

The Audio Lesson in The Poetry of Sheikh Kazem Al Noah

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ABSTRACT

Language is a complex system of sounds that combine to become words whose people are humbled by their structures and connotations, and for which they create functional patterns in structures that they formulate according to their visions, perceptions, cultures, and beliefs.

The sound is a natural phenomenon whose effect we perceive without realizing its essence, and sound scientists have proven with unquestionable experiments that every sound heard requires the presence of a vibrating body. The voice is the voice of man and others, so this means that the voice is general and not specific. It is said: I heard the voice of a man, and the voice of a donkey, and Ibn Jinni defined the purpose of the language by saying: "They are sounds with which every person expresses their purposes." Abd al-Sabour Shaheen added to the function of the voice. The importance of speech sounds comes from the fact that they represent the scientific aspect of language, and provide the common way of communication between man and his fellow human being.

Keywords: audio lesson, poetry, Sheikh Kazem Al-Noah

Introduction :

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the first and the last, and upon all his family and companions. As for what follows:

The scholars stopped at the phonemic phenomenon by studying, researching and analyzing, until the first developed an integrated theory of phonology. Ibn Jinni, the phenomenon of sound, an accurate description that the sound is a series that comes out with the breath as a rectangle, until it presents to it in the throat, mouth and lips syllables that discourage it from its extension and elongation, so the syllable is called wherever a letter is presented to it.

This accurate description was reached by modernists with advanced devices for measuring sounds, and they considered it an innovation, but Ibn Jinni preceded them in that by centuries.

I made the field of study in the poetry of Sheikh Kazem Al Noah, so I called it: (The phonetic study in the poetry of Sheikh Kazem Al Noah).

In it I studied the phenomenon of humming, idling, slurring, and phonemic coloring.

The first topic

reduce the hamza

The hamza is the first letter in the group of Arabic spelling letters, and its first drawing was in the extended alif (A), then Al-Khalil found for it its symbol, which he took from the head of the letter Al-Ain, due to the proximity of its exit to the exit of the eye, and the similarity between them in the sound: both are strong, and from two adjacent exits in the throat space. Al-Khalil describes the hamza as one of the vowels, and the vowel in the letters means that it is subject to weakness and change in the characteristics of its sound, so it is reduced, or transformed into a prolonged sound, or soft, or deleted, according to the sound environment in which it falls in speech, and the same is the case with the rest of the vowels : Alif, Waw, and Yaa, they are all subject to weakening, changing, concealing, reducing, or sometimes omitting.¹⁾

(1)Explanation of Sibawayh phonetics (a recent study in the phonetic system of Arabic through the texts of Sibawayh's book): 263

The talk about the hamza is about mitigating it and making it heavy, which is what is called facilitating and verifying.

So lightening linguistically: against heaviness, and the lightness of a thing is thought to be lightened by the crumb, i.e., it became light.¹⁾idiomatically: it is a phonetic phenomenon that the speaker resorts to, to facilitate the pronunciation process, and to facilitate it, either through substitution, deletion, or other things ⁽²⁾And the matter of facilitating and humming is related to the speed of performance and pronunciation, as it requires calm and waiting for the moment of humz that the Bedouin tribes resort to, to reduce the speed of their performance and pronunciation, and put an end to the scrambled syllables ⁽³⁾The hamza at the beginning is a strong letter that is staggered, far from the exit, and nothing shares it in its output.⁴⁾The hamza is a loud, laryngeal, explosive, silent sound, produced by the confluence of the two vocal strings, so that one of them fits tightly to the other, and the air is not allowed to pass from the larynx.⁵⁾

The exit of the hamza is from the exit of the "alif" according to the early linguists, and it is the farthest part of the throat, but the modernists differentiate between the exit (alif) and the exit (the hamza), so they do not count the (alif) from the farthest part of the throat for the exit of air when pronouncing it continuously through the throat and mouth without interrupting it to minimum narrowing ⁽⁶⁾While: "The opening between the two vocal chords is blocked when the vowel is pronounced, by the occlusion of the two strings, and the air comes out suddenly, making an explosive sound."⁷⁾Dr. Hussam Al-

Nuaimi went to the view that the early and modern scholars agreed in describing the exit of the hamza, as some hadiths made it from the farthest part of the throat in agreement with the first, and others expressed it as being from the glottis, and some of them from the larynx, and the oboe is at the top of the larynx, and the larynx is included in the word throat. According to the early ones, and based on this, there is no difference in describing the exit of the hamza ⁽⁸⁾,

This is what is related to the exit for the hamza, and as for the adjective, the hamza in the early ones is a vowel: "As for the sound, it is the hamza."⁹⁾While the modernists regarded it as a letter, neither voiced nor whispered ⁽¹⁰⁾The Arabs have resorted to reducing it due to its weight, and the process of pronouncing it is the most severe vocal process ⁽¹¹⁾It was well known that the Hamz was achieved in the dialects of Tamim, Qais, Bani Asad, and those around it, that is, the tribes in the middle and eastern part of the peninsula.¹²⁾Sibawayh said: "Know that the hamza contains three things: verification, mitigation, and replacement."¹³⁾

Verification and Ibrahim Unais differentiated between investigation and facilitation according to the environment. The people of the Hijaz were known for their slowness in performing, and they were not known for their slurring or inclination. Likewise, they were more likely to get rid of the hamza in their pronunciation; Because getting rid of the hamza is a kind of tendency to make it easier to pronounce the sounds ⁽¹⁴⁾With reference to the fact that facilitating was not absolutely common among the Hijazis, rather there were those among them who preferred its realization, and evidenced by the reading of Ibn Katheer (120 AH), who adhered to the realization of the hamz, for the hamza has a special ruling that contradicts all voices,

(1)See: Lisan Al Arab: 9/79, article (lightened).

