

A Vision in Morphological Facilitation: Optional Reverse Vowelization

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Abstract:

The present research is a serious attempt at morphological facilitation, as the researcher has deliberately dismantled this topic, which is a large part of the subject of vowelization. Therefore, the researcher has made it easy and accessible to the students of morphology, after it was overlapping, intertwined and difficult for the students to understand and comprehend.

Introduction:

Arabic Morphology (sarf) is one of the most important branches of Arabic linguistics. It has to be relied upon to control word forms and to know the changes that occur in words. Vowelization (the general subject of our study) is considered one of the subjects of morphology of utmost importance and is often associated with substitution. It defines the origin of the word, its morphological balance and its form. Among its scientific benefits is that it helps in finding out the origin of the linguistic material when it is revealed in the Arabic lexicon. And change by vowelization is for no meaning, not as in the construction of the subject and the object noun and others, but it is for a verbal purpose. Changing the word with the process of vowelization is not to obtain a new meaning, but it is for another purpose, which is to make it easier to be pronounced. Vowelization (al-I'alal) provides a great help in understanding the Arabic language for those who begin to teach the Arabic language in particular. In language, the word al-I'alal denotes illness, while in linguistic terms, it is to put a letter in place of a letter to facilitate pronunciation, and it is specific to vowels. It is also defined as a change in the three vowels and what follows them. And it is the 'hamzah' (A) so that this change leads to the deletion of the letter, the consonant letter, or its reversal of another letter out of the four, while it follows in all of the above on fixed rules that must be observed. The reverse vowelization, the subject of the present study, means the inversion of one of the three vowels and with it the 'hamza' into another letter, especially if each of the four letters can be turned into their counterparts. This means that there are three images that will appear to us through this inversion, and then there will be twelve images of this type of vowelization.

This study dealt with the phenomenon of reverse vowelization without any other kind of vowelization, because it takes up a wide space in Arabic speech, and the study sought to facilitate presentation and ease of handling, as well as decoding some of its joints to be easy to understand, memorize and teach. The researcher has decided to divide the research into four sections according

to the interplay of the four letters by reversing them among themselves, which is a step in facilitating.

First Section: Reversion of the Arabic Letter ‘Hamza’ (A):

The hamza, when it is reversed, can take three forms: alef /a/, waw /w/ or ya /y/.

1- Reversing hamza into alef /a/:

The hamza is changed into alef /a/ in every that is morphologically balanced as (Afa), where there are two hamzats in succession, the second of which is sonic, and the second is reversed into the same vowel sound of the first hamza, which is the fathah as follows:

A’aman—— its morphological balance —— Afa —— A’man

That is, the second hamza is turned into an alef /a/ because the movement of the first hamza is a fathah, and the two letters after that are drawn as an alef /a/ over it with a vowel (a) (1). This rule applies to the following formulas:

1. Every past tense verb which is morphologically balanced as (Afa) such as A’athar (A’thar) and A’ti (Aati).
2. Every past tense verb such as (Aathar) and (Aati)
3. Every present tense verb of the above mentioned past tense verbs such as (A’khadh) whose origin is A’akhadh.
4. Every broken plural, which is known as internal plural, that starts with an additional hamza and its singular begins with a hamza, such as: A’mal (A’amal).

A’thar, morphologically balanced as (Afa’l), its origin is A’athar.

A’lelah, morphologically balanced as (Afa’el), its origin is A’alelah.

Likewise, the word “aniya” comes with an alef /a/ after the hamza, and the original “a’aniya” with two vowels, open and silent.

5. Every superlative noun composed of a triple verb with hamza suffix, like: A’sef “sorry” - (Akthar Asafa) “much sorry”.

This type occurs in every verb on the balance of (Afa’l) and not on the balance of (Fa’el), such as Aakhed which is morphologically balanced as (Fa’el) and not (Afa’l). This can be known from the present tense (yu’men) “believe”. Its second hamza is original. As for the verb (Aakhada), its present tense is (yu’akhed) which is morphologically balanced as (yufael). The /f/ of the word is the first hamza. What follows it is an additional vowel alef. There is no vowelization in this case (2).

