

Sound Exchange Between The Consonants In “Al Kamil” On Language And Literature In The Light Of Modern Linguistics

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Abstract : This study deals with the description and analysis of the sound exchange between consonants issues, in the examples contained in Al Kamil book on language and literature for the grammarian Abu Abbas Al-Mubarrad , and its interpretation from the perspective of modern language, which is perceived from a modern point of view, seeking to interpreting it scientifically, and subject them to what was produced by the modern science of language sound laws, which explained the changes in the sound structure of these words that characterized many of the old Arabic language books as anomaly and strange as well as other descriptions that indicate these words articulation of steady and often and a lot, which are considered the characteristics that old Arab scholars invoked them in the production of normative acts, that straightened the right linguistic behavior later and ruled the linguistic absentmindedness.

The study was committed in its consideration of these issues in the descriptive interpretative approach that was adopted by modern language school, which describes the linguistic phenomenon, and does not stop there, but also to analyze, interpret and explain the reasons identified in that phenomenon about a certain linguistic behavior and no other, and engaged in some of its parts in the comparative approach and clarification.

Keywords: sound laws, sound exchange, consonants sounds, articulation of sound, perceptible sound, voiceless sound, fricative sound, explosive sound.

Phonemic transposition

In its different stages of life, language is subject to the influence of a set of laws that play an important role in its formation, and its structure in a way that places each stage in a mold that distinguishes it from the previous one, and these laws differ in their effectiveness and their ability to affect the different levels that result from the linguistic hierarchy. It is noticeable that the development and change in the phonemic aspect of a language is more evident than the other aspects of the language, and this can be explained by the fact that the spoken part of the language exerts more freedom than the written side, taking into account that the language encounters in its structures the contextual conditions that do not appear in the discourse. . This is why the linguistic voice is separated from its image (Omar, 1976, p. 317), and its characteristics begin to change and transform into other qualities, and this results in the emergence of new voices and the death of other voices that were already present (Al-Zoubi, 2001, p. 14). What is meant by the historical study of sounds is the study that deals with the regular change that follows the sound from the sounds (Hassanein, 1981AD, p. 67), and the reason for the change in the phonemic system of a language, so that the phoneme becomes another sound in all its linguistic contexts without the morphological problems having a role in creating this The succession, which is often a form of tribal languages, may result from the convergence of sounds and requires that the two words have the same meaning in order to consider substitution in them (Abu Mughali, 1987 CE, p.20), and thus it differs from the grammatical substitution, which means the resulting changes On the occurrence of the modified letter in a specific phonological context, so that it leads to the release of another linguistic sound, and this substitution depends on the availability of this environment that caused its occurrence, and thus its effect disappears with its disappearance, and the sound returns to its first form in which it was, that is, it arises from the interaction of sounds, and the influence of This is true in all languages (Abd al-Tawab, 1983. AD, p. 17) One of the Sunnahs of the Arabs is replacing letters and fixing each other in place of each other (Al-Razi, 1993, p. 209), in order to ensure that they compose words from the sounds With different exits, to A. To the extent that it leads him to spend less effort in pronouncing the speech by means of a speech device (Al-Shayeb, 2004, p. 17)

The historical phonemic change is divided into two types: the absolute change, and by this we mean the change that results in the transformation of the sound into another sound in all its linguistic contexts, and the restricted change, which is the set of changes that occur to one of the sounds in the language, and leads to the change of all its characteristics in some contexts of its use (Ababneh, Moabite Language, 2000 CE, p. 38), and the second is what Bergstrasser called the term agreement changes for votes, and there is no law for their occurrence, but they obtain agreement on the surface, and we do not know the reason for their occurrence or absence (Bergstrasser, 1982, p. 27). And the second type, the restricted change, is what this study means. I found a bunch of examples where this type of vocal exchange occurred between periods of silence, depending on the phonemic context in which these characters occurred. The study tried to verify these examples in Al-Kamil's book on language, then

subject them to analysis and interpretation based on phonological laws that directed them towards modern linguistics, and showed the reason or causes that led to this linguistic behavior within the context. In which he found this silence.

The exchange between silent sounds

And the silent sound is the loud or whispering sound that occurs during his speech an objection or an obstacle in the airway, whether the interception is complete as in the pronunciation of the signal voice, or the interception is partial allowing the passage of air. (Bishr, 1987 AD, p.74), and thus linguistic sounds are classified according to their output, complete closure or partial narrowing, as well as according to the vibration of the vocal strings during the passage of the sound, or its lack. If the vocal strings are vibrating, then the sound at that time is called the loud sound, and in the second case it is called hissing (Abd al-Tawab 1982, pp. 23-41). The changes that occurred between the silent voices in Al-Kamil's book in language and literature varied and varied during its literary recounting of historical events, and the study classified them according to audio outputs to facilitate their classification and analysis. As follows:

Shifts in oral sounds

And by it we mean the sounds whose output is from the area of the lips, which are the baa, the mim, the waw, and the loyalty (Cantino, 1966, p. 43). What led to a kind of overlap between them, and thus led to a harmonic change of these sounds in Arabic (Anis 1975 CE, p. 45) the study found the following examples of these sounds' changes in al-Kamil's book by al-Mukhir al-Mubarrad:

