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### **ABSTRACT**

The phenomena of substitution and followers are considered to be phenomena of the Arabic language from ancient times and studied by Arab scholars old and new, because they started audibly in the Arabs, the different dialects were a cause of the appearance of substitution and followers, and the substitution was called by another term, which is the largest derivation, and its purpose is to facilitate the pronunciation of words, as it is based on the substitution of the sound of another sound, and comes out to several meanings either to break or to demolish, or to cut, and is divided into a morphological and linguistic substitution, which is the most common, and to know the origin of the word and its branch, we infer as for the Qur'anic witness or the most common or what is circulated by the Sunni people, and the gummy sounds are among the voices that were replaced by other voices, and the winnings were more than the humble and the vombs are probably due to being whispered in order to make it easier to replace them, and the least of them being the vagogue, and perhaps the lesser, because it is a hanging.

**Keywords:** substitutions, followers, postalveolar.

### **INTRODUCTION**

**Definition of substitution: in Language** " /B D L/The source of your saying changed the thing from the thing if you set it up in its place ... And the origin in substitution is to put the thing in the place of something else".

Ibn Duraid (321AH) defined it in his book of derivation: "It is meant to extract a word from another by changing some of its letters with a similarity between them in meaning and agreement with the fixed letters and in the exits of the altered letters, for example : kneeling and scraping, scattering and scattering, and the place of chas and shaz"<sup>0</sup>, and "The idea of substitution is to replace the thing the place of something else"<sup>0</sup>.

As for the modernists, Kamal Ribhi defined him by saying: "Establishing a character that is close to it as a the Ending while keeping the rest of the letters of the word, which is called by the people of language jurisprudence as the" largest derivation ""<sup>0</sup>.

Ibn Saieda (458AH) conditioned for the substitution to occur that both words shall have the same endings, otherwise it is not called a substitution, it is not possible to name a substitution in the case of replacing one of the voices of the mouth with a voice of the throat: "As for the absence of its exit convergence at all, it is said on two unrelated letters, it is not called a substitution, and that is a substitution of one of the letters of the mouth from one of the letters of the throat".

Most of what happens in substitution is that it comes out for specific indications, including cutting, breaking and demolishing, and Ibn Fares (395AH) mentioned this in his book (The Secret of Nights in the alternatives and Substitution): "Most of the time, the alternative and substitution are in the words indicating cutting, breaking, ragging, demolition, slitting, drowning and dissipation, as they are all of one gender and are taken from the tale of a voice towards a time that has been spent and a cat found, a carcass, a carcass, a jinn, a sore, a rude and a stern..."<sup>0</sup>, and most cases of substitution are not subject to measurement but depend on hearing.

### **Substitution Types:**

1- Morphological exchange: It occurs in certain voices and there is a convergence or similarity between them, and its purpose is to facilitate the word and facilitate it.

2- Language exchange: There is no requirement for similarity or convergence between the altered voices, neither in the adjective nor in the the Ending .

Types Language Substitution:

Symmetry: The two voices unite as an adjective and an outlet.

Homogeneity: The two voices agreed at the endings, not as an adjective.

Convergence: The two voices converge as an ending, unite as an adjective, converge as an adjective, or converge as an ending, diverge as an adjective, or converge as an adjective, and diverge as an adjective.

- Distancing: The two voices diverge as an ending and defy an adjective, or they diverge as an exit as a recipe<sup>0</sup>.

3- Dialectical substitution: a phonemic change of one of the sounds, and it is within a group of people who are united by one linguistic environment<sup>0</sup>.

The scholars differed in the number of letters of the substitution, so Ibn Hisham stated that it was nine votes<sup>0</sup>, and he will make it eleven votes, and some of them mentioned that it was twelve votes, and they also said fourteen votes, as well as it was said that it was twenty-two votes.

