

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

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Abstract: This study aims at treating of this phenomenon Causation occurs for semi transactions in linguistic structures ,its address (the conditions of the waw and yaa, they are faan) , through what Ibn Al-Hajib covered in his book Al-Shafi'a, as he devotes a special topic to them. This research has relied on its study and treatment of this causal issue on the data of the modern audio lesson and its requirements, because the morphological level is not taught in isolation from other levels of the linguistic lesson, as it is closely related to the phonemic lesson .The study has draft a set of vocal laws to use to solve the problems of outstanding morphological problems, they are: (the laws of similarity andthe difference).Likewise, to seek the help of the Arabic phoneme, its importance is assuming that the structural fabric reaches the structure, the purpose of all of that is to review modern audio treatmentsthis phenomenon, compared with the treatment of the ancients of the phenomenon itself, and to determine the extent of compatibility and discrepancies in the approach when presenting similar causes.

Key words: Metathesis(qalab), weakening(ilāl) , the first radical of the roots (faā alfiel) , substitution(ibdāl) , assimilate(idgām) , semi_voice, doubled phonetic.

I. INTRODUCTION

Praise be to God, Lord of the worlds, prayers and peace be upon the Muhammad bin Abdullah and his family and companions.

Then.....For this study presented shows the phenomenon of defection in the (Shafia) book by Ibn Al-Hajeb, which has adopted seeking and exploration in it, to determine the extent of the consistency of its views with what came in the linguistic opinions heritage, after writing down opinions and interpreting them according to the data of Ibn Al-Hajeb and those who are applicants and late for it.

The research found that these morphological issues presented to them were identified by their dependence on the elements of the phonemic lesson, meaning that the phonemic level was not absent in their linguistic thought, as the fact that this study linked the defective treatments to the ancients with the phonemic lesson that represents the mainstay of the language, that the problem of the research lies in revealing the phonemic lesson relationship with the morphological lesson, so it adopted the descriptive analytical approach, which requires diving in the curricula of modern phonology, standing on its treatment of this phenomenon, which was marred by confusion in the term, with the ambiguity in the interpretation of the ancients.

The research plan required that they be in the form of addresses, following their order according to what was mentioned in the (Shafia)book as a subject of the study, preceded by an introduction and ending with the results of the research.

Then the research is concluded with the most important results that it is reached, then it is firmly followed with the sources and references that were used in the study and analysis of the data of this study, in the forefront stands the books of the ancients, (Al-Kitab) by Sibawayeh, (Al-Muqtathab) by al-Mubarak, and (Al-Munsif) by Ibn Jenni,(Sharah Shafia Ibn al-Hajeb) by al-Radhial-Estrabathi as well as (Al-Mumti'a Fi al-Sarf) by Ibn Asfour , while the books of modern audio studies that dealt with the study of the same subject, the books concerned with the study of morphological structures which were approved from an audio perspective, in the forefront is The Phonetic Approach to the Arabic Structure (Al-Manhaj al-Sawti lil Bunya al-Arabya) by Dr. Abdel-Sabour Shaheen, (Al-Tasreef al-Arabi) by Tayeb Al-Bakoush, and

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The Effect of Phonetic Laws (Ather al-Qawaneen) as well as Reflections on Some Phenomena of Morphological Deletion by Dr. Fawzi Al-Shayeb, (Arabic Phonology) by Dr. Muhammad Jawad Al-Nuri.

The defection is a term mentioned in the morphological studies for the Arabic language, which it is a change that interferes with the Arabic term. This change is desired by the context in the Arabs speech, which it is governed by sound justifications or phenomenological phenomena.

it does not occur at all except with the semi vowels (w and y) without (a:), as this is corroborated by the saying of Dr. Tammam Hassan: (The subject of the defection, as we have seen, is the soft letter, which is waw(و) and yah (ي) without alif (أ))¹ (What was mentioned by Ibn Al-Hajeb about the linguistic structures is supporting what we have said, including what came under the title:

Waw and yah placements:

Towards (Wa'adin), the (w) in it Faa (ف) for the noun and its transcription is: wa? / din came vowelizing with the short voice (a) which it is not of its kind as it is a semi-vowel in which there is a defective without extension.

Also (Yusrin) the (y) is faa of the noun, as its transcription is: yus / rin it came with vowel (u) as it is semi-vowel with has a vowel without an extension.

As for (Qawlin) the (w) has an **ain (ع)** for the noun as its transcription is: qaw / lin, it came the vowelized what before it (a) which is not of its kind as it is a semi-vowel with defective and softness.

And (Bay'ain) the (y) has ain of the noun, as its transcription is: bay / ?in which is came quiescent and the vowel before it (a) is not of its kind as it is a semi-vowel in which there is a defectiveness and softness.

From its examples include (gazwin) the (w) in which has lam (ل) for the noun and its transcription is: gaz / win came vowelizing with (i), this indicates that it is a semi-vowel in which there is a defective only so it does not look at the vowel before it.

And (ramyin) the (y) in which there is a lam for the noun and its transcription is: ram / yin came vowelizing with (i) as it is semi-vowel in which there is only a defective without looking at the vowel before it, The (w) came in a linguistic structure, which is at the place of the ain and lam, like: quatin, its transcription: qu: / wa / tin

Ibn al-Hajeb fell into confusion between two different voices in terms of the pronouncing nature, where the first (u:) came in the linguistic structure (quwatin) long voiced has of extension and softness, as it is the nucleus of the silent (q), we do not look at the vowel (u) before it, as it is from the illusion of drawing Arabic writing, while the second (w) that came in the linguistic structure itself (quwatin), that its lam position is semi silent, in which there is a defective and softness without extension, because it is vowelizing with (a) As long as it is vowel, we do not look at the vowel before it.

From what is mentioned about the linguistic structure (hayatin)², as its transcription: hay / ya / tin in which the first (y) is the ain for the noun, which it is quiescent and a vowel before it (a) which is not of its kind, as it is semi-vowel in which has defective and soft without extension. As for the second (y), it is lam of the noun, it is vowelized with (a), as long as it is vowel, we judge it as a semi-vowel has (defective) only without looking at the vowel before it.

Ibn al-Hajeb came with other linguistic structures have (w and y) each one placed over the other, including (waylin) and (yaomin)³ (), the transcription of them is: way / lin

It contains the (w) faa of the noun and is vowelized by (a), it has only a defective, as the (y) ain for the noun is quiescent and a vowel before it (a) which is not of its kind, so it has a defective and softness as for the linguistic structure (yawmin), then it is as : yaw / min

The (y) moved over the (w) to be faa of the noun, as it is vowelized with (a). As long as it is vowel, we judge that there is only a defective.

As for (w), it is ain for the noun. It came quiescent and vowel before it (a) which is not of its kind, so there is a defective and softness.

