

Morphological Anomalies in Broken Plurals in the Book Irtishaaf Al-Darb by Abu Hayyan Al-Andalusi

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ARTICLE INFO	ABSTRACT
Received: 18 Nov 2024 Revised: 28 Dec 2024 Accepted: 12 Jan 2025	<p>Morphological anomalies are a significant phenomenon affecting the structure of Arabic words for a variety of reasons and justifications. Scholars have discussed this phenomenon in numerous chapters, reaching its peak during the maturing era of various linguistic schools. Abu Hayyan al-Andalusi represents the link between the Andalusian and Basran schools, and some researchers consider him to have a middle ground between the various schools. Therefore, his views hold special significance among these schools, which he compiled in his comprehensive encyclopedic works, including his book (Irtishāf al-Darb min Lisan al-Arab), in which he addressed up to ninety issues of morphological anomalies. These issues were distributed over various topics in nouns, verbs, verbal nouns, derivatives, broken plurals, diminutives, relative pronouns, and others. The issues of broken plurals were among the most comprehensive discussions of morphological anomalies. This research presents a sample of selected issues on morphological anomalies in broken plurals, cited by Abu Hayyan in his book (Irtishāf al-Darb min Lisan al-Arab), with each issue discussed within the framework of what scholars before and after him have mentioned. This discussion aims to understand his approach to these issues and derive his own approach to them, serving the efforts of this great scholar and benefiting researchers of his methodology.</p> <p>Keywords: Morphological anomaly, Abu Hayyan al-Andalusi, sipping of the strike, plurals of brokenness.</p>

Introduction:

Praise be to God, as He deserves to be praised, and prayers and peace be upon the one after whom there is no prophet, and upon his family and companions and those who follow their guidance until the Day of Judgment. Now then:

Morphology is one of the great Arabic sciences that deals with the structure of words and the changes that occur to them. Scholars base morphological rules on what is most commonly heard from the speech of the Arabs, and they call it analogy. They also call the rare and few that violate analogy by many names, and they call the rarest of them shadh, which is one of the terms that have developed over the ages. There is hardly a book of Arabic that does not contain issues of morphological anomaly.

This research deals with the study of a number of issues of morphological anomalies in the broken plurals in the book “Irtishaf al-Darb min Lisan al-Arab” by Abu Hayyan al-Andalusi (d. 745 AH), who is the scholar who combined the sciences of the Andalusian and Basra schools, in addition to what was confirmed by him from other schools of thought.

Previous studies:

1. (The Methodology of Abu Hayyan the Andalusian Grammarian in His Book Irtishaaf al-Darb min Lisan al-Arab with an Analysis of a Chapter from It) is a doctoral dissertation submitted by researcher Mazid Ismail Naim in 1978 to the Faculty of Dar al-Ulum in Cairo. The researcher concludes that Abu Hayyan was influenced by the views of Ibn Asfour, his deduction from Quranic readings, and his method of citing analogy and listening to the Qur'an.
2. (Abu Hayyan Al-Andalusi's Methodology of Morphological Reasoning in His Book Irtishaf Al-Darb) is a master's thesis submitted by the student: Fahd bin Salem bin Muhammad to the College of Arabic Language and Social Studies at Qassim University in Saudi Arabia in 2012. The researcher explains in some detail the principles of morphological reasoning according to Abu Hayyan according to his reading of it, and his method in dealing with morphological reasoning, then his method in diversifying morphological reasons and their levels, then he divides the reason in terms of obligation and permissibility, and in terms of simplicity and composition.
3. (The doctrine of the later grammarians regarding Irtishāf al-Darb by Abu Hayyan: A presentation and guidance) is a research submitted by Assistant Professor Sami bin Umair al-Sa'idi to the College of Arabic Language at the Islamic University. In this research, the researcher establishes a middle doctrine between the Basrans and Kufians called the doctrine of the later grammarians. He derives its name from the repetition of this word in Abu Hayyan's phrase, and considers Abu Hayyan the founder of this doctrine. He then supports his idea with evidence he quotes from the book Irtishāf al-Darb, and extracts the general characteristics of this doctrine.

