



Literal And Kinesthetic Phonetic Substitution A Dialectical Phonetic Study In The Interpretation Of (Al- Kifaya Fi-Tafsir) By Al- Hiri (D. 430 AH)

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the introduction

Thank God, thank you very much. No It is cut off, befitting the majesty of his greatness, and prayers and peace be upon the one after whom there is no prophet, our master Muhammad and his family and companions
...As for after

The research in Arabic dialects is a wide and fertile field for linguistic studies. This aspect of the linguistic study has received great attention from linguists, past and present, and among the scholars who had a participation in mentioning the dialects, alerting them to them, and directing them in his writings: Imam Abu Abd al-Rahman Ismail bin Ahmad Bin Abdullah Al-Hiri Al-Nisaburi Al-Dareer (d.: 430 AH).

Which I chose to study what he declared from the dialects contained in his interpretation (sufficiency in interpretation) It was my desire that prompted me to have the subject of my study be: (Study Dialectism according to Al-Hiri (d.: 430 AH) in his book Al-Kifayat fi-Tafseer) and the reason for choosing this topic is to present a new scientific material that none of the researchers had previously discovered, because the importance of this subject lies after it the first linguistic material (dialectism) that was done in the book Al-Kifayat fi- Tafsir.

The nature of the research necessitated that it include an introduction, a preface, and two chapters, followed by a conclusion of the most prominent results, and then a list of the most important sources and references on which it relied The preamble contained two requirements

The first requirement: I mentioned in it an overview of Al-Hiri's name , surname, lineage, sheikhs, students, his death and his works.

As for the second requirement: the concept of dialect included the language and terminology of ancient and modern Scholars, and then i mentioned the research topics

The first topic: i mentioned the definition of literal phonetic substitution (in consonants) linguistically and idiomatically, and its purpose, then i mentioned the evidence that al-hiri referred to in his .interpretation

The second topic: i dealt with the substitution of sounds, in which i talked about the extent of the impact of this phenomenon on the movements, with mentioning the evidence mentioned by al-hiri in his .interpretation of this phenomenon then a conclusion with the most prominent results that i reached, then a list of the most important .sources and references that i relied on

BOOT

About al-hiri , his interpretation and the concept of dialect

First: al-hiri (his life and works) :his name, surname, and lineage

⁽¹⁾he is abu abd al-rahman ismail bin ahmad bin abdullah al-hiri al-nisaburi al- dareer

He was called al-hiri: relative to al-hirah, which is a large and well -known locality in nishapur, as many monotheists attributed to it : among them abu bakr ahmad ibn al-hasan al-hiri , and abu al-abbas .

(2) al-umayyad nisaburi : it is related to one of the cities located in nishapur, which is a great city with great virtues

(3) -as for al.: his elders al-hiri learned from a large number of sheikhs of knowledge, especially since he lived in a period in which

(4)science flourished greatly, and the number of sheikhs reached forty sheikhs, and among these sheikhs .⁽⁵⁾ ahmed bin abdullah al-hiri , his father

(6) nisaburi , the scholar , the interpreter, the preacher, and he had a famous interpretation

Muhammad bin makki bin muhammad bin makki bin zarra' bin harun al-marozbi al-kashmihini , abu al- haytham, a trustworthy muhaddith, and he was truthful, and he died on the day of arafah in the year .

(7) three hundred and eighty- nine - abu muhammed al-hasan bin ahmad bin muhammed bin al-hasan bin ali bin makhlad bin saiban al makhlady al-nisaburi, the imam al-saduq, the sheikh of justice, died in rajab in the year three hundred .

(8) and eighty- nine

abu al-hasan ahmad bin ibrahim bin abd weh bin sadus al-hathli al- abdawi al-nisaburi. He was a gnostic.

⁽⁹⁾ascetic. He died in the month of ramadan in the year three hundred and eighty- five Abdul rahman bin hamdan bin muhammad bin hamdan bin nasrawayh al-nasru'i is a neglected affair. Al .

