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The diversity in Arabic dialects: Origins and variations

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Abstract

This study aims to explore the diverse phonetic, morphological, syntactic, and semantic variations across Arab tribes, tracing the origins and evolution of Arabic dialects to the mid-second Hijri century. Using descriptive, historical, and inductive approach, the research maps dialectical distinctions within a unified linguistic framework, exploring each tribe's unique linguistic characteristics in phonetic peculiarities, morphological structures, syntactic structures, and semantic variation. The analysis reveals the rich linguistic diversity within Arabic, shaped by historical, geographical, social, and cultural factors, and underscores the significance of dialectal variation in understanding the language's evolutionary dynamics. By exploring these linguistic variations, the study contributes to the broader comprehension of Arabic's linguistic diversity, offering insights into the linguistic heritage and cultural identity of Arab tribes. The study emphasizes the necessity of leveraging modern linguistic technologies for the analysis and preservation of dialectal diversity. Finally, it recommends comprehensive documentation and study of lesser-known dialects to be preserved as a cultural treasure of the Arabic language.

Keywords: Arabic Language, Dialects, Variation, linguistic diversity, Arab tribes

1. Introduction

"Diversity within the Arabic language originates from what was described by Al-Akhfash as a contradiction." With this statement, Al-Akhfash underscores the rich tapestry of Arabic dialects, attributing their diversity to the regional and tribal variations prevalent among Ancient Arabs. This adaptation of language to distinct environments, cultures, and customs facilitated the exchange of words and phrases among communities, leading to variations in vocabulary, pronunciation, and syntax. This linguistic diversity, rooted in the absence of a unified language, reflects the influence of diverse cultural interactions while maintaining linguistic commonalities.

Linguistic variation in Arabic is shaped by a myriad of historical, geographical, and social factors. The history of Arab tribes, their geographical dispersion, and interactions with different cultures have given rise to unique linguistic identities. The transition from Bedouin to urban lifestyles, along with political and social evolutions within the Arabian Peninsula and beyond, has further contributed to the evolution of Arabic dialects. Geographical factors, such as diverse climates, terrains, and agricultural landscapes, have also played a significant role in shaping cultural and linguistic expressions. For example, dialects in desert areas often reflect pastoral and Bedouin life through a specific lexicon. Additionally, social factors like class, religion, and ethnicity further diversify Arabic dialects, highlighting differences between urban and rural dialects, as well as between those of large cities and small villages.

This study investigates the Arabic's linguistic diversity, a topic of interest not only to linguists but also to cultural and social scholars. Recognizing the global significance of Arabic and the intricacies of its dialects is crucial for a comprehensive understanding of the language. Therefore, this study aims to uncover the origins of dialectal variations by examining their phonetic, morphological, syntactic, and semantic aspects. Key questions addressed include the following:

- What are the reasons and factors behind the differences in the Arabic dialects?
- What are the most significant Arabic dialects that differ, and how can their differences be analyzed from phonetic, morphological, syntactic, and semantic perspectives?

The significance of this study extends beyond academic interest to enhancing comprehension of Arabic's dialectal diversity and the factors contributing to its evolution. It also lies in understanding Arabic dialects diversity and preserving it. The study proposes that foundational contrasts and geographical, social, cultural, and historical influences shape dialectal differences.

2. Literature Review

A dialect encompasses different linguistic features—phonetic, morphological, syntactic, and semantic— tied to geographical or social contexts, forming part of a broader linguistic system with common elements among same language speakers. Historically, before the Era of Argumentation, *Arabic languages* referred to diverse Arabic dialects, significantly influencing Arabic's phonetics, structure, syntax, and semantics (al-Jabal, 2013, p. 1625). Ibn Jinni (d. 392 AH) cites difference between Tamīm and Hijazi tribes' linguistic practices, acknowledging early recognition of linguistic diversity. He states: "Do you not see that the language of Tamīm tribe in omitting the actions accepted by analogy and the language of Hijazi in employing them likewise" (Ibn Jinnī A. , 1999, p. 2/10).

Ibn Faris al-Rāzī (d. 395 AH) notes Banu Tamīm's distinct pronunciation of emphatic *qāf,* underlining the breadth of linguistic variation, saying "it is a language among them" (al-Rāzī, 1993, p. 51). The term *laḥn*, historically used to denote dialect, exemplified by Abu Mahdi al-A'rabi's distinction of his own and his people's *laḥn*: "This not from my *laḥn* nor the *laḥn* of my people." (Ibn Manẓūr, p.

Laḥan), aligning with the broader ancient use of *language* to mean dialect. However, *lisan* is the term Holy Quran uses to denote language, as seen in *"bilisānin ʿarabiyyin mubīnin"* (Al-Shu'ara 26:195), highlighting the importance of studying dialects as they reveal Arab tribes' linguistic traits and serve as key anthropological tools to decipher tribal relationships and alliances. Thus, studying dialects is crucial as they function as historical records, illuminating the tribes' linguistic features and aiding anthropologists in comprehending tribal relationships and alliances.

The study of Arabic dialects is crucial in linguistics, attracting significant scholarly attention. Examples include:

- Omar Al-Jnaidi (2022) in *The Arabic Language from Its Earliest Ages to the Pre-Islamic Era*, discusses the different views of ancient linguists on Arabic language's origin, its connections with Semitic languages, and orientalists' perspectives on these relationships. Shakir then examines Arabic's division into Southern and Northern, yet leaves the analysis of phonetic, morphological, syntactic, and semantic divergences further exploration, which this study intends to address.

- Muammar Munir al-Ani (2021), in *Critical Rebuttals in Dialectical Variation Using 'Ruh al-Ma'ani' as a Starting Point* explores the dialect concept within lexicographical tradition and modern scholarship, emphasizing dialects' role in sustaining Arabic over time. He also examines the Quran's reflection of various tribal dialectal phenomena and the role of Quranic readings in preserving Arab tribes' dialectical heritage, critiquing Shihab Addin Al-Alaloussi's "Ruh al-Ma'ani". However, the researcher neglects a detailed analysis of tribal dialect differences in phonetic, morphological, syntactic, and semantic aspects, the focus of this research.

- Abd al-Aziz Safi al-Jabal (2013) in *Weak Languages and Their Effect on the Principles of Grammar,* investigates the variability in eloquence among ancient Arabic dialects, noting historical perceptions of some dialects as weak. It also examines these dialects' impacts on syntactic theory's transmitted and rational aspects. However, the study does not dissect the dialects' phonetic, morphological, syntactic, and semantic differences, which this current research seeks to address.

3. Discussion

1.1 *Phonetic Differences*

This refers to Arabic Dialects' phonetic characteristics, the most important of which are:

1.1.1 Realization or Elision of the Hamza

Hijazi tribe tends to elide the hamza, pronouncing the verb *sa'ala* as *sala*. Meanwhile, Tamīm tribe tends towards realizing the hamza, saying: *sa'ala*. (Ḥijāzī, 1997, p. 225).

