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What is contrary to measurement in the collection of the few

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Abstract---The Arabic language is the most luxurious language in which the Holy Qur'an was revealed, and the words of God and its meanings can only be understood by understanding the secrets of the Arabic language, its rules and terminology, and when extracting some poetic verses that contradict the well-known rule. Some of them may express something abnormal, and others express the same thing as being rare, or necessarily poetic, so I wanted to understand what is meant by these terms, and to clarify the meaning of abnormality and the rule of analogy with it, especially since it may occur to the student that abnormality is rejected, or not eloquent. I chose to study the abnormalities that a large population suffers from; When I saw the various Arabic expressions that describe many of these groups as rare, few, or audible, they are memorized and not measured, although they may be mentioned in abundance in speech, and they can be expressed in the Holy Qur'an without other words that are not described as abnormalities, So I wanted to show that, trying to list everything that was described as abnormal, or rare, or the little that is kept and not measured, and I tried to discover some secrets of expression with what was described as rare or abnormal, to know the wisdom of its pronunciation without others, and I divided the research. It has two sections, preceded by an introduction and a prelude. In the first section, I dealt with the abnormalities of what was collected on (Aifal), and the second topic: the abnormalities of what was collected on (Afaal), then the research was concluded with a conclusion in which I dealt with the most important results of the research and a list of sources and references.

Keywords---measurement, collection of the few, Arabic language.

Introduction

The research came after the introduction in a preface and two chapters. Preamble: The meaning of the abnormal was mentioned in it, and what is meant by it according to the grammarians, and the rule of analogy with it. The first topic is abnormals of what is collected on (Aifal) The second topic: the abnormals of what was collected on (Afaal) Then the conclusion, which includes the most important results of the research, then indexes and proven sources and references.

Preamble

First: The meaning of abnormal: The abnormal in the language: What came on its own and contrary to what is in the rest of its chapter, Ibn Manzur said: (Shadth: deviate from it and so it is abnormal, it is isolated from the crowd and is rare, so it is abnormal... If a man is separated from his companions, as well as every single thing is abnormal...). Idiomatic: abnormal is What contradicts what is in the rest of its chapter, so the idiomatic meaning corresponds to the linguistic meaning. Ibn Jinni said: (The people of Arab knowledge made what continued from the speech in the syntax and other places of industry steady, and they made what differed from what the rest of his chapter is upon, and he was isolated from that to others as abnormal, a load for these two places on the rulings of others). Ibn Manzur said: (The grammarians called what differed from the rest of its chapter, and it was unique to something else). Second: What is meant by the abnormal among the Arabs: There are several Arab expressions for what is meant by abnormal, and they are: Abnormal means what is contrary to the measurement, but it is a lot in use. The abnormal did not agree with the analogy, but it was used little in speech, and this was expressed by Ibn Jinni as the abnormal, and as "rarely used" by al-Jurjani. Ibn Malik made a difference between what happened in speech and what happened in poetry, which contradicts the analogy; He called what came in speech contrary to analogy abnormal, and if it falls into poetry, it is a necessity.

On measuring the abnormal

Sibawayh said: (And you should not measure the abnormal who is denied in analogy...). Ibn Jinni explained that the abnormal in analogy and usage is forbidden by analogy, and it is not appropriate to use it in what it is used in except on the face of the tale, where he said: (The Baghdadis said: a horse is driven and a man is reacquainted, and all of this is abnormal in analogy and use, so the analogy is not justified, and there is no response. It is also not appropriate to use it for what you used in it except in the context of the tale.) And he said in another place: (As for the weakness of a thing in analogy, and its lack in use, it is defective and excreted, except that a thing may come from it, but it is little...). Then he mentioned the rule of abnormality about analogy and it is steady in use, and he said: (And know that if a thing is drive out in use, and deviates from analogy, then it is necessary to follow the hearing in which it contains itself. But he does not take a basis against which others can be compared. Do you not see that if you hear: He possessed and appropriated their debts as they were, and did not go beyond what was mentioned by hearing about them to others; Do you not

see that you do not say straight: I will straighten out...). The point is that it is not permissible to make analogy with what is mentioned in deviation from the rule, whether it is continuous in use or not.