The substitution occurs by placing a sound elsewhere, so that the voice substitution does not affect the morphological balance, and the voice substituted is original or duplicative of an original or correct sound that is redundant or overturned from another original voice, towards: (dinar: active), (crowd: fake), and (care: fake), and sometimes the substituted is redundant and affects the linguistic unit, such as: (pronouns: effective), and (desert: effective)

The interchange between the sounds agreed upon in the endings q or converged in it is frequent, even if some attributes diverge, and the sounds diverged between the outlets and the ones consistent with the attributes.

Ibn al-Sakit, Abu al-Tayyib and al-Zazi differed from the rest of the scholars in requiring the convergence of the the Ending and the attribute to make the substitution, and stressed that substitution is a year for the Arabs, as the Arabs did not deliberately replace the sound of another voice, but it is just multiple languages for one meaning, and sometimes the purpose of substitution is to make the language easier.

The truth of substitution lies in the original and the branch in the words that come close to words and agree in the meanings, it cannot be said that the attraction of their origin is the same, because the attraction is: (Attraction attracts attractive attractive), but the attraction is: (Gravity attracts attracted attracted attracted), and the dispersion of what is between them, but in our saying: (Hitler and Hattan), when discharging, we do not find a difference, the substitution is based on the existence of the word of an original and the second branch.

We infer the validity of the original and the branch in several ways:

1- The Quranic witness: In our statement: (Al-Aghdaf and Al-Ajdaf), the events are mentioned in the Holy Quran: "If they are from the events to their Lord, they descend, we infer that the events are an origin and the rows are a branch on them.

2- We follow the books. The word that appears more frequently than the other is the original and the second is a branch.

3- It is not always the Quranic witness mentions the original and leaves the branch. Rather, he may mention what is circulating on the Sunni people, in addition to the fact that substitution exists before the emergence of Islam, so we look at the two words, whichever is easier in pronunciation, because the purpose of substitution is to facilitate the pronunciation.

One of the benefits of substitution, in addition to the linguistic richness in the Arabic language and dialects, is the authenticity of Arabic voices, because the phonological units that make up the linguistic system are thousands of years older than the pre-Islamic poetry, which is one of the most important sources of the Arabic language, and the dilution of what is difficult to pronounce in some tribes or dialects.

Before I touch on substitution in voices, I would like to mention that linguistic substitution is broader than morphology, as some linguists believe that it includes all the letters of the alphabet.

### **Substitution in postalveolar in Arabic Language:**

The sound of Zaa: The exchange process takes place between him and some voices with which he agrees with the the Ending and some qualities or in the quality and approaches in the the Ending and from these voices:

1- W: We say: the rain has spread, and it has been harder, that is: it lasted for days, and the reason for the change is that they are second and agreed on the exit and the laxity recipe and this is a justification for the exchange.

2 Al-Zahl: They agreed on a the Ending and with some qualities, which are: aloudness, silences and laxity, we say: two cheeks and two khanas, and he is the one who ridicules people, and we say: (indecent and blatant), which is above the sheep wool of the waste, and we say: the prophylactic and the prophylactic, that is: the dead sheep from the severity of the beating, and has been forbidden by the Islamic religion.

3- I: They disagreed with the characteristics of silences, arrogance, dishes and loudness, we say: mutata and nail, that is, hang his nail, on the weight of (made up), continue to speak the two sounds together, and because of the difficulty of pronouncing the two sounds, I switched T T T To her approach to light with dishes and arrogance, then I used the light, and we also say: (I combed his hand, and shredded), that is: It was rough from the abundance of work, and we also say: (Hear and see), that is: His stomach swelled.

4- Jim: They disagreed on a the Ending and agreed in my capacity of loudness and laxity, so we say: "Grab a glimpse, and grope a glimpse".

And "gluttony: /L M Z/ From a door he won and (gluttony) if he follows his tongue the rest of the food in his mouth and takes out his tongue and wipes with it his lips.

5 Z: They disagreed on a the Ending and agreed on the attributes of loudness, dishes, superiority, silences and laxity, which is one of the justifications for substitution, and we say: This is a medicine of luck and luck, that is: bitter, and we say: Darkness and luck, which is corrupted from the palm fronds, and we say: "Muscles and muscles, which is the mouse.

