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Tracing Morphophonemic Change in Qur'anic Arabic: I'lāl in the Verbal System of Surah Hud

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Abstract

Purpose – This study aims to investigate the morphophonemic process of *i'lāl* in Arabic verbs (*fi'il*) containing weak letters (*hurūf al-'illat*) in Surah Hud. The research was conducted to explain how phonological changes in Qur'anic Arabic operate systematically according to the principles of *ṣaraf* and to demonstrate their linguistic relevance in maintaining phonetic ease and morphological balance. The study argues that the phenomenon of *i'lāl* in Surah Hud reflects a structured interaction between morphology and phonology in classical Arabic.

Design/methods/approach – This research employs a qualitative descriptive method within the framework of Arabic morphophonemics and *ṣaraf* theory. The data consist of Qur'anic verbs in Surah Hud that undergo phonological changes involving weak letters. Data collection was carried out through intensive reading, documentation, and classification of relevant verbs. The analysis focused on identifying the original forms of the verbs, tracing phonological transformations, and categorizing the types of *i'lāl*.

Findings – The study identifies five major types of *i'lāl* in Surah Hud: *i'lāl bil ḥadzfi*, *i'lāl bit taskin*, *i'lāl bin naqli*, *i'lāl bil qalbi*, and *i'lāl bil ibdāl*. These changes occur consistently according to Arabic morphological rules and primarily function to facilitate pronunciation efficiency while preserving the grammatical structure of Qur'anic Arabic. Among these types, *i'lāl bil qalbi* and *i'lāl bil ḥadzfi* appear most frequently in the analyzed data.

Research implications/limitations – This study is limited to verbs found in Surah Hud and focuses specifically on morphophonemic aspects of *i'lāl*. Therefore, the findings cannot be generalized to all Qur'anic surahs or broader Arabic linguistic structures without further comparative studies. Future research may expand the corpus to other surahs or explore syntactic and semantic dimensions of *i'lāl*. **Originality/value** – This study contributes to Arabic linguistic scholarship by providing a systematic morphophonemic analysis of *i'lāl* in Qur'anic *fi'il*. It offers a detailed classification of phonological transformations in Surah Hud and strengthens the integration of *ṣaraf* theory with modern morphophonemic approaches in Qur'anic studies.

Keywords: *Al-Qur'an*; *fi'il*; morphophonemic; *ṣaraf i'laliy*; surah hud

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Introduction

Language is a cultural heritage that has value for human life [1], and has an important role in religious literature and the distribution of knowledge [2]. Based on this statement, Arabic plays an important role in expanding knowledge related to Islamic studies, Arabic linguistics, and modern linguistic disciplines such as morphophonemics.

Morphophonemics is a branch of applied linguistics that combines the study of morphology and phonology. Morphology is the study of morphemes and words, while phonology is the study of sounds [3]. Morphology discusses the process of word formation and its changes into various forms, where words in a language are formed from small units called morphemes. Meanwhile, phonology discusses issues regarding the sound system in a language, such as the process of producing and distributing a sound that can affect the meaning of a word [4].

The term morphophonemics was first introduced by Nikolai Sergeyevich Trubetzkoy in 1929 in an article published in the magazine TCLP (*Travaux un Cercle Linguistique de Proque*) entitled “*Sur la Morphophonologie*” [5]. Morphophonemics examines the interaction between phonemes and morphemes, particularly the phonological changes that occur during morphological processes.

Some linguistic experts, such as Chaer, call morphophonemics morphophonology. According to [6] Morphophonemics is the phenomenon of changes in morphemic form in a morphological process, whether through affixation, reduplication, or composition. This term is commonly used when there is an influence on the condition of a phoneme caused by the phoneme itself or by the presence of a series of morphemes. In Arabic language studies, the discussion of morphophonemics is called *'ilm al-aṣwāt aṣ-ṣarfīy* (علم الأصوات الصّرفي) [7].

In the study of *'ilm al-aṣwāt aṣ-ṣarfīy* (علم الأصوات الصّرفي), There are several important elements that are the focus of this research. These elements are the concept of *wazan* (morphological patterns) and the concept of *i'lāl* (phonological changes). Understanding these two elements constitutes an essential foundation in the scientific study of Arabic grammar. The concept of *wazan*, commonly taught in the study of *ṣaraf*, allows Arabic to create countless words from a single root or basic word (جذر الكلمة) which usually consists of three letters or four letters [8].

The patterns found in the study of *ṣaraf* not only function to regulate morphological structure, but can also influence semantic meaning. For example, from the root of a word حسن (h-s-n) which means 'good', a new verb is formed by

adding letters that change the original meaning, such as the word أحسن (*aḥsana*, 'he makes something better') or the word استحسن (*istaḥsana*, 'he treats someone well or he respects'). Scientific analysis of *wazan* shows how this pattern affects the perception of meaning by native speakers.

In addition to the *wazan*, the phenomenon of *i'lāl* plays an important role in the dynamics of form changes that occur in verbs in Arabic. *I'lāl* usually occurs in word roots containing the letter 'illat, such as (ا، و، ي) which is susceptible to sound changes in various morphological constructions [9]. For example, the verb وعد (*wa'ada*, 'promise') in the form of *fi'il māḍiy*, if it is changed to the form of *fi'il muḍāri'* it becomes يَدُّ (*ya'idu*), by removing the letter *wāwu*. This phenomenon reflects the complexity of phonological transformations in Arabic weak-letter verbs and demonstrates the interaction between phonology and morphology in Arabic linguistic structure. Therefore, the researcher intends to discuss the study of *i'lāl* in this study so that someone who is previously unfamiliar with the phenomenon of *i'lāl* (phonological change) can understand and apply some of the rules of *i'lāl* found in the study of *ṣaraf*.

In this study, the researcher focuses on examining the morphophonemic process in Arabic, namely *i'lāl*. The analysis of *i'lāl* in this article will be limited to a *fi'il* contained in Surah Hud. The author chose the object in the form of *fi'il* because it can be more easily identified compared to *i'lāl* which occurs in *isim*. In this case, the researcher attempts to identify *fi'il* known to contain *i'lāl* or undergo phonological changes. Then, after this identification, the researcher analyzes what phonological changes occur in the *fi'il* and describes how the phonological changes occur. The purpose of this study is to introduce several rules of *i'lāl* that are not yet known to the general public, analyze the forms of phonological changes that occur in *fi'il*, and describe the process of phonological changes that occur in *fi'il* that experience *i'lāl*.

Based on the background discussed above, this study focuses on the morphophonemic phenomenon of *i'lāl* in Arabic *fi'il* found in Surah Hud. This research examines the types of *i'lāl* that appear in the *fi'il* of Surah Hud, analyzes the forms and processes of morphophonemic changes occurring in verbs containing weak letters ('illat), and explains the linguistic mechanisms underlying these phonological transformations within the framework of *ṣaraf* and morphophonemic theory. In addition, this study seeks to introduce several rules of *i'lāl* that are still not widely recognized by the general public in order to provide a more systematic understanding of sound changes in Qur'ānic Arabic, particularly those related to the structure and transformation of *fi'il*.

Previous research serves as a reference for subsequent research, proving that the research conducted contains novel concepts or discussions. It also serves

as a benchmark for subsequent research, ensuring that the research is original, the result of a researcher's thinking and analysis, and that it is not a plagiarism of previous research.

Previous studies on *i'lāl* have contributed significantly to the understanding of phonological changes in Arabic morphology, particularly in Qur'anic texts. However, most previous studies primarily focused on identifying the occurrence of *i'lāl*, *ibdāl*, and *idghām* without providing a detailed morphophonemic explanation of how phonological transformations systematically occur within Arabic *fi'il* structures.

