

The impact of Arabic dialects on enriching the phenomenon of punishment: Research extracted from a doctoral thesis

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Abstract

In this research, I studied an important phonetic change for the speaker to reach ease, ease and lightness, which is the succession of the search for this phonetic phenomenon in our modern dialects, and is there a common factor between what the ancient Arabic dialects brought and what we brought today, and I strengthened my research by rooting this phenomenon in the dialects of the Arabian Peninsula (Semitic dialects) and reached important results, including that there are points where this phenomenon is common to the occurrence of this phenomenon in various dialects, which confirms that it is a phonetic and dialect phenomenon. Dialect is like many phonetic phenomena.

Introduction

I found this phenomenon in the ancient Arab heritage, and I thought in this study to show the features of this phenomenon in different dialectal sources. The phonemic of this phenomenon, as for the second topic, in which I studied this phenomenon in the ancient dialects represented in the dialects of Hijaz and Tamim and its branches. And this was the title of the second axis

:The first topic: succession among the ancients and moderns

:First succession among the ancients

This phenomenon was found in the ancient Arab heritage, and the linguistic meaning overlapped with the idiomatic "punishment" of meaning, but the linguistic meaning is general, while the idiomatic one is specific, not to mention the fact that our Arabic language acquired it from

linguistic meaning, which is the succession. He ((punished him⁽¹⁾) As for the idiomatic expression, it is: ((The ya enters the waw and the waw into the ya without a fault, either to punish the one tribe of the Arabs, or for the two tribes to separate in the two languages. We need to mention it in this book, because it is one of the (laws of conjugation)², and this saying makes us conclude two important things: the first is that the book of the specific is phonetic and not morphological, and the other and most important: that phonetic succession does not occur for a cause, and therefore the two words that occur between them are succession. They carry the same meaning, and I have cited this definition because it is the closest to my research topic, as well as being the first definition that came with the same titles succession and before we go into the depth of the topic, we must mention a brief definition of the sounds of waw and yaa

the yaa: the two sounds are far apart in **waw and** the exit in the ancients; Because the sound of the waw comes out from between the lips⁽³⁾ and it

¹ Azhari: -Refinement of the language, by Al 179/1

² Massed, for the son of his master: 4/208-Al

³ See: The Book of Sibawayh: 4/433, the Tamim, d. Dahi Abdel Baqi: 177 language of

is worth noting that the coolant makes the waw exit not limited to the lips only, but rather sees that it falls into the mouth and connects to the exit of the thal and thymus, and it spreads and connects to the exit of the lam⁽⁴⁾ while the exit of the sound of ya from the middle of the tongue It is between it and the upper palate⁽⁵⁾ and the ancient scholars agreed in their identification of the exit of the yaa⁽⁶⁾ but they treated the exit of the waw from another angle far from the view of the ancients, so they made its exit linked to the movement of the tongue and the proximity of one of its parts to the upper palate, so its exit from the extreme of the tongue when it approaches the extreme of the palate With rounded lips⁽⁷⁾ Sibawayh described them with several characteristics⁽⁸⁾:

Two voices not whispered -1

soft and extended voice -2

The widest voice output and range -3

The wawa and yaa that we are talking about in this research are the two silent voices, for example: Yasir. the loudspeakers Walad and⁽⁹⁾

dialectical phenomenon is found in the Arabic heritage of our Arabic language in particular, and in the dialects of the Arabian Peninsula in general. Farahidi spoke about it -Khalil bin Ahmad Al-Al in the chapter on substitution when he spoke about

⁴ See: Al Muqtadat, Al Mubarrad: 1/330, (Tamim Language: 177

⁵ See: Book: 4/433, Tamim language: 177 (

⁶ See: Linguistic sounds, . Ibrahim Anis: 43, Introduction to Linguistics and Linguistic Language: 177 Research Methods: 92, Tamim

⁷ See: See: Linguistic Sounds: 43, Introduction (to Linguistics and Linguistic Research Methods: Tamim Language: 177 ,93