Research methodology The research adopts the descriptive approach in addressing the issues in which Abu Hayyan mentioned morphological anomalies. It selects a sample of anomalies in broken plurals, explains Abu Hayyan's intention behind his statement of their anomalies, and collects the statements of linguists on these issues, before arriving at a conclusion that summarizes the issue and clarifies Abu Hayyan's final position on it. Seven issues in broken plurals were chosen in this research to clarify Abu Hayyan Al-Andalusi's approach to this topic.

Issues of morphological anomalies in broken plurals:

Firstly The issue of the exception in correcting the waw when pluralizing without changing it to a ya' in nouns that end with a waw assimilated into a ya'

Abu Hayyan mentioned this issue and said: "If the ya' and the waw are the last letters of a noun and are assimilated into a ya', the damma is changed to a kasra in the plural, such as 'Isiyy and jithyy. The correction is irregular, such as futuww. Ibn 'Asfour claimed that two words that came from the plural were irregular, and they are: futuww and nuhuw. Buhuww was heard as the plural of bahw, and they also said: buhayyy on the heart, and ubuw is the plural of ab, and ukhuww, and bunuw is the plural of brother and son, and nujuww is the plural of naju for the clouds whose water has been spilled" (1).

In this issue, Abu Hayyan explains the analogy in the nouns whose final letter is weak with a waw in the plural case, so he explains that it is changed to a ya', such as 'Usiyy, while the correction is an exception, i.e. keeping the waw and not changing it to a ya' in words, including: (futuww) the plural of al-fityan, (nuhu) the plural of nahw, (buhu) the plural of bahw, (ubu) the plural of ab, (ukhu) the plural of brother, (bunu) the plural of ibn, and (nujuw) the plural of nujuw.

Ibn Manzur mentioned these words in their proper places, saying: "Al-Fatā': young men. The plural is fittān and fittiyah, and fatwā, the waw according to Al-Lihyānī, and futūn and fatiyy. As for al-futū, it is anomalous in two respects: one of them is that it is from the ya', and the other is that it is a plural. In this type of plural, the waw is changed to a ya' like 'Īsī, but it is carried on its source" (2). So, the plural is mentioned by him with the waw and the ya', and he mentioned the anomaly in (futū) in the same way that Abu Hayyān mentioned.

He said about the plural form (nuhu): “Nahw means intention and path. The plural is anha’ and nuhu. Sibawayh said: They likened it to ‘utuw, and this is rare.”(3) And about the word (buhu), he said: “The hall is the house in front of the houses. The plural is abha’, buhayy, bihayy, and buhuw.”(4)

It was reported on the authority of Ibn Sidah that he said: “The father is the parent, and the plural is abuun, aban, ubuwwah, and ubuwwah; on the authority of Al-Lihyani; and he recited for Al-Qanani, praising Al-Kisa’i:

Al-Kisa’i’s morals were rejected, and the highest peak belonged to him, the forefather (5).

Al-Laythani was quoted as saying about (Ukhwah): “I think it is Akhwun on the pattern of Fu’ul, then the Ha’ was added to feminize the plural” (6). He mentioned (An-Najw) and said: “An-Najw is the cloud that has shed its water and then passed away. It was said: It is the cloud that first appears, and the plural is Nija’ and Njuw. Jamil said:

Isn't my heart's pocket miserable? And put my worries away with salvation⁽⁷⁾.

Abu Ali al-Farsi narrated the analogy in this matter and what was an exception to it, saying: “If the trilateral nouns whose lams are waw are pluralized as (fu`ul), the lam is changed to a ya’ and is replaced by a regular replacement. This replacement is regular in usage. An exception to it is something like what was narrated from their saying: (Latanzuruna fi nuhwu kthirat), so the lam is correct from it, and what is regular in usage is the first” (8).

Abu Ali al-Farsi’s statement is similar to Abu Hayyan’s statement in describing the analogy and narrating the anomaly in the plural by correcting the waw, but al-Thamani explained the reason for this change, saying: “This change is most often in the plurals, because they find it difficult to combine the weight of the plural with the weight of the two waws.. and only a small thing has deviated from it and has come out corrected to indicate the origin from which it was transferred. They said: (nahw) and (nuhuw), and (bahw) and (buhuw), and (ab) and (abw), and (najw) and (nujw), which is the clouds” (9).