6- Al-Zay: They disagreed on a the Ending and agreed on the qualities of loudness, silences and laxity. Al-Zay is amused by the sounds of wheezing and gingival light, so we say: "Stick and stick, i.e., push.

7- Sen: They differed at the exits and agreed as silences and laxity, so we say: "Tamponade and tamponade, that is: payment.

8- J: The light changed J In the case that the light is repeated, in the words of the poet Swed Abdi:

It is not the richness and poverty of the trick of the boy, but the perceptions of the divide of existence

And the origin of the precepts (precepts), so I replaced the hatred of weakness.

**Voice of the "Zall":** from the postalveolar and is replaced with some other sounds, and the sounds are:

1) Sad: They differed in the exits and agreed as stamps and laxity, so we say: "milk is moisturized and moisturized", that is: what has become acidic

2) The Daad: They differed in the endings and agreed on the characteristics of silences, laxity and loudness, and we say "what nourished you and what displeased you", that is, what decreased you, and also: the officer, who moves his shoulders while walking, and we say: "pulsated and ostracized" , that is, struck .

3) Al-Thaa: They agreed on the ending sounds in all the attributes except that Al-Thawz is whispered and the humiliation is loud, and we say: "Hittiness and rashness", that is: "Many words and mingling," and we say: "Kneel down and a cliff of fire," and also: "The two men bowed down and took refuge," that is: a quarrel, and it is said: "A woman of perchance and bitterness", that is: "Idiots," and we say: "The man stayed with the people and took refuge with them and Abu Amr chanted:

Its water includes rebels from those who pollute it with fog

That is: take refuge in it.

We say: "Stop it," and we say: "Pay more," and we say: "Prophet and wine," which is for the dust of the well, and "the food of the wound and its nostrils," which means its duration, and we say: "bread and bread," which means something, and we say: "be polite," which means "gather and grip," and we say "here," and "here," which means "the distress of things and humiliation," which means "the inheritance of bread and water," which means "softness in his hand.

4) The Dal: They differed out of the Dal, obedient and humble to a gingivist, and agreed to speak out, and this is one of the justifications for substitution.

We say: "Pardon me," and we say: "We say: " The horses rushed and rushed, ", and we say:" The butchers and the hedgehogs ", and we say: " The hedgehog and the hedgehog ", and also:" A staggering of the night passed, and a staggering of the night passed, " and we also say: "Row the bird to the ground and row, ", and we say:" Dana in his flight from the ground, "(), and we say:" The camels rushed and flung, ", and " The water rushed and the water rushed, "(), and we say:" Dowing and remembering, "and their action: remembering and remembering.

5) Al-Taa: They differed out of obedience, and agreed in my capacity of loudness and silences, so we say: "He deflected it with the sword and its edge," i.e.: he struck him with it, and also: "and he was a heaver and a heaver," i.e.: he died of the severity of the beating and died of a sickness.

6- T: The two voices have similarities at the endings, but they differed in the qualities, and we say: "Repent and repent, and melt and melt", that is: He reside in the thing, and we say: "He bought it and he parted with it", that is: He heard it.

7 Al-Zaye: They disagreed with the characteristics of publicity, fingerprints, laxity, openness and openness. We say: "al-Dhudhah and al-Zawzah", that is, "the speed" , and we say: "planting it and giving it a break", that is, killing it, and we say: "tartar and chirping water", that is: "extremely salty", and we say: "shed water in his throat, and slipping it", that is: "his dose", and we say: "the shepherd took an idiot and got it", that is: "collected it and her leg", and we say: "the man chirped and chirped", that is: terrified.

8 Al-H: They differed out of the ring bayonet, but they agreed as laxity, so we say: "Movement and pitfalls", that is: towards you.

9- J: The y is changed J In the event of repetition, such as Aisha saying (Rada): "Her family has gone, and her plight has remained," and the origin (of her family) of pleasure and she has flipped Z to Wow with reason, and (pleasure) from the root (l y).

