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**MORPHOLOGICAL SUBSTITUTION IN THE BOOK AL-'UDAH IN THE SYNTAX
OF THE UMDA BY IBN FAROON AL-MADANI (D.5769)**

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ABSTRACT

The book Al-'Udah fi Arrab Al-Umda is one of the books of the translation of the noble hadith, its author is Sheikh Al-AlamBadr al-Din Abu Muhammad Abdullah bin Muhammad bin Farhoun (d.769 AH). Subjects from this book are issues related to commutation, which I studied after presenting them to the sources of ancient and modern scholars, which are: the substitution of (ta) from (t), (t) from (waw), (waw) from (mim), and (distraction) From (Alfa) and (Alia) from (Distraction), and in this paper we will discuss all the morphological problems related to the subject of substitution.

Introduction

Substitution is a distinct phenomenon of the Arabic language phenomena, in which voices are exchanged from one another, and it has been reported that Arabs switch one voice from another for the purpose of the speaker, and the first sign that informs us about the subject of substitution is what Siboyh mentioned in the substitution of (Ta) from (Ta), which is Tamim's language, and he launched It has the term (the heart), and it means the substitution. In this study, I will deal with scholars' definitions of substitution, as well as its letters, its divisions, its cause, and what was discussed by Ibn Farah al-Madani, who died in the year 769 A.H., in his book (The Kit in the Parsing of the Mayor), from the morphological issues related to substitution through a number of examples that occurred Where the commutative. I have used multiple linguistic sources in this study, including: the book of Sibawayh, the royal tasfir by Ibn Jinni, the commentary on the tasfir by the 80's, and others. Then she concluded the research with a conclusion that included the most prominent results she reached.

Literature review

1. Its definition, its letters, its divisions, its cause

First: Definition of substitution:

The scholars' definitions of substitution have varied, but they fall into one meaning, even if they differ somewhat in their terms, and the most famous and all of these definitions is that ((substitution is making a letter the place of a letter in one word, and the meaning is one)) (Ibn al-Sukkit, 1978 AD, Muhammad, 2012 Abu Abdullah, 2011, Al-Azhari, 2000 AD, Al-Jarjani, 2013, Abdel-Qader, 1998).

It is not unnerving for the meditator in this definition that it includes (the al-Ilaal) in what it includes, as it applies to the correct letters, and the attendant together, but they assigned (the substitution) in the Arabic letters except (alif), (waw), and (yaa), so it was We have to add the phrase (not in vowels) to the definition, in order for the definition to prevent the desire to change the vowel letters, and this is the first to write a definition that applies to the vowels and the correct ones together, so that the definition is comprehensive (the accusative) with (the substitution), and not Specific to (the commutation) alone, the substitution ((is the transformation of one of the letters of the word to another, so that the first one disappears, and the other takes its place, whether the two letters are vowel letters, or from the correct letters, or one of them is correct and the other is impaired)). (Salah, 2011 AD)

- **Swap characters**

The scholars mentioned that the letters of the wildcard are twelve letters, combined with the phrase (I find a folded from it) (Ibn Asfour, 1972 A.D., Muhammad, 2012), and some of them mentioned that they are nine letters, with a difference in inserting some letters or taking them out. So Sebayh (d.180 AH) went to that letters The allowance is ((In not when you insert a letter into one letter, and raise your tongue from one position, which are eight letters from the first letters, and three from the others)) (Sibawayh, 1988 CE) and Ibn Jinni (d.392 AH) stated that ((The allowance without inserting anyone Ten letters, including eight letters of the addition, which are (alif, waw, yaa, hamza, nun, mim, ta, ha, and three of the others: (ta, dal, and jim))) (Eighty-one, 1999 AD), which Ibn saw Al-Hajeb (d.646 AH): ((His letters were heard on the day that a grandfather went wrong, and some of them said: I sought help from a long day while they were short of the saddle and the zai to prove the path and the saqr, and in the addition of the Seine, even if it was mentioned, I would hear it and remember it and oppress it)) (Muhammad, 2012) and Al-Hazmi went to Ibn Malik said: ((The letters of the substitution) are these letters that are combined with your saying: (calm down), and they are nine letters, which were compiled by the compiler (may God Almighty have mercy on him), and he mentioned (distraction) and in addition to what is in the easiness, as he combined them in the facilitation in saying:

(I folded circularly The distraction increased, and he did not mention its rulings, but it increased them here and decreased them in the facilitation. Because he had mentioned it in the chapter on endowment)) (Abu Abdullah, 2011, Al-Suyuti, 2011, Abbas, 2020)

