

# Impact of Ancient Arabic Dialect on Morphological and Grammatical Studies

Dr. Muhammad Garba Wali

Department of Arabic Language, Usmanu Danfodiyo University, Sokoto – Nigeria

## I. INTRODUCTION

In the name of Allah, The Compassionate, The Merciful.

All praise do to Allah who said in His holy book the Qur'an that "differentiation of your languages and colors of skins are some signs of His supremacy" 1

It's undoubtedly that, with extensive and careful observations one will come to conclude that morphology and Grammatical studies contain reasonable rules and regulations that mainly have ideological difference among Arabic linguistics. And reasons of these come to existence due to environmental differences and manner of usage in one community from another.

This paper titled "Impact of Ancient Arabic Dialect on Grammatical and morphological Studies; It is an attempt made by the writer to survey some differences in some particular presentations of some scholars on the two fields.

The paper will deal with following areas after introduction:-

- Relationship Between Dialect and Language
- Ancient Arabic Dialect and Grammatical Studies
- Ancient Arabic Dialect in Morphological Studies
- Conclusion

## II. RELATIONSHIP BETWEEN DIALECT AND LANGUAGE

Dialects means the manner of speaking or talking that exists from particular group of people belonging to same community, society or nation using same Language, in the manner that every member of such group can comprehend themselves, and be identified by the dialect while in communication, conversation, or talks in presentations. (2)

For this, we can understand that, the relationship that occurs between dialect and Language is the common usage of generation to particular Language. But the definition of early lexicographers of Arabic Language differs from the above due to their much concentration on literary meaning of the following:

- "اللهجة" means; tune, air, or melody
- "اللحن" means; cont, brogue, or potions.

- "اللغة" means; Language, or tongue

These meanings refer to their attentions on linguistically, studies as whole not dialect area as particular. The reason was that their much concentration was general tribal dialects; their tune brogue and Languages. This causes inattention of literatures produced specifically as dialectology studies material by title. But the most of literatures of these days mainly deals with lexicography such as "Atkhsis" of Ibn Janiyyi, which deals with inter- Lingual reflection, as well as what Abu Ubaid and Al-asma'ee wrote in same area and field of Linguistics. (3)

## III. ANCIENT ARABIC DIALECT AND MORPHOLOGICAL STUDIES

Ancient Arabic dialect can be observed morphologically in vocabulary studies while studying speaking or notation inconsistent to identifying a word and its meaning, in the language and its changes or diversity that use to occurs in increasing or decreasing words, as well as number of their letters, characteristics of vowels, and some consonants at some occasions, and root of some verbal and nouns' words; prefix and suffix.

These are some areas that the writer wishes to lay emphasis on as social linguistically features among Arabic language users as follows:

*Simple and deep tongue:*

Tamim and Hijaz tribes are having differences in present forms of some words such as in ( رَد ). Tamim Tribe writes its with deep tongue as

( لم يَرُدْ ) while the Hajazeet use to simplify it as ( لم يَرُدْ ) by deflection of the deep tongue to simple tongue.

*Elision and affirmation:*

Such as in these words ( اسْتَحْيَيْتُ ) and " اسْتَحْيَيْتُ " ; The first word is of Hijazeet dialect while the second one is of Tamim, Bakri and Wa'il tribal dialect.

*Increasing and decreasing of word letters:*

Such as in ( أَنْظُرُ ) and ( أَنْظُرُ ) in two deference dialects of Arabs.

Or " جَبْرَائِيلَ " and " جَبْرَائِيلَ " the first form is of Hijaz dialect while the second form is of Tamim and Qisuans.



In these nouns the signs will be substitution with the following words

( و ) for subject, ( ا ) for object, and ( ي ) for dragger. This is almost general view as Arabs utter and write, examples

- In subject , the syntactical sign is “ و ” such as in this sentence

تَكَلَّمَ أَخُوكَ أَبُوكَ حَمُوكَ وَفُوكَ ذُومَالٍ

- in object, the syntactical sign is “ ا ” such as in this sentence

رَأَى الرَّجُلُ أَبَاكَ أَخَاكَ حَمَاكَ فَآكَ ذَامَالٍ

- In Dragger the syntactical sign is “ ي ” such as in this sentence

أشار المعلم إلى أبيك أخيك حميك فيك ذي مال

Due to differences in Arabic dialect some of their tribes use Tune of

( ا ) For the three syntactical signs for subject, object, and Dragger, conditions those tribes are; Ribiah, Bakar, Anbar, Kinanata, Bani Harith, Bani Hajjan, Hamadan, Fazzara and Azrat. These nine tribes use the letter ( ا ) for the whole three signs in their dialect such as:

(For subject) نَكَلَّمَ: أَبَاكَ أَخَاكَ حَمَاكَ فَآكَ ذَامَالٍ

(For object) رَأَى الرَّجُلُ: أَبَاكَ أَخَاكَ حَمَاكَ فَآكَ ذَامَالٍ

(For Dragger) أشار الرَّجُلُ إلى: أَبَاكَ أَخَاكَ حَمَاكَ فَآكَ ذَامَالٍ Contrary to the above mention popular view. (9)

#### Supposition Syntactical Sign:

The signs are those used by hypotheses on some two selective group of nouns grammatically known as “Maqsur and Manqus:

The first group (Maqsur) refers to Arabic nouns that ends with ( aa) by tunation not by written, as in the following words; ( فَتَى ) ( عَصَا ) ( عَيْسَى ) ( مُوسَى )

The second group (Manqus) refers to nouns that end with ( ee) such as in the following words: ( البَاغِي ) ( الْقَاضِي ) ( الدَّانِي ) ( الْحَامِي )

The syntactical signs for the above forms of nouns in Arabic are suppositional as follows:

In the first group of nouns known as (maqsur) that ends with Arabic letter tune as ( a ) not in writing but sound. While analyzing the three signs of subject, object and dragger that's are ( Ruf'a, Nasb and Jarr ) they all appear as suppositional examples:

- In subject Condition: جاء: فَتَى وَمُوسَى وَعَيْسَى وَغَنَى
- In object Condition: طلبت: عَصَا وَفَتَى وَمُوسَى وَغَنَى
- In dragger Condition: مررت: بِعَصَا وَعَيْسَى وَمُوسَى وَفَتَى

The sound ( a ) at the end of each word stands as suppositional signs which are known as ( Aliful mamdud ) upper lung tune.

But In the second group known as ( Manqus ) that ends with tune

( ee ) by written and tune together, two signs out of the three that are signs of the above mentioned conditions use to appear suppositional while one sign appears in regular form. Those two signs are of subject and dragger condition signs, that are ( Rufu'a and Jarri ) but the signs of objet in this form of such noun appears regularly as in the following examples.

- In subject: جاء: القاضي والباغي والحامي والداني (suppositional sign)
- In object: ناديت: القاضي والباغي والحامي والداني (regular sign)
- In dragger: أشرت إلى: القاضي والباغي والحامي والداني (suppositional sign)
- For this, two sign of such nouns are suppositional while one is regular as normal noun to be analyze syntactically as above:

If one carefully observe the Characteristics of this group of noun it is different first from the first one in subject condition, the sign of ( Nasb) here is regular not suppositional and it places on the letter (ya) as upper short tune which is the last letter in such noun.

And by observing the meaning in such word once against, one can fine that both (maqsur) and (manqus) refer to singular nouns but, as in case of dialectical tune some Arabs tribes suppose the tune for some nouns that means plurals, or compounding; such as what ibn Janiyy analyst in his book ( Alkhasa'is) with special reference to Manqus nouns (11). As well as Imam Saydee in his (Almuzhir) explains mach about (Maqsur)12.

Imam Ibn Janiyyi pointed out that some Arabs doesn't except a sign of

( Manqus ) they use suppositional syntactical signs for the three cases; subject object, and dragger as suppositional Ruf'a, Nasb and Jarri as well as they include some nouns beside their singular form such as; أَهَالِي, عِبَادِي شِكَاوِي, and their like.

#### Meaning of demonstrative and verbal noun:

There are difference in tribal opinions in meaning of some words as ambiguity, such as ( هِي ) and ( هَلَمْ ) Hijazeet tribe consider it as noun, while Tamims consider it as verb in their dialect.

#### Signs of concrete noun:

In case of the some words like ( أَمْسٍ ). According to Hijazeet tribe is concrete noun with (Kasra) as its concrete sign at all condition of its role in sentences; to be subject, object or dragger. But in Tamim dialect ( أَمْسٍ ) is regular noun which has characteristic in accepting all the noun signs;

(Fataha), (Ruf'a), and (Jarr) for the derive the word as follows:

(أَمْسِنَ) for subject, (أَمْسِنَ) For object, and (أَمْسِنَ) for dragger, with such three different tune.