1.1.2 Imāla (Inclination)

Sibawayh describes inclination as long ā's pronunciation in a position between an explicit fatḥa and an explicit kasra, particularly before a letter carrying a kasra (Ḥijāzī, 1997, p. 226). He notes, "Not all Arabs who incline the alifs agree, with variations in inclination and case usage. Seeing an Arab incline should not be seen as incorrect; it is part of their linguistic practice." (Sībawayh, 1977, p. 4/125). This phenomenon illustrates alternative pronunciations for long ā, contextualized within each dialect's phonetic framework (Ḥijāzī, 1997, p. 228), highlighting inclination as a dialectal feature among ancient Arab tribes. (Ramaḍān, 1979, p. 69).

1.1.3 Imitation (Al-Ittibā‘)

Sibawayh (1977) notes a notable form of imitation which are *Fa‘īl* and *Fi‘īl* patterns' pronunciation varying among Arab tribes, with Tamīm using kasra on *fa'*, as in: *shihīd* and *li'īm*, when the ‘ayn of the verb is a throat letter (hamza, ha', ‘ayn, ḥa', ghayn, kha'). In *Fa‘il* pattern, Tamīm applies kasra to *fa'*, as in *ḍaḥik*, for adjectives, verbs, or nouns. Sibawayh identifies these traits with Tamīm, but elsewhere, he said Hudhayl (p. 4/440). Ibn Faris associates these patterns with Asad, Tamīm and majority of Qays (al-Rāzī, 1993, p. 34), while al-Istrābādhī and Abū Ḥayyān specifically link them to Tamīm. (al-Iṣṭirābādhī R. a.-D., 1979, p. 2/312) (al-Andalusī, p. 3/409). Al-Zabīdī (1306H) links *Fi‘īl* pattern to Rabī‘a and Southern Mudar tribes (p. 3/52), evident among Jordan's Bedouins, who say: *ṣidīj* and *kithīr*.

Another aspect involves modifying fa' to align with kasra on ‘ayn, as in *mighbir* and *mintin*, emphasizing phonetic imitation (Sībawayh, 1977, p. 4/109). Ibn Sīdah links *mintin* predominantly to Tamīm, and *muntin* to Hijaz (p. 11/206), showcasing Tamīm's inclination towards phonetic harmony versus Hijaz's more deliberate pronunciation.

The *wakm* phenomenon, altering the dual pronoun for phonetic ease, results from the preceding sound, simplifying speech. Sibawayh cites Bakr ibn Wā'il preference for kasra following another one, as in *aḥlāmikim* and *bikim*, over a heavier damma following kasra, resembling *ha'* sound. This simplicity criticized and considered a poor form (Sībawayh, 1977, p. 4/197). Al-Akhfash (1979) attributes this practice to Bakr ibn Wā'il (p. 1/28), and it is also associated with Rabī‘a from Kalb tribe, indicating it Bedouin origins (al-Suyūṭī, p. 1/222) (al-Zabīdī, 1306H., p. 1/8).

Wakm also signifies strong refutation, a meaning that may reflect the dialectical shift from damma to kasra, suggesting a deliberate phonetic choice (Ibn Manẓūr, p. 2/643). This feature underscores Tamīm dialect's propensity for harmonic concordance, unlike Hijazi dialect, which diverges from such phonetic harmony. Moreover Rabī‘a dialect exemplifies further departure from Classical Arabic norms by adopting *minhim* with kasra on *ha'* and *mīm*, indicating a broader spectrum of Arabic dialectal variation (Ḥijāzī, 1997, p. 230).

1.1.4 Sound Elongation and Omission

Sibawayh (1977) discusses elongation and omission in speech. Elongation involves stretching sounds for articulation ease, marked by *wāw* and *yā'* as *yaḍribuhā min māmank* (p. 4/202). The opposite, omission, is illustrated with *yaḍribuha* and *min māmanik yasra‘ūn* preferred by tribes inclining rapid speech (al-Andalusī, p. 1/206) (Ibn al-Jazarī, pp. 2/204-207). In certain contexts, elongation eases pronunciation, while more deliberate tribes do not need to elongate as they give each sound its due.

Hijazi dialect is known for elongation in distant pronoun regardless of preceding sound and omitting it when preceded by a vowel (al-Akhfash, 1979, p. 1/26). Sibawayh acknowledges this omission for poetic necessity, attributing pronoun elongation in direct and indirect speech with ʿUqayl and Kalb tribes (Ibn Manẓūr, p. 15/477). He further discusses *fā'* (masculine) and *yā'* (feminine) endings' addition to the pronoun *ka*, exemplified in words like *a‘ṭīkīhi* and *a‘ṭīkāh*, a trait found in Rabab tribe's dialect (Naja, 1976, pp. 92-93), and persists in modern colloquial speech such as *akhaḍtīh*, *sam‘tīh*, *sharibtīh*. Phonetic simplification involves vowel omission for easier pronunciation, as *fakhidh* from *fakhadh*, and *rajul* from *rajl*, attributed to Bakr and some of Tamīm tribes. It also includes omitting one dhamma when two are consecutive, as in *ʿanq* from *ʿunuqu*, due to meeting dhamma of ‘ayn and lām leading to one being silenced (Sībawayh, 1977, pp. 4/112-115). Linguists' opinions on its origin varies: Ibn Sidah attributes it to Bakr bin Wa'il and Taghlib (p. 14/220), Abu Hayyan alternately to Tamīm or to Najd and Tuhāma (p. 2/340; 3/410), while al-Suyūṭī attributes it to Najd's people (p. 1/95).

As for omitting the vowel in defective verbs, like turning the ‘ayn of "fu‘l" from the hollow

yā silent, for example, *buīḍ* from *buīuḍ* (Sībawayh, 1977, pp. 4/356-360). This simplification dialect, attributed to Banī Tamīm and 'Ukl from Ribab tribes neighboring Tamīm (Ibn Jinnī A. , 1967, p. 1/205), involves easing pronunciation by adjusting the vowel to match yā"s limitation, so it becomes *bīḍ* .

1.1.5   Kasra on Present Tense Prefixes

In Hijazi dialect, present tense verb prefixes are pronounced with fatḥa, as *a'lam* , *na'ba* , and *tashfa* . However, some tribes use kasra: *i'lam, ni'bā*, and *tishfī* (Sībawayh, 1977, pp. 4/110-113). This variation is attributed to different tribes by various scholars: Tamīm (Ibn Jinnī A. , 1967, p. 1/330), Asad and Qays (al-Rāzī, 1993, p. 50), Rabī'ah (Ibn Manẓūr, p. 15/403), Hudhayl (al-Andalusī, p. 24/1), and Bahrā' (Ibn Jinnī A. , 1999, p. 2/11). The use of kasra, like in *ikhāl,* is more eloquent by some, though Asad tribe typically use *akhāl* with fatḥa, kasra is more common (Ibn Manẓūr, p. khayala). Ibn Manẓūr suggests kasra is widespread among Tamīm, Qays, Asad, Rabī'ah, and most Arabs, he possibly meant Azd tribe not Asad. This is because Asad is mentioned in context with kasra in the present tense prefix in *ti'lim*, whereas Azd uses fatḥa. This distinction mirrors the recitation differences of "nasta'īn" from Al-Fātiḥah 1:5, where al-Ṣāḥibī attributes fatḥa to Asad, contrasting with Ibn Fāris's attribution of kasra, as in *nist'īn*, *ti'limūn*. (al-Rāzī, 1993, p. 50).

