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**PHONOLOGICAL TRANSFORMATION IN ARABIC:
A HISTORICAL STUDY OF I'LÂL RULES BASED ON THE VIEWS OF
AL-KHALIL BIN AHMAD AL-FARAHIDI**

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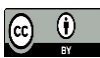
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ABSTRACT

This study discusses the phonological transformation in Arabic through a study of the rule of i'lâl - a process of phonetic change that occurs on the letters of illat (alif, wau, and ya') - in a historical perspective, by highlighting the contribution of Al-Khalil bin Ahmad al-Farahidi's thought. This study uses a qualitative approach with a literature study method, which aims to classify and analyze the types of i'lâl as described in the framework of shorof science (Arabic morphology). The results show that i'lâl has three main forms, namely ibdâl (replacement), ḥadhf (omission), and taskîn (harmonization), all of which are arranged to ease pronunciation and maintain harmony between sound and word structure. Al-Khalil bin Ahmad al-Farahidi is seen as the main figure in the early formulation of i'lâl theory, where his ideas not only provide a scientific foundation in morphological studies, but also show his accuracy in considering practical phonetic aspects in Arabic. Thus, this study emphasizes the importance of integration between phonology and morphology in understanding the dynamics of word formation, as well as the relevance of classical scientific heritage in the context of modern linguistics.

Keywords: *I'lâl, Arabic Phonology, Shorof, Letter Illat, Al-Khalil Bin Ahmad Al-Farahidi, Fi'il Mu'tal*



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Introduction

Arabic is similar to other languages, the difference is that Arabic if you have mastered the sentence pattern, it is easy to form other sentence patterns easily because one word in Arabic will be able to give birth to a lot of words. The science that discusses it is 'Sharaf Science (Muhammad, Bin, and Al 2022). Sharaf is the science that discusses various words in terms of tashrif or word changes ranging from ibdāl, idghām, and i'lāl. Sharf is a science that studies the origin of words in word changes (isytiqâq), because Arabic has various forms of phonology. A language that is rich in phoneme sounds in accordance with changes in sound form or wazannya (Gani and Arsyad 2019) .

The study of Sharaf is not only useful in learning Arabic formally, but can also be applied in everyday life. By understanding Sharaf, we can more easily communicate with Arabs, both orally and in writing. In addition, Sharaf is also useful in understanding Arabic literary works that are beautiful and rich in meaning (Zainal, Aris, and Bakar 2025) .

Two important sciences in Arabic that must be learned by people who want to master it are nahwu (syntax) and shorof (morphology). By mastering nahwu, one can read a word in a sentence correctly according to the circumstances and position in the sentence, and by understanding shorof one can know the origin of the sentence and the structure of the word lafāẓ or meaning and understand the form of words and the meaning of words. In syntax, one learns the position and function of each word in a sentence, such as muḥtadā', khabar, fi'il, fa'il, and ma'fūl. While the morphological aspect deals with i'lāl, izgām, and ibdāl (Amrulloh, Mosque, and Yogyakarta 2023) .

In the quote (Ghofur, Fadholi, and Tauhid 2024) Morphology in Arabic is a study that discusses the structure and formation of words, which includes elements such as prefixes, suffixes, and other affixes. This science has an important role in determining the meaning and function of a word in a sentence. For example, the word "we" can be formed by adding the prefix "ki-" and suffix "-ta" to the base word "ita", resulting in a new form that fits the context of meaning. In the context of verbs (fi'il), their internal structure is formed based on certain patterns, which involve the addition of affixes as well as changes in form that affect meaning. The meaning of the fi'il itself indicates an action or state, as in the sentence "I read the book", where the word "read" expresses the activity being performed.

Furthermore, to understand word structure thoroughly, not only morphological aspects need to be considered, but also phonological aspects. Phonology in Arabic studies the sounds of the language and the changes that occur in these sounds, both due to the influence of position in the word and grammatical processes. One of the important phonological aspects in Arabic morphology is the i'lāl process, which is the sound changes that occur in words containing illat letters (weak letters such as alif, wawu, and ya'). Understanding this phonological process is very important because it plays a direct role in the formation and change of word forms, especially in fi'il mu'tal (verbs that contain illat letters). Therefore, the process of i'lāl as part of phonological change is the main focus that will be discussed in depth in this study.

Research Method

This research is categorized as qualitative research with a literature study approach. According to Bogdan and Taylor, qualitative research methodology is a research method that produces descriptive data in the form of behavior and written or spoken words from research subjects. (Ni'mah Khoirotun and Salamiyah Anisa'atus 2024) . In this study describes in detail, namely describing in detail related to *"Phonological Transformation in Arabic: Historical Study of I'lāl*

Rules Based on the Views of Al-Khalil bin Ahmad al-Farahidi" by classifying it based on the type of I'lāl which is expressed systematically by describing the data that has been found and then analyzed using the study of 'Ilmu' Shorf and the views of al-khalil bin ahmad al farahidi.