The abnormal in the collection of the few

The oddity in the subject of collecting oligarchs, The plurals of the few indicate the few, from three to ten. The plurals of the few have four categories: Aifal, Afaal, Afilaa, and Faila. As for the word of (Aifal), the majority of the Arabs regard it as being heard, so the words that have been collected on it do not have a steady base. Ibn Malik said: (Then I cautioned that (Aifal) in all its resources is limited to hearing, because each one has a few counterparts, such as: (saby), (sabya), (khissy)(khissy) and (sheikh) and (sheikha). As for the other three categories, they have a steady rule, and if they agree that they contradict the rule, some of the morphologists judge them as Abnormal, scarcity, or few, and this is explained in the following investigations: The first topic: the Abnormal of what was collected on (Aifal). The first weight of the collection of the few: (Aifal) and the measurement is that two things are agreed upon: The first: the triple noun based on the weight of (Faila), with the opening of the fa' and the sukoon of the Ain , Sahih al-Ain. Sibawayh said: (As for the names that have three letters, and it was (Faila), then if you third it until you tenth it, then break it (Aifal). That is your saying: kaab and akaab. And Ibn Malik said: (And on the whole, when he gathers the (afail) other than what was mentioned that it contains a continuation, he knows that it is abnormal, so it is not to be measured against...). In the language there are triple words have collected on the weight of (Aifal) And it's in contradiction to what have been mentioned, for that some of the linguists called it abnormal and some of them called it rare Sibawayh mentioned that the multiplicative is from (Faila) as other than it is unanimous on (Aifal), and this is clear from his saying: (And the multiplier be in that way). Then he said: (And know that it may come in (Faila) (Afila)...and that is not in the chapter in the speech of the Arabs. Among that is their saying: "Children, grandparents, and individuals, and I find Arabic, and it is the original."

Neither Sibawayh nor Ibn Yaish declared the abnormality of this combination, nor its lack of it. Rather, Sibawayh between the weak and non-weakened (aifal) in combining them with (faila), and he saw that combining them with (faila) is in contradiction to the continuous from the words of the Arabs; Where he said: (And this is not in the chapter in the speech of the Arabs), as he said: (I find Arabic, and it is the original). As for Abu Zayd, he stated his statement, when he said: (And the more general one narrated it, and it is an unclear plural, and the like of it has come in what was mentioned: and this type of plural is less strong). Ibn Malik mentioned that the plural of the doubled (aifal) on (afaal) is more than the plural of it on (aifal), and the plural of it on (aifal) is rare; Where he said: (Then I drew attention to the fact that the double from aifal) is like the one who fulfilled Waw in that (verbs) in its plural.

And Sheikh Khalid declared this abnormality, when he said: (The (akf) plural (kef) is abnormal, because his lam is similar to his eye). The result is that the triple double on the weight of (faila) Sibawayh did not differentiate between it and the non-double in that both of them combine the (Aifaal), and Ibn Yaish and Ibn

Asfour Sibawayh followed, while Abu Zaid and Ibn Malik mentioned that the plural of the double on (aifaal) is few or rare, and stated Sheikh Khaled is abnormal, and I don't see him as abnormal. Rather, it is a little rare, as Abu Zayd and Ibn Malik said. The plural (faila) of the silent Ain with ya or waw. Most of the morphologists agree that the verb of the selint Ain with waw or ya is combined in the few, and does not combine; In order to weight the annexation on the waw and the ya. And he said: (As for what was from the daughters of the ya, then if you build it with a building of the lowest number, you build it on (faila), and that is your saying, and restrictions and chains.... That is because they hated the damma in ya, as they hate the wa after the ya ...) A collection of some ill-affected words, such as Sibawayh said: (Some of them said in this section when he wanted to build the lowest number, so he came with it on the original, and that is little. They said: and Sibawayh means by saying on the original, that is: back to the measurement of the plural inhabitant of the eye, without considering that he has a defect in the eye, which was expressed by Ibn Yaish that he also came as a warning on the original. It is noted that Sibawayh did not express here abnormality, but said: Return to the original, with his statement that he said it, so few do not mean abnormality.