- **Substitutions of commutations:**

The substitution has been divided into different divisions. According to Dr. Abd al-Latif Muhammad al-Khatib, the substitution is an analogical substitution that is steady, and the substitution is an analogical substitution that deals with specific words. As for: the standard substitution: it is what was in the form of (provoke), and as for the subjunctive, it is what falls into different words on an uncontrolled basis, It has been heard from the Arabs in certain terms that cannot be compared to them. (Abd al-Latif, 2003 CE) It seems that the standard substitution is what has been heard from the Arabs, and its equivalents are measured in terms of weight, which falls into the adjective (agitated), towards: (agitated)), In which (T) was flipped the verbal (i); Because (F) the verb is (contradictory), and its rule: If the verb (Faa) is (an op, or an opposite, or a tā, or a zha), then (v) the verb is reversed (i), and this takes place in whatever (Faa) is one of these The four letters, it is a steady standard, measured by all that is met by these conditions. (Al-Jarjani, 1987 A.D.) and it was found that ((substitution is of two types: a conjugative substitution and a linguistic substitution), while what is considered a (conjugative substitution) is what is not altered that falls (either in error, or in contradiction to more), and what is considered (linguistic substitution) is What is not substituted is not made in error, nor in violation of the most. ”(ADMA, 2005 CE) The decoding substitution has general rules that depend on it in its procedure, and it is called (the standard steady substitution), and this substitution is between specific letters, provided that it adheres to the controls. And the conditions for achieving this substitution, and through that, it will be easy to find its origin if it is changed from others (Adma, 2005).

- **Reason for substitution:**

The exchange of letters is unanimously agreed that the replacement of letters is for reasons such as necessity or workmanship and desirability, and this is what Ibn Yaish mentioned, as (((The allowance is to evaluate a letter as a letter, either a necessity, or workmanship and approval)) (Ibn Yaish, 2001 CE) and Al-Jarjani mentioned (d.471 AH) The substitution occurs between the two letters, for the purpose of pronouncing speech, and to push the weight that occurs in outputting the letters when pronouncing the word. (Al-Jarjani, 2013) Signs are consistent and different, in terms of the syntactic structure, even if with a letter for the sake of contrast.) (Abd al-Qadir, 1998 CE) Morphological scholars went on to say: ((The goal of substitution is to dilute, and al-Mazini referred it to the dialects of the Arabs, the linguistic sense, and the phonological relations. Between letters, and it occurs either as necessity or approval.)

(Abd Al-Fattah, 1983 CE), Abu Al-Tayyib said in his book: ((The first is not that the Arabs depend on substituting a letter from a letter, but rather they are different languages with concordant meanings that converge in two languages for one meaning, until They only differ in one letter)) (Abi al-Tayyib, 1960 CE)

2. The issues in which the substitution occurred according to Ibn Farun

• First: Substitution (T) Intervention (I):

The (Ta) and (Ta) are two letters whose output is one ((between the tip of the tongue and the origins of the folds)) (Sibawayh, 1988 CE, Ibrahim, 1975 CE), and the difference between them lies in the superiority of (Ta) and the succession of (Ta), and they may exchange locations between them. (Taa) has changed, and most of that falls in the weight of (fabricated). Ibn Farhoun mentioned what happened in the word (fabricated), so the original in it is ((fabricated) with (Ta), when it is adjacent to (Ta)) (The letter saad); because (t) is an interstitial letter, and (al-saad) is a separate, absolute letter repulsive to (taa), so they substituted from them a suitable letter for (al-saad), and the letter (ta) was earlier than the other letters, because it is from the exit of (the ta), And if (the signifier) is also from that director, but (Ta) to (Ta) is closer than it is to (the signifier) according to what is established by the grammarians)) (Ibn Farhoun, 2017) Ibn Jani (d. It is substituted (Taa) and that in ((Chapter) If its Faw is (Sad, Contradictory, Tae, or Zha), then (Taa) is changed (Ta'a), towards: Steady, disturbed, expelled, and cluttered)) (Ibn (Genie, 2008, Ibn Lives, 2001). And this substitution is steady. (Ibn Yaish, 2001 CE) and the letters that are replaced after (T) Iftafal (Taa) are the letters of the four dishes (al-saad, al-dhad, al-ta'a, al-dha). Ibn Yaish (d. 642 AH) believes that the reason for this substitution between these letters is that it is Musta'li, and it has an occlusion, and (Ta) is whispered and distracted, and they thought of coming after it with a letter that contradicts it and denies it, and that is that (Ta) and (Ta) are from one way out. (Ibn Yaish, 2001 A.D.) and Ibn al-Hajib (d.646 AH) explained that (((F)) the first (i) is obligatory, and (F) the second is accepted by a letter in which it is permissible. Unless there is a letter in front of them, which is appropriate (ta) in the way out, and before it from the letters of occlusal, it is most likely that the substitution of (ta) (ta) is due to its independence after the letter of occlusion, and the occasion of (taa) for the letter conditional (ta), as well as Speech in the slurred letter, in the manner of: (Addkar) and (Iqbal)). (Muhammad, 2012, Al-Suyuti, 2011) and the reason for this substitution ((It is burdensome for them to come out from the superiority of (Dhad) and apply it to the whisper of (Ta)) and its weakness So they asked for a modified letter, and they found (Al-Ta), because it agrees with (Al-Sad) in its application and superiority, and (Al-Ta) agrees in its exit, so they replaced it with the place of (Ta), so they said: (It is a term that works as a convention), and they said in the subject's name: (idiom). The Eighty-one, 1999 AD, Ibn Jinni, 1954 A.D.) And the substitution of (ta) (i) is a morphological substitution, towards (oatbar) (artificially) in (wasstabar) and