There are several studies similar to the research conducted here, including: (1) research conducted by [10] in the form of a thesis entitled *I'lal, Ibdal and Idgham in Surah Yasin (Dirosah Shorfiyyah)*. The research results found that of the 83 verses in Surah Yasin, 68 words were found that contained the elements *i'lāl*, *ibdāl*, and *idghām*. There are 49 *i'lāl* spread among others in verses 4, 6, 7, 9, 12-20, 23, 26, 30-31, 33, 46-48, 52-54, 62-67, 69-71, 77-79, and 82. Then, for *ibdāl* itself, 9 verses were found, namely verses 7, 9, 28, 33, 38, 40, 43, 45, and 58. As for *idghām*, there are 10 verses, namely in verses 25, 45, 48, 50, 56-57, 59, 67, and 75. The similarity between the research conducted by Zulfa and this research is the discussion of *i'lāl*. Although the study conducted by Zulfa provides important findings regarding *i'lāl*, *ibdāl*, and *idghām*, the analysis mainly emphasizes linguistic classification without systematically explaining the morphophonemic mechanisms underlying phonological transformations. Then, (2) the research conducted by [11] entitled *The Process of I'lal (Vowel Change) and Ibdal (Consonant Replacement) in Surah Asy-Syuro (Morphological Analysis Study)*. The results of the study show that there are 44 verses containing *i'lāl* and *ibdāl*, *i'lāl* 40 verses and *ibdāl* 4 verses, *i'lāl* 54 words and *ibdāl* 2 words. There are three types of *i'lāl* in Surah Asy-Syuro, namely *i'lāl* with replacement, deletion, and omission. The previous study remains largely descriptive and does not specifically examine the morphophonemic processes underlying phonological transformations in Arabic *fi'il*. Furthermore, (3) research conducted by [12] entitled *Exploring Types of I'lal and Effective Learning Strategies in Arabic Language Teaching*. The results of the study indicate that *i'lāl* consists of four main types: *i'lāl* with *qalb* (replacement of the letter 'illat), *i'lāl* with *taskīn* (formation of *sukun*), *i'lāl* with *hadzf* (removal of the letter 'illat), and *i'lāl* with *naql* (transfer of *ḥarakat* on the letter 'illat). Based on these findings, it is stated that *i'lāl* with *qalb* is the most dominant form in classical Arabic texts, especially in *fi'il ajwaf*. In addition, this study found the main challenges in learning *i'lāl* which include a weak understanding of the rules of *ṣaraf*, the dominance of memorization methods without in-depth analysis, and the limited use of interactive learning media. The previous study contributes to the discussion of

i'lāl in the context of Arabic language learning; however, its primary focus lies on educational strategies rather than detailed morphophonemic analysis. As a result, the linguistic mechanisms and structural transformations involved in *i'lāl* within Qur'ānic *fi'il* remain insufficiently examined.

Based on the previous studies above, it can be seen that research on *i'lāl* has generally focused on the identification and classification of phonological changes in Arabic words. However, studies specifically examining the morphophonemic mechanisms of *i'lāl* in Qur'ānic *fi'il* remain limited, particularly those integrating traditional *ṣaraf* theory with modern morphophonemic analysis. Moreover, previous studies rarely provide a systematic explanation of how phonological transformations occur within the structure of *fi'il* containing weak letters (*'illat*). Therefore, this study attempts to fill this gap by focusing on the forms, processes, and morphophonemic mechanisms of *i'lāl* in the *fi'il* of Surah Hud.

Method

This study employs a qualitative descriptive-analytical approach to examine morphophonemic transformations in Qur'ānic *fi'il*. The descriptive-analytical method was employed to identify, classify, and analyze the forms and processes of *i'lāl* in Surah Hud. The primary data source of this study is the Qur'ānic text, specifically the *fi'il* forms contained in Surah Hud.

The data collection method used is the listening method which includes two techniques, namely the free listening technique and the note-taking technique. Then, the data analysis method used is the intralingual matching method, namely an analysis method by comparing lingual elements in a language, namely Arabic, by applying all language data analysis techniques, including the comparison-equalizing (HBS) technique, the comparison-differentiating (HBB) technique, and the comparison-equalizing (HBSP) technique [13]. The collected and analyzed data is then presented through a formulation method using ordinary words in the form of explanatory descriptions. In addition, data related to information on morphology, phonology, *ṣaraf*, and *i'lāl* from a morphophonemic analysis perspective are collected from journal articles, books, and other references.

Result and Discussion

The morphophonemic processes that occur in Arabic can be classified into three parts, namely: (1) *i'lāl* (phoneme modification), (2) *ibdāl* (morpheme alternation), and (3) *idghām* (phoneme assimilation). Based on the data that has been collected, from these three processes, this study will only present an explanation regarding *i'lāl*.

In Indonesian linguistic studies, *i'lāl* is commonly associated with vowel defecation [14]. *I'lāl* interpreted as a change in the form of the 'illat letters which is done by exchanging *ḥarakat* (*I'lāl bin naqli*), replaced by the letter (*I'lāl bil qalbi*), the letter is removed (*I'lāl bil ḥadzfi*), and omission *ḥarakat* (*I'lāl bit taskīn*). Different from *i'lāl*, specifically *i'lāl bil qalbi*, *ibdāl* namely a change in form that is done by deleting letters and replacing them with other letters. Then, *i'lāl bil qalbi* only occurs in the 'illat letter, while *ibdāl* can occur in the 'illat letter and also the *ṣaḥīḥ* letter. In this study, *ibdāl* is classified as *i'lāl bil ibdāl* in order to maintain analytical consistency within the morphophonemic framework. In addition, Although *idghām* is not the primary focus of this study, several *idghām* processes related to *i'lāl* are discussed where relevant.

Based on the results of the analysis of the data found in the Qur'an, a total of 458 *fi'il* were identified in Surah Hud. Of this number, 250 *fi'il* among them are undergoing a process *i'lāl*. Number of *fi'il* what has been collected is obtained from the 99 verses contained in Surah Hud and will be classified into 5 categories *i'lāl* that is *i'lāl bil ḥadzfi*, *i'lāl bit taskīn*, *i'lāl bin naqli*, *i'lāl bil qalbi*, and *i'lāl bil ibdāl*.

I'lāl bil Ḥadzfi

I'lāl bil ḥadzfi namely the process of changing the form of the 'illat letter which is done by removing or discarding letters. This is in line with the statement [15] which explains that *i'lāl bil ḥadzfi* is the process of removing the 'illat letter in order to make pronunciation easier. However, there are also several *ṣaḥīḥ* letter which undergoes a letter removal process. *I'lāl bil ḥadzfi* occurs in several circumstances, including:

1. The letter *tā mudāra'ah* in the *wazan tafā'ala - yatafa'alu* is removed in order to make it easier to pronounce the phoneme, such as the word *tanazzalu* (تَنَزَّلُ) which should be *tatanazzalu* (تَتَنَزَّلُ) following the *wazan tatafa'alu* (تَتَفَعَّلُ). This is as explained in [16] that if the two letters *tā* come together at the beginning of *fi'il muḍāri'* which is *wazan tafā'ala* (تَفَعَّلُ) as the word *tatakassara* (تَتَكَسَّرُ), *wazan tafā'ala* (تَفَاعَلُ) as the word *tatabā'adu* (تَتَبَاعَدُ), and *wazan tafā'lala* (تَفَعَّلَالُ) as *Tatajahwaru* (تَتَجَهَّوَرُ) namely the letter *tā* in the *fi'il muḍāri'* which has the meaning of *ghāib mufrad muannats*, *ghāib mutsanna muannats*, *mukhāṭab*

mudzakkar and *mukhāṭab muannats*, then it is permissible to specify the two letters *tā* as in the word *tatajannabu* (تَتَجَنَّبُ), *tataqāṭalu* (تَتَقَاتَلُ) and *tatadaḥraju* (تَتَدَحْرَجُ), you can also remove one of the *tā* letters like the word *taṣaddā* (تَصَدَّى) and *talazzā* (تَلَطَّى).

