THE IMPACT OF PHONOLOGICAL CHANGES ON WORD STRUCTURE

FONOLOGIK O‘ZGARISHLARNING SO‘Z TUZILMASIGA TA’SIRI

ВЛИЯНИЕ ФОНЕТИЧЕСКИХ ИЗМЕНЕНИЙ НА СТРУКТУРУ СЛОВА

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Abstract: *This linguistic study aims to highlight the strong relationship between phonological rules and morphology, as morphological structures cannot be studied in isolation from phonetics and its principles. One of the clearest examples of this relationship is the variation found in the authentic Qur’anic readings, where morphological structures are influenced by two main factors: Phonological rules that aim to achieve phonetic harmony, reduce articulatory effort, and avoid difficulties caused by sound similarity or contrast within the same word; Dialectal differences, which are themselves a result of phonetic variations among speakers. These variations stem from physical aspects related to the speech organs, cultural factors linked to the preservation of certain linguistic phenomena, and geographical influences from neighboring nations affecting the pronunciation of some sounds.The study draws its material from classical works on the meanings of the Qur’an, which have documented the authentic Qur’anic readings and their underlying reasons. The researcher connects these reasons to findings from modern phonetics and addresses morphological topics governed by phonological rules, such as the formation of imperative verbs, the changes in the patterns ifta‘ala اِفْتَعَلْ and tafa‘‘ala تَفَعَّلْ, and verb forms affected by phonetic considerations.*

The researcher employs a descriptive method, observing linguistic phenomena and analyzing them in light of phonological laws, while discussing and commenting on them.

The study concludes with a set of principles affirming that morphology—excluding derivation—is fundamentally shaped by phonetic differences resulting from unconscious application of phonological rules by speakers.

Keywords*: substitution – assimilation – similarity – dissimilarity – deletion – clarification – consonant cluster avoidance – vowel variatio*

Annotatsiya: *Ushbu maqolada tilshunoslik tadqiqoti fonetik qonuniyatlar va morfologiya o‘rtasidagi chuqur bog‘liqlikka e’tibor qaratiladi. Chunki so‘z yasalishini fonetika va uning qoidalaridan ajratib o‘rganish mumkin emas. Bu bog‘liqlikning eng yaqqol namunasi Qur’onning sahih qiroatlaridagi farqlarda ko‘zga tashlanadi. Bu morfologik farqlar ikkita asosiy omil bilan bog‘liq: Fonetika qonunlari, ya’ni tovush uyg‘unligini ta’minlash, talaffuzdagi harakatni qisqartirish va bir so‘z ichida tovushlarning o‘xshashligi yoki farqliligidan kelib chiqadigan qiyinchiliklardan qochish; Lahjaviy farqlar. Bu farqlar esa nutq organlarining fizik xususiyatlari, ayrim til hodisalariga sodiqlik (madaniy omillar), va qo‘shni xalqlarning ta’siridan kelib chiqadigan geografik omillar kabi fonetik sabablarga borib taqaladi.*

Tadqiqot Qur’on ma’nolarini izohlovchi manbalarga asoslangan bo‘lib, sahih qiroatlardagi farqlar va ularning sabablari tahlil qilingan. Tadqiqotda bu sabablarga zamonaviy fonetika yondashuvi bilan izoh beriladi. Shuningdek, buyruq fe’lining yasalishi, **ifta‘ala** *va* **tafa‘‘ala** *vaznlaridagi o‘zgarishlar, va fonetik ta’sir ostidagi fe’l bablari kabi morfologik masalalar yoritilgan.*

Tadqiqotda tavsifiy metoddan foydalanilgan — til hodisalari fonetik qonunlar asosida kuzatilib, tadqiq va tahlil qilingan.

Tadqiqot yakunida, so‘z yasalishi (isteqoqdan tashqari) aslida nutq sohibi ongli ravishda emas, fonetik qonunlarni tabiiy qo‘llashi natijasida yuzaga keladigan tovush farqlariga asoslangan, degan xulosa ilgari suriladi.