The eighty-year-old believes that the reason for this change is the difficulty of the two waws meeting and the difficulty of the plural, and the reason for the anomaly of these words is to indicate the origin from which they were transferred.

The bottom line is that the plural words mentioned by Abu Hayyan deviated from the established standard and the waw was not changed to a ya’. The scholars agreed on this issue with what Abu Hayyan mentioned.

Secondly: The issue of the exception in the plural of replacing the non-terminal waw with a ya’

Abu Hayyan said, after explaining the conditions of the terminal waw: “If the waw is far from the end, it is not changed, such as: sawwam. (Siyaba) and (Niyam) are exceptions” (10).

In this issue, Abu Hayyan explains the analogy and the anomaly in the plural words in which the waw is not terminal. He goes on to say that the analogy is to correct the waw and not change it to a ya’, unlike the terminal waw. Then he mentions what is an anomaly from this rule in (siyaba) and (niyam) where the waw was replaced with a ya’ and the original in these two words is (sawaba) and (nwam).

Ibn Manzur said: “As-Sayyab and As-Sayyaba: the origin of the people, and As-Sayyaba and As-Sayyab: the pure of everything. Tha’lab recited: I was in the middle of Malik and Hanthal.” Its fruits and the number of the veiled ones⁽¹¹⁾

Al-Farra’ said: “He is in the heart of his people and in the heart of his people,” meaning in the heart of his people (12). The word came with the waw according to the rule, and with the ya’ according to the change.

He said about the second word: “A sleeping man, a sleeper, a sleep, and a sleep; the latter according to Sibawayh, from a people who are asleep and sleepy, according to the original, and sleep, according to the wording, they changed the waw to a ya’ because of its proximity to the end, and sleep, according to Sibawayh, they broke it because of the ya’, and sleepers and sleepers, the latter is rare because of its distance from the end; he said:

Did not Mayyah, daughter of Mundhir, knock on our door?
except her peace⁽¹³⁾(14).

Nothing keeps the sleepless

The word (niyam) and not the other plural words in (na’im) are rare because the waw is far from the end, as Abu Hayyan said in his opinion that it is anomalous.

Al-Zamakhshari ruled that the two words were anomalous, saying: “Among these is the defective pronunciation of Ṭaymā and Ṭaymā due to proximity to the edge, while correcting Ṣawwām and Ṭaymā, and their saying: So-and-so is from the Sayyābah of his people, and his saying: (Nothing disturbs sleep except its peace) is anomalous” (15). He stated that these two words were anomalous, as Abu Hayyan mentioned.

Al-Khwarizmi explained the reason for this anomaly, saying: “They declared ‘a fasting person’ and ‘a standing person’, but they did not declare ‘a fasting person’ and ‘a standing person’, because the first is close to the edge, and the second is far from the edge. Al-Farra’ said: It is from the ‘sayabat of his people’ and ‘sawabat of his people’, meaning: in the heart of his people. Whoever declared ‘sayabat’ and ‘niyam’ did not consider the alif, because it is an impenetrable barrier, and whoever did not declare it, considered it, because it is, in general, a barrier.” (16)

The reason for the anomaly, according to him, is that these two words are defective due to the lack of consideration for the alif, and this makes (siyaba) like (siyab), and (niyam) like (niyam) in that its waw is closer to the end. As for those who consider the alif, according to them the waw is far from the end, so it is necessary not to defect it and it is necessary to keep it as a waw.

Ibn Asfour mentioned these two plurals, saying: “As for (fu`aal), such as: sawwaam, the waw in it is not changed to a ya’ because of its distance from the end. And two irregular letters have come, which are their saying: So-and-so is in the siyaba of his people, meaning (sawaba), meaning: their core and purest, and it is from: saaba yasubu, if he descended, as if his vein had spread among them and become established, and their saying: nyayam, meaning sleepers” (17).

Ibn Asfour’s statement does not differ from Abu Hayyan’s statement, and he limited the anomaly in this issue to these two words only.

