weighed on them, because it is like a recklessness) ⁽⁵³⁾.

Modernists have recognized this fact, as this is clear in Dr. Ibrahim Anis's description of the mechanism of its pronouncement, he said: (There is no doubt that the air at the pipe is completely closed and then it suddenly opens, a process that needs muscular effort may exceed what any other sound needs, which makes us count the hamza the most difficult sounds) ⁽⁵⁴⁾, also the meeting of ('-') increases this difficulty so the spatial converting between the two

adjacent voices (y) and (') extremes must be based on it, then the transcription of the term after these procedures is all on: ' ʔ a:/iy

As for the second term (yajal) and what came to the like and which originated before the defection (yawjalu) and its triple past (wajal), as it is from the wāwy example, but Ibn al-Hajeb inserted it within the address that he dealt with (w or y), which are two places that quiescents in contrast to the measurement and count it anomalous, so this term (yajalu) its present tense on the original, that is, before the anomalous defection of (yawjalu) and its morphological weight (yaf'alu) and (w) in it has faa and not ain as he claimed because: (wajala: al-wajalu .. wajila and wajalan with opening) ⁽⁵⁵⁾.

As it is clear, the location of the (w) Faa and its vowel is quiescent in the (Yawjalu) formula before the defection and its transcription at: yaw / ja / lu

The (w) on this condition is a closed rule for the first closed syllable, as this indicates that it is quiescent being without a nucleus, but they defected it anomalously over it for the purpose of dilution or proportionality between (a:) which is replaced by (w) and (a) that it's previous to it, accordingly, the term after the abnormal defection contrary to the measurement will be on (yajalu) and its transcription is: ya: / ja / lu

The term started with an opened mediator syllable with its base (y) and its nuclei (a:), which has a lighter pronunciation than its first closed mediator syllable before defection.

Terms have the conditions of the defectiveness but it can't be defect:

Ibn al-Hajeb mentioned words that deny the defection by saying: ((Contrary to fa'awala , wa baya'a, qawama, bayana, taqawama, tabayana, taqawama and tabaya'a) ⁽⁵⁶⁾.

These are actual verbal formulas with a (') or a weakening of the defective letter, described by Sibawayah, by saying: ((The alif will be attached again, so the letter will be a subject if you say "fa'ala") ⁽⁵⁷⁾.

The preserving (fa'ala) formula ain caused with (w and y) retains with this origin from the defective hollow verb without fall or transformation, as well as other formulas which was mentioned by Ibn al-Hajeb, from which (fa'ala, tafa'ala and tafa'alaa) also preserves the wawy and yi origin without fall or transformation.

The phoneme structure of the two words (qawala, and baya'a), for example, and what was mentioned in their form, required the retention of the syllable of the syllabus that is led by the words (w) in (qawala) and (y) in (Baya'a) without a converting of them, because if you converted the vowel letters as it turned in (qama and ba'a) and before them (a:): it had to delete one of them and for the building to change, this is clear in Ibn Jenni's saying, as he said: ((All of these actions were correct for the stability of the moving pre-waw and yah, if you converted the waw and yah in (qawalat, baya't) as you turned them in (qama and ba'a), and before them a quiescent a ('), one of them must be deleted and then construction was concealed) ⁽⁵⁸⁾.

The defection details of this issue has become more clear with Ibn Asfour in his saying: ((if the defective letter was preceded by a quiescent, it is not free for the quiescent to be a valid vowel or consonant, if it was a vowel, then the ain does not become defective at all, that is about (fa'alta), (tafa'alat), (fa'altu) and (faya'alat), all of which does not make the defecting ain ... Rather, the ain did not become defective because the one before it was quiescent, If you quiescent it, it would meet two quiescent, then it should be deleted, so it would be pronounced as fa'aala like (fa'ala) ⁽⁵⁸⁾

Those who seek the opinions of the ancients find that they have fallen into the illusions they enacted and proceeded to endorse, from which a'ada (a:) the attachment that occurred between the faa of the formula and its ain is quiescent also on their opinion this cannot be the nucleus of a rule in an phonetic structure because the nucleus is as a vowel, Basing on this, they prevented the converting of (w) to (a:) because it is at their discretion that two stabilities meet and it must be delete one of them, so the formula is disturbed, this matter does not exist in Arabic as (a:) is a long vowel of the base of the first syllable of the word (qawala) according to its syllable according: qa: / wa / la, as this long vowel (a:) cannot be preceded by a short vowel of its kind which is (a) where this other illusion entails that the one silent (the base) has two peaks (two nuclei) because that does not exist in the Arabic phoneme.

The research has stopped on the cause of preventing the defection of such words and what came to be similar to it among the ancients, by standing on the formation of this actual formula (qawala) and what came to its likeness to be an example and a testimony to the reasons for preventing the defection's procedures by the ancients, as it was formed by extending the first short voiced in trigonometric (qawala) and its transcription at: qa / wa / la

Accordingly, its structure shall be from three silence syllabus and long voiced (a:): saturated with an extension from the short voiced, The first opening (qa) which is the nucleus of the first syllable in the triangular origin and after the extension of (a) the nucleus of the first syllable, it is as: qa: / wa / la

This is done in succession with three syllables (open mediator) and (two short), as if we wanted to make the defection with the converting of (w) the base of the second syllable to (a:) then its transcription is: qa: / a: / la

The movements have rolled and this kinetic sequence weighs down pronunciation in the view of the ancients and weakens the syllabic system, which is hated in Arab syllabic behavior from the point of view of the modern audio lesson, while the second syllable consists of a vowel and the syllable in Arabic does not start with a vowel and does not consist of it also is not (a nucleus) without a rule for all of this.