(2)See: Explanation of the healer: 3 / 30

(3)See: Readings in the Levant: 141-142

(4)See: Book: 3/405, Al-Muqtab: 1/189, Secret of the Syntax of Syntax: 1/83, and Sharh al-Mofasal: 4/242

(5)See: Voices of Language, Abd al-Rahman Ayoub: 217, The Problem of the Arabic Hamza: 24, Linguistics, Mahmoud al-Saran: 256

(6)See: General Linguistics - Department of Phonetics: 78

(7)Same source: 122

(8)See: Dialectical and phonetic studies according to Ibn Jinni: 304

(9)Book: 4 / 434

(10)See: General Linguistics - Department of Phonetics: 112

(11)See: Linguistic sounds, Ibrahim Anis: 90

(12)See: Arabic dialects in Quranic readings: 112

(13)Book: 3 / 541

(14)See: In Arabic dialects: 68

as it is a voice that is not in the loudspeaker, nor whispered ⁽¹⁾.

Facilitation is a matter: "It seems appropriate to the nature of things and the phonetic development in the language, because the language usually tends towards facilitation and facilitation, and hence the ratio of facilitating the Hamz to the Hijazis is appropriate to their environment, which is more civilized than the Bedouin environments in Najd."⁽²⁾.

The link between investigation and facilitation:

The difference between investigation and facilitation must be clarified, as follows:

First: Investigation: It is to bring out the hamza with all its characteristics, verifying from its exit to the end of the throat, and regardless of its position in the word, and whether it is juxtaposed with another hamza in the same word, or in two adjacent words ⁽³⁾Ibn Yaish said: "Know that the hamza is a strong, heavy letter that emerges from the farthest part of the throat, as it entered the letters in the throat, so its pronunciation became heavy, as its output was like stuttering. Appreciation for the weight of the hamza, and the investigation is the language of Tamim and Qais, they said: Because the hamza is a letter, it must be used like other letters."⁽⁴⁾.

Second: Lightening: It is to pronounce the hamza at a reduced rate, and to pronounce it at ease and not achieved, by making it (between between), replacing it, or omitting it, and keeping the evidence for it ⁽⁵⁾Ibn Yaish said: "And to reduce it as mentioned by substitution and deletion, and to make it between the two, so the substitution is to remove its tone, and soften, then it becomes to the Alif, Waw, and Yaa according to its movement, and the movement of what is before it."⁽⁶⁾.

Some scholars believe that it is not correct to say: This is a hamza easy, or between between, or this is inverted (haa), as they see that there is no actual presence of the hamza in these cases, and that the position of the throat takes a position other than that of the hamza, and in the case of (Bayn between) the hamza is a drop from speech, leaving a movement behind, so what is heard from the sound at that time does not have a connection to the hamza, rather it is a short, soft sound that is usually called the movement of the hamza, from a fatha, a damma, or a kasra.⁽⁷⁾.

We can stand at the phenomenon of reducing the hamza in two ways:

1- Delete:

Deletion is the goal in weakening the letters, and the hamza is one of the vowels, as it is subject to all forms of vowels, and the weakest thing that affects it is that it is omitted.⁽⁸⁾Sibawayh said: "Know that every vowel hamza was preceded by a consonant, so you wanted to reduce its omission, and cast its vowel on the consonant before it, and that is your saying: Who is your buk, who is your mother, and how much is it, if you want to reduce the hamza in the father, mother, and camel? "⁽⁹⁾.

Ī-The hamza is omitted if it comes after a consonant in the separation.

By this, we mean dropping the hamza from the word hamuzah without replacing it with another letter. It came to the poet:

And ask if you throw away any knowledge from it... and receive each of those who are intimately virtuous ⁽¹⁰⁾.

The poet mentioned the verb of the command (ask), and its origin is: ask, so I deleted the hamzat al-amr, and its hamzat is original, which is the same as the verb. ; Because the need for a lot of mitigation in it is the meeting of the two hamzas, and if the hamza was left, I would not have kept its

(1)See: same source: 68

(2)Philology, Kased Al-Zaidi: 210

(3)See: Explanation of the Mufassal: 5/265, and Lata'if Al-Ishaat: 2/815

(4)Same source: 5/265

(5)See: Al-Kashf: 1/152, and Explanation of the Mufassal: 5/265

(6)Explanation of the Mufassal: 5/265, see: Al-Kashf: 1/152, and the pronunciation of the Great Qur'an: 1/189

(7)See: Linguistic sounds, Ibrahim Anis: 78, and the impact of readings on Arabic sounds and Arabic grammar: 168

(8) See: Explanation of Sibawayh Phonetics (a recent study in the phonetic system of Arabic through the texts of Sibawayh's book: 272)

(9) Book: 3 / 545

(10)Sheikh's Diwan: 3 / 638

movement on the seim, so the hamzat wasl was deleted obligatory ⁽¹⁾. Likewise, the poet said:

Ask about Ghaida theaters...the heart in them has become attached ⁽²⁾.

