

Contrary to analogy in the plurals of abundance

By

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Abstract:

Arabic language is the most luxurious language in which the Holy Qur'an was revealed, and the words of God and their meanings can only be understood by understanding the secrets of the Arabic language, its rules and terminology. When extracting some poetic verses that contradict the rules of the famous morphologists, and some morphologists may express something abnormal, and others express the same thing rarely, or necessarily poetically, The same is rarely, or necessarily poetic, so I wanted to stand on what is meant by these terms, and to clarify the meaning of abnormality and the ruling on analogy with it, especially since it may occur to the student that abnormality is rejected, or not eloquent.

I chose to study the anomalies experienced by a large population; when I saw the various morphological expressions that describe many words as rare, few, or audible, they are memorized and immeasurable, although they may be mentioned abundantly in speech, and can be expressed in the Holy Qur'an without other words that are not described as anomalies. So I wanted to show it, trying to list all that was described as rare, or the little that is kept and not measured, and tried to discover some secrets of the expression of what was described as odd, to know the wisdom of its pronunciation without others.

The research consists of introduction, a preface and eight sections. In the first section, I dealt with the plural irregularities of (fu'al), the second topic deals with the plural irregularities of (fu'ul), the third topic deals with the plural irregularities of (fu'aal), the fourth topic deals with the plural irregularities of the (fi'al), the fifth topic deals with the plural irregularities of the (fa'ale), the sixth topic deals with the irregularities of what was collected on the (fe'ala), the seventh topic deals with the plural irregularities of (fe'ale), and the eighth topic deals with the irregularity of the quadrilateral noun, then comes the conclusion, which contains the most important results of the research, then the indexes, sources and references.

Preface:

The meaning of abnormal

The abnormal in the language: what came on its own and contradicts what is in the rest of its chapter.

Ibn Mansur said: (Sh d d: Shadha'h is odd and shaddha shududan is also odd: it separates from the group and is rare, then it is irregular... A man is odd if he separates himself from his companions, and likewise every single thing is irregular...)

Idiomatic irregularity: All that contradicts what is in the rest of its chapter, so the idiomatic meaning corresponds to the linguistic meaning.

Ibn Jana said: (The people of Arab knowledge made what continued from the speech in the syntax and other places of industry steady, and they made what differed from what the rest of his chapter is upon, and it was isolated from that to others as abnormal; a load for these two places on the provisions of others).

Dictionary of Lisan al-Arab by Ibn Manzur: Article (Sha dd) 7/61
Characteristics of Ibn Jinni: 1/98
Tongue: (sha d d) 7/61

The abnormal is what agrees with the analogy, but it is used little in speech, and this was expressed by Ibn Jinni as the abnormal and by Al-Jurjani as rare.

Ibn Malik made a difference between what happened in speech and what happened in poetry, which contradicts the analogy; what came in speech contrary to analogy is called abnormal, and if it falls into poetry, it is a necessity.

Measuring Rule on the abnormal:

Sibawayh said: (And you should not measure the anomalous person who is denied in analogy).⁴

Ibn Jinni explained that the abnormal in analogy and usage is forbidden to be measured, and it is not appropriate to use in what it is used in except on the face of the tale, where he said: (The Baghdadis narrated: a driven horse and an accustomed man, and all of this is abnormal in analogy and use, so analogy is not justified, and there is no response. it is also not appropriate to be used for what you used in it except in the context of the tale).⁶

He said in another place: (As for the weakness of a thing in terms of analogy, and its lack in use, it is rejected and excreted, except that something may come from it, but it is little)⁷

Then he mentioned the rule of the abnormal about analogy while it is steady in use, and he said: (And know that if a thing is expelled in use, and deviates from analogy, it is necessary to follow the hearing in which it contains itself, but it does not take a basis against which others can be measured; do you not see that if you hear: He possessed and appropriated their debts in their condition, and did not go beyond what was mentioned by hearing about them to others; do you not see that you do not say in a straightforward manner: "Istaqim")⁸

The point is that it is not permissible to make analogy with what is mentioned in deviation from the rule, whether it is continuous in use or not.