Voice exchange between B and N

-In his hadith about the poetry of Makis bin Arat Al-Araji, who directed him to a man from Banu Hanifa named Yahya, who used to come to a woman in the village of Al-Yamamah, he said to her: Al-Baqa'a, Abu Al-Araj. - Hassan said: I sang to him on the authority of Riachi Naqaa Bal Nun, and asked a man from the people of Yamamah. On the authority of Bani Hanifa about this, he said: (I only know al-Baqa'a Balba'a) (Al-Mabrad 1999 A.D. 1/28)

naḲ <ā> u ← baḲ <ā> u

Soak the patch

The voice of the ba is a loud and explosive oral sound (Anees, 1979 AD, p. 46, Cantino, (v), p. 43), and the back is a clear nasal gum sound (Abd al-Tawab, 1982 CE, pp. 47-49), which is an intermediate voice or Fluid (Abd al-Tawab 1982 p. 36), and there is no tightness or complete blockage in front of the airway during speech, because it resembles a dime. The air passes during his speech from the nasal passage (Abd al-Tawab, 1982, p. 36), while Sibawayh considered him loudly speaking in Ghina (Sibawayh, 1991 AD, 4/402). We notice from the previous description the convergence of the two voices in terms of the director, as well as their participation in the quality of loudness, and therefore the issue of exchange between them is palatable in terms of sound, and the sound exchange between them may be palatable. A difference occurred between the dialects in the pronunciation of this name, or the chaff that occurred at the beginning at the written level, and moved to the oral level later.

Voice exchange between m and b

And an example from the book Al-Kamil says

The answer: The breadth is from the ground, and some of them say: She is the mother herself. She turned the meme because it is from the lip, and many like this say: What is your name and your name? Bad, and they say: A stupid, deadly man, and this is a lot (Al-Mirdad 1999 AD 1 / 104_105) and Al-Bawaba: Al-Falah (Ibn Manzur 2005 AD (Bob)). 2, p.176). (My mother, p. 14, p. 153)

bawbātun ← mawm .tun

Mummy Poppy

Baa was previously described as a loud and loud verbal sound (Abd al-Tawab 1982 CE, p. 42), while a meme is a nasal and distant verbal sound, which is one of the fluid (Bishr, 1987). M., p. 130, and Abdel-Tawab 1982, p. 36). Al-Shadid Baghna (Sibawayh 1991 CE, 4 / 433-434), which is really considered one of the easiest sounds to pronounce (Al-Ababneh, 1997, p. 18)Because of their participation in the director and the recipe for loudness, the issue of exchange between them is acceptable in terms of sound, and their exchange increased (Bishr, 1980 AD, p. 119), and in this case it is. It is a phonemic exchange that conflicts with the law of ease and facilitation, because of the intensity of the ba, so if you change what we save in muscular effort (Anees, 1965, p. 182), what happened in the previous example is the heart of MIM B, which is a tendency towards pronouncing a more difficult sound, and it may be This exchange between the two voices is a matter of linguistic error on the part of the speaker, due to the speed of speech, or illusion, which is sometimes called the theory of commonality, which states that if a linguistic sound is used widely and spread widely, it is more likely to develop than others. . The

shift and fall of speech (Anees, 1965, p. 177) Examples of it in the Arabic language that Arabic dictionaries have preserved for us are: Lazib and necessary, and Kathb and Kotham (Al-Suyuti, Al-Mizhar, 1 (t), 1/463)

A voice exchange between Mimi and a nun

For example: the poet saying

As if between two fear of punishment for hitting a dove on the day of the fine (without chain of transmission, Ibn Faris, 1999 CE, 4/407) He explained the word (jinn) in the previous verse by saying: Others said that he wanted on a cloudy day, and he moved from the meme to noon, for the meeting of the meme and noon in the song, as it is said to the snake: where and where, and she asked the poets to combine the meme and the nun in rhymes, because of what you mentioned About their meeting in the song. (Al-Mabarad 1999 AD 57/2), and the jinn is a language in, which is the cloud, and it was said: Nun instead of the meme (Ibn Manzur 2005 AD, M 11, p. 112) It came in the origins of the language: clouds, clouds, clouds, white clouds, and the white factory: all of them From Asma As-Sahab (Al-Iskafa'i, 1997, p. 94

Ainoun ← aymun

Beautiful cloudy

The voices of the meme and the nun have already been described, and it is expected that the sound will continue between them because they share the nasal characteristic, which means the leakage of air necessary to form a sound in the nasal passage, and this results in the participation of two resonant spaces in the production of these sounds, namely the oral and nasal spaces (Hasnain, 1981 AD, P. 51), and they converge in their way out, and both of them are characterized by the characteristic of fluency, that is, a group of voices for lightness of speech and softness of the tongue (Mary, 1993, p. 122), and therefore there is no room for assuming ease or difficulty in the relationship between them (Omar, 1976, p. 342) .

Voice exchange between m and r

Walakum: the old woman and it is said: the camel is dung and dung (Al-Mawd 1999 A.D. 1/132), and dusk: the old woman, and it was said: the dung above the old as drought (Ibn Manzur, 2005 AD, (Qahm), Vol. 12, p. 30, and Al-Wahar 12 28)

Ahrun ← Amon

Sow the duck

A meme was previously described as a clear nasal verbal sound (Bishr, 1987AD, p. 130), while a meme is a recurring gum sound available to all (Abd al-Tawab 1982, p. 48) The reason for the phonemic exchange that occurred between these two sounds may be the convergence of the outputs, and the description of loudness between these two sounds, and it may be from the issue of different dialects in their pronouncing some words, and the difference may be indicative between these two descriptions of compulsion and anger, both of different origins (Al-Qahar). Dizziness.