(fabricated). (As-Sa`di, 2002 CE) As for the hadiths, this substitution is called The sound harmony and harmony, and Dr. Hashem TahaShalash explained that, saying that ((the voices of (Ta, Sada, Dhad, Taa, and Daa) are close to the exits, F (Ta, Dad, and Ta)) are from the gingival sounds, and (Tha) are from the dental sounds Gingivalism, but (sād, dā ,طā, and zaa) are applied amplified sounds, which is an adjective that is not found in the sound of the (t), so if one of those sounds was followed by the phonemic harmony, then it substituted another sound from the same director, which is a sound (Ta))). (Salah, 2011 A.D.) It appears from the aforementioned that (ta) verbal is replaced by (ta), if it is preceded by one of the four wildcards: (saad, dahad, taa, and zaa); This is because (Ta) is a separate, open letter, and these letters Msta'li applied, so (T) replaced the verb (Ta), in order to fit on the one hand with these four letters, and with (T) the verb in order to achieve phonemic harmony.

Second: Substituting (T) (Waw):

The (Ta) substitutes (Wawa) when it occurs in the word (Fa) the word (Al-Jarjani, 1987 A.D.), and Ibn Farah al-Madani mentioned four places in which the substitution of (Ta) (Wawa) took place, namely (both, recline, take, and fear). (Ibn Farun , 2017)

I will address two positions in the substitution of (T) (and F), and that in (both) and (take):

1. (Kulata): (both) is a word that denotes the will of two feminine women, and scholars differed in the origin of (T), it was said that it is (Waw) and its origin was said (J), and what most of them have is that it is (Waw), and Ibn Farun mentioned that (T) (Both) according to the non-criminal Basrians instead of (Waw), so its origin is (Kula) (alpha) for femininity, and this (Ta) is added to the criminal, and (Alif) is inverted from (Waw). (Ibn Faroon, 2017) Ibn Farhoun pointed out to That the origin of (T) (Kelta) on the Basrien doctrine is an inversion of (Waw), and (Alef) has a sign of femininity, and his choice of this opinion is evidence of its preponderance of the opinion of Sibawayh, who thinks that it substitutes for (Waw), and (T) here is (L) the word; That is why they said: The weight of (Kulta) (verb), as (remembrance), and (alpha) for femininity (Sibawayh, 1988 AD, Al-Mouradi, 2008 AD, Al-Azhari, 2000 AD), and the cause in her heart (T) is the confirmation, since (the thousand) becomes (T) in some cases, and it does not indicate femininity (Al-Suyuti, 2011), and some of them said that (Ta) is an excess of femininity (Al-Muradi, 2008), and this opinion is weak. And that ((because (T) femininity does not fall into a filler, nor is there a consonant other than a thousand.)) (Al-Mouradi, 2008 CE) and if it were extra, the word would have been on the weight of (fetal), and there is no in the names what is on this weight. (Ibn Yaish, 2001 CE) The principle was that you write (both) in the thousand booths. Because it was composed by (alif) feminization, and it was a fourth, but it was written in (alif) an anomaly. (Sibawayh, 1988 CE), so replacing (Waw) (T) in (Kolkata) is likened to substituting (Waw) (T) in the oath, as they turned (by God)