Among the examples of Ibn al-Hajeb on the difference in placement with respect to (w and y) in linguistic structures, he said: (they differed in that waw set an ain upon yah as lam unlike the opposite, and the wow of (hayawanin) instead of yah)⁴ (4), when we analyze the linguistic structure contained in the text of Ibn al-Hajeb in the term (hayawan), according to the transcription, it is: ha / ya / wa: / nin

It contains the (y) which is the base of the second syllable, it came with ain for the noun and vowelizing with (a), so it is not necessary to look at the vowel before it to judge it, it is only a defective letter.

As well as the (w), it came lam for the noun and vowelizing with (a:), it is a defective letter only.

In the linguistic structure (yaynin), the first (y) is faa for the noun which is vowelized by (a), through its transcription: yay / nin

As long as it is vowelizing it is only a defective letter, the second (y) is ain for the noun, it came as a quiescent and vowelizing what before it (a) which is not of its kind, as it is a defective letter and soft without an extension.

They were separated in (yadaytu), in which the first (y) is the faa of the verb, as it is vowelized by (a) through the transcription: ya / day / tu

As long as it is vowelizing, which it is a defective only, as the second (y) in the structure is lam in the formula and it came quiescent and the vowel before it (a) is not of its kind as it is a defective letter and soft without extension.

From the examples that were mentioned by Ibn al-Hajeb, as he wanted to show the places of (w and y) in the singular morphological form (Awawalin), as it is for the people of Basra measured as (af'ala)⁵(), its transcription is: waw / wa / lin

The first (w) as faa for the noun it came quiescent and the vowel what before it (a) which is not of its kind, as it is a defective letter and soft without extension. As for the second (w), it is ain for the noun and vowelized, so we do not look at the vowel that before it, it is only a defective letter without leniency or extension.

As for the people of Kufa, they considered to be measured as (fawa'la)⁶(). Our judgment is not different from the two waw in the new formula because it is equal in the image.

It was cited by the linguistic structure (yayyaytu) as the (y) occurred as faa, ain and lam and its transcription is: yay / yay / tu

In it, the first (y) is faa of the verb which it is vowelizing, as it is a letter in has a defectiveness without softness or extension, then the second is an ain for the verb that has been quiescent, as the vowel before it (a) is not of its kind which it is a defective letter and soft with out extension.

As the third weakened ain came vowelized, so we do not look at the vowel what before it, so we can judge that there is a defect for it only. As for the last (y), it came as a lam for the verb while it is quiescent and what before it is vowelizing with (a) not of its kind, it is a defective letter and soft without extension.

From the aforementioned, it becomes clear to us that the (w and y) in the linguistic structures that Ibn al-Hajeb came to be as semi-vowels, as evidence that they formed with vowels at times and placed a prefix base for the Arabic word or a rule that closes it at other times. So this is what indicates that they are not long vowels, because the Arabic audio does not start with a vowel, also the vowel is not a starting or closing rule for it, that is, it must start with silence or a half-voiced, as the latter is classified in the syllabic endoscope as a silent counter⁷(), hence vocal defection only occurs on it without long vowels, as the quasi-voices are heavy to pronounce by two vowels, especially if the short one formed for them is from their kind, their weakness increases when they place into a series of vowels.

Henry Fleishe confirmed this by saying: (Hating of the uttering with the weak silents (waw, yah) are formed by voices of its kind, so the waw do not pronounce with vowel (u) as (wu), neither is (y) with the vowel(i) like (yi), as we do not pronounce waw with vowel (i) like (wi)⁸. Al-Tayeb al-Bakoush has set the main purpose of the defection which is: (The main reason is the heaviness of uttering waw and yah if they are followed by a vowel from their kind ... or far from them))⁹(). This means that the utterer must find a way to get rid from the weight which is resulting from the succession of short and semi-vowels and their sequence, so Dr. Abdel Sabour Shaheen finds that the defection is: (A way to escape from the sequence of vowels))¹⁰().

In order to clarify the opinions expressed by the ancient linguists regarding this important topic in the language, as we must study the defection that occur in linguistic structures according to modern phonology, depending on the divisions of Ibn Al-Hajeb for the two voice of defection (w and y) and their conditions within the linguistic structures, as they are presented as follows:

The conditions of waw and yah two Faa(s):

Ibn al-Hajeb began showing the conditions of (w) when the faa occurred in the linguistic structure, he said: ((the converting waw into hamza is necessary like: (Awasil, Awaysil, alawali) if the second is vowelized, unlike: woworiya)¹¹().

If we follow the books of Al-Sarfiyeen, we will find that there is agreement on three provisions to convert (w and y) to (‘), as from them is obligatory, or permissible or anomalous¹²().

The items of Ibn al-Hajeb, concerning with (w) and not the (y), he stipulated that the (w) must be converted in the beginning of the word to (‘) if (w, w) and the second of them is either vowelized, or it is originally quiescent in waw, as this was confirmed by his predecessors, Sibawayh says: (if the two waw(s) were gathered the first is replaced by a hamza and there is no other than that))¹³(), we return to the terms which were mentioned by Ibn Al-Hajeb to study them exclusively and analyzing them phonetically, that we will find the (awasala) is as plural of (al-takseer) of (wawasel) measured as (fawa'iel), Its singular form is (Wasel) is measured as (fa'ala), which it is the waw of the faa because its past verb (wasela) and we do not find a dispute the grammarians in the final framing of this term and like that (awathiq, wawaq).

As for the phonemic analysis of the term before and after defection by knowing its transcription, it is: wa / wa: / şil

After the substituted defection, its transcription is: ‘a / wa: / şil

If we follow what was come in the text of Ibn Al-Hajeb, we will find that he has inserted the word (awasil) within the direction of the defection by convection, making (‘) the changed voice from (w), obligating the substitution without explaining the reasons for that. As the looking at this law from the perspective of the modern audio lesson, we will found that its obligations are completely unfulfilled, because this law is concerned with the semi-vowels in a large percentage and in (‘) with a lower one, as its realization requires voiced data which are based on the sound interaction associated with

the output and attribute convergence between the interacting sounds. In this term before and after the change (wawasel) and after (awasala), we find kinship is unfulfilled, as uttering of (‘) from the larynx, which is a obstructive voice, is not described by speaking or whispering¹⁴⁽.

Whereas long voices as well as quasi-voices (are challenged by the work of two main organs: the tongue and the lips)¹⁵⁽, as (w and y) are two voiced¹⁶⁽. That the extreme distance between (w) and (‘) in the outlet and the adjective makes no room for sound interaction and replacing between them. This was recognized by Dr. Fawzi Al-Shayeb, by saying: (And with this we can decide with a reassurance - that there is absolutely no phonemic relationship between hamza in one side and (extension and vowel sounds) on the other, so all we know about this issue suggests divergence that negates the possibility of substitution)¹⁷⁽.

So we can analyze what is going on, depending on the syllabic behavior of the term, as we found the first syllable consisting of (w) vowelizing with (a), also the second syllable was carried out on the first syllabic context completely, the (w) as two rules for the first and second syllables are semi-vowels and this is supported by their occurrence as a base for the syllable and the Arabic syllable permits that¹⁸⁽.

