

The Phono-Semantics of the Arabic Dialects the Book of Sharh Al-Tashil for Ibn Malik as a Model

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Abstract

The semantic study of sounds forms the basis of contemporary linguistic studies. It complements the linguistic studies with other dialects to form the first building block from which the huge structure of Arabic grammar is built. We tried to read this grammar by reviewing a scientist who is considered one of the most famous scholars of grammar at the present time, to form a picture full of theories and applications. Therefore, the features of this study reflect the accuracy of this science and the breadth of horizon for everything that is present and renewed.

Introduction

Human sounds are studied within dialectology. Every society has a standard language, from which several dialects branch off, as Iraqi speakers in the center, south and north. The listener notices a great difference between these areas, as well as the difference that occurs with the standard language. This means that the best way to study dialects is to study them in connection with the uttering human being. This is what grammar and linguistic sounds have done. In dialects, we find that the qualities of sounds begin to change to other qualities. This leads to generating new sounds, and other connotations, or multiple forms of a common meaning. The phonetic connotation is manifested in its dialectical phenomena, including:

The importance of sound in dialectology

Linguistically: “صوت sawut’ a sound” is the bell when makes a sound ‘صات saat’ made a sound’, يصوت yisautu’ to make a sound’, يصات usatu’ a sound is made’, صوتاً sawtun’ a sound, اصات assat’ made a sound’, and صوتاً به sawata bihi’ used something to make a sound. (Bin Ali, 1414 AH.). So, the sounds “س” s, “و” waw, and “ت” taa are principles. It is everything that resonates in the listener’s ear.” (Zakaria, 1979).

Idiomatically: Al-Jahiz defined “It is the instrument of articulation and the essence through which the juncture takes place, and in which there is composition. (Al-Jahidh, 1423 AH). The movements of the tongue will not be verbal or speech, measured or scattered except by the appearance of the sound. In the contemporary linguistic lesson, the smallest unit of the distinct phonic units. (Astitia, 2008)

The phenomenon of Hamza and simplification among the dialects of the tribes

When looking at the modern Arabic dialects in the Arab countries, we see some of these dialects restrict the diacritic of Hamza, while others simplify using it. This undoubtedly

explains the difference between the habituating Arab tribes in the Arab world. Some of those habituating tribes undoubtedly were using Hamza, and others simplify it. We inherited two phenomena from our ancestors: the hamza and simplicity. It was mentioned in (the book of “Lisan al-Arab”) where “Abu Zayd said: The people of the Hijaz, Hudhayl, Mecca and Medina do not show the hamza. (Abd-Al-Baqi, 1985). Isa bin Omar said: I do not take Tamim’s words except with showing tones. Among the other tribes that tend to restrict the Hamzah were Tamim, Taym Al-Rabbab, Ghani, Akl, Asad, Aqeel, Qais, Banu Salama Asad, as for the Hejaz, Ghadhrh, Hudhayl, the people of Medina and Ansar, Quraish, Kinana and Bakr. They tend to stay away from using the Hamza either by reducing or simplifying pronouncing it at other times, or by converting or transferring it at other times.

Giving the Hamza its full value and simplifying it in “حموحمو Hamu-Hamou” father-in-law

The people of Hejaz say: “This is “hamou” father in-law” and “hamou” your father in-law”. The word “hamou’ father in-law” is treated as the word “qaru’ read”, qari-un قرء, “khataa’ mistake” and the like” (Al-Jiani, n.d.). The in-law is everything by the husband, like the father and brother, so they are the in-laws, one of them is the “in-law”. It has four dialects: “Hama” neck”, “Hamou” in-law”, “Hamou” like ‘abu’ father’, and “Hamium” with quiescent glottalized ‘m’. Al-Asma’i mentioned that the man in-law and the woman in-law, is glottalized. Tamim’s saying: “Ju’una” with Hamza, and the people of Hijaz: Jonah, which is the husband’s father and the wife’s father (Al-Humairi, 1565). He is everyone who is the guardian of the husband from his kinship are the woman’s in-laws, and her husband’s mother is her mother-in-law, her husband’s mother-in-law is her husband’s cousins, and her husband’s in-laws are his relative in-laws. There is no other dialect making use of this. (Al-Zubaidi, 2001)

Simplicity

The simplicity is represented in:

Simplicity by omission: “waelli-umh’ ويلمه” woe to his mother” from “wael-li-umha ويل لأمه” woe to his mother.