2. The letter 'illat *yā* is removed from its original form in order to change the morphology and make it easier to pronounce the phoneme. This change is usually clearly visible in the *fi'il nāqīṣ* in the form of *fi'il amr* and *nahy*, where the *lām fi'il* is removed, as in the word *irmi* (رِمِي) and *lā tansa* (لَا تَنْسَن) which should be *irmiy* (رِمِي) and *lā tansay* (لَا تَنْسَي) following the *wazan if'il* (افْعَل) and *lā taf'al* (لَا تَفْعَل). Apart from that, changes by removing the letter 'illat *yā* can also occur in the form of the *fi'il mudāri'* *majzūm*, where the 'ain *fi'il* is thrown away as the *lam ya'ti* (لَمْ يَأْتِ) which should be *lam ya'tiy* (لَمْ يَأْتِي) following the *wazan lam yaf'il* (لَمْ يَفْعَل).
3. The letter 'illat *wāwu* is removed from its original form in order to change the morphology and make it easier to pronounce the phoneme. This change is usually clearly visible in the *fi'il nāqīṣ* in the form of *fi'il amr* and *nahy*, where the *lām fi'il* is removed, as in the word *ud'u* (أُدْعُ) and *lā taghzu* (لَا تَغْزُ) which should be *ud'ū* (أُدْعُو) and *lā taghzū* (لَا تَغْزُوا) following the *wazan* of *uf'ul* (أَفْعُل) and *lā taf'ul* (لَا تَفْعُل). Apart from that, changes by removing the letter 'illat *wāwu* can also occur in the form of the *fi'il mudāri'* *majzūm*, where the 'ain *fi'il* is thrown away as the *lam yatlu* (لَمْ يَتَلُ) which should be *lam yatlū* (لَمْ يَتَلُوا) following the *wazan lam yaf'ul* (لَمْ يَفْعُل). According to [17], *i'lāl bil ḥadzfi* consists of two types, namely *qiyāsiy* and *ghairu qiyāsiy*. The state of *i'lāl bil ḥadzfi* which occurs in the letters 'illat in the form of *wāwu* and *yā* is included in the type of *i'lāl ghairu qiyāsiy*.
4. The letter *hamzah zāidah* is removed in order to avoid the combination of two *hamzah* at the beginning of the *fi'il mudāri'*, namely the additional *hamzah* and the *hamzah* which is the *mudāra'ah* letter, and to facilitate the pronunciation of the phoneme. In this section, it only occurs in the *wazan af'ala - yuf'ilu*, such as the word *yukrimu* (يُكْرِمُ) which should be *yuakrimu* (يُؤَكْرِمُ) following the *wazan yuaf'ilu* (يُؤَفْعِلُ). This is as explained by [18] that if there is a *hamzah* which is an additional letter and comes from the form *wazan af'ala*, then the letter *hamzah* is in the form *isim fāil*, *isim maf'ūl*, and *fi'il mudāri'* it was thrown away.

In this section, researchers found 26 morphemes that were identified as having undergone process the *i'lāl bil ḥadzfi*. Of the number of morphemes that have been found, 23 morphemes are *fi'il mudāri'*, 2 morphemes are the *fi'il amr*, and 1 morpheme is the *fi'il nahy*. However, the data that will be explained only covers 5 *fi'il*. This data will be explained further in table 1.

Table 1. *I'lāl bil Ḥadzfi* (Letter Removal)

رقم الآية	الآية	الإعلال	نوع الفعل
24	مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ	تَذَكَّرُونَ: أصله تَذَكَّرُونَ على وزن تَفَعَّلُونَ حذف التاء المضارعة كراهة اجتماع التائين في المبدوء بالتاء الأصلي من الفعل و لتسهيل في التطق به فصار تَذَكَّرُونَ	فعل المضارع
46	قَالَ يَلُوخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْتَأْذِنُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنَّي أَخْذَعُكَ ۗ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ	أَخْذَعُكَ: أصله أَوْعِظُكَ على وزن أَفْعَلُكَ حذف الواو لوقوعها بين الفتحة و الكسرة المحققة و قبلها حرف المضارعة فصار أَخْذَعُكَ	فعل المضارع
54	إِنْ تَقُولُ إِلَّا اعْتَرَبَكَ بَعْضُ الْهَيْئَاتِ بِسَوْءٍ ۗ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ	أَشْهَدُ: أصله أَشْهَدُ على وزن أَفْعَلُ حذف الهمة الزائدة كراهة اجتماع الهمزتين في المبدوء بهمزة المتكلم فصار أَشْهَدُ	فعل المضارع
81	قَالُوا يَلُوخُ إِنَّا رَسُولُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۗ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَمِعْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُ إِتُّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۗ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۗ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ	فَأَسْرِ: أصله فَأَسْرِي على وزن فَأَفْعَلُ حذف الياء علامة على مبني فعل الناقص في صيغة فعل الأمر وهو فعل المعتل فإنه يجب حذف حرف العلة فصار فَأَسْرِ	فعل الأمر
105	يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۗ فَمِنْهُمْ سُوءٌ وَسَعِيدٌ	يَأْتُ: أصله يَأْتِي على وزن يَفْعَلُ حذف الياء علامة على مبني فعل الناقص في صيغة فعل المضارع المجزوم وهو فعل المعتل فإنه يجب حذف حرف العلة فصار يَأْتُ	فعل المضارع

There are 21 other morphemes, including:

1. The letter *tā* is removed (تَذَكَّرُونَ، تَكَلِّمُ) contained in verses 30 and 105.
2. The letter *yā* is removed (يَأْتُ، يُؤْتِ، نُؤْفِ، فَأُتِنَا) contained in verses 3, 15, and 32.
3. The letter *wāwu* is removed (تَعِدْنَا، لَا تَصِلُ، أَلَيْدُ، لَنْ يَصِلُوا) contained in verses 32, 70, 72, and 81.
4. The letter *hamzah* is removed (يُؤْمِنُونَ، لَا يُؤْمِنُونَ، يُبْصِرُونَ، نُلْزِمُ، نُجْرِمُونَ، يُرْسِلُ، يُعْلِنُونَ، يُؤْمِنُونَ، لَا يُؤْمِنُونَ، يُؤْتِ، نُؤْفِ، فَأُتِنَا) contained in verses 5, 17, 20, 28, 35, 52, 54, 55, 114, 117, and 121.