The main purpose of this approach is to examine in depth the phonological transformation in Arabic through the rules of i'lāl, with a focal point on the thoughts of Al-Khalil bin Ahmad al-Farahidi as one of the most influential figures in the development of Arabic language science. This study places the aspects of phonology and morphology as the main foundation in understanding the mechanism of word change, especially on mu'tal fi'l containing illat letters as the object of i'lāl change.

Data collection is done through a review of various relevant classical and modern literatures. The main sources used as references are the works of Al-Khalil bin Ahmad al-Farahidi, especially Kitab al-'Ayn, which is one of the early references in Arabic linguistics and is the foundation for phonological and morphological studies in Arabic. In addition, data was also obtained from sharaf books, Arabic linguistic encyclopedias, scientific journals, and other academic works that discuss the theory of i'lāl, fi'l mu'tal, and the history of the development of Arabic grammar.

The collected data were analyzed descriptively and historically. Descriptive analysis is used to describe the concept of i'lāl, the types of fi'l mu'tal, and the rules of word change due to the presence of illat. Meanwhile, the historical approach is used to trace the position of Al-Khalil ibn Ahmad al-Farahidi in the development of Arabic linguistics and the influence of his thoughts on the construction of i'lāl theory. By combining these two approaches, this study seeks to provide a comprehensive picture of the dynamics of Arabic phonological and morphological rules and the scientific contribution of classical figures in the formation of these rules.

Result and Discussion

A. The Role of Morphology and Phonology in the Formation of I'lāl

In (Suryanti 2025) suggests that the science of shorof or Arabic morphology is one of the main branches in the study of Arabic linguistics which specifically highlights changes in word forms to produce variations in meaning and structure. The existence of this science is vital because it is the basis for understanding Arabic comprehensively, especially in the formation of verbs (fi'il), nouns (isim), and their derivative forms. In addition, shorof is also an important foundation in interpreting classic Arabic texts, such as the Qur'an, hadith, and scientific works of previous scholars. In Arabic linguistics, this science is also known as 'ilm al-taṣrīf or al-ṣarf.

Etymologically, the word morphology comes from the word morph which means form and the word logi which means science. So, literally the word morphology means the science of form. In linguistic studies, morphology means a branch of linguistics that studies the intricacies of word forms and their changes and the impact of these changes on meaning. (Zuhriyah, Sholihuddin, and Thohir 2018). Morpheme in English is the smallest unit of language form that has its own meaning and cannot be deciphered anymore, saying morph is a unit of language form that can be associated with meaning but its distribution has not been determined, for example meng in the word "take", meny in the word "order". In terms of Arabic morphs are wazan (Arabic word formation patterns). From the formation of word patterns can change to intransitive to transitive according to these patterns (Najah 2019).

Historically, the development of shorof has started since the second century AH, during the heyday of Islamic civilization under the leadership of the Abbasid caliphate. One of the leading

figures in this period was Sībawayh (d. 180 AH/796 CE), a student of al-Khalil ibn Ahmad al-Farahidi, who is widely recognized as a pioneer of Arabic linguistics. Figures such as al-Mubarrid and Ibn al-Ḥājjib (d. 646 AH) also played a major role in developing this science with a systematic and logical approach. They not only expanded the discussion on word structure and patterns of change, but also began to categorize verbs based on their nature, such as *fi'il lāzim* (intransitive) and *muta'addī* (transitive). These concepts were very useful in organizing the systematic framework of the Arabic language and contributed to the birth of very progressive linguistic thought in his time. From the seventh to the tenth century AH, attention to *shorof* continued through the works of great figures such as al-Raḍī al-Istarābāzī (d. 686 AH), Ibn 'Aqīl (d. 769 AH), and al-Suyūṭī (d. 911 AH). In this period, scholars began to formulate more detailed definitions and clarify the scope of *shorof*, while emphasizing its connection with *nahwu* (syntax). It was during this period that important terms such as *ṣaḥīḥ*, *mu'tal*, *ḥaẓf*, *idghām*, and *i'lāl* began to be systematically codified in Arabic morphological studies. (Suryanti 2025)

Understanding the basic concept of morphology as a branch of linguistics that studies the structure and form of words, we can now go further by discussing the smallest element in word formation, namely morphemes. Morphemes themselves are divided into two main types, namely free morphemes and bound morphemes (Muhammad Zahid 'Afafarrasyihab Rahimadinullah et al. 2023). *First*, free morphemes are word form units that have meaning and can stand alone, morphemes that without being related to other morphemes can be directly used in speech such as words: *kitab* / كُتِبَ = book, *mekkah* مَكَّة = mekkah city; *Second*, bound morphemes are morphemes that must first combine with other morphemes to be used in speech. Bound morphemes in Arabic such as the word "*muslimûna* / مُسْلِمُونَ" there is the letter *ون* and the word "*inkasaro* / انكسر" there is the letter *ان*.