⁸ See: Book: 4/176⁸

⁹ See: Book: 4/434, Linguistic Voices: 36, (Phonology, Dr. Kamal Bishr: 174, Tamim language: 177

¹⁰ Ain: 4/286-See: Al (

¹¹ Book: 4/335, the phenomenon of (succession linguistic study, research, -in the Arabic language m. M. Ali Abd Romi: 119

¹² See: the same sources and the same places

Khais-and Al Khaws-Al⁽¹⁰⁾ and Sibawayh spoke , of it in the chapter: Ya and that is if it is inhabited ”and before it is a hole⁽¹¹⁾ an example of that: , Murzu and My Patience⁽¹²⁾ and Sibawayh , What the Yaa “mentioned it also in the chapter: ” and Wawa turn in⁽¹³⁾ Qusiya -for example: Al , Qusaa-and Al⁽¹⁴⁾ Qasi did the same -and Ibn al , The skeet (d. 244 AH), but he was more eloquent in its presentation, and he mentioned many examples, including: your height and length, lost and lost, sloppy and low, sig^{and 15} sug , and^{others} . And the yaa are from the fourfold ones, for -example: Hakut and Hekit, Flute and Flet, Al -ub and Al’Muta-Muathir, Al-Maithir and Al Mutaib ,^{16and} others⁽¹⁷⁾ (d. 276 AH) about the . phenomenon in the same form without mentioning the term, and it provides one meaning for the two terms⁽¹⁸⁾ while Ibn Jinni differed in , placing the phenomenon in a general chapter in which he talked about The language is gradual, meaning the development of words, including what he said: ((Demt is the sky and it lasts. As for Dumt, it is based on analogy. As for Dimt, it is the (continuity of the heart in Dima and Dim)¹⁹. That is, the two forms are eloquent. The Egyptian Scientific Academy took this view in many words ⁽²⁰⁾ . and Ibn Ashbili mentioned them and -Asfour Al gave them a phonetic and morphological explanation (d. 669 AH)⁽²¹⁾ Abu Ali said: In , place of the waw from the kasra of entering the ((yaa and overpowering it⁽²²⁾ the phenomenon is ,

¹³ ,Book: 4/364 (succession phenomenon in the 119 :Arabic language

¹⁴ See: the same sources and the same places

¹⁵ Skeet: 135, -See: Reform of Logic, by Ibn Al (the phenomenon of succession in Arabic: 119

¹⁶ See: 139 -of Logic: 135 Reform

¹⁷ Succession ,139-See: Islah Logic: 137 (Phenomenon in Arabic: 119

¹⁸ -Katib, by Ibn Qutayba: 379-See: Adab al (the phenomenon of ,380succession in the Arabic language: 119

¹⁹ Characteristics, by Ibn Jinni: 1/355 (

²⁰ See: Dictionary of Linguistic Rightness, The (Guide of the Arab Intellectual, Dr. Ahmed Mukhtar Omar: 1/892

²¹ Tasrif, by Ibn Asfour: -fi Al ’Mumti-See: Al 436

²² Mohakem and the Greatest -Al (Compassionate, by Ibn Sayyidah: 3/397

in a broader way, Arab-found in the book Lisan al it was mentioned that the two words are waw or ya with mentioning the tribe that pronounces each word and its significance, and he differed from his predecessors that he mentioned the term succession he said: ((And a man is a goldsmith, , a goldsmith and a penitent in the language of the ((people of Hijaz⁽²³⁾ but the first to mention the , termsuccession from the ancients is Ibn Sayyidah Mufaddal-(d. 458 AH), when he quoted it from Al⁽²⁴⁾ .