⁽¹⁰⁾ nisaburi abu as'ad left and wrote a lot. He died in safar in the year four hundred and thirty- three muhammad bin ahmed bin hamdan bin ali bin abdullah bin sinan al- hiri , abu amr, the trustworthy hadith imam, and the ascetic grammarian, who died on the twenty-second of the month of dhul-qi'dah in .

⁽¹¹⁾the year three hundred and seventy- six muhammad bin abdullah bin hamdoun bin al-fadl abu saeed al-nisaburi, the modern ascetic, he heard the hadith, and he heard from him, and he spoke for years, and benefited a lot from his knowledge. He died .

(12) in dhul-hijjah in the year three hundred and ninety omar bin ahmed bin ibrahim bin abdawayh bin sudus bin ali bin abdullah bin al-faqih obaidullah bin utbah bin masoud al-abdawi al-nisaburi al- araj , abu hazem, the imam, the hafiz, died on the day of eid .

(13) al-fitr in the year fourteen seventeen muhammad bin ahmad bin abdu bin ahmad bin muslim al-nisaburi abu bakr, the imam, grammarian and.

⁽¹⁴⁾ jurist, died in sha'ban in the year three hundred and ninety- six :his disciples there is no doubt that imam al-hiri had several students who acquired knowledge and knowledge about:

⁽¹⁵⁾ him, but the books of biographies did not mention only three of them, and they are. ahmed bin ali bin thabit bin ahmed bin mahdi, known as al-khatib al-baghdadi, known as abu bakr Ahmed bin mohammed bin ahmed bin zangawayh al-zanjani al-shafi'i, abu bakr al-imam al-faqih al- muammar. masoud bin nasser bin abi zaid abdullah bin ahmed abu saeed al -sajzi al-rikab al-hafiz al-rahah :his death there were different sayings about the year of imam al-hiri's death . Some of them said that he died in rabi' al-awwal in the year four hundred and thirty, at the age of eighty-one. Some of them said that he

(16) died after the year thirty and four hundred easily :his works the narrations mentioned that al-hiri had many and varied works in the holy qur'an, in readings, in .

⁽¹⁷⁾ interpretation, in hadith, preaching, and collecting between the two sahihs :among al-hiri's works are the following the book (interpretation), the book (achievement in the principles of jurisprudence), the book (al-shafi fi qira'at), the book (al-kafi), the book (al-jami' bayn al-sahihayn), the book (objects of the qur'an), the book (revelation), the book (the triangle of preachers), and the book (sufficiency in interpretation).

which is in our hands and we are in the process of studying and researching it : second: the concept of dialect :dialect language: (dialect by command , dialect, and dialect is something that is fond of it, and it is said so-and-so is eloquent in dialect, and it is his language that he was accustomed to, so he got used to it and .

(18) (grew up on it idiomatically: (it is a set of linguistic characteristics that belong to a specific environment, and all.

(19) (members of this environment share these characteristics sometimes called the dialect the name of the language, and at other times they called it the name

20 arabic. Of the language and they knew it also: (what happened on the tongue of every people, and it was said to know the members

(21) of the word and its conditions the first requirement: literal phonetic substitution (in consonants) - :foreword substitution is a language: it is meant to make a thing in place of something else, and among what came in lisan al-arab: (to replace a thing: to change it, even if you do not come with an alternative, and replace ,the thing with something else and replace it with it if it takes its place, and the exchange: the exchange and the principle in the exchange is to change the thing from its condition, and the origin in substitution

(22)Is putting one thing in place of another as for al-fayoumi, he knew the substitution by saying: (and i replaced it with such a substitution, i .

(23) removed the first and made the second in its place as for the morphological substitution, it was defined as a source from an exchange that exchanges an the principle of substitution.