This means that a presence of a vocalizing sequence is found, the fact that their nuclei (a, a) as the vocalizing sequence is repeated from the presence of (a, a), resulting in a weight originating from the sequence of convergences, although the vowels in Arabic do not sequenced, because their successions overburden the pronunciation as it was stated by the ancients and weaken the syllabic system from the point of view of the modern audio lesson.

Therefore, there must be a way to get rid of the sequence of semi-vowels and short vowels, because it is hated in the Arab sectional behavior, so getting rid of it requires shortening it through the violation of deletion and compensation¹⁹⁽. That By replacing the silent instead of last place deleted (semi-vowel), which is what is called by the applicants defection by conversion, It belongs to the substitution, as it is the substitution, but from the two soft voices²⁰⁽. We must come up with a sound that we can get rid of the sequential and objectionable feature in the Arabic passage, getting rid of the gravitational weight resulting from the sequence of the image of the first and second syllables that are completely similar. Al-Arabiya drifted to convert the (w) base of the first syllable to (‘), as it is a strong, silent, stressed voice that strengthens the weak syllable which begins with one of the semi-vowels.

The pronunciation (‘) in this term came as a mean to cancel a range of semi-vowels and short vowels sequences that are hated in Arabic for its weight, as it was indicated by Makki Al-Qaisi by saying: (waw is weighted if it is vowelized)²¹⁽ or because of its weakness and its disappearance, as it was indicated by the text of Henry Fleisch (The hatred of uttering weak with silences, (waw and yah), is a problem formed by the sounds of any vowels)²²⁽, replacing them with any soft voice in certain contexts does not lead to a change in meaning, as the changing here in terms of exits between the (w and (‘) is different from the morphological point of view, it maintains the morphological formula.

We agree with the opinion of the ancients when they stated that: it is not from the Arabs saying that meeting (w and w)²³⁽. As well as in their obligation to convert the first (w) if it met with the (w) at the beginning of the word to (‘)²⁴⁽ (24), that we agree with the modernists who imposed the first (w) violation and make it (‘) if two sequenced Arabic syllables begin with the (w)²⁵⁽.

But we disagree with the opinion of Dr. Fawzi Al-Shayeb in our analysis for forming of (‘) in the term (awasil), what he claimed was:“(It is only an achieving of the deleted waw vowel)”²⁶⁽.

His opinion is true when the (w and y) are formed with two short vowels (u and i), as they formed a double up or down in their syllable, so the base of the double is deleted in the syllable and the syllable nucleus remains (u or i), then it is achieved by strengthening it and pressing it in the pronunciation until it pronounces and creates (‘) that this matter is not achieved when (a) is the nucleus of the semi-vowel in the syllable, because the (a) does not press it until it stresses and achieved, for the neutrality of speech organs and its non-interference in its production²⁷⁽.

Among the terms which was mentioned by Ibn Al-Hajeb, in which he obligated to convert the (w) to (‘) in the term (Awaysilin), which is a nominal formula for minimizing the word (Wasala) that measure as (fa’il), has superfluous (a:) in, in this case it converts to (w) and it becomes smaller in (fu’aye’l), so it becomes on (wawaysil) and its transcription is: wu / way / şil

Through our study to the term to find out its harmony and the Arabic syllabic behavior, we found the first syllable in it its base (w) which is formed by a vowel of its kind (u), as well as the second syllable, it also started with the (w) formed by a vowel that is not of its kind which is (a) and closed with (y). The succession of semi-vowels and short vowels and their sequences is hateful matter in Arabic, since they are weighted in pronunciation, especially if they are formed with a short vowel of their kind, Sahib al-Re’aya says describing (w), as “(weighted if it vowelized, but this weight increases if the vowel on which (u) vowel is)”²⁸⁽ (28) As for the modernists, they see it as weak and if it is repeated, its weakness increases, Henry Fleisch says: (Hating the uttering weak silent (waw and yah) formed by voices of its kind. Which do not utter waw with the (u)vowel like (wu), niether yah with the vowel (i) (yi) as it does not pronounce waw with the vowel (i) like (wi)²⁹⁽.

The defective sequence in the first syllable (wu) has formed an ascending double and followed by the second syllable which has a vowel sequence, so it will be from (wa) and the vowels do not follow, that this all leads to a weak formula, so the utterer tends to get rid of this weakness by the violation between the two elements of the ascending double, as this is done by removing (w) the base of the first syllable and keeping the vowel component (u), so the transcription is at: :Ø⁽³⁰⁾ u/way/ şil

They have fallen with a warning that violates the Arabic phoneme system because (the Arabic syllable must start with silence and be commended with a vowel, while that the Arabic syllable does not start with a vowel no matter its location of the word)⁽³¹⁾, it must be produce by silent to be the base of the syllable instead of the deleted base (w), it was come with (‘) as it is a means of overriding the vowel feature and the dual defectives, as it carries a stress that exceeds the weakness which is caused by the sequence of vowels, thats what happened here is the fall of (w) the base of the first syllable and the substitution of (‘) the stressed place)⁽³²⁾.

Forming of (‘) came from the achievement of (u) because we are certain that: (there is absolutely no phonemic relationship between hamzah and the sounds of extension and defective), everything we know about this issue suggests divergence, which denies the possibility of the substitution)⁽³³⁾. After creating (‘) from achieving nucleus of the first syllable (u), the term came on (awadase) and its transcription came as:

u/way/şil’

The change that which happened in the term was not detrimental to the intended meaning, unlike if we use the silence other than (‘) as well as the fact that the substitution between it and the semi-voiced is common in Arabic.

The places of converting the waw into Hamza permissible:

Among the words which have mentioned by Ibn Al-Hajeb (Wooriya)⁽³⁴⁾ (35), which is a verbal form of the verb (Wawi as an example) which measured as (fa’ala), (wara) has been built for the object the superfluous(a:) is converted to (w) so it will be measured as (fua’ila) according to the opinion of the morphological scientists, but the modern voice guidance makes the superfluous (a:) to (w) similar to the previous (u) when building the object which it requires vocalizing the first character with (u) by the law of analogy get rid of the hatred succession of the vowels, it was achieved with it the maintaining of the integrity of the sectional structure and in harmony with what the modernists came up with of the defective if it was extensional as they are long voices, they are long voices and the previous short vowel of their kind is one of the requirements of the Arabic writing, because it is not found mainly on the letter before long voice as its transcription is: wu: / ri / ya

The (w) in the first syllable came as a base for the first syllable and its nuclei is (u:) including (defective, softness and extension), since this (u:) is not original as we have indicated, that the weight of the pronunciation is not attributable to the absence of the defective sequence, so the defection by converting to the first (w) and replacing it with (‘) is permissible,

It was also reported on the authority of Ibn Al-Hajib, and Ibn Jenni accepted it in his saying: (The second waw in (Wooriya), as it is converted from alif (wara), so the hamza was not obliged to put because the second one should not be prodded.)⁽³⁵⁾ (36) Then the (auriya) and its transcription is: ‘u:/ri/ya in the two cases the syllables are similar, as they started with an open mediator syllable and then two short syllables.