Second: thesuccession of the modernists

succession of the modern did not differ from that of the ancients. Dr. Ibrahim Anis believes that the kasrah symbolizes the smallness of the size and the shortness of time as well as the urbanization. The Arabic language, in its development into modern dialects, has tended to get rid of some of the suffixes and replace them with a kasra in civilized cities, and this does not mean The Bedouin tribes do not know the shards, and the civilized tribes do not know the dams, but we belong to the think that the combined formulas Bedouin dialect, the men with a rough voice, and the broken ones belong to the urban dialect, not to mention that they were used in the mouths of thin women, as they were used at the same time in two not one ,different environments, and he sees Also of them is a root and the other a branch, but the two forms are found together⁽²⁵⁾

Here it is necessary to mention the values of waw and yaa, about which references were found among the ancients and crystallized by modernists. Dr. Walaa Sadiq Muhsin made three values for waw and ya, which are⁽²⁶⁾ :

The correct waw and yaa, towards: promise, -1 yab, boy, ease

²³ ,Arab, by Ibn Manzur (Soug): 8/442-Lisan al (succession phenomenon in Arabic: 120

²⁴ See: Allocation: 4/208 ((

²⁵ 92-dialects, d. Ibrahim Anis: 91 in Arabic (

²⁶ Master lectures, d. Walaa Sadiq Mohsen, s' 2016-2015

See: Allocation: 2/378⁽²⁷⁾)

See: Standard Arabic and its dialects. Dr.. Hossam El Bahnasawy: 138⁽²⁸⁾)

The two modes, towards: he said, he says, it -2 was said

tide, towards: day, house-semi -3

Acoustic interpretation of the phenomenon of succession

Getting rid of heaviness and reaching lightness is a reason for the occurrence of most vocal phenomena, includingsuccession in addition to ,²⁷ ,the fact that the two sounds are narrow sounds Siyawag , -and examples of this are: Souagh. Al²⁸ Wawa and Yaa met, so they turned the second then ,²⁹ in'Waw and Yaa and then merged the Yaa meaning that thesuccession was preceded by two Idgham). If this -Qalb and Al-phenomena (Al indicates anything, it is the overlap between sound phenomena. Expansion and hatred of the weakening of the Z were considered a reason for the heart of the Z and Wawa , despite the fact that as well as the ,³⁰ the waw is heavier than the Z duplication, which is an external factor: ((The Arabs say to a man if he comes from travel a woba and a tuba... The origin is good, they said the waw to alignment with a woba, and he said Ibn Khalawayh : They only said: Tuba, because they has more apparent music ('32 .³¹ married Awba than (sawm) even though the analogy is (sawm),³³and the same situation is in nam and nyam

:The second topicsuccession in Arabic dialects Old

The dialects of the Arab tribes differ according to the areas in which they live, and these dialects have linguistic, phonetic, morphological, grammatical and even semantic phenomena. In the outskirts of the tribe, in addition to the numerous tribes that have neighbors in their eastern or northern borders, tribes that have certain linguistic phenomena, and in their western or southern borders, that of other tribes that have

,Arab (Sog): 8/442-See: Lisan Alsuccession phenomenon in the Arabic language: 127⁽²⁹⁾)

:³⁰397/3)

,Suyuti: 1/340-Mizhar, for Al-Alsuccession from the phonetic and morphological aspect, d. Ahmed Alamuddin Ramadan: 205⁽³¹⁾)

See: same source and same position⁽³²⁾)

See: same source: 206⁽³³⁾)

other linguistic phenomena. The tribes differed in it according to their succession dialects some , tribes tended to pronounce the waw and the other yaa, and through my browsing of many sources I found that some of them affect the waw and some of them affect the ya

1- succession in movements

لـ " :s verse 'Reciting the Almighty^{There 34is} from God in reward^{35good} -Kalabis (Al-The Al " Muthaba) read it⁽³⁶⁾ because their language , represented by the Illal reached the end of ease and ease, and this is what the language seeks, and they are from the urban areas because they lived in Medina, which is an urban city⁽³⁷⁾

كـ The words: like, bitter, and thick, by breaking the first sound or adding it, so the kasr is the dialect of the people of the Hijaz, and damm is the dialect of Bani Tamim⁽³⁸⁾ and Abu Amr , With " :Anfal (from verse 42)-read from Surat Al Dunya (with fracture, and the rest -Al "the enemy of the readers with damm), and Abu Ubaid believes that damm expresses the two languages, knowing that the kasr is the dialect of the people of Hijaz⁽³⁹⁾