Irregularity of crowd plurality

The masses of the plurality weighed approximately twenty-three weights, and anomalies occurred in many of them, and this is explained in the following sections:

The oddities of what was gathered on (fu'il)

The analogy is to make the plural form of the verb of adjective on the weight of (Af'al) and its feminine (Fa'ala), such as: Akhdar and khad'ara: Khadir, and Ahwar and Hura: Hoor, as the adjective that is on the weight (Fa'ala) and its feminine is combined, such as: Akmar

Kamar, and also on it the adjective is made plural scaled (Fa'ala) and does not have a masculine, such as: Ajza'a and Ajiz.⁹

Other than what was mentioned above, was made plural so, those groups were judged to be memorized and not to be measured and some of them was said to be rare and apposite. Such as:

The name is scaled on the verb (Fe'ale) such as: Bedene and Beden, and the analogy is to combine what was on this scale in abundance on (Fe'aal) such as: Rekaba and Rekab.¹⁰

Sibawayh said: (And they broke it according to (Fa'al), they said: Nakha and Nookh, Kharra and Khor, Labah and Loob... Saha and suh... And their counterparts out of the Muatal: Badena and Badan, Khashabah and Khashab, Akmah and Akkam. 11

Ibn Yaish said: (Perhaps they broke it based on a verb, they said: Nakha and Nookh, Qarah and Qoor, Al-Qarah Al aqmah... And the same is true: Khashaba and Khashab, Badanah and **Budn**. God Almighty said: {And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.} ¹²

He Almighty said: [They are] as if they were pieces of wood propped up } 13

It was read with Isskan and plural, and that is not in the original, but rather (Fu'ul) reduced from (Fi'il) limited from (Fa'ool).¹⁴

The hypocrites 4, and the reading with Iskan Al-Shin is the reading of Al-Bara bin Azib, Al-A'mash and Ibn Mujahid on the authority of Qanbul, Al-Mufaddal on the authority of Asim, Al-Kisa'i and Ibn Kathir, as a relief from Al-Muthqal. See: Dictionary of Readings 9/496

Detailed explanation 5/22

Ibn Ya'ish's expression (maybe) implies shortage, which was stated by Al-Radi; Where he said: (And it came as (Fiil) like Budn, Khushub, Nuq, Loob, and Suh, not by much). The noun is based on the scale (Fa'al) with the opening of the letters f and Ain, and the analogy is to combine the scale of (Faa'l) or (Fa'al) if it is correct in the latter Ain, such as: Assad and Asswad, Naqah and Nooq. It combines on (Fa'alan) if it has a defective Ain and is masculine, such as: Taj and Tijan, and Jar and Jeeran. It is combined with (Fiil) if it is a defective Ain and it is feminine, such as: Dar (house) and Door (houses), Saq (leg) and Suq (legs). 16

Sahih al-Ain was made plural on the scale (fa'al), such as: Assad (lion), Ussud (lions), Wathan (idol), and Wathans (idols). Sibawayh declared its lack when he said: "It was broken on the verb (Fa'al) and that is little... This is like: Assad (lion), Wathan (idol), Awathan (idols); we have been told that it is a type of reading.¹⁷

It has been said that some Arab people say: Nisf and Nusf.¹⁸

Ibn Malik mentioned that he memorizes 19, and Ibn Yaish mentioned that it is a shortened form of (Fi'il), where they said: (And they said: Assad and Ussud, Wathan and Awathan, and At'a bin Abi Rabah recited {They call upon instead of Him none but female [deities]} ²⁰ and what is meant is idolatry. And I accepted the letter Waw as Hamzah... Some of them denied that the pronunciation of plural is less than the singular's, so they interpreted it to be diluted from Assad; the latter Ain is folded, and a shortened Assad from Ussud...) ²¹

Al-Radi said: "It also came in Ghair Ajjwaf (a non-hollow) a (verb), such as Assad and

Wathan, and some of them said: The plural must be heavier than the singular, so Assad (lion) has its origin (Ussud), then Assad, then Assad, so it was reduced. The right is that there is no problem if it is light; such as Ahmar (red) and Humr, and Himar (donkey) and Humr (donkeys), and so on.)²²

Al-Radhi does not see the prohibition that the plural word should be lighter than the singular word, and accordingly it is (Assad) on the scale of (Fi'il), and is not diluted than (Ussud). I think that saying that (verb) is reduced from (verb) is a valid saying; because it is mentioned in the language of Tamim, and this is better than judging him with anomalies or few. Sibawayh said when talking about the plural (Fa'al) on the scale (Fi'il): (and that is Himar and Humr, and khimaar and Khumr... and if you wish, all of this may be reduced in the language of Tamim.)