Voice exchange between waw and ya

In the words of Al-Abdullah

It dawned on me that garbage is a humiliation and that the cruelest men are everywhere (Dinouri, 1973, Vol. 734)

He says: Sing me more than one: She is the most difficult of men, and not good (Al-Mabrad 1999 A.D. 1/52)

iyāluha ← ṭiwāluha

Throughout that

Half of the waw is an oral sound, between it and the sound of the net beating a very small difference (Entrance, p. 43), and it is a sliding sound in which the vocal organs begin to form the coercive movement, then quickly move to another, more prominent movement, and the location of the first movement does not last long (Hassanein, 1981AD, p. 168), and the reason for its inclusion within silence is the speed of its transmission with a weakness in the strength of the soul, which is one of the middle sounds (Hassanein 1981AD, p. 168), and the two vocal cords fluctuate when pronouncing them. The kasrah, then turns quickly, leaving this position for another movement, so that a silent palatal sound is unknown, and Kamal Bishr called these two letters the term semi-movements, distinguishing between them from the waw and the two mediators. Bishr, 1987 AD, pp. 133-134). The convergence of these two sounds with a vowel results in what scholars have usually called the term compound sounds (Omar, 1976, pp. 116-117, and al-Muttalbi, 1984 CE, p. 43) What happened in the previous example is a kind of phonemic sequence between the sliding waw and the sliding ia, and it is a kind of structural similarity between the waw and the kasrah that preceded it, because the waw is more difficult than the za (Al-Ababnah, 2002 AD, 156)

Sounds shifts between teeth:

This term is called grouping of sounds (o, y, w) (Bishr, 1987AD, p.89), and these sounds are characterized by difficulty in articulation, as their pronunciation requires the tongue to be removed and placed. Between the teeth (Abd al-Tawab, 1983 CE, p. 52). These voices were in the native Semitic language, and it is in a more advanced position than it is now in classical Arabic: it is an anachronism of the voices of the strong dental director: i, t, d. Ramadan, T., p. 150)

The study found the following examples of transformations of this group of sounds:

Phonological exchange between Al-Thaa and Al-Ta’a:

She says: I thought Zaid and Watna Zaida, meaning that she was accused (Al-Mabarad 1999 A.D. 1/14). The origin of the suspicion is the accusation. (P. 9 / p. 151)

anantu ← anantu

I thought I was shocked

Ritual prayer is one of the sounds of teeth, which is a gentle, loud and exaggerated voice (Abd al-Tawab, 1982 AD, pp. 44-45). Teeth, severe gums, whispering and exaggeration (Abd al-Tawab, 1982, p. 46), and due to the difficulty of the sound of the supplication, the language may get rid of it by turning the director back a little; To reduce the effort expended in his statement (Abd al-Tawab, 1983 CE, p.52), the evidence for this is the tendency of most Semitic languages to eliminate them completely, and only the ancient Ugaritic, northern and southern Arabic (Hassanein, 1981AD, p. 12) preserved it. But this substitution remained within the limits of the restriction, due to the revelation of the Holy Quran, which led to a kind of relative stability in the phonemic components of the language, so the language was manipulated to reduce this difficulty by changing some of them. Among its characteristics, and as a result of this, is the multiplicity of patterns, and the diversity of phonons for which this sound is changed, and among these alvans is the sound of the second, and it occurred in the Aramaic and Syriac languages, and we can add to it Nabatiyeh (Ababneh, 2002, p.140), but it was absolute in this Languages, while the Arabic language was restricted to certain linguistic uses, the old Arabic dictionaries kept them, so they remained within the limits of restricted substitution. (Al-Zu’bi, 2001 AD, p. 196), noting that the ancients calculated the sound of the Ta with a loud voice (Sibawayh, 1991 CE, 1/435). The substitution may result from confusion in the written form of these two sounds, as the Arabs drew these two sounds in one form for the purpose of education, and added a formal value to it to distinguish it from al-Tay, which is the point (Ababneh, Semiotic Evolution, 2000 AD, p.208) Examples of this substitution in Arabic include: scratching the hand, combing the comb, scraping it, and combing it: if you dry the work it is: a comb and a net (Al-Halabi, 1961 AD, 2/284, and Al-Qubaisi 2001, p. 284). His face (Al-Halabi 1961 AD / 283 AD), his back and his purity. Muhyiddin Ramadan attributed this phenomenon to the people of Hatra and some Bedouins who tend to make the voices of this director strong (Ramadan, (DT), pp. 150-151).

