Towards Modern Phonetic Description for the Arabic Morphological Phenomenon al-Maṣṣūr and al-Manqūṣ as an Example

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Abstract
This study aims to handle many of al-Maṣṣūr and al-Manqūṣ issues in the Arabic morphological lesson. It was handled depending on the modern phonemic processes and the data of articulatory phonetics and phonology. As a result, this study will be a model that used for reframing a lot of complex or ambiguous issues in the Arabic morphological lesson. This study has achieved its purpose by displaying what the traditional morphological theory cited in al-Maṣṣūrand al-Manqūṣ issues. As well as, it discussed it using the modern phonetic approach. Finally, it settled the matter by reconciling between ancient morphologists remarks and modern linguists points of view. The study was divided, according to its curriculum, into three parts. In the first part, aspects of the modern phonemic theory, which represents search devices in the morphological phenomenon, were clarified. In the second part, the aspects of the traditional morphological theory in al-Maṣṣūrand al-Manqūṣ were explained. In the third part, it sheds the light on many sides of al-Maṣṣūrand al-Manqūṣin ancients standards. Furthermore, the study stops on the transformations of al-alfīn al-Maṣṣūrand al-yā in al-Manqūṣ, the dual of al-Maṣṣūr and al-Manqūṣ, the plural of al-Maṣṣūrand al-Manqūṣ, al-tanwīn al-Maṣṣūrand al-Manqūṣ, and the modern phonemic data in what is mentioned above. The study concluded to drop what contrasts with the accurate scientific theory, which is adopted by modern phonetics. Moreover, to have an access to a compromise formula that simplifies the Arabic morphological lesson.

Fundamental Phonemic Determinants in Studying the Morphological Phenomenon
This study displays the phonetic determinants that establishes for its structure and agrees with its required data. The following points are the most important determinants:

First – Consonants and Vowels
The linguists agreed to divide the Arabic sounds into consonants and vowels. “This division depends on the sounds’ nature and their characteristics, with paying an attention to two main characteristics. They are the vocal cords status and the way the air stream passes through the throat, the mouth and the nose. Third characteristic can be added which is the shape of the lips; however, this characteristic should be a way to differentiate between the vowels themselves not between vowels and consonant.”(1)

The linguists decided that “a vowel is a speech sound through whose production the air stream passes freely through the throat and the mouth without any obstruction, narrowing the passage of the air or producing a fricative. However, each sound that is not applied on this definition is called consonant. In other words, a consonant is a speech sound through whose production the air stream is obstructed, whether it is a complete obstruction as in al-Dāl, or it is a partial obstruction caused by audible friction. Nasals like al-Mīm and al-Nūn are considered consonants. As well as, the sounds that the air stream veers (it passes through the two sides of the mouth, not through the center of the mouth like al-lām) are consonants”. (2)

This study was attached with two tables, where the consonants and vowels are described. In description consonants and vowels, a phonemic value should be given to al-Wāw and al-Yā’. Two types of al-Wāwand al-Yā’ are stated as follows: (3)

First - al-Wāwand al-Yā’ may be long vowels which is equal to twice as much the short sound (al-dammahand al-kasrah). al-Wāw is 2 dammahand al-Yā’ is 2 kasrah. These sounds are called Wāw al-mad and Yā’ al-mad.
Second - al-Wāwand al-Yā’ may be consonants produced by gliding, so that they called glides. When al-fāṭah is followed by al-kasrah or al-kasrah is followed by al-fāṭah Yā’ is produced

(1): General linguistics, kamālBishir, page 74
(2): General Linguistics, kamālBishir, page 74
(3) Look: Arabic Morphology, al-ṭayib al-bkūsh, page 52-54
And Phonetic Curriculum, ‘abd al-ṣabūrshahin, page 30-32

\[ i + a \]
\[ a + i \]
\[ y \]

When al-fāṭah is followed by al-dammah or al-dammah is followed by al-fāṭah Wāw is produced

\[ u + a \]
\[ a + u \]

However, \( \text{al-‘a’lif} \) is not a vowel. It is a long fāṭah.