There are verbs following the two morphological balances as follows:

Aanasa – Yu’nes – There is vowelization

Aanasa – Yuaanes - there is no vowelization

2- Reversing hamza into waw /w/:

The hamza is changed into ‘waw’ /w/ in the following:

1- Every past verb which takes the passive form, morphologically balanced as (Afa’l (I do) and its /f/ is a hamza, like:

Aathara – aw’ther, its origin is (A’athara)

Aamana – aw’men, its origin is (A’amana)

2- Every present tense verb of the speaker from the previous past verbs, like:

Awtia, its origin is: A’ati – the middle hamza is reversed into waw /w/, while the preceding letter carries the vowel sound /u/. Thus, aw’tia becomes awtia.

Awthia, its origin is: A’atha – the middle hamza is reversed into waw /w/, while the preceding letter carries the vowel sound /u/. Thus, aw’thia becomes awthia.

3- Each noun ending with a vowel feminine alef when it is changed into sound feminine plural, like:

Sahara – Saharawan – Saharawat – Saharawi

Khadhra – Khadhrawan – Khadhrawat – Khadhrawi

As for the word (Harawi), the plural of (Hirawah), which means a stick, has the origin (Hare’w). When the hamza carries the vowel letter /a/, it becomes (Hara’w). The waw /w/ is change into alef /a/ because it is preceded by a vowel sound. It became (Harawi), morphologically balanced as (Faa’el), just like (hara’ew) (3).

3- Reversing hamza into ya /y/:

The hamza is changed into ya /y/ in the following (4):

1- The past tense verb which is morphologically balanced as (Afa’l), while its /f/ is hamza as follows:

(Aamana) - its origin is (ey’men).

2- The infinitive of the past tense verb which is morphologically balanced as (Afa’l), while its /f/ is hamza as follows:

Aathar (Afa) – Eythar, its origin is Ey’men.

The same case is Eyman, the infinitive of Aaman (Afa), its origin is Ey’men. Two hamzats follow each other. The second hamza is consonant.

3. The imperative form of the triple letter verb such as:

Eythen (imperative: Athen) its origin: Ey’men

Eyb (imperative: Aba) its origin: Ey’men

Eyaw (imperative: Awa) its origin: Ey'aw.

4. In the internal plural whose singular is balanced on (failah) and not (mafolah) like (qadaya), the plural of (Qadyiah) and its origin is qada'ee, balanced on (fa'ael). Qadiyah (aliah) – qadaya (fa'ael) – its origin: qada'ee – qadaa'a – qadaya, just like the word (khataya) the plural of khatia'h. The origin of khatia'h is khata'ee then the /y/ is replaced by hamza. The same case is noticed in sahyfah and saha'ef.

Second Section: Reversion of the Arabic Letter 'alef' (A):

The Arabic letter 'alef' is reversed in three cases:

(1) The reversion of 'alef' into ya /y/:

This happens in the following places (5):

1- In the sound masculine plural that has an additional alef /a/ before its last letter:

Meftah – mafatah – mafatyh

Serbal – sarabal – sarabyl

Other examples are:

Masabyh – (mafayl) –mesbah (mefal)

Maharyb - (mafayl) – mehrab (mefal)

Tamathyl - (tafayl) – temthal (tefal)

The alef that is included in the singular form has the vowel /y/ while it takes the plural form, while the remaining alef is for the plural (mafayl).

2. - In shortening the previous noun, like:

Mesbah – musybyh, the ya /y/ carries the vowel /y/. The alef turns into an /y/ like:

Ketab – kutayeb, Emad – omayed

The shortening ya /y/ comes before the alef of the original noun.

3. In the limited noun in case of sound feminine plural, like:

Huda – hudyan – hudyat

Zekra – zkryan – zekryat

Munhana – munhanyan – munhanyat

Mustashfa – mustashfian – mustashfyat

The alef /a/ of the singular noun is preceded by /y/. the remaining /a/ indicates the plural form.