And a similar deletion in the word (take):

Take from me what you always desire... and here is the command for what you desire ⁽³⁾.

The poet mentioned the verb of the command (take), and he deleted the hamza in this verb. The command: (take), ..., and it is from (taken) ..., and the original: "take", ... the meeting of two hamzas in one word was heavy for them with its frequent use, so they dropped the sani-in-second, and when they dropped it, they dropped it. The first hamza, because it is connected, but enters in order to reach the utterance of the inhabitant, and if the consonant for which it entered has fallen, it is dispensed with."⁽⁴⁾

From this omission of the word (people), the poet said:

O people, beware of plots... that come to you from the league of the ignorant ⁽⁵⁾.

The hamza has been deleted in the word (people), and its origin is (people), which is a deletion without a fault, and there is no regulation according to the description of al-Radi ⁽⁶⁾The poet mentioned the word (people) with its suffixes in his saying:

People in whom you do not see honorable...except for hypocrisy and contempt ⁽⁷⁾.

Likewise also:

And people from the high and from the low ... at the expense of their Lord are shown ⁽⁸⁾.

Omit the hamza in the eye of verbs (you see), as the poet said:

You do not see anything but a useful person fulfilled ... with their verses he has become overflowing with knowledge ⁽⁹⁾.

The original: (sees); Because the past (saw), but they deleted the hamza, which is the same as the present tense, so the hamza was omitted for two things: the first: frequent use, Sibawayh said: "The Arabs agreed to reduce it because of their frequent use of it, they made the hamza follow."⁽¹⁰⁾Al-Jarjani said: "Al-Mahmouz Al-Ain: saw, saw, saw to the end, the hamzah of its present tense was omitted, so it became: sees, sees, sees, to the end."⁽¹¹⁾

I see happiness rising from this age... By God, the feeling of temptation is far away ⁽¹²⁾.

The verb (I see) omitted the hamza in it, so the original: (I see), the Serafi said: "The origin is in (I see) ...: (I see) ... and its past (saw), so the movement of the hamza was cast on the consonant before it, and they did not delete the hamza in The past, because the preceding it is movable, so it is not a mitigation by canceling it."⁽¹³⁾The Arabs agreed to delete the hamza in: (I see), (see), (you see), and (we see) as if they replaced the hamza (I see) which is the present participle of the hamza, which is the essence of the verb, and the rest of the present tense letters are applied to the hamza ⁽¹⁴⁾. Likewise, the poet said:

And he saw a trench near the city's fever ... and an encirclement that would protect it and protect it ⁽¹⁵⁾.

As well as him.

You see a full moon shining with every light... in which the dread of worries is manifested ⁽¹⁶⁾.

The hamza was replaced by alpha and lam in the word Allah (Allah). The poet said:

They decorated the memorial party when they attended... God reward them for me with kindness ⁽¹⁷⁾.

The origin of the word Allah (Allah) is (God), so the hamza was omitted, and it was replaced by alif and lam ⁽¹⁸⁾Ibn Asfour said: "The hamza was deleted from our saying: God. Its origin is in one of my sayings Sibawayh (a

(1)See: Shafia Shafia Ibn Al-Hajeb: 3/42

(2)Sheikh's Diwan: 2 / 486

(3)Sheikh's Diwan: 1 / 39

(4)Explanation of the Conjugation for the Eighties: 393-394

(5)Sheikh's Diwan: 3 / 680

(6)See: Explanation of the healer: 3 / 37

(7)Sheikh's Diwan: 3 / 707

(8)Sheikh's Diwan: 3 / 708

(9)Sheikh's Diwan: 3 / 619

(10)Book: 3 / 546

(11)Key in exchange: 81

(12)Sheikh's Diwan: 3/720

(13)Explanation of Sibawayh's Book: 4/281

(14)See: same source: 4/281

(15)Sheikh's Diwan: 3 / 748

(16)Sheikh's Diwan: 3 / 638

(17)Sheikh's Diwan: 3/725

(18)See: Royal Conjugation: 38

god), so the hamza was deleted due to frequent use, and the alif and the lam became instead of it.”⁽¹⁾.