The summary of the issue is that scholars agree on what Abu Hayyan mentioned about the anomaly of changing the non-terminal waw to a ya’ in (ṣayābah) and (nūyām), and the standard is to correct it.

Third: The issue of what is unusual in the plural of nouns that agree with the verb and are weak in the first letter

Abu Hayyan said, after explaining the cases in which the ya’ or waw is pronounced as the ‘ayn of the word: “And if the noun agrees with the present tense in the increase, movements, and meter, such as ‘aswad’ and ‘abyad’, or is built on ‘yaf’ul’ and ‘yuf’ul’, or the ta’ is added, or the ya’ of nisba, or the two alifs of femininity, or the alif and the nun of the two similarities, then none of them is pronounced as ‘afiqa’, and the analogy is ‘afwiqah’, the plural of ‘fawaq’, and the analogy is to correct it, such as ‘aswadah’ and ‘abyana’, so it is pronounced as ‘afiqa’” (18).

In this issue, Abu Hayyan explains the analogy in the nouns that agree with the present tense, such as: aswad, which agrees with af`al, what is exceptional from the plural words whose vowel is waw, and

which is replaced with a ya', and that is in the plural of (fuwaq) as (afeeqa) and the analogy is (afwiqah), as in the plural of (sawad) as aswadah) and the plural of (bayyin) as (abyna').

Ibn Manzur mentioned fuwaq, saying: "The she-camel's fuwaq is the amount of time between two milkings of rest. Its fa' is pronounced with a damma or with a fatha. Fuwaq is the repetition of a loud gasp. Fuwaq is what takes a person when he is dying, and likewise the wind that comes out of his chest, and it has fuwaq. Al-Farra' said: The plural of fuwaq is afiqa, and the original is afwqah, but the kasra of the waw was transferred to what preceded it, so it was changed to a ya' because of the kasra of what preceded it." (19) Al-Farra' acknowledges that the word is contrary to analogy, which is exactly what Abu Hayyan mentioned.

Ibn Malik explained the need for i'lal, saying: "Since the motive for i'lal in what was i'lal was to seek lightness, and the heaviness resulting from leaving this i'lal was lighter than others due to the stillness of what preceded the i'lal letter, it was left out in many cases that deserved it as a warning of that.. and it was anomalous to work with it when there was an obstacle, such as their saying in the plural of fuwaq: afiqa, and what is appropriate for it is afwqah, so that it is correct as its counterparts were correct, such as ajwibah and aswadah, because it agrees with the verb in its weight and its increase, but the hearing is not rejected" (20).

Ibn Malik sees i'lal as a means to avoid heaviness, and so leaving it is the standard when it makes the speech heavy. Hence, the plural of (fuwaq) as (afeeqa) is heavier than (afwwiqa), so it is necessary to leave i'lal, but it was heard this way, so it must be approved as it was heard. Ibn Malik says that hearing is preferred and cannot be rejected.

The bottom line is that the word (afiqah), the plural of (fūwāq), is an irregular word that was heard in this manner, contrary to the analogy. The scholars agreed that the analogy is to correct it to (afwīqah), and Abu Hayyan made it one of the irregular words among these words.

Fourth: The issue of the exception of the plural of the noun with a waw ending in a fa' or a doubled letter on the form (af'ul)

Abu Hayyan said: "(Af'al) in the waw and fa', and the doubled like: wahm, awaham, 'amm and a'maam, is more common than (af'ul), and they said: wajh, awjuh, kaf, and akfuf as an exception" (21).

In this issue, Abu Hayyan explains the analogy of the plural of paucity on the pattern (af'aal), as it is in the waw of fa, such as: wahmun - awhaamun, and the doubled, such as: 'amun - a'maamun. Then he explains what is an exception from these two types of nouns that are pluralized on (af'ul), such as: wajh - awjuhun in the waw of fa, and (kaf - akfufun) in the doubled.

Ibn Manzur said: "The face is well-known.. and the plural is awjh and wujuh. Al-Laythani said: The faces may be for many" (22). So the plural of the face is (af`ul) and (fu`ul), and it does not come as (af`al).