(2) The reversion of 'alef' into hamza:

The Arabic letter 'alef' becomes hamza if the alef occurred after the sound plural, morphologically balanced as (Faa'el) or what resembles it. It is an additional long vowel in the singular nouns:

Rasaa'el (Faa'el) – resalah, its origin is (resal)

Bataa'en (Faa'el) – betanah – betan

Khazaa'en (Faa'el) – khezanah – khezan

Qalaa'ed (Faa'el) – qeladah – qelad

Shamaa'el (Faa'el) – shemal – shemal

The first alef is the alef of the broken plural that is morphologically balanced as (faa'el), while the second is the extra alef of the singular, so the second alef turned into hamza which is morphologically balanced as (faa'el) (6).

(3) The reversion of 'alef' into waw /w/:

The Arabic letter alef is changed into waw /w/ in the following cases (7):

1- In every past tense verb that is morphologically balanced as (fa'el) and is changed into passive as:

Hakem – hwkem

Naqash – nwqesh

2- when shortening the noun if it is morphologically balanced as (fa'el or fa'elah) such as:

Kateb katebah – kwaitib and kwaitibah

Shaer shaerah = shwaier and shwaierah

3- when changing the noun into plural if it is morphologically balanced as (fa'el or fa'elah) in case of the internal plural, like:

Fares – fawares

Shaerah – shawaer

The same case is with (qawaed and kawakeb), the plurals of (qaed and kaeb).

4- the alef is changed into waw in proportion if the name is limited as:

Huda – hudwa

Asa – aswa

Fata – fatwa

Whether the origin of alef is waw/w/ or ya /y/.

And this rule may be applied to the alef that falls as a fourth in the shortened noun if it is a second consonant such as:

Marma – marmawa

Sabha – sabhawa

Third Section: Reversion of the Arabic Letter ‘waw’ /w/ into ya /y/:

(1) Reversion of waw /w/ into ya /y/

The waw /w/ is changed into ya /y/ in the following cases (8):

1 - If it comes last after /y/ or when it is a voiceless after a break, and this includes our saying: razya, whose origin is razw, because it is from Rizwan, and it is a past tense verb built for the known.

And the like of it → every verb in the past is built for the passive, the end of which is waw /w/, before it is a kasra, like: ghuzya, its root: ghazw, because it comes from ghaza and yaghzw. Likewise, the verb (ya’fw, its root: afw) is a past verb based on the passive form.

2- If the waw /w/ and ya /y/ come together in one word or something similar to one word and the first of it is voiceless, the waw /w/ and ya /y/ are turned and merged into the second original /ya/, like: rami, its origin is: mrmoi, which is the noun of the object of rami. As for their meeting in what looks like one word, towards: mwkhri, its root: mkhruji, this is its origin: makhrjwn - was added to the /ya/ of the speaker, so the /n/ was deleted for the addition, so the /w/ and /y/ met in them, and the previous one of them is voiceless. It is also said that the word (marzy) has its origin: (marzawi), because it is an object name from the triple verb (rzy), so it must be on the morphological balance of (mafwl), so the waw and ya met, and the preceding letter is voiceless, which is the waw, so it turned into y, and it was mixed in the second ya.

The waw /w/ is also changed into ya /y/ if the ya near the waw indicates shortening, like:

Dalw – its shortening – dulyw – its morphological balance is (fuail) – dulla

Jarw – its shortening – juryw – its morphological balance is (fuail) – jurra

The waw and ya come together. The ya is voiceless then the waw is changed into ya; (dully and jury).

Also, the waw /w/ is turned into yaa /y/ , if the waw /w/ in the internal plural:

Dalw – plural – dulw – its morphological balance (fu’wl) – dulwa – dula

So the last waw turns as a yaa, then the first turns as a yaa because it is voiceless and diphthongs in the second, then turns the damma as a kasra for the suitability and the difficulty of pronunciation.