Al-Mubarrad mentioned that he combined it for poetic necessity. As for Ibn Yaish, he declared the oddity, when he said: (Verbal words have deviated and came according to the rejected analogy. Sheikh Khalid said: (And he deviated by analogy, not hearing (eyes) plural (eye), God Almighty said: {And their eyes are overflowing with tears} And he is different by analogy and hearing (Athob) is the plural of clothes, and sword is the plural of sword...and analogy is dresses or clothes. And Sheikh Khalid, as we can see, differentiates between (eyes), which are mentioned in the holy Qur'an, and (athob) and other things mentioned in poetry; It is judged (eyes) that it is abnormal by analogy and not by hearing, and what is mentioned in poetry is judged to be abnormal by listening and analogy. The morphologists, as we can see, set the rule based on the examples that came in abundance, and then they judged what came in violation of the rule as a return to the original, as Sibawayh and Al-Mubarrad crossed, or an odd one that came as a warning to the original as Ibn Yaish expressed, or an anomaly as Ibn Malik expressed, As expressed by Sheikh Khaled Al-Azhari.

The plural of the defective fa' with the waw

Ibn Malik mentioned that the plural of a defective waw is a lot, and a little is collected, which fulfills waw as (time) and (times), (description) and (descriptions). He justified this by saying: (They used the plural of the eye after the waw to make it heavy, so they changed it, as they adjusted to it in what he described as a defective one. Abnormalities in the sick (Ayin) and (Athob), as well as deviations in the fulfillment of waw (Oujh) and the like. He collected (face) in the few on (objects), and in the abundance on (faces), and he narrated from Al-Lihyani that (faces) may be intended to be many. Ibn Sayyidah said: (And the wajh: ... and the plural: faces and faces. Al-Lihyani said: And the faces may be many, and he claimed that in the Qur'an: (your faces) in the place of (your faces), I see him intending to say the Almighty: {So wipe your faces}.

He collected other triple words that did not fulfill the rule mentioned by the

morphologists, including: he triple noun of opening the f and the Ain, such as: time, plural on (azman), which is a lot, as it was collected on (azman), which is contrary to analogy. Sibawayh said: (And it was not on three letters, then if you break it to the lowest number, you build it, and that is your saying: Camel and Jamal, Mountain and Mountains...). Then he said: (And perhaps they broke (Afaal) on (Aifal) just as they broke (Afaal) on (Afaal), and that is your saying: time and time, and it reached us that some of them say: mountain and mountainous. Ibn Ya'ish tried to explain this, saying: "And he came on a different curriculum. They said in the little: time and time... Sibawayh said: A mountain and a mountain.... And that is from where time was an eternity, and the mountain followed, so they carried it to its meaning. The sentence is that when the three nouns share one plural and one root, it is permissible for them to resemble each other, and each one of them is inserted into the other.

Because it is in its meaning, it is a matter of carrying the meaning. Al-Radi said: (And I said it on (Aifal) rarely, as tense, obligatory and disobedient.) It has a measurement...). Sibawayh's expression (maybe) benefits the few, and Al-Radhi stated that this is rare. As for Ibn Asfour, he declared its abnormality, as is evident from the previous texts, and this shows the different expressions of the grammarians in describing what was mentioned contrary to their measurement. As the plural (Afaal) of the hollow on (Aifal), contrary to the rule, Sibawayh said: (Some of them said: I repent, as they said in the mountain: I make it). And he said: (Whatever of the feminine from this section, it is broken on (Aifal) if you want to build the lowest number, This is the saying of Yunus, and we think it came on its counterparts in speech, towards: Camel and more beautiful, time and tense... If this was only for femininity, they would not have said.