To (by Allah), this is (T) instead of (Waw), and by this it became evident that the origin of (T) was (Waw), then it was replaced by (T) in (Kulta). (Eighty, 1999 AD) 2. The substitution of the Ta'a Wawa from (Take): After Ibn Farun mentioned the saying of the Messenger (may God's prayers and peace be upon him and his family and peace): ((God cursed the Jews and Christians; they took the graves of their prophets as mosques)) (Bukhari, 1422 AH). (Taken), then (Waw) was replaced with (T), then it was filled with (T), and it was said: The weight of (taken) (made) from (taken); Because the Arabs say: (took) in the sense (took), and the basic principle in this is that when the word (F) is (Waw) or (J), then it is changed (J) and is included in (T) the verb as (call) from (Wasl), and if The word "Faa" was the word "Hamza", for it changes (J), and the analogy in it changes its individuals, and it may change (T) then it is combined, and on this it came (took) and its origin was said (take). (Ibn Farun, 2017) and Sebouih had dealt with that. When he said: "It entered upon the open, just as (the hamza) entered upon it, and that is their saying: (Taqr), and Hebron claimed that it is of reverence." (Sibawayh, 1988 AD), wants that (Ta) entered the first (Waw) is open, so it was replaced by it, just as (the t) was replaced from (the waw) that was enclosed in: (to be used, and towards it, and a khmah) (Al-Serafi, 1974 A.D.) and Ibn Al-Sarraj stated that ((Abdal (Al-Faa)) replaced it from (Waw) and (Yaa) is replaced in two positions from (waw) and (yaa) from (things) that diverge steadily, and substitute from (s), substitute it from (waw) invert (t) from (waw) if (waw) is in position (fa) With a steady heart, as I said: (provoke), they say: (be prepared))) (Ibn Al-Sarraj, 1988 A.D.) Ibn Yaish (d.642 AH) mentioned that (Ta A) Interaction is changed from (waw) into two multiplications: measured and unmeasured, so measured is (acted) and what is disbursed from it, and if it is constructed from (its) (wow), towards: (prepared), (prepared), (prepared), and original (or prepared) And he is (threatened), so change it (ta), and impose it in (v) (act), and that is that replacing (waw) with (t) is permissible. Because it is a strong, leather letter that does not change the conditions before it, and it is close to the exit from (waw), and its pronunciation corresponds to the term after it. (Ibn Yaish, 2001 CE) and the origin of (taken) from (the wudd), (waw) (t) was turned into (T) Intervention, if it were from (taking), then it should be said: (taken) without either compulsion or substitution. (Muhammad, 2001)

• **Third: Substituting (Waw) (MIM):**

Ibn Farhoun mentioned Abadal (Al-Waw) (a meme) in the expression (fah), in the noble hadith: (((The Prophet (peace and blessings of God be upon him)) used to be distorted (Abd al-Fattah, 1983 CE), with the toothpick)), he said: (((((And its origin is: (Vuh), based on their saying: (Ovah), but they removed (the lam) from it, which is (distraction), not by analogy, so it became (vom), and thus they replaced the (waw) (a meme), and they expressed it with movements, and if they added they returned with (He appointed him) and it is (the waw) to its origin, so they said: (This is your fuk), and they turned it (a thousand) in the accusative, and (J) in the abstraction: (I saw your mouth), and (I looked at you))) (Ibn Farun, 2017) The morphologists talked about substituting (the mim) from (waw), and this substitution is obligatory in (Fom), and its origin is (Fawh) (Sibawayh, 1988 AD, Al-Jarjani, 1987 AD, Ibn Yaish, 2001 AD, Muhammad, 2012 Al-Ashmoni, 1998 AD, Al-Azhari, 2000 AD) And (Fum)