Substitution in the hamz

Substitution is a form of mitigation, as the hamza changes the letter of the vowel that precedes it, i.e.: waw if the preceding one is compound, alif if it is open, and yaa if it is broken, and all of that if there is no vowel before it, or a change of hamza, like the letter before it. If it is a vowel ⁽²⁾As for the places of substitution, Sibawayh said: “And know that if the two hamzahs meet and each of them is from a word, then the people of investigation reduce one of them and make it difficult for them to fulfill what I mentioned to you, just as the people of Hijaz made it difficult for them to achieve one.⁽³⁾And he also said: “And if what preceded it was broken, it would replace its yaa’, just as it replaced its place, waw if what preceded it was joined together, and alif if what preceded it was open, ... then it replaces the place of each consonantal letter from which is the vowel that preceded it”⁽⁴⁾Among these images of the poet:

Replacing the hamza:

So sleep safe until the resurrection of our Lord ... you shall obtain from Him lasting pardon and contentment ⁽⁵⁾.

The poet mentioned replacing the hamza with an alpha (amana), so the original is: safe, so he replaced the hamza with an alif: “If the first is moving and the second is static, then the second is of the same type as the first movement, towards I believe, I believe in faith, and the original is safe, I believe in faith”⁽⁶⁾,

The second topic Advertisement.

Al-Fayoumi clarified the meaning of the illness by saying, “A person has to build for the object is a disease, and some of them build it for the doer as a result of beating, so the aggressor is as a result of killing, he is sick, and the illness is the preoccupied disease, and the combination is ill-like Sidr, Sidr, and God exalted him, he is shackled. It came without analogy, and it is not like that, because it is from the overlapping of the two languages, and the origin is the highest of God is a verb, so it is subordinated, or from its fault, so it is based on analogy and came based on analogy, but it is little used.

And Ibn Yaish explained the terminological definition: “The meaning of illness is change, and the cause changes the effect from what it is, and these letters were called vowels because of their frequent change.”⁽⁷⁾Al-Sharif Al-Jurjani said: “I’alal: is changing the vowel to reduce it.”⁽⁸⁾And Ibn Asfour indicated that the e’alal is: “Changing a word from its origin, without that change being indicative of an emergency meaning of the word.”⁽⁹⁾.

Abd al-Sabour Shaheen explained the divisions of vowels by saying: “The changes that vowel sounds undergo by replacing each other, which is what they call (al-’ilal with the heart), and with the fall of all vowel sounds, and they call it (the e’al by deletion), or by the fall of some elements of the vowel sound, which is what they call (Al-Illal by moving), or (soothing)⁽¹⁰⁾.

Dr. Samir Istitieh put the term (return to the original) in contrast to the eal, saying: “Restitution to the original is one of the phonetic operations that appear frequently in the Arabic language at the level of structure and structure... As for the level of structure, the present tense verb is defective, which is what they call the waw, which they call For example, if the place of the present tense ya in which is a meem is filled, the waw that was omitted from the present tense is returned... it

(1)The great pleasure in the discharge: 394

(2)See: From the investigations of Hamza in Arabic: 95.

(3)Book: 3 / 549

(4)Same source: 3 / 544

(5)Sheikh's Diwan: 1 / 14

(6)Shaza custom in the art of exchange: 127

(7)Detailed explanation: 5 / 418

(8)Tariffs: 31

(9)The great pleasure in the discharge: 33

(10)The phonetic curriculum of the Arabic structure: 167

is counted, it is trusted... I said: a date, a documented one... that is, you return the waw that has been deleted from the present tense.¹⁾Then he asks about the correctness of this estimate: "But what is the evidence that this is sound phonetically correct? I said: The answer is included in knowing the law of approximation. The approximate sound is the sound resulting from a narrowing that does not lead to friction, and the sliding waw and yaa are approximate, because they result from a narrowing that does not lead to friction. It leads to friction, and the approximate sound accepts the transformation into any sound that the sons of the language want. Moreover, the slipway and the sliding yaa are close, in that the yaa bears some of the characteristics of the fathah, and their closeness in pronunciation is noticeable, and in the language there are sediments that indicate that the Arabs used to say: rami and bani Balia"²⁾.

First: Attention to the heart:

The heart of the waw and the yaa alpha:

Ibn Asfour said: "The waw is not free from being static or moving. If it is moving, it is not free from being first or not first. Others changed the first into a hamza, to escape the weight of the wawwin."³⁾ Evidence for the poet:

We congratulate you in the abode of eternity, greetings... in which you live, her mother and her two children ⁴⁾.

The poet mentioned the word (dar) in which the heart of (waw) is a thousand, so the original: (a role) the waw moved, and what was before it opened, so it turned a thousand, as the octogenarian said: "So I turned the waw and the yaa alpha towards: door, dar, and saq, for it is originally (bob and (dur) and (suq), on the weight of (verb), so the vowel and the combination of the two examples - I mean the two openings - became heavy, so the vowel turned alpha "⁵⁾And Ibn Malik said: "(Diyar), its origin is (Dwar), but when the preceding waw was broken in the plural, and it was in the

singular with its heart a thousand weakened, so the kasrah became dominant over it, and the strength of its dominance was the presence of the alif."⁶⁾.

He watered a shrine in which life was glorified... and clouds that never ceased ⁷⁾.

The verb (watered) came from its origin: drive, the waw moved, and what was before it opened, so it turned into a thousand.