Al-Radhi said: (And it came in Al-Jawf Al-Ya'i (Anib), and in Al-Wawi (Adur), (Anwar) and (Asouq), and Al-Radhi attributed to Sibawayh to say that the feminine plural of (Afaal) on (Aifal) is abnormal, as he said: (Younis said: If The (verb) was feminine without a t, so its combination with (Aifal) is the analogy, just as the active and passive if it is feminine, then its analogy is (Aifal)... Sibawayh said: Rather, (Aifal) in it is abnormal, even if it is feminine, and if it is an analogy to what was said, the soul and the molars. Referring to Sibawayh's text, previously mentioned, we find that it did not express the term "shady" which al-Razi ascribed to him. Rather, the point of his saying is that the plural of the hollow (Aifal) on the plural is equivalent to the plural of the non-hollow on it, meaning that it is little; Because Sibawayh, when talking about the plural crossed with (maybe) useful to reduce, as is clear from his previously mentioned texts.

The triple noun is based on the weight of (Aifal) such as: a man and legs, and a measure and a capacity, and the analogy is to be combined with . Sibawayh said: (And it was not on three letters, and it was (Aifal), then if it is broken on what is the lowest number, it is broken on (aifal)... From that is their saying: pregnancy and loads...). Then he said: (Perhaps the (Aifal) is built from the buildings of the lowest number, and that is what they say: wolf and werewolf, and a man and legs, except that they do not go beyond the verb. Ibn Yaish said: "And he may come in the few on (Aifal), and that is little, he hears and is not measured against it. They said: wolf and werewolf. And they said: Destiny and more powerful, and

the criminal denied being more capable, and they said: man and legs, and they did not. They transcend (legs) to other multitudes of plurality, just as they did not cross.

It becomes clear to us from the previous two texts that the word (man) was not collected except on (legs), and it did not collect one of the weights of the plurals, despite its violation of the analogy set by the morphologists, which makes us go back to what Prof. Dr. Muhammad Yusri Zuair mentioned, before. From that: (what reassures the heart that the plural of fracking, like the language, is originally hearing, so if he knows its buildings and what each building includes, it is analogy, because we can refer to these buildings as long as we know what they include and what is outside them). The adjective is based on the weight of (Aifal), such as: rudeness, and one of its meanings is a man who is dry in his character, and it was combined on (unruly), Ibn al-Hajeb said: (And about rudeness on "hardening" a lot, and "unruly" rarely).

Al-Radi said: (As for "verb," it breaks into "actions" ... and "smiles" came as an analogy to nouns, such as "wolf," and it is rare in adjectives. The triple noun is based on the weight of (Aifal) with the breaking of the f and the opening of the Ain, and the analogy in it is to combine (Aifal), and he collected some words such as: rib and ribs. Sibawayh said: (And what was on three letters and was (Aifal) is the same as the verb, and it is less, together and intestines, grapes and grapes, rib and ribs... Some of them said: ribs, likening them to tenses) Ibn Yaish said: (And they said in the few ribs, they likened it to a time, or because it is a bone. They said a rib, as they said it is greater...). The feminine triple noun on the weight (Aifal), such as: grace, intensity and stronger, and analogy to combine (Aifal) in the few. Sibawayh said: (I have broken (Aifal) and that is little dear, not in the original. They said: grace and grace, severity and more severe).

It is noted here that Sibawayh's saying: (And that is little and dear, not in the original), he declares scarcity and violation of the original; Contrary to what was previously mentioned of the plural of the defective fa' or the Ain, or the double on (Aifal), where it was expressed as the original. And Ibn Asfour mentioned that the plural of "to do" on "to do" is very few, such as "anaam" is a plural of "blessing" and abnormal, such as: "more" is a plural of "severity." Ibn Yaish said: (As for the fourth, which is a verb, it is combined in the few with a thousand and a t, towards: seder and kasrat...) Then he said: (And maybe they broke (doers) , they said: Grace and grace, severity and more severe, and that is little and not in the original, and what the investigators have to do is that (yes) plural (yes) by analogy, and blessings are the source, and the most intense plural, as the most powerful and the most. Abu Ubaidah Muammar bin Al-Muthanna said: The most severe collection that has no one.