Kalit so‘zlar*: almashinish – qo‘shilish – o‘xshashlik – farqlilik – tushirib yuborish – ajratib aytish – ikki undosh to‘qnashuvining oldini olish – unli almashinuvi.*

Аннотация. *Изучение религиозных традиций народов Приаралья в XIX веке имеет важное значение для понимания этапов формирования религиозного разнообразия региона. В этот период народы Приаралья, особенно каракалпаки, были народом с богатым устным творчеством. Их народное творчество, его идеи, формы и жанры были разнообразны, и на протяжении веков народ выражал свою печаль, скорбь и мечты в художественных формах. Влияние этого творчества особенно важно, поскольку оно отражает менталитет, мышление и образ жизни народа. Через художественную литературу народ изображал свою историю, национальные особенности и мировоззрение с помощью письменной литературы. Великие мыслители, такие как Бердах, развивали этот процесс, отражая философские взгляды, культурное наследие и мировоззрение народа в своих произведениях.*

Археологические исследования 1970—1980-х годов выявили памятники в окрестностях Приаралья, включая захоронения и места религиозных обрядов древних кочевых народов. Археологические памятники, такие как Дуана, Жети Асар и Кардар в Устюрте, имеют важное значение для изучения религиозных воззрений и погребальных обрядов кочевых народов, живших в этих районах. Образцы гончарных изделий и керамики, найденные на этих местах, в частности остатки огнищ внутри могил, предоставляют ценную информацию о культурных практиках того времени, включая обряды почитания усопших и кремацию костей.

Ключевые слова: *Приаралье, каракалпаки, религиозные традиции, устное творчество, художественная литература, Бердах, археология, Дуана, Жети Асар, Кардар, кочевники, погребальные обряды, скифы, массагеты, животный стиль, ювелирные изделия, мифология, социальная структура, культурные связи.*

INTRODUCTION:

The levels of linguistic knowledge in any language can be classified into four main categories: phonological knowledge, lexical knowledge, syntactic knowledge, and semantic knowledge. Each of these levels is governed by a distinct field of study that sets forth its rules and principles. The study of sounds, their characteristics, articulation, and the effects they undergo falls under **Phonetics**; the structure of the word, its derivation, and morphological changes are examined by **Morphology**; the arrangement of structures into meaningful sentences is the concern of **Syntax**; and finally, meaning and its interaction with linguistic and extralinguistic factors is studied under **Semantics**.

The significance of this study lies in its exploration of the strong relationship between two of these linguistic sciences: **Phonetics** and **Morphology**. It presents a new perspective on the study of morphological patterns by employing phonetic rules and data. These data include, most importantly, phonological laws and the phenomenon of dialectal variation—which is largely the result of phonological changes governed by those laws.

Morphology is one of the most essential linguistic sciences. For a long time, it was integrated with syntax and treated as a subordinate discipline, until it eventually gained independence in dedicated works that highlighted its importance and complexity. It serves as the foundation for anyone seeking in-depth knowledge of language sciences. This is clearly expressed by Ibn ʻUsfur in his book (Almomtee fy al tasrief):

"Morphology is the noblest and most intricate branch of the Arabic language. Its significance is evident in the fact that all scholars of Arabic—be they grammarians or linguists—require it immensely, as it is the scale by which the language is measured. A significant portion of the language is derived by analogy, and access to this is only possible through morphology." (Al-Ashbili, 1996, p. 31)

Despite its high status and the pressing need for it by language specialists, morphology remained, for extended periods, subordinate to syntax, treated almost as if it were a mere subfield. This might be attributed to its difficulty and the challenge it poses for those who wish to master it. As Ibn Jinni said:

"This branch of knowledge is intricate and difficult, which is why it was preceded by the study of syntax—to prepare learners for it and assist them in understanding its objectives and meanings." (Jinni, 1954, p. 5)

The central topic of morphological research is the phenomenon of variation that arises from modifying word forms—whether through derivation or inflection. This presupposes the existence of an original (base) form and a derived one (Abdulaziz, 2006, p. 131). The generation of one form from another, based on similarity in sound and/or meaning, is known as derivation. The forms produced through derivation are governed by morphological rules. Without knowledge of these rules, one cannot distinguish between root and affix elements, nor can one assign the correct morphological pattern without a proper understanding of derivation.