Second – the Arabic syllabic system

Any Arabic phonetic book must talk about the syllables and the syllabic structure in Arabic. Although the books sometimes differ in the number of Arabic syllables, they all agree upon six main phonetic syllables that form the Arabic syllabic structure. These structures are: (1)

1. CV (consonant + vowel)
   Like in Kataba
   KA / TA / BA
   CV CVCV

2. CVC (consonant + vowel + consonant)
   Like in kuntum
   KUN / TUM
   CVC / CVC

3. CVV (consonant + long vowel)
   Like in maadhaa
   MAA / DH AA
   CVV / C VV

(1) Look: studies in Arabic phonetics, dāūd ‘abdu, page 107-108
4. CVVC (consonant + long vowel + consonant)
   Like in Baab
   BAAB
   CVVC

5. CVCC (consonant + vowel + consonant + consonant)
   Like in kunt
   KUNT
   CVCC

6. CVVCC (consonant + vowel + vowel + consonant + consonant)
   Like in jaadd
   JAADD
   CVVCC

The previous syllables represent the Arabic syllabic system. They subject to a clear structural system, and this system should be followed in classical Arabic (al-Fuṣḥa).

After studying these syllables important remarks must be recorded:

1. Arabic syllables may be divided according to the quantum into three divisions: (1)
a. short syllables: (CV)
b. medium syllables: (CVV), (CVC). They are sometimes called long syllables.
c. extended syllables: (CVVC), (CVCC), (CVCC)

2. Arabic syllables may be divided according to their nature into three divisions: (2)
a. opened syllables: (CV), (CVV)
b. closed syllables: (CVC), (CVVC), (CVCC), (CVVCC)

And it must be mentioned that doctor Ismā’il ‘amāyrah has a study in which he presents the Arabic syllabic patterns. He divides the Arabic syllables into three divisions: (3)
a. cardinal syllables: includes short opened syllable (CV), long opened syllable (CVV), and short closed syllable (CVC)
b. semi-core syllables: includes long closed syllable (CVVC), and short closed solid syllable (CVCC)
c. subsidiary syllables: includes nine syllables.

And he sees that “most of Arabic words are based on cardinal syllables, while the semi-core syllables and subsidiary syllables are restricted to special positions. However, they vary in their importance and publicity.

What distinguishes subsidiary from semi-core syllables is that subsidiary is used for aesthetic purposes like in hymns and litanies. On the other hand, semi-core arises from stopping so a sukūn is formed.” (1)

3. The syllables (CV, CVV, CVC, CVVC) occurs in all speech positions, while the syllables (CVVCC, CVCC) occurs only when you stop at the end of a word. They never occur at the middle. (2) For instance, the word (‘aādd) – CVVCC – and the word (‘udt) – CVCC -. But if there was ḥarakah on al-Dāl in the word (‘aādd), it would be formed of two syllables.

‘aāddun        ‘a ā d / d u n
CVVC/ C V C

And if there was ḥarakah on al-Tā’ in the word (‘udt), it would be formed of two syllables.

(‘udtu)          ‘u d / t u
CVC / C V

4. The syllable in Arabic never starts with two consonants or more, and it does not end with two vowels except in stop case(3). Also three vowels or more never occur sequentially in the same syllable.

5. Two consonants can occur sequentially at the middle or the end of an Arabic word. That is possible due to the fact that the first consonant is the end of the first syllable; the second one is the beginning of the second syllable, so that no canoing happens. (4) For example, in the word (yaktub) al-Kāf is the end of first syllable – yak-, and al-Tā’ is the beginning of the second syllable –tub-.

6. Syllable in Arabic does not start with a vowel; however, it starts with a consonant followed by ḥarakah wherever the syllable was in the word. (5)

7. In Arabic, no syllable consists of one and only one phonetic, whether it is consonant or vowel.

(1): the previous source, page 139
(2): Look: Linguistic Sounds, IbrāhīmA’nis, page 166
(4): The previous source, page 42
(5): Look: the previous source, the previous page

8. Syllable nucleus must be a vowel. It can never be consonant.

9. Although Arabic includes closed and opened syllables, (3) it tends to closed syllables. Closed syllables are four, while the opened are two.