I'lāl bit Taskīn

I'lāl bit taskīn is the process of changing the form of the 'illat letter, which is done by omitting the *ḥarakat* into *sukun*. This is in line with Mardiah's statement as quoted [19] *i'lāl bit taskīn* is a process in Arabic grammar that involves adding a *ḥarakat* to the letters *wāwu* and *yā sukun*. This process aims to simplify reading and adhere to certain Arabic rules. However, some *ṣahīḥ* letters also undergo a *ḥarakat*-omitting process. *I'lāl bit taskīn* occurs in several situations, including:

1. The letter *yā* in *lām fi'il* receives a heavy *ḥarakat* in the form of *ḍammah* which is then added to lighten the pronunciation, like the word *yarmiy* (يَرْمِي) which should be *yarmiyu* (يَرْمِي) following the *wazan yaf' ilu* (يَفْعَلُ).
2. The letter *wāwu* in *lām fi'il* receives a heavy *ḥarakat* in the form of *ḍammah* which is then added to lighten the pronunciation, like the word *yaghzū* (يَغْزُو) which should be *yaghzuwu* (يَغْزُو) following the *wazan yaf' ulu* (يَفْعَلُ). This is as explained by [20] that the 'illat letters are *wāwu* and *yā* which have the *ḥarakat fathah* and *kasrah*, and are located after the letters which have the *ḥarakat*, then these letters are made *sukun* in order to make it easier to read because they are considered difficult to pronounce.
3. In the form of *fi'il muḍā'af*, there is also an *idghām* process after the *fi'il* undergoes the *i'lāl bit taskīn* process. The *idghām* process is carried out because there are two similar letters, where one of the letters is *ḥarakat* and the other letter is *sukun* as a condition for the *idghām* process to occur, such as the word *madda* (مَدَّ) which should be *madada* (مَدَّ) following the *wazan fa'ala* (فَعَلَ). This is as explained by Nadzir in [21] that when two similar or adjacent letters are gathered in a word at the point where the letters emerge, then the *idghām* process occurs where the first letter is *idghām* to the second letter because the repetition of the letter is considered difficult to pronounce. The condition for the *idghām* process to occur is by undergoing a process of omitting the *ḥarakat* on the first letter of the two similar letters.

In this section, researchers identified 14 morphemes as having undergone the process of *i'lāl bit taskīn*. Of these morphemes, 4 are *fi'il māḍiy*, and 10 are *fi'il muḍāri'*. However, only four of these *fi'il* will be explained. This data will be further explained in table 2.

Table 2. *I'lāl bit Taskīn* (Harakat Omitting)

نوع الفعل	الإعلال	الآية	رقم الآية
فعل الماضي	مَرَّ: أصله مَرَّرَ على وزن فَعَلَ أسكنت الراء الأولى لأجل شرط الإدغام فصار مَرَّرَ، ثم أدغمت الراء الأولى في الثانية للمجانسة فصار مَرَّ	وَيَصْنَعُ الْفُلُوكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَالِ مِنْ قَوْمِهِ سَجَرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ	38
المضارع	تَجْرِي: أصله تَجْرِي على وزن تَفْعُلُ أسكنت الياء لاستتقال الضمة عليها فصار تَجْرِي	وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَتَادِي نُوحَ ابْنَهُ وَكَانَ فِي مَغْرَلٍ يَبْنِي أَرْكَبَ مَعْنًا وَلَا تَكُن مَعَ الْكُفْرِينَ	42
المضارع	تَدْعُو: أصله تَدْعُو على وزن تَفْعُلُ أسكنت الواو لاستتقال الضمة عليها فصار تَدْعُو	قَالُوا يَصْلِحْ فَذُكُنْتَ فِينَا مَرْجُومًا قَبْلَ هَذَا أَتَنْهِنَا أَنْ نَعْبُدَ مَا يَعْبُدُ ءَابَاؤُنَا وَإِنَّا لَفِي شَكِّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ	62
المضارع	يُخْرِئُهُ: أصله يُخْرِئُهُ على وزن يُفَعِّلُهُ أسكنت الياء لاستتقال الضمة عليها ثم أبدلت ضمة الهاء كسرة لمجانسة الياء فصار يُخْرِئُهُ	وَيَقُومُ أَعْمَلُوا عَلَى مَكَاتِبِكُمْ إِنِّي عَمِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْرِئِهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِلَيَّ مَعَكُمْ زَقِيبٌ	93

There are 10 other morphemes, including:

1. The letter *yā* is omitted (يَأْتِيهِمْ، يَأْتِيكُمْ، يَأْتِيهِ، نُوحِيهَا، يُخْرِئُهُ) contained in verses 8, 33, 39, 49, and 93.
2. The letter *wāwu* is omitted (يَتْلُوهُ) contained in verse 17.
3. In the form of *fi'il muḍā'af* (مَسَّنَهُ، ضَلَّ، تَمَّتْ) contained in verses 10, 21, and 119.

I'lāl bin Naqli

I'lāl bin naqli is the process of changing the form of the 'illat letter which is done by exchanging the *ḥarakat*. The conditions for the *i'lāl bin naqli* process are:

1. The previous letter is the *ṣaḥīḥ* letter and the letter is in a *sukun* state.
2. The previous letter is not a *ṣaḥīḥ* letter with *ḥarakat* or a *sukun* 'illat letter.
3. It is not a *fi'il muḍā'af*.
4. It is not a *fi'il ta'ajjub*.

5. It is not a *fi'il nāqiṣ*, because if the exchange of *ḥarakat* is carried out, then after the exchange of *ḥarakat* is carried out, two *sukun* letters will meet.
6. There is only an exchange of *ḥarakat* in the *fi'il ajwaf* or if the position of the '*ain fi'il*' is the '*illat*' letter. [22]

I'lāl bin naqli occurs under the following circumstances:

1. Exchanging the *ḥarakat* on the '*illat*' letter in the form of *wāwu* with the *ḥarakat* on the previous letter because the '*illat*' letter is weak and the *ṣaḥīḥ* letter is strong in maintaining the *ḥarakat* which causes it to be difficult to pronounce, so the exchange of the *ḥarakat* is carried out to make it easier for someone to pronounce it, such as the word *yaqūlu* (يَقُولُ) which should be *yaqwulu* (يَقْوُولُ) following the *wazan yaf'ulu* (يَفْعُلُ).
2. Exchanging the *ḥarakat* on the '*illat*' letter in the form of *yā* with the *ḥarakat* on the previous letter because the '*illat*' letter is weak and the *ṣaḥīḥ* letter is strong in maintaining the *ḥarakat* which causes it to be difficult to pronounce, so the exchange of the *ḥarakat* is done to make it easier for someone to pronounce it, such as the word *yabī'u* (يَبِيْعُ) which should be *yabyi'u* (يَبْيِغُ) following the *wazan yaf'ilu* (يَفْعِلُ). [23]
3. In the form of *fi'il mudā'af*, there is also an *idghām* process after the *fi'il* undergoes the *i'lāl bin naqli* process. The *idghām* process is carried out because there are two similar letters, where one of the letters is *ḥarakat* and the other letter is *sukun* as a condition for the *idghām* process to occur, such as the word *yamuddu* (يَمُدُّ) which should be *yamdudu* (يَمْدُدُّ) following the *wazan yaf'ulu* (يَفْعُلُ). This is as explained by [24] that if two letters of the same type or close together in a word are gathered in the place where the letters come out, then a process occurs *idghām* where the first letter is *idghām* to the second letter because repeating the letter is considered difficult to pronounce. In this section, the *idghām* process will only occur after undergoing a process of exchanging *ḥarakat*, where the first letter of the two similar letters is exchanged with the *ḥarakat* of the previous letter so that the first similar letter becomes *sukun*.

In this section, researchers identified 27 morphemes as having undergone the *i'lāl bin naqli* process. Of these morphemes, 26 are *fi'il mudā'ari'*, and 1 is *fi'il*

3. In the form of *fi'il mudā'af* (يُسِرُّونَ، يَصُدُّونَ، تَطْلُوكُمْ، يَجِلُّ، يَمَسُّهُمْ، نَفْسُهُ، فَتَمَسَّكُمْ، نَفْسُ) contained in verses 5, 19, 27, 39, 48, 100, 113, and 120.