T courier's sounds dental gingival

This director is considered one of the richest in Arab voices. The following sounds are pronounced: dal, wada, wala, alta, al-zay, al-jib, and al-saad (Abd al-Tawab, 1982, p. 46)

The examples the study found in this section are:

Dal transformed into C

The attacker: whoever was destroyed, and in the news that when Bastam bin Qais was killed, there was no house left in Bakr bin Wael except that it was attacked, i.e. demolished (Al-Mabrad 1999, 2/35). The house was subjected to a demolition attack, and the house would be attacked if it was destroyed (Al-Mabarad, 1999 AD, (Hajam), M15, p. 28), and demolished: opposite the building (Ibn Manzur, 2005). M., (Demolition), Article 15, p. 39)

huġima ← hudima

Destroyed, attacked

Dal is the sound of the tongue of the teeth, strong, and a linguistic voice (Abd al-Tawab, 1987 AD, p. 46), while the gym is a gary sound that combines intensity and looseness, and it is a compound sound consisting of Dal Maghra and Shane Majoura (Abd al-Tawab 1987AD p.). The previous pronunciation may be like the decomposition of the compound phoneme into one of its components, which is the vulgar sign, and this decay has occurred in modern dialects, and is represented by the pronunciation of some of the people of Upper Egypt, by means of transmission. Their output is forward, so the gym pronounces them the mark of the gum tooth (Abd al-Tawab, 1987 AD, p.51)

Convert T to v

In the words of Jarir

And he converted to Islam in the sanctuary, and the bastard met his death and then drank " (Jarir, 1986 AD, p. 191). It is said that it is dropped next to it and its diameter is two languages, because the T-T is from the exit of the Ta (Al-Mabrad 1999 A.D. 1/243) and in the dictionary on one of its diameters, that is. Its sides (Ibn Manzur,

2005 AD, (Qatar), AD 11/135), and it drips for fighting. It drips: prepare and burn for it. He said: Distillation is a language in profanation, and it is a preparation for combat. (Ibn Manzur, 2005 AD, (Qatar), Article 11/135)

Ḳattarahu ← aarahu

He picks it away

Taa, as it is pronounced today, corresponds to the Taa in tenderness and puffing, meaning that it is a strong, whispered and exaggerated sound, and there is no difference between them except that the back of the tongue rises. Towards the plate when pronouncing the Ta'a, and it does not rise towards it in the pronouncement of Ta (Abd al-Tawab, 1987 CE, pp. 46-47), and because the tā tā 'are from the same dental periodontal port, and because they are similar in terms of intensity and whisper, their interchange is acceptable from the acoustic point of view And the exchange between them is due to the speaking habits of the speakers, as it is the case for some. Some of them tend to be thin while pronouncing, and others tend to highlight them, choose letters, and exaggerate are commensurate with the characteristics of the dialect in which he speaks, which was confirmed by the file by saying: "Two languages".

Phonological exchange between the Z and the D

It is said: a finger, a finger and a finger, and their position here is the position of the hand (Al-Mirdad 1999 A.D. 1/183)

< aṣba ↔ idba >

Hyena finger

And Hungary is the sound of teeth - a loud, explosive sound of the gums that is exaggerated (applied) (Ramadan, (T), p. 121, Bishr, 1987 CE, p. 104), pronounced in the same way as the signifier with one difference, which is the height of the back of the tongue towards the plate, in the pronunciation Al-Hadd (Abd al-Tawab 1982, p. 48), while Sibawayh described it as a faint, high-pitched sound directed between the first ridge. And the molars adjacent to the molars (Sibawayh, first edition 1991 AD, 1/433 - 435), and thus they differ from Dhad. We talk at the outlet. Description of friction (Abd al-Tawab, 1982, pp. 62-75). This father was permanently lost from the current pronunciation, and was replaced by the pronunciation of al-Dawud, and his counterpart from the hadiths is the sound of the taa (Bishr, 1987 CE, p.94), while the father mentioned. . Written by Cebobo There is no equivalent in the Arabic voices (Sepov, 1991, 4/436). Certainly, the modern contradiction is not the aforementioned and the ancients spoke about it, and this development can be expected due to the difficulty of its pronunciation, so it is not surprising that the language tends to obtain it. Get rid of it, and this complex and difficult voice has changed since ancient times (Cantino, 1966 AD 86 AD), and this is what actually happened, as this voice was completely lost, and Baldad replaced it with the present. , Which is the same old letter t that occurred as a substitute between father and t, which may be a substitute for the old dā with tā in contexts of usage containing this sound, until it is replaced, so the language has resorted to substituting a new phoneme with the tā, which we find now in contexts Our modern use, as evidenced by the presence of many examples of replacing Dad Ta in Arabic (Zuabi, June). 2001 AD, pp. 234-235). My father's voice was permanently spoken in its various forms of Semitic languages, and it completely transformed into Saad in Akkadian, Ugaritic and Hebrew. As for Aramaic, it transformed into Qaf first, then it transformed into Ain (Ababneh, 2000, p. 207). As for al-Saad, the description of the ancients differs from it from the hadiths, as the ancients indicated that it is a sound that speaks between the tip of the tongue and the origins of the upper folds (Sabway 1991 CE, 4). / 433), while modern linguists see it as a practical whisper sound (Ramadan, (T), pp. 144-146), while some hadiths considered it a gum voice, and others considered it an authentic sound (Bishr, 1987). M., p. 120), and others described it as the voice of the gum (Abd al-Tawab 1982, p. 46, and Anis, 1979), p. 63). Sadness as before, as in the past, it shares with its old opponents the characteristic of amplification, friction, stigmatization and looseness, and differs between them in its aspect and the Arabic language tends to get rid of the sound. My father, and converting him to other voices is easier than him - as the study indicated earlier - and from that his transformation into Saad, which is easier than this, but this transformation did not reach the starting point, and the voice was lost. Lada permanently, so Arabic dictionaries preserved for us two types of meaning, one is the father and the other by the declaration, and here we mean the modern father who replaced the old father, but the old Arabic dictionaries did that. This linguistic change is not considered a strange coloration, but rather treated it as phonetically different types to denote one type (Al-Zoubi, June 2001, p. 139), and among his examples in Arabic, he returned to its form and light, that is. And I was told: The text of the tongue is text, and its flash will twitch if it moves (Al-Halabi, 1961 AD, 2/242, 244).