Additionally, the variation observed in derived forms may sometimes be driven by semantic considerations and at other times by phonetic factors. Morphology, then, is of two types:

1. One that involves assigning different patterns to a word to convey various meanings—for example: ḍaraba (ضَرَبَ), ḍarraba (ضَرَّب), taḍarrab (تَضَارَب), (they hit each other), iḍṭirāb (disturbance) (اضطرب). All these forms are derived from the root letters (ض – ر – ب) and serve distinct meanings.
2. The other type involves changing a word from its original form without introducing a new meaning, such as changing qawal قَوَلَto qāl قَالَ. This change does not indicate a shift in meaning but rather reflects a phonetic adaptation. (Al-Ashbili, 1996, p. 33)

While the morphological changes in word structure are generally governed by a systematic and well-defined linguistic theory, the rules of this system may sometimes be interrupted by other forces—such as phonetic adjacency or dialectal differences.

METHODOLOGY:

In this research, the descriptive method has been used to observe linguistic phenomena, analyze them, and demonstrate the interconnection between phonetics and morphology. The conclusion drawn is that morphological changes cannot be fully explained without highlighting the phonetic causes and justifications behind the resulting forms.

The research is divided into two sections: the first discusses the relationship between morphology and phonetic laws, while the second explores the relationship between morphology and dialectal variation.

DISCUSSION AND ANALYSIS:

(1) Morphology and Phonological Rules

There is no need to emphasize the close relationship between phonology—which concerns itself with the study of sounds in their combined forms—and morphology, which focuses on the structural changes that occur within the word. Therefore, it is inconceivable to separate the findings of one field from the other.

Morphological analysis cannot proceed in isolation from phonological study. In fact, *Arabic morphology in particular is replete with issues and examples that are difficult to explain without reference to the phonological phenomena governing word structure* (Bishr, 2000, p. 28).

Accordingly, the structure of a word undergoes three types of changes (Bakkoush, 1992, p. 20):

1. Purely morphological change: This pertains mainly to derivation (such as verb conjugation and noun derivation).

2. Morpho-phonological change: This involves the impact of phonological change on the morphological structure of a form (e.g., *qīla* (قيل)from *qāla (*قَالَ) , or *baqū* (بَقُوا)from *baqiyū (*بَقِيُوا*)* at occur within the word due to general phonological rules (such as assimilation and dissimilation)—and does not affect meaning.

Classical Arab linguists were aware of this relationship between sound and morphology. They discussed its aspects in detail, and their full awareness is especially evident in works on Qur'anic recitations, which focus heavily on the phonetic dimension of words, as well as in the works defending those readings. This awareness also appears in grammatical and linguistic treatises that examined sound characteristics, articulation points, and the interactions occurring within word structure. These scholars addressed phenomena such as substitution (*ibdāl*- إبدال), vowel shift (iʿlāl- إعلال), metathesis (*qalb* -قلب), and vowel tilting (imāla - إمَالة).

Arab linguists ultimately developed a well-structured morphological theory through which they explained the most significant phonological changes affecting word patterns. This theory is based on core principles, the most important of which are: vowel shift (iʿlāl - إعلال), assimilation (idghām - إدغَام), and the prohibition of two adjacent sukun (vowelless consonants) (Bakkoush, 1992, p. 23).

Morphology, therefore, is concerned both with structural changes in the word that lead to changes in meaning, and with changes that do *not* result in semantic shifts. The latter category—structural changes without semantic effect—is the intersection point between phonology and morphology. This intersection is especially apparent in issues like substitutionالإبدال and vowel shift through metathesis الإعلال بالنقل , transposition النقل , or deletion —any process that aims to create phonological harmony within the structure of the word.