The result of the research

- 1- The research denies the defection of the old morphological theory, which means that (w and y) are transformed into (a:), if they vowelize and open what before them, as the principle of omission is established, governing scientific acoustic data.
- 2- The research found that the validity of the first result, referring us to an important result according to the necessity of adhering to the rule of dropping or falling the letter by deletion from the weighted word, by deleting the corresponding balance from it, meaning that it weighed like (qala) on (fala) contrary to what the ancient claim to be on weight (fa'ala).
- 3- The research concluded that the result of weaknesses of (w and y) and their invisibility when uttering them, which are placed between the two vowels (a, a), is caused by the amplitude of the exit (a), which is multiplied by the subsequent (a) of them.
- 4- The research found that there is a clear fallacy and duplication in the opinion of the ancients regarding the issue of defection of hollow, augmented to bear the triple root cause, by assuming a rule by which they move defective letter vowel for the inhabitant before it in order to move the defection to take place, this assumption is unnecessary, since the abstract origin has been defective by basing on the availability of the conditions of the defection to them.
- 5- The research proved the occurrence of the ancients with an illusion that they enacted and proceeded with its approval, stating that (a:) appending between faa (ف), and the verb formula (fa'ala) like: (qawala) and set it as quiescent, also they prevented the defection of (w) with converting it in (a:), this leads them to meet the stabilities, so they are forced according to their rules to delete one of the two quiescents, so the formula becomes disturbed and all this is not present in Arabic, because (a:) is a long vowel and the vowel does not move and does not accept itself.

The Margins

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- (1) Al-Shafia: 334 - 335.
 - (2) Alkitab: 4/358.
 - (3)M.N: 4/358 and See: al-Mansif: 1/333.
 - (4) Sharah al-Shafia li alRadhi: 3/95.
 - (5) See: Lisan al-Arab: 1/284.
 - (6) Al-Arabia al-Fusha: 55.
 - (7) Ealamat bihadhih al-Suwrat.
 - (8) Eilm alTasirf al-Sawti: 61.
 - (9) See: al-Manahaj al-Sawti: 194.
 - (10) See: al-Harakat fi al Lugha al-Arabia: 125 - 126.
 - (11) Alshafia: 334 - 335.
 - (12) Sharah Shafia abn al-Hajeb: 3/96.
 - (13) Al-Shafi: 335.
 - (14)M.N: 335.
 - (15) See: Lisan al-Arab al-Muhit: 2/191.
 - (16) See:M.N: (bye): 1/298.
 - (17) See: 'Athara al-Qawanin al-Sawti: 439.
 - (18)M.N 432.
 - (19) al-Tasrif al-Araby: 54.
 - (20) See: al-Arabia al-Fusha: 55.
 - (21) al-Harakat fi al-Lugha al-Arabia: 125.
 - (22) See: al-Manhaj al-Sawti: 194 - 195.
 - (23) See: al-Shafia: 335.
 - (24) See: Al-Kitab: 2/482.

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- (25)M.N: 2/479 - 480.
(26)M.N: 2/480.
(27) Sharah al-Shafia li al-Radhi: 3/97.
(28) See: al-Arabia al-Fushaa:55.
(29) Al-Shafit: 335.
(30)M.N: 335.
(31) See: Lisan al-Arab 2/191.
(32) See:M.N: 1/300.
(33) See:M.N: 2/316.
(34) Sharah al-Shaafiat lilrudi: 3/96.
(35) See: Sharah al-Shaafia li Al-Radhi: 3/95, 2/463.
(36 See: alEarabia al-Fushaa: 55.
(37) Al-Kitab: 4/283.
(38) eilm alsirf alsawti: 61.
(39) Al-Shafia: 335.
(40) Al-Mumtie fi al-Tsryf: 2/489 - 490.
(41) Alt-Ashkil al-Sawti: 109.
(42) Eilm al-Sirf al-Sawti: 413.
(43) Almanahaj al-Sawti: 195.
(44) 'Athara al-Qawanin alsawtit: 409.
(45) See: al-Manahaj al-Sawti: 195.
(46) See:M.N: 198.
(47)M.N: 199.
(48) Al-Shaafit: 336.
(49) Al-Kitab: 4/111.
(50) See: al-Muqtadab: 1/230.
(51) See: Sharah al-Shaafia li Al-Radhi: 3/111.
(52) Al-Mumti fi al-Tsrif: 2/430.
(53) Al-Kitab: 4/551.
(54) Al'aswat al-Laghwit: 90.
(55) Lisan al-Aarab almahiyt: 3/883.
(56) Al-Shaafia: 336.
(57) Al-Kitab: 4/280.
(58) almansf: 1/302.

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