Most of the Arabs kept omitting the Hamza in the word “Umm” in: (wael-li-umha’ ويل لأمه) ‘woe to his mother’). So, they said “wael-li-umha’ ويل لأمه” woe to his mother” (Ibn Malik, n.d.) Abu Ali said: The origin of ‘wael-lumha’ ويلمه “woe to his mother” is “ويل لأمه”. So, the lam was omitted from (“wael” ويل’woe’) and the Hamza was omitted from (umuh” his mother). The lam, which is the lam in (“wayl” ويل’woe’). Then it was deleted due to the frequent use in Lisan Al Arab (Abu Ali, 1987). It was mentioned in the book of “The Secret of the Syntax of Expression” that the Hamza was omitted when it mentioning the word “umm”, as some Arabs pronounced it “waylumh’ ويلمه”woe to his mother”: (Al-Mawslī, 392 AH). As for what indicates that it is a compound word, they say: ‘wayl-umh’ ويلمه’woe to his mother” denoting “woe to his mother. Ibn Hani narrated, on the authority of Abi Zaid: ‘rajul waylumuh’ woe to the man’s mother” denoting ‘dahia’ “artful person” (Abu Mansour, 2001).

Simplicity by substitution

Substitution of the Hamza by “alif ‘ا’ as in “سبا Saba’a”

The author of Sharh Al-Tashil mentions that some Arabs said: the hands of Saba scattered” without Hamza, on the dialect of the Tas’hil (Ibn Malik). Substituting and combing letters is one of the Arab traditions in speech, (Al-Jindi, 1983). So, we find that the realization of the Hamza is one of the characteristics of the Tamimi dialect (see: Arabic dialects in heritage,

319). Arab tribes, including the Quraish and Khuza'a, have uttered the Hamza by simplicity according to the words Katheer Al-Khuza'i:

لا انزر النائل الخليل اذا ما اعتل نزر الظنور لم ترم

Do not insist on the matter if he does not like the words arising the issue of urgency.

The origin of the verb (“ترام” ‘tra’am’ ‘like’) is used with Hamza. One of the people sitting said to him ‘you made a tone’. Katheer said “at which part? He replied “in your saying: Do not insist on the matter if he does not like the words arising the issue of urgency. So, Katheer said to him, "do not talk anymore" This is my tribe's saying. (ibid)

Substituting the Hamza by “و waa”: “بوس buus” misery” stemmed from “بوس bu’s” misery”

It is said: “يَوْمٌ نَعْمٌ وَيَوْمٌ بُؤْسٌ yaum-un nu’amu wa yaum-un bu’s (there is a day of felicity, and there is a day for misery). The plural of (نُعْمٌ ‘nu’amu ‘felicities’) is abu’su’ أَبُؤْسٌ ‘felicities and “بُؤْسٌ ‘busun’ ‘misery’ is ‘abu’su’ أَبُؤْسٌ ‘miseries’ (17). The author of the explanation of simplicity cited a poetic verse to the fact that the source (“بُؤْسٌ ‘bu’s” misery) is renowned by the Hamza, is uttered without Hamza, causing multiple dialectological denotations as in the poet’s verse.(Ibn Malik)

اليس لكلّ حالة لبوسها إما نعيمها وإما بوسها

Dress for each condition its suitable dress, either bliss or misery

The word “بُؤْسٌ ‘bu’s” misery’ أَبُؤْسٌ ‘ba’sn, ‘basa and Ba’asa’ could denote power, misery, wretched, strong, intensified, encouraged, and greedy (Mustafa et al, n.d.). The simplicity of the Hamza is quiescent after a movement by replacing it for the period of its homogeneity. If it is after Fatha diacritics, it would be replaced by “أ alif”, such as “كاس ‘kaas” a cup”. Substitution of letters is the dialect of Hejaz, whereas the use of Hamza belongs to the dialect of Tamim. The people of Hijaz make use of Hamza. (Al-Baghdadi, 1400 AH).