3- The the waw turns into ya if it is preceded by a broken letter, and after it an alef came in the infinitive of a hollow verb (vowlized) as: nam - yanam - nwma - nyama, the origin of it is nwam. The waw fell between a kasra and an extra alef, so it turned ya and became: nyama, but if the word is not an infinitive like: swar, jwar, and hawl, then the first is not an infinitive, and the second is because the waw is not vowlized in the verb (jwar), and the third is because after it did not come an alef. Likewise (siyam and qiyam) their origins are: sewam and qewam, and the waw fell between a kasra and an alef extra.

4- The waw turns as ya in the plural of the hollow three-dimensional noun, the consonant in the singular, on the morphological balance (feaal and fal) provided that the singular is the correct lam /l/, and the waw in it is a consonant:

Plurals as:

Syat – plural – swt – its origin – sewat

Ryad – plural – rwda – its origin – rewad

Hyad – plural – hwd – its origin – hewad

The waw was preceded by a kasra in the middle of the word, and it was vowel, it turned ya /y/. Some other words in this list are (thyab – dyar – ryah) where the waw turns as ya. Their origin is thewab, dewar and rewah.

Those on the morphological balance (fe'l):

Heyal – plural – hyla – its origin – hewal

Qeyam – plural – qyma – its origin – qewam

Deyam – plural – dyma – its origin – dewam

The infinitive of the singular is hewla , qewma and dewma.

5- The waw turns into ya if it is morphologically balanced as a lam /l/ in an adjective (fw'la) such as dunya and aulya. The infinitive of the words aldunya and alaulya are aldunwa and alalwa as the waw falls into the /l/ at the morphological scale (fu'la).

6- The waw turns into ya if it comes fourth in a past verb after /a/ like aatayt and zakayt whose infinitives are aatawt and zakawt. The waw turns into ya.

(2) Reversion of waw /w/ into alef /a/

The waw turns as alef if it is vowelized and preceded by /a/:

Qawl – qal yaqwl

Adw – ada yadw

Examples are: tab whose origin is tawb and its present tense is yatwb where the waw becomes an alef. Moreover, the verb takhtanwn whose past tense is akhtan which means khan and its origin is akhtwn. The ya /y/ becomes alef /a/.

There are places where the waw does not change into alef (9):

1 - That its movement is accidental and not original, like: dawa, this waw is the plural waw and it was originally voiceless, but it was moved here by joining for an incidental reason, which is to prevent the merger of two voiceless letters f.

2- If the waw is voiceless, like: sawm.

3- That what preceded them was a movement other than the opening, towards: states.

4- If it comes as the fa'/f/ of the word or its /a/, then it does not change into an alef unless what comes after it is voiced. Because the waw is followed by a voiceless alef, and the like of it: tawyl.

5- If the waw is not followed by an /a/ of the morphological balance (fal) or the adjective (afal) like awer – aawar, hawel – ahwal as well as the superlative, the exclamation and the infinitive of such words where it never changes into alef.

6- if the waw is not followed by another letter that can be changed into alef, like hawy - alhawy .

7- The waw should not be in the position of the morphological balance /a/ in a verb to which /t/ is added, like eshtawrw, i.e. tashawarw and eatawnw i.e. taawanw.

(3) Inversion of waw /w/ into hamza:

The waw is changed into hamza in the following (10):

1- If it comes at the end of the word after an additional alef like:

Sama'a - its origin is – samaw

But when it does not come at the end of the word, it never changes into alef, such as taawn. And if the feminine /t/ enters the word, the presence of this /t/ does not prevent the reversion of the waw into hamza, and if this /t/ is embedded within the word, like: shaqawat and hallawat, the vowelization does not occur, because the /t/ has kept the waw and ya away from the edge. But if the sign is contingent to separate the feminine and the masculine, or the plural and the singular as in (seqa'h – seqa'a – kesa'an – kesa'a), then the vowelization occurs.

2- The waw becomes hamza if it occurs in the position of /a/ in the morphological balance, in a subject of a verb, such as:

Qa'el – its origin – qawel – from qal yaqwl

If the waw is not vowelized in the verb as: (awar), it is not changed into hamza in the subject of the verb, we say: (aawer).