10. Al-Wa: They disagreed on the ending, but they are close, so they are oral and humble to a gum, and they agreed on the qualities of publicity, celebration, laxity, openness and silences, and we say: "peaks and pearls", that is, people, and also "what is our day and its slander", that is, "it intensified free.

11-B: they closer to the endings. The baa is oral and the tail is not, and they agreed as loudness, so we say: "The man must cut it off or remove it", and we say: "The man is humble and brawny," meaning: I left him, and we say: "Camel Abaal and Athal," which has no shepherd.

12- L: They disagreed on the endings but agreed on the qualities of openness, openness and inclusiveness, and we say: "Tarzel and Tarzum sugar" and "Cagaz and Cagle", which is paper, and all these words are Persian Arabized.

13 Al-Mim: They diverged on the endings and agreed on the qualities of loudness, openness and inclusiveness, so we say: "Irrational and caring," and he is very talkative, and we say: "Water is naive and muddled," meaning: his dose is severe.

14- T: I mentioned earlier that the R are deviant and the tail is a second, which means that they differed as an ending, but they agree with the qualities of openness, openness and celebration, so we say: "I reprimanded the man and his rectum," meaning: I humiliated him, and we say: "The atmosphere and his toss", meaning: He became very free

15- Al-Ain: They are different in the endings and agreed on the qualities of publicity, openness, silences and celebration, so we say: "Dumped and Arabized," i.e. corrupted, and we say: "Hedgehog and hedgehog," which is one of the names of the mouse, and it is said about the vile short .

16- Sen: They differed in the endings and agreed on the qualities of silences, laxity, openness and celebration, and we say: "Radio man, radio", that is: He does not keep the secret.

**The sound of the thaa:** it s a postalveolar is altered with some sounds, the two sounds may approach in the endings, or they agree with the qualities, and the sounds are:

1 T: similarly in endings, a obedient voice came, and they agreed as a whispering, and we say: "Cough and curse", that is: foolish, and also: in his speech, he curtsy, and gurgles and murmurs, that is: he has a tongue, and we say: "He has a rhythm in his tongue," and she is a famous woman in the Arabs, and we also say: "He threw his nose and rumble", that is: breaking it

The sons of Tamim al-Than change Ta and say in a malicious manner: I hid

2- Sen: They differed in the endings , Falsin Asli, from the sounds of whistling, but they agreed in my capacity as whispers and laxity, and examples of substitution: (snakes and snakes), i.e.: stretched,, in the sense of stretched, and its root: (m ti) - Matah: tidal and its door, and (steady his leg in the ground and shed), i.e.: entered, and also: (germ and germ), some of which entered into some, and: (Fatj and Fasj), i.e.: fat: (Shah Athol and Thul, and Asul and Sulah), which is the relaxation of its nerve, and also: (Thurmuth and Tumus), i.e.: the large loaf .

We say: "Samla and Al-Thakira," which is what is said about the water at the bottom of the bowl, and (scum and halala), which are date shells and barley, and a man is described as the scum of the people, that is, the lowest of them, and it is said: "Heritage and eras", that is, the original.

3-F: They approached in the endings verbally, and agreed as whispers, and examples of substitution are: (then and mouth), and the original: then because it is more used, and (mouth) is a branch of it, and: (grunt and paddle), and the original: in yawning, and we infer from this by saying: "From the events"

Examples also include: (the snow of his head snow and empty), that is, breaking it and breaking it, and (the courtyard and paganism), and the courtyard that the thing is destroyed and reaches the end, and praise is praised for something for the coming of the last, and also: (inheritance and luxury), that is: the border between the two lands.

As for the words (foam and garlic), Ibn Jinni stated that some people of Tafsir confirmed that foam is wheat, inferring the words of the Arabs, and the bread died, that is: baked it, and thus there is no witness to substitution s between (foam and garlic).

Examples of substitutions include: (variegated and perforated clothes), i.e.: white linen garments, and also: (mold and mold), i.e.: uphill, (waddled and waddled), i.e.: weak walking, (wealth and fur), i.e.: rich and froth, (scum and scum), i.e.: bad, and (groveled and gutted), i.e.: fast-taking, (thud and fud), i.e.: soft, (thulgh and fur), i.e.: chug, (chop and chop), i.e.: stupid, ( mold and mold), i.e.: uphill .