Substituting the Hamza by “ي ya’a”: “ببس bi’es” to afflict” and “بيس bies” wretched”

The author of Sharh Al-Tas’heel mentions that Arabs have a specific language for the word “ببس bi’es” ‘to afflict’ in which the Hamza is changed, as in “بيس bies”. The saying is that its origin is “ببس bi’s” ‘to afflict’, so it was simplified to “بيس b’is” ‘to afflict’” (Ibn Malik). It was mentioned as (ببس bi’s ‘to afflict’) in six dialects. The most common one is (بيس Bi’sa ‘to afflict’) with Kasra on ‘ب ba’a’, sukūn on the Hamza, and Fatha on the “S”. Arabs made the weight of “ببس bi’s” ‘to afflict’ as in “قرو Qaru” read” by quiescence of the noun of the verb as a dialect (Al-Saghani, 1979), where the diacritics of Kasra is placed on the third dialect (ببس bi’isa) by placing the Kasra on the “ب” and the Hamza (ء) with Fatha on “س”. The fourth is (be’isa) pronounced with Fatha on “ب” ‘ب’, the sukūn on the “ع” ayin” of the verb form which is the “يا ‘yi” in this word and the Fatha on “س”. The fifth (bi’es) with the Kasra on the “ب” and simplifying the pronunciation of the Hamza into “ي” where the Kasra before it and Fatha on “س” would be more appropriate. (Atawatt, 2016). It was heard from some Arabs saying “بيس bi’es” and does not restrict the Hamza and utter the letter on its original pronunciation (Al-Siraj, 316). It is turned into “يا yi” according to what they said “يومئذ youmithn’ that day’ (Hindawi, 2013), as Arabs say قرئت القرآن Qarytu alquran” I recited the Qur’an. This is a dialect in recitation by simplifying the pronunciation of the Hamza as “يا yi”. The sixth is (ba’s, power”) pronounced with sukūn on the first letter, Fatha on the Hamza, and sukūn on “س”, which is a rare dialect where the first consonant letter is assimilated with the last letter in the word that preceded it, as in “يا زيد بئس ya-zaydu ba’sa’ ‘O Zayd, woe unto”. The Hamza is

pronounced as “yaaي”, but is not pronounced as (waw و). They did not say: This is in the letter that is not separate, which is a rare dialect (Sirajj, 316).

Substituting the Hamza by ‘ha’ هـ: إِيَّاكَ ‘do not’ - هِيَّاكَ ‘do not’

Arabs substituted “هـ ‘ha’” by the hamza i.e. (إِيَّاكَ ‘iayaka’ by you) and (هِيَّاكَ ‘hiyaka’ by you’), so they said: (هِيَّاكَ ‘hiyaka’ by you’) and (هِيَّا ‘hiya’ by you’). They used substitutions according to the nature of her pronunciation of speech, so they said (إِيَّاكَ أَنْ تَفْعَلَ ‘iayaka an taf’al ‘don’t do it) and (هِيَّاكَ أَنْ تَفْعَلَ ‘hiyaka an taf’al, don’t do it). Some Arabs substituted ‘هـ’ ha” with Hamza as “: (هِيَّاكَ) ‘hiyaka’ by you’ cited from the Noble verse.

: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) It is You we worship and You we ask for help. (Al-Ftiha, 5)

Qutrub stated that some Arabs said (أِيَّاكَ ‘ayaka’ by you’) with Fatha on the hamza then substituting the letter “هـ ‘ha’” which is with Fatha too. So, it is (هِيَّاكَ ‘hiyaka’ by you’). Wati’a tribe tended to say (هِنْ فَعَلْ فَعَلْتُ ‘hin fa’ala fa’altu” if he does, I do) intending to say “إِنْ ‘if” as in the saying of the Rajiz (Ibn Malik):

هِيَّاكَ أَنْ تُفْعَلَ بِشَعَثَعَانَ حَبِّ الْفَوَادِ مَائِلِ الْيَدَانِ

Beware of the woman whose body is light and her neck is long, and her heart is sinful, and who has become accustomed to cheating and deception

Placing the Fatha on the requisitive Lam

The author of Explanation of Tas’heel mentioned that the requisitive Lam (The imperative Lam) is commonly with sukun. It is commonly with sukun when preceded by (Alif أ, waw و, or thuma ثم), but there is some Arabs pronounce requisitive Lam with Kasra, which is a dialect of the Salim tribe (Al-Andalusi, 1855). Some of Arabs pronounce the requisitive lam with the Fatha preceded by it. Ibn Malik said “The requisitive lam is pronounce with Kasra, and is pronounced with Fatha when followed by “faف, waw و, and ‘thuma ثم” (Ibn Malik). The requisitive lam includes the lam of the request, command, and supplication, where most grammarians express it by the lam of the command, where its movement is Kasra, and its Fatha is for Saleemian dialect (Al-Andalusi, 1855).