according to Sibawayh ((It had two letters gone out of its origin, because its origin was (Vuh), so they replaced (the mim) with the place of (waw)) (Sibawayh, 1988 AD). (The mim) is like (the eye), towards: m (blood). In his case, and whoever returns (the lam) to (blood), he returns (the eye) to (mouth), the place of (the lam), just as they made (the meme) the place of (the eye) in (the mouth). Al-Farazdaq said: They breathed in me from their mouths On Nabih al-Awawi, he tightened the stoning. (Ali, 1987 CE, Sibawayh, 1988 CE) and this substitution may come on a non-analogous way, so it would be an abnormal heart, since ((The substitution of the meme) is nothing but its response, and they have turned an abnormal heart that cannot be measured, they said. (In you and your mouth, if they separate it (mouth), and its origin is: (the mouth), and the evidence for that is its reduction: (its mouth), and its collection (mouths))) (Ibn Al-Sarraj, 1988 AD) Al-Akbari (d.616 AH) explained the reason for substitution ((Al-Akbari, 1995 AD, Al-Azhari, 2000 AD) is that they are from one way out, which is the lips. In it (Vuh), his eye (Waw), and his father (H), this is indicated by their saying in the smallest: (his mouth), and in the breaking: (mouths), and its weight (action), by opening the first and the silence of the second, except that (distraction) occurred in it. And it is likened to the letters of venom, so it is omitted according to the boundary of deleting the letters of the vowel, in the terms: (yad) and (dum), and substitute them (Meme); Because (the meme) is a correct letter that the movements are not burdened with, and it is directed by (waw); Because it is from the lip, and as it is suited to Lin (waw), so also they changed it from it)) (Ibn Yaish, 2001 CE) Ibn al-Hajib (d.646 AH) believes that (the meme) was not replaced by (waw) except in (mouth), and this is a necessary substitute Its origin is (its mouth), with evidence (its mouth), (its mouth), (its mouth), and (its utterance), (distraction) was removed for its concealment, then (waw) (mim) was replaced; So that it does not fall, the mu'arab remains on a letter (al-Radhi, 1975 CE) and as for al-Qayshayri (d.702 AH), he stated that al-Khufash weighed it on (Fol); Because (the meme) has instead of (distraction) which is (lam) the word and the original also has a fall, then a heart, so the word (lam), which is (distraction), fell on (her eye) which is (waw), so it remains (it is It was based on the weight of (cleft), then it was removed from it (waw) which is the word (Ain), so it remained (it), then (the meme) was replaced from (distraction) and it remains (mouth). (Femwan), and on this the words of al-Farazdaq previously mentioned earlier (Ibn Daqiq, 2009 CE)

What appears to be the case, after presenting the scholars 'opinions on substituting (waw) (meme), that the substitution is necessary in the word (mouth). The reason for the occurrence of this substitution was the convergence of the literal output (waw) and (mim).

- **Fourth: Substitution (distraction) (alpha):**

Ibn Farhoun explained this substitution with the word (Al) that was mentioned in the noble hadith, since (he wrote it) instead of (distract), and the evidence for it is reduced to (Uha). Some of them said: (write it) instead of (hamza) static, and (hamza) instead of (distract). (Ibn Farhoun, 2017) So I reach (Al) (Ahl), and the majority saw that (distract) was replaced by (alif) (Abu Hayyan 1998 AD, Ibn Asfour, 1996 AD, Ibn Jinni, 2008, Ibn Asfour, 1972 AD), either directly or in two stages. As for those who said: The substitution occurred directly in one stage, the one who said this opinion will repay it. (Ibn Jinni, 2008) He said that substitution has two phases, so it happened as follows: the first phase: commutation (distract) (hamza), and the second phase: commutation (al-hamza) (a thousand). And this opinion was taken by a group of scholars, that ((Al) among the majority has its origin (ahl), so they changed from (distract) (hamza), then from it (alif)). The word (people) is more specific in semantic terms, so it was said on the authority of the people of Makkah (the family of God), and on this came the poet's saying: We are the family of God in his chapel still remains in the era of Abraham. (The eighty, 1999 CE, Salamah, 1999 CE). (Substitution) (distract) (a thousand) in order to differentiate between the general and the private in terms of significance. (1980s, 1999 AD) has been changed from (distract) other than by analogy in (Al): The original is: (people), based on their saying: (I will), so they changed from (distract) (Hamza), and from (Al-Hamza) (Alif) (Ibn Asfour, 1972 A.D.), who led them to say in the two stages that it was not evident among the Arabs that they substituted (the hamza) (a thousand), but rather the heart of (the hamza) (Muhammad, 2012), and that was in the word (water), the origin of (the hamza) (E) as evidence collected on (water) (Ibn Asfour, 1996 AD) and Gold Al-Kasaei (d.1) 89 AH) and Ibn al-Badash (d.528 AH) to the fact that the word "al" came to be "first", so it moved (waw), and when what preceded it was open, it turned (alif) into (al). (Abu Hayyan, 1998 CE)