1.1.6   Passive Voice Prefix (Fa')

The passive voice prefix variation include:

- A dialect that employs kasra on *fa'*, transforming 'ayn into yā', as seen in the conversion of *bā'a*: *bi'*, and *qāla*: *qīl* and *khāfa*: *khīf* (Ibn Hishām J. , n.d., p. 1/385). This form is considered the easiest and the most eloquent by some (al-Mubarrad, p. 1/248) (Ibn Yaʿīsh, 1988, p. 10/74), notably because Qur'an features it as in "*waqīl yā arḍ iblaʿī mā'ak*" (Hūd 44), attributed to Quraysh and its neighbor, Banū Kinānah. (al-Andalusī, p. 1/294)
- A dialect that employs damma with assimilation on *fa'*, becoming *bui'*, *khuif*, and *quil*. This assimilation was attributed to Qays, Asad, and 'Uqayl. A dialect attributed to some of Tamīm and Hudhayl. (al-Andalusī, p. 1/61) (al-Azharī, p. 1/294).
- A dialect that employs damma on fa', altering 'ayn into wāw if it is not already so. For example: *bi'*, *qīl*, to indicate the passive voice *fu'ila* intending *fu'il* (Ibn Jinnī A. , 1954, pp. 1/248-249). Ibn Jinnī describes it as the least eloquent (Ibn Jinnī A. , 1967, p. 1/345). It is attributed to Faq'as, Dubayr, and Ḍabbah, which are deeply rooted in nomadism, including some from Tamīm and Hudhayl (al-Azharī, p. 1/295).

In doubled verbs' passive voice, Arabs differ in fa' vowel movement: some accept damma, fatḥa, or kasra. Kasra is specific to Banī Ḍabbah and some of Tamīm (Ibn Jinnī A. , 1967, pp. 1/345-346). Grammarians consider damma the most eloquent, followed by fatḥa, then kasra (Ibn Jinnī A. , 1967, p. 1/346) (al-Azharī, p. 1/295). Bedouin tribes prefer simpler pronunciations like kasra for ease, despite its lighter sound, contrasting with the preference for damma in expressions like *radda*, *riḍḍa*, *ẓallatu*, and *ẓiḍḍat*, which provide the desired phonetic weight.

The 'ayn is silenced, its movement transferred to fa', which is then altered to show a preceding kasra after rā' has disappeared (Sībawayh, 1977, pp. 4/422-423). Assimilation results in forms like *wudd* (Ibn Hishām J. , p. 1/388), with tribes like Qays, Asad, 'Uqayl, and some of Tamīm, showing a blend of Bedouin and urban dialects through assimilation in *qūil* and *būi'*. Sibawayh (1977) considers damma superior and more prevalent (p. 4/423). Furthermore, he examines lām movement in doubled merged letters, noting variation among tribes regarding this feature (p. 3/532):

1. Tribes adjust the vowel of the final letter to match the preceding vowel, if the preceding vowel is fatḥa, the movement of the latter is fatḥa, and the same if it was dammed, as in: *ʿaḍḍa* and *ruḍḍa*, if they say hā', they use fatḥa, as in: *ʿaḍḍuhu* and *ruḍḍuhu*.

2. Some use fatḥa on the vowel when two consonants meet, except in alif and lām. They use kasra on lām in merged letters following definite article or connective hamza. The tribes that follow this include Asad and Tamīm, as in their saying *ʿaḍḍa, ruḍḍa,* and *wifirra*.

3. Tribes pronounce lām in the merged letter with fatḥa if alif and lām are opened, as in: *ghuḍḍ*, using fatḥa on lām. (Ibn Yaʿīsh, 1988, p. 4/264).

4. The use of kasra on lām in the merged letter, attributed to Ka'b and Numayr. (al-Azharī, p. 2/402).

1.1.7 Adjacent Sounds Influence

In Arab dialects, adjacent sounds influence each other, leading to *idghām* (merging) or *fakk* (separation). Idghām combines adjacent sounds into one, with its application different among tribes, especially in imperative and jussive moods. Sibawayh attributes idghām separation to Hijazis, a process linked to their stress patterns, evident in *lam yardud* with stress alteration in the jussive mood (Anīs, 1986, p. 150). Conversely, Tamīm and other tribes preserve idghām, a feature also attributed to them by Ibn Jinnī (al-Andalusī, p. 8/123).

Hijazis' separation idghām preference for clearer articulation as in *radda* with the nominative *tā'* separated in *raddatu*, contrasts with the general Arab consensus on idghām when lām is moved as in raddat. The Quran showcases instances of both practices: separation in "*waghḍuḍ min ṣawtika*" (Luqmān 31:19) and idghām in: "*waman yartad minkum ʿan dīnih* ".

Idghām's acceptability depends on verb structure, notably when the verb's ʿayn and lām are weak, as in *ḥayy*. Here, dialects differ: Bakr ibn Wā'il prefer idghām, whereas urban tribes prefer separation, resulting in *ḥayyy* pronunciation (al-Andalusī, p. 4/501). For similar consonants, as in the transition from *watidun* to *wuddun* where adjacent *tā'* and *dāl* in *watid* come from the same articulation point, dental and alveolar. The change reflects the voiced dāl influencing the voiceless tā' leading to *wudd* due to regressive assimilation. Sibawayh attributes this to Tamīm (Ibn Yaʿīsh, 1988, p. 10/153), indicating that while some Hijazi dialects say *wudd* for *watid*, Banū Tamīm uses idghām, as in the change from *fakhiḏ*, *fakhḏ*, thus performing idghām (Sībawayh, 1977, p. 4/481).

1.1.8 Idghām of Close Sounds

The process involves merging similar consonants, like dhāl into zāy or sīn, as in *muzzamān*, originally *muḏ zamān*, where dhāl and zāy, both voiced, coronal, lenis consonants, with the former being dental and the latter dental or alveolar, are merged, as well as *muṣṣāʿah* originating from *muḏ sāʿah*, where dhāl and sīn, both coronal, lenis consonants, with the former being dental, are merged. Primarily, Tamīm associates this phenomenon with using *mudh* in *mundhu*, contrasting Hijazi pronunciation *mundhu* (al-Suyūṭī, p. 2/276).