4- R: The two voices diverge, in the endings and the meaning , and the verdict is descriptive, and yet it is possible to switch between them: (Then I threw the thing and then restored it to rum), i.e.: I fixed it.

5- The Haa: They differed at the endings and agreed as whispers, and examples of substitution : (escape and omentum), that is: the grease that covers the abdomen.

6- The Kaf: They differed on the endings , but they agreed on the qualities of silences, whispering, stepping and openness, and examples of substitution: (I yawn and mourn), i.e.: I get injured and (I broadcast things and mute them), i.e.: I search them and turn them over .

7 Al-Shin: They differed on the endings , Shin is tree sound, and they agreed as whispers, and examples of replacing it are: (I breathed dust and carved it), that is: I dug it up and exposed it, and(The man panted with great amazement), that is: Good to meet him.

8- Sad: They differed in the endings , the Sadist is descendant of the sounds of whistling, but they agreed as whispers, and we say: "scum and garbage," which are impurities when purifying wheat, and also: "authentic and authentic," meaning: the ancient authentic, and (prompting the thing and its stones), meaning: moving it continuously.

9- J: They diverged an exit and agreed on the qualities of laxity, silences, openness and valuation. Examples of substitution are: (bone spilled and purified), that is, the bone brain was extracted, and (the camel of Fathig and Faage), that is, a fat camel.

10Al Qaf: Despite the difference of the two voices, the Arabs made a switch between them, for example : (Al 'Athalah and Al' Alaqah), which is to leave the judgments, and (Thafqah and Wafqah), that is: Follow him, and (Mutlah and Al-Mutlaq), which is the kindness of speech.

11- Z: They differed in the quality and the endings, but there is no harm in substitution s between them in the Arabic language, and examples of substitution s : (his speech and pressure), that is: confused and confused and nothing was understood, and (the meat tugged and pressed), that is: did not chew too much, and (urged and urged), that is: convergence.

12- M: They approached in the endings and agreed in the capacity of openness and inclusion. Examples of substitution are: (Gagging in speech and mumbling), which is lack of profanity and disclosure.

13-C: Although the two voices at the endings differed, they shared the qualities of silence, openness and celebration, and examples of them in the substitution: (Othalt and Ogalt yogurt), which is the thick coagulant, and (Atham and Ajam camels), that is: the strong, and (Abtharath and Abgharat), that is: I relaxed.

14-H: They disagreed on the endings and agreed in my capacity as whispering and laxity, which is one of the justifications for substitution, and examples of substitution in them are: (I plucked the bone and edited it), i.e.: I extracted his brain, and mentioned Al-Bermaki at the end: (he was wronged by his weapons and he was wronged), i.e.: he threw it to the ground.

15E: They differed in the qualities of silences, whispering, laxity and openness, and examples of substitution in them: (I have etched the bone), that is: I have taken out the bone brain.

16- Dal: It is possible to switch between the two voices despite their difference as the the Ending of a recipe, and examples of them are: (The man inherited the bread in inheritance and its return), that is: soften it with water, and (Qantar and Qandar), that is: short.

17-B: They disagreed on the endings They agreed on the two aspects of openness and celebration. Examples are: (wilderness and wealth), i.e.: dirt, and (barbarism and chatter), which is a lot of useless speech.

**Followers in Language:** " (TBO): One asset from which nothing is left out of the door, which is the recitation and standing. It is said that I followed someone else, if I read it and followed it. And I followed him when I followed him", and he said in the tongue of the Arabs: "Follow the thing in succession, and I followed the thing in succession, and I followed him, and you followed him...".

**In Terminology :** "A metaphor in the acceptance of thought for what is said and what comes to the thought, of opinions and evidence

He imitated this", which is that one of them follows the other and reads it and follows him or that the word follows another word.

#### **Types of Followers:**

1- The second word is in the same meaning as the first, as it is an affirmation of it and its pronunciation is contrary to it.