10. Arabic distinguishes between vowels according to their length. (2)there are short vowels like al-Fatḥah in (kataba), and there are long vowels like in (kaataba)
11. Arabic does not allow beginning with a stressed consonant because a word phonetic structure requires considering a stressed consonant as two sequent consonants.\(^{(3)}\)

**Traditional morphological theory aspects of al-Maqṣūr and al-Manqūṣ  al-Maqṣūr**

Ancient linguists defined al-Maqṣūras “any noun ends with a’lifmafrūqah.”\(^{(4)}\) Or “any noun ends with a’lif.”\(^{(5)}\) Or “a noun which its parsing letter is a’liflāzimah.”\(^{(6)}\)

“al-Maqṣūr got its name because it is shortened from al-hamzah. In other words every Maqṣūr is forbidden from al-hamzah.”\(^{(7)}\) Or “because it is extended as much there is flexibility in its a’lif. And because it’s a’lif omits al-tanwīn or saken after it . . . . Also it may be because is not parsed”\(^{(8)}\)

In the ancients’ point of view, al-Maqṣūr may be either standard - the grammarian’s job- or audible - the linguist’s job.\(^{(9)}\) The standard follows a specific rule, and the audible can be extrapolated from the word’s usage.

(1) Look: Sound Linguistic Study, A’ḥmadmukhtar ‘ali, page 257
(2) Look: Studies in Arabic phonetics, Dāūd ‘Abdu, page25
(3) Look: the previous source, page 29-30
(4): al-Maqṣūrwā al-mamdūd, a’bu al-barakat al-a’nbary , page 1
(5): al-tabṣraḥwa al-tadhkerah, al-ṣamiri, 2/608
(6): hashirat al-ṣabban ‘alasharḥal-a’shmuni ‘alaa’lfyatI’binMalek, 4/106
(7): al-tabṣraḥwa al-tadhkerah, al-ṣamiri, 2/608
(8): ham’ al-hawami’, al-saiwiti. 2/173
(9): hashirat al-ṣabban, 6/106

“The standard Maqṣūr is any noun that ends with a vowel, has a consonant parallel, and there is fatha on its penultimate.”\(^{(1)}\)

Morphologist present the standard forms of al-Maqṣūr as follows: \(^{(2)}\)

1. (Fašala) maṣdar (Fašila, Yaʃali)
   Like in (hawan) masdar (hawia, yahwa) because it is paralleled with (baṭra)
2. Each noun with (mafūl) rhythm (ismimafūl) and ends with a vowel:
   a. (muʃal) as in (muʃā) because it is paralleled with (mukram)
   b. (muʃaʃal) as in ( mushatra) because it is paralleled with (mukhtasar)
   c. (mustafaʃal) as in (mustahdan) because it is paralleled with (mostakhraj)
3. (fiʃal) (fiʃlah plural)
   Like in (firan) (firyah plural) because it is paralleled with (sidar)
4. (fuʃal) (fuʃlah plural)
   Like in (ṭurban) (ṭurwhah plural) because it is paralleled with (ẓulam)
5. (faʃal) ism jins jamʃy
   Like in (haʃan) because it is paralleled with (qadara)
6. (maʃal) place and time noun
   Like in (malhan) because it is paralleled with (masraḥ)

While audible Maqṣūr are as: \(^{(3)}\)

1. fatha on the first letter as in (a’ssaaʃ), al-ʃaʃa
2. kasrah on the first letter as in a’rrib, al-ʃiʃa
3. damaʃ on the first letter as in a’ɾuʃa

The ancients mentions that al-’lif in al-Maqṣūr “either it is wāw or yā’, or it is supernumerary. The originally wāw like in raja, its dual is rajawān. While the originally yā’ like in raʃa, its dual is raʃayān. On the other hand, the supernumerarya’lif either it is ll-τα’neeth as in ʃublā, or it is ll-i’lhaq as in a’ɾtā.” \(^{(4)}\)
al-Manqūṣ

“It is the inflective noun that ends with yā’, and there is kasrah on its penultimate letter as al-dāʾūl and al-munādy.”