Therefore, each *wazan* has a different meaning, according to the desired form. If examined further in Arabic there are 29 morphological *wazans* that include verbs, both 3 letters (*tsulâsi*), 4 letters (*rubâ "i*), 5 letters (*khumâsi*) and 6 letters (*tsudâsi*). In morphology there is word affixation, it occurs at the front of the sentence (prefix / *as-sâbiq*), the middle of the sentence (infix / *ziyâdah*), the end of the sentence (suffix / *al-lâhiq*) and the beginning and end of the sentence (confix / *Sâbiq wa lâhiq*).

After the discussion of morphological aspects in Arabic, there is still one other study that has a close relationship with *shorof*, namely phonological studies. This phonological aspect cannot be separated from the discussion of morphology, because both complement each other in explaining how a word is formed and changes. If morphology focuses on the structure and pattern of changes in word form, then phonology highlights the aspect of sound changes that occur in the elements of the word, especially in the process of derivation and conjugation. The close relationship between the two is evident in various linguistic phenomena such as *i'lāl* (illat letter change), *idghām* (letter merging), and *ḥaẓf* (letter omission), which show that word form changes in Arabic are not only grammatical, but also phonetic. Thus, phonological studies have a very important position in supporting a complete understanding of the Arabic morphological system, and become an inseparable part in analyzing changes in word forms in the study of *shorof*.

Etymologically, the term "phonology" comes from the Greek language, namely *phone* which means "sound" and *logos* which means "science". So, phonology can literally be interpreted as "the study of sound". Phonology is a branch of linguistics that focuses on the study of sounds in language. There are two main aspects that become the object of phonological study, namely

language sounds known as phonons and discussed in phonetics, and phonemes discussed in phonemics. Thus, phonology can be concluded as a branch of linguistics that examines the sounds of language, including how they are formed and how they change (Gani and Arsyad 2019). Sounds in language are divided into two types. First, sounds that do not function to distinguish meaning are called phonemes and are studied in phonetics. Second, sounds that have the function of distinguishing meaning are called phonemes and are discussed in phonemics. *First*, Phonetics, Phonetics is a branch of phonology that studies the sounds of language without regard to whether or not they have a meaning-differentiating function. In general, phonetics is a field in linguistics that examines how sounds are produced and received by listeners, without linking them to meaning functions; *Second*, Phonemic, Phonemic is a part of phonology that focuses on language sounds that play a role in distinguishing meaning. Meanwhile, Ahmad Muaffaq states that phonemic investigates the speech sound system in its function as a meaning differentiator in a language. In other words, phonemic studies the smallest sound unit that has a meaning function, called phoneme (Gani and Arsyad 2019).

B. *Fi'il Mu'tal* and the Effect of Letter Illat in Word Change

In the Big Indonesian Dictionary (2008: 633), it is explained that words are elements in language that can be spoken or written and reflect a unity between feelings and thoughts, and can be used in the language process. A word is also defined as a language unit that can stand alone, either in the form of one morpheme (such as stone, house, come) or a combination of several morphemes (such as fighter, Pancasila, omnipotent).

Meanwhile, (Jamil 2014) states that *kalimah* is a word that has meaning. In its classification, *kalimah* is divided into three main categories, namely *isim* (nouns), *fi'il* (verbs), and *huruf* (conjunctions or particles). Especially for *fi'il*, it is a word that means actions or events that take place within a certain period of time, be it past, present, or future.

Based on this understanding, *fi'il* has several types, one of which is the verb (*fi'il*) when viewed in terms of its constituent letters is divided into two types, namely: (1) valid *fi'il* and (2) *mu'tal fi'il*. A valid *fi'il* is a *fi'il* that does not contain any illicit letters. Meanwhile, *fi'il mu'tal* is a *fi'il* that contains one or two illicit letters. In research (Mardiah and Junaedi 2017) *Fi'il mu'tal* itself is classified into four types, namely: *First, Mitsal*: A *fi'il* whose first letter (*fa' fi'il*) is an illat letter; *Second, Ajwaf*: A *fi'il* whose middle letter (*'ain fi'il*) is an illat letter; *Third, Naqis*: A *fi'il* whose last letter (*lam fi'il*) is an illat letter; *Fourth, Lafif*: A *fi'il* in which two of its three original letters are illat letters, either in the position of *fa' fi'il* and *'ain fi'il*, or in the position of *fa' fi'il* and *lam fi'il*.