He was a contemporary of the Prophet Ibn Harb ... the head of a party that fought the Muslims ⁸⁾.

The imperfect verb (was) has its origin: (to be), the waw moved, and what preceded it opened, so it turned into an alpha.

Heart of Wow J:

Ibn Asfour said: "From that (verb) if it is plural, and it is not a defective lam, then it is permissible to turn the last waw, ya, then turn the first waw ya, and the ya merges into ya, carrying the eye on the lam. This is towards: fasting, fasting, fasting, and hungry hungry and starved"⁹⁾. This is what the poet said:

Neither with the Qur'an nor their Hajj... nor prayer nor fasting ¹⁰⁾.

The poet mentioned the word (fasting), the original: fasting, so you turned the broken waw before it y; Because it is from: he fasted - he fasts. Ibn Ya'ish said: "As for what is from the sources that have a defect in the eye with the waw..., the waw is turned into a j."¹¹⁾.

Neither fasting nor standing, nor ... but they give thanks to their Lord ¹²⁾.

The poet mentioned the word (qiyam), which has a meaning, so the origin is: standing, so I turned the waw yaa.

The waw was inverted in (qawwam) ya, due to the refraction of what preceded it, with the premise of the verb in the affliction, although the waw after it is a thousand, and it is close to the resemblance to the ya, so when

(1)Grammatical phonetics and integration categories between sounds, syntax and semantics: 213

(2)Same source: 214

(3)The great pleasure in discharging: 221

(4)Sheikh's Diwan: 3 / 733

(5)The great pleasure in discharging: 301

(6)Explanation of sufficient healing: 4 / 2113

(7)Sheikh's Diwan: 3 / 734

(8)Sheikh's Diwan: 3 / 741

(9)The big fun in the discharge: 320

(10)Sheikh's Diwan: 3 / 679

(11)Explanation of the joint: 5 / 462, and see: Al-Mustaqqa in the science of morphology: 2 / 1139

(12)Sheikh's Diwan: 3 / 710

these reasons met, the word was softened in the heart of the waw ya.¹⁾

The homes were vacant for Bakr's sermons... and no sound was heard of it ringing (2).

The e'alal occurred with (Diyar), and its origin is: a roundabout, the waw was turned, due to the breaking of what preceded it.³⁾And the octogenarian said: "Diar, and the original... (Dwar): I turned the waw... ya, because what came before it was broken."⁴⁾

I didn't think the days were laughing... I cried the nights until forever cried (5).

The word "al-'alal" is mentioned in the word "days." It is a plural, singular: "day," and its origin is "days." So, the vowels turned into "days" and were mixed into the first "days." Al-Hamalawy said: "The heart of the Alif and the Waw Ya: ... that it and the Yaa come together in a word, and the previous of them is rooted in essence and silence."⁶⁾

The heart of the waw and the yaa hamza:

Ibn Yaish said: "The hamza has been replaced by five letters, which are Alif, Waw, Yaa, Haa and Al-Ain... As for (sayer) and (Bai'i), then the hamza in them is instead of the vowel and what precedes it.), and (pledge), so I want to justify both of them due to the weakness of their verbs, and the inference is either by deletion or by the heart, so the deletion is not permissible, because it removes the participle form and turns it into the verb, and the syntax is not sufficient separating them, because the endowment may come to it, remove it, so the confusion remains on His condition, and the waw and yaa were after a thousand extras, and they were adjacent to the edge, so they turned a hamza after its heart a thousand."⁷⁾ The poet said:

Does it belong to me after the repulsion of its connection... as its connection at night with my grooves and kinks (8).

The e'al came in (return), and its origin is: returned, returned, recurring, recurring, so I turned the waw as a hamza: "So I turned the waw as a hamza to make the wawwon, and the alif, or ya, the waw and the alif."⁹⁾

He is fasting, he is obedient, he is a worshiper... Nothing compares to the one who is in majesty (10).

He has been fasting (fasting) I turned and oh hamza, and its origin is: fast, fast,

Why do you have for yourself a day that will come... God's decree and He will help you (11).

The definition came in the word (qadaa), so the original: (qada), turned the yaa into a hamza, Sibawayh said: "If the inhabitant before the ya and the waw is an extra alpha, then it is hamzed, and that is towards: the qada."¹²⁾

Secondly, the notification of transportation:

Illal by transferring is: "The transfer of the movement from one of the vowel sounds (waw, ya) to the silent, unmoved before it, so this transference - in the rules of morphology - results in the defective letter remaining without movement, i.e.: it becomes consonant, and that is why the e'alal is called sukoon" (13)And Dr. Hussam Al-Nuaimi said: "If the waw moves while it is in the position of the eye, and the letter before it is a correct consonant, its movement is transferred to the correct consonant before it."¹⁴⁾This means: The past verb (he said) must have a discretionary structure (say), because it is not possible to imagine the presence of (waw) in the present and the infinitive: he says, in words, and the (waw) has become in them from a vacuum that the waw is an origin in the structure. discretion"¹⁵⁾