⁽²⁴⁾exchange, and instead it is exchanged, and the object of it is exchanged is to put one thing in place of another, whether the two letters are correct, such as (be patient , and be

²⁵patient) or defective, such as (he said, and sold) whereas ibn fares knew the linguistic substitution by saying: (and among the arabs ' norms is the

26 . Substitution of letters and the establishment of some of them in place of others

idiomatically substitution: he defined several definitions from the ancients and the modern ones, and among these definitions was what came from al-khalil, who is considered one of the first scholars to refer to this phenomenon, where he says: (the yelling is like the yelling. He said: we heard it, so we do not.

(27) (know whether it is a language or a lisp as for sibawayh, he defined it by saying: (and we heard the eloquent arabs making it a pure zaya , just as, they made the occlusals going in the diphthong, and that is what you say in the export: the declension .

⁽²⁸⁾ (and in the phlebotomy: the ghunard , and in the issuance: i disdained and what came with ibn faris in his definition of substitution, he said: (and among the arabs' norms is the substitution of letters and the establishment of some of them in place of some of fiz qulun in: (praise), and .

⁽²⁹⁾ ((mada), and (faras), and (rafel), and (rafn), and it is a lot. And famous and we find ibn jinni referring to the meaning of substitution by saying: (it is to put a letter in place of a .

(30) (letter, either by necessity or by approval we note that dr. Hussam al-nuaimi commented on the definition of ibn jinni by saying: (ibn jinni called substitution the term minor diphthong, which is the approximation of a sound from a sound without diphthong there or which the substitution of approximation is the original in it, then the diphthong .

(31) (introduces it unintentionally as for al-jurjani, he knew the substitution, and he said: it is to make a letter in the place of another letter

(32) in order to avoid weight

(33) al-ibdal was also defined as : (making a letter in place of another letter in absolute terms)

(34) ibn al-hajib defined the substitution, by saying: (it is to make a letter in place of another letter) as for the hadith scholars, they went to that the meaning of substitution is: (to delete a letter and put another in its place so that the first disappears, and another takes its place, whether the two letters are vowels, or they are correct or different, so it is more general than (the heart) because it includes the

(35) (heart and others muhadditheen have defined substitution as one of them says: (it is the conversion of one letter of the word into another so that the first disappears and the other takes its place, whether the two letters are

(36) (from vowels or from the correct letters, or one of them is correct and the other is defective :substitution purpose the main purpose and the main reason for substitution is to mitigate and get rid of the heaviness that occurs in pronunciation. Al-jurjani clarified this in his definition of substitution by saying: (to make a .

(37) (letter the place of another letter to push the weight also, one of the main reasons for the substitution is the difference in dialects between the tribes, and abu al-tayyib al-lughji explained that, and he said: (it is not intended by substitution that the arabs deliberately substitute one letter for another, rather they are different languages for agreed.

(38) (meanings. The two words converge in two languages for one meaning so that they do not differ also, among the reasons for the substitution of the diversity of dialects is the juxtaposition and convergence between the letters in their adjectives and exits, and dr. Sobhi al-saleh indicated that by saying: (however , the dialects went through long stages until the sounds developed in them, and some .

(39) (affected each other because of the juxtaposition and convergence in their attributes and exits while dr. Abdul-sabour shaheen attributes the purpose of substitution to the tendency to ease and .

(40) lightness in speech, he said: (it is to achieve a kind of economy in successive pronunciation operations) :among the qur'anic witnesses mentioned by al-hiri on the literal phonetic substitution (in consonants) .

(41) the almighty says: (you are not in control of them)

(bamsaitir⁴²) al-hiri indicated that there are three languages in the word. as: ibn katheer, nafeh, abu amr and asim read (in musaytir) in the sad

(43) and hisham and al-a'mash read (in mutahir) with the sin

(44) hamza read between the sad and the zay, while the rest read it balsad ibn khalawayh said : (the proof for the one who reads with the "s" is that he brought it on the original word, and the argument for the one who reads with the "s" is that he replaced it with the "s" in order to match the "s" in whispering and whistling, and the "ta" in the adverbs, because the "s" is whispered and the the reason for the substitution is that the s is a whispered sound, so the two .