It is the reading of Ibn Abbas in the Almighty's saying: {Indeed, they invoke besides Him only females} An-Nisa 117, where it was read: (Except for idols) and it was directed as a plural (an idol). See: The meanings of the Qur'an for al-Farra 1/288, and the meanings and expressions of the Qur'an for al-Zajaj 2/208.

An-Nisa' 117, which is the reading of Ata' bin Abi Rabah and Ibn Abbas, and "Athna" is rooted in "An idol" and a plural "Pagan", and it turned the Al-Waw Al-Maddumah Hamza. See: Meanings of the Qur'an and its syntax for Al-Zajaj 2/108, Dictionary of Readings 2/158.

Perhaps what came from the plural (Fi'il) on (Fu'ul) came as a dilution of (Fi'il) as in Tamim's language, and perhaps it is plural (verb) on (verb), as the feminine hollow (Ajjwaf) combines with (Fi'il) such as: Dar (house) and Dur (houses), Saq and Suq; so the Mutal has an equivalent of the correct one.

A plural (verb) with the opening of the f and the Sukoon of the Ain, has been mentioned on (fi'il), and Sibawayh mentioned from that: Rahn (mortgage) and Rihan. He also mentioned some of the adjectives that were made plural on the (verb), where he said: (And they actually broke the (verb) and said: Rajulun Kith and Qawmun Kuth; Tha'at, and Thut, and they said: Rajulun Hashir, and Juhn and John. They said: Sahmun Hashir and Asshumun Hushur. Some Arab people said: Sudkulliq'a'a, and one Sadaqa ALliqa'a. 25

The analogy in the plural of (Fi'il) of the plural is to come on (Fa'aal) or (Fu'al) if it is a noun, or an adjective, such as: Ka'ab combines as Ku'ub and Kub, and Nafs (soul) combines on: Nufoos, Dhabi (antelope): Dhiba (antelopes), and an adjective such as: Sa'ab (difficult) and Si'aab (difficulties), and Daif (guest) and Duyuf (guests).²⁶

Ibn Malik mentioned that (Fa'al) is preserved in (Fu'al) such as: Sakf (roof) and Sukuf(roofs), and Ward and Wurd. Ibn Yaish also stated that there is little plural of (Fa'al) over (Fu'ul) where he said: (And it came to (Fi'il) as well. They said: Rajulun Kethul lihya s (A man with a thick beard) and Qawmun kuth(a thick folk... And thawbun sahl, and thiyabun Sauhl, which is white, and they said: Farasun ward and KHailun ward, which is little.)²⁷

Ibn Malik mentioned the plural of some of the weak quadruple nouns on (Fa'al) and judged them to be worthless, as he said: (I mentioned that (Fi'il) is rare in their saying: (thubab), (thab), (naqooq), (naq) and (namoom) and (nem), (Amima) and (a'am...) 28

Al-Radhi mentioned that (Dab) is based on the scale of (Fa'al), and its origin is (Dabab), and the adjective is based on Tamim's madhhab (method) in reducing it as in (anq) 29.