(5)

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(1): shadha al-‘urf, aḥmad al-ḥimlawi, page 92
(3): al-Maqṣūral-a’nabary, page 4-28
(4): the previous source, page 1
(5) look: shadha al-‘urf, aḥmad al-ḥimlawi, page 91

It is called Manqūṣ because when it is parsed (marfūʿ or majrūr), a diminution occurs. (1) Linguists agrees that yā’al-Manqūṣ is two types:

1. Original yā’ in the root as in qaḍāyaqḍī → al-qāḍī
2. Yā’ originally wāw, and it is preceded by kasrah as in daā’ (daawaiwa) → addā’ (addāʾī)

Linguists agrees that yā’ al-Manqūṣ is fixed when the word sarts with (AL) as al-qāḍī, or when it is muḍāf as qāḍī al-quḍāh

yā’ al-Manqūṣ is omitted when the word is (nakirahmarfūḥah) as hadhāqāḍīn, or when it is (nakirahmajrūrah) as marartubiqāḍīn.

Phonetic al-Maqṣūr and al-Manqūṣ issues Clarifications

First- al-ḍālif in al-Maqṣūr and al-yā’ in al-Manqūṣ transformations:

Traditional morphologists preferred the opinion which says that al-ḍālif in al-Maqṣūreither it originally is wāw or yā’, or it is supernumerary for al-ta’nīth or al-i’lḥāq.

The saying that tells al-ḍālif in al-maqṣūr is transformed from yā’ - al-hawā for instance - is unacceptable by the phonetic rules. This is due to the fact that the syllabic structure for hawā is different from haway.

HawaaCV/ CVV
Haway CV/ CVC

And as the phonetic acceleration rates law* tends to accept the syllable CVV more than CVC, al-ḍālif remains a main element in the root "without the need of inserting transformations in the root even if it is mentioned in poetry". (2)

In addition, the saying that tells al-ḍālif is transormed from wāw.

*taşā CV/ CVV
*taşaw CV/ CVC

(1) look: sharḥqaṭr al-nada wabl al-sada, 1/62

*This law depends on the speaker desire to continue talking without any interruption, so it requires harrying in pronouncing the syllables (refer Acoustic Morphology, ‘abd al-qader ‘abd al-jalil, page 145
(2): refer Acoustic Morphology, ‘abdal-qader ‘abd al-jalil, page 342

So those who accepted what is mentioned previously "looked only on the structure without paying any attention to the phonetic homogeneity. The phonetic homogeneity is very important, and it will not be achieved if there is wāw because it is hard to the speaker to move directly from fathah to wāw. And because this produces phonetic heaviness, there is no need for it". (1)

Al-ḍālif al-maqṣūr may be excess for feminization or annexation; however this opinion needs a revision. Al-ḍālif (long vowel) takes the job of feminization or annexation so it is a linguistic mark in al-maqṣūr. While "this sound is considered a main element in the phonetic structure because it is a part of it. So as we do not have the right to make any change on any phonetic element, we do not also have the ability to change on this long vowel". (2)
Although al-a’lif is a mark, "it is before that a phonetic element which has a phonological rule inside structures." \(^{(3)}\)

Like in (ḥublaa), al-a’lif is important for the phonetic homogeneity.

**ḥublaa CVC/ CVV**

"This is a balanced phonetic structure consists of two syllables. The first one is closed, and the second one is opened. But saying that (al-a’lif is supernumerary and does not serve the structure) is not acceptable by phonetic rules". \(^{(4)}\)

To sum up, there is no justification to assume that al-a’lif is supernumerary even if it is not exist in the root. And it must be mentioned that a’lif al-maqsūr refer to masculine in more than one position, as in marḏā and jarḥā. The linguists agreed that yā’ al-manqūṣ is sometimes transformed from wāw

Daʕaa (daʕawa) yād waddaʕi waddaʕiy

The syllabic structure for (addaaʕi) is CVV/ CVC (opened medium + closed medium). Although this syllabic structure is acceptable in Arabic, "it produces double effort to pronounce the second syllable. So the speaker tends to the opening case instead of closing case to simplify pronunciation". \(^{(5)}\). The syllabic structure becomes