A word is essentially a collection of sounds, and its eloquence (or lack thereof) is fundamentally based on the degree of harmony among its constituent sounds. Not every sound is suited to be adjacent to another within a word (Al-Shāyib, 2004, p. 15). The acceptability of such adjacency depends on the characteristics and articulation points of the sounds. The farther apart the articulation points, the better this is for the word's structure. Since ancient times, Arab linguists observed that when composing triliteral roots (*f-ʿ-l*) فَ عْ لَ in Arabic, this composition followed both aesthetic and physiological principles-especially regarding the adjacency or separation of articulation points of the root consonants within the speech apparatus (Hassān, 1994, p. 265).
Following this introduction, we would like to present some key principles that later developed into phonological rules which significantly impacted the :morphological structure of words, such as

1- **The Aversion to Repetition and Similarity**

The Arabic language tends to avoid the succession of identical or similar sounds to ease articulation and avoid redundancy. This phonological tendency stems from the effort required to repeat the same articulatory gesture. Ibn ʿAṣfūr (d. 669 AH) noted:

"When two identical sounds occur consecutively, the tongue must return to the same position to pronounce the second, which hinders its fluid movement, unlike when articulating two different sounds. This is akin to the constrained gait of someone walking with bound legs."(al-Ashbīlī, 1996, p. 403)

By "different sounds," he refers to non-identical, non-similar phonemes. Thus, both the linguistic system and usage patterns in Classical Arabic tend to favor dissimilarity and resist homogeneity (Ḥassān, 1994, p. 264).

Herein lies the function of phonological laws designed to facilitate ease and lightness in articulation. Sounds influence one another, often resulting in assimilation, where one sound is entirely absorbed by another. The stronger sound, in terms of its features, prevails. When assimilation is impractical, the language resorts to differentiation. These processes are known in modern phonology as assimilation and dissimilation.

Assimilation occurs through substitution, full or partial (replacement followed by assimilation, or substitution alone).

Dissimilation involves strategies like deletion, vowel change, vowel shortening or lengthening to avoid repetition.

For instance, the deletion of one of the two /t ت/ sounds in the imperfect verb تتفَعل , or the deletion of one of the /n ن / sounds when a present tense verb is followed by a pronominal suffix such as the plural / أتحاجوننيمثل : or the deletion of a short vowel to avoid vowel clustering. Alternatively, a short vowel may be lengthened to serve as a buffer between similar sounds—as in extending the vowel in the first hamzah of "أأنتم" to separate it from the second.

Assimilation and dissimilation, both universal phonological phenomena, are manifestations of two fundamental phonological laws:

The Law of Dominance (Law of the Stronger): proposed by Maurice Grammont, it states that when two adjacent sounds occur, they influence each other, and the stronger (in terms of voicing, manner, or place) prevails.

The Law of Least Effort: coined by Zipf and adopted by André Martinet, this principle seeks maximum communicative efficiency with minimal articulatory effort (Khāṭir, 2009, p. 100).

2- **The Principle of Avoiding Two Consecutive Sukun (Consonant Clusters)**

The Arabic language disallows the occurrence of two consecutive consonants both lacking vowels (sukūn). To resolve this, the language either introduces a vowel (harakah) or omits one of the consonants.

3- The Principle of Prohibiting Word-Initial Sukun

Arabic phonotactics disallow words to begin with a consonant cluster (i.e., an initial sukun). To accommodate this, Arabic introduces a helping vowel (typically a prosthetic hamzat al-waṣl) to facilitate pronunciation.

Each of these principles and their corresponding phonological strategies have shaped Arabic morphology, as abundantly evidenced in morphological texts and Qur'anic readings, where phonological phenomena play a vital role in determining word structure.

A. Strategies of Assimilation and Dissimilation for Phonological Harmony:

1. The "Iftāʿala وزن افْتَعَلَ" Pattern and Assimilation

The morphological pattern "iftāʿala" افتعل is particularly prone to phonological alterations, including assimilation:

Complete assimilation occurs when the root begins with /w و /, /t ت /, or a hamzah, e.g., ittasala (اتّصل), ittabaʿa (اتّبع), ittakhadha (اتّخذ). This is due to the difficulty of pronouncing a consonant cluster such as / iwt اوت / where the first consonant is weak (و)or glottal (أ), or repeating a voiceless /t ت / twice.

