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Phonetic traits in Arabic dialects

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Abstract

This research is a study of the phonemic qualities in Arab dialects, in which we tried to study the linguistic issues that occurred as a result of the different circumstances of the speakers, namely the phonetic qualities in the Arabic dialects, which helped to appear is the spread of the Arabic language and the variation of its regions and tribes. Arabic; as a result of linguistic friction and distortion that you will explain in our research, as well as the environmental factor had an impact on the emergence of dialects and the emergence of many phonetic qualities such as the substitution of the ta dal and other characteristics and phonetic laws such as diphthongs and tilts, achieving and mitigating the hamza and kinetic following, those laws took place in the dialects of the Arabs. This is what we show in the research.

Keywords: Dialect, vocalization, slurring, kinesthetic follow-up

Introduction

Praise be to God, who is praiseworthy only, and prayers be upon the beloved Muhammad "peace be upon him." The study of dialects and the various verbal plurality enjoyed a large share of studies in the past, although it was not independent, but rather was a presentation in the bellies of their books and in recent times. However, the dialects and the sounds of the word structure are a linguistic wealth that tempts the researcher to reveal the essence of our great language by clarifying the phonetic characteristics of the Arabic dialects. As a dialect is not devoid of these vocal qualities, including the substitution of the t sign, otherwise and other characteristics and phonetic phenomena. Dialects are described according to the opinion of Dr. Muhammad Jawad that the living organism is subjected, like all other living creatures, to change due to the environment.

The dialect in its linguistic concept: the dialect, the tongue, the dialect: the bell of speech, and it is said so-and-so. *Islah al-Manaq*, Ibn Skeet, vol. 531/1) as "it is derived from hajj al-amma, hajj, hajj, hajj, and hajj with something: fascination with it" (see: *Tahdheeb al-Lughah*, Abu Mansour, vol. 54/6). It belongs to a specific environment and all the members of this environment participate in, which is part of a larger environment, and it designs several dialects, and is distinguished from some by linguistic phenomena, but it agrees with each other with another phenomenon, which facilitates the communication of the individuals of those data with each other, and the understanding of what is going on between them (See: *Arabic dialects*, Ibrahim Anis, 15)

Audio and idiomatically

The sound is a language: "The bell, bells, beeps, and a voice with it, i.e. a call, is a shriek, and the voice: the voice of a person and others" and a man of repute "that is, very loud" (*Al-Khassas*, Ibn Jinni, vol. 33/1).

Idiomatically sound

It is "the instrument of articulation, and the essence by which slicing and composing exist, and the movements of the tongue will not be utterance or speech measured or scattered except by the appearance of the sound, and letters are not words except by severing and composing" (*Al-Bayan and Tabin*, Al-Jahiz, part 79/1).

The reasons that led to the tendency of dialects from the mother tongue:

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Bedouinism and civilization

The Arab tribes that were borne by drought conditions, wars and disputes among their members to disperse across the vast island, have been subject to the linguistic development factors appropriate to the environment in which the tribe lived. Al-Madani strives to avoid words whose bell weighs heavily on the azan due to the softness and gentleness of life, and with the development of civilized life, methods develop, while the Bedouin's need for vocabulary remains limited and tends to be short, concise and fast in pronunciation, which had a clear impact on Arabic dialects. Arabic between its yesterday and its present, Al-Samarrai, 59-62).

Natural symptoms

Natural symptoms have an important impact in imposing isolation on primitive societies. The towering mountain ranges, the vast deserts, and the surrounding seas must reduce the chances of human groups contacting, and the longer this situation continues, dialect characteristics arose that grow and thrive in isolation from other phenomena, and it is possible that each region is characterized by an accent. It has its own characteristics so that it is possible to know the citizen of the individual from his dialect. (Arabic dialects origin and development, Abdel Ghaffar Hamid Hilal, 37-38).

Class and literalism

The division of society into classes leads to the formation of a dialect specific to each class, for the aristocracy has a dialect other than the dialect of the lower class, and every letter and profession can have a special dialect.