#### Relative pronoun:

There are some nouns that are grammatically concrete by origin in dialect of popular Arabic usages but, some tribes use to change their vowels in dialectical view in usage and derive the forms to another manner These nouns are as follows: in popular Arabic view

<u>Famine</u>	<u>Masculine</u>	
الَّذِي	الَّتِي	- Singular
الَّذَانِ	الَّتَانِ	- Doul
الَّذِينَ	الَّلَاتِي	- Plural

But in Huzail, Tayyi and Uqail tribes are having dialectical tune contrary to the general view, the derive (الَّذِينَ) to (الَّذُونَ) in subject condition by considering it as regular plural form as in

(شَارِبُونَ), (عَالَمُونَ), and (كَاتِبُونَ) 14

#### Circumstantial adverbs:

These words like (مَع), (لَدُنْ), and (حَيْثُ) are popular known as concrete edifice on their last signs; Damma, sukun and fataha. But Qeesuu tribe has dialect contrary to popular utterance as they use to derive (حَيْثُ) as in the following sentences. (جَلَسْتُ حَيْثُ أَنْتِ) as preposition and (جَنَّتْ مِنْ حَيْثُ) as dragger; by placing (Fataha) in case of preposition and (kasra) in case of dragger while general and popular view is (حَيْثُ) edifices with (Damma) in all syntactical conditions.

For the ward (لَدُنْ) Qees tribes in there dialect the also contradict others in the word which edifices with (sukun) as concrete sing they change it to (kasra) as example in (لَدِنِه) by placing the regular syntactical feather instead of concrete sign or irregular.

And in the case of the word (مَع) which refers to ambiguity by meaning in adverb of (place) and (time). For considering it in group of noun it provides its usage with (Tanween) in these vowels fataha, Ruf'a and Jarri according to Rabi'at tribal dialect.(15)

#### V. CONCLUSION

The researcher attempts to survey the impacts of ancient dialect of Arabs on morphological and grammatical studies. The research work preceded with outline

on relationship between dialect and Language, and pointed out to some important areas of morphological studies that he could lay examples with them in such field. But in terms of Grammatical studies the researcher mention some important trends, and how Arabic dialect has its impact on it with clear examples to on such approaches. For these, the researcher come to find that;

-Dialects are mainly sources of diversity in Arabic Grammatical and Morphological studies by which one can grasp the esteem rules of studying the language.

-To comprehend such characteristics of diversity one must upgrade his logistical ability by deep research on social linguistics through; lexography morphology, phonology, dialectology, denotation, connotation and syntax.

- Conformation of dialects and use of language among linguistics are ways to standardize the fundamental tool of the rules and their studies.

Finally, the researcher recommended with this research as an encourage to researchers to pay heed on accurate research on dialectical studies with special consideration to grammar and morphology as important fields of social linguistical studies by valuable means with expose to comprehend and simplify the rules that are necessary to be grape and grasp in grammar and morphology.

We pray for our creator to guide us by benefiting from such academicals struggle and pursuit.

#### END NOTE

- [1]. Qur'an Chapter 30: 22
- [2]. Ibrahim Aniss (Dr); Fil-lahjatil Arabiyyah , P.16.
- [3]. Abduhu Arrajee (Dr.); All'ahjatul Al-arabiyya Fil qira'atil Qur'aniyya, P.51.
- [4]. Muhammadu Adibu Abdulwahid Jamran; Mu'ujumul Fasihi minal lahjatil Arabiyya, Al'ainakan. 1<sup>st</sup> Edition, 1421H/2000, P.10-20.
- [5]. Dawud Salum (Dr.); Dirasatul Lahjatil Al-arabiyyatil Qadeem. Berut, P. 24.
- [6]. Ibid, P.57.
- [7]. Ibid, P.58.
- [8]. Al'akabariyyu; I'irabul Qur'an, P89, 752. And Al'ausiyyu; Tafsir ruhid ma'ane P,16.
- [9]. Al'hamzawee, Alaa'u Isma'il (Dr.); Daurul lahjati fit Taq'eedin Nahweyyi (Analytic studies for "Hamail Hawa'ami'I" of Imam sayuti, P.7-11 .
- [10]. Ibid, P.14.
- [11]. Al'alusiyyu, vol-7. P 18.
- [12]. Alhamzaweeyyu, P.17.
- [13]. Ibid, P.19-20.
- [14]. Amyal Badeeu Yaqub(Dr.); Almu'ujumul Mufasssalu, val.11, P.1071.
- [15]. Qur'an chapter 18; 2. And see Al'lusiyyu P.121 and 256.