Assimilation also occurs when the root's first radical is an emphatic or voiced sound, since the /t ت / of iftāʿala افتعل is voiceless and unemphatic. The stronger voiced or emphatic consonant dominates, resulting in full assimilation, as in: iddabara (ادّبر), iṭṭalaʿa (اطّلع), iṭṭarada (.اطّرد)(bakkūsh, 1992, p. 69)

2. Partial Assimilation (Substitution without Full Merger)

Sometimes, the weaker sound shifts toward a stronger one within the same articulation zone, e.g.:

idhdakar (اذدكر) instead of idhtakar (اذتكر),

izdahara (ازدهر) instead of iztahara,(ازتهر)

iṣṭalaḥa (اصطلح) instead of istalaḥa.(اصتلح)

Influence may be progressive (first sound affects the second) or regressive (second sound affects the first). For instance, in the Qur'anic verse:

"وما تدَّخِرُون" [Āl ʿImrān: 49],

the verb was read both as taddakhirūn and tadhkhirūn بالدال أو الذال (تَدَّخرون – تَذَّخرون). Al-Zajjāj notes the relevance of sound characteristics:"The choice of taddakhirūn arises from the difficulty of articulating the voiceless /t ت / followed by the voiced /dh ذ /. Hence, a voiced stop /d د/ was introduced as a compromise between the two, resulting in taddakhirūn, followed by assimilation."(al-Zajjāj, 2005, p. 349)

3. Vowel Harmony and Glide Metathesis

When a diphthong (/aw/ or /ay/) follows two consonants, its vowel shifts to the preceding consonant for ease of articulation. For example:

mustaʿīm from mustawʿim مستقيم أصلها مُسْتَقْوِم

istiʿāna from istiwānناستعا أصلها اسْتَعْوَن

According to (al-Zajjāj 2005, p. 54), the vowel movement reflects assimilation of the vowel to its surrounding phonetic context. (Naḥḥās 1988, p. 173) explains the same in istiʿāna, where the glide transforms due to the influence of the preceding vowel.

4. Vowel Patterns with Guttural Consonants

In certain verb forms, particularly in the imperfect, the vowel pattern changes (from kasrah to fatḥah) when the second or third root letter is a pharyngeal or glottal consonant. For example:

yasʾalu, , yasbaḥu. (يَسْأَلُ – يَسْبَحُ)

Ibn Jinnī interprets this as a kind of minor assimilation between the vowel of the imperfect and the guttural consonant, which shares a phonetic affinity with the open vowel fatḥah. (Ibn Jinnī, Al-Khaṣāʾiṣ, (2006, p. 144

B. Dissimilation through Reduction: Differentiation for Ease

This includes deletion, vowel shifting, or insertion:

In yatamaṭṭā (يَتَمَطَّىٰ) [al-Qiyāmah: 33], derived from tamāṭaṭa,أصله تَمَطَّط one /ṭ ط / was replaced by a /yي / for phonetic relief.

In ẓaltum (ظَلْتُمْ): (لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ) [al-Wāqiʿah: 65], the doubled /l ل/ was lightened by deletion. Al-Zajjāj and others explain the deletion to avoid the heaviness of a doubled consonant plus a short vowel.كان أصلها ظَلَلْتُم

In plurals like surar (سُرَر), the dissimilation involves vowel variation to avoid repetition.و أصل الجمع بالضم (سُرُر)

One of the most debated cases is ashiyāʾ (أَشْيَاء) in:"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ" [al-Māʾidah: 101]

Al-Raḍī reports that al-Kassaee considered the prohibition of tanwīn (nunation) in this instance a purely phonological decision. Dr. Fawzī al-Shāyib further argues that the expected sequence "ashiyāʾin in" would produce two adjacent identical syllables (-in in), which would result in articulatory heaviness. Therefore, tanwīn was omitted and the preceding vowel shifted to fatḥah to ease pronunciation. (al-Shāyib, 2004, p. 311)

C. The Prohibition of Initial Consonant Clusters

This appears clearly in:

1. Deriving Imperatives from Triliteral Verbs

The imperative is derived by dropping the prefix from the imperfect verb. If this results in an initial consonant cluster (i.e., the first consonant becomes silent), a prosthetic vowel is added:

يَشْرَب اِشْرَب yashrab → ishrab

يضْرَب اِضرَب yadrib → idrib

يَقْعُدُ اُقْعُد yaqʿud → uqʿud

The choice of vowel (i, or u الضمة أو الكسرة) corresponds to the original vowel of the verb's second radical.