In the pronunciation of *tā'* in *iftʿāl* with *dhāl*, two dialectical approaches emerge. The first transforms the lenis sound ta' of *iftʿal* into its voiced counterpart, *dāl,* then the influence of *dhāl* on *dāl*, turning it into *dhāl*, with the first *dhāl* being merged. Al-Farrā' (1980) attributed this to some of Asad, as *muḏdhakkar* (p. 3/107). Ibrahim Anis (1986) suggests lenis preference might be due to Asad's urban contacts, as their Bedouin roots would typically favor stronger sounds. Perhaps al-Farrā' attributed it to some of Asad, not all, those who had contact with urban areas, hence preferring the lenis sound. The second, attributed to Banū Rabī'ah, strengthens lenis *dhāl* to *dāl* as *muddakkar*, with voiceless *tā'* also becoming voiced dāl (p. 102). This variation is evident in the recitation of " *fahal min muddakir* " (Al-Qamar 54:15), illustrating distinct tribal phonetic preferences.

1.1.9 Divergence

Adjacent sounds' interaction can lead to phonetic changes within words, particularly identical sounds transformation into a vowel, notably yā'. For instance, ḍaw' changes to ḍaytu, with yā' substitution being the fourth letter, like taqsiyatu and amlaytu. Abū Ḥayyān referencing Abū al-Ṭayyib al-Lughawī, mentions that Hijazis replace the doubled letter with yā', saying ḥassītu for ḥasastu, and mallaytu for malaltu, unlike Tamīmīs who do not substitute (al-Andalusi, 1998, p. 1/121). Different dialectal preferences, such as Tamīm's ḥā' and al-ʻĀliyah people's yā' in words like dahdahatu al-ḥajar and dahdaytuhu, show diversity. This phenomenon of doubling is attributed to Hijaz and Asad (Ibn Manẓūr, p. 11/631). The Quran contains both dialects, for instance, in: "walyumlil alladhī ʻalayhi al-ḥaqq" (Al-Qamar 54:6), whereas a Tamīmi poet said: "taqḍḍī al-bāzī idhā al-bāzī kasr" (Ibn Sīdah, p. 13/289).

1.1.10 Substitution

According to Ibn Fāris al-Rāzī in al-Ṣāḥibī (1997), Arabs traditionally substitute certain letters due to phonetic similarities (p.209) (al-Mubarrad, p. 1/155). This practice is evident in Arabic dialects' consonantal variations, as discussed by Ibn Jinnī, who observed that these substitutions involve closely articulated or adjacent letters, such as hamza and hā'. Al-Mubarrad stated: "The hamza is unique in its articulation, closely followed only by hā' and alif", providing examples of Arabs substituting hamza with alif, as Abū Ayyūb al-Sakhtiyānī read al-ḍālīn as al-ḍā'līn. Ibn Jinnī (1967) elaborates on this: "Thus, two silent letters met, the alif and the first lām being merged, extending the duration of alif based on the force of this extension, akin to moving the alif." (p. 1/46).

Substitution occurs between ʻayn and ḥā', noted by Ibn Jinnī for Hudhayl (Ibn Jinnī A. , 1967, p. 1/343). He cites ʻattā instead of ḥattā as in The Secret of Arabic Grammar. Substitutions between sīn, ṣād, and zāy are also noted, with Kalb changing sīn to zāy, especially before qāf, for instance, zqr for sqr (Saqar) and sha'at ṣaqʻā' becomes sha'at zaqʻā'. Ibn Jinnī states that changing sīn to ṣād is permissible when followed by ʻayn, ḍād, qāf, or ṭā', for example, sakhkhar becomes ṣakhkhar, asbagh ʻalayhim niʻmah becomes aṣbagh ʻalayhim niʻmah, and sarāṭ becomes ṣirāṭ (al-Nuʻaymī, 1980, p. 130).

Al-Farrā' identified the substitution of sīn to zāy in sarāṭ as a characteristic of ʻUdhrah, Kalb, and Banī al-Yaqīn dialects (al-Nuʻaymī, 1980, p. 131). The substitution of hamza with ʻayn is allowed because their articulation points are close in throat, with ʻayn being slightly more central (al-Nuʻaymī, 1980, p. 137). Thaʻlab noted Quraysh's distinct pronunciation ann from ʻanʻana of Tamīm, where Quraysh use, whereas Tamīm substitutes hamza with ʻayn, saying ʻann, and the substitution occurs with hamza followed by nūn, whether the hamza is kasra or fatḥa, and regardless of nūn being a single or merged silent (al-Nuʻaymī, 1980, p. 147).

In Rabiʻa dialect, substituting kāf with shīn, particularly for feminine pronoun (changing Hijazi innak to innaksh), is common. Sibawayh (1977) labels this phenomenon kashkasha, also observed in Tamīm and Asad, caused by pause-induced sukūn (p. 2/295) (Ibn Jinnī A. , 1954, pp. 1/216-217) (al-Rāzī, 1993, p. 50). This variation illustrates Arabic's evolving phonetic landscape, shaped by tribal variations, and evolving towards linguistic unity.

Abu al-Ṭayyib states that substitution "represents different dialects for consistent meanings, allowing close pronunciation in two languages for the same meaning, albeit with different letters" (al-Mubārak, 1981, p. 67). Scholars have stipulated that successive letters must be close in articulation, as indicated by Ibn Sayyidah and Ibn Jinnī. (Al-Ḥumṣī, 1994, p. 133).

Sīn to ṣād before emphatic sounds transformation like qāf khā', ghayn and ṭā' was noted among Banu al-ʻAnbar of Tamīm and Quraysh, with Quraysh historically pronouncing sirāṭ as ṣirāṭ. Ibrahim Anis questions this attribution to Quraysh, citing urban influence possibly moderating their use of

emphatic sounds (Anīs, 1986, pp. 129-130). Ahmad ʿAlm al-Dīn al-Jundi (1978) suggests that Quraysh preferred ṣād due to the phonetic presence of ṭā', which might have been part of old Quraysh dialect before evolving into sīn over time (p. 2/445). Regarding ṣād replacement with zāy, three dialects are observed:

1) Purifying ṣād among urban tribes, as noted by Sibawayh, where precise pronunciation aids in giving each sound its right (Sībawayh, 1977, p. 4/479).

2) Assimilating ṣād to the sound of zāy, making it articulated from the place of ṣād and zāy, attributed to Qays (al-Andalusī, p. 1/25).

3) Pronouncing ṣād as zāy, A dialect of Kalb tribe, (al-Andalusī, p. 3/312), with Ahmad al-Gundi suggesting it might belong to Ṭay' as evidenced by Hatim al-Ta'i's speech " *Hakadhā fazdi annahu*", thus, make haste for it is so (Al-Jundī, 1978, p. 2/450).

In the case of replacing sīn with zāy, two dialects exist:

1) A dialect that purifies sīn, as stated by Sibawayh, common among Arab tribes (Sībawayh, 1977, p. 4/479).

2) A dialect that pronounces sīn as zāy, matching dāl in voicing and sīn in sibilance. Ibn Jinnī says: "A language that turns sīn into zāy, especially with qāf, so they say: *saqar, zaqar*." He attributes it to Kalb tribe (Ibn Jinnī A. , 1954, p. 1/208), and possibly to ʿAdhrah tribe by some. (al-Andalusī, p. 1/25).