• **Fifth: Substituting (distract) from (yaa):**

Ibn Farhoun paused on the place of substitution of (the yaa) from (distract), in their saying: (This is the slave of God), so he mentioned ((the possibility that it is (distract) instead of (the yaa)) (Ibn Farhoun, 2017). Farhoun said that he did not have a final position in the substitution of (Ala) (E). Morphological scholars mentioned the substitution of (the yaa) (e) (Ibn Manzur, 2000, Abu al-Fath, 1985 CE, Muhammad, 2012, Ibn Ya'ish, 2001 CE), among them Ibn Jeni (d. 392 AH), by saying: ((The substitution of (distract) from (the Ya)) Their saying in (This is Hind), or (This is the nation of God): (This), P (distract) in (this) instead of (J) (this), and the indication of this is that (Y) is in (This), instead of (Distract) in (this), their saying in contempt of (the): (who) and (the), it is the feminization of (the) from his expression, just as you do not find (distract) in the masculine in the first place, so it is also in the feminine instead of something other than Origin, and not (distract) in our saying: (this), and if feminization benefits from it, it has the status

of (e) (talha, hamza, walnut, and egg), because (distraction) is about: (Hamza), and (egg) is extra, and (Distraction) in (this) is not an appendix, rather it is in place of (the yaa) which is the form of the verb in (this)). (Abu Al-Fath, 1985 AD, Ibn Yaish, 2001 AD). As for the octogenarian, it is substituted for (distraction) from (Y) in Their saying: (This is the slave of God), then (the yaa) in the original, and people switch from (the yaa) (e) in the endowment, and they say: (this), and they sang: So these are the summer months from us that have passed, so what the intentions are to throw Laila.

If they stand, they say: (This), and if they arrive, they return (the Ya) to its original origin in the word. Rather, they change the endowment. (1980s, 1999 AD) and Al-Akbari (d.616 AH) explained the reason for substitution, for they said: ((This), and the original (this): the monument B (A) in (That) from (A), some of them switch it in both cases, and some of them reach it B (J) Al-Wasl, and Al-Wajh in replacing it with it, their meeting in secret; and near (distraction) from (Alif) which is from the tide here, and it is the sister of (Alia) also in that)) (Al-Akbari, 1995), from the substitution of (Alif) (E), towards: (it) meaning (that). (Al-Jarjani, 1987 A.D.) Ibn al-Hajib (d.646 AH) indicated that (this), its origin is (this), but (the yaa) was originally made without (distraction), because it was proven That (the yaa) is feminine in the section (striking and multiplying), and for this reason many linguists consider (the yaa) to be signs of feminization (Al-Anbari, 1981 AD, Al-Asturabadhi, 2004 AD) and Ibn Manzur (d. Together, he said: ((Do you not see that (distraction) has been changed from (Al-Ya), while Sibwayh narrated it from their saying: (This) in (Dhi). ”(Ibn Manzur, 2000) Some hadith scholars have made it clear that the substitution of (distraction) is from (Ya), which is a substitute for nouns, towards: (it) and (this), which is the noun of the singular indication of supplies The relative, if you stand on (that), you switch (distraction) from (yaa) and it is with (Tamim), and they write: what (that), and what (this), that is, what (that), and what (this). (Adma, 2005 AD) and it appears from the foregoing that (Distraction) has been replaced by (Y); The reason for the substitution was the change because of the endowment, and its proximity to the exit of (Alif), and (Alef) is the sister of (Alia), and therefore (Alif) was replaced by (J). For lightness and homogeneity between letters.

Conclusion

After completing the research with the help of God Almighty, we mention the following results:

1. The purpose of substitution is that it comes to lighten, and push the weight that occurs in the output of the letters when the word is pronounced.
2. The substitution of (distraction) (alpha) in the word (people) was to differentiate between general and specific in terms of significance.

3. The substitution of (distracted) (alpha) in the word (this) was caused by stopping, and due to its proximity to the exit of (the alef), and (the alef) is the sister of (the yaa). Therefore, it was replaced by lightness and homogeneity between the letters.
4. The substitution of (waw) (meme) in the word (mouth) was a necessary substitution; The reason is the affinity of the two literal "waw" and "mim" outputs of phonemic harmony.
5. The purpose of transposing the (ta) and the intercalation (i) is to achieve phonological harmony between the four wildcards (sa, dhad, ta'a, and zaa.)
6. Ibn Farhoun did not have his own opinion on the issues that he quoted from the scholars who preceded him on the subject of substitution. Rather, he was an objection to those issues in the context of his interpretation and interpretation of the noble hadiths..

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