(45) (ta" is unsubstantiated" vocal chords do not move with it, and so does the y. And he replaced the "s" with "y" because the "y" is a flat sound that resembles the "ta" sound

(46) the almighty says: (he has a lowering) they are according to the following .⁽⁴⁷⁾ al-hiri mentioned that the word (lowering) has two languages :readings where abu ali and abu al-sammal recited (jawwar) with al-jim and al-hamz from jar, which is an .

(48) abnormal reading, and the rest read it with al-kha (lowering)

(49) the almighty says: (indeed, we have prepared for the wrongdoers a fire)

(50) al-hiri said that the origin of (we used to) (we prepared) by replacing the ta' with a sign,'and that the reason for that substitution is the convergence of the directors of the signifier and the ta .

(51) and that they carry the same meaning, that is: hayana: the adjective of the signifier: loudness, intensity, openness, and asamat, and the adjective of the ta'a .

(52) whispering, intensity, openness, and asamat and they replaced the signifier from the ta' because it is the sister of the ta' in the directive and the

(53) adjective

(54) the almighty says: (it has no defects)

(55) al-hiri mentioned the word (hawaq) in two languages, which is what came when reading where hamzah and al-kisa'i read (what it has from hiccups) by adding the fa', which is the language of tamim, asad, and qais, and al-hassan and the people of medina and asim bin abi al-nujood read (what it ⁽⁵⁶⁾ has from hiccups) by opening the fa', which is the language of the people of hijaz, al-farra' said: (it has no hiccups: from relief or resuscitation. Its origin is from resuscitation in suckling when the animal suckles its mother and then leaves it until it gives off some milk. That is resuscitation

(57) (and hiccups without a whisper

(58) the almighty saying: (and here they are weak)

(59) al-hiri said : (there are two languages in his saying: (and here they are) with an opening in them. abu amr and issa al-thaqafi recited (and here they are) by opening a distraction in them

.⁽⁶²⁾ and hara .⁽⁶¹⁾ harm, wahr .⁽⁶⁰⁾ (weakness) could be the source of this verb, as they say: harm the second requirement: the substitution of vowels

vowels in arabic are of two types, long: which are the long vowels (alif , waw, yaa) preceded by a .homonymous vowel, and short: which are the vowels (fatha, dammah, kasra)

they said: the long vowels are long vowels for the silent letters that precede them, so they made the.

(63) vowels according to that . Of the letter that is a static

ibn jinni clarified the relationship between the long vowels and the short vowels by saying: (know that the vowels are parts of the long and soft letters, which are (alif, ya', and waw). The yaa, and the damma

.64 (is part of the waw it is known that short vowels have different conditions that differ according to the dialects between the arab tribes, and we find dr. Hussam al-nuaimi explaining this by saying: (the letter may be moved in a word by breaking in one dialect, and it may be by joining in a second dialect, and the letter may be static.

(65)in one dialect and it is mobile in another arabic vowels also have a set of characteristics, and among these characteristics is the loudness, as sibawayh clarified by saying: (and these letters are not whispered, and they are soft and extended letters, and their exits are wide for the air of the sound, and none of the letters has wider exits than, them; and there is no length of the sound, so if you stop at them you do not she embraces it with her lips or throat, like others, so the sound falls if it finds room until the end of it breaks off at the⁶⁶ tongue . Place of the hamza among what dr. Abd al-sabour shaheen said in his talk about the two qualities of aloud and whispering was his saying: (the aloud and whispering are two characteristics that are shared by both the silent and .

(67) (the movements, despite the accuracy of observing the whispering in the movements we find that the movements vary in their degrees of heaviness and lightness, and that the lightest and most frequent movements on the tongues are the opening, then the shard comes after it. Because it is

lighter than the bandage, and finally comes the bandage; because it is one of the heaviest movements on

(68) the tongue and we find al-suyuti confirming that the opening is one of the lightest movements, by saying: (the (opening is the origin, because it is fleeing from the burden, and the opening is the lightest of movements

(69 :among the examples cited by al-hiri about the substitution of vowels are the following

(70) the almighty says: (they eat what is unlawful)

(71) point al-hiri is that there are two languages in the word (al-sahat), which is what it read). 'where ibn katheer, abu amr, and al-kasa'i read (for sahat) by including the ha and the recitation of the rest is in the sukoon al-ha, which are two languages such as the adhan and the .