The Kasra on the first radical of the verb (Al-Taltalah” the phenomenon of placing Kasra on the imperfect verb)

Commonly, Arabs tend to pronounce the imperfect verb with Fatha like (“تَعْلَمُ ‘alam ‘know, “تَذْهَبُ ‘tadhab” go’, and “تَأْلَمُ ‘ala” ache’), whereas some Arab tribes pronounce these verbs by placing Kasra on the verbs. The phenomenon of placing Kasra on the imperfect verb was called (Al-Taltalah). The dialect pronouncing the imperfect verb with Fatha was the highest rank which is the original, because the Arabic origin is Ismail, PBUH, where he habituated in Mecca (Mursi, 2008). It was mentioned in Arabic language that the imperfect verb (“تِلْمُ ‘tilim” know’) is by Kasra which is the dialect of Qais, Tamim, Asad, Rabi’a, and the common Arabs. As for the people of Hejaz and people from the outskirts of Hawazin, Azd al-Sarrat and some of Hudhayl, they say, “تِلْمُ ‘tilim” know” with Fatha diacritics. Some Kufians scholars stated that using Kasra on the imperfect verb is acceptable, which is the dialect of Ban Dhuba and some of Tameem tribe.” (Ibn Malik, 761 AH)

Substitution of sounds in the first radical of the word

Ibn Malik mentioned that the words on the weight of adjectival noun (إِلْفَعِيلِ) alternate with the diacritics on the ‘fa’, provided that the second radical sound “ع” is one of the six sounds of the throat (alif أ, haa هـ, ayin ع, ha ح, ghayin غ, kha خ) such as “رَحِيمٌ ‘rahim’

‘merciful, “رحيم riheem’ merciful”. Few Arabs make the second radical (عayin) of the word affiliated with the ‘fa’ in the diacritics, like saying “داهر dahr’ age, داهر dahar’ age (Ibn Malik, 761). It seems that placing Kasra on the “ف” in nouns, letters and verbs is a feature of Tamim. It is likely that the tribes that resemble Tamim in Bedouin dialect are Tamim, Qais and Asad, the other tended to the phenomenon of harmony.

Placing Sukun (quiescence) on the lam

Arabs tend to use diacritics on the lam of the word in accordance with the Arabic diacritics for it in nouns and verbs. As for the Sukun of the lam of the word, it belongs to the dialect of Tamim, Asad and some Najds (Taimur, 2002). Most of the sources specified the Sukun of the verbal lam with Tamim, because of its prominent effect in Arabic speech. Tamim made the lam of the noun with Sukun such as the saying of Allah Almighty:

“وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ”

and Our messengers are with them recording.” (Al-Zukhruf: 80).

The quiescence of the pronouns

The pronoun is famous for placing diacritics on both letter (‘ه’hua’ he), but the (‘ها’ha’) is with sukun on some dialects, whereas the letter (‘و’waw) undergoes some diacritics for Arab tribes. Banu Saad, Tamim and Asad tended to place sukun on the ‘waw’, if the pronoun preceded by (waw و, faف, or lam ل). It was found that there are some Arabs place ‘shada’ ّ on the pronominal “و” (Ibn Malik, 761). The two aspects are equivalent in action, except that Fatha is the well-known quotation, in the ‘و’waw and ‘ي’ya’ for the two pronouns (‘هو’hu’ he’ and ‘هي’hia’ she’).

Phonological substitution: ‘طوري Taori’ empty’ and ‘طوني Tao’i’ empty

Arabs tend to substitute the letters from one another. They say: (Taori, Tao’i’, Tawa’i, and a Hamzated Tao’i’). They are all dialects of one word indicating the empty space, like Al-Ajjaj’s saying: (Haroon, 1997)

وبلدة ليس بها طوريٌ إلا خلا الجنّ بها إنسي

A land in which there is no human except for the jinn

It is heard as “طوني tao-i” and used as “طوري Taori” “inherent in negation, as Arabs tend to say (there is neither a place nor anyone in the house), that is, there is no one in the house. It is uttered as “طوني tau-i” denoting the same meaning (Azdi, 1987). Two pronunciations were added to, namely: “طوي tau’i, and “طوي tawi’ which is Hamzated.