1.1.11 Pausing

al-ʿajʿajah means substituting consonant sounds for weak (vowel) sounds at word ends, notably changing jīm to yā', as *Saʿdij* for *Saʿdī*. Sībawayh attributes it to branch of Saʿd tribe's dialect (Sībawayh, 1977, p. 2/422). This substitution, also seen in *ʿArabānj* for *ʿArabānī*, reflects dialectal variations, with Sībawayh not specifying which Saʿd branch, Saʿd Bakr or Saʿd Hudhayl. Al-Istrābādhī (1979) and others extend this feature's attribution to Tamīm (p. 2/287), Ṭay', and Banī Dubayr from Asad (Al-Jundī, 1978, p. 1/374).

Describing such substitutions between consonants as an intermingling form in languages Ibn Jinnī recounts an anecdote from al-Aṣmaʿī about a dispute over the correct pronunciation of *falcon*, with disagreements highlighting ṣād, sīn, and zāy usage, showcasing dialects' diversity. One man said it with ṣād *al-Ṣaqr* and the other with sīn *al-saqr*. They agreed to accept the next person's pronunciation, who, upon hearing their debate, declared it was neither but with zāy. Thus, each introduced a different dialect (Ibn Jinnī A. , 1999, pp. 1/378-379). This diversity, as Ibn Fāris (1993) notes, often traces back to tribal affiliations (p. 22), a sentiment echoed by Subḥī al-Ṣāliḥ (1986) in his reflections on Ibrahim Anis's observations: despite Arabic's pre-Islamic polish and cohesion, its richness stems from the various linguistic contributions of its tribes. (p. 65).

1.2   Morphological differences

Investigations into phonetic phenomena across Arab tribal dialects show significant variations in word structure, highlighting distinct phonetic habits among tribes. These variations, often minor phonetically, can significantly alter a word's structure, showcasing the adaptability of Arabic dialects. For example, the word "finger" demonstrates these variations, with its pronunciation and structure varying significantly among tribes due to varied preference vowel sound preferences and consonant movements. Three primary patterns emerge:

1. Open Hamzah Preference: Some tribes begin the word with fatḥa on hamzah, leading to variations

like *Aṣbuʿ*, with some dialects favoring ḍammah on bāʾ, while others opt for kasra, resulting in Aṣbiʿ. These variations reflect the tribes' efforts to achieve vowel harmony within the word.

2. Broken Hamzah Start: Other tribes prefer starting with kasra on hamzah, pronouncing it as *Iṣbaʿ*, which may also evolve to *Iṣbiʿ* for harmony in vowel movements.

3. Ḍammah on Hamzah: demonstrates a preference for ḍammah on hamzah *Aṣbuʿ*.

Feminization of adjectives also differs among tribes as one might use alif and nūn, as seen in the examples *Sakrān* versus *Sakrā*, while Asad tribe is known for deriving this feminine adjective with tāʾ marbūṭah, so they say *sakrānah*. (Anīs, 1986, pp. 122-124). Grammarians from Basra offer insights into the practice of deriving *sakrānah* from *sakrān*, al-Farāhīdī (1986) said: *rajul ʿaṭshān, wa-imraʾah ʿaṭshā, wa-fī lughah ʿaṭshānah, wa-qāl: rajul kaslān, wa-imraʾah kaslā, wa-kaslānah lughah radiyyah* (p. 5/310). Thus, al-Khalīl distinguished between two levels of linguistic usage, the standard Arabic and the dialect of Asad.

When analyzing word structure differences derived from phonetic variation, it is necessary to link each phonetic situation to its corresponding tribe. A notable structural divergence among Arab tribes involves the metaphorical feminine, exemplified by terms like *al-ṭarīq*, *aṣ-ṣirāṭ*, and *as-sabīl*, feminized by the Ḥijāzis but masculinized by Tamīm (al-Ṭayyib, p. 167). Banī Asad's dialect showcases both masculine and feminine usage of *as-silāḥ*, as in the saying of aṭ-Ṭirimmāḥ ibn Zayd: *yara silāḥan lam yarithhā* (Ghālib, 1989, p. 162).

Regarding plurals, the most significant differences are found in broken plurals, which are irregular in their formation, with variations heard from one tribe to another. For example, the pattern *faʿl* is pluralized as *afʿāl* like *kalb* becomes *aklub*. It can also be pluralized as *afʿāl* for example, *tays* becomes *atyās*, as seen in the poetry of Hudhayl. *rūḥ* is pluralized as *arwāḥ*, and *ʿām* as *aʿwām*, when a vowel is in the middle of the name.

Investigating Arabic tribal dialects reveals diverse pluralization patterns reflecting phonetic preferences. For instance, Hudhayl uniquely pluralizes *haḍbah* as *ahāḍīb* (al-Ṭayyib, pp. 192-199). Common patterns include changing *faʿala* to *fiʿāl* as in *jamal* to *jimāl*, and *faʿal fuʿūl* to *usūd* from *asad*. Additionally, *faʿul* becomes *afʿāl*, like *ʿajuz* to *ʿajāz*. Here, dialects vary: Tamīm and Hijazi turn *kalimah* into *kilim* and *kalim,* respectively; Tamīm pluralizes *rufīq* to *rifāq*, while Qays from *rifqah* to *rifaq* (ʿAbd al-Bāqī, 1985, p. 466). Hijazis pluralize *ṣāʿ* as *aṣuʿ* and *uṣūʿ*, and *kathrah* as *siʾān*, whereas Banu Asad and Najd say *aṣwāʿ* (Ghālib, 1989, p. 154). The *fuʿlāt* to *fuʿulāt* pattern used for plurals like 'ẓulmāt' (Ghālib, 1989, p. 155), showcases regional differences, with Hijaz alters the middle letter, whereas Banu Tamīm and some of Qays preferring silence.

In Arabic, the passive participle from a trilateral root typically follows *mafʿūl* pattern. However, for verbs with a middle vowel like *māl, ṣān, bāʿ, dān*, they adopt *makīl, maṣūn, madīn, mabīʿ* respectively. Tamīm tribe modifies these to include yāʾ, resulting in *makyūl, mabyūʿ, madyūn, maṣwūn*. (Al-Jundī, 1978, p. 2/530) The past tense patterns in tribal dialects are diverse:

1. Hijazi dialect uses *faʿil yafʿilu*, for example, *faḍil yafḍilu* (Ibn ʿAqīl, p. 2/474).
2. Ṭayʾ dialect prefer *faʿul yafʿal*.
3. Hijazis often use dhamma in the present tense middle letter, as in *baraʾa yabruʾu, matta tamūtu*.
4. Bedouin tribes open the guttural sound for phonetic harmony and pronunciation ease, e.g., *janha yajnaḥu, ʿaḍḍa yaʿaḍḍu*.
5. Two present tense forms exist among Bedouins, with *yafʿilu* seen in *jabā yajbī* by Banū ʿĀmir and Taiʾ, and *yafʿal*, as in *mahā yamḥā*, used by Rabiʿah and Taiʾ. (Al-Jundī, 1978, pp. 2/561-567) (Sībawayh, 1977, p. 4/15).