(72) adhan, and al-quds and al-quds and the meaning of the forbidden thing is the thing that was erased, it is said: (god made it permissible if ⁷³ he eradicated it, as if he wiped out the hands of his eater .ⁱ

(74) the almighty saying: (they said this is for god, according to their claim.)

(75) al-hiri said : (in his saying (by their claim) there are two languages) where he read al-kisa'i (according to their claim) by including the zaa, which is the language of bani .asad as for reading the rest with al-fath, which is the language of the hijaz, and it was said: al-fath for the .

(76) source and the annexation of the name there is a third language, which is reading the fraction. The language of some qays and tamim, and it was

(77) not read with it

(78) the almighty says: (and if they incline to peace)

79 " al-hiri points out that there are three languages for the word "peace

(80) where abu bakr read on the authority of asim (for peace) in kasr al-sim and the recitation of the rest was by opening the seen in (for peace), which is the recitation of the audience

(81)

(82) and i read with the opening of the sein and the lam together in his saying (for peace) the almighty says: (and those who believed and did not emigrate, you have nothing of their guardianship)

(83) (their state⁸⁴) al-hiri indicated that there are two languages in the word where hamzah, al-a'mash and ibn thab read (and from their guardianship) by breaking the waw, which is .the source of the thing's guardianship :as for the recitation of the rest, it was with the opening of the waw (from their guardianship), that is

(85) from their victory

(86) the almighty says: (when you are the enemy in this world and they are the enemy in the extreme) according to al-hiri : (verily, in his saying: (by the enemy) there are two languages, by joining the eye

(87) (and breaking it where the readers differed in breaking the eye and joining it from his saying: (by the enemy of the world) and ... (the enemy) ibn katheer and abu amr read (by the enemy) and (by the enemy) by breaking the eye in. them

(88) so nafeh, ibn amer, asim, hamza, and al-kasa'i recited the eye in them al-akhfash indicated that in the word (enemy) there is a third language, which is (al-adiyya), so the waw

(89) is turned into a yaa as the yaa turns into a wawa, and that is towards: (shrwa) and (balwa)

(90) the almighty says: (but it is an act of nearness to them) : qurba), and as it follows from reading it⁹¹ al-hiri mentioned that there are two languages in his saying when nafeh read in the narration of warsh and ismael (except that it is an act of worship) by including .⁽⁹²⁾ the ra, such as: horror and sahat

(93) and ibn katheer, abu amr, asim, ibn aamer, hamza, and al-kasa'i recited (an offering to them) diluted.. abu ali said: (there is no kinship devoid of the fact that the origin in it is lightening or heavier, and it is, not permissible for the lightening to be in one original and then heavier, because that comes in two ways

(94) (one of which is in the endowment, and the other is that it follows the movement that preceded it