2. Derived Forms like tafaʿʿala تَفَعّل and tafāʿala تَفَاعَل

When the /t ت / prefix assimilates into a root-initial consonant (e.g., /th ث / or /z ز/), the result is an initial consonant cluster. A prosthetic alif ألف الوصل is introduced to break the cluster, as in:

"مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ" [al-Tawbah: 38]

Here, ith-thāqala اِثَّاقلتُم originates from tathāqala. تَثَّاقلتُم According to al-Farrāʾ, the prosthetic alif allows for pronunciation to begin smoothly with the assimilated form.

Another example:"حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ" [Yūnus: 24].(تَفَعَّلَت) الوزن الأصلي تَزَينَت على

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(2) Morphology and Dialects

Dialects play a significant role in deepening morphological studies. It is not an exaggeration to attribute all phonological changes that have affected the structure of words—discussed in the previous section—to the diversity of Arabic dialects. If we accept that the changes affecting word structure are either purely morphological, purely phonological, or both, then we also acknowledge that these morphological changes undoubtedly influence the meaning of the form. However, in the case of phonological and morphophonemic changes, we cannot always distinguish between the resulting forms using semantic criteria. Most of these changes affect word structure without altering meaning, which is precisely what is meant by dialectal variation. Phonological phenomena such as: imāla الإمالة, fatḥ الفتح, assimilation الإدغام (idghām), clarification الإظهار (iẓhār), and substitution الإبدال (ibdāl)—regardless of the phonetic rules—are manifestations of dialectal diversity.

The first aspect to highlight in the relationship between dialectal variation and morphological patterns is in the verb system, particularly in the derived and unaugmented triliteral verbs in the past and present tenses.

According to classical and modern morphological sources, triliteral verbs in the past tense fall under three canonical patterns:

The verb pattern faʿala (with a fatḥa on the middle radical) appears in the present tense in three forms:

1- faʿala – yafʿilu (فَعَلَ يَفْعِلُ)(with kasra on the present tense middle radical), e.g. ḍaraba – yaḍribu ضَرَبَ يَضْرِبُ

2- faʿala – yafʿulu (فَعَلَ يَفْعُلُ) (with ḍamma), e.g. qatala – yaqtulu قَتَلَ يَقْتُلُ

3- faʿala – yafʿalu (فَعَلَ يَفْعَلُ) (with fatḥa), e.g. dhahaba – yadhhabu ذَهَبَ يَذْهَبُ

This third form is only found when the second or third radical is one of the six pharyngeal consonants (hamzaأ , hāʾهـ, ʿayn ع , ḥāʾح, ghayn غ, khāʾخ).

As for faʿula فَعُلَ(with a ḍamma on the middle radical), its present form is:

1- faʿula – yafʿulu, (فَعَلَ يَفْعُلُ) e.g. karuma – yakrumu كَرُمَ يَكْرُمُ

For faʿila فَعِلَ(with a kasra), its present form occurs in two patterns:

1- faʿila – yafʿalu (فَعِلَ يَفْعَلُ) (most common), e.g. ʿalima – yaʿlamu عَلِمَ يَعْلَمُ

2- faʿila – yafʿilu (فَعِلَ يَفْعِلُ) (less common), e.g. naʿima – yanʿimu, wathiqa – yathiq. نَعِمَ يَنعِمُ / وَثِقَ يَثِقُ

This yields six patterns triliteral verbs, a consensus among early grammarians. However, the Qur'anic readings (qirāʾāt)—as our primary resource for studying dialects—introduce additional present tense patterns not listed in the traditional categorization.