Dialectical pronunciation deviations

Our scholars, including Al-Jahiz, were interested in the defects of pronunciation that the reprehensible Arabic dialects carried into the literary language of the Arabs and ruffles, (same source: 37-38).

Linguistic contact

The juxtaposition of languages as a result of invasion and migration is a major factor in the formation of dialects, and mixing with other foreign nations, especially after Islam, had an impact on the languages of the tribes according to the language in which they were affected. It is due to the dialects of the incoming tribes with which the indigenous people reached and interacted with them in those areas (see: Dialectic and Phonetic Studies, Ibn Jinni, 80-82).

Distortion of newborns

From the words of the Arabs, there is no single language except that the people who were born are different, and their tongues mistakenly became current, towards their saying "God distracted you from such-and-such" and the correct language "Directs the abstract verb and their saying: "You have a command to obey" and the correct one is a woman with the opening of the hamza, if it is the one time of "the matter." By fraction, it is from the emirate in the sense of state (see: Fiqh al-Lughah, al-Sahabi, 73).

Environmental workers and their impact on the emergence of dialects

The environmental factor had its impact on the emergence of Arabic dialects, as the Bedouin tribes tend to have strong

sounds in their pronunciation, which is consistent with what is known about the Bedouin of harshness and dryness in character. Therefore, their pronunciation is characterized by a series of strong and fast sounds, for example when they pronounce the qaf severe or soft in their saying "He said and "kal" while the people of the urban tribes tend to loosen these strong sounds, so the ba, t, dal, kaf and other strong sounds are used in the mouths of civilized people, respectively, f sin, zai, shin (see: Arabic dialects, Anis Mansour, 89).

Al-Farra narrated that they say this is two-sided, for he came with Noun and the rest of the Arabs with the Lam and a trace on the authority of Bani Asad also that they replace the Lam with Nona in Gabriel, so they say "Gibreen" (Arabic dialects of the Asad tribe, Ali Nasser, 79)

Likewise, the substitution of t for a function

Banu Tamim replace the ta'a dal in "Wated" and the ta' and the dal from one exit, except that the first is severely whispered and the second is severely mujawar, so the unit of the director and the adjective of shadda sogha is the substitution between the two letters. The loudness and they are the signifier, so one of them is mixed into the other, so the formula becomes "wad." And the phonetic justification for inserting the t into the signifier after replacing it with a signifier is ease, pronunciation, and shortening the muscular effort. Substitution with poetry for a man from Bani Asad (see: Substitution in dialects and the effect of the voice in it, Abdul-Jabbar Abdullah Al-Obaidi, Anbar University Journal of Languages and Literature, No. 3, 2010: 226) where he says

This is the best falsification in the palm of Qurum Majid Musawar

The justification that called the Asad tribe to dissent from its Bedouin nature, so it turned a loud voice into a whispered one, is to observe the harmony between the sounds for ease of pronunciation, because moving from a loud voice to a whispered voice and vice versa is hardship that does not suit the Bedouin who does not hesitate in pronunciation. And they mentioned that the 'ilal is located in the heart of the Ya'a Jima, and they attributed that to the Bani Tamim, so they say "Tamimj, and Alij" in "Tamimi, and Ali." The condition for this substitution in their view is that it takes place in standing alone, so the Yaa, whether it is aggravated or shortened, is replaced by "Jima" and the reason for that is because the Yaa Khafifah, and because the exit of Ya' is close to the gym (Sound Lesson Approach to the Arabs, Dr. Ali Khalif Hussein, 180-179).

And they sang the saying of the Rajiz
Uncle Oweif and Abu Alj grafted meat with grass
And in the gland, the brinj branch is cut by the valley
and by the saij

He wants to say "Ali, Al-Ashi, Al-Barni, and Al-Saisi," as well as the alternative that is located in the heart of "Haa" Aina, or what is called Al-Fahhaah. It is attributed to the Hudhayl tribe, and from him is the reading of the Almighty's verse "Then it seemed to them that after they saw the verses to imprison him until a while" (Surat Yusuf: Verse 35) They say, "Within my eyes, we notice that these changes occur in the converging voices in the exit and

adjective, in terms of whether it is a whispered or a loud voice.