This understanding of *fi'il mu'tal* is an important basis in analyzing the forms of verb change that will be discussed in this study, because *fi'il mu'tal* contains one or more illat letters. (Jamil 2014) explains that illat letters in *shorof* (the science of Arabic morphology) are letters that often undergo changes or "illat" (disease) in a word, namely the letters *wau* (و), *alif* (ا), and *ya'* (ي). These changes can be in the form of replacing, removing, or harmonizing the illat letters.

Illat letters are letters that tend to undergo changes or "illat" in a word, so they are also called disease letters. A change in the letter of the illat can be: *First*, Substitution (*ibdal*): For example, *wau* and *ya'* can be replaced by *alif* if certain conditions are met; *Second*, omissions (*Hadzf*): The letter illat can be omitted, for example in a verb form that has changed; *Third*, substitution (*taskin*): The letter illat can also be *sukunkan* in the form of a verb or *isim*. The purpose of changing the illat letter aims to lighten the reading and fulfill the rules of Arabic. then the change or shift in form

(known as i'lâl) generally occurs in this type of fi'il. Therefore, the discussion of i'lâl cannot be separated from an understanding of fi'il mu'tal as its main basis.

C. I'lâl: Definition and Rules of Change

I'lâl is changing the illat letter by replacing (القلب), removing (الحذف), and shunning (الإسكان). One of the most important parts of Shorof is I'lâl, which is the changes that occur in a word due to certain conditions. Whether it is due to the severity of pronunciation by Arabs or something else. The purpose of I'lâl is to change Illat Letters such as Wau, Alif and Ya', so that it is light and easy to pronounce and not heavy in speech. The way to change these illicit letters is very diverse, sometimes by exchanging, moving punctuation marks, harakat, syakal, shorthand, and removing letters. All of these methods have their own rules, which are known as the rules of I'lâl (Umroh and Jannah 2021). It can be explained that I'lâl is a form of change to the illat letter which is done in several ways, namely by replacing the letter with another letter, removing it completely from the word structure, or making it have a sukun (dead) character.

Furthermore, in the book *Qowa'idus Shorfi bi Uslubil 'Ashri*, i'lâl is explained as a form of change to the illat letter which has the main purpose of lightening or making it easier to pronounce the word. This change can be done through several mechanisms, such as replacing it with another letter that is easier to pronounce, shunning it, or even removing it altogether from the series of words concerned. The Arabic text states:

"الإعلال هو تغيير حرف العلة من أجل التخفيف، بإبداله أو إسكانه أو حذفه"

Based on the definitions mentioned above, it can be concluded that i'lâl, also known as vowel defecation, is a phonological process in tashrif science that involves changing the illat letter in order to achieve fluency and lightness in pronunciation. This process includes various methods such as replacing the illat letter with another letter, moving the position of the letter, deleting the letter, to giving a sukun harakat in order to adapt the word to the applicable Arabic rules and facilitate its pronunciation by speakers (Zudha: 2014: 20).

Based on the various definitions previously explained, it can be concluded that Qawā'id al-I'lāl serves as a tool to know when a word needs to be changed due to the influence of 'illat letters (wāw, alif, and yā'), the presence of the same letter, letters that are bertasydid, or because of difficulty in pronunciation. Given that writing skills are a means of expressing ideas, the application of the dictation technique (al-implā' al-istimā'i)-in which students listen to the teacher's speech and then write it according to the i'lāl rules-can facilitate understanding of the binā' material contained in *Amtsilah al-Taṣrīfiyyah*. Thus, the use of the Qawā'id al-I'lāl method in writing learning activities is very relevant and has a positive impact on improving students' writing skills (Umroh and Jannah 2021).

According to the opinion In the rules for writing words or kalimah in Arabic, there are various rules that must be obeyed by both writers and readers. These rules are very important to keep the Arabic language structure in accordance with the applicable grammatical rules. Therefore, it is not uncommon for readers to find the written form of a kalimah that looks different from the original form or the basic form that should be. This difference does not occur by chance, but is the result of a linguistic process known in sharaf science as i'lâl, which in Indonesian is often translated as "vocal defecation" (Zainal, Aris, and Bakar 2025).