**Addaaʕiy CVV/ CVV**

<table>
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<tr>
<th>Reference</th>
<th>Description</th>
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<tbody>
<tr>
<td>(1)</td>
<td>the previous source, page 342-343</td>
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<tr>
<td>(2)</td>
<td>the same source, page 341</td>
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<tr>
<td>(3)</td>
<td>Acoustic Morphology, ‘abd-al-qader ‘abd al-jalil, page 343</td>
</tr>
<tr>
<td>(4)</td>
<td>the previous source, page 341</td>
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<tr>
<td>(5)</td>
<td>refer the same source, page 347</td>
</tr>
</tbody>
</table>

**Second - al-maqṣūr al-maqsūrudeuteronomy**

The linguists mention in al-maqsūrudeuteronomy that " if al-maqsūr consists of four letters or more, al-a’lif transforms into yā’ as in muṣṭafa: muṣṭafayaan. This happens because there is yā’ in its verb as iṣṭafa: yaṣṭafii. Also if al-a’lif is unoriginal, it transforms into yā’ as in ḥublaa: ḥublayaan.\(^{(3)}\) " al-a’lif transforms into yā’ if it is the third letter as fataa: fatayaan.\(^{(2)}\)

If ya’ al-manqūṣ is deleted, it must be come back in deuteronomy as in qāḍīn: qāḍiyan.\(^{(3)}\)

Linguists say that to form dual you have to add morphemes which are: \(^{(4)}\)

1. long vowel + nasal bilabial voiced (a a n).
2. glideplatal + al-nūn (a y n).

The first one is for al-rafeʕ, and the second one is for al-naṣīb and al-jar.

Adding these suffixes is easy "because it does not affect the pronunciation. Al-a’lif and al-yā’ are long vowels that join the consonant at the end of a word, while joining them to al-maqsūr needs analyzing." \(^{(5)}\)

Al-maqsūr is two types:

1. Two letters followed bya’lef as in fataa. In such words, al-a’lif must be transformed to its origin

Fataa+aanifatayaani

**CV/CVV/VV/CV CV/CV/CVV/CV**

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<tbody>
<tr>
<td>(1)</td>
<td>al-tabṣrahwa al-tadhkerah, al-ṣamiri, 2/634-635</td>
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<td>(2)</td>
<td>shadha al-‘urf, a’ḥmad al-ḥimlawi, page 97</td>
</tr>
<tr>
<td>(3)</td>
<td>the previous source, the previous page.</td>
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</tbody>
</table>

In the first syllabic structure, the syllable (VV) is not acceptable in Arabic so the speaker changes al-a’lif into yā’.

\(^{(1)}\)  In al-naṣīb and al-jarr:

Fataa + ayniFataayni

- 47
CVV/VC/CV  

In the first syllabic structure, the syllable (VC) is not acceptable in Arabic so the speaker changes al-’alif into yā’.
The same processes happen when al-’alif is originally waw:

ثًاشآا+انٍثًاشاوية
ثًاشآا+ائيًثًاشاوي

2. Three letters or more followed by a’lef as in salmaa.

“In such words, al-’alif is always transformed into yaa’ as salmaa: salmayaan.”  
(2)

This occurs in order to achieve homogeneity between the linguistic units.

al-manqūṣ/deuteronomy can be formed by adding the suffixes in al-rafiā’ :

alqaadii+aamialqaadiyaani
when the long fathah meets with a long kasrah, yaa’ is produced by the glide between the two mark.

In al-nasib and al-jar:

Alqaadii+ayniaalqaadiyyni

(1): the previous source, page 127
(2)refer to: Phonetic Curriculum, ‘abd al-ṣabūrshahīn, page 127

Third - al-maqsūr and al-manqūṣ plural form (modhakkarsālim)

Morphologists mention that the plural can be formed by adding wāw and nūn or yā’ and nūn. If the noun was maqṣūr, "its ya’ would be deleted, dammah would be put on the letter before wāw, and kasrah would be put on the letter before yā’, for instance, qaaduwn or qaadiyn. And If the noun was maqṣūrisal-’alif would be deleted, fathah would be put on the letter before wāw or yā’. For instance, al-a?lawn or muṣṭafawyn.”  
(1)