I'lāl bil Qalbi

I'lāl bil qalbi namely the process of changing the form of the 'illat letter which is done by replacing the letters. According to [25] *i'lāl bil qalbi* namely the change of the letters *wāwu* and *yā* into *alif* if the letter is *ḥarakat* and the *ḥarakat* in the previous letter is *fathah*, or the change of the letter *wāwu* into *yā*, the change of the letter *yā* into *wāwu*, or the change that occurs in the pattern "فُعَلَى" And "أَفْعَلَى" which is *mu'tal lām*. *I'lāl bil qalbi* occurs in several circumstances, including:

1. Combining two *hamzah*, that is, when there are two *hamzah* in a word, where the first *hamzah* is *ḥarakat* and the second *hamzah* is *sukun*, then the second *hamzah* which is *sukun* is replaced with the 'illat letter and adjusted to the *ḥarakat* of the first *hamzah*. If the *ḥarakat* of the first *hamzah* letter is *fathah*, then the second *hamzah* which is *sukun* is replaced with the letter 'illat *alif*, such as the word *ākulu* (أَكُنْ) which should be *a'kulu* (أَكُلْ) following the *wazan af'ulu* (أَفْعُلْ). Then, if the first *hamzah* letter is a *ḍammah*, then the second *hamzah* which is *sukun* is replaced with the letter 'illat *wāwu*, such as the word *ūminu* (أُؤْمِنْ) which should be *u'minu* (أُؤْمِنْ) following the *wazan uf'ilu* (أَفْعِلْ) [26].
2. Replacing the letter *yā* in the position of *fā' fi'il* with the letter *wāwu* in the *wazan yuf'ilu*, such as the word *yūqinu* (يُؤَقِنْ) which should be *yuyqinu* (يُؤَيِّقِنْ).
3. Replacing the letter *yā* in the position of *lām fi'il* with the letter *wāwu* where the form of the *fi'il* is included in the form of *wazan fa'ula* with the intention of giving the meaning of *ta'ajjub*, like the word *nahuwa* (نَهَى) whose origin is *nahuya* (نَهَى) is a form of the root word *naha* (نَهَى) [27].
4. Replacing the letter *wāwu* which is in the position of *lām fi'il* and is located after the *ḥarakat fathah* with the letter *yā*, like the word *a'taytu* (أَعْطَيْتُ) which should be *a'tawtu* (أَعْطَوْتُ) following the *wazan af'altu* (أَفْعَلْتُ) [28].
5. Replacing the letter *wāwu* in 'ain *fi'il* found in *fi'il ajwaf* in the form *fi'il māḍiy* with the letter *alif*, like the word *qāla* (قَالَ) which should be *qawala* (قَوْلْ) following the *wazan fa'ala* (فَعَلْ). The conditions for this change are:

- a. The letter *wāwu* is not a *sukun*.

Example: the word *qawlun* (قَوْلٌ) the letter *wāwu* has *sukun*, so the letter *wāwu* cannot be replaced with the letter *alif* so that the word *qawlun* cannot be changed to *qālun* (قَالَ).

- b. The letter *wāwu* must have original *ḥarakat*.

Example: the word *lā tansawul faḍla* (لَا تَتَسَوُّوا الْفَضْلَ) the letter *wāwu* has *ḥarakat*, but originally the letter is *sukun* and is not a real *ḥarakat*, but rather a *ḥarakat 'arīḍ*, namely a letter that has *ḥarakat* for a certain reason. In the case that occurred here, because of the word *tansaw* (تَتَسَوُّوا) is already in a sentence, then the letter *wāwu* which was originally *sukun* changes to *ḥarakat*. The letter becomes *ḥarakat* when in a sentence because to avoid the meeting of two *sukun* and to make it easier to pronounce. Therefore, the letter *wāwu* cannot be replaced with *alif*.

- c. The previous letter is not a *sukun* and is a letter with the *fathah*.

Example: the word *qāwala* (قَاوَلًا) the letter *wāwu* is *ḥarakat* and is not a *sukun*, but the letter preceding the *sukun*, namely the letter *alif*. Therefore, the letter *wāwu* cannot be replaced with an *alif* because if the letter is replaced, two *sukun* will meet. Or the word *duwalun* (دُوَالٌ) which *ḥarakat* previously *ḍammah*, then the letter *wāwu* cannot be replaced with *alif*.

- d. *Ḥarakat fathah* on the previous letter must be accompanied by the letter *wāwu*.

Example: the word *yaqūlu* (يَقُولُونَ) the origin is *yaqwulu* (يَقْوُولُونَ). In the word *yaqwulu* (يَقْوُولُونَ) The letter before the *wāwu* contains a letter with the *fathah*, but they are not located side by side. Therefore, the *wāwu* cannot be replaced with an *alif* because it would cause two *sukun* letters to meet.

- e. Located in one word.

Example: the word *akhadza waraqatan* (أَخَذَ وَرَقَةً) consists of two words. In this case, the letter *wāwu* is *ḥarakat*, but it is not located in the same word and is separate from the previous letter with the *ḥarakat fathah*. Therefore, the letter

wāwu cannot be replaced with an *alif* because it is not in the same word, but in a different word.

- f. It is located in the position of '*ain fi'il*' and the letter after it is not *sukun*.

Example: the word *tawājaha* (تَوَاجِهَة) the letter *wāwu* is not located on '*ain fi'il*' and the letter after it is *sukun*, then the letter *wāwu* cannot be replaced with *alif*.

- g. If the letter *wāwu* is found in *lām fi'il* in the form *fi'il nāqis*, then the letter after it cannot be *alif* or *yā tasydīd*.

Example: the word *ghazawā* (غَزَاوَا) or '*alawiyyun*' (عَلَوِيُّن) the letter after the *wāwu* is *alif* or *yā tasydīd*, then the letter *wāwu* cannot be replaced with *alif* because it will cause two *sukun* letters to meet.

- h. If the letter *wāwu* which is located in the position of '*ain fi'il*' is a *wazan ifta'ala*, then the letter *wāwu* can be changed to the letter *alif* on the condition that the *fi'il* does not indicate the meaning of *musyārahah*.

Example: the word *ijta'waza* (اِجْتَوَزَ) is the *wazan ifta'ala* and the letter *wāwu* is located in the '*ain fi'il*'. In addition, the word also does not indicate the meaning of *musyārahah*. Therefore, the letter *wāwu* can be replaced with *alif* so that the word *ijta'waza* (اِجْتَوَزَ) changed to *ijta'za* (اِجْتَزَا). As for the word *ijta'wara* (اِجْتَوَرَا) is the *wazan ifta'ala* and the letter *wāwu* is located in '*ain fi'il*'. However, the word shows the meaning of *musyārahah*, namely *jāwara* (جَاوَرَا) so that the letter *wāwu* cannot be replaced with *alif*. [29]

6. Replacing the letter *yā* in '*ain fi'il*' found in *fi'il ajwaf* in the form *fi'il māḍiy* with the letter *alif*, like the word *bā'a* (بَاعَ) which should be *baya'a* (بَيْعَ) following the *wazan fa'ala* (فَعَلَ). The conditions for this change are:

- a. The letter *yā* is not a *sukun*.

Example: the word *bay'un* (بَيْعَ) the letter *yā* has *sukun*, so the letter *yā* cannot be replaced with the letter *alif* so that the word *bay'un* cannot be changed to *bā'un* (بَاعَ).

- b. The letter *yā* must have original *ḥarakat*.
c. The previous letter is not a *sukun* and is a letter with the *fathah*.

Example: the word *baya'a* (بَاعَ) The letter *yā* has a *ḥarakat* and is not a *sukun*, but the letter preceding the *sukun* is the letter *alif*. Therefore, the letter *yā* cannot be replaced with an *alif* because if the letter is replaced, two *sukun* will meet. Or word *hiyafun* (حِفْظٌ) Which *ḥarakat* previously *kasrah*, then the letter *yā* cannot be replaced with *alif*.