The aims of the applicants to achieve the defection for the purpose of mitigation, as their defecting for its occurrence are not available in the mentioned term, so they did not stipulate its occurrence. Note that the term itself appeared in the Noble Qur’an without explanation in the Almighty saying: (wa auriya) [Surat al-A’raf: Verse 20]. It is clear from this that the converting of the first (w) and the lack of the converting if the second (u:) is permissible extension and what he mentioned in the converting of the first (w) to (‘) is permissible, in his saying: ((It is permissible like: (aujuwatun), and(auriya) as Al-Mazni said: like (eyshahin), which was committed to it in the first is a base to the first, as for (anatan), (ahadun), asmaun, which are the analogy is not measured)⁽³⁶⁾.

The phonetic analysis of the term (aujuhin), measured as (fuouolun) of the singular and tends to (two waws of al-faa), and its collection of abundances on (wojoh), and its transcription before the annotation is:

wu / juh

The converting of the (w) to (‘) is not obligatory, but rather it is permissible, Sibawayh says in his discussion of replacing the (w) to (‘) if the (w) is faa in this term prescribing the permissibility of the violation in it: (You are With the choice, if you wish, you will leave it alone and if you wish, the hamza will be replaced by yourself)⁽³⁷⁾ (38), as we can see the cause of the converting is permissible because the (w) is vowelized by obligated (u) so the course runs like (w), which is short (u), this means that in their opinions, the (w) has vowelized with(u) which is estimated with (u, u), therefore the utterance of it with three (u, u, u) and this is heavy, but it is not as heavy as (u, w) to which they obliged it with (‘) as in (auwasil).

And just as it happened to the word (wujuh) by converting the (w) into (‘) to escape from the weight or heaviness and a tendency to reduce it, then they said it is permissible: (aujuh) and its transcription after the explanation: ‘u / juh

We can analyze what is going on to find the mechanism of vocal defective according to what modern phonology has come to, we find that the first syllable began with (w) formed with (u), which it is of its kind, this is what the Arabic tongue hates because (w) is weak, as its formation with a vowel of its kind increases it weakly, because that is from the succession of proverbs, in order to get rid of that is the violation between the two elements of the ascending elements (wu) by dropping the (w) and achieving the (u) then it generates the (‘), then the transcription is: wu / juh. After the semi-vowel is omitted, it is: Øu/juh

The first syllable began with (u), so this is not permissible because it is contrary to the requirements of the Arabic syllable, after the realization of (u) by pressing it and its stressing, it is generated (‘), so its transcription is:

‘u / juh

Dr. Fawzi Al-Shayeb explains this treated phoneme by saying: (The behavior of Arabia in sacrificing the semi-vowel is due to the law of economy in the effort; because the quasi-vowels need to be pronounced into muscular effort more than the vowels)³⁸.

It was reported from Ibn al-Hajeb that the formed(w) with (i) is permitted to be permissible in the term (wishah), as its transcription is at: wi / ša: ħ

This view is supported by its predecessors, Ibn Jenni says: (The measurement in the vowelized waw unless it was not to be on hamza ... but the broken(vowelized with i) in this is according to the rule of the vowel (u) because the vowel (i) is weighted in the waw, just as the vowel (u) is in it as well, hence, the hamza is not expelled in vocalized waw with (i))³⁹.

As for our analysis of what is happening according to the requirements of the modern audio lesson, we can find that the first syllable of the term has its base (w) which formed by (i) not of its kind, so it was produced through the vowel sequence upward, also for the weight of that on the Arabic tongue, as we get rid of it by violating his two elements, by dropping his base⁴⁰ (41). The transcription is:

wi/ ša: ħ

Øi/ š a: ħ

The first syllable began with a short vowel and this is forbidden and not permissible because it does not coincide with the characteristics of the Arabic syllable, so it came with (‘) generated from the achievement of voiced (i) phoneme, i.e. by pressing and stressing it, this is clear from the transcription: ‘i / ša: ħ

This defective violation between the (w) which is formed by (i) and between the (‘) is often preserved if it is generally at the beginning of the word⁴¹ (42). So it is considered a permissible substitution⁴². This refers us to the opinion of the ancients, which does not bind the converting. Then in both cases, speech is considered standard.

Among his examples in which the defection is obligated to say: (they committed it in the first as a burden to the first)⁴³ (44), that the origin of (awal) wuwal because it was measured as (fua’al) from the word (awala), as it is, as its faa and its ain is (w). As the (aula) is the feminine of (awal)⁴⁴ (45). Its origin is (woula) with the previous (w, w) of which are vowel (u), followed by the quiescent original in the wawyah, as we mean here the original(w), if the word’s ain is not converted from something, then its transcription before the defection is: wu: / la:

The second (u:) is the nucleus of the base for the first syllable, i.e. (u) to the first (w) which is (w) in writing, not uttering as the measure of the term in its case(woula) on the original as (woula) measured as (fu’ala), because of the difficulty of pronouncing a double vowel, also because of syllabic difficulty, it was modified from (w) at the beginning of the word to (‘), so its transcription after the defection is: ‘u / la:

This transformed defection has been achieved by eliminating the succession of quasi-vowels and vowels. The beginning of the first syllable came with a strong, powerful voice expressing the beginning of verbal activity as this phenomenon is adopted in the ancient linguistic heritage⁴⁵.

The converting of Waw and Yah into Ta and their place faa of the word:

Ibn al-Hajeb said: (they are converting into taa(t) like: (eta’ada), and ensara)⁴⁶ (47), the two formulas are based on the measure of (efta’ala) and the (w) in the first term and the (y) in the second term (Faa) for the two words and they have converted into (t), it seems that this obligation is agreed upon by the ancients, al-Mubarad says: (Know that if you say: (efta’ala), and (mufta’ala) and what is done from it, then (waw) from this section converts in to (taa), that choice with the correct saying)⁴⁷ (48), which is: (the well-known common language)⁴⁸ (49), we conclude from that, that the term that comes in the form of (efta’al and its branches) which it is wawya to the faa or yah as they converted to taa.

What had come by Ibn Al-Hajeb, similarly had said by that Sibawayh mentioned: (What is required of it for converting of the taa from these waws that are in the place of faa)⁴⁹.

They adopted in their perception that there is a direct relationship between (w and t), which achieved the sound interaction and then the defective substitution, because the (t) of them have the origins of folds and (w) from the lip.)⁵⁰ (51) Ibn Jenni confirmed the converting to the direct relation, by his saying: (as the waw was converted into (taa) in all of this was turned to the proximity of its outlet)⁵¹, while Khaled Al-Azhari stated, making from the difference of attributes between the two voices as a reason for dyslexia, so they converted the (w) into similar sound, so it must be (t)⁵².