The second of what is measured to be collected on (Aifal)

The morphologists mentioned that the feminine quadrilateral noun is free of the feminine sign, and before the end of it is the letter md that combines with (Aifal), such as: right and arm and arms. Ibn Malik said: (The standard of (Aifal) is what was a plural of three abstract, open f, inhabitant of the Ain, its correct, non-adjective, such as (fils and fils) and (nafs and nafs). And Ibn Yaish said: (And

there is no consensus on (Aifal) except that which is feminine, whether it is on an active they said: hug and neck, punishment and heel, and arm and arms). But if the syllabic noun is masculine, then it combines verbs, a difference between the plural of masculine and feminine, such as: Ghorab and Agrabah, Fouad and hearts. Some of the mentioned nouns were collected on (Aifal) and were judged as abnormal, such as: the plural of (the meteor), and (possible) plural (place), and (the strangest) plural (crow), and (attack) the plural of (equipment). Sibawayh said: (Some Arabs have said: It is possible, as if it is the plural of place, no place, because we have not seen a passive breaking notes on (Aifal). They have no way of speaking). And Ibn Malik said: (And on the whole, when plural of "Aifal" other than what was mentioned in it, he knows that it is abnormal, so it is not to be measured against, such as "grey-haired" and "gharib" and "attack" in the plural of "meteor" and "crow" and (equipment)).

Ibn Yaish said: (And they said: A place and a possibility, so they combined it as the feminine plural, and the place is masculine. This came as odd... The well-known is places on analogy. Among what is mentioned in the plural of (Aifal) abnormal is the plural of (Jenin), on (Ajnan). The second topic: the abnormal of what was collected on (Afaal). Most of the morphologists see that the triple noun if it does not have weight (Aifal), with the opening of the f and the sukoon of the Ain, then it combines in the few on (Afaal) as well as if it is a triple with a silent Ain and it is on weight (Aifal) such as: House and verses, dress and dresses Ibn Yaish said: (And the rest of the examples are collected in the few on (Afaal), towards: horses, shoulders, arches, mountains, grapes, abrads, and necks.), and if the noun is on the weight of (Aifal) and it is a defective F, then there is a lot in it to collect, such as time, times, description and descriptions. He collected (Afaal) other than what was mentioned, so he judged it to be abnormal. And stating that:

He collected the triple noun on the weight (Aifal) of the correct fa and the Ain The analogy is to gather on (Aifal), and from that was mentioned in the Almighty's saying: It also includes: chick and chicks, individual and individuals. Sibawayh said: (And know that it may come in verb (Afaal) in place of (Aifal). As for Ibn Yaish, he described it as abnormal, as he said: (It is abnormal to break them (Aifal) in the few on (actions), and analogy (Aifal) according to the foregoing...) And the plural (Aifal), right Ain, on (Afaal) mentioned in many words, such as: pronunciation and words, hearing and hearings, melody and tunes, shape and shapes, eyelids and ink and inks, and it was mentioned in the Qur'an, and from that The Almighty says: {They have taken their rabbis and monks as lords besides Allah}. It becomes clear to us that we may remain so; He may talk a lot, and Ibn Malik did not declare that with abnormal, rather he mentioned that (Aifal and Afaal) share the plural (verb), where he said: (I warned that the right of (Aifal) may be shared by (Fala) and (Afaal), as (chick).) and (Frakh) and (Afrakh), (Zand) and (Azand) and (Aznad) Then I cautioned that (more verbs than (Aifal) in the (verb) that fulfills Waw, such as (time) and (times). ... Then she cautioned that the double of (verb) is like the one who fulfilled Wow, in that (Afaal) in its plural are more than (Aifal).