Ibn Manzur said: "The palm: the hand, feminine.. and the plural is akfuf. Sibawayh said: They did not go beyond this example, and others narrated kufuf" (23). This word is also from the plural on the pattern (af`ul) and (fu`ul).

Ibn al-Sarraj believed that the form (af`al) is a plural form for ten structures in the singular, and for doubled nouns such as: jaddu and ajdad, and for what has a weak 'ayn such as sawt and aswat, and for what has a weak lam such as safa asfaa (24).

Ibn Malik elaborated on the issue, saying: "What is truly (af`ul) may be shared by (af`ul) and (af`al), such as farkh and afrakh and afrakh, and zand and aznad.. and (af`al) is more common than (af`ul) in (fa`l) whose fa` is waw like waqt and awqat and wasf and awsaf.. They found it heavy to add a damma to the ain of (af`ul) after the waw so they changed to (af`al) just as they changed to it in what has a weak ain, and just as a`yun and athwub are anomalous in the weak, so too are aomalous what has a

waw in awjuh and the like.. Indeed, The doubled form of a verb, such as one whose first letter is waw, in that (af`alaan) in its plural is more than (af`ul), such as `amma and a`amām, and jadd and ajdād... and (af`ul) has not been heard in anything of this type except rarely, such as kaff and akkuff (25).

Ibn Malik here states that the two plural forms (af`ul) and (af`aal) often share one word. As for the nouns with a waw at the fa' and the doubled nouns, their plural is (af`aal) because their plural as (af`ul) will combine the waw, which is the fa' of the word, with its damma 'ayn, and this is a heavy construction, so they turned away from it and towards (af`aal), except in rare cases such as: awjuh and akkuff.

This is what Abu Hayyan decided, agreeing with Ibn Malik.

The bottom line is that scholars agreed that it is an anomaly to pluralize (face) as (faces) and (hand) as (hands) as mentioned by Abu Hayyan. The standard was to pluralize them as (af`al) because the first has a waw at the end of the fa` and the second is from the doubled letter.

Fifth: The issue of the exception of the plural of a noun with the pattern (fa`l) with a weak first letter on (af`ul)

Abu Hayyan said, enumerating the forms of the plural of paucity: “The form ‘af`ul’ is an anomaly in the weak ‘ayn, such as: ‘sayf’ and ‘asyuf’, and ‘thawb’ and ‘athwub’” (26).

In this issue, Abu Hayyan explains the exceptions in the plural of nouns with the pattern (fa`l) with a weak ‘ayn, the plural of fewness in the form (af`ul), and he mentions among them: saif-asyuf, and thawb-athwub.

Ibn Manzur mentioned what was mentioned regarding the plural of these two words, saying: “The sword: that which is struck with is well-known, and the plural is asyāyāf, sūyūf, and asīf, on the authority of al-Laythānī, and al-Azhari recited in the plural of asīf:

As if they were white Yemeni swords The wrath of its strikers remains on it⁽²⁷⁾.

He also said: “Thawb is clothing, the singular is athawb and thiyab, and the plural is athwub. Some Arabs pronounce it with a hamzah, saying ath`ub, because the damma on the waw is too heavy, and the hamzah is more easily tolerated than it. Likewise, dar, ad`ur, saq, asuq, and all that came in this example. Ma`ruf ibn Abd al-Rahman said:

For every age I have worn a garment Until the head was covered with a gray mask

“Sweeter, but not sweeter, nor more pleasant” (28).

The lexicographers acknowledge the occurrence of these words in the plural form (af`ul) despite the difficulty of the damma on the weak letter which is the root of the word. The plural form (af`al) has also been used in them in the form (asyaf) and athwaab.

Ibn Aqil mentioned other words with weak ‘ayn that are pluralized as (af`ul), such as: ‘ayn-a`yun, and qaws-aqws, despite the vowel letter being damma (29).

Ibn Ya`ish said after explaining the analogy in the issue: “Some words have deviated and come according to the rejected analogy. They said (aqwus), (athwub), (a`yun), and (aneeb), and they came with (af`ul), indicating that it is the original. Al-Azraq Al-Anbari said:

The broken strings flew away In the bows that Ayman Shumula competed with⁽³⁰⁾.