And if it is on the scale of (Fu'al), then it is also rare, because the plural (Fa'aal), with the inclusion of the latter fa, over (Fa'al) is of the rare little, mentioned that Al-Radi.30

Ibn Malik mentioned some other words that were plural on Fi'il (a verb), and he judged them to be scarce, as he said: (And from the AL-fa'al al-Mustadar: (dana) and (dana), and made rarer from it (Dhalla in the plural of Al-Addal, which is the sole of the foot, and from the verb that does not measure against it: (Hajj), (Hajj), (Basel), (Bazel), (A'idh) and (Udh).31

The oddities of what was made plural on (Fu'ul)

Measurement is to combine two things on this scale:

The adjective based on the scale of Fa'ool which means Fa'il, al-lam-corrected, such as: Sabur(patient)and Sabr, Sadooq(truthful) and Sadq.32

Quadruple noun - masculine or feminine, lam-corrected and before its end an extra period, such as: Himar and Humr, Amood and Amd, Sareer and Surur, unless it is double and an extra Alf latter before its end 33, and if it's not made plural on a scale from the scales of the multitudes, such as their plurals of Jalal on Ajjilla, and Anan on A'inna, and Kanan on Akinna; This is because of their weakness in the loosened 34, and what came of that on (Fi'il) was judged scarcity.

Ibn Malik said: (And they often took it for a period of a thousand multipliers, and I was careful of my words in the systems: in the most general... and my words here (mostly) from their sayings: (Anan), (Anan), (Hajjaj) and (Hajj) because they are rare.)

There are other words that were made plural on (Fi'il) and not on the rule previously mentioned, including:

The adjective based on scale (Fa'il) or (Fa'iil).

Sibobeh said in the plural of (subject) on (Fa'il): (and many of it came to (Fi'il) and likened it to (Fa'al), where it omitted its increase and broke on (Fi'il); because it is similar to it in the increase, the scale, and number of letters; such as: Bazil, and Bazl and Sharef and Sherraf, A'ith and Awth, and Hail and Hawl...) 36

Al-Radi said: (It is often made plural on (verb) with two pronouns, as Bazl and Sharaf, in analogy with a verb because it corresponds to it in the number of letters, then it is reduced by Bani Tamim with the Suqoon of the letter Ain.) 37

Sibawayh and after him al-Radhi described that as abundant, and the reasoning he cited indicates that it is neither rare nor abnormal, even if Sibawayh then mentions that combining it with (verb) is not by analogy capable in that chapter. 38

As for the plural of (fail) on (verb), Sibawayh said: (And some of it was broken on (verb); similar to nouns, because the construction is one, and it is Nadeer and Nudur, Jadeed and Judud, Sadees and Sudus, and the same from the plural of the letter Ya': Thana and Then.) 39

Making the noun plural on the scale of (Faila) of the verb Fu'ul

Analogy made it plural on Fa'a'il, and Sibawayh stated that his plurality is little on (Fi'il), where he said: (and maybe they broke it on (Fu'ul), and it is little, they said: Sefeena and Sufun, Saheefa and Suhuf...) And Ibn Asfour described the plural of (failah) on (verb) by oddity, where he said: (As for (Failah), it is made plural with (fail), such as: Saheefa and Sahaif, and on (Fu'ul) irregular, such as Sefeena and Sufun, Saheefa and Suhuf). 40

Ibn Malik mentioned the above with some other words that were made plural on (Fi'il) and not on the rule previously mentioned, and he mentioned that they are preserved; That is, it is not measured 41, as:

Making the noun and adjective plural on the scale of (Fi'il) on (Fu'ul), such as: Nimr(tiger) and Numur(tigers), Khashin (rough) and Khushun.

The plural of the noun and the adjective based on the scale of (Fai'eela) on the verb (Fu'ul), such as: Saheefa, Suhuf, Khareeda, Khurd, Jaleeda, and Juld.

The plural of the adjective on the scale of (Fa'il) or (Fa'iil) on (Fu'ul), such as: Nazil and Nuzul, Nadeer and Nudur, and khadib and khudub.

Making the noun plural on the scale of (fi'il) on the verb (Fu'ul), such as: Sitir and Sutur, and hadj and hodj.

Making the noun plural on the scale of (Fa'ale) on (Fa'al), such as: Thamara and thamar, khashaba and Khashab.

Making the plural of noun and adjective on the scale of (Fa'al) and (Fu'ul), such as: Assad and Ussud, Nisf and Nusuf, Rahan and Ruhun, Sakf and Sukuf, Sahala and Suhul.