(1)The great pleasure in the discharge: 319

(2)Sheikh's Diwan: 3/728

(3)Book: 4 / 367

(4)The great pleasure in the discharge: 319

(5)Sheikh's Diwan: 3/724

(6)Shaza custom in the art of exchange: 128 - 130

(7)Detailed explanation: 5 / 349 - 351

(8)Sheikh's Diwan: 3 / 761

(9)The great pleasure in discharging: 224

(10)Sheikh's Diwan: 3 / 775

(11)Sheikh's Diwan: 3/728

(12)Book: 4 / 385

(13)Phonemic Morphology: 416

(14)Dialectical and phonetic studies according to Ibn Jinni: 194

(15)Grammatical phonetics and integration categories between sounds, syntax and semantics: 213 - 214

He said, "Put your tongue in my mouth and go back... so that it can saturate the fine glaze from you."¹⁾

The poet mentioned the verb (he said), and its origin is: say, and when the waw moved, and what was before it opened, it turned into a thousand. Ibn Jinni said: "And that is as we said: The origin is in standing: (people), and in selling (selling), and in tall (tall), and in fear and sleep, and wahab: (fear), and (sleep), and (heabe).²⁾ Likewise:

Or he stood up in the air at night and deceived him... Shine like the full moon a light that cracks the darkness ³⁾.

So he got up, and its origin was: Get up, so I turned the waw into a thousand.

Then they shouted, "Carry up your brother Ali... O Banu Hashim, carry the largama."⁴⁾

The verb shout, its origin is: (shouting); Because the present tense: shouts, so I turned the ya into an alpha to move it, and the opening of what came before it.

He penned verses, how beautiful they are... They were not crafted before him, how great they are ⁵⁾.

The verb is formed, its present tense: to form, so the past is its origin: to form, so I turned the waw as an alpha to move and open up what preceded it.

Explanation for deletion:

Al-Ashmouni said: "Illal is by omission, and it is of two types: measured and abnormal."⁶⁾

1- Delete the past participle hollow verb:The poet said:

My brother, before you were gone, I was in abundance... in the shade of joys and a rich life ⁷⁾.

The poet mentioned the verb (I was), so the past tense of the verb has been omitted, as it was assigned to the speaker's pronoun (I was). Likewise:

I have returned to the country of the West so that...⁸⁾.

The verb (I came back) came from the one who came back - returns - returns - I came back, so he deleted the past eye to get rid of the meeting of the residents, so it became: I came back. Likewise:

Arise, O son of the Prophet, and defend him... for you will repel Qumin's dilemma ⁹⁾.

The poet mentioned the verb of the command: rise, it is: rise - rise - rise, I omitted the verb's eye, the original: get up, so two residents met, so I deleted the waw, get up.

Delete the waw (the present tense and the command)The poet said:

Stand while we pass the farewell, and do not roar...for fear, and leave the three of them in seclusion ¹⁰⁾.

The poet mentioned the verb (stand), the origin of the verb: to stop, to stop, and the (waw) (fa' verb) was omitted to make the pronunciation heavy, "but the waw was omitted because it fell between ya and kasra, and they are heavy, so when this was added to the weight of the deletion"¹¹⁾.

Delete the present imperfective verb:

The vowels are omitted from the last missing verbs that affect the jasm: "Jasm removes these letters, because the jasm omits the last, so if you encounter a vowel, you omit the vowel, and if you come across it a consonant, the letter is the omitted, and what preceded it remained on its vowel."¹²⁾ The poet said:

I did not administer any medicine ... He gave him to drink ¹³⁾.

The present tense verb came with the accusative (I did not know), so the original: I did not know, so I omitted the verb lam (yaa) to enter the affirmative on it. Movement, and Nun Monday and all, and that is your saying: He did not throw, and did not invade, and was not afraid, and he is in the lift the inhabitant of the other, you say: He throws and invades and is afraid.¹⁴⁾And this omission is called by the

(1)Sheikh's Diwan: 3 / 677

(2)Characteristics: 1/257

(3)Poet's Diwan: 3 / 601

(4)Sheikh's Diwan: 3 / 677

(5)Sheikh's Diwan: 3 / 683

(6)Ashmouni's explanation: 4 / 149

(7)Sheikh's Diwan: 1 / 185

(8)Sheikh's Diwan: 3/718

(9)Sheikh's Diwan: 3 / 687

(10)Sheikh's Diwan: 1 / 139

(11)The big fun in the discharge: 280

(12)Brief: 3 / 166

(13)Sheikh's Diwan: 3 / 713

(14)Book: 1/23

modernists: "Here, the omission is expressed phonetically, that it is a shortening of the long vowel at the end of the verb."¹⁾