- d. *Ḥarakat fathah* in the previous letter must be accompanied by the letter *yā*.

Example: the word *yasīru* (يَسِيرٌ) the origin is *yasyiru* (يَسِيرُ). In the word *yasyiru* (يَسِيرُ) The letter before *yā* contains a letter with a *fathah* but they are not located side by side. Therefore, the letter *yā* cannot be replaced with an *alif* because it will cause two *sukun* letters to meet.

- e. Located in one word.

Example: the word *lamasa yadan* (لَمَسَ يَدًا) consists of two words. In this case, the letter *yā* is *ḥarakat*, but it is not in the same word and is separate from the previous letter with the *ḥarakat fathah*. Therefore, the letter *yā* cannot be replaced with an *alif* because it is not in the same word, but in a different word.

- f. It is located in the '*ain fi'il*' position, and the letter after it is not *sukun*.

Example: the word *tayāmana* (تَيَامَنَ) the letter *yā* is not located in '*ain fi'il*' and the letter after it is *sukun*, then the letter *yā* cannot be replaced with *alif*.

- g. If the letter *yā* is found in *lām fi'il* in the form *fi'il nāqış*, then the letter after it cannot be *alif* or *yā tasydīd*.

Example: the word *ramayā* (رَمَى) the letter after *yā* is *alif*, so the letter *yā* cannot be replaced with *alif* because it will cause two *sukun* letters to meet.

- h. If the letter *yā* which is located in the position of '*ain fi'il*' is a *wazan ifta'ala*, then the letter *yā* can be changed to the letter *alif* even though the *fi'il* shows the meaning of *musyārahah*.

Example: the word *imtayaza* (اِمْتَيَزَ) is the *wazan ifta'ala* and the letter *yā* is located in the '*ain fi'il*'. In addition, the word also does not indicate the meaning of *musyārahah*. Therefore, the letter *yā* can be replaced with *alif* so that the word *imtayaza* (اِمْتَيَزَ) changed to *imtāza* (اِمْتَأَزَ) [30].

In this section, researchers identified 96 morphemes as having undergone the process of *i'lāl bil qalbi*. Of these morphemes, 93 are *fi'il māḍiy*, and 3 are *fi'il muḍāri'*. However, only 7 of these *fi'il* will be explained. This data will be further explained in table 4.

Table 4. I'lāl bil Qalbi (Letter Replacement)

نوع الفعل	الإعلال	الآية	رقم الآية
فعل الماضي	حَاقَ: أصله حَقِيَ على وزن فَعَلَ قلبت الياء ألفا لتحركها بعد فتحة فصار حَاقَ	وَلَمَّا لَخَرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ أَلْفُؤُلًا مَا يُحِيسُهُ ^٨ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهٖ يَسْتَهْزِءُونَ	8
فعل الماضي	كَانَ: أصله كَوَّنَ على وزن فَعَلَ قلبت الواو ألفا لتحركها بعد فتحة فصار كَانَ	وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ^{٣٤} هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ	34
فعل الماضي	إِفْتَرَاهُ: أصله إِفْتَرِيَهُ على وزن إِفْتَعَلَهُ قلبت الياء ألفا لتحركها بعد فتحة أو وانفتاح ما قبلها فصار إِفْتَرَاهُ	أَمْ يَقُولُونَ افْتَرَاهُ ^{٣٥} قُلْ إِنْ أَفْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرَمُونَ	35
فعل الماضي	أَمَّنَ: أصله أَمَّنَ على وزن أَفْعَلَ اجتمعت الهمزتان في كلمة واحدة ثانيتهما ساكنة فأبدلت الهمزة الثانية ألفا لسكونها بعد همزة مفتوحة أو وانفتاح ما قبلها فصار أَمَّنَ	وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ	36
فعل الماضي	نَادَى: أصله نَادَوْا على وزن فَاعَلَ قلبت الواو ألفا لتحركها وانفتاح ما قبلها فصار نَادَى	وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَئِي أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ	42
فعل المضارع	أَنْهَأَكُمُ: أصله أَنْهَيْكُمُ على وزن أَفْعَلُكُمْ قلبت الياء ألفا لتحركها وانفتاح ما قبلها فصار أَنْهَأَكُمُ	قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ^{٨٨} وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَىٰ مَا أَنْهَأَكُمُ عَنْهُ ^{٣٨} إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ^{٣٩} وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ^{٤٠} عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ	88
فعل الماضي	خَافَ: أصله خَوَّفَ على وزن فَعَلَ قلبت الواو ألفا لتحركها وانفتاح ما قبلها فصار خَافَ	إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ^{١٠٣} ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّسْهُودٌ	103

There are 89 other morphemes, include:

1. The letter *hamzah* is replaced with 'illat letters such as *alif*, *wāwu* or *yā* (أَتَيْنَا، آمَنَ، آتَيْنَا)
2. The letter *wāwu* is replaced with *alif* (كَانَ، كَانُوا، فَعَالَ، قَالَ، قَالُوا، فَارَ، نَادَى، حَالَ، قَالَتْ،) (تَاب)

41, 42, 43, 45, 46, 47, 50, 53, 54, 61, 62, 63, 65, 69, 70, 72, 73, 77, 78, 79, 80, 81, 84, 87, 88, 91, 92, 112, 116, and 117.

3. The letter *yā* is replaced with *alif* (جَاءَ، يُوحَى، افْتَرَاهُ، افْتَرَى، شَاءَ، اعْتَرَاكَ، تَنَهَانَا، جَاءَتْ، رَأَى، جَاءَتْهُ، ضَاقَ، جَاءَهُ، زَادُوهُمْ) contained in verses 12, 13, 18, 33, 40, 54, 58, 62, 66, 69, 70, 74, 76, 77, 78, 82, 94, 101, 107, 108, 118, and 120.
4. The letters *hamzah* and *yā* are replaced with *alif* (اَلِئِنِّي) contained in verses 28 dan 63.

No data was found on *i'lāl bil qalbi* in the form of the letter *wāwu* being replaced with *yā*, and the letter *yā* being replaced with *wāwu*.

I'lāl bil Ibdāl

I'lāl bil ibdāl namely the process of changing the form of the 'illat letter which is done by deleting a letter which is then replaced with another letter. In addition, in this section there is also the *idghām* process after the replacement of letters which is done by deleting the letters first. *I'lāl bil ibdāl* is different from *i'lāl bil qalbi* because *i'lāl bil ibdāl* deletes the letter and then the letter will be replaced with another letter in the same position and can occur both in the 'illat letter and the *ṣaḥīḥ* letter. Meanwhile, *i'lāl bil qalbi* only does the process of replacing the letter and does not delete the letter, and only occurs in the 'illat letter. The statement that the researcher explained is in line with the opinion of [31] in his research which states that *i'lāl bil ibdāl* is the process of replacing a letter that is not a native letter in a word with another letter that is a native letter in the same place, so that the first letter disappears and the second letter replaces it, whether both letters are 'illat letters or *ṣaḥīḥ* letters, or one of the letters is a *ṣaḥīḥ* letter and the other is an 'illat letter. This occurs during speech because of the importance or need of phonetics, or to beautify and improve the pronunciation of the phonetics. In this case, the process of *i'lāl bil ibdāl* aims to reduce the weight of several adjacent letters that cause phonetic disharmony in the word and burden someone in pronouncing it. Based on this statement, the real purpose of the letter replacement process is to facilitate pronunciation, or make it easier for Arabs to pronounce several heavy letters from one side. *I'lāl bil ibdāl* occurs in several circumstances, including:

1. Replacing the letter *wāwu* in *fā' fi'il* in the form of *wazan ifta'ala* with the letter *tā* aims to ease the pronunciation, such as the word *ittaṣala* (اتَّصَلَ) which should be *iwtaṣala* (اِوْتَصَلَ) comes from the root word *waṣala* (وَصَلَ). The condition for this change is that the letter *wāwu* is not a change in the form of the letter *hamzah*. However, according to the opinion of the *raḍī'ah*, this

is permissible and the letter *wāwu* can be changed into the letter *tā*. For example: the word *iwtamana* (اَوْتَمَنَ) which should be *i'tamana* (اَتَمَنَ) comes from the root word *amana* (أَمَنَ). In the word *iwtamana* (اَوْتَمَنَ) the letter *wāwu* is the result of a change from the letter *hamzah*, and according to the opinion of the community *raḍī'ah*, the letter *wāwu* which is the result of a change from the letter *hamzah* can be changed into the letter *tā*. So, the word *iwtamana* can change into *ittamana* (اَتَمَنَ) then the first *tā* letter is *idghammed* to the second *tā* letter because it is the same letter, so it turns into *ittamana* (اَتَمَنَ).