It is possible to analyze what had happened to these two terms and what came to their similarities through modern phonology. We find that the term (eta'ada) which was mentioned by Ibn Al-Hajeb to show what happened from the substitution of (t) from (w), its origin is from the triple (wa'ada) measured as (fa'ala) from the wawi example and it is accustomed (awta'ada) to the weight (efta'ala) and transcription is:

'iw / ta / ? a / da

The follower of the first syllable finds the (w) shutter base located within a downward double (iw) which is logically weak, according to these data it has to be treated, by dropping it, as replacing it with a repeat (t).⁵³(54) It had come with the first (t) instead of the fallen (w) for the purpose of achieving the approved morphological rhythm of the formula, because if they drop the (w) without compensation, its transcription will be on:

'i Ø/ta/?a/da

It is based on the weight of (eta'ala), after compensation with (t) quiescent identical to (t), which is the base of the second syllable, it will be buried and placed on (prepared) and its texture will be: 'it / ta / ? a / da

On the measure of (eta'ala), as the (t) compensation of extra characters⁵⁴(.

We find that the modernizers obliged to drop the (w) because they have no sound interaction, except with an exit and attribute relationship between the two interacting voices, as this is not achieved since the (w) is half-voiced⁵⁵(56). Whereas, the (t) obstructive silent gouging mouthy⁵⁶(.

As for Dr. Fawzi Al-Shayeb, he dealt with the terms that responds to the (efta'al) formula, from the Wawi or the Yah example in a different way that is to get rid of the double down in the wawi example (iw) and the Yah example (iy). As that is by way of a violation between the two elements, by removing the semi-vowels and compensating for it with extending the following silence⁵⁷(.

The deletion of the double-falling (semi-vowel) element avoids us having to take into conditions of the audio interaction between the two mutual sounds, because they seem to be completely unavailable. This phenomenon occurs only on the basis of the convergence of mutual sounds⁵⁸(59). As the spacing in the outlet and the attributes between the kinds of the silent and the kind of the vowels, it is not correct to say that the substitution between them has been achieved⁵⁹(60). Therefore, the transcription of the two words, based on his perception, is: 'iw / ta / ? a / da.

After the violation between the two dual falling elements (iw), the (w) is deleted, so its transcription is: iØ/ta/?a/da

After the next extending silence, which is the (t), the base of the second syllable, it is intended to extend the silence here as it seems to repeat it, as this view has an opinion in it, because the extension as an audio term is associated with the long vowels (a:, i: and u:), as his intention is to come with a silent from the kind of the (t) has a similat, so that the (t) is nothing but to be a closed rule for the first syllable instead of the (w), so the transcription is: 'it / ta / ? a / da

Its morphological measure is (ifta'ala), so that the voice changes do not violate the properties of morphological structures. As for the term (aytasara), its transcription is before the defection by substitution as: 'iy / ta / sa / ra

In the first syllable there is a double decent between (i) and (y) and this vocal sequence is hated in one syllable, so Arabic tends to cancel it by deleting (y), so the transcription is: 'i Ø/ta/sa/ra

Then the next silent one, the (t), extends the base of the second syllable by repeating it, as the repeated (t) is a closed rule for the first syllable instead of the deleted (y), so its transcription is: 'it / ta / sa / ra

The (t, t) being assimilated, because the first being quiescent and the second vowelized, so the first term is on (ata'd), while the second on (ensara) and their measure on (ifta'ala).

We can say that the means of facilitating which simplifies the pronouncement which was brought by the modernist are, in their entirety, rationale sounds that permits that are framing the morphological structures, as they are far from the assumptions of the ancients those are free of defection which is capable with logical and scientific persuasion and the large number of interpretations seeking steadfastness of the base.

Ibn al-Hajib from his narration about the term (Itazra)⁶⁰(, who is excluding the defection by substitution unlike its predecessors, the fact that (y) is not as original as (the faa of defection), as it is originally replaced by (') because its verb (Azira) measured as (fa'ala).

As it is on (a'atasara) and its transcription is: 'i / ta / za / ra

In the first syllable ('-') two sequences, to escape the difficulty of pronouncing the ('-') sequences, the second (') must be replaced because the difficulty arises from it, so it is as a subject to change, while the procedure agreed upon by the ancients is the converting of the second (') to (i:). This violates the general principle of conducting the vocal laws which is conditioned by the direct relationship and the attribute compatibility between the altered and altered of the voice and this fact is not achieved as we mentioned earlier⁶¹(, so the real perception is to delete the quiescent second (') so that the transcription after deletion is: 'i Ø/ta/za/ra

After dropping the second (') a short vowel is compensated, homogeneously to (') before it, which is (i), so its transcription is:

'ii / ta / za / ra

Then the first (‘) vowel is transformed from (i) into extensional (i:) after the meeting of (i, i), so its transcription is: ‘i:/ta/za/ra

This type of rhythmic compensation⁶² (63). It committed to the amount of the syllable, as in both cases it is a mediator syllable in the first before the deletion is closed (‘i’) and after the change is open (‘i:’). This means that the amounts of voice is the same, as it proves the rhythm of the word without violating its morphological privacy⁶³. This is first defection for (‘), if the utterer wanted to convert (i:) to (t), for what have been permitted, for two reasons: one of them is that there is no relationship between the vowels and the silences in terms of the output and the attributes, which are the conditions of the voice interaction between the sounds, Likewise, the succession of two defection on two letters, not on one letter that is not permissible for them, and with all which was mentioned in the words of the Arabs on (itasara), Ibn Jenni said: (Abu Ali narrated to us, narrated from Abu al-Hasan Ali bin Sulaiman: Mutamenin, anshada: ... bayed itamen)⁶⁴.

Where converting the (‘) to (y), then converting it to (t) and assimilates it, as the measurement in it was mitigation by staying (i:) because it is not original, but is converted from (‘). This matter has a clear disagreement among grammatical scholars, between the conservative about (u:) and (i:) which are converted from (‘) and the lack of its converting to (t), as between those who permitted the converting according to the opinion of al-Baghdadis - because modern linguists have proven that what happened is the deletion and not converting according to their opinion - then assimilation, that some of them thought that as anomalous, or a melody or rhythm⁶⁵.

Converting the waw into yah if what before it was vowelized with (i)

Ibn al-Hajib had mentioned this terms for this converting: (Mizan and Miqat)⁶⁶.

These two terms and what came to their likeness, in which they have origins that they have been diverted to (Mizan), which is (Mawzan) because the origin of the verb (wasana) which is mwasuring as (fa’ala), as the name of the machine is (mizan), the transcription of the term on its origin (miwzan) is at: miw / za: n

In the first syllable, an exit from (i) to (w) is quiescent, this is what the Arab linguistic structure rejects. Sibawayh has warned about his refusal without explaining his reasoning by saying: (Waw does not prove quiescent as before it is vocalized with (i))⁶⁷ (68), as his refusal to mention the building means that this image exists, deciding to turn this (w) into a semi-vowel in harmony with the vowel before it, the (i), which is not consistent with it except (y). Al-Mubarak says: (The waw, if what before it was vowelized, it would be yah)⁶⁸.