Dr. Anīs remarked :"The grammatical works presented a confused treatment of what they considered 'regular patterns'. In reality, all we can do is deduce dominant rules with many exceptions. How could the early grammarians imagine a language as coherent as Arabic to contain all these varying patterns for deriving the present tense from the past triliteral form, while insisting that all other verb forms remain strictly regular"(Anīs, Arabic Dialects, 2003, p. 146)

Dr. Al-Jundī added :"If we examine the aforementioned patterns, we find them filled with exceptions. For every listed pattern, there are numerous deviations. This suggests that grammarians incorporated forms from all Arabic dialects into their classifications—without attribution—and did not distinguish one dialect from another."(Al-Jundī, 1983, p. 559)

Moreover, a logical classification would suggest the existence of three other patterns:
.faʿula – yafʿalu, faʿula – yafʿilu, and faʿila – yafʿulu
فَعُلَ يَفْعَلُ – فَعُلَ يَفْعِلُ – فَعِلَ يَفْعُلُ

But grammarians rejected these for lack of examples. When rare forms arose—like naʿima نَعِمَ– yanʿumu يَنْعُمُ or faḍila فَضِلَ – yafḍulu يَفْضُلُ —they deemed them irregular or attributed them to language interference.

This interference was discussed by Ibn Jinnī in Al-Khaṣāʾiṣ under the concept of linguistic hybridization (tarkkubu al-lughāt تراكب اللغات). He wrote :"Some scholars, weak in insight and limited in their grasp of this language's essence, classified these hybrid forms as anomalies. They forgot what they should have remembered and ignored what ought to be preserved."(Ibn Jinnī, Al-Khaṣāʾiṣ, 2006, p. 375)

He rejected labeling such patterns as irregular and emphasizes that any usage authenticated from native Arab speakers is valid. He attributes the emergence of these forms to the intermingling of dialects, saying:"The case of qanaṭa قَنَطَ – yaqnaṭu يَقْنَطُ is one of dialectal fusion: qanaṭa قَنَطَ – yaqniṭu يَقْنِطُ belongs to one dialect, and qaniṭa قَنِطَ – yaqnaṭu يَقْنَطُ to another. Their merger gave rise to qanaṭa – yaqnaṭu, and so forth..."(Ibn Jinnī, Al-Khaṣāʾiṣ, 2006, p. 380)

This intermingling, according to him, happens when tribes interact: "Then the speakers of the two dialects met, and each borrowed part of the other's language, resulting in a third, blended dialect."(Ibn Jinnī, Al-Khaṣāʾiṣ, 2006, p. 381)

Qur'anic readings offer strong evidence of this dialectal diversity, particularly in verb patterns. For instance:

A- Past tense variants:

(خَطِفَ) in:

"يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ" (al-Baqara: 20).

Al-Akhfash said: "Some read yakhtaṭifu يَخْطِفُ from khaṭafa خَطَفَ , which is rare and weak... others read yakhtaṭifu يَخْتَطِفُ from khaṭifa خَطِفَ – yakhtaṭifu, which is the better form; both are valid dialects."(Al-Akhfash, 2001, pp. 54–55)

Az-Zajjāj noted: "There are two dialects, but the superior one matches the canonical reading (khaṭifa – yakhtaṭifu)."(Az-Zajjāj, 2005, Vol. 1, p. 90)

(كَفَلَ) in:

"وَكَفَّلَهَا زَكَرِيَّا" (Āl ʿImrān: 37)

Al-Akhfash: "Some say kafala كَفَلَ – yakfilu يَكْفِلُ, others say kafila كَفِلَ – yakfalu يَكْفَلُ. I haven't heard kafula كَفُلَ, though it is mentioned."(Al-Akhfash, 2001, Vol. 1, p. 216)

B-Present tense variants:

(يَحْسِبُ): though its past is ḥasiba حَسِبَ , scholars agreed the present tense may have either a fatḥa or kasra on the middle radical.

(تَرْكَنُوا) in:

"وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا" (Hūd: 113).