تـ Yesterday, it comes with the dammam to Bani Tamim and the broken one by according the people of the Hijaz: yesterday⁽⁴⁰⁾

ثـ Where and Hawth: In (where) there are -4 Khalil said: ((For the Arabs in -two languages, Al where there are two languages, and the high Thaa is plural... and another ...language where language: Huth is a narration on the Arabs for ((Bani Tamim⁽⁴¹⁾ and it was said Huth for , i , while it was said that it is only Tai'Tamim or Ta⁽⁴²⁾ i and 'to Ta 'Tha -but Hawth by adding al ,

Hawth by opening it to Tamim, noting that not all And 'Barbu -Bani Tamim say: Huth, so Bani al cooks say: where⁽⁴³⁾ the word and therefore in , where interchange of short vowels if we say that it is with waw (hoth), and a replacement (punishment) between two silent ones, they are waw and ya

2- succession between waw and ya in ancient dialects

Among the poetic evidence of succession is the Hudhali-al 'saying of the poet Abd Manaf bin Rab⁽⁴⁴⁾

What changes my two daughters, a quarter of their family, they do not sleep, nor do I care for those who have slept

The witness: It changes the dialect of the people of Hijaz

Kabeer said-Asha Al-Al⁽⁴⁵⁾

By my life, if it goes to the neighbourhood, he will surely have a special

Khais: -Khuss and Al-The witness: Khaysa, so Al I found this succession -Ain by Al-in the book Al -Farahidi, but he made Al-Khalil bin Ahmad Al from the Nile Khais in the sense of a little thing⁽⁴⁶⁾ Khus -Gawhari mentioned that Al-while Al , Khais have one meaning, which is a little -and Al of the Nile⁽⁴⁷⁾ and one of the meanings he , Azhari indicate -mentioned Both Ibn Faris and al a few, as well as accuracy and narrowness⁽⁴⁸⁾ , Khus is the origin -and Ibn Sayyidah stated that al continuous language-Khais, which is the non-of al of the people of Hijaz⁽⁴⁹⁾ and their saying is ,

³⁴ (. 103 Baqarah from verse-Surat Al)

³⁵ Same source: 207 :seen (

³⁶ See: Lisan Al Arab: 1/245, Introduction to (Comparative Phonology, Dr. Salah Hassanein: 238

³⁷ :Seesuccession from the phonetic and 207 :morphological side

³⁸ 94 :See: In Arabic dialects (

³⁹ See: highlighting the meanings, by Abu (Dimashqi: 491, in Arabic dialects: 95-Shama al

⁴⁰ See: In Arabic dialects: 94 (

⁴¹ Ain: 3/285- Al

⁴² Hakam and the Greatest Ocean -See: Al ((Hawth): 3/500, Tamim language: 170

⁴³ See Tamim language: 170 :

⁴⁴ Hathlyeen: 38, Custom: 4/208-Diwan Al⁽

⁴⁵ Makhass:-Asha: 149, and in Al-See: Diwan Al⁾ (from the people) 208/4

⁴⁶ See: Al-Ain (Khaws ,286/4 : (succession in Arabic dialects: 48

⁴⁷ See: -Sahih Al-Lughah and Al-Sahih Taj Al- Al^{Al} ,Arabiya: 3/1039succession in modern dialects: 48

⁴⁸ See: Language Standards: 2/228, Language (Refinement (Khuss): 7/199, Successionin Arabic Dialects: 48

⁴⁹ „See: Ad hoc: 4/208 (succession in Arabic dialects: 48

unsteady confirms that among the people of Hijaz there are those who say: khus, and some of them -say: Specifically, in addition to the fact that Al Khuss is the dialect of Bani Tamim, and thus it becomes clear to us that the influence and influence among the Arab tribes, the people of Hijaz were influenced by the Bedouin tribes close Khuss), so some-to them, so they pronounced (Al tribes participated in the Wawi formula, as Tai shared in their saying: Anuq and elegant⁽⁵⁰⁾ Bani Asad⁽⁵¹⁾ and Bani Salim⁽⁵²⁾, which led to the enrichment of the phonetic phenomenon