Sibawayh singled out this term (Mawzan) and what came to its likeness that the presence of (w) preceded by a heavy (i) saying: (leaving waw in (miwazan) heavier, by the fact that it is quiescent, it does not prevent it from vocalizing with (i) anything)⁶⁹ (70).

As for the appropriate analysis of the modern view of this term, we look at it through the vowelized distribution of its syllables, where we can find in the first syllable a double downward from (i) the nucleus of the syllable itself and the closing base of it (w), as this succession is rejected because (w) is weak in itself and came with a closed base position for the syllable and because of its weakening with silence, it became weaker.

In addition to the heaviness which imposed by this vowelizing sequence on the utterer, derived from the transmission of the tongue to change the outlet, rotating the lips, joining them and presenting them forward, for this, it all strives to get rid of the negative double residues on the term and its logical performance by canceling it by converting the (w) to a long vowel (extension) from the same kind as the previous vowel, this is done according to the law of progressive phonemic analogy, as its meaning is that a voice resembles another voice preceding it⁷⁰, while the meaning of the analogy in its general framework is (the process of changing a voice in the verbal chain so that it resembles another voice adjacent to it (Assimilation)⁷¹, that its transcription is: miw/za:n mi:/za:n mii/za:n miy/za:n miw/za:n -

The first syllable was formed in its final form by transforming the (w) to (y) and then transforming the last to a short (i). The original (i) met which was transformed from (y) and this transforming to (y) is indirect and it came according to the law of progressive analogy.

There is a direct method that transforms the corresponding (w) to the previous (i) according to the following: miw / za: n
n mii/za:n

(i, i) are meeting to form the extension (y) so the transcription is at:

mi: / za: n

As the first way of the converting according to the law of indirect phonemic analogy is more likely, this same phoneme procedure takes place on the term (miqaat) and other similar from other terms.

Converting the yah into waw if the preceding of it was vowelizing with (u)

From the terms of Ibn al-Hajib on this issue i.e : (muyiqith and musir)⁷² (73), what came to their likeness, as their origin is muyiqith, and muyasir and their transcription according to the following:

muy/qiṭ

muy/sir

The ancient scholars agreed on the converting of the (y), in the two terms and the like of other terms, if it came as a quiescent and before it (u) and vowelized them for the converting by here (that the (yah) and before it the vowel (u) like the (yah) and (waw), noting that the meeting of the waw and yah is heavy, so is the yah, if it was before the vowel (u))⁷³.

We can analyze this by viewing the modern audio lesson and explaining the reasons for framing the terms on their final images that it has come to, as Dr. Abdul Sabour Shaheen believes that what happened to the (y) after (u) in such as: (muyaqin) and what is similar to it arising from the succession (u) and (i) that for the heaviness of this sequence, the Arabic utterer got rid of it by dropping the second element by which it means (i) which is (y) with the lengthening of the first element (u), so the substitution between with it which is not between the defective letters.

So the transcription of the terms that follow is similar to that of what Ibn al-Hajib mentioned to (muyqith) for example based on his vision on: muy / qi ʔ before the transmittion: muʔ/qiʔ

Then the first element (u) is lengthening, so the vowel and extension sound (u:) and its transcription will be⁷⁴: mu:/qiʔ

As for the perception of Dr. Zaid Al-Qarala, it came in two ways:

The first, for example, is in (muyasir) its transcriptipn before defection is: muy / sir, he gets rid of the descending double (uy) in the first syllable by transforming the (y), which is the closed base of it, into a short voiced which similar to the previous vowel (u), as its transcription after conversion is:

muu / sir, that (u, u) are combined to produce a long extension (u:) so the transcription to the term is: mu: / sir

It is a direct method through the law of analogy, in which we got rid of the rejected downward double in Arabic, whereas the second method is to get rid of the downward double itself through the law of analogy by transmitting(y) to (w) similar to (u) the nucleus of the syllable itself, so that its transcription will be as: muy/sir muw/sir

Then we get rid of the downward double (uw) by transmitting (w) the closed base of the same syllable to (u) according to the law of progressive analogy, so that its transcription after the transmitting is on: muu / sir

Then it meets (u, u) to produce a long voiced of their kind, which is the (u:), which has an extension, a defective and a softness that is lighter than the double complex vowel, so the transcription is: ()mu:: / sir⁷⁵.

This balance was got rid from the dual by the law of the analogy, but indirectly, which we suggest that steps of analogy are included within the method of converting the semi-vowel into a long vowel, this can only be achieved through the conditional analogy of the output and characteristic relationship between the interacting sounds, as the semi-vowels is more related to each other than the relationship between them and short vowels. We conclude from this that the converting that got to (y) according to the data of the modern audio lesson has come away from the opinions of the ancients, as (y) did not convert to (w), rather, it converted to (u), formed with the previous (u) on it (u:) in it (extension)), as the combined vowel was transformed into a simple vocal, which is considered a lighter pronunciation, than the combined vowel.

Eliminating waw which placed between yah and original (i) vowel

Ibn al-Hajeb is saying: (the waw is deleted from like: (ya'id) and (yalid), because it falls between (yah) and the original (i) vowel)⁷⁶.

The defection by eliminating is agreed upon by the ancient linguists, especially in this joint from the elimination, as Ibn al-Hajib had referred to, in order to mitigate the desirability that Al-Mazini favored for the same necessity. He said: (Know that everything that has been subjected to faa is waw. Every verb which was measured as (fa'ala). It is obliged to (yaf'alu), waw should be eliminated from present tense verbs which are faa ... but they feared the occurrence the waw between(yah) and vowel (i), so they removed it lightly)⁷⁷.

The demand for lightening in pronunciation is the basic principle that was accepted and confirmed by the ancient linguists, taking what affects the verbal and phonetic defection such as the rhythm and the analogical meeting, as a reason for its expulsion. This sensing of heaviness called them to get rid of the (w) by deleting it from the present tense, so it would be as (ya'adu), it seems that this elimination is for them as a matter of obligation, so it is considered a standard elimination.

If we follow the terms which have mentioned by Ibn al-Hajeb and from which (ya'idu), it is from (wa'ada), present tense before pronouncing the elimination (yawidu), and its transcription at: yaw /? I / du

We find that the (w) did not place between (a) and (i) as the ancients claim, but rather it is placed between (a) and silent (ain) (?), therefore, we can stand on what happened to this term of eliminating the (w) through modern phonetic analysis which is embodied by the opinions of modern scholars, including Dr. Al-Tayeb Al-Bakoush, where he sees that (w) falls expulsion in (fa'ala) (yaf'ala) making from (i) the(ain) present tense verb as one of the reasons for dropping the (w), that is based on what it says, as the trascription is:

yaw/?i/du

yaʔ/?i/du

ya/?i/du

While we find Dr. Abdul Qadir Abdul Jalil has admitted that the defections that had made by the ancients are not all of them right, directing the modern phonemic analysis with his opinion as he found: (It is more correct that (wa'ada) if the

present tense (y) as four short audio leading to phony heterogeneity, where the audio violation to settle this dispute is interfered by reducing the number of syllables, as the nominee syllable for this case is the first syllable because it does not violate the semantic structure of the word))⁷⁸. So the syllabic structure is taking place based on its vision at:

wa /? A / da
ya/wa/?a/du

The succession of four vocals is something that Arabia avoids⁷⁹. This is what Dr. Ramadan Abdel Tawab alluded to by his saying: (From the syllabic system in Arabic, stay away from the succession of four syllables of the first kind)⁸⁰. To change the pattern of successive short syllables, the change occurred on the second syllable (wa), by stabilizing it after deleting (a), so the transcription varies as it will be on three syllables, the first of which is a closed mediator on: yaw /? I / du