Al-Naḥḥās said: "The fatḥa is the الحجاز لهجة Ḥijāzī dialect; Al-Farrā' attributes the ḍamma to Tamīm and Qays قبيلة تميم و قيس ."(Al-Naḥḥās, 1988, p. 434)

C-Doubled roots:

(يَصِدُّون / يَصُدُّون) in:

"إِذَا قَوْمُكَ مِنْهُ يَصِدُّون" (Az-Zukhruf: 57)

Al-Farrā' said: "Ibn ʿAbbās read it with kasra, meaning 'they shout or clamour'. Both yaṣiddu and yaṣuddu are used, like yashiddu/yashuddu يَشِدُّ يَشُدُّ."(Al-Farrā', Vol. 1, p. 36)

A single verb appears with three present tense patterns: yaqnaṭu, yaqnuṭu, yaqniṭu يَقْنَطُ – يَقْنِطُ – يَقْنُطُ

"وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ" (al-Ḥijr: 56).

Al-Akhfash recorded the variation and attributes it to dialects.(Al-Akhfash, 2001, Vol. 2, p. 412)

Al-Fīrūzābādī: "qanaṭa قَنَطَ appears in multiple patterns: faʿila, faʿala, faʿula, etc." (Al-Qāmūs, 2005, p. 684)

All these variations result from dialectal differences, not irregularity, especially if authenticated by Qur'anic reading. Al-Suyūṭī quoted Ibn Duraistawayh, who emphasized that such variations are based on ease of pronunciation and linguistic taste:"Every verb whose past is faʿalta with a non-pharyngeal, non-vowel radical allows for both yafʿulu and yafʿilu forms; the choice is based on euphony and lightness, not rule."(Al-Suyūṭī, 1993)

He also quoted Abū Zayd, who said:"I travelled among the tribes of Qays and Tamīm for a long time asking about this very issue, and I found no consistent pattern—each person speaks as he finds pleasing and convenient."

The influence of dialects even extended to augmented verb forms. Several classical texts document faʿala and afʿala فَعَلَ و أَفْعَلَ used with the same meaning. For instance, in:

"وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ" (al-Raḥmān: 9)

One reading uses tukh'sirū (from akh'sara, أَخْسَرَ the quadriliteral), although the canonical is takh'sirū (from khasira خَسِرَ). Al-Zajjāj disapproved of reading tukh'sirū unless verified by reliable transmission:"It is only permissible to read it as tukh'sirū if a trustworthy reader used it, but it was reported from an unknown reciter" (Az-Zajjāj, 2005, Vol. 5, p. 77).

Al-Naḥḥās said that Bilāl ibn Abī Burda used this reading and added it was a known dialect (Al-Naḥḥās, 1988:304)

Among other phonological phenomena is the kasra of the imperfect prefix (e.g., ta-, na-, ʾa-, ya-) حروف المضارعة (أ-ن-ي-ت). Some tribes consistently pronounce this with kasra, while most distinguish:

- kasra with ta, na, ʾa
- fatḥa with ya

Except for Bahrāʾ قبيلة بهراء, who also use kasra with ya—a phenomenon called tiltilat Bahrāʾ تلتلة بهراء.

One example is the variant reading:

"قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ" (Yūsuf: 11)

Read as: "taymana" تِيمنا instead of "tảmanna"تَأمنا (Al-ʿAdawī, 2006:368)

Al-Farrā' and Az-Zajjāj confirm the grammatical validity of such a reading, though it differs from the written form.

In conclusion, the deep connection between dialectal variation and morphological forms is evident, and Qur'anic readings stand as living testimony to the richness and diversity of Arabic verb patterns.

Conclusion:

- Through the previous sections, it has become clear—without a shadow of doubt—that morphology is the gateway to linguistic knowledge. It is deeply interconnected with other linguistic sciences, and there is no way to fully grasp it without considering and engaging with these related fields.
- It has been established that phonological rules govern the formation of word structure through processes such as assimilation, dissimilation, vowel alternation (iʿlāl), vocalization, and consonant modification.
- Most of the phonological changes that affect word structure can be traced back to the variations among Arabic dialects, which are governed by the principles of effort reduction, phonetic ease, and linguistic taste of speech communities.

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