And Ibn Malik here did not describe the plural of (Aifal), the correct fa' and 'ayn, on (acts) as abnormal, but he said with the joint weights of the plural (Aifal) on

them. The position of the morphologists regarding the plural of (Aifal), Sahih al-Ayn, on (verbs) is different. Sibawayh and after him al-Mubarrad mentioned that this is not the fixed door in the speech of the Arabs, meaning that they are few and it seems that Ibn Malik was influenced by Sibawayh's words, where the two weights (Faila and Afaal) share in the plural. the correct fa and the Ain, on both of them. As for Ibn Yaish, he stated the abnormality of that, and the reasons for collecting these words on (actions) are that this is a load for it on the (Aifal) of the Ain, he combines (Afaal), and this may be a load for it on the words triple over weight (Aifal); Because it means. Ibn Yaish said: (they combined these nouns with (Afaal) to carry them to what they are in their meaning; that is, a noun means a chin, a uzna in the meaning of a lute, a chick in the meaning of a bird or a boy, and a nose in the meaning of an organ, as they said, ears, sticks, birds, and organs. Likewise, they said wanted, chicks, chains, and anaf, because it is in its meaning, so they gave it its ruling.

And he cited another explanation for some of the morphologists, where he said: (And it was said: they only wanted, because the hamza is close to the Alif, and from its exit, so they treated it as it is in the plural, as they said door and doors, and canine and fangs, and the nun is in the ulna and the nose is static, it is rich, it exploded Its sung is the flow of the vowel, and the ra is in a repeated letter, so it was repeated in the course of the movement, so they said chicks, and perhaps the two builders came to the same name of them, they said iznad and iznad...)And I do not think that the Arab when he pronounced these plurals had in his mind these explanations, but I see that in the plural (verb), the correct fa' and 'ayn, are two languages, combining them with (act) and on (Afaal), and he may be the one who combined these words with (Afaal) because they are Easier in pronunciation, and I do not describe its plural (Afaal) as a few or as odd; Because it is mentioned in many examples, as well as the occurrence of some of these examples in the Holy Qur'an, such as (ink and inks).

He collected the triple noun on the weight of (Aifal), and the grammarians mentioned that the analogy in the plural (Aifal): (two verbs). Sibawayh said: (And it was not on three letters and was (Aifal), the Arabs break it on (faila), and if they wanted the lowest number, they did not exceed it... They did not exceed it in a little and a lot. And that is what you say: Sard and Sardan, Najr and Najran) Ibn Ya'ish followed Sibawayh in saying that he combined (acts) to carry other than the weight of (Aifal), but he expressed that with abnormal, where he said: (and a quarter and quarters were deviated from it, Then he said: (They said that because it is a camel, and the fresh dates are fruits. Likewise, Ibn Asfour crossed the anomaly. Where he said: (Although on the (Aifal) plural in a little and a lot on (verbal) as (sardan), and it may come odd on (verbs) as (arb) and (quarters)...).He collected on (afaal) some adjectives according to the weight of a subject, as he combined other names and adjectives that contradict the above.

Sibawayh said: (And they broke something of it on (Afaal) as they broke it as a subject, like: witness and companion... and that is what they said: orphan and orphans, honorable and noble. Abu Al-Khattab claimed that they say: Abel and Abal, enemy and enemies...) Ibn Malik mentioned these groups and then judged them as abnormal; Where he said: (Then I cautioned that the doer and the doer

are two adjectives, plural of (verbs) in words I have counted, such as (ignorant) and (ban) and (sons), (jan) and (unanimous). And from (fail) and (acts): (Sharif), (Ashraf), (Shana') and (Ashna), (Qamir) and (Aqamar) And they said that you are supporters, witnesses, and qasa' in the plural: Nasir. A Naseer, a witness and a martyr, a storyteller and a Qusai). Al-Radi said about the plural of (Fuul), Mutil Al-Lam, on (Actions): (As for the missing part, its gate is actions such as fouls... And the right of the gate of 'Edaw' is to combine with waw and nun, but when he used the use of nouns he breaking them down). The verb of the missing one, if it is an adjective running the course of the noun, is plural on verbs, and this is its chapter, and it is not abnormal as it is understood from the text of Ibn Malik.