Making the plural of adjective on the scale of (Fa'al) and (Fu'ul) on (verb), such as: Sunna and Sunu, Kanz and Kunuz.

Al-Radi mentioned the plural (Fa'al) by adding the fa to (verb) and judged it to be rare; Where he said: and (Fa'al) may be carried by the Dam on (Fu'aal) by fracture, to fit the two movements; it is said Qirdun fi Qirad, like Jidrun fi Jidar, and it is a few rare).

The oddities of what was made plural on (Fu'aal)

By analogy, the noun is made plural on the scale (Fulla), such as: Gurfa and Guraf, and the adjective is made plural on the scale (Fa'ala) if its masculine is on the scale (Af'al), such as: Kubra and Akbar, and Ukhra and A'akhar.

Some words have been made plural on (fi'il) other than the above, including:

The noun based on the scale of (fu'ala), Mutal or the letter Lam, and the analogy is to make plural on (Fa'aal such as: Jafna and Jafan, and an example of making it plural on (Fual):

Dawla and Dual, nuba and noob, Qariya and Qura, Nazwa and Nezi.

The noun based on the scale (Fula), like, Tukhma, and Tukhum. Sibawayh said: "And

the Fila” is broken on the “Fi'il” if you do not combine it with a letter **ta'**, and that is your saying: Tikhma and Tukhm, Tihma and Tuham.45

The noun based on the scale (Ful), such as: Dur and Durar. 46

The infinitive based on the scale of (Fa'ala) such as (Ru'ia) and (Ru'a), and the adjective is based on the scale of (Fa'ala) such as (bahamma) and (Bahm).

Ibn Malik mentioned all of the above, and described it as abnormal, as he said: “And it is anomaly in other than that, such as **Faqr** (poverty) and **Fuqr** (poverty), (naqq) and (naqq), (Rajulun Bahimah), (Rajulun Bahim), and Ruia(a vision) and Ru'a(visions), (nuba), (nub), (Qariya) and (Qura), (Tukhma) and (Tukhm) .

Al-Radi said: (if the (Fu'ula) is Waw-hollowed, then it may be unanimous on (Fu'ul), as in Dual (states), noob and Joob, and this is not an analogy (Fa'ala) with the opening of the **F**, rather it is carried on (Fu'ul), by its inclusion, such as: Barqa (lightning) and Barq, and Dawla and Dual, and it came in its incomplete (verb) also abnormal, such as Qariya and Qura.

Abu Ali said 'Barwa and Barra, he said: it is what is put in the nose of a camel...) 47

He said in another place that the action in the actual act is not actual, an abnormal action, like visions in a dream, in contrast to Al Fira'a.48

Sheikh Khaled said: (Fi'il is odd in (Fu'ala) as an adjective, like (Buhma), the brave man who very strong and cannot be defeated because of his strength, and the plural is (Buhm) he said in Al-Sihah, and (Fu'ula) is a source, as in (Ru'iyā)... and the plural is Ru'a (visions) with the Tanween (intention)... and (Fu'ula), with the opening of the first and the sukoon of the second, as in (Nuba), by the opening of the unified **n** and the **ba**, and he measured them by Al-Fira'a, and (Fu'ula), with the opening of it beginning and the Sukoon of the second, the Lam that is Mu'ital, such as Qariya and Qura, and (Fu'ula), with a first fracture and a second sukoon, Mu'ital, as in: lihya and liha, and (Fa'ala), by adding the first and opening the second, such as Tukhma (glut).49

It is necessary to stop at their description of the plural of Qariya (village) on Qura (villages) as oddities. This plurality was mentioned in the Holy Qur'an in many places 50, including: The Almighty's saying:

'walitundhir 'uma alquraa waman hawlaha' (And that to warn the Umm al-Qura and those around it)51

dhalik 'an lam yakun rabuk mahlak **Qlquraa** bizulm wa'ahluha ghafilun' 52

{And if the people of the **Quraa** (towns) had believed and feared God, We would have opened for them blessings from heaven and earth.} 53

Declaration of the content of the clarification 2/306

The word (towns) appears approximately sixteen times, in verses from Surahs: Al-An'am 92, 131, Al-A'raf 96, 97, 98, 101, Hud 100, 102, 117, Yusuf 109, Al-Kahf 59, Al-Qasas 59, Saba 18, Al-Shura 7, Al-Ahqaf 27, Al-Hashr 7. The word (villages) is denounced in two

places, verse 18 of Surat Saba, and verse 14 of Surat Al-Hashr.