In morphologists’ point of view, a’lef al-maqsūr deleted because of the meeting of two static letters. Al-a’lef in muṣṭafawyn deleted because if there was harakah on it, it would be (muṣṭafayuwn). However, it it hard for the speake to prnuonceya’ madmūmah so it is deleted”  
(2)

Al-yā’ in al-manqūṣ is also deleted because of the meeting of two static letters. "We say al-rramuwn. But if the ya’ was there, it would be madmuwmah as alrramiyuwn and this is hard. So al-yā’ is deleted.”  
(3)

From a modern phonetic point of view, the plural is formed by adding long dammah and nun in rafi? case or adding long kasrah and nun.  
(4)

Long dammah (wāw) and long fathah (a’lef) produce 4 short marks or 2 long marks. So the long a’lef becomes shorter and its meeting with long dammah produces glide (wāw)

mustafaa+uunamustafa+uunamustafawna

In al-naṣib and al-jarr case, glide happens between the long fathah (a’lef) and the long kasrah (yā’ almadd). As a result, the long fathah becomes shorter and a glide produced (yā’).

mustafaa+iinamustafa+iinanmustafayna

(2): al-tabṣrahwa al-tadhkerah, al-ṣamiri, 2/634-636
(3): the previous source, the same page

Morphologists mention that almaqsūr plural requires deleting al-a’lef and replacing fathah as a mark.  
(1)

mustafaa+uunmustafaa+iin
CVC/CVV/CVV/VVC  (in stop case)
CVC/CVV/VV/VVC/CV  (in joining case)
Because the fourth syllable is not acceptable, the syllabic structure transformed into the following:

mustafawna/ mustafayna

CVC/CVC/CVC  (in joining case)
CVC/CVC/CVCC  (in stop case)
The annexation with al-manqūṣ follows the following rules:

Al-rafiʿ: alqaadii+uunaalqad+iinaalqad+iina
Naṣib and jar: alqaadii+iinaalqad+iinaalqad+iina

The morphogists believe that yāʿ al-manqūṣ should be deleted, and it should be replaced by dammah before alwāw or kasrah before al yāʿ. This omission occurs to prevent two static letters from meeting.

While from a phonetic point of view, the attention is paid for the phonemes homogeniety. If the noun ends with long kasrah (yāʿ madd), adding wāw and nūn produce dissonant marks (kasrah and dammah). As a result, the yāʿ is deleted and wāw remains.

alqaadii+uunaalqad+iina

And you add long kasrah and nūn to al-manqūṣ, two long kasrah meet. So the speaker deletes one and keeps on.

(1) refer to Acoustic Morphology, ‘abd al-qader ‘abd al-jalil, page 366
alqaadii+iinaalqad+iina

Also it is explained from a phonological point of view as follows:

alqaadii+iina (alqaadii+uuna) (alqaadii+iina)
CVV/ CVV CVV/ CVV/ VV/CV
(alqaaduuna) (alqaadiiina)
CVV/ CVV/ CV

The syllable (VV) is not acceptable in Arabic, so the speaker gets rid of it.

Fourth - tanwin al-maqṣūr and al-manqūṣ;

The linguists agree that when we put tanwin on al-maqṣūr, we omit its aʿlif to prevent two static letters from meeting. (2) Al-tanwin from a phonetic point of view is nūn and is not considered a part of the word structure. Al-tanwin is a way to close the last syllable if it is short opened syllable. (3)

Fataa CV/CVV
Fatan CV/CVC

(1) refer to: Phonetic Curriculum, ‘abd al-ṣabūrshahīn, page 130
(2) refer to hashiyat al-sabban 2/106
(3) refer to tahliilaldhawaheralsawtyah, smirstitiah, page 83

The phonetic transformation can be visualized for al-Manqūṣ as follows: (1)

<table>
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<th>Al jarr case</th>
<th>Justification</th>
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<tr>
<td>Ramiy+u+n</td>
<td>Ramiy+i+n</td>
<td></td>
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<tr>
<td>Rami+u+n</td>
<td>Rami+i+n</td>
<td>Omitting the glide law</td>
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<tr>
<td>Ramiin</td>
<td></td>
<td>Phonetic Symmetry law</td>
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<tr>
<td>Ramin</td>
<td>Ramin</td>
<td>Shortening law</td>
</tr>
</tbody>
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Justifications:

(inalrafiʿ case)

1. Ramiy+u+n    Ramiy+i+n
   The glide is omitted because it is between two marks so it produces double effort to be pronounced.
2. Ramiunramiian
   Aldammah is replaced by kasrah to be suitable for the previous kasrah, so ya’ madd is produced
3. Raminramin
   Al-ya’ is shortened because it is followed by tanwīn in the same syllable.
   (inaljarr case)
1. Ramiyinramiin
   The glide is omitted because it is between two marks (kasratayn).
2. Raminramin
   Al-ya’ is shortened because simplify the pronunciation.
Articulatory Description of Arabic Consonants

<table>
<thead>
<tr>
<th>sound</th>
<th>Manner of articulation</th>
<th>Place of articulation</th>
<th>Voiced or voiceless</th>
</tr>
</thead>
<tbody>
<tr>
<td>?</td>
<td>stop</td>
<td>Glottal</td>
<td>Neither voiced nor voiceless</td>
</tr>
<tr>
<td>b</td>
<td>stop</td>
<td>Bilabial</td>
<td>Voiced</td>
</tr>
<tr>
<td>t</td>
<td>stop</td>
<td>Alveolar</td>
<td>Voiceless</td>
</tr>
<tr>
<td>th</td>
<td>Fricative</td>
<td>Dental</td>
<td>Voiceless</td>
</tr>
<tr>
<td>j</td>
<td>affricate</td>
<td>Alveopalatal</td>
<td>Voiced</td>
</tr>
<tr>
<td>h</td>
<td>Fricative</td>
<td>Pharyngeal</td>
<td>Voiceless</td>
</tr>
<tr>
<td>x</td>
<td>Fricative</td>
<td>Uvular</td>
<td>Voiceless</td>
</tr>
<tr>
<td>d</td>
<td>stop</td>
<td>Alveolar</td>
<td>Voiced</td>
</tr>
<tr>
<td>dh</td>
<td>Fricative</td>
<td>Dental</td>
<td>Voiced</td>
</tr>
<tr>
<td>r</td>
<td>liquid</td>
<td>Alveolar</td>
<td>Voiced</td>
</tr>
<tr>
<td>z</td>
<td>Fricative</td>
<td>Alveolar</td>
<td>Voiced</td>
</tr>
<tr>
<td>s</td>
<td>Fricative</td>
<td>Alveolar</td>
<td>Voiceless</td>
</tr>
<tr>
<td>sh</td>
<td>Fricative</td>
<td>Alveopalatal</td>
<td>Voiceless</td>
</tr>
<tr>
<td>s̱</td>
<td>Fricative</td>
<td>Alveopalatal</td>
<td>Voiceless</td>
</tr>
<tr>
<td>ḏ</td>
<td>stop</td>
<td>Alveopalatal</td>
<td>Voiced</td>
</tr>
<tr>
<td>ṯ</td>
<td>stop</td>
<td>Alveopalatal</td>
<td>Voiceless</td>
</tr>
<tr>
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<td>Dental</td>
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</tr>
<tr>
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<td>Pharyngeal</td>
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<tr>
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<td>Uvular</td>
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</tr>
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<td>stop</td>
<td>Uvular</td>
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<tr>
<td>ḵ</td>
<td>stop</td>
<td>Velar</td>
<td>Voiceless</td>
</tr>
<tr>
<td>ḻ</td>
<td>liquid</td>
<td>Alveolar</td>
<td>Voiced</td>
</tr>
<tr>
<td>m̱</td>
<td>Nasal</td>
<td>Bilabial</td>
<td>Voiced</td>
</tr>
<tr>
<td>ṉ</td>
<td>Nasal</td>
<td>Alveolar</td>
<td>Voiced</td>
</tr>
<tr>
<td>ẖ</td>
<td>Fricative</td>
<td>Glottal</td>
<td>voiceless</td>
</tr>
<tr>
<td>w̱</td>
<td>glide</td>
<td>Labiovelar</td>
<td>Voiced</td>
</tr>
<tr>
<td>y̱</td>
<td>glide</td>
<td>Platal</td>
<td>Voiced</td>
</tr>
</tbody>
</table>