Ibn Ya`ish calls the analogy of plural nouns to “af`ul” a rejected analogy, and says that they came up with it on this analogy to draw attention to its origin. Curse

Ibn al-Hajib mentioned the anomaly of these words that were mentioned by Abu Hayyan and Ibn Ya`ish (31).

Ibn Malik stated that these plural words are anomalous, saying: “If the first letter is defective, it is not pluralized as (af`ul) unless it is heard, in which case it is ruled anomalous, like (a`yun) and (athub). In short: whenever it is pluralized as (af`ul) other than what was mentioned that it is consistent, it is known that it is anomalous, so it cannot be compared to it” (32).

The summary of the issue is that scholars agree on what Abu Hayyan mentioned about the anomaly of pluralizing weak nouns with a weak first letter in the form (af`ul), of which Abu Hayyan mentioned two words, and others mentioned others.

Sixth: The issue of the irregular plural masculine verb without a quadrilateral sign with a third long vowel on (af`ul)

Abu Hayyan said after explaining what nouns are collected on (af`ul): “If it is masculine like (tahāl), or feminine like (sahābah), or quadrilateral without a long vowel, this collection is not collected except for what is exceptional from their saying: tahāl and athāl, which is masculine, and likewise ‘anān and a`unn, and janān and ajnun, and ajnun came loose in poetry, and makān and amkun, according to the saying of Sibawayh, made the weight of (makān) fa`āl” (33).

In this issue, Abu Hayyan explains that the plural of feminine nouns without a quadrilateral marker, the third of which is a long vowel, is (af`ul), such as: `ināq-a`nūq, dhira`-adhru`, `iqāb-a`qub, and yamīn-aymūn. However, it is not pluralized as (af`ul) if it is for the masculine, except for what is exceptional in: Ṭihāl-athāl, `anān-a`unn, janān-ajūn, and makān-amkūn, according to Sibawayh’s opinion that the weight of makān is (fa`āl).

As for (spleen), there is disagreement about its plural, as the lexicographers did not mention (athal), but Ibn Manzur said: “The spleen is a wide, black flesh in the abdomen of a human being and others on the left, attached to the side, masculine; Al-Lihyani stated that, and the plural is (tuhl), it is not broken in any other way” (34).

The plural of spleen, in his view, is only tuhal, so he did not mention athal, which Abu Hayyan mentioned. Ibn Sidah mentioned it in the form of tarmaid, and he said: “They claimed that some of them said: tihal and athal” (35).

As for (‘Anan), Al-Khalil mentioned it, saying: “The rein is from the bridle: the strap in the hand of the rider with which he straightens the horse’s head, and it is pluralized as ‘A’innah and ‘Unun” (36). So he did not mention the word (‘A’unn) that Abu Hayyan mentioned.

Sibawayh mentioned (‘anan) and said that its plural is (‘a’innah), which is (af’ila) (37). Ibn al-Sarraj said something similar (38), but they did not mention (‘a’unn) which Abu Hayyan mentioned. Abu Ali al-Farsi said that the plural of ‘anan is limited to a’innah (39), thus contradicting what Abu Hayyan mentioned.

Ibn Manzur mentioned (al-Jinan) and explained its meanings, including: the veil, the heart, and the masses of people (40). He did not mention the plural form that Abu Hayyan mentioned. Al-Jawhari mentioned the darkness of the night, which is its blackness, but he did not mention its plural.

Ibn Sidah mentioned (al-ajnun) in what he recited to Ru’bah: (If he throws his unknown with al-ajnun), he pluralized janinan as ajnun, and its right was ajninah (41). Ibn Sidah agreed with what Abu Hayyan mentioned about the plural of the word (janin) as (ajnun) which is (af’ul), and its analogy is (ajinnah) which is (af’ila).

Ibn Aqil said: “And place, they said in its plural: amkan, and the most apparent is the addition of the meem, and that it is (maf`al) from the word ‘kawun’, so its analogy is: makawīn, but since the meem was attached to it, it was likened to what is the original, so they said in its plural (amkinah), like zaman and azminah; hence they said: amkan, and the like in reducing the additional to the original” (42).