Al-Radi said about combining the adjective subject with verbs: (And in it there are verbs like Sharif and Ashraf, Abel and Abal, likening to witness and testimonies, because the subjects are equal in the number and the two additions, although their positions differ from the two buildings). As for what Ibn Malik reported of compiling a blade on a blade, it is considered for consideration. Where it was mentioned in Al-Mahkam by Ibn Sayyidah, as well as in the tongue that (Ashfar) is a plural (Shfar) not a plural (Shiffar), so it is analogous, as for (Ashfar) it is plural (Shfar). And as for the plural of (power) over (AlQaa), Ibn Sayyidah said of it : (And plural it by meeting and throwing; as if throwing is to omit the extra, not by analogy. Among the three attributes, what was collected on (Afaal) and some of them judged them as abnormals.

The right of the adjective on the weight of (Aifal) is to combine it with (active), and break it down to (Afaal) few; This is evident from Sibawayh's saying: (And as for what was an action, they break it according to (afaal).... and that is your saying: good and Hassan... and perhaps they break it to (actions), because it is something that breaks a verb, so they dispensed with it for an active one. And that is their saying: Heroe and heroes, bachelor and bachelors...) So, he said: (And perhaps) he feels less. These attributes may be combined with waw and nun. Sibawayh said: (Nothing of this for humans is to be abstained from waw and nun, and that is your saying: good and strange). And if the adjective is on the weight of (Aifal) or (Faila), then it has the right to combine waw and nun. Sibawayh said: (As for what was (Aifal), it did not break on what he broke a noun on, because I said it in the names, and because he was not able in the names to multiply and and plural as a verb, so when it was like that and made it easy for the waw and nun they left the cracking and combined it with waw and nun, and that: warn and ajloun So they adhere to this, as it was a (Aifal) and it is more than it, and some of it prevented cracking.. Then he said: (And he did with this status and according to this interpretation, and that is their saying: People are alarmed, and people are divided, and people are afraid).

Some of these adjectives have been collected on (Afaal), and it was said that this is a load of adjectives on the nouns, and Sibawayh mentioned that (Aifal) was plural on (Afaal) as the plural of verb is upon it, where he said: (And they broke letters of it on verbs... They said: Najd and Najad, as they said: Heroes, glories, and prodigies, so they likened this to names because it weighs and builds. Al-Radi said: (And as for (Aifal) it breaks into (Afaal), then it is like livers in names...) Then he said: It is broken except for these two words, and the rest of it is the sum of the plural of safety, but rather they combined verbs to carry a verb to a verb

because of their participation, such as awakening, slipping and perceiving...) The opposite of what Sibawayh mentioned about carrying (Aifal) to (Aifal and Afaal).

Conclusion

Several things emerged from this study, including: The morphologists differed as to what was meant by the abnormal; Some of them see that what came in contradiction to the analogy that they put, without looking at its frequent occurrence, or its lack of it, the thing may be described as abnormal with its occurrence in abundance, while others see that what is meant by abnormal is what is mentioned little in the speech, even if the analogy agrees. The different expressions of the morphologists in describing the same thing, if it contradicts their measurements, some of them express it as abnormal, and others express it rarely, or the little that cannot be measured, and some of them express it necessarily if the violator of their measurements is mentioned in poetry. Not all that is expressed as abnormal is satisfactory; There is an abnormal return, and another acceptable. The difference in the position of the morphologists from some groups, as some describe them as abnormal, while others see them as the origin and the door in the speech of the Arabs; Examples include: The plural (Aifal) of the weak triple on , such as: (kef) and (kef); Sibawayh sees him as the original, but Abu Zaid sees it little, Ibn Malik sees it rarely, and Sheikh Khaled sees it abnormal. Ibn Malik described the plural of (enemy) over (enemies) as abnormal, while Al-Radi went to the fact that plural (enemy) is an analogy; Because he used the use of names. Some of the groups that were described as oddities, the word in the holy Qur'an is only mentioned in the Qur'an.