Articulatory Description of Arabic Vowels

<table>
<thead>
<tr>
<th>Sound</th>
<th>Tongue movement</th>
<th>Vertical movement of tongue</th>
<th>Shape of lips</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Front</td>
<td>High</td>
<td>Unrounded</td>
</tr>
<tr>
<td>i/i</td>
<td>Front</td>
<td>High</td>
<td>Unrounded</td>
</tr>
<tr>
<td>U</td>
<td>Back</td>
<td>High</td>
<td>Rounded</td>
</tr>
<tr>
<td>u/uu</td>
<td>Back</td>
<td>High</td>
<td>Rounded</td>
</tr>
<tr>
<td>A</td>
<td>Front</td>
<td>Low</td>
<td>Unrounded</td>
</tr>
<tr>
<td>a/aa</td>
<td>Front</td>
<td>Low</td>
<td>Unrounded</td>
</tr>
</tbody>
</table>

1. General linguistics, kamāl Bishir, page 74
2. General Linguistics, kamāl Bishir, page 74
3. Look: Arabic Morphology, al-tayib al-bkāsh, page 52-54
4. And Phonetic Curriculum, ‘abd al-ṣabūrshahīn, page 30-32
5. Look: studies in Arabic phonetics, dāūd ‘abdu, page 107-108
7. Look: Linguistic Sounds, Ibrāhīm A’nis, page 163-164
8. Look: Orientalists and Linguistic Curriculum, Ismā’il ‘amāryah, page 149
9. the previous source, page 139
10. Look: Linguistic Sounds, Ibrāhīm A’nis, page 166
12. The previous source, page 42
13. Look: the previous source, the previous page
16. Look: the previous source, page 29-30
17. al-Maqṣūrwa al-mamdūd, a’bu al-barakat al-a’nbary, page 1
18. al-tabṣrahwa al-tadhkerah, al-ṣamiri, 2/608
19. ḥashirat al-ṣabban ‘alasharḥal-a’shmuni ‘alaa’lfyatI’binMalek, 4/106
20. al-tabṣrahwa al-tadhkerah, al-ṣamiri, 2/608
21. ham’ al-hawami’, al-saiwti. 2/173
22. ḥashirat al-ṣabban, 6/106
24. al-Maqṣūr al-a’nbary, page 4-28
25. the previous source, page 1
26. look: shadha al-‘urf, a’ḥmad al-ḥimlawi, page 91
27. look: sharḥqat al-nada wabl al-sada, 1/62
28. *This law depends on the speaker desire to continue talking without any interruption, so it requires harrying in pronouncing the syllables (refer Acoustic Morphology, ‘abd al-qader ‘abd al-jalil, page 145
29. refer Acoustic Morphology, ‘abd al-qader ‘abd al-jalil, page 342
30. the previous source, page 342-343
31. the same source, page 341
32. Acoustic Morphology, ‘abd al-qader ‘abd al-jalil, page 343
33. the previous source, page 341
34. refer the same source, page 347
35. al-tabṣrahwa al-tadhkerah, al-ṣamiri, 2/634-635
36. shadha al-‘urf, a’ḥmad al-ḥimlawi, page 97
37. (3): the previous source, the previous page.
40. (1): the previous source, page 127
41. (2) refer to: Phonetic Curriculum, ‘abd al-ṣabūrshahīn, page 127
42. (1): refer to shadha al-‘urf, a’ḥmad al-ḥimlawi, page 98-99
43. (2): al-tabṣrahwa al-tadhkerah, al-ṣamiri, 2/634-636
44. (3): the previous source, the same page
46. (1) refer to Acoustic Morphology, ‘abd al-qader ‘abd al-jalil, page 366
47. (1) refer to Acoustic Morphology, ‘abd al-qader ‘abd al-jalil, page 366
48. (1) refer to Phonetic Curriculum, ‘abd al-ṣabūrshahīn, page 130
49. (2) refer to hashiyat al-sabban 2/106
50. (3) refer to tahlilaldhawaheralsawtyah, smirstitiah, page 83
51. (1) refer to ru’yajadidahfiitafsiraltanwin fi alarabyah, smirstitiah, page 123