Qasiya-As for Najd, they say: Al⁽⁵³⁾ these and , tribes I mentioned are mostly Bedouin tribes, such as the Tamim Bedouin tribe, the Tai Bedouin tribe of Yemeni origin, Asad Bedouin tribe⁽⁵⁴⁾ and , Qais is an urban Bedouin⁽⁵⁵⁾ In the past, when . building the unknown among the Arab tribes, sincerity broke its beginning and the same silence (it was said) in the dialect of Quraysh and those around them from Bani and Kinana, while we see other tribes, including most of the tribe of Qais and Aqil and their neighbors, and the general adding the first and making Asad say: (Quul) by his eye and wawa , and this formula was read by i and Hisham, as for the other reciters 'Kisa-Al who recited it (it was said), as for Hudhayl and Bani Dabir, they were alone in reciting the word with sincerity that included the fulfillment "qul" . of the word and the silence of the same word⁽⁵⁶⁾ meaning that it is impossible, and this means that , the Bedouin tribes tend to pronounce the waw, but some of them tended to the z; Perhaps it happened as a result of the development witnessed by the

Bedouin tribes and their proximity to the urban tribes, so they urbanized, but it is slow and does not occur in all linguistic forms, as it may occur in one form and not in another. Therefore, we Jundi-Din Al-disagree with Dr. Ahmed Alam Al that most of the Bedouin tribes tend to pronounce the waw, but not all of them Because it is ((a manifestation of the Bedouin roughness and the ((dry nature of the Bedouins⁽⁵⁷⁾ and on the other , hand, there are tribes that speak Yaa and they are the civilized tribes, including: the people of Hijaz, and Dabba, which confirms the influence and influence between the tribes, as part of the Tai tribe close to the people of Hijaz influence Yaa, and the close part of the Bedouin tribes prefer the Waw, so it is the Tayi tribe that has more than one dialect level, and like it Najd⁽⁵⁸⁾ the Hudhayl , tribe⁽⁵⁹⁾ the Bahla tribe ,⁽⁶⁰⁾ and Bani Salim ,⁽⁶¹⁾ meaning that it tended to break; ((Because , fracture is the evidence of urbanization and tenderness in most linguistic environments, and i are the 'therefore the two forms Wawi and Ya mirror that reflects the culture of the community, whether Bedouin or urban, because the language is a model to be followed that represents the lives of advanced and backward peoples⁽⁶²⁾ for , example: a section of between Amer pronunciation What are your masters of the Arabs, and most of them are the people living in Taif, knowing that they are present, and some of them and they are among "You are my masters," said: those who live in Najd, meaning that they are Bedouins⁽⁶³⁾ and in the result there is a disparity , in the one tribe spread over a wide land from one region to another, Not all members of the tribe

⁵⁰ See Islah Logic: 144, Succession Phenomenon : in Arabic: 122

⁵¹ See: Custom: 4/210, Logic Reform: 136, (Succession Phenomenon in Arabic: 122

⁵² ,See: Allocation: 4/210 (succession phenomenon in Arabic: 122

⁵³ See Islah Logic: 139, Succession Phenomenon : in Arabic: 122

⁵⁴ See: Arabic dialects in heritage, d. Ahmed (,Jundi: 1/98-Din Al-Alam Alsuccession phenomenon in Arabic: 122

⁵⁵ ,See: Arabic dialects in heritage: 1/99 (succession phenomenon in the Arabic language: 122

⁵⁶ 100 -See: The ocean ocean: 1/ 99 (

⁵⁷ (succession from the phonetic and side: 208 morphological

⁵⁸ See: See: Custom: 4/211, Reform of Logic: (Succession Phenomenon ,139 in Arabic: 122