Some of the morphologists justified the occurrence of some words grouped against the rule, that it is a matter of carrying the meaning, or a matter of carrying the masculine over the feminine. I showed the secret to collecting (face) on (wajh) and not collecting it on like its counterparts; It is to keep the word from the change. The correct fa' and the 'ayn, came in many words; Therefore, it is likely that in the plural two languages; and this is better than describing what was mentioned on (Actions) as abnormal. and that the adjective has been treated as nouns. It preferred the saying that the totality of cracking can be measured against all that is mentioned in it; be it a little or a lot; Because it is auditory like language.

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Dictionary of Lisan al-Arab by Ibn Manzur: Article (Sh yy) 7/61

The characteristics of Ibn Jinni: 1/98.

Lisan Al-Arab: (Sh yy) 7/61.

Sibawayh's book: 2/402.

Ibn Sayyidah said: "And he is a resurrected and revered man. The latter is an odd one, and it is a tamim." Al-Mahkam and al-Muhait al-A'zam 1/318, and see: Al-Lisan (p. and d).

driven, a steady analogy." 261.

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See: Tawjeeh Al-Luma': 446, and Explanation of the Kaffiyeh of Ibn Al-Hajib for Al-Istrabadi: 3/397.

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Book 3/567, see: Al-Muqtadib 1/27, 225, 2/193, Sharh al-Mufasssal by Ibn Yaish 5/15, Sharh al-Kafia al-Shafia 4/1815, Sharh Shafia Ibn al-Hajib for al-Radhi 2/91:90, and al-Muqrib 487.

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Book 3/586.

See: the same source 3/588, and: 3/587, al-Muqtadaab 2/196/, and Sharh al-Mufasssal by Ibn Yaish 5/34, and Tawashid al-Luma' by Ibn al-Khabbaz 451, and Sharh al-Shafia by al-Radhi 2/94

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The previous source: 4/1819, and see: Al-Salik's approach to Alfiya Ibn Malik 4/125, and the statement of the content of the clarification 2/301.

He is Ali bin Al-Mubarak, and it was said: Ibn Hazim Abu Al-Hasan Al-Lihyani, from Bani Lihyan bin Hudhayl bin Madrakah, and it was said that he was named because of the bone of his beard. It was taken from Al-Kisa'i, Abi Zaid and Abu Amr Al-Shaibani... and his authority is Ali Al-Kisa'i, and he has the famous anecdotes.

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Dictionary of readings Abdul Latif Al-Khatib 2/81.

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Al-Hakam and the Greatest Ocean 4/396, and see: Al-Lisan 13/555.

Book 3/570, see: al-Muqtabd 2/197: 198, al-Kamil 1/204, Sharh al-Mofasssal 5/17, and al-Muqrib 487.

Sharh al-Mofasssal 5/17: 18, and see: Asrar al-Arabiya by Ibn al-Anbari 352.

Explanation of healing 2/95.

Book 3/591.

Same source: 3/591

Explanation of the healing 2/95.

Book 3/574: 575, and see: Al Muqtab 2/194, and Al Muqrib 488.

“Cutting with a fracture: the darkness of the end of the night... The slash is also a short blade with a wide arrow, and the plural is severing

Al-Sihah Al-Gawhari 3/1267.

Al-Lisan (Jam Rum) 2/264.

Book 3/575, al-Muqtaba 2/195, and al-Muqrabeer 488.

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Shafia Ibn al-Hajib, with the explanation of al-Radi, 2/116.

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Al-Qam' wa'