2- The second word is not at the same meaning of the first word .

The purpose of following is to strengthen the meaning, and to facilitate the pronunciation of sounds of all kinds, whether following in letters or in movements, and sometimes there is a change in sounds for the purpose of following, saying "No, Drite, I read or found" occurred a change in the voice of the Wau, and its origin (I read), so the Wau was changed to suit the the two Wuas letters in (Drite and I found).

The followers are considered an Arabic norm so the word follows the other word, and with the same alphabetical weight, or the letter of the narrator to affirm and satisfy, which is something that the Arabs are accustomed to, and they pondered their words, as we said: (sagib liagib, and thirsty Natshan)

The scholars conditioned the follower not to be followed by a Conjunctive, and Abu al-Tayeb (351 AH) disagreed with this view, in our saying: (kind of hungry), he is considered a follower by some scholars, while if we kindly (kind of) Conjunctive with (kind of hungry) with the letter of Conjunctive W: (starving and kind of), he comes out of the subject of followers, which is impossible

There is a view that followers should not be required to have one fixed weight, such as the saying of the Arabs: (hunger), if the person is invited.

Sometimes the mixing occurs when some of them between followers and synonymy, and the difference between the two, the two synonyms have one benefit without a disparity between them, but the follower does not benefit anything alone, but must be preceded by a follower, as otherwise it would have remained vague, and the synonym does not require weight and the character of the narrator, but the follower does, and the most common in the follower is to change the first second, the second is affected by the first by sounds or even movements.

#### **Followers in postalveolar:**

postalveolar did not differ from the rest of the voices in the Arabic language in the phenomenon of following, so the Arabs used to say: "mild light", meaning the fast person, and they say: "pound on a wound", that is: finish it, and it is also said that it is treated quickly, light and haste.

Among the followers are: (Yazir Afeer): "They say: the seed of Afeer, and the seed: the seed, and the ephor: the partitioned in Afar", and we find that the two sounds are close in the exit and different in some attributes, as the tail is unknown and the fidelity is mahmoussa, and this creates an auditory balance between the follower and the follower, as the fidelity is clearer than the fidelity, and this helped to create a distinctive musical rhythm, and it is said:, and (Nabitha and the wine, and it is referred to the dust of the well ( ), and it is also said: (Rumidious), and, and it is said:

It is said: (Qazz Buz), and he was dumbfounded, that is: he filled it with concern and weighed it down, and we say: (the woman had the pleasure of her husband and stayed), that is, she had her high status with him, and examples of following: (Hutha Booth), that is: dispersal and waste, and: (malicious Nabith), and the malicious against the good, as for the Nabith, he is the one who spreads and raises the dust, and the semantic meaning of the malicious Nabith is the evil, and (Aath Hath), that is: corruption, and( broadcasting), that is, the dispersal of the thing and divulging them, and the severe illness is said, the first general meaning includes the differentiation between the two things, and the second meaning, especially the differentiation between man and his health and infection in his body.

Examples also include: (a culture of rhythm), that is: a good human being, good at convolution, and (urged and broadcast), that is: mourn and grieve for the thing and (a lot), and, and(a) a (soft: the son of his master (458AH) was more detailed in this example, as the thunder is meant to be soft, and the original prepared much meat removed from the bone, and the semantic image here means that the time of wetness has come and it has become soft removed from the tree.

Examples of followers include: (a third of a generation), i.e.: to invite a person against one of them, and( a man of error and death), meaning the words doom, and( a man of taste), meaning: fool, and(there is a swelling), but in our saying: (subtle), the origin in the Arabic language is subtle (subtle) to water, and subtle does not exist in eloquent Arabic, and the right and the closest (Bak), but the purpose of the voice homogeneity changes for that has damaged the Dal and the humour Y, and followers occur in: (what has happened and what has happened), and Dal (Hadith) has been joined to problems of annexation (old).

As for the dialects of the Arabian Peninsula, there are no followers in the postalveolar, and this matter distinguished the Arabic language from it and proved the diversity of the phenomena in it and showed the extent of its strength.

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