Arabic dialectology highlights regional variations in vowel length in derived nouns. For instance, Hijazi dialect use *waṯaba* and *waṯban*, while Najd prefers *wathban*, indicating distinct phonetic traditions (Al-Jundī, 1978, pp. 2/561-567) (Sībawayh, 1977, p. 4/15). The pattern *faʿāl* shows elongation in Hijaz and Tuhāma *bada: badā'*, *natha: nathā'* (Ibn Manẓūr, pp. 14/15, 15/304), unlike Najd's shorter forms *bada, natha* (Ibn Sīdah, p. 16/16). This difference stems from the vowel quantity at the end of the noun, influencing current language usage like "al-arḍu khaḍrā".

Tribal dialects exhibit variations in derived forms, active participles, adjectives, kinship names, and pronoun usage. *faʿl* form, like *khaṣm*, and *naḏl*, is prevalent among Tamīm, Bakr ibn Wā'il (al-Andalusī, pp. 3/284-289), Asad, and Rabīʿah (Ibn Durayd, 1979, p. 1/26), unlike the more prevalent *fāʿil* form, seen in *zāhid* and *qāniʿ*. The adjective form *faʿlān*, as in *sakrān*, *hīmān*, and *kaslān*, varies with Banu Asad using *faʿlānah* for feminizing. Kinship terms also vary, with *Thaqafī* for *Thaqīf* following *faʿīl* pattern indicating a Hijazi pattern, whereas *sanawī* and *sanahī* highlight variations between Tamīm, Asad, and Hijaz for *sanah* (al-Andalusī, p. 2/285).

The pronunciation of the pronoun *huwa* (he) differs, with Asad and Tamīm opting for *huwa* and *huww*, in contrast to Qays's *huw* and Ghinnī's stressed *huww* (Sallūm, 1986, p. 37). Relative pronouns like *al-ladhī* also vary across dialects; with *alladhī* and *alladhi* in some Mudar's Rabīʿah and Balhārith ibn Kaʿb of Qaḥṭānī, while Ṭay' prefers *dhū* (nominative), *dhā* (accusative), and *dhi* (genitive), reflecting both gender and rationality statuses. The relative pronoun "these" in Hijazi is *hā'ulā'* with variations like *hā'ulā'i* by 'Aqīl and a silenced hamzah in Tamīm's *hā'ulā'*. (Sallūm, 1986, pp. 40-41).

1.3   *Syntactic Differences*

Arab dialects display diversity in syntactic constructions, with variations across different syntactic phenomena unique to specific dialects. This includes:

1.3.1   *"Aklūnī al-baraaghīth"* Language

Banu al-Harith bin Kaʿb dialect incorporates a unique linguistic feature, allowing verbs to include dual or plural markers (alif, waw, and nun) even when the subject follows (Sībawayh, 1977, p. 2/41), as seen in the example *Aklūnī al-baraaghīth* versus the standard *Akalatnī al-baraaghīth*. This practice diverges from standard Arabic rules, which typically do not attach dual and plural markers to verbs when the subject is subsequent. Ibn Malik labels this dialect "The Language of Alternation," (Al-Suyūṭī, p. 55) showcasing its application in eloquent expressions. An example is the Prophetic Hadith "*Yataʿāqabūna fīkum malā'ikatu bil-layli wa-malā'ikatu bi-n-nahār,*" demonstrating this alternation, unlike the more common *"yataʿāqabu fīkum,"* attributed to Ṭay' (al-Qushayrī, 1334H, p. 2/13)

Despite Abu Jaʿfar al-Naḥḥās's critique (d. 338 AH) of this dialect as weak, it is present in the Quran and Hadith highlighting its significance and eloquence. Surah Al-Anbiyā' (21:8) *"wa'asarrū al-najwā alladhīna ẓalamū"* and a hadith narrated by 'A'ishah *"kunna nisā' rasūl Allāh yaḥiḍna fa-amra-hunna an yajzīna",* use verb forms that precede their subjects without pronoun, like *kunna nisā'* instead of *kānat nisā'*, emphasizing the eloquence of such construction (al-Qushayrī, 1334H, p. 1/182). Sibawayh (1977) also explores this with examples like *Ḍarabūnī qawmuk* and *Ḍarabānī akhwāk,* where pronouns refer to subsequent elements, as in Hudhayl poetry with phrases like *aslamaah* for *aslama-hu* (p. 2/40), indicating the pronoun points to what follows as in

tawallā qitāl al-māriqīn binafsih   waqad aslamāhu fubʿadun waḥamīm

1.3.2 Abbreviation and Elision Language

In Arabic linguistics, abbreviation and elision are particularly notable in the context of the six nominal forms and the dual form, focusing on the inclusion or omission of alif in certain words. Basran scholars have extensively discussed it, with Tha'labi noting the preference of some Arab tribes for expressions like *hādhā abuk* and *ra'aytu abak*, where additional letters waw, alif, or yā' are omitted. Conversely, forms like *hādhā abāk*, *ra'aytu abāk*, and *marrartu bi'abāk* incorporate alif across different syntactic cases, treating it as an abbreviated noun.

In analyzing *abuk*, *abu* functions as a predicate in the nominative case or a construct phrase, while *kaf* is a possessive pronoun in the genitive case. This practice illustrates elision language, where the original form is *abū*. This is evident in poetry, such as Ru'ayya ibn al-'Ajāj's praise of 'Adī ibn Ḥātim *ab* and *abuhu* are in the genitive case, with the latter serving as the direct object.. (Thaʿlab, 1969, p. 2/400): bi-abih iqtaḍā ʿUdayy fī al-karam   waman yushābih abahu famā ẓalam

Some Arab tribes use an added alif in *hādhā abāk*, *ra'aytu abāk*, and *marrartu bi'abāk*, denoting an abbreviated form (Ibn anbrī, 1945, p. 11). This form was historically recognized and referenced by Imam Abū Ḥanīfa in a legal context, when a man was asked if he threw a stone at another man and killed him, and he replied no, even if he threw at him with *Abā Qubays* with alif, illustrating abbreviation (Ibn Hishām J., p. 1/38). Linguistically, *abā* serves as a predicate with an implicit dammah on the alif, and kaf as a possessive pronoun, highlighting the intention to include alif at the noun's end across different cases, reflecting estimated inflections.

Another variant says *hādhā abūk*, *ra'aytu abāk*, and *marrartu bi'abīk,* where *abū* is a predicate with its raising sign being waw due to its classification among the six nouns, and *kaf* as a possessive pronoun in the genitive case. This diversity showcases the intricate patterns of abbreviation and elision within Arabic dialects, reflecting the depth and complexity of syntactic structures across Arab tribes.