According to (Zubaidi 2024) The following are a number of rules that apply in the process of changing the letter 'illat (i'lâl) in Arabic morphology. These rules are important to understand so

that there are no errors in reading or writing the correct word form in accordance with sharf science. *First*, When the letters wawu and ya' with a live value fall after a letter with a fathah value in a word, they must be replaced by an alif, such as the phrase لَنْ يَبْعَ صَوْنَ which originally was لَنْ يَبْعَ صَوْنَ I'lal: The original "صَوْنَ" was "صَوْنَ" following the wazan "فَعْلَ"; then the wawu letter was replaced by an alif because the harakat of the wawu letter is located after the harakat of fathah which is connected in one word, so it became "صَانَ". Lafadz "بَاعَ" was originally lafadz "بَيَّعَ" following the wazan "فَعْلَ" so the letter ya' must be replaced by an alif and so on (Zubaidi 2024); *Second* The second rule: "If there is a wawu or ya' in the position of a 'ain (fi'il) with the harakat of fi'il bina ajwaf. If there is a dead letter (sukun) before it (the wawu or ya'), the harakat of the wawu or ya' is transferred to the letter before it, such as: وَيُفَوِّمُ and وَيُبَيِّعُ originally (Qustulani 2020).

Third rule: If there is a wawu or ya' after the alif zaidah (additional alif), both (wawu or ya') are replaced with a hamzah, provided that the wawu or ya' is the 'ain fi'il in the isim fa'il; or is the last word of the mashdar. For example: بِئَايَ originally كَسَاءَ, سَائِرُ originally كَسَاءَ, سَائِرُ originally كَسَاءَ ;

Fourth Rule: The fourth rule of i'lal explains the reversal of the letters wawu and ya' with the letter alif. This rule is in the form of the i'lal of the words صَانَ سَرَى, غَزَا, سَرَى, "When the letters wawu and ya' fall after a letter with a fathah character, they are reversed with an alif like the words . صَانَ , صَانَ , صَانَ Description: If the wawu and ya' have a degree and fall after a letter with a fathah degree, they are reversed with an alif, as in صَانَ وَ غَزَا أَصْلُهُ غَزَوْا وَسَرَى أَصْلُهُ سَرَى. وَ انْجَلَى أَصْلُهُ انْجَلَى. صَانَ انْجَلَى

Fifth rule, If there is a wawu or a ya' with a dhommah at the end of a word, both are shorthanded (pronounced dead). For example: يَغْزُو originally يَغْزُو, and يَرْمِي originally يَرْمِي. *Sixth rule*: If there is a wawu at the end of a word that is the fourth letter and so on, and the letter before the wawu does not have a dhommah harakat, then the wawu is changed to a ya'. For example: يَرْضُو originally يَرْضُو and يَفْؤُو originally يَفْؤُو ; *Seventh rule*: If there is a wawu between the fathah and apparent kasroh harakat, and before the wawu of a mudloro'ah letter, the wawu must be omitted). Like the word يَعْدُ originally يَعْدُ .

Eighth rule: If there is a wawu positioned after kasroh in an isim or fi'il word, the wawu is replaced by a ya'. For example: رَضُو originally رَضِي ; *Ninth rule*, If a wawu or a ya' sukun (dead) letter meets another dead letter, the wawu or ya' letter is dropped. For example: أَصُونُ originally أَصُونُ and سِرُ originally سِرُ ; *Tenth rule*, When two letters come together in a word of the same type or are close in terms of their makhroj, the first letter is idghom-kan (inserted) in the second letter after making the first letter close in terms of its makhroj, the same as the second letter because of the weight of the repetition. For example: اِتَّصَلَ originally اِتَّصَلَ and اِتَّصَلَ originally اِتَّصَلَ ; *Eleventh rule*, If two hamzahs meet in one word, and the second hamzah has a sukun (dead) character, then the second hamzah must be replaced with the letter corresponding to the character of the first hamzah. For example: أَوْمَلُ originally أَوْمَلُ and أَوْمَلُ originally أَوْمَلُ .

Twelfth Rule, Basically, the letter wawu and ya' that are sukun (dead) cannot be replaced with (become) an alif letter unless the sukun is not original, by (moving) the harakat of the wawu and or ya' to the previous letter. For example: أَجَابَ originally أَجَابَ and أَبَانَ originally أَبَانَ ; *Thirteenth rule*, When a wawu that comes at the end of a word after the dhommah harakat in an isim mutamakkin (which receives a tannin) in its origin, the wawu is changed to a ya', then the dhommah (harakat) switches to a kasroh harakat after the process of changing the wawu to the ya'. For example: تَعَاطَى originally تَعَاطَى and تَعَدَّى originally تَعَدَّى ; *Fourteenth rule*. If there is a ya' sukun (dead but before it there is a letter that has a dhommah character, then the ya' is replaced by a wawu For example: يُؤَسِّرُ originally يُؤَسِّرُ and يُؤَسِّرُ originally يُؤَسِّرُ ; *Fifteenth rule*, If a maf'ul isim is derived from (fi'il mu'tal 'ain, then according to Shibawaih the wawu letter from the maf'ul isim must be removed. For example:

originally مَصْنُوءٌ and مَسْنُوءٌ; Sixteenth rule, If the *fa'* (*fi'il wazan*) *ifta'ala* is *shod*, or *dlod*, or *tho'* or *dzho'*, then the letter *ta'* is replaced by *tho'* because of the difficulty of pronunciation after these letters. The letter *ta'* is replaced by the letter *tho'* because of the proximity of its *makhroj* to *ta'*. For example: اصْطَلَحَ originally اِظْهَرَ, اصْطَلَحَ originally اِظْهَرَ and اصْطَلَحَ originally اِظْهَرَ; Seventeenth rule, If the *fa'* (*fi'il wazan*) *ifta'ala* is *dal*, or *dzal*, or *zay*, then the *ta'* is replaced by *dal* because of the difficulty of pronouncing *ta'* after these letters. The letter *ta'* is changed to *dal* because of the proximity of its *makhroj* to *ta'*. For example: اِظْهَرَ originally اِظْهَرَ. Rule eighteen, If the *fa'* (*fi'il wazan*) *ifta'ala* is a *wawu*, or a *ya'* or a *tsa'*, then the *fa'* (*fi'il*) is replaced by a *ta'* because (1) it is difficult to pronounce the *layyin* letter that is *sukun* (dead) between the two letters (dead *layyin* letter and *ta'*) and (2) because they are close to each other in terms of their *makhroj* and omit their characteristics, while the nature of the *layyin* letter is *jahr* (clear) while the nature of the *ta'* letter is *hams* (hissing). For example: اِظْهَرَ originally اِظْهَرَ, اِظْهَرَ and اِظْهَرَ ;

Rule nineteen, If the *fa'* (*fi'il of the wazan*) *tafa'ala* and *tafaa'ala* is the letter *ta'*, or *tsa'*, or *dal*, or *dzal*, or *zay*, or *sin*, or *shin*, or *shod*, or *dlod*, or *tho'*, or *zho'*, Then it is permissible to replace *ta'* (from the *wazan tafa'ala/* and *tafaa'ala*) with a letter that is close in *macroj*, after making the first letter close in *macroj*, which is the same as the second letter (similar), while bringing up *hamza washol* in order to be able to start (pronunciation) with a dead letter, for example: اِظْهَرَ originally اِظْهَرَ and اِظْهَرَ.

D. The Concept Of I'lal In The Perspective Of Al Khalil Bin Ahmad Al- Farahidi

His full name is Al-Khalīl ibn Aḥmad ibn 'Amr ibn Tamīm. He was known by the title Abū 'Abd al-Raḥmān and came from the al-Yamāniyyah tribe, Banu al-Azd. The Banu al-Azd were an Arab tribe who migrated from Yemen after the fall of the Ma'rib Empire and later settled in Oman. There are different views among historians regarding the lineage of al-Khalīl. Some claim that he was descended from al-Farāhīd ibn Mālik ibn Fahm, while others argue that he came from Furhūd ibn Shabābah ibn Mālik ibn Fahm. Nonetheless, both views conclude that al-Farāhīdī's nisbah is related to his descent. Al-Khalīl was born in Oman in the year 100 Hijrah, but did not stay there for long as he emigrated to Basrah and settled there.

Hence, he is also known by the title al-Baṣrī. Throughout his life, al-Khalīl lived in the city of Basrah due to the wealth of knowledge and the thriving intellectual atmosphere there. At that time, Basrah became an important center for those who wanted to study sciences such as science, linguistics, and Islamic sciences. This situation also attracted the attention of non-Arab groups to come to the city, both for economic and educational purposes. The influx of various cultural backgrounds and thoughts into Basrah has sparked a spirit of curiosity and deep thinking among students and scientists, giving birth to intellectual figures who are famous for their scientific and analytical approach (Al-Hadi Ab Hadi and Lubis 2023) .

Al-Khalil was known as an extraordinarily intelligent figure and had a high spirit in pursuing knowledge. His thirst for knowledge prompted him to explore various regions to quench his intellectual thirst. He started his journey to Baghdad to meet with Caliph al-Mahdi, then proceeded to Khurasan and established good relations with al-Laits b. Rafi', the governor of the region. Because of this friendship, al-Khalil wanted to make a gift but he realized that material gifts would not mean much to al-Laits. Therefore, he compiled the book al-'Ain as a form of intellectual appreciation and gave it to al-Laits (Dj Noor, and Miolo 2019) .