Its occurrence is in many places, and the absence of another plural of (village) refutes the saying that it is abnormal.

The irregularity of what was made plural on the (Fi'ila) to break the f and open the Ain

The analogy is to make the plural of the noun (Fi'il) on the scale of (Fi'ila), such as: kisra, kistr, miria, mira'a, eidda and addad.⁵⁴

Ibn Malik attributed to al-Farra the saying that the name was steadily made plural on the scale of (and on) it, such as: Dikra and Dikr; Carrying the feminine by the Alf on the feminine by the Ta'a letter 55. The noun (Fa'l) was made plural on the scale of (Fa'ala) with the opening of the f, which is non-standard, and the measurement is made plural on (Fa'aal). 56

Sibawayh said: (And they said (Fi'il) in the daughters of Ya'a, then they broke it down to (Fi'ila), and that is what they said: Dhia'a, Dhi'i, and KHaima (a tent) and Khiyam. Its counterpart is Hadaba(a hill) and Hiddab(hills), Halka (a ring) and Hilak, Jifna(a lid) and Jifnah. This is not analogy.⁵⁷

The name was also made plural on it by scale (Fi'la), Mutalulain, such as: kama and Kiyam (values).

Sibawayh said: (And I broke it on (Fila)... They said: Qamah and Kiyam, and Tarah and teer... But the verb is tolerated in the daughters of Yaa and Waw, because the majority that is the limit of speech in (fila) is in a non-mutal Fa'al.) 58

And Ibn Malik mentioned some of the words that were made plural on (Fi'il), and he mentioned that they are preserved, so he said: (And he preserved (fi'il) in (Fa'ala) as (Qamah) and (Qiyam), and (Haja) and (hawj), and in (Fila) as (Qasaa) and (qasaa)... and in (Fala) as (qasaa) and (qas') and in (fa'ala) as (sama) and (samam) and (Fa'ala) as (dharba) and Dharb in (Fi'il) as (Hadim) and (Hadm).

Al-Samma: the brave man, Al-Dharaba: The loud-tongued woman and Al-Hadam: the good-looking garment.

The (verb) is also preserved as (Benika) and (Beng), (Shakika) and (Shakk), and the Shika: the way, and from the audible that cannot be measured (verb) and (verb) as, (mada) and (prepared).

Al-Radi said about the plural of (Fa'ala) on (Fi'il): (As for the verb, with the opening of the fa' and the breaking of the Ain letter, such as the Ma'ida, it is combined with the fraction of the fa' and the opening of the Ain, such as the Ma'ida and the Naqm. Ma'ida and Niqma on (verb), with the breaking of the fa' and the opening of the Ain, because they say in it according to Bani Tamim and others, Ma'ida and Niqma, like a shard, as in Katif to Katf, so they made its plurality on that, so it is prepared and we do in fact a plural of Fa'ala, not plurals of Fa'ila).
60

The oddities of the plurals on (Fa'ala) and (Fala):

The adjective for a sane masculine is made plural on (Fala), by analogy, on the scale of (Fa'il), correct lam, such as: Katib and ketebe, bar and bararah.

Ibn Malik mentioned that the plural (Fa'il) is an adjective for the unreasonable subject, on (Fa'il) a few, as well as the plural of the passive on (fa'il), where he said: (It is said in what is unreasonable as (whoop) and (croak), which are crows, and in other than (fa'il) as sayed (master) and sadah (gentlemen), Khabeeth (malicious) and Khabeetha (malicious), (deng), (danga), (Ajuaq) and (jaoqa).

As for (fu'ala), it is made plural, by analogy, with the adjective for a sane masculine, on the scale of a weak verb, such as: qadhy (a judge), qudhat (judges), ramin (archer) and rumat (archers).