We can find the first syllable after the violation, which includes a double decent (aw) as this causes a clear disruption in the process of phonemic harmony, to get rid of it (comes the role of Quantity Dissimilation) to reduce the amount of the first audio track by eliminating the compound vowel)⁸¹ (82). As its transcription in its last seen: ya /? i / du

As for viewing of Dr. Fawzi Al-Shayeb, he measured the present tense (ta'idu) in the dropping of (w) on the imperative (aid) from the present tense (taw'id) of the letter of the present tense (y), stabilizing last of it, so it will be as (wa'id), as this is prohibited linguistically for the meeting of two silent at the beginning of the Arabic syllable, which is contrary to the nature of the syllable, to address that, coming with a new vowel before the first silence and the new vowel in which Arabic is used in such a case is (i), so the formula (i) (wa'id), this matter is also contrary to the Arabic syllable, which also starts only with silence, to get rid of this phonetic problem, Arabic seeks to achieve vowel, creating the relative hamza, so the formula will be on (aw'id), and its syllable: 'iw/?id

In the first syllable, an unacceptable phoneme was formed, which is the double decent (iw), as these double meanings in the Arabic do not keep the at all and getting rid of it by violating the two elements of the double by eliminating the silent (w) and extending the previous (i) vowel, so the verb after the dropping of the (w) on (aya'da), by the dropping of (w), which is defective in all of this, the defective is increased, then the first syllable consisting of ('+i + w) must drop, so the term in the case imperative on (aid), which it is the imperative of the triple past verb example is (wa'ada) and after the return of the letter of the present tense (y) it would be as (ta'idu)⁸².

In spite of the accurate audio conversions that Dr. Fawzi Al-Shayeb put forward, some disadvantages are taken by Dr. Zaid Al-Qarala, which includes the many stages that the word went through to evolve into what it is now, so this is contrary to what language tends to shorten the effort muscular and time, among those advantages also is that he measured the present tense by the imperative which is a branch of it, as the last draw: The voices that were brought in to solve the problem led to their multiplication as they formed rejected vocal contexts, accordingly, the direct elimination is the first of the stages that were presented⁸³.

We conclude from this that the triple verb (al-faa with waw) is vowelized ain in the past, because its faa is omitting in all present tense images, as the imperative and the source based on its verb, Sibawayh says: (As for a verb if it is a source, they eliminate the waw from it as they eliminate it from its verb, because the vowel (i) is heavy in the waw, so was expelled it in the source, it is become semi-verb, because the verb was the waw going from it)⁸⁴.

The eliminating of waw between yah and (a) vowel in the wawy example

Ibn al-Hajeb says: ((vowel (a) was carried which the capacity and putting on the offerings, setting on the origin)⁸⁵.

Ibn al-Hajeb has differentiated in his saying this between the vowelizing of the ain of present tense in the two terms (yasa'a, yatha'a), counting them as two showings that were not original, as the present tense vowelizing ain of the present (yawajalu) is original with him.

This matter obtained the agreement of most of the ancient scholars before him, as they listed terms similar to the terms of Ibn Al-Hajeb, Sibawayh says: (As for yasa'u and yata'u) that they were vowelized with (a) because he (fa'ila yaf'ilu) like hasiba yabsabu, then they vowelized the hamza and ain with (a) as they vowelized them when they said yaqra , yafzaa)⁸⁶.

The vowelizing of the present tense by (a) is explained for a phoneme relationship to the mechanism of pronouncing the (a) and pronouncing annular sounds, by saying: (as they vowelized these letters with (a) because they fell into the throat, so they hated taking up the vowel of what preceded it with the vowel of the letters that rose, so they made its vowel from the letter in its space which is the alif)⁸⁷.

For the voiced relationship it self, Ibn Jenny permitted the dynamic substitution between the (i) and the (a) asking and answering his question by saying: "If someone said: Why did weight of (fa'ila yaf'lu) and (fa'ala yaf'ilu)?" It was said: Because they wanted the vowel of the ain in the present tense to be different from their vowel in the past, because each of them is based on their behavior, so they made the present tense of (fa'ila yaf'alu) while the present tense of (fa'ala) in most of the matter (yaf'ilu); because of the almost similarity between the vowel (i) with (a).⁸⁸

Based on the aforementioned, the transcription is at: wa / si /? a

After entering the present tense(y), it will be on (yuwasa'u) and its transcription is: ya / wa / sa /? u

Four syllabic audio succeeded from the short syllable and this leads to the heterogeneity, so the number of syllables must be reduced through the audio violation between them and the chosen syllable is the second of them by stabilizing the (w) in it, so that it would be on (yuwas'u) and transcription is: yaw / si / ? u

We notice that the first syllable came in a closed mediator at the beginning of the linguistic structure as a result of the union of the phonemic element of the present tense (y), with the double decent consisting of (a) and (w), as this causes a disturbance in the process of phonemic harmony, here comes the role of the quantum violation to reduce the quantity of the first syllable by deleting the double vowel (w), so the term would be (yasi'u) and its transcription will be as: ya / si / ? u

Then the vowel of the ain of the formula is shifted from (i) to (a) for equalizing the annulus letter (ain), so the term in its final form is on (yasa'u) and its transcription is: ya / sa / ? u

This matter corresponds to all the terms that are similar to them. As for the term (Yuwajalu), the (w) has been proven in it because the (a) is original according to the agreement of the ancient scholars. Sibawayh said (As for (wajila) and (yawalu), the people of the Hejaz say yawajla, as they will give it a pronouncing like alimtu)⁸⁹(), while Ibn Manzoor emphasized the vowelizing of the ain present tense with (a) by saying: ((... wajala wajalan, by vowelizing with (a) ... wajaja tawajalu)⁹⁰(.

The modernizers came with causes that confirm the validity of the (w) in this term (yawajala) and the like of other terms because of the appropriateness in the properties of the mediator (a) with the (w) and this gives (w) the provenience before (a)⁹¹(, basing on this the transcription of the term wajala would be: wa/ji/la

After adding the present tense (y), it is on (yawalu) and its transcription: ya / wa / ji / lu

Four vowelizing syllables were succeeded in the term, as this is avoided by Arabic because of phonetic inconsistency in the uttering as is necessary to change the pattern of the short successive syllables. The change occurs on the second syllable by stabilizing the (w) after eliminating the (a). Thus, the transcription is being three syllables and the term at: yaw / ji / lu

The reality of the verb in its origin is a violation between the vowel of the ain in the past, which is (i) and the vowelizing of the ain in the present tense which is (a), ((Arabic tends to vocal diversification from the past to the present tense as juxtaposition variation, not dissonance)⁹²(93). That the origin of the verb in the present tense and after the vocal diversification of its ain is on (yawjalu) with the vowelizing by (a), and its transcription is:

yaw / ja / lu

The (w) has been proven to be appropriate for the following (a) vowel. Dr. Al-Tayeb Al-Bakoush summarizes this by saying: ((The waw tends to drop before the vowel (i) and to the quiescence before the vowels (u) and (a))⁹³(.