- (95) the almighty says: (but the messenger of god and the seal of the prophets) according to the difference of the readers
- (96) al-hiri mentioned that the word (ring) has two languages .in them asim recited alone with the opening of the “ta” in a “seal ”, while the recitation of the rest was by
- (97) ”breaking the “ta” in a “seal
- (98) abu ali said: (whoever breaks) (because he sealed them, he is their seal)
- (99) the almighty says: (you are not tempted)
- (100) al-hiri mentioned that there are two languages in the word (with fatenin), from: fitn and fitn the people of najd say: (with charms), and it was said: with charms, whoever charms a man is charmed, and
- (101) this is the language of the people of hijaz, as for the people of najd, they say: he is charmed
- (102) the almighty says: (and they are safe in the rooms)
- (103) al-hiri indicated that there are two languages in (al- ghurafat. where hamza recited (while they were in the room) by iskan al-ra without alif on unification as for the recitation of the rest, it includes the ra' and an alif on the plural (in the chambers) and their argument is the almighty's saying: (above it are chambers), and his saying: (we will surely build upon (them chambers from paradise and from what came with abi ali his saying: (and hamzah's argument is in singling out (the room) in his saying: (those will be rewarded with the room for what they patiently endured), just as the room is intended for plurality and abundance, as well as his saying: (and they are in the rooms are safe) is meant.
- (105) (by the number and the name of gender and that the arabs pass by one for the group
- (106) the almighty says: (indeed, the companions of paradise today are in a fruitful occupation)
- (107) al-hiri points out that there are four languages in the word nafeh, ibn katheer, and abu amr (in a job) read baskan al-ain, because they made the two dams heavy in .one word, so they settled in ghayen
- (108) the rest read (in a job) with two dimples on the root of the word
- (109) and abu hurairah and abu al-sammal read (in a job) and yazid al-nahawi read (in a job). these two readings read them in the abnormal
- (110) the almighty says: (and filth, then leave it)
- (111) al-hiri indicated that in his saying (and al-rajz) are two languages, including what was read where hafs, abu jaafar, and yaqoub read the inclusion of al-ra, which is the language of the people of. hijaz, and ibn muhaisin and al-hassan agreed with them
- (112) as for the recitation of the rest, it was by breaking the r, which is the language of tamim and it was said: the meaning of his saying, the most high: (and wrath) is by joining the r, meaning . (113) worshipping idols, and by breaking the r, meaning: (the torment)

CONCLUSION

Praise be to god, lord of the worlds, and prayers and peace be upon muhammad and his family and .companions..as for after:at the end of this research, i reached the most important results al-hiri had a distinguished scientific personality among scholars, as his interpretation was, comprehensive of the various arabic sciences and legal sciences in terms of syntax, morphology .readings, and others, this study showed interest al-hiri is interested in linguistic studies in general, and revealed the .linguistic and dialectal aspect of them in particular to many issues that are the subject of this thesis, al-hiri mentioned in his interpretation the issues in which he obtained the literal phonetic substitution .(in consonants) and the substitution of vowels, al-hiri used to point out the multiplicity of dialects in one word, and sometimes he mentioned that this .word contained two, three, or four dialects, or more than that, issues of phonetic substitution represented the bulk of the dialects mentioned by al-hiri in his, interpretation, and he touched on various phonetic issues, such as verifying and mitigating hams .substitution, assimilation, and emphasizing and mitigating

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 (58) Surah Luqman, verse: 14.
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 (60) The meaning of Wadhar is: (Al-Wadr : tuberculosis, fat). See: Lisan Al-Arab: 5/284 , article (damage).
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 (101) See: Tafsir al-Tabari: 23/110, and Ma'ani al-Qur'an al-Fara': 2/493 .

(¹⁰²) Surah Saba, Verse: 37.

(¹⁰³) See: Sufficiency in Interpretation: 6/270 .

(¹⁰⁴) See: Al-Tadhkirah fi Al-Qira'at: 1/ 425-426 , and see: Hujjat Al-Qira'at: 1/590 .

(¹⁰⁵) The argument for the seven readers: 6/22 .

(¹⁰⁶) Surah Yaseen , verse: 55.

(¹⁰⁷) Sufficiency in interpretation: 6/360 .

(¹⁰⁸) See: The Ticket in the Readings: 1/432, and the Proof of the Readings: 1/601 .

(¹⁰⁹) See: Mukhtasar fi Shawad al-Qur'an: 1/126 .

(¹¹⁰) Surah Al-Muddaththir, Verse: 5.

(¹¹¹) See: Sufficiency in Interpretation: 9/196 .

(¹¹²) See: Unveiling the faces of the readings, their reasons and arguments, p . (¹¹³) Lisan Al Arab: 5/352 .