1.3.3 Mandatory *Alif* in Dual Form

This describes the linguistic style of Harith ibn Ka'b, where alif is always applied in the dual form in nominative, accusative, and genitive cases. Al-Farrā' (1980) mentioned that a man from Banu Asad said he had never seen anyone more eloquent than him who recited from Banu Harith, saying (p. 2/184).: fa'aṭraq iṭrāq al-shujāʿ walaw yarā masāghan linābāhu al-shujāʿ laṣammamā

The original would be *linābayhi*, marked with yā' because it is dual, but it was marked with an estimated kasra even though it was added to it. A reading from those who recited "inn hādhān lasāḥirān" (Ṭā-Hā, 63) with the emphasis on "inn" and raising *hādhān* indicates Banu Harith ibn Ka'b's language is always applying alif in dual form. It is said *hādhān* is built for its indication, and *inn* here means yes, not resembling a verb (Ibn Hishām J., pp. 1/38-39).

1.3.4 The Use and Omission of *"Mā"*

Syntactic inflection varies across Arabic dialects in the use or omission of particles like *mā* (al-Andalusī, p. 5/304). Through analogy, Sibawayh analyzes this variation noting how some dialects, unlike Hijazis, neglect the particle's negating function, like *laysa*. For instance, "They say *mā 'Abdallāh akhāk*, and *mā Zayd munṭaliqan*," illustrating how some dialects do not induce inflectional changes after *mā*. In contrast, Hijazis' use *mā* in a way that resembles *laysa*, leading to a nominative case for the subject and accusative for the predicate, as in *mā Muḥammad qādiman*. Tamīmīs, however, omit it entirely, treating both nouns following *mā* nominatively, exemplified by *mā Muḥammadun qādimun*.

Sibawayh notes that Hijazis' use of *mā* denotes its negation, citing Quranic verses like *mā hādhā basharan"* (Yūsuf: 31) and *"mā hunna ummahātihim"* (Al-Mujādila: 2) showing *mā*'s functions

akin to *laysa* due to its negation implication. Conversely, Tamīmīs treat *mā* differently, not resembling *laysa*, hence not prompting the same inflectional changes. Additionally, Sibawayh (1977) explains that *mā* aligns with Tamīmī dialect when negation shifts with *illā*, as seen in *mā Zaydun illā qā'imun*, or when the predicate precedes the subject: *mā qā'imun Zaydun*. This alignment depends on whether *mā's* negation meaning is preserved or changed (p. 1/59).

Additionally, Sibawayh (1977) explains that *mā* reverts to Tamīmī dialect's treatment when its meaning of negation changes with *illā*, as seen in examples like *mā Zaydun illā qā'imun*, or when the predicate precedes the subject: *mā qā'imun Zaydun*. This reversion, according to Sibawayh, hinges on the maintenance of *mā's* negation meaning or its alteration (pp. 1/56-57).

Ibn al-Sarraj (1985) stated that Arabs treat *mā* as *laysa* because its meaning is that of negation. He mentions that Hijazis treat it as *laysa*, but he personally prefers *mā* not to be functional since it applies to both nouns and verbs, and there are particles that function with nouns but not with verbs, and vice versa. Yet, he provides evidence of its functionality through the verse: *"mā hādhā illā basharan"*. (p.1/56)

Al-Farrā' (1980) pointed out that *mā* functions as *laysa* among the people of Hijaz, justified by the verse: *"mā hādhā illā basharan"*, saying: "They pronounce with 'b', and when they omitted it, they placed an effect from where it emerged, thus marking it accusative, and they speak with and without 'b' in its predicate. If they drop it, they do not treat *mā* as *laysa* (p.2/42).

Ibn Jinnī (1999) *mā's* usage in Hijazi and Tamīmī dialects. In Hijaz, *mā* negates like *laysa*, affecting subjects and predicates to negate them, with following nouns taking nominative or accusative cases. This reflects a dual resemblance, as it can negate situations like *laysa*. Conversely, Tamīmī use *mā* like *hal,* negating without changing the grammatical case of the sentence nouns. Examples include *mā Zayd akhūk* and *mā qāma Zaydun,* illustrating its use in independent sentences. According to Ibn Jinnī, referencing Sibawayh, Tamīmī approach, with its straightforward negation, is more analogical compared to Hijazi approach, resembling *hal's* interrogative use (pp. 1/167-169).

Ibn al-Anbārī (1945) explores the use of *mā* in his book *Al-Insāf*, Issue 97. He notes its functionality as *laysa* in Hijazi, and its non-functional use in Tamīmī dialect, where it omits influencing the grammatical case in phrases like *mā Zaydun qā'im* and *mā 'Amr munṭaliq*. He regards this Tamīmī usage as eloquent and permissible, even if not found in Qur'an. Ibn Mas'ūd's recitation, *mā hādhā basharun,* reflects this dialect, raising the predicate after *mā*, possibly mirroring his regional speech. (al-Ṭayyib, p. 342).

The attribution of *mā's* treatment varies among grammarians. While many, including Sibawayh, associates its particular usage with Tamīm tribe (Sībawayh, 1977, p. 1/1222), al-Kisā'ī links it to Najd and Tuhāmah, and Ibn Hishām includes Hijazis, Tuhāmah, and Najdis (Ibn Hishām J. , p. 2/6). Ibn al-Khashshāb (1972) specifically credits it to Tamīm and other Arab groups, excluding Hijazis (p. 176). This difference in opinions is partly reconciled by noting Tamīm's historical territories' significant overlap with Najd, and that Najd often represents Tamīm in linguistic discussions. Additionally, Tuhāmah's environmental similarity to Najd highlights the broader geographic and cultural context of these linguistic variations ('Abd al-Bāqī, 1985, p. 59).

1.3.5 Halumma Attribution to Pronouns

The imperative form *Halumma* meaning (come or approach), highlights dialectal differences in its attachment to pronouns between Hijazi and Tamīmī dialects. In Hijaz, a uniform approach is taken, where *Halumma* is not conjugated with dual or plural pronouns, leading to expressions like *Halumma ya rajul* (come, O man) and extending to *Halumma ya rijal* (come, O men). This practice is supported

by its appearance in Surat Al-An'am, verse 150: *Halumma shuhada'akum...*, demonstrating its Hijazi dialect use. Conversely, in Tamīmī dialect, a flexible approach is evident, where *Halumma* adapts to the number of addressees, potentially becoming *Halummū* for plural entities, and variations for emphasis like *Halummanna ya Hindat* are observed. (Sībawayh, 1977, p. 1/122) (al-Mubarrad, pp. 3/202-203) Sibawayh (1977) identifies two primary dialectal usages of *Halumma*; one maintains a singular method irrespective of the addressed pronouns, and the other, attributed to Tamīmī dialect, adjusts *Halumma* to include visible pronouns based on the entity it addresses, like *Halumma ya Zayd* or with emphasis *Halummun ya rijāl*. Al-Mubarrid supports this classification, highlighting the dialectal distinction (p. 3/529) (al-Mubarrad, pp. 3/202-203).

Ibn Jinni says: "As for the Tamīm, they say it with kasra on 'lumma,' changing it according to the addressed, *halumma, halummaā, halummū, halummunna, halummanna yā niswah*, but he prefers Hijazi dialect, the reason being it is the language of the Quran. Ibn Jinni (1999) cites the verse: *wal-qā'ilīn li-ikhwānihim halumma ilaynā* (Al-Aḥzāb 18). (p. 3/38).