⁵⁹ See Islah Logic: 135, Succession Phenomenon : in Arabic: 122

⁶⁰ See: Islah Logic: 135, Succession (Phenomenon in Arabic: 123

⁶¹ ,See: Custom: 4/210 (succession phenomenon in the Arabic language 121

⁶² :Seesuccession from the phonetic and 206 :morphological side

⁶³ :See (succession from the phonetic and 207-morphological side: 206

utter the words in the same form, perhaps they were influenced by the dialects of neighboring tribes, or there are social, economic or political circumstances that made them influenced by the dialects of other⁶⁴ tribes. There is a formula that was attributed to Tamim, which is not a language, as in the diminutive (Qalanisiyah), which is from (Qalansuwa)⁶⁵ and some of them claimed that the attribution of (Huth) to Tamim is doubtful, as it is attributed to Tamim sometimes and to Tai at Lihyani confirmed that it is -other times, but Al slow tone⁶⁶ and there are those who attributed Qanwah to Bani Tamim, but the opposite is correct. (Quniyah) is the dialect of Bani Tamim, (Muthanna among them is-with evidence that Al Muthanna among the people -Qunyan), while Al of the Hijaz: Qanwan⁶⁷ and it is obvious that human life began as a Bedouin, from The roughness of life and the speed in pronunciation, and later a section of them attended, and we cannot say all of them, as we explained that there are tribes that spoke the waw and the ya together, that is, they carried the characteristics of Bedouin and urban, and we want from behind our words to show that the Bedouin tribes pronounced the waw, as it is the first in pronunciation from The i form that was uttered by civilized tribes, 'Ya because their lives improved and their roughness decreased, which made them tend to speak lightly on the grounds that the Ya is lighter than the Waw⁶⁸. mention in addition to the fact that scholars s formula, and then they mention the 'the Waw heart of the Waw Ya⁶⁹ meaning that it is the , original⁷⁰ and this leads us to say that the Wawi ,

form is more than the J form⁷¹ and some of , them see that the Wawi form is higher than the J form⁷² and as long as all of these attributes are , in the Wawi form, they represent the analogy⁷³ as we mentioned earlier that there is one tribe , that speaks In both forms, it is very natural, and it happens in our time, it may be the village Or the city has more than one dialect level⁷⁴

Khattab (may God be pleased with -Omar Ibn Al God, there “ :s saying'him) recited the Almighty) ” is no god but He, the Living, the Eternal⁷⁵: (The Standing); Because God is the guardian of every soul, and the origin is: Qiyam . The waw and the ya met and preceded the first with sukoon, so it the yaa, and then plunged into turned the waw and Khattab (may God be -it the yaa. Omar Ibn Al pleased with him) read it the reading of the people of the Hijaz; Because he is Qurashi , knowing that () Qayyum is the reading of the congregation the ,⁷⁶the Almighty :said⁷⁷(⁷⁸) So the verse was revealed in the dialect of the people of Hijaz. Because it is an 'it revolves, so the Qur -revolving from a house guides us to a large extent in the⁷⁹dialect of the people of Hijaz⁸⁰ Almighty said God⁸¹Some reciters, ,including Ibn Abbas, Aisha^{Ikrimah} . Ayoub^{Al} -

⁶⁴ See The phenomenon of 'succession in the Arabic language: 121

⁶⁵ ,See: Lisan Al Arab (regurgitation): 6/181 ('succession phenomenon in the Arabic language: 124

⁶⁶ See: Lisan Al-Arab (Huth ,139/2 : 'succession phenomenon in the Arabic language: 124

⁶⁷ See: Lisan Arab: 15/205^{Al}

⁶⁸ -fi Al 'Mumti-See: Characteristics: 1/349, Al (,Tasrif 2/542'succession phenomenon in the Arabic language: 123

⁶⁹ the ,351-See: Characteristics: 1/350 ('phenomenon of'succession in the Arabic language: 123

⁷⁰ ,Tasrif: 2/495-in Al 'Mumti-See: Al('succession phenomenon in the Arabic language: 123

⁷¹ ,Tasrif: 2/495-in Al 'Mumti-See: Al('succession phenomenon in the Arabic language: 123