His journey then continued to al-Ahwaz, but he did not stay there for long because he was dissatisfied with the awards given by Sulaiman bin Habib, the governor of Ahwaz, which he

considered smaller than those received by other scientists. Al-Khalil eventually died in Basra, but there are differences of opinion regarding the year of his death. Some mention the year 175 A.H., others say 160 A.H., some even argue 130 A.H. Similarly, the cause of his death has several versions. One of them states that he was trying to invent a new method of arithmetic to facilitate various affairs, and while compiling mathematical formulas in a mosque, he suffered a stroke that caused his death. Another version states that he was formulating a system of beheading verses (maqtha' bahr) when the incident occurred (Dj Noor, and Miolo 2019) .

According to (Dj Noor, and Miolo 2019) . Among his students, the most famous is Sibawaih. Sibawaih's works in linguistics reflect his close relationship with al-Khalil, even most of the linguistic theories he presented were sourced from the teachings of his teacher. Besides Sibawaih, al-Khalil's other students included al-Ashmu'i and al-Nadhr bin Shumail. Meanwhile, the teachers who had guided al-Khalil included Ayyub and 'Ashim al-Ahwal. The scholarship of al-Khalil's students shows how great his influence was in the development of Arabic studies.

Al-Khalil was not the first to formulate the rules of Nahwu and Sharf. He only continued the great project that had been pioneered by previous nahwu scholars, starting from Abu al-Aswad al-Duwali until his lifetime. In the effort to standardize the science of Nahwu and Sharf, al-Khalil became a real representation of the development of the two disciplines. In fact, some scholars consider him to be the main figure who laid the formal foundations of Nahwu as it is known today. One of the important steps he took in compiling the rules of Nahwu and Sharf was to categorize words based on the originality of their letters, by dividing words into two categories: mujarrad and mazid. Furthermore, he established the al-mīzān al-ṣarfī system for both groups, which is still used today in the study of Sharf. This mīzān system is also a source of inspiration in the development of i'lāl and ibdāl rules in Sharf (Dj Noor, and Miolo 2019) .

In Al-Khalil ibn Ahmad's view, the concept of i'lāl refers to the process of changing or shifting the letters in a word, especially the letters known as illat letters - namely alif (ا), wau (و), and ya (ي). This change can be in the form of replacement, deletion, or transformation of one illate letter into another illate letter. The purpose of this process is to simplify pronunciation and maintain the conformity of the word with the rules of Arabic grammar. According to (Hakim 2020) The process of i'lāl (الإعلال) in Arabic is divided into three main types, namely: *First*, i'lāl bil ibdal (الإعلال بالإبدال) ; *Second*, i'lāl bi al-ḥadhf (الإعلال بالحذف); *Third*, i'lāl bi at-taskīn (الإعلال بالتسكين).

i'lāl bi al-ibdal, which is a form of change made by replacing (تبدیل) a letter of 'illat (العلقة حرف) - such as wāw (و), ya' (ي), or alif (ا) - with another letter of 'illat, or replacing the harakat (حركة) that accompanies it. The purpose of this change is to make the word form easier to pronounce and in accordance with the ṣarfīyyah (صرفية) rules that apply in Arabic (Qustulani 2020) .In the research work (Personal 2018) in i'lāl bil ibdal (change by replacement), an illat letter can be replaced with another illat letter to maintain the clarity and balance of the lafaz. States that, In i'lāl bil ḥaẓf (change by deletion), illicit letters that are considered burdensome for pronunciation can be removed, as occurs in some forms of mu'annats words.

I'lāl bi al-ḥadzf is the process of i'lāl by removing the letter illat (العلقة حرف), an example of a word that belongs to the type of i'lāl bi al-ḥadzf is the word يَتَنَاجَوْنَ (from wazan (تَفَاعَلَ) The letter wawu which is lam fi'il (يَتَنَاجَوْنَ) is removed because of the gathering of two letters that are shun. The word (يَتَنَاجَوْنَ) becomes يَتَنَاجَوْنَ (in accordance with the ninth rule in this study which comes from the book of qawa'idul i'lāl proposed by (Qustulani 2020) .I'lāl bi taskin is a process in Arabic grammar that involves changing the illat letter (wawu or ya) by shunning it. The purpose of this

process is to simplify reading and follow certain rules in Arabic. I'lal bi taskin aims to make it easier to read words that contain illicit letters, especially when the illicit letters are attributed and fall after vowels (Mardiah and Junaedi 2017) .