Dahi Abdul-Baqi (1985) shows Tamīm tribe sees *halumma* as imperative, rooted in its composite nature a concept from Al-Khalil, followed by Basrians. Al-Khalil divides it into *hā* and *lumma* for gathering, while Al-Farra' interprets it as *hal* and *amm*, for invitation to come. Abdul-Baqi notes that both interpretations emphasize a collective action, whether through *lumma* or *amm*. This etymology, denoting a verb's action, led to its evolution into a singular form through frequent usage in Hijazi dialect, whereas Tamīm dialect maintains *halumma* complex nature, accommodating dual, plural, and emphatic markers, reflecting its verbal component (p.490).

1.3.6   La'alla in the Dialect of 'Uqīl

In the 'Uqīl dialect, *la'alla* is an expectation particle like *inna*, which subjects the nominative predicate, indicating hope. Grammarians note its subject and predicate are in the accusative in some Arabic dialects. Ibn Hisham references Yūnus, stating it belongs to certain Arab dialects, exemplified with *la'alla abāka munṭaliqan*, and interpreted as an omission of "to be found." Conversely, Al-Kisā'ī suggests an implicit "to be," making *munṭaliqan* the nominative predicate in "Zayd is to be departing" as the sentence structure for *la'alla* (Ibn Hishām J. , p. 1/286). This construction, however, transforms into a preposition in the 'Uqīl dialect as illustrated by a poet.:

faqultu ad'u ukhrā wa-arfa'u al-ṣawt da'watan   la'allā abī al-mughwār minka qarīb

The poet's use of *abi* instead of *aba al-mughwār* illustrates the tool's classical application. Abu al-Qasim al-Zajjaji (d. 337) linked this dialect to certain Arabs, highlighting two *la'alla* uses: one widely accepted, nominating the subject and elevating the predicate, and another, less regular use, inducing the genitive case (al-Zajjājī, 1969, pp. 147-148). Al-Farrā' and Al-Akhfash documented its prepositional use among Arabs, while Al-Muradi clarified it, stating particles like *la'alla* typically cause the genitive case when specifying the subject without being part of it, affirming its original function (al-Murādī, 1976, p. 530). Thus, the *la'alla*'s genitive case application is not far-fetched but is established.

1.4   Semantic Differences

Lexical polysemy, where the same word has different meanings across Arab tribal dialects, arises from the tribes' diverse linguistic practices. This phenomenon, defined as a single term carrying multiple meanings within a language (Al-Suyūṭī, p. 1/369) (al-Rāzī, 1993, p. 269), sparks debate among scholars about its emergence. Ibn Durustawayh argues that it occurs between two distinct languages, not within one, suggesting a strict definition. In contrast, Abu 'Alī al-Fārisī views it because of linguistic evolution, where a term extends metaphorically to adopt new meanings, reflecting the dynamic nature of language intertwining. ('Abd al-Tawwāb, 1980, pp. 324-325).

Lexical polysemy in Arabic is primarily stems from the diverse linguistic traditions of tribes across the Arabian Peninsula. For instance, *al-alfat* denotes a fool in the Qays dialect, but in Tamīm's, it signifies someone who is left-handed. Such variations highlight how the unique linguistic context of each tribe contributed to the rich tapestry of meanings in Arabic. The unification of Arabic dialects broadened the acceptance of these diverse meanings, underscoring the significance of context in understanding polysemous words.

An example of this phenomenon is the verb *shāyiḥtu*. It conveys caution in Qays and Tamīm dialects but signifies renewal or diligence in Hudhayl's (al-Qālī, p. 1/258). Similarly, *sayyid* ranges from a wolf generally to a lion in Hudhayl's dialect, and *qaynah* means a female slave and a well-dressed man in Hudhayl's (al-Farāhīdī, 1986, p. 5/219). The term *fawm* further illustrates this diversity, interpreted variously in Lisan Al-Arab as crops, wheat, chickpeas, bread, or spikelet, reflecting a broad spectrum of meanings in different contexts Qatrab said: "*Fawm*: every knot in onions, every large piece of meat, and every big bite." Linguists have differed in interpreting in: "And its *fawm* and lentils and onions." According to al-Mubarrid, *fawm* means wheat, while al-Farrā' said it means both wheat and bread. Ibn Qutaybah and al-Zajjāj interpreted it as grains that are eaten. Ibn Durayd and Abu 'Ubaydah considered it a spikelet, and it is used in the dialect of Asad to mean a spikelet (Ghālib, 1989, p. 232).

The word 'ayn exemplifies lexical polysemy in Arabic, conveying various meaning. In ancient sources like Ibn Faris's *Al-Mujmal*. It can mean sight, witnessing, evil eye, usury, essence of something, spy, stream, survivor, something precious, immediate wealth, fresh currency, gold coins, scales deviation, nobles, prayer direction, sun rays, knee dimple, needle eye, and village entrance. It also refers to wild cattle, birds, continuous rain, well water's source, and natural spring (al-Suyūṭī, pp. 1/372-375).

These multiple meanings for a single term may indicate differences in the Arab tribes' dialects and the rich semantic diversity of Arabic. Additionally, antonyms can arise through differences in linguistic establishment, such as *lammaq* meaning to write in Banu 'Aqīl dialect, while in Qays's, it means to erase. *Sudfah* signifies darkness in Tamīm's dialect but light in Qays's. *Muqawwar* means fat in Hilālīs dialect and thin in others (al-Darrāqī, 1992).

Regarding synonyms, Al-Asma'ī (n.d.) clarifies that differing terms with matching meanings include hiding a testimony described by *katama*, *kamata,* and *khāmara* all meaning to conceal. He also provides examples such as not tasting *lammām, shamākh, lammāj, 'adūf, akāl,* or *'aḍāḍ* indicating not having anything at all. These variations across tribal dialects highlight the linguistic richness and diversity within Arabic (p.64).

4. Conclusion

The study emphasizes the importance of studying Arabic dialects to understand the language's history, evolution, and diversity. It highlights variation across Arab tribes in phonetics, morphology, syntax, and semantics, driven by historical, geographical, social, and cultural factors and showcasing dynamic nature of Arabic, shaped by historical, geographical, social, and cultural influences.

Al-Akhfash's observations on the development of Classical Arabic show the integration of pre-Islamic dialects with the early Islamic linguistic landscape, particularly the resemblance between the Quraysh dialect and Quranic and Classical Arabic. This highlights the linguistic richness, explored and codified by scholars, underlines the necessity of preserving and studying each tribe's unique features for a deeper appreciation of Arabic's heritage.

To further this understanding, the study recommends using modern linguistic technologies for analysis, broadening research to include less-studied dialects, developing standardized documentation methods, leveraging existing studies and theories to explore linguistic diversity's causes, and promoting linguistic diversity preservation as cultural enrichment. These steps aim to deepen insights into Arabic's variation, enhancing its vocabulary and usage by addressing overlooked areas and utilizing its syntactic diversity for broader linguistic insights.

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