The sound exchange between the Z and Zai

It is said: So-and-so came beating his chest and despising him, and no one talks about him (Al-Mabrad 1999 A.D. 1/56) and in the dictionary: So-and-so came from beating him. His chest and despised it, that is, it came empty (Ibn Manzur, 2005, Sadr, Vol. 7, p. 211), and he also published it. That is, Manabiyah, and it was narrated by Balzai and Al-Sain (Ibn Manzur, 2005 AD, Part 7, p. 211)

< aṣdarayhi ↔ azdarayhi >

I despise and disdain

The voice of the zai is thin, loud, and tender, and it is one of the sounds of gingival teeth (Abd al-Tawab 1982 CE, pp. 46-47), as is the case in the exit of al-Saad, and the separation between he and al-Saad lies in the fact that the bass is a whisper sound, while the zai is unknown (Abd al-Tawab 1982, pp. 46--47). The director shares the characteristic of indolence, so the exchange between them is acceptable and acceptable in audible terms, and he signs this deconstruction in Arabic in other examples. (Ibn Al-Hassad, 1985 AD, 6/196, and Ababna, 2002 AD, p. 160)

Phonological exchange between Ta and Waw

And his example from Al-Kamil

According to the words of the mother who suffers from evils: By God, she did not conceive - and were born - and she did not give birth to us (Al-Rabed 1999 AD 1/74). Ibn Manzoor 2005 CE, 15, p. Ibn al-Arabi said: Childbirth: pregnancy before menstruation, and menstruation: the end of it (Ibn Manzur, 2005 AD, M15, p. 232) wuḍ <an ← tuḍ <an

Place a stand

And the director of the thaw is the severe eroding of the teeth (Ramadan, pp. 435-141), and the scholars considered it the sound of a whispering gum, an explosive one, there is no difference between it and the signifier except that the letter T is. Whispered and Dalal is his verbal counterpart (Abd al-Tawab 1982 p. 46) and Anees 1979 CE p. 51) and this is the same description that Sibawayh mentioned for this sound (Soboh 1991, 4/433). The semi-verbal waw has previously been described as a verbal sound between it and the sound of pure impression. It is a very slight difference (The Entrance, p. 43), and it is a sliding sound in which the vocal organs begin to form the vocal movement, then move quickly to another movement that is more prominent, and the position of the first movement which does not last long (Hassanein 1981AD, p. 168) and the reason for its inclusion inside the silos It is characterized by its rapid transmission with a weakness in the strength of the soul, which is one of the middle sounds (Hasnain, p. 168), and the two vocal chords fluctuate when pronouncing (Bishr, 1987 CE, p. 133) -134 As (moderation) of (position), this is due to the wrong analogy of t-faa verbs in the verb form first, then this moved to the triangle as a result of this analogy:

Humble ← humble → humble → triple humiliation Source: Lie down (Kinana, 1997 AD, p. 146).

Phonological exchange between T and Dal

Spinaty and Spinney are one, which is the chest pups, and its origin is in the tiger (Al-Mabrad 1999 AD, 1/89), 2/226. - Al-Sabnati, Al-Sabati and Al-Sabnati: It was said: The Tiger and the Lion (Ibn Manzur 2005 A.D. vol.7, p. 108). And Al-Sabandi was said: The boldness of everything, O Tahlia (Ibn Manzur 2005, vol.7, p. 108) Sabandā ← Sabant

Spindy

And the director of the dentist is the severe dental director (Ramadan, (T) pp. 435-141), and the scholars considered it the sound of a whispering gum, an explosive one, and there is no difference between it and the signifier except that t. He is whispered, and dal is his verbal counterpart (Abd al-Tawab, 1982, p. 46, and Anees 1979, p. 51), and it is the same description that Sibawayh mentioned for this sound (Sobuh, 1991, 433). (4) Thus, the phonological exchange between them is expected and acceptable in terms of sound, and different dialects may have a role in this exchange in terms of the tendency towards whispering and loudness in proportion to the vocal habits of each dialect, and any phonological exchange will be conducted in the restricted exchange, as the Semitic languages In general, it preserved the two sounds within the original audio components of its sound systems (Ababneh, 2003, p. 147)

Gum voices shifts

These are the lam, al-Ra'a, and al-Nun (Abd al-Tawab 1983 p. 47) and the transformations in the voices of this director that Al-Mabidh mentioned in his book are:

Voice exchange between Ra and Al-Ain

Greer said

It was as if he was struck by a thunderbolt in the air (Greer, 1986, 481). And we chanted Al-Ammari, "Buzz Basis", which is the most correct (Abu Hassan, Basis Yameen) (Kamil: 1, 115), and Al-Ash: dispersed, and basically the birds that separate them (tongue, (Sasa), 8). M., p. 241). And as for cricket and its cracking if it gathered it and turned the ends of what was spread from it (His Tongue (Cricket) M8, pg. 227)

yuṣa <ṣi <u ← yuṣarṣi ru

He insists on rocks

A repeated voice appears for the gums (Abd al-Tawab 1982, p. 48). As for the eyes, it is a high sound that comes out from the middle of the throat When it is vocalized, air rushes through the larynx and moves the two vocal cords, even if it reaches the extremity of the throat, the passage is narrow, but the path when it exits is less than narrow. With the eye that makes the eye less relaxed than the jinn (Anis, 1979 AD, p.71), the ancients

considered it the intensity of the flow of sounds between looseness, and Sibawayh did not mention the middle letters except for this letter (Sibawayh). 1, 1991 CE, 4/435), and modernists differed in its characteristics, while some considered it an explosive sound (Bishr, 1987 CE, p. 121, and Ababna, 1997 CE, p. 124), while others claim that it is a thin voice (Cantino, 1966). M., p. 116, and Abdel-Tawab, 1982 A.D., p. 55, and Anees, 1979, p. 71). The distance between the two sounds is observed in terms of the output, and it is known that the sound cannot be converted into another sound, far from it in the output, so the sound does not change from the sound of a lip or a tooth, for example. In another sound from the throat, as well as vice versa. (Abd al-Tawab 1983, p. 23). Different dialects may have a role in this exchange.

Voice exchange between the nun and the eye

He said to Abu Ubaidah: We descend with the meaning of honey. God Almighty said: {And if you open Gog and Magog, and they will descend from all directions. (Al-Anbiya`, Verse 96) (Al-Mabard). 1999 AD, 1/186) and Naseel: Walking speeding up (Ibn Manzur, 2005 AD, (Nusal), M14, p. 248), and the honey of the wolf and the fox made us honey and honey: he went quickly, hit his enemy and shook his head (Ibn Manzur, 2005 M, (honey) 9/151)

Nasala ← <originality

Honey offspring

Al-Nun is a loud nasal sound (Abd al-Tawab 1983 p. 49), and the eye is a previously described sound, and it is a non-frictional throat sound (Abd al-Tawab, 198). 3 p.m., p. 55) The study suggests that what happened in this example of the exchange between noon and the eye is a matter of error and confusion, due to the divergence of the two voices in the output, and the two words may be of different origins, by agreement. Of the meaning.

Ringed sound changes

In Arabic, they are: Al-Ain and Al-H (Abd Al-Tawab 1983 AD, p. 55), and the examples of the restricted changes in the sounds of this director in the book Al-Mabarad are:

The exchange between the two sounds of Ain and Ghin

Hanger tells a lock, that is: he closes the argument to the opponent (Radiator, 1999 AD, 1/26), and the door hook: something hanging on it, then pushes the latch and opens, the difference between the trigger and the latch is that the shutter opens with the key, the relationship raises the door with it, then Pushes the keyless hook, it opens, and the door hangs and hangs (Manzur, 2005 AD, (Hanged), Vol. 9, p. 256)

milōḲ ← mil <l

Hanger bolt

The eye is one of the ringing sounds, which is a gentle, loud and gentle sound (Abd al-Tawab 1983 p.55), and the jinn are among the ranks, which is a thin, loud and gentle voice (Abd al-Tawab 1983). 54) From the previous description, we note that these two sounds are close to the direction, and therefore the issue of interchange between these two sounds is expected, especially since the sound of guin. It is characterized by the difficulty of that, and this is what happened in the Semitic languages through the previous presentation, and Arabic dictionaries recorded for us several patterns of use in which this replacement was mentioned, which indicates that the Arabic language originally sought to obtain it. Getting rid of this sound, but the descent of the Noble Qur'an, which led to the stability of the Arabic phonemic system at the eloquent level, is what impeded the progress of the language in this direction, and restricted this direction to patterns. - Despite their presence. Abundance - it did not reach to be a gender model that includes all contexts of use that contain this sound, and Ibrahim al-Samarrai explained that the phonological relationship between the jinn and the eye is one of the linguistic materials that characterize special languages, and from here the exit from and the rotation of the lot was included in the door of the shawad (Samurai, Vol. 27, 1985 p. 12)

In his book Principles of Language, he says: "Closure is what opens with a key.

The eye socket does not arise: what does not need a key"(Al-Iskafi, 1997, p. 94)

The distinction between the two terms is semantic, which leads to subtle differences between the two uses, and what is referred to is the same.

Examples of this type of exchange of sounds in English include:

It is said: We slandered and sang, and it was said: I was fascinated by such-and-such and preoccupied with that: that is, I started with it (Al-Halabi 1961, pp. 29-6). 297). and what you are from his followers or from gossip: that is, from (strikes), and they used their words and gossip, that is, they mixed with it (Al-Suyoh 1962: 62-63), and in the colloquial language. It is said: "Lagos" and "Laos" in "Lagos" (Al-Samarrai 1983, p. 119)

Transcription error, i.e. correction, may have an effect on this substitution.