Ibn Aqil believes that (makān) is on the basis of (maf'al) and not (fa'āl), and therefore the analogy of its plural (makāwīn) is on the basis of (mafā'il), but the fact that the mīm is always present in the word made them liken it to what is originally on the basis of (fa'āl), and it was pluralized on the basis of (amkīna) and (amkūn).

The bottom line is that scholars differed on the occurrence of the plural words mentioned by Abu Hayyan as being among the exceptions to the plural form (af`ul), so most of them did not mention them. Some grammarians mentioned these words as rare, few, and exceptions.

Seventh: The issue of the anomaly in the plural of a four-letter masculine noun with a third long vowel other than (af'ila)

Abu Hayyan said: "The word 'af'ila' is used in a four-letter masculine noun with a long third letter, such as 'ta'am and ata'imah,' 'himar and ahmira,' 'ghurab and aghribah,' 'raghif and arghifah,' 'umūd and a'midah. It is an anomaly in 'kitab': 'kutub', and they did not say 'aktibah'. Other than 'af'ila' from the plurals in which the long vowel is an alif, is an anomaly, if it is on 'fa'al and fi'āl, such as 'anān and 'unun, hijāj and hujj, or a defective 'lam', such as 'sama', the masculine, meaning rain. They said 'asma' and samī'." Its measure is: nominal (43).

In this question, Abu Hayyan explains the analogy for the plural of a masculine quadriliteral noun whose third letter is a long vowel, such as food, loaf, and column. The analogy for their plural is that they come in the form af'ilah, such as at'imah, arghifah, and a'midah. He then explains that everything other than af'ilah in the plural of these nouns is irregular, such as what comes in the form fi'aal: 'inan-'unun, and in the form fa'aal: Ḥajjaj-ḥujj, and the masculine sky meaning rain, so it is pluralized as asma', and this is called an anomaly.

Ibn Sidah said: "The reins of the bridle: the strap by which the animal is held, and the plural is: reins, and reins are rare, but as for Sibawayh, he said: It is not broken except on reins" (44).

Ibn Sidah states that ('unun) is rare, which is in agreement with Abu Hayyan's statement, and he even quotes Sibawayh's rejection of anything other than ('a'innah). Al-Sirafi (45) and Ibn Ya'ish (46) denied that ('inan) could be pluralized as ('unun) and they repeated Sibawayh's word.

Ibn Manzur said: "Al-Hajjaj and Al-Hijjaj, with the Ha' open or closed, are the bone on which the eyebrow grows, and the plural is Ahjijah. Abu Al-Hasan said: Hujuj is anomalous because what is of this type was not broken into Fu'ul, due to the dislike of doubling" (47). Ibn Manzur mentions the plural of (Al-Hajjaj) as (Ahjijah), and quotes Al-Akhfash as saying that (Hujuj) is anomalous, which is exactly what Abu Hayyan went with.

As for (the sky) in the masculine form, Al-Khalil mentioned it, saying: "The sky: heavy rain. It is said: A sky struck them, and three names, and the plural is: sumyy" (48). The word (sky) which means rain is pluralized as (asmiya) for the few, and as (sumyy) for the many, and Al-Khalil did not mention the anomaly of this plural.

Al-Sirafi mentioned it and said: "Sama' and Asmiya, not the sky with the constellations, and its meaning is rain. Rain is called (Sama') and (Asmiya) in the smallest number and the largest (Summiyyun). Al-Ajjaj said:

The wind and the poison swirl it around

In the warmth of a palm tree⁽⁴⁹⁾.

Al-Sirafi did not mention the irregularity of the word either. Ibn Faris did the same, as he mentioned the meanings of the sky, saying: "The Arabs call the clouds sky and the rain sky, but when rain is meant by it, it is pluralized as sumyy" (50).

Ibn Ya'ish followed the school of thought of those who said that (Asmiya) is for fewness, and (Summiyyun) is for many, and that (Summiyy) is in the form (Fu'ul) and was treated with what was done to (Usayy) by changing the waw to a ya' and merging the two ya's (51).