⁷² Arab (Mn Y): 5/297, succession -See: Lisan Al in phenomenonthe Arabic language: 123

⁷³ ,See: Characteristics: 1/356 ('succession phenomenon in Arabic: 124

⁷⁴ See The phenomenon of 'succession in the Arabic language: 124

⁷⁵ Baqarah from verse 255-Surah Al(

⁷⁶ 152-Muhtasib: 1/151-See: Al(

⁷⁷ 26 Surah Nuh from verse

⁷⁸ Tabari: 23/307-Qurtubi, by al-See : Tafsir al(

⁷⁹ See: Tabari: 6/6-s interpretation of al'Qurtubi-^{Al}

⁸⁰ :Seesuccession from the phonetic and ²⁰⁴ :morphological side

⁸¹ Surah idah from verse 97'Ma-^{Al}

⁸² Sakhtiani, and^{Ataa} ⁸³, read it in the dialect of Tamim, and others read it in the dialect of the people of Hijaz, ((he^{said}) ⁸⁴. Fath: As for -Abu Al Taqa Fawa, because they say: I have no -Ain Al power with it and I have no collar with it, and whoever recites (they encircle it) then they do it from him, it is like saying: They put it on, and they cost it, and it is made for them like a collar around (their necks⁽⁸⁵⁾ and accordingly, the formula was, given by Yaa In the first verses on the dialect of the people of Quraish or Hijaz, as for the last two verses, they were mentioned with Yaa and Waw, an was a mirror reflecting all the 'because the Qur .dialects spoken by the Arabs

Among the prophetic hadiths, the Messenger of s prayers and peace be upon him 'God, may God and his family, said on the authority of Abu Hurairah: ((The people^{who} ⁸⁶are dyers and (goldsmiths are the most liars)⁸⁷.

Through these examples, we conclude that the between the two voices is permissible, exchange but we cannot attribute one of the two forms to .specific tribes

The third topic

⁸² an, by Ibn 'See: Brief Exodus of the Qur (Moheet: 2/188-Bahr Al-Khalawayh: 19, Al Makki, a -Makhzumi Al-Aas Al-bin Khaled Al follower of the trust of Jalil Hajjah, narrated on s companions and 'the authority of Ibn Abbas narrated by him, Abu Omar (d The people of Mecca after Shebl and his companions remained third: Ikrima, the until the two hundredth, the Mufsir, -Abbas Abu Abdullah al-mawla of Ibn al from whom the narration was received in the an, see: The end of the end in 'letters of the Qur Dimashqi-Jazari al-the layers of readers:, by Ibn al 515/1(

* عَائِشَةُ بِنْتُ أَبِي بَكْرٍ الصِّدِّيقِ بْنِ أَبِي قُحَافَةَ بْنِ عَامِرِ بْنِ عَمْرٍو
بْنِ كَعْبِ بْنِ سَعْدِ بْنِ نَيْمِ بْنِ مَرْةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ وَأُمُّهَا أُمُّ رُوْمَانَ
بِنْتُ عُمَيْرِ بْنِ عَامِرِ بْنِ دُهْمَانَ بْنِ الْخَارِثِ بْنِ عَنَمِ بْنِ مَالِكِ بْنِ
بَغْدَادِي: 8/58-Saad Al لابن الكبرى، الطبقات الكبرى،
⁸³ Baqarah: From verse 184-Surat Al (

* -Thaqafi Al-ib Abu Zaid Al'Sa-bin Al 'Ata) Kufi, one of the prominent figures. He took the -Rahman Al-reading by way of Abu Abd Al Hajjaj, -bah bin Al'Salami and realized Ali. Shu Abu Bakr bin Ayash and Jaafar bin Suleiman and