Examples of this in Semitic languages

B in Nabatiyeh, meaning: Baja, Rajab, Arad, and perform it whatever he wants, and it is believed that it is similar to the term that some of the inhabitants of the Arabian Peninsula desire today in the sense that adults

want. And the transformation to the voice of the eye in this word includes the Hebrew language A> Ba and the Aramaic and Syriac languages> It is (Ababna, 2002 AD, p. 148), and in the Canaanites: M> and in it LM> H, meaning: youth and youth (glam), and it includes the feminine lmt> meaning: a girl, a neighbor, a singer or a prostitute, literally the girl (Ababneh, 2003 AD, 156).

Phonological exchange between H and E

In the hadith that occurred between Abdullah bin Ziyad, who was gentle with a Persian accent, he came from his mother, and between a man who thought that he was from the Kharijites and said to him: Aharuri from today? He wants: Ahruri, and this distraction is shared in his heart by different types of non-Arabs (Al-Mabrad 1999 A.D. 1/314). Al-Gohari said: Harura: a place on the roof of Kufa attributed to al-Haruriyya from the Kharijites whom Ali fought, and they had extremism in the known religion. (Ibn Manzur 2005 AD (Editor) Vol. 4, p. 83)

< a-harûriyyun ↔ a-arûriyyun

Aharuri Aharuri

And in his hadith regarding the saying of Nu'man bin al-Mundhir to Hajl bin Nidlah: I wanted to distort him, so I stretched him out, so he said: And his saying: (So stretch him) he wants to praise him. So I move from distraction to near the exit. On the authority of Banu Saad bin Zaid Manat, on the authority of Tamim, he also says: The rough and the ship thereof (Al-Mubarid 1999, p. 83) and its length: its length extends, and its extension: the same as its praise, and the plural: the period (Ibn Manzur, 2005 AD, (length), m 14, p. It is said in Arabic. : That and that, if he struck him with a stone that leaves a mark, and bends over if the man scolds the weight that he found from sickness or dazzling, then it is said: Wake him up and he will prosper. In speech: if expanded and pronounced (Al-Suyuti, Al-Mizhar, T (v), p. 466)

Range ← range

Praise extended

Another example of the phonological exchange between Ha and Ha in the book of files is

And the Arabs say: A man should make a man's hair, and a man must make his own hair. The same meaning. (Al-Mabarad 1999 S2/83) and Al-Jarrah: Above the removal, which is receding hair in the sides of the head (Ibn Manzur 2005 CE (His Majesty) Part 3, p. 171) The most preferred is the thinning hair (Ibn Manzur 2005 CE Vol. 3, p. 189)

On it ← aliḥağ

You burn it

Sibawayh described the haha as a whisper, and if it was loud, it would have been an eye, and he mentioned that its exit is from the middle of the throat (Sibawayh, 1991 AD, 4/433), which is the whispered counterpart that corresponds to the eye (Anis, 1979, p.71). The difference between the haha and the eye, so I said: had it not been for the hoarse hoof, the eye would have been ... and the hoarse voice of the haha, the East would not repeat. In his arms ... ”(Ibn Jinni, 1985 CE, 1/246). In the Semitic language there were two letters, one of which was whispered and the other uttered, namely al-Ain and two letters, which are rare in non-Semitic language groups, so they are prominent phonological characteristics of the Semitic language (Cantino, (dt), p. 116), and H remained in all Semitic languages except for Akkadian as Hamza replaced it (Abd al-Tawab 1982, pp. 225-226) while distraction is a frictional laryngeal sound (Linn.) Whispering and lightening, and the difference between them is that the aura is ring, and the opening is laryngeal, and therefore they are two sounds that converge in the exit and agree on the characteristic that both of them are thin, open and whisper. Between the root of the tongue and the wall of the posterior pharynx (Al-Ani 1983, pp. 94-95) it is no wonder that they are exchanged between them.

Voice exchange between H and Hamzah

In the words of Al-Khansa:

To carry myself on a machine, either on it or on it (Al-Khansaa, (dt), p. 100)

And saying it on a machine that is, on a state, and on a plan is the decisive factor, so it is either victorious or perished) .The File, 1999AD, 2/227)

> latin ← latin

Machine state

The hamza in Sibawayh is a loud voice (Sibawayh, 1991 CE, 4/43), while the hadiths described it as an explosive laryngeal sound, neither whispered nor vocal (Bishr, 1987 AD, p. 112) The issue of the exchange between these two letters is expected, due to the close proximity between them in the output, so the bark is guttural and the hamza is laryngeal ,and the exchange between them remained within the boundaries of the restricted and the evidence for this is that Arabic retains these two sounds within its phonemic components (Al-Zoubi, June, 2001, p.33). Hamza is a dialect of one of the Bedouin tribes that tends to strong voices, commensurate with the recipe for ruggedness and the generality of which they are distinguished (Anees, 1965AD, p. 100)

Phonemic exchange between ha and kef

It is said: His blood was shed, his blood was shed (Al-Murad 1999 AD 2/33), and the blood shed: as a shedding, and a bloodthirsty man: a murderer (Ibn Manzur, 2005). M., (Al-Qadam), 7, p. 195), and the shedding: pouring blood, prose speech, and shedding: spillage and the conduct of all liquid (Ibn Manzur, 2005 AD, (Sfak), M7, p. 201)

safaktu ← safaḥtu

Roof shed

And here is a previously described sound, which is the resonant sound of whisper friction, while the kef is an explosive, whispering, thin sound that speaks from the plate, and there is no sound in Arabic for this sound, but its counterpart is loud. It is a Cairo-based gymnasium (Abdel-Tawab 1983 p.53) The convergence of the outputs between these two sounds may have a role in this exchange, as well as their participation in the characteristic of a whisper, and the previous two pronunciations may be a matter of difference between the dialects, which is what one of the Arab tribes said. By barking, and the other prefers to pronounce it as sufficient, and Arabic dictionaries mentioned the two regions without attributing it to one of the Arab tribes.