Al-Khalil bin Ahmad, through his monumental work Kitab al-'Ain, provided the basics of analyzing these phonetic changes, as well as organizing the phonological rules that became the foundation of sharaf (Arabic morphology). Understanding i'lal is an important aspect of Arabic language studies because it helps explain the various forms of word derivatives and the meanings they contain (Personal 2018) .

E. Historical Analysis (The Position of al-Khalil in Arabic Language Studies)

The historian al-Žahabi stated that al-Khalil's contribution to the science of nahwu was very significant and had a great influence on the development of the Arabic language. (Besides being known as a linguistic expert, al-Khalil also had a high reputation in the world of Arabic music, especially in the field of al-'Arūd. Hence, al-Khalil's name is often associated with Arabic poetry or Dīwān al-'Arab. However, few people really know the breadth of his knowledge outside of al-'Arūd. Al-Khalil was known as a person who was not only intelligent, but also had noble morals, lived simply, and avoided the glitter of the world. His austerity caused him to be less well known to the general public, although in learned circles, his works and knowledge were highly respected. Many believe that to truly understand the figure of al-Khalil as a whole, one must study all his works in depth. Al-Khalil's excellence is difficult to match, even today. He is like a walking encyclopedia in the field of linguistics, as well as an expert in sound analysis. Despite various attempts to update the structure of musical tones in contemporary Arabic chants, the system of fifteen bahr patterns or poetic rhythms formulated by al-Khalil remains an irreplaceable foundation (Personal 2018) .

Ibn al-Muqaffā' (d. 759 AH), an Arab-Persian writer known for his work Kalīlah wa Dimnah, once stated that al-Khalil's intellectual capacity surpassed even the many scientific works he had published. With extraordinary thinking skills, he was able to master many fields of knowledge and apply them in the form of high-value works. His skill in combining inductive and deductive approaches impressed and appreciated the readers of his works.

In addition to reformulating the rules of nahwu and sharf that had been laid down by his predecessors, (Lathifah Insani, Abdur Rahim, and Ahmad Asrof Fitri 2022) al-Khalīl also made an important contribution by developing a number of thoughts that enriched the study of nahwu. One of the focuses in this study is to examine al-Khalīl's efforts in compiling phonological rules, which he classified into three main aspects: *First*, determining the sound of a letter by the method of opening the mouth using an alif with a hamzah character (alif mahmūzah), then followed by the letter whose sound is to be identified in a sukun state. Examples include: ta' (تَ), ba' (بَ), and others; *Second*, Describe the properties of letter sounds or ajras al-shautiyyah, such as the properties of hams (soft sound), jahr (clear sound), shiddah (stress), rakhāwah (weakness), and isti'lā (lifting of the voice); *Third*, Explains the various phoneme transformations that occur in word structures, such as the process of al-qalb (change of letter position), al-hazf (letter removal), al-i'lāl (illat letter change), and other forms of change (Dj Noor, and Miolo 2019) .

Conclusion

Based on the discussion that has been described, it can be concluded that the process of i'lâl in Arabic is one of the phonological aspects that is very important in the study of morphology or shorof. I'lâl acts as a mechanism for phonetic changes that occur in illat letters-alif, wau, and ya'-with the main purpose of easing pronunciation and maintaining a balance between sound aspects and grammatical structure in a word. This process involves three main forms of change, namely ibdâl (replacement), ḥadhf (omission), and taskîn (harmonization), all of which are based on standard rules that have been formulated by previous linguistic scholars.

In this case, Al-Khalil bin Ahmad al-Farahidi played a central role as an early figure who systematized the science of shorof and provided theoretical foundations for the concept of i'lâl. Al-Khalil's views and methodology not only emphasize grammatical aspects, but also consider the practical dimensions of pronunciation in the daily life of the Arab community. He understands that language is not only grammatical symbols, but also a medium of communication that must be easy and efficient to use.

Therefore, Al-Khalil's efforts in developing the rules of i'lâl reflect his accuracy in reading the linguistic needs of the Arab community as well as his genius in framing the laws of language in a logical and applicable manner. Furthermore, the depth of Al-Khalil's phonological analysis shows that the science of shorof cannot be separated from phonology, because these two branches of science complement each other in explaining how words are formed, changed, and used effectively in the context of Arabic. By understanding the rule of i'lâl and the history of its thought from Al-Khalil's perspective, we not only gain a technical understanding of the transformation of sounds in mu'tall words, but also witness how the classical scientific heritage remains relevant in addressing the needs of learning and understanding contemporary Arabic. This study, thus, confirms that a historical approach to the concept of i'lâl not only provides theoretical insights, but also practical contributions to linguistic teaching and training.

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