Other was made plural, Ibn Malik judged it to be few, as he said: "they say (fu'ala) in what is unreasonable like Baz and Bazza. And in Sahih al-Lam it is like Hader and Hudra. Hader: the man who is not reliable also, in the plural of (Ghawy), (Arian) and (Razi) - which is a very emaciated camel...) 63

Sheikh Khalid described it as an anomaly, as he said: (and anomalies in an adjective on a passive, as in: quantitative and quantitative, and wey as a noun, towards: baz and bazah, wadi and wada, and the subject of the correct lam, Hader and Hudra...) 64

Fa'ala:

He expelled in describing a sane person on the scale of mutal al-lam (subject) such as: ramin and rumat, qadi (judge) and qudat (judges), ghazi (invaders) and ghuzat (invaders) (10). Likewise, Najin (survivor) and Jujat (survivors), Ra'ei (shepherd) and Ru'at (shepherds), Afin and Aufat, A'adin and Aodat, Banin and Bunat, Sai and Suat, Tahi and Tuhat, Dahin and Duhat (the wise, clever, astute) and the quantitative plural (which is the brave or the one who wears arms) and also the plural of Buzz (A type of hawk) and the first is a singular description that does not have an active weight, and the second is a description of a non-sane person.

The irregularities of what was made plural on (Fa'ala)

The adjective is made plural on this scale, by analogy, if it is based on the scale of (object) meaning (Fa'il), indicative of death, pain or dispersal, such as: Qateel and Qatla, Aseer and Asra, and carries on it what is similar in meaning, and Fa'il is not in the sense of an object, such as: Mereez and Marza, Zaman and Zamani, Halik and Heleki, Ahmaq and Hamqa, Sakran and Sakra, Mait and mewta.65

Ibn Malik stated that what was made plural on this scale other than the above is preserved and not measured against, and Sheikh Khaled said that it is rare, such as: Rajulun Jalid and Rejalun Julud, Rajulun Kais and Rejalin Kaisa, Sinan Tharb and Assina Tharba 66

Al-Radi said: (As for their saying "Kissy," it is predicated on fools, with the opposite, and this burden is not steady, so it is not said: "Bakhla or Siqma." 67

The oddities of the plural of (Fu'ala) and (Fa'ala)

They are two scales in which it differs, some of them see that they are from the plurals of Takseer, and some of them see them from the names of the plurals.

Ibn Malik mentioned that he made the plural on (Fu'ala), a lot, with the correct noun lam if it is on the scale of (Fa'al) such as: Daraj (stair) and Durja, Kird (earring) and Qirtah.

The plural of the correct noun laam is less than the scale of (Fa'al) and (Fu'ul) on this scale; Such as: Ghird and Ghirda, Qird (monkey) and Qirada (apes). 68

Ibn Yaish mentioned that the plural (Fa'ala); with the opening of the **fa** and the soothing of the Ain, on an abnormal (verb), where he said: (It also came on (Fa'ala), they said: jab and jaba'a, and faqa and faqa, for two hits of truffle, and they said: qab and qabah... and all of this is a little odd, and it cannot be measured on 69. Then he attributed to Sibawayh the saying that (Faqa'ah) and (Qa'bah) are from the names of the plural, and are not from the plural of taksir, and he attributed to al-Akhfash to say that it is a plural of taksir, as he attributed to some grammarians saying that (Fa'l) is limited to (Fa'al), and the origin of (faqa'ah)): Faqa'a (bubble), like Hijara (stone). 70

Ibn Malik mentioned some words that were made plural on the scale of (Fa'ala) and judged them to be rare. Where he said: (wanadr (Khadra) in the plural of (Khudra), which is the branch, and (Katafa) in the plural of (Katif), and (Dakara) in the plural of (Dakar) apposite of the female, and (wadra) plural (hader). 71

As for the scale of (Fa'ala), he said: (And he did not hear a plural except (Hajla) plural (Hajl), and (Zarbi) plural (Zarban), and the doctrine of Ibn Al-Siraj that it is a plural noun.) 72