Laryngeal voice changes

It is represented in the Arabic language by the voices of Hamza and E. (Abd al-Tawab, 1983, p. 56). The study found the following example of changes in the voices of this output:

Voice exchange between Hamza, Al-Ain and Al-Nun

It is said that a man sees him with good luck and sympathy as a sha'fah, and in this sense it is said that I saw him (Al-Mabrad 1999 AD 1/32) and Al-Shifa: Enmity (Ibn Manzur, 2005 AD, (Al-Sha`f), M8, p.7) Al-Sha`f: the intensity of dread until the heart is gone (Manzoor, 2005 AD, (Shaaf)). Article 8/94), and Al-Shanf without movement: the intensity of hatred (Ibn Manzur, 2005 AD, (Shanf), Article 8/145)

ṣanifan ← ṣa <fan ← ṣa> fan

Cure

The hamza in Sibawayh is a loud, loud voice (Sibawayh 1991 CE, 4/43), while the hadiths described it as an explosive laryngeal voice, neither whispering nor vocal (Bishr, 1987 AD, p.112). It is one of the ringing sounds, and it is a soft, loud and gentle sound (Abd al-Tawab 1983, p.55), and Noon is the sound of the holes of the nasal gums (Mari, 1993, p. 66). Another sound is a way to get rid of this sound because it is difficult, from the previous description of this sound that it is a difficult sound that requires great muscular effort when pronouncing it, and therefore we found that the Arabs differ from each other. In sticking to it in their speech, some of them achieve this sound, and others tend to reduce it (Tarabya, 200 CE, p. 1). Ibn Jinni pointed to the difficulty and heaviness of this voice, and explained that the reason for this difficulty is that: (From the bottom of the throat, and away from the letters, and it came down a limb, so its wording was an exaggeration). (Ibn Jinni, 1985 CE, p. 71). Hadith scholars explained that the source of this difficulty is that the hamza is an explosive sound accompanied by severe pressure on the two vocal cords that are tightly linked, and accompanied by severe tension and congestion falling from the lungs into the air, and then the rapid opening of the vocal strings (Al-Shayeb, 2004, p. 455), the speaker tends to get rid of it and then delete it. It is substituted for another letter, and this process may be without compensation, and there are rules and criteria for deleting the hamza, and the study does not bother with it because the deletion that we are talking about is a non-standard omission, to which these provisions do not apply and most of the dialects and languages (Antioch, the periphery in the sounds of the language(DT), 1 / 85-90), and linking this phenomenon to the people of the Hijaz, the people of Makkah, and the people of Mecca. Medina who were not whispering (Nour al-Din, 1992 AD, p. 173). Therefore, the ancients considered the phenomenon of Hamza's fall from speech a dialectical phenomenon associated with some Arab tribes, and we find this phenomenon spread in modern Arabic dialects other than the beginning of hadith, and then this fall extended to Hamza at the beginning of the speech (Abd al-Tawab 1983 p. 48) and this fall that we are talking about differs in its meaning from the shorthand, which means pronouncing the hamza between. And, meaning: the fall of the hamza, leaving a movement behind, and thus we hear a sound that has nothing to do with the hamza, but rather a short, soft sound usually called the Hijazi movement Hamzah in general (Anis, 1979 AD, p.91, al-Antaki, and al-Muheet in phonetics of the language, (v.), 1/85), and Abdel-Sabour Shaheen believes that this does not mean the existence of the hamza at all, but rather it is a series of two movements (Shaheen, p. 173), while the ancients described it as a hectare. mza as a kind of weakening the letter and bringing it closer to the consonant (Sibawayh, 1991 AD, 3/541), and Ibn Yaish mentioned that it is a mediator between its exit and the exit of the letter from its movement (Yaish, (Dat), 9/107).

Conclusion

At the end of the study, we find that the phonemic exchange is a phenomenon that has spread in the Arabic language in many forms, whether the historical exchange is absolute or restricted, or the structural change related to the phonological environment that affects the properties of sounds and changes them in whole or in

part, in what is known as the phenomena of similarity and contradiction. The study found various examples regarding the phonetic switch between silence in the book of al-Murad, and Al-Murad referred to them in passing references in his narration of historical novels and events. A form that combines phonemic, morphological and grammatical matters. These examples were distributed among a number of vocal exits, and the study showed the occurrence of this phonemic substitution between the silos of the dialectical difference between the Arab tribes, and the preference for some of them for the voices of one director over others, and for the adjectives over others, in proportion to the pronunciation habits of each tribe. This substitution remained within the limits of a restricted change that did not reach the limit of the absolute, so that the language did not get rid of the changed voice in all linguistic contexts, by converting it to another sound, but rather this substitution. It is confined to limited examples preserved for us in ancient books, and these linguistic patterns have struggled, as it was mentioned with other linguistic patterns in language books, as well as in linguistic dictionaries that documented this sound, and indicated the linguistic kinship that links these. Words in most examples.

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