Dialects are exposed with the passage of time and the difference in the environment in which they live to a number of changes that take place in their various aspects of phonetic, morphological or grammatical composition as well as its semantic side; this is because the dialect is like a living organism that is subjected, like other living organisms, to change by time and its unstable requirements (phonetic evolution). Dr. Muhammad Jawad Al-Nouri, 2) and Dr. Ramadan Abdel-Tawab defined it as “a social phenomenon that lives in the arms of society, so that its lightness rises and falls in its decline” (Linguistic development, Ramadan Abdel Tawab, 9) and one of these changes is that the sound is transferred from its original exit to another exit, and it is replaced by it. The closest sounds to him in this exit, and it is not hidden that such a directorial transition has affected some of the sounds of the classical, so the modern phonetics made of it the transmission of the exits of many sounds, such as the dhad, the qaf, the jim, the ta'.....etc.. It affects a sound, because it does not affect it in a specific structure, but rather it affects it in all the structures of the language or dialect (Master's Thesis, Directional Transition of Voices, Dhad, Qaf and Kaf in the dialect of the Palestinian Tubas Governorate, 496) and they divided these changes into:

Historical changes

She studies the mother tongues and the transformation that affects their sounds during the long time periods in which they pass, where a sound turns into a sound in all its contexts and uses, and from this the sound of Sein in the mother Semitic languages transformed into Shein in Aramaic, such as the word “Asr” turns into “esar” as happened to the poet Ziad Al-Ajam who Al-Jahiz transmitted what Abu Ubaidah said about him, and he used to sing it (Al Mu'jam al-Mufasssul fi 'Ulum al-Balaghah, al-Bayan and al-Badi', Dr. An'am Fawal Akkawi, 365) say

A boy who increased the sultan in friendliness raised high

He used to make the seine shina and the taa taa, and he would say, “Fat Zada Al-Shaltan.”

Structural changes

It is what occurs in linguistic structures where some sounds change by replacing them, omitting them, merging them, inverting them or making them higher. It goes back to its origin in “Yarmy” as well as the omitted waw in “after” reappears in “Waad” and the alif in said goes back to its original “he says” (phonetic changes and their laws “the concept and the term”, Dr. Sami Awad, Salah al-Din, 2009: 6) from The established facts are that human languages change and develop during the epochs they are going through. Scientists have been able to discover some laws that regulate this process of change, and they came to the conclusion that languages tend to ease and facilitation, and this is what prompted them to call these changes evolution, as language grows and develops and is affected by change. Depending on the circumstance of place and time, human and cultures change, and development is not limited to an element of the language, but can include its sounds, morphology, vocabulary and the tone of its words, and all language elements are not equal in the speed of acceptance

of development, as there is a difference in the development of language in the house of phonetics, morphology and vocabulary, but What's happened It can happen in the opposite way, as the language can change towards the more difficult and not to the easy and facilitation, and the evolution affects the silent sounds more than the consonant ones. For example, the Semitic movements in general remained intact in the Arabic language (same source: 8-9)

Phonetic law and its effect on substitution

Mario Bay states in his book Foundations of Linguistics that the term phonemic law is used with the existing theory that if any phonetic change occurs, if it becomes effective in a specific area and a specific time, it is expected to be affected in general unless other foreign factors intervene (see: substitution in dialects and the effect of The sound in it, Abdul-Jabbar Abdullah Al-Obaidi, 2010: 223) and substitution is a phonetic phenomenon that is common in every known language of the world and by which the student can identify all the phonetic characteristics of the dialect. The hamza must be open, and this phenomenon was called “Anana,” and from it he said Dhul-Rama.

What do you draw from a clumsy stature, the water of the sabbah from your eyes is tainted?