Ibn Yaish said: (As for (Hajli) in the plural (Hajjal), it is small, and it did not come from it in the triple, not this example...Al-Asmai said: It's a language in the Hajl, which is the correct to be Plural, and its counterpart id (Zarbi) in the plural of (Zarban) on the scale of Katiran, that is stinky doybeh, which indicates that (Hajli and Zaribi) are both feminine combinations, it is said: it is the Hajla and the zarbi, which is the Hajla, Abu Zaid said that, and if it was a language in the Hajla, as Al-Asma'i said, it would have been masculine like it...) 73

Anomalies of the quadruple name:

What is meant in this modern section is the quadripartite noun that before the end of it extends the Sahih of the end, masculine or feminine, as in: Kitab, Kutub, tan, Atin, Himar, Humr, Bareed and Burood, Kulus and Kulus, Katheep, Kuthup, Kdheeb and Khudub, Tareeq and Turuq, Maseer and Musur, (Al-Masir, the intestine) and its plural is Misran and Masarin, as well as Saheefa and Suhuf. Provided that it is not doubled and its extension is a Alf as Ithnan and Hilal, then they do not agree on this scale, but rather combine its actions as previously mentioned in the plural of the few.

This plural has deviated from what came on Fa'al scale and description, as they say: Imra'atun sanna (A craftswoman (the skilled) and Imra'atun Hissan (the chaste), and the plural is Sani and Hissn. The same applies to describing the scale of (Fa'al) as they say (Nqatun Qannaz) and the plural is Qanz, as well as the matter in describing the scale of (Fa'il) as they say (Nadheer) and (Nudhur). The plural of the few: (Af'ila) for the masculine and (Af'il) for the feminine. In the plural of plural, it is expelled on one scale for the feminine and the masculine is (fi'il).

Conclusion:

From this study, I learned several things, including:

The difference of people of morphology in what is meant by abnormal; Some of them

see that what came in contradiction to the analogy that they put, without looking at its frequent occurrence, or its lack of it, the thing may be described as abnormal with its occurrence in abundance, while others see that what is meant by abnormal is what is mentioned little in the speech, even if the analogy agrees.

The different expressions of the morphologists in describing the same thing, if it contradicts their measurements, some of them express the abnormal, others rarely, or the little that is not measured, and some of them necessarily express if the violator of their measurements is mentioned in poetry.

Not all that is expressed as abnormal is satisfactory; there is an abnormal return, and another acceptable.

The difference in the position of the morphologists from some groups, as some describe them as abnormal, while others see them as the origin and the door in the speech of the Arabs; Examples include:

making the noun plural on the scale of (fa'ila) on a Fi'il, and the analogy made its plural on a noun, and Sibawayh stated that it was little plural on (Fa'al), where he said: (and perhaps they broke it on (Fi'il), and it is little, they said: Safina and Sufun, Saheefa and Sahuf...) and described Ibn Asfour plural (Failah) on (Fa'il) with anomalies, as he said: (As for (Failah) it is plural on (fail), as: Sahifa and Suhuf, and on (Fi'il) irregular, as Safina and Sufun, as well as the plural of (Fa'il) defective Al-lam (Fi'l), such as: Ghezi is the plural of Ghazi, Sibawayh sees it as an analogy, while Ibn Malik described it as "Rare."

And in the oddities of the quatrain noun, this plural deviated in what came on an effective scale and description, as they say: Mra'atun San (skillful) Mra'atun Hisn (the chaste), and the plural is Nadheer and Nudhur. The same applies to describing the scale of (Fa'aal) as they say (Naqah Qannaz) and the plural is Kanz, as well as the matter in describing the scale of (Fa'aal) as they say (Ndheer) and (Nudhur). The plural of the few: (Fa'ala) for the masculine and (Fa'al) for the feminine. In the plural of plural, it is excluded on one scale for the feminine and the masculine is (Fa'il).

Some of the morphologists justified the occurrence of some words grouped against the rule, that it is a matter of carrying the meaning, or a matter of carrying the masculine over the feminine.

I supported the saying that the Jamultaksir can be measured against all that is mentioned in them; be it a little or a lot; because it is auditory like language.

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