Eliminating the waw from example wawy source

Ibn al-Hajeb says: (The eliminating waw is about: alidati and almiqati)⁹⁴(, that one of the rules of the ancient scholars regarding morphological issues, especially in the issue of the defection by elimination is the deletion of (w) from the source of the verb (wawy example) like in: alidat, almiqta and whatever came along like it, which is compensated for it with taa and they stipulated for this compensation that the term be a source that does not structured to the body and measured as (fi'alat). Sibawayh says: (As for (fi'alat) if it is a source, they would delete the waw from it as they delete it from its verb, because the vowel (i) is heavy in the waw, so it was expelling in the source and the semi-verb, as the verb was the waw goes from it)⁹⁵(.

As for Ibn Yaish, he explained the mechanism of this issue of defection by saying: (Be aware that the defection like: (idatin) and (zinatin) is by transferring the vowelizing the faa with (i) which is waw to the ain , that when waw is quiescent, as it was not possible to start with the quiescent, so they obliged it the deletion; because if they come with a vowelized with (i) relative hamza, this led to the converting of waw to (yah), for the vowelizing of what preceded it with (i) and for its quiescent, as they used to say: (aya'idu) with baa between two (i) vowels, that is heavy, so they tended for elimination).⁹⁶(

If we separate its mechanism according to the data of the modern audio lesson, we find that it has the verb (wa'ada) on (fa'ala) and its transcription form: wa / ? a / da

As its source before the transmitting and delete the (w) on (wi'ada) and its transcription: wi? / dan

It is consisting of two closed mediator syllables, that it is a common syllable in Arabic using, despite its heaviness, as for its source after the transformation, by elimination the (w) that represents the faa of the source and compensating it with the feminization taa , then it will be on (idatan) and its transcription is: ? I / da / tan

The mechanism of Ibn Yaish adopted the transmission of the vowel of the (w), which is (i) to the quiescent silent after it which is (?) for the lack of vocalized harmony between the (w) and the (i), this was not mentioned in his text, but we refer it to that reason, so the source is on (waidin), as the transcription: w/?i/dan

We find the first syllable was started with a base without a nucleus, as this is contrary to the nature of the Arabic syllable, so they obliged the elimination of (w), so the source is on (idan) and its transcription: ? I / dan

Then they compensated the (w) that are deleted from the feminization taa, so the source is (idatan) and transcription: ? I / da / tan

Ibn Yaish believes that deleting the (w) avoid them bringing (‘) arrived as vowelizing with (i) to get rid of the begining with the quiescent because it leads to convert of the (w) to (y) because of its quiescent and the vowelizing of what preceded it by (i) and this rule is consistent with their standard measurement which does not comply with modern audio laws that give authority to the law of progressive analogy by converting the (w) to (y) similar to the previous (i) so the source is on (aya'id) as this matter is heavy with them, which obliges them to eliminates the (w) and compensate instead of with taa of feminization keeping on the morphological construction of the the formula.

Dr. Abd al-Qadir Abd al-Jalil elaborated on this morphological issue from the point of view of modern phonological analysis, making a morphological description that is based on converting (wia'din) into (idatan) imperative in which has audio view, not to what the morphologists went to, so the image of the verb Al-wawi example (wa'ada) in three short syllables, that the original source comes from (wi'adn) from two syllables in the state of stopping: wi? / dn

The first syllable is closed mediator, the second cannot be obtained, where as in the relative case, it will have two closed mediator syllables:

wi? / dan

The succession of mediator syllables are twice in the term, in circulation and acceptable, despite its heaviness and its being without the softness or vowelizing with (a) syllables of its counterparts, the saying is detailed from an audio perspective, as it has the word term before the defection by elimination, being on (wia'adin) the (w) faa of the verb + (?) ain of the verb + (d) the lam the verb).

After the defection by eliminating the (w) the faa of the verb, which will be compensated with feminization taa will be as (idatan), the (?)is ain of the verb+ d the lam of the verb+ compensated taa.)⁹⁷.(

Then he clarifies, wondering about the reasons for the elimination and compensation by saying: (So why the elimination or why compensation?)⁹⁸(If the source (idatan) its transcription: ? I / da / tan

It is was formed of two short syllables, with a closed mediator syllable and the source (wiadn) its transcription: wi? / dan

It consists of two closed medaiter syllables and the difference between the two transcriptions of the two forms is the elimination of two short syllables, as the establishment of a closed medaiter syllable is their alternative in addition to the case of standard confusion:

~~Idatan~~ — defective —>
~~Wiaadan~~ — fia —>)⁹⁹(

For this standard divergence, he does not find an excuse that permits this elimination, as he said: (I do not see a sound justification that permits such deletion and compensation since the matter was going on in the choces of industrial measurement. Matters differ from one formula to another, some are sanctioned by phonetic laws, while the others do not, because there is no syllabic necessity that is based on phonemic homogenization)¹⁰⁰.

Based on the above, we conclude that the source (wiadn) is formed of homogeneous syllables, so it is not warranted to eliminate the (w), entering with this confusionand violation in the formula before and after elimination.

II. THE RESULT OF THE RESEARCH

1-The research found that the principle of seeking lightness and ease of pronunciation to achieve this appearance, which is the most prominent requirement of phonological or functional phonological changes taking place within linguistic structures.

2-The research has proved that the adoption of the Arabic audio syllabic drawing(transcription) to investigate the issues of defection, works to grant the rationale for permitting the framing of linguistic structures on their final images in accurate and sound scientific methods.

3-The research concluded that (a:), which is characterized by defectiveness and extension has been included among the defective letters in the conception of ancient and modern linguists, when it produced due to the acoustic reactions conditioned by the direct and qualitative convergence, the semi-vowels turns to it. This means that the defection does not take place originally except with (w and y) without (a:).

4-It became clear to the research that what the ancient linguists claimed about the defection of (w and y), in the origin of the hollow, is that it is a defection by convention, which vanishes the scientific truth endorsed by modern phonologists, who have proven that what happened to them is defection by elimination.

5- The research has proved that the semi-vowels (w and y), their pronouns are vowelized with heaviness, especially if they vocalized with a vowel of their kind, also they weaken if the vowels succeeded them.

6- The research concluded that the pronunciation of (‘) instead of the semi-vowels (w and y), came as a way to cancel a range of successions and short vowels that are rejected in Arabic, because of their heaviness, weakness and their invisibility.

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