Simplicity and Accentuation: the letter ‘Ya’ in “الذي” “which” and “التي” “that”

The author of Sharh Al-Tas’hil mentioned that the Arabs pronounced the connected noun in many dialects, including the accentuated accent in the letter ‘Ya’ in the relative pronouns “which and that”. In Arabic tongue, the accentuation of “ya’ is with Kasra. The imams of Arabic have quoted these two verses as evidence in confirming the accentuation tone in the relative noun (which and that). It was mentioned in four dialects: the best one is the “الذي ‘allathi’ which’ with Kasra on the letter ‘يا’ya’ which is the most common one. The second was the compensating the deletion of ‘يا’ya’ with Kasra on the letter ‘ت’ as in ‘الت’alati’. The third one was the placement of sukun on the letter ‘ذ’dh’ to make a conjunction to pause as in ‘الذ’alath’. The fourth was the placement of shada on the ‘ya’ by saying ‘الذي allathi’. (Ibn Malik, 761). The shada was added more as in “أحمري ahamari’ reddish” and “دوّاري dawari’ rotating”. Ibn Malik confirmed these two dialects by saying “he who and she who. The letter ‘يا’ya’

might be with shada either by Kasra or dhama omitting the “alif ا and lam ل” by reducing the “ya’ ي” carrying sukun. With this dialect, some of the Bedouins were uttering. (Ibn Malik, 761)

Imala (The deflection of the sounds /A/ towards /I/ so that it is raised towards [e]): (‘bala’ بلَى and ‘mta’ متى when)

Arabs tend to use Fatha and the deflection of the sounds in whatever is easy for their tongues, without being restricted to the dialect of their tribes, but some who are committed to the dialects of their tribes preserve them with the existence of social cohesion between the tribes. The books of dialects and grammar have indicated that the owners of the inclination are; Tamim and Qais, and Asad, and the general people of Najd. The deflection of the sounds and Fatha are two well-known languages that are the tongues of the eloquent Arabs whose language is the Noble Qur’an. Using Fatha is the dialect of the people of Hijaz, while the deflection of the sounds is the dialect of the general people of Najd, such as Tamim, Qais and Asad. (Ibn Malik, 761). The Arabs have inclined (‘bala’ بلَى ‘Yes’ and ‘mta’ متى ‘when’) which are one of the “nouns that cannot be conjugated, as Al-Khalil said: If you named a man or a woman by ‘hata’ حتى ‘till’, ‘bala’ بلَى ‘yes’ or ‘illa’ إلا ‘otherwise’, it would be permissible to make use of sound deflection” (Ibn Malik, 761). Through Al-Khalil’s saying, we find that the case of the deflection of the sounds depends on the pronunciation, even if the connotation changes.

The prolongation in ‘ulai’ أولاء those, and ‘ulaika’ أولئك those

The author of “sharh altaseheel ala hikayat alfira” “the explanation of the simplification on the story of Al-Fara’ follows that the prolongation is in (“oula’i’ أولاء those”) and (“ula’k’ أولئك those”) in the dialect of Al-Harithi. The shortening case in pronouncing these two words is the dialect of the Tamimis (Ibn Malik, 761). The author indicated in another context that (“ula’i’ أولاء”) is shortened in the dialect of Tamim, and extended in the dialect of the people of Hejaz, which the Noble Qur’an was revealed by. (Ibn Nadhim, n.d.) For instance, the Almighty saying:

أُولَاءِ تُحِبُّونَهُمْ (العمران: 119): (هَآأَنْتُمْ

Here you are loving them but they are not loving you. (Al-i-Imraan, 119)

Concerning the prolongation and shortening, Al-Kumayt said. *وكننت لهم من هؤلاء وهؤلاء* “I was one of these people whom I was gossiped and slandered by.