Ibn Aqil followed the school of thought of Abu Hayyan that the plural of "sky" which is rain is "noun" and that they pluralized it as "named" (52).

The gist of the matter is that what Abu Hayyan mentioned about the plurals of the quadrilateral masculine nouns, the third of which is a long vowel other than (af`ila), and he said that it is anomalous, was mentioned by most scholars in the same way as what Abu Hayyan mentioned, and some of them did not mention the anomalousness of the other forms, but rather they considered them to be among the forms of the plurals of abundance, and the majority are with the saying of anomalousness.

Conclusion:

Through the issues mentioned by Abu Hayyan al-Andalusi in his book on the anomalies in broken plurals, the following becomes clear:

1. The prevalence of morphological anomalies in broken plurals.
2. Most scholars agree with the views of Abu Hayyan al-Andalusi on most issues of morphological anomalies.
3. The lack of justifications for the issues of anomaly in the book "Irtishaf al-Darb".

References:

- [1] Sipping the beat, 1/283.
- [2] Lisan al-Arab, root (fatā), 15/146.
- [3] The same source, article (grammar), 15/310.
- [4] The same source, article (in it), 14/97.
- [5] The same source, article (my father), 14/7.
- [6] The same source, article (brother), 14/20.
- [7] The same source, article (Naja), 15/306.
- [8] Commentary on the book of Sibawayh, 4/175.
- [9] Explanation of the Morphology of the Eighty-Year-Old, 266-267.
- [10] Sipping the beat, 1/286.
- [11] The house belongs to Ghailan ibn al-Harith. See Majalis Tha'lab, 54.
- [12] Lisan al-Arab, root (Sayyib), 1/537-538.
- [13] The verse belongs to Dhu al-Rummah, and it is narrated in the Diwan with a different wording. See Diwan Dhu al-Rummah, 280.
- [14] Lisan al-Arab, entry (sleep), 12/596.
- [15] Al-Mufasssal in the Art of Grammar, 532.
- [16] Fermentation, detailed explanation of grammar, 4/413.
- [17] The Enjoyable in Morphology, 321.
- [18] Sipping the beat, 1/305.

- [19] Lisan al-Arab, root (above), 10/316.
- [20] Brief definition of morphology, 190.
- [21] Sipping the beat, 1/408-409.
- [22] Lisan al-Arab, root (face), 13/555.
- [23] The same source, article (kaff), 9/302.
- [24] See the origins of grammar, 2/437.
- [25] Explanation of Al-Shafiyyah Al-Kafiyah, 4/1819.
- [26] Sipping the beat, 1/409.
- [27] Lisan al-Arab, entry (sword), 9/166.
- [28] The same source, article (dress), 1/245.
- [29] Assistant to Facilitate Benefits, 3/401.
- [30] Explanation of the Detailed, 3/264.
- [31] Al-Shafi'i examines the sciences of morphology and calligraphy, 73.
- [32] Explanation of Al-Kafiya Al-Shafiyya, 4/1817.
- [33] Sipping the beat, 1/410.
- [34] Lisan al-Arab, root (tahl), 11/399.
- [35] Al-Mukhtas, 5/146.
- [36] The Eye, 1/90.
- [37] See the book, 3/601.
- [38] See the origins of grammar, 2/448.
- [39] See supplement, 446.
- [40] See Lisan al-Arab, entry (janna), 13/95.
- [41] See Al-Mukhtas, 5/146.
- [42] Assistant to facilitate benefits, 3/401.
- [43] Sipping the beat, 1/416.
- [44] The Hermetic and the Greatest Ocean, 1/100.
- [45] See the explanation of Sibawayh's book, 4/334.
- [46] See the detailed explanation, 3/279.
- [47] Lisan al-Arab, 2/229.
- [48] Al-Ain, 7/319.
- [49] Explanation of the book of Sibawayh, 4/336-337.
- [50] Language standards, article (Supremacy), 3/98.
- [51] Explanation of the Detailed, 3/281.
- [52] Assistant to Facilitate Benefits, 3/407