:Firstsuccession in modern Arabic dialects

We have foundsuccession in the Egyptian dialect, as they pronounce: shriek, shriek, and smallness once with damm, and the other with kashr . It is worth noting that the pronunciation of damm is found in the primitive environment and is circulated among those who are characterized by roughness among men, while the pronunciation of cities, especially on the mouths of kasr is used by women⁽⁸⁸⁾ .Succession was reported in eastern Marj area and the surrounding tribes-Libya, the Al preferred to break the annexation, so they said: akhet = sister, dokan = shop, comb = comb, and trashi = torshi, im = mother⁽⁸⁹⁾ and I heard some , of these words in our country Iraq Some of them say: Misht, Dukan, Kalashi, and Tarshi, and it is usually in southern Iraq. The phonetic interpretation is that both voices are narrow soft ascends sounds, and the tongue in both of them towards the palate as far as possible⁽⁹⁰⁾ knowing , that the kasrah is not complete but rather pilfered; To match the speed of pronunciation⁽⁹¹⁾ meaning , that it agrees with the Bedouin tribes with the speed of pronunciation, but differs with them in preferring the shard over the damma, and this is

wiped his head and prayed for blessing for him. ("six.-He died in the year one hundred and thirty The end of the end in the layers of the readers: the linguistic phenomena in the reading of ,513/1 the people of the Hijaz, d. The owner of Abu Jinnah: 93

⁸⁴ The same previous sources the same places and

⁸⁵ calculated: 1/118 (

⁸⁶ See: Custom: 4/208, Language Refinement: (Succession ,268/9in 48-Arabic Dialects: 47

⁸⁷ , Tayalisi- al The Musnad of Abu Dawood Jarud (died 204 -Suleiman bin Daoud bin Al ,Arab (Sabbagh): 8/437-A.H.): 4/300, Lisan Al succession in Arabic dialects: 48

⁸⁸ See: In ^{Arabic} dialects: 92

⁸⁹ See: phonetic and morphological (characteristics of the dialects of the tribes of the Adawi Muhammad-eastern Libyan research, d. Al Radi Muhammad, 121

⁹⁰ See same source: 122 :

⁹¹ See the same source and the same place :

due to the development of Bedouin life over time, and it became like urban life

:Secondsuccession in the dialects of the Arabian Peninsula

The Arabic verbs contain the Wawi example, as the Akkadian, the southern Arabic, and the well as ez), while the Canaanite 'classical Ethiopian (Ge and its dialects were lost, including Hebrew, and Aramaic and its dialects, including the Syriac i 'Waw from the beginning and turned into the Ya :example, and examples of that are

In Arabic, the verb is: wand, which means: fix -1 the stake, and commandit : tad ⁽⁹²⁾, but in Hebrew = יתה : it is yayy ā ṭa

The verb: Sunnah, and it includes the Sunnah -2 and the Sunnah, which in Arabic means: intense sleep and the beginning of it is drowsiness⁽⁹³⁾ , meaning that in Arabic it is an example of wawi, ישי :but in Hebrew it is yai, and in the same sense =ā š ēn y ⁽⁹⁴⁾

The verb: inherited in Arabic, and it includes -3 inheritance and inheritance⁽⁹⁵⁾ it is in Hebrew by , = ירש : 'Ya āra š y and the same in Aramaic ,⁽⁹⁶⁾) which is in South Arabic and wawi as Arabicwrṭ) :and in Ethiopic as well ,(warasa ⁽⁹⁷⁾ .

In Arabic the promise, the date and the time.)) -4 יעד :In Hebrew ((promises) to replace the waw y⁽⁹⁸⁾

Conclusion

The ancients talked about this phenomenon, for "punishment"the linguistic meaning of overlapped with the idiomatic meaning, but the linguistic meaning is general, while the idiomatic

is specific, not to mention that our Arabic language acquired it from the linguistic meaning, which is the succession. Values they made specific to Yaa and Waw, relying on the signs that the ancients mentioned about the two sounds, found in ancient Arabic dialects and modern of dialects, as well as their presence in the dialects the Arabian Peninsula (Semitic languages). Arabia, and it has become clear to me that succession is part of substitution, meaning the overlapping of sound phenomena among themselves

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⁹⁶ See: Verb structure changes Example: 100

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