for the third topic slurring

The meaning of the word slurring, Ibn Manzoor said: "And slurring: the introduction of a letter in a letter, it is said: the rudder was bound and its tunnels, on I did it, and the slurry: the insertion of the ritual in the mouths of the mouth."²⁾Sibawayh created a chapter for him which he called: "This is the chapter on immersion."³⁾And it can be said that Al-Khalil was the first to use the term (aggression) when he said: "Emphasizing is the sign of inclusion."⁴⁾And Ibn Al-Siraj defined it by saying: "And he connected you a consonant letter with a letter like it from its place, without a movement separating them, nor a stop, so they become by their overlapping as one letter, you raise the tongue from them by one, and the letter is severely weighted, and the letter is in the form of a vowel. the first two letters of which are consonant" (⁵⁾And Ibn Jinni termed the adjective term (approximation) by saying: "It has been proven that the usual, familiar immersion is only the approximation of a sound from a sound."⁶⁾This is what made one of the scholars point out that the concept of immersion is not without ambiguity. Because the sound does not enter into another sound, rather it is similar to it, and from this similarity it becomes one long sound (⁷⁾And Al-Mara'shi put an integrated definition: "To come with two vowels and a vowel without separating them, provided that they become one letter with a different form, which is the stressed

letter."⁸⁾And as for the muhaddiths, they see that dwarfing is one of the phenomena of similarity in which the two sounds are completely destroyed, and that is why the muhaddiths called it:complete assimilation⁹⁾And Dr. Abdel Moneim Al-Nasir said, explaining the reality of slurring: "We should clarify in principle that stress does not practically mean inserting a letter into another letter, so that they are one letter, which means that one of them contains the other inside it. The first of them is a consonant by necessity, so when they are pronounced they are united together, and they come out, as if they are one long letter, so grammarians described them as the stressed letter, because the presence of movement between them makes it a barrier between the two letters that prevents one from connecting with the other."¹⁰⁾Sibawayh pointed out the importance of slurring by saying: "And that is because it is heavy for them to use their tongues from one place and then return to it. I mentioned to you"¹¹⁾And it can be said that Sibawayh means by the term immersion one of two things: "The first of which is what he sees as merging a letter into a letter similar to it, so it is an emphasis... and the second of them is what he describes as: bringing a letter to a letter in speech without them becoming two instances, meaning that it occurs between The two letters are a partial phonemic present, represented in one of them acquiring an attribute, or more of the phonetic attributes from the other without it becoming an example of it, or that one of them is affected by the other, so some of their phonetic attributes are transferred between them from one to the other, so the general meaning of the diphthong is the phonetic conjunction between the letters."¹²⁾

We deduce from Sibawayh's words that the repetition of the word "lightness" in

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- (1)The phenomenon of deletion in the language lesson: 65
 - (2)Lisan Al Arab: 12/203
 - (3)Book: 4 / 431
 - (4)Eye: 1 / 49
 - (5)Origins in grammar: 3 / 405
 - (6)Characteristics: 2 / 141
 - (7)See: The method of the phonetic lesson among the Arabs: 129

(8)Eye Effort: 181

(9)In the voice search for the Arabs: 81

(10)Explanation of Sibawayh phonetics (a recent study in the phonetic system of Arabic through the texts of Sibawayh's book): 174

(11)Book: 4 / 417

(12)Explanation of Sibawayh phonetics (a recent study in the phonetic system of Arabic through the texts of Sibawayh's book): 174

describing what the speakers do in the process of extracting speech: “seeking lightness.”¹⁾Linguists say: “There are redundant parts in speech that can be reduced and omitted without affecting the meaning when the speakers have implicitly agreed on that, so they understand the meaning of speech by using some of the abbreviated ones if they are safe from confusion. It is more susceptible to reduction and omission, but if the meaning is subject to confusion, or suspicion, then the speaker avoids the reduction, and brings out his speech completely, because the main purpose of speech is to express the meaning.”²⁾

Types of indulgence:

1- Combining the two similar ones: that is, they agree on a definite and an adjective, so the first is merged into the second, and it becomes one stressed letter.

2- Merging of the two homogeneous: that is, they agree in a way, and differ in an adjective, so the two letters meet, and one of them is turned into the word of its owner, and it is merged in it ⁽³⁾. Like the insertion of (thal) in (the ta’): “a soft, resonant sound formed by rushing with it air passing through the larynx, moving the two vocal cords, then taking its course in the throat and mouth until it reaches the voice exit, which is between the tip of the tongue and the ends of the upper folds, and there this channel narrows.” We hear a strong rustle.”⁴⁾

I understood the tears of the eyes, and they are blood... from me, and they have dyed the dust with it ⁽⁵⁾.

The symmetrical amalgamation came in (Minni). Its origin is: (Minni). The first consonant n was mixed into the second animated meme, and it became one stressed letter.

The soul of Al-Hussein refuses the worldly things...a free soul that is satisfied with nothing but the Most High ⁽⁶⁾.

The symmetrical diphthong came in (in), and its origin is: (in), so the first consonant n was merged into the second vowel nun, and it became one stressed letter.