2. Replacing the letter *yā* in *fā' fi'il* in the form of *wazan ifta'ala* with the letter *tā* aims to ease the pronunciation, such as the word *ittasara* (اِتَّسَرَ) which should be *ītasara* (اَيْتَسَرَ) comes from the root word *yasara* (يَسَرَ). The condition for this change is that the letter *yā* is not a change in the form of the letter *hamzah*. However, according to the opinion of the *raḍī'ah*, this is permissible and the letter *yā* can be changed into the letter *tā*. For example: the word *ītasara* (اَيْتَسَرَ) which should be *i'tasara* (اِتَّسَرَ) comes from the root word *azara* (أَزَرَ). In the word *ītasara* (اَيْتَسَرَ) the letter *yā* is the result of a change from the letter *hamzah*, and according to the opinion of the community *raḍī'ah*, the letter *yā* or *wāwu* which is the result of changing the *hamzah* letter can be changed into the letter *tā*. So, the word *ītasara* can change into *ittasara* (اِتَّسَرَ) then the first letter *tā* is *idghām* to the second letter *tā* because it is a similar letter, so it changes to *ittasara* (اِتَّسَرَ). [32]
3. Replacing the letter *tā* with the letter *tsā* in *fā' fi'il* or vice versa. This condition occurs in *fā' fi'il* in the form of *wazan ifta'ala* due to the proximity of the letter's exit point, such as the word *ittarada* (اِتَّرَدَ) or *itstsarada* (اِتَّسَّرَدَ) which should be *itstarada* (اِتَّسَّرَدَ) comes from the root word *tsarada* (تَسَّرَدَ).
4. Replacing the letter *tā* with the letter *dāl* when the *fā' fi'il* is the letter *dāl* in the form of *wazan ifta'ala* which aims to make pronunciation easier, such as the word *iddaḥara* (اِدَّحَرَ) which should be *idtaḥara* (اِدْتَحَرَ) comes from the root word *daḥara* (دَحَرَ).
5. Replacing the letter *tā* with the letter *dāl* or *dzāl* when the *fā' fi'il* is the letter *dzāl* in the form of *wazan ifta'ala* which aims to make pronunciation easier because of the proximity of the place where the letter comes out, such as

the word *iddakara* (ادَكَرَ) or *idzdzakara* (ادَّكَرَ) which should be *idztakara* (ادْتَكَّرَ) comes from the root word *dzakara* (ذَكَرَ).

6. Replacing the letter *tā* with the letter *dāl* when the *fā' fi'il* is the letter *zāy* in the form of *wazan ifta'ala* which aims to make pronunciation easier, such as the word *izdajara* (ازْدَجَرَ) which should be *iztajara* (ازْتَجَرَ) comes from the root word *zajara* (زَجَرَ).
7. Replacing the letter *tā* with the letter *dāl* when the *fā' fi'il* is the letter *jīm* in the form of *wazan ifta'ala* which aims to ease the pronunciation, such as the word *ijdazza* (اجْدَزَّ) which should be *ijtazza* (اجْتَزَّ) comes from the root word *jazza* (جَزَّ). In this section, only some people consider the pronunciation difficult, so it is permissible to carry out the process of *i'lāl bil ibdāl* or not. [33]
8. Replacing the letter *tā* with the letter *ṭā* when pronouncing the *fā' fi'il* is the letter *ṭā* in the form of *wazan ifta'ala* which aims to make pronunciation easier, such as the word *iṭṭa'ana* (اطَّعَنَ) which should be *iṭṭa'ana* (اطَّعَنَ) comes from the root word *ṭa'ana* (طَّعَنَ).
9. Replacing the letter *tā* with the letter *ṭā* or *zā* when pronouncing the *fā' fi'il* is the letter *zā* in the form of *wazan ifta'ala* which aims to make pronunciation easier, such as the word *iṭṭalama* (اطَّالَمَ) or *izzalama* (اظَّالَمَ) or *izṭalama* (اظْطَلَمَ) which should be *iztalama* (اظْتَلَمَ) comes from the root word *zalama* (ظَلَمَ).
10. Replacing the letter *tā* with the letter *ṭā* or *ṣād* when the *fā' fi'il* is the letter *ṣād* in the form of *wazan ifta'ala* which aims to make pronunciation easier, such as the word *iṣṭalaha* (اصْطَلَّحَ) or *iṭṭalaha* (اطَّالَّحَ) or *iṣṣalaha* (اصَّالَّحَ) which should be *iṣtalaha* (اصْتَلَّحَ) comes from the root word *ṣalaha* (صَلَّحَ).
11. Replacing the letter *tā* with the letter *ṭā* when pronouncing the *fā' fi'il* is the letter *dād* in the form of *wazan ifta'ala* which aims to make pronunciation easier, such as the word *iḍṭaraba* (اضْطَّرَبَ) which should be *iḍtaraba* (اضْتَّرَبَ) comes from the root word *ḍaraba* (ضَرَبَ).
12. Replacing the letter *tā* with the letter *sīn* when the *fā' fi'il* is the letter *sīn* in the form of *wazan ifta'ala* which aims to make pronunciation easier, such as the word *issaraqa* (اسَّرَقَ) which should be *istarafa* (اسْتَرَقَ) comes from the root word *saraqa* (سَرَقَ) [34].

In this section, the researcher only found 1 morpheme identified as having undergone the process of *i'lāl bil ibdāl*. Of the morphemes found, this morpheme is the *fi'il mudāri'*. This data will be further explained in table 5.