3- The waw becomes hamza if it comes third as an additional long vowel in a noun whose last letter is non-vowelized, especially when such a noun takes the internal plural form on the morphological balance (Faa'el) such as:

Ajaa'ez – its origin – ajawez – singular – ajwz

If it is not a long vowel, it never changes into hamza, like: jadwal, jadawel, and if the waw is an original letter in the singular form of the word, it remains as waw in the plural form, such as: mawna: mawen, maghara: maghawer, manara: manawer. The letter alef /a/ in the singular form is original.

4. The waw is changed into hamza if it comes as a second vowel separated by an alef letter in a word, on the morphological balance (mafael). An example of this is:

Awwal – its plural – awawel – awael. Here the waw comes after the alef /a/ letter. It is also said that the origin of the word (awwal) is (awal).

When ya /a/ waw /a/ comes together, it becomes as follows:

Sayyed – its plural is sayawed – sayaed, as (fayael)

5- When two waws come together at the beginning of the word and one of them is original ‘consonant’ while the other is vowel in a plural form as (fawael) or (fw’l) like: Awasel, the plural of (waselah), the origin of the plural is wwasel. In this case the first waw is changed into hamza /a/.

The plural of (awla): awwal, like (fw’l), the origin of the plural is (wwal). Here two waws come together at the beginning of the word. One of them is vowel. Hence, the first one becomes hamza /a/.

Fourth Section: Reversion of ya /y/ into waw /w/

(1) The ya /y/ is changed into waw /w/ in two cases:

1: If it is a constant after the vowel /u/, in every present tense verb whose past tense is morphologically balanced as (Afa) where it's /f/ is ya/y/ as follows:

Ayqad - ywqad - its origin (yuyqad) - mwqad - its origin is (muyqad)

Ayser - ywser - its origin is (yuysar) - mwser - its origin is (muysar)

Likewise, the verb (ywqan), from (Ayqan) whose root is yuyqan, the ya /y/ is voiceless after the vowel /u/ (11).

2- If ya /y/ comes in the morphological balance position /l/ such as (fala):

Sharwa – its origin is sharya

(it is from the verb ‘sharah and yashryh’)

Here, the ya /y/ is not changed into waw /w/ like (sadya), the feminine of (sadyan), that is, the thirsty, because it is not a noun but an adjective. Some other examples are (tuqya), where the ya /y/ comes in the morphological position of /l/ and it is changed into waw /w/ (12).

Moreover, the ya /y/ is changed into waw /w/ if the word is morphologically balanced as (fw’la) like (twba). The origin of the word (twba) here is (tyby) which is the feminine of (alatyab), from kindness. Here the ya /y/ is consonant that comes after the vowel sound /u/ and it is changed into /w/ (13).

(2) Reversion of ya /y/ into alef /a/:

The /y/ is changed into alef /a/ if it is vowelized and preceded by the vowel sound fatha /a/ (14):

Baya – baa – yaby’a

Akhtayar – akhtar – yakhtar

Sa’y – saa – yasaa

The same case is with the verb (rama) whose root is (rama : ramy) in which the /y/ is vowelized and changed into alef /a/.

There are cases in which the /y/ is not changed into alef /a/ as follows (15):

1- That its movement is accidental and not original, like: dawa. This waw/w/ is the plural /w/ and it was originally consonant, but it was moved here by the vowel sound /u/ for an incidental reason, which is to prevent the occurrence of two consonants.

2- If the /y/ is consonant like (bya')

3- If it is preceded by a vowel sound other than /a/.

4- If it comes in the position of the morphological /f/ or its /a/. In this case it never changes into alef /a/ except when it is followed by a vowel sound.

5- That the vowel sound /a/ before it is connected to it in one word, and therefore the /y/ does not change, like Sa'l Ya'rub.

6- That the /y/ is not followed by the morphological /a/.

7- That the /y/ is not followed by another letter that can be changed into /a/.