‘ul’ a’ أولاء those’ and ‘oula’ a’ أولاء those’ with both prolongation and shortening cases are expressing the masculine and feminine genders. If it is a near plural, then it has both the masculine and feminine. ‘ula’i’ أولاء those’ with the prolongation case is according to the language of the people of Hijaz, and with the shortening case is according to the language of Bani Tamim.” (Al-Jiani, 1982). Al-Shatibi stated that “‘ula’i’ أولاء those’ has three dialects, not two, even though the second and third of them are weak in his view. He said ‘One of them’ what he intended to mention from prolongation with the Kasra without Tanwīn (nunation) like “‘ula’i’ أولاء those’, which is the famous dialect. The second is with Kasra by Tanwīn, i.e. ‘hau-lai qaw-muk’ هؤلأ قؤمؤك’ These are your people’, ‘raitu ha-ula’ a’ رأؤت هؤلأ I saw these people’, and ‘marartu bi ha-ula’ مررت بهؤلأ I passed by these people’. Ibn Jinni and Al-Jawhari narrated it on the authority of Abi Zaid, which was narrated on the authority of Ibn Jinni: It is the dialect of Bani Aqil. The third is ‘ula’i’ أولاء these’ by placing Dama on the two Hamzahs without Tanwīn as narrated by Qatrib. Both the second and third dialects are rare, so they are not better than shortening, but perhaps the shortening was better.” (Othaimen, 2007)

Incorporation and dissimilation:

The phenomenon of incorporation and dissimilation has emerged in the tribes of Hijaz and Tamim. The people of Hijaz dissimilate weakness as in the saying of Allah Almighty “: إِنَّ ﴿ تَمَسَّنْكَ مِن مَّحْسَنَةٍ تَسُوْهُمُ ﴾ (If good touches you, it distresses them). Tamim uses stress like in the Quranic verse: ﴿ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾. (And whoever opposes Allah, then indeed, Allah is severe in penalty). So, it is permissible for the Hijazi to speak in the Tamimi dialect, and vice versa. The Hijazi is more eloquent. The eloquent person who follows the agreement of the more eloquent pronunciation is more frequent than the opposite (Ibn Malik, 761).

Incorporation in the abbreviated noun

Arabs mention the abbreviated noun that is limited to the well-known dialect like (‘ بشراي’ bishrai’ my tidings’, ‘ هوائي’ hewai’ my fate, and ‘ مولاي’ mewlai’ my king’) by keeping the ‘alif’ letter as it is without substitution, but Huthyla prefers the assimilation. Therefore, it is uttered (‘ بشري’ bishra’ my tidings’, ‘ هوي’ hewi’ my fate, and ‘ مولاي’ mewlai’ my king’). An instance for such nouns were expressed in the saying of Abu Dhu’ayb Al-Hudhali (Ibn Malik, 761):

سَبَقُوا هَوِيَّ وَأَعْتَقُوا لِهَوَاهِم فَتَخَّرَ مَوَاوِلُ كُلِّ جَنْبٍ مِصْرَعٌ

They went ahead of the moment of my fate and hastened to their death, so death took them one by one

Assimilation

The author of Sharh Al-Tas’hil mentioned that some Arabs place Kasra on the ‘kaf’ letter of dual and plural cases after a Kasra or a quiescent ‘ya’, annexing the absent ‘ha’ i.e. Marrattu bikima’ you’, bikim’ you’, and bikin’ you’, ‘I passed by you’, and raghibtu fikuma’ you’, raghibtu fikum’ you’, and raghibtu fikun’ you’ ‘I desired you’ (Ibn Malik, 761). The placement of Kasra on the ‘kaf’ letter was called (al-wakm), whereas the placement of Kasra on the 3rd person pronoun was called (alwahm). Sibawayh (d. 180 A.H.) described the Kasra on the letter ‘ك’ Kaf’ in (Fikim’ you’ and كما bikima’ you’) as too bad dialect. It belongs to Bakr bin Wael. (62). It was said that it was the dialect of a people from Rabia (Ali Addin, 1420 AH). Dr. Ibrahim Anis mentioned that this dialect was taken from Bani Kalb, who are a branch of Quda’ah, whose homes were between the borders of the Levant and the western parts of Iraq. They may have been influenced by the Semitic languages that spread in those places, such as Aramaic and Hebrew. Both of them favored placing Kasra upon such pronouns. (Anis, n.d.)

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