He wants an anan, so replace the hamza with an eye, and from the prose what they say on the authority of Abdullah Qaim, and I testify about you the Messenger of God, and in the Iraqi dialects what is similar to this vocal material, they say about so-and-so in that, and the ancients stipulated that the replaced hamza be an eye with which it begins and is open, and he has nothing to justify in terms of The phonetic one has replaced Wahb with an inclusion, and from it some of the Banu Tamim said: “Anfawwat al-Mubadala” is from “Anfwan” and was replaced when it is medium. The phonetic justification for replacing the hamza with an eye on the authority of Tamim, Qais and Asad is that when exaggerating the achievement of the hamza, it is replaced by one of the sounds of the throat close to it in the adjective and the exit, and the closest of those sounds to it in the exit is the sound of the eye, which is the letter of the crowd (see: substitution in dialects and the effect of the sound in it, d. Abdul-Jabbar Abdullah Al-Obaidi, 2010:223).

The phonetic laws that the Arabs followed in their speech are:

Idgham

The origin of it is the proximity of a sound to another sound. Among the examples mentioned by al-Nahhas (d. 338 AH) in his book “The Expression of the Qur'an) on the subject of amalgamation, the silver “harm” scrambled to estimate “damage” by decoding the amalgam, which is the language of the Hijaz and the Almighty's statement If he is weak, or he cannot get bored, let him bored his guardian with justice.” (Al-Baqarah: verse: 282) It came in the Holy Qur'an in slurring in leaning and explicitly in “Immel” which is the language of the Hijaz and Bani Asad (Arabic dialects in the parsing of the Qur'an, Muhammad Ahmed Zaki, 2016 :52).

Tilt

Rounding the Alif to a Kisra, but they tilted it towards the Kisra after which they wanted to approach it, so it is as they approached in the Adghham Al-Zayi (Sibu, Al-Kitab, Part 2/310) and the Alif tilt we find it between the Alpha and the

Z (see: Ibn Manzur, Lisan Al Arab: 636) and it came in the Almighty's saying "Then He turned towards the sky" (Surat Al-Baqarah: verse: 29) Al-Nahas said in the word "Istiwa" that the people of Hijaz are proud, and the people of Najd tend to think that he is one of the Ziyaat (previous source: 53).

Achieving and mitigating the hamza

Due to the difficulty of pronouncing the hamza and its weight on the tongues of those who pronounce it and the tendency of the Arabs to be light in speech, some Arab tribes sought to facilitate and replace it or delete it. And some readers read "Did I warn them" from the Almighty's saying: "Verily, those who disbelieve, it is the same to them, whether you warn them or not warn them, they will not believe" (Surat Al-Baqarah: verse 6) with the verification of the hamza, and others read it lightly. Hamza "Gabriel" while "Gabriel" was pronounced without a hamza according to the people of the Hijaz. It seems that the reason for this is a reference to the phonetic development and the law of lightness and ease that these words have been placed for without having a change in the meaning (see: The expression of the Qur'an: 25)

Kinetic follow-up

Adherence is a phonemic phenomenon directed by similar motives that leads to phonemic approximation and harmony between the different movements in one word or two words. The sounds are from one another to a kind of morphology and phonetic harmony so that the tongue in the two letters works as one of the following examples:

The Almighty said, "Praise be to God, Lord of the Worlds." If you read "Praise be to God, etc.," by following the kasra in the language of Tamim, "Praise be to God," by following the damm in the language of some of the Rabi'ah tribes, the word "among them" is the kasra. It means that the following occurred despite the presence of the nun between the meim and the haa (see: Arabic dialects in the expression of the Qur'an: 52).

Conclusion

1. There is a great relationship between the characteristics of sounds and the environmental factor.
2. The spread of the Arabic language in large areas and the difference of its speakers, which greatly affected the preservation of its original nature.
3. The different dialects and vocal qualities added a beautiful luster to the Arabic language
4. The transformations that affected the sounds during the time periods, which had a great impact on the transformation of a sound into a sound in all its contexts and the transformation of the sound of Sein in the Semitic language to the Shein in Aramaic

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