(3) Reversion of /y/ into hamza

The /y/ is reversed into hamza in the following cases (16):

1- If it comes at the end of the word and preceded by an additional /a/:

Bena'a – its origin – benay

Qada'a – its origin – qaday

Another example of it is the word (jaza'a), so the hamza in (jaza'a) has its origin: ya /y/, because the root of the verb is (jazy, yujza), so this extreme /y/ turned into a hamza and before it is an additional alef /a/, so it was said: jaza'a. If /y/ does not come at the end of the word, it never changes, and when the feminine /t/ is inserted into the word, such /t/ does not prevent changing the /y/ into hamza /a/:

Masha'a – Masha'at – Mashay

And if this /t/ is embedded within the word, like: hidayat and nihayat, then the vowelization does not happen, because the /t/ has moved the /y/ away from the edge. But if the sign is contingent to separate the feminine and the masculine, or the plural and the singular as in (saqqaa'h, saqqa'a, kesa'an and kesa'a), then the vowelization occurs.

2- The /y/ is changed into hamza if it comes in the morphological position of /a/ for the subject of a verb and it should be vowelized in the past form:

Ba'ea – its root – baye- from baa and yabye

If /y/ is not vowelized in the verb such as: (ayn), it is not changed into hamza in the subject of the verb, we say (aayan).

3- The /y/ is converted into hamza if it comes as an additional long vowel in a noun whose last letter is consonant and such a noun is internally pluralized on the morphological balance of (Faa'el).

Qasa'ed – its root – qasayed – singular – qasydah

The same thing is for /y/. If it does not come as a long vowel, it never changes into hamza in the case of plural, such as: Atyab and atayeb. If it is not additional, it never changes into hamza, such as: makydah and makayed.

4- The /y/ is changed into hamza if it comes as a second of two vowel letters which are separated by /a/ (mafaa'l). This is exemplified in the following:

Nayyef – its plural – nayayef – here the /y/ comes after the /a/ of (mafaa'l), thus it is changed into hamza as (faya'el).

The /y/ and /w/ come together as:

Sayyed – its plural – sayawed – saya'ed (faya'el).

And the change of the ya /y/ into hamza /a'/is permissible if the descent /y/ is connected to the word, such as:

Rayee (in rayat) – ra'y

Ghayee (in ghayat) – gha'y

Here, there /y/s come together. The first /y/ comes after /a/ and the descent /y/, thus it turns into hamza /a/.

Conclusion:

We conclude from the foregoing that deconstruction in some morphological topics is one of the ways to facilitate the understanding of the recipient when the whole structure of the morphological material is intertwined with him. In this research, we have deliberately dismantled some of the intertwining, in the third and fourth chapters, especially after they were merged into most ancient and modern morphological books, which made them a complex material that alienates the soul from, and thus become difficult to learn, understand and establish in the mind. The researcher also put forward examples in the form of diagrams to show their transformations in the linguistic structure, which makes them come close to the mind in its multiple levels, and this is the purpose of the present research and the researcher.

Footnotes:

1- See: Fundamentals of Morphology, Volume 3, p. 134.

2- See: exquisite of Morphology, p. 140.

3- See: Sharh Ibn Aqeel, part 2, pg/245.

4- See: exquisite of Morphology, p. 141

- 5- Shatha Al-Urf in the Art of Exchange, p. 142.
- 6- See: exquisite of Morphology, p. 142-143.
- 7- See: the same source, p. / 125 – 128.
- 8- See: Al-Munsef, part 2, p. 165, and al-Mufasssal/495, and Shatha al-Urf in the art of morphology, p. 143, and see: Educational and Applied Exchange in the Noble Qur'an, p. 282.
- 9- See: exquisite of Morphology, p. 125-128.
- 10- See: Fundamentals of Morphology, Volume 3, p. 119.
- 11- See: Al-Munsef, Volume 2, pp. 157-163, Al-Tasrif Al-Malaki/188, and Introduction to Morphology, p./36.
- 12- See: Sharh Ibn Aqeel, vol. 2, p. 250.
- 13- See: Al-Monsef, Part 2, p./158, and Morphological Application, p./173
- 14 - See the royal conjugation/188, and al-Fusoul in Arabic/151.
- 15- See: exquisite of Morphology, p. 125-128.
- 16- See: Fundamentals of Morphology, Volume 3, p. 119.

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