Table 5. *I'lāl bil Ibdāl* (Letter Removal and Replacement)

نوع الفعل	الإعلان	الآية	رقم الآية
فعل الماضي	<p>إِتَّخَذْتُمْ: أصله إِتَّخَذْتُمْ على وزن إِفْتَعَلْتُمْ اجتمعت الهمزتان في كلمة واحدة ثانيتهما ساكنة فأبدلت الهمزة الثانية ياء لسكونها وانكسار ما قبلها فصار إِيْتَّخَذْتُمْ ثم أبدلت الياء تاء لعسر النطق بحرف اللين الساكن لما بينهما من مقاربة المخرج ومنافاة الوصف لأن حرف اللين مجهورة و التاء مهموسة فصار إِيْتَّخَذْتُمْ ثم أدغمت التاء الأولى في الثانية للمجانسة فصار إِتَّخَذْتُمْ</p>	<p>قَالَ يَقُومُ أَنْ هَطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَإِتَّخَذْتُمْ وَرَأَيْتُمْ ظُهُرِيَّ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ</p>	92

The Purpose of I'lāl Analysis and Phonological Function

From a linguistic perspective, every phonological process has a clear functional purpose and plays a major role in supporting fluent communication and language efficiency. The resulting sound changes do not occur by chance, but rather due to a speaker's natural tendency to simplify pronunciation, create harmonious articulation, and maintain the regularity of the language's morphological structure. According to [35] Sounds that do not play a role in distinguishing meaning are called *fon* and are discussed in the field of phonetics, while sounds that function to differentiate meaning are called *fonem* and are the object of study in the field of phonemics. Based on the researcher's statement, the *i'lāl* process carried out in this study involves sounds that do not play a role in distinguishing meaning. In this case, the sounds of each word analyzed are considered to be phonemes that only changes form in order to facilitate pronunciation. Examples of some of the *fon* used in this study are the word *qāla* (قَالَ) which should be *qawala* (قَوَّلَ) following the *wazan fa'ala* (فَعَلَ) in the form of *fi'il mādiy*, or the word *yaqūlu* (يَقُولُ) which should be *yaqwulu* (يَقْوُلُ) following the *wazan yaf'ulu* (يَفْعَلُ) in the form of *fi'il mudāri'*, and the word *qul* (قُلْ) which should be *uqwul* (أَقْوُلُ) following the *wazan uful* (أَفْعَلُ) in the form of *fi'il amr*. In the study of phonology, these sounds are considered as *fon*, in the study of morphology it is a process of *taṣrif i'lāliyy*, and does not contribute to the study of meaning in the field of semantics because the changes in word form that occur are only for phonetic purposes in order to facilitate pronunciation.

In addition to *fon*, sounds considered as phonemes can also be found in this study. These phonemes are seen from changes in word form in the type of

fi'il, it is not seen from the origin of the words which follow a certain *wazan* pattern. Change of word form of *fi'il māḍiy* to *fi'il muḍāri'* or vice versa, these are sounds that when changed in word form, can contribute to changes in meaning. In this case, the sounds of each word created are considered phonemes, which not only play a role in phonology but also influence morphology and semantics (morphosemantics). This is because every change in word form can change meaning and alter the morphological structure of Arabic, while still following guidelines that are in accordance with the rules *'ilm aṣ-ṣarf*. Examples of some phonemes found in this research are the word *qāla* (قَالَ) in the form of *fi'il māḍiy* converted into form of *fi'il muḍāri'*, so that the word *qāla* (قَالَ) changed to *yaqūlu* (يَقُولُ). Or the word *yaqūlu* if you want to change the meaning of the sentence into a command, then the word *yaqūlu* it needs to be converted into a form *fi'il amr*. So the word *yaqūlu* (يَقُولُ) changed to *qul* (قُلْ). In the study of phonology these sounds are considered phonemes, in the study of morphology it is a process of *taṣrīf iṣṭilāhiy* which contributes to the study of meaning in the field of semantics because changes in word form can change meaning.

In particular, *i'lāl* serves to lighten the articulatory load on the *'illat* letters which are phonetically weak or difficult to pronounce in certain positions. Through the *i'lāl* process, even though there are changes in the form of the word, the form of the word remains in accordance with the guidelines contained in the rules *ṣaraf*, but it becomes easier and more fluent to pronounce. Thus, the *i'lāl* work carried out is not only oriented towards changing the form, but also towards phonetic comfort for the speaker. According to [36] *i'lāl* can play a role in maintaining the balance of morphemic structure. In many cases, phonological changes in *'illat* letter not only aims to make pronunciation easier, but also to maintain the readability and familiarity of Arabic root words. This is very important in Arabic, considering that the root word (جذر الكلمة) is the main foundation for the formation of various word derivations. Therefore, *i'lāl* occupies a strategic position as a mechanism that bridges phonological and morphological interests simultaneously.

Analysis of *i'lāl* in the surah Hud aims to understand in depth the phonological and morphological changes that occurred in *fi'il* in the Qur'an, especially in chapters containing many verses with weakly written words. Through this analysis, it is possible to understand how weak letters undergo phonological transformations to ease pronunciation while maintaining the beauty and accuracy of the Qur'anic language structure. This effort is important, not only in order to maintain the purity of the Qur'anic Arabic, but also in uncovering the grammatical system at work in this holy book [37].

In addition, the purpose of this analysis is to identify the types of *i'lāl* that appears in the surah Hud and how the process of change can change the structure

of words. By understanding this phenomenon, we can appreciate the richness of *'ilm aṣ-ṣarf* in the context of the Qur'an, as well as increasing our ability to read, understand and interpret holy verses more precisely and accurately. This analysis also serves as a basis for more in-depth learning of classical Arabic.

The next goal is to document and examine the patterns of phonological and morphological changes that occur in surah Hud so that it can serve as a scientific reference for researchers, students, and Arabic language learners. With a systematic and structured study of *i'lāl*, it will facilitate the process of teaching Arabic, especially in the aspects of grammar and morphology, so that students can avoid mistakes in understanding and pronouncing the words of the Qur'an.

Apart from the linguistic aspects, the analysis *i'lāl* also aims to connect *'ilm aṣ-ṣarf* with *science of tajwid* And *science of interpretation (tafsīr)*, because changes in weak letters can have implications for how we read and understand the meaning of verses. Thus, this study can enrich our understanding of the linguistic beauty of the Qur'an and provide a strong foundation for reciters and interpreters in conveying and explaining the contents of Quranic verses [38].

Furthermore, this analysis aims to maintain the purity of the text of the Qur'an from changes that do not conform to the original Arabic language rules, so that the phenomenon of *i'lāl* can be explained as part of a legitimate and regular linguistic change, not an error or deviation. This confirms that the Qur'an maintains its authenticity and purity despite the changes in word form caused by the rules of the Arabic language.

Finally, the purpose of *i'lāl* analysis in surah Hud is to provide practical understanding for readers and teachers of the Qur'an in recognizing legitimate phonological and morphological changes in Arabic, so that the process of learning to read, memorize, and interpret the Qur'an becomes more effective and efficient. This understanding will also strengthen appreciation for the beauty of the language of the Qur'an as a miracle that will continue to be preserved until the end of time [39].

Conclusion

Based on the results of the analysis of the *fi'il* in the surah Hud, this study shows that the phenomenon of *i'lāl* is an integral part of the Arabic morphophonemic system that works regularly and systematically. Of the 458 *fi'il* contained in the surah Hud, as many as 250 *fi'il* underwent processing *i'lāl* with various forms and mechanisms. The process includes *i'lāl bil ḥadzfi*, *i'lāl bit taskīn*, *i'lāl bin naqli*, *i'lāl bil qalbi*, and *i'lāl bil ibdāl*.

This finding confirms that the phonological changes in the *'illat* letter are not deviations from the rules of *ṣaraf*, but rather part of the rules that maintain a balance between morphological structure and ease of articulation. *I'lāl* serves to ease pronunciation, avoid the meeting of heavy or difficult sounds, and maintain the regularity of the *wazan* pattern in various derived forms of words. Thus, *i'lāl* not only has a phonetic function, but also an important morphological role in maintaining the readability of word roots (جذر الكلمة) and the consistency of the Arabic language system.

This study demonstrates that Surah Hud provides a rich representation of morphophonemic transformations in Qur'anic Arabic and highlights the systematic interaction between phonology and morphology within Arabic verbal structures. The findings contribute theoretically to Arabic morphophonemic studies by clarifying the relationship between phonological transformation and morphological structure in Qur'anic *fi'il*. Furthermore, practically, this research can help Arabic learners recognize sound change patterns in *fi'il*, thereby facilitating the process of reading, understanding, and analyzing the Qur'anic text more scientifically and systematically.

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Conflict of Interest

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