The fourth topic phonemic coloring page

The Arabic language is the only language that possesses this precision in structure, corresponding to an extreme precision with the meanings in depth, description, integration and influence on the soul and thought, and this undoubtedly indicates the extent of the semantic difference in the difference in the movement of one drawing ⁽⁷⁾The phonetic linguistic substitution enters into the characteristics of the language and its deep roots, and establishes a followed tradition for it, to enrich the language in generating new words that indicate meaning with phonemic harmony between the structure and the concept.⁸⁾And I will stop at what is called (the folds) and (the triangles), and the folded ones are two words that agree in the order of the

(1)Book: 4 / 117

(2)Explanation of Sibawayh phonetics (a recent study in the phonetic system of Arabic through the texts of Sibawayh's book): 179

(3)See: Dialectical and phonetic studies according to Ibn Jinni: 341

(4)Linguistic sounds: 47

(5)Sheikh's Diwan: 1 / 7

(6)Sheikh's Diwan: 1 / 9

(7)See: Arabic language sciences in miracles verses: 144

(8)Same source: 143

letters, and are different in the fa' movement, or the movement of the eye ⁽¹⁾. I will stop at some of the words mentioned by the poet:

The journey has come to a new ... simple, where death is near ⁽²⁾.

The poet mentioned the word (simple), and there is a difference between (basita) and (basita), Al-Fayoumi said: "The man spreads out the garment with a spread, and spreads his hand out, spreads it widely and spreads it out..."⁽³⁾ Ibn al-Mustafi said: "It is simple by opening the ba' and its annexation, a well-known place between Kufa and Mecca in the land of Najd."⁽⁴⁾

And they built and built the grandfather Ahmad mosque... and they put it near the Mustafa in the shrine of ⁽⁵⁾.

(: وجهان فيها واللفظة ، (قُرْب) لفظة الشاعر أورد ، قُرْبًا مِّنَّا الشَّيْءُ قُرْبٌ " : الفيومي قال (قَرَب) و ، (قُرْب) وَالْقُرْبِيَّةُ ، الْمَكَانُ فِي الْقُرْبِ وَيُقَالُ ، وَقُرْبِي ، وَقُرْبِيَّةً ، وَقُرَابَةً (6) " الرَّجْمُ فِي الْقُرَابَةِ وَالْقُرْبِي ، الْمُنْزَلَةُ فِي

What a division that has fallen... in the Muslims has brought us corruption ⁽⁷⁾.

The poet mentioned the word (division), and this word has two sides: (a group), and (a group), Al-Fayoumi said a separation between the two sides:⁽⁸⁾

And the earth quaked in mourning, and the stars in the sky were scattered with grief, and the meteors ⁽⁹⁾.

The poet mentioned the word (grief), and this word has a phonetic variation, and it has two faces: (sadness) with the opening of Za'a, and (sadness), with a sukoon Za'a. Al-Fayoumi said, explaining the difference between the two faces: And grief is that which thickens from the earth and is different from the plain."⁽¹⁰⁾ And it came in the Sahih: "Sadness and grief: the

opposite of pleasure...and grief: that which is thickened from the earth."⁽¹¹⁾

He watered a hole that secured his body... as cloudy and dunes ⁽¹²⁾.

The poet mentioned the word (the cloud), and this word has two sides: (the cloud) with the opening, and (the cloud) with the breaking. And the gathering is cloudy and cloudy"⁽¹³⁾.

Results :

Some of the results that appeared in writing this research showed me:

1- Sheikh Al-Noah used the issues of hamz of all kinds, from facilitation and verification, as he said:

And ask if you throw away any knowledge from it... and receive every one who is intimately virtuous.

LostThe poet mentioned the verb of the command (ask), and its origin is: ask, so I deleted the hamzat of the matter, and its hamza is original, which is the same as the verb, so the movement of the second hamza was moved to what was before it to ease.

2- Use substitutions, as he says:

So sleep safe until the resurrection of our Lord ... you shall obtain from Him permanent pardon and contentment.

The poet mentioned replacing the hamza with an alif (a safe), so the original is: safe, so the hamza was replaced by an alif..

(1)See: Al-Kirmani's grammatical and linguistic efforts in the explanation of Sahih Al-Bukhari: 97

(2)Sheikh's Diwan: 1 / 120

(3)Luminous lamp: 1 / 48

(4)See: Explanation of Al-Mutanabbi's Diwan: 1/163

(5)Sheikh's Diwan: 3 / 666

(6)Luminous lamp: 2 / 495

(7)Sheikh's Diwan: 1 / 110

(8)Luminous lamp: 2 / 470

(9)Sheikh's Diwan: 1 / 110

(10)Luminous lamp: 1 / 134

(11)Al-Sahih is the crown of the language and the Arabic corrector: 5/2097-2098

(12)Sheikh's Diwan: 3 / 699

(13)Lisan Al Arab: 12 / 443

3- Use the signs, as he says:

We congratulate you in the abode of eternity, greetings... your life is its lover and its two children

The poet mentioned the word (dar) in which the heart of (the waw) has a thousand, so the original: (role) the waw moved, and what was before it opened, so it turned into a thousand.

4- He used dagger, as he said:

I understood the tears of the eyes, and they are blood... from me, and they have stained the dust with it

The symmetrical amalgamation came in (Minni). Its origin is: (Minni). The first consonant n was mixed into the second animated meme, and it became one stressed letter.

5- He used vocal coloring in his poetry, as he said:

The journey has come to a new... the simple, where death is near.

LostThe poet mentioned the word (simple), and there is a difference between (basita) and (basta)..

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