The impact of Arabic dialects on enriching the waqf phenomenon

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Abstract
In this research I studied an important sound change related to Using the speaker to reach ease, ease and lightness, which is the endowment, and I tried to collect the scattered parts of the subject in various dialects. In our modern dialects, and is there a common factor between what the ancient Arabic dialects brought and what we have brought today, and I strengthened my research by rooting this phenomenon in the dialects of the Arabian Peninsula, (Semitic languages) and reached important results, including that there are common points between the arrival of This phenomenon is found in various dialects, which confirms that it is a phonetic and dialectal phenomenon, and the phonetic linguistic change has been closely related to the dialectical development, as it is a phonetic phenomenon, as well as being Dialect is like many phonetic phenomena

Introduction
The verbal event has a beginning and an end interspersed with more or less pauses depending on the length of the event, just as our life has a beginning and an end to it, but everything in our life has a beginning and an end interspersed with different happy and sad pauses. His lungs are in order to complete the pronunciation process again and again: to highlight the meaning or specify it so that it stands on certain places in his speech. Because it is one of the phonetic phenomena inherent in Arabic pronunciation. I started this research by talking about this phenomenon between the ancients and moderns and talked about the phonetic aspect of the phenomenon, then I moved to the second topic and talked about the endowment in the ancient Arabic dialects, and what are the types of endowments in these dialects, while the third topic included two parts: the first: the existence of the phenomenon In the modern Arabic dialects, as for the other, I talked about, its presence in the dialects of the Arabian Peninsula then I concluded my research with the most important results I reached, then a list of the sources that helped me in it.

The first topic: the endowment for the ancients and moderns
This phenomenon has a clear echo among the ancients, from grammarians and readers, so we see that the great scholar Al-Khalil bin Ahmed Al-Farahidi explained the endowment through his talk about the name: He said: (((The name should not be less than three letters, a letter to begin with, and a letter to be filled with the word, And a letter that is endowed on it)) , and it came in Sibawayh’s book: (((Al-Khalil claimed that the fatha, the kasra and the damma are appendages and they add the letter to lead to speaking with it)) , and Qatirib agreed with him that the name in the case of the endowment must be sukoon, but it is at the connection It is moved so that they do not slow down in inserting the words, and they punished between movement and stillness, and because they wanted to expand, they did not adhere to one movement. Al-Wasl is that in which things run according to their origins, and the endowment is one of the places of change. ) Examples of this are: His saying: (((This is Bakr, and I passed by Bakr, so the damma and kasrah are transferred to the Kaf in the endowment, for if it arrives, the matter will take place as it really is)) , but the wasl is higher than the endowment; Because the speech was created for a specific benefit, and this benefit is not derived from a single word but rather from a sentence, so the wasl was more honorable, upright and
fair than the endowment, but some readers mentioned signs in which the endowment takes precedence over the wasl or vice versa, or they are equal; for fear of corruption of meaning He sees Dr. Ibrahim Anis that moving the end of words occurs in poetry and prose, but when the speaker stops after concluding his sentence, he does not need movements, but rather stands at the end of the word in silence, meaning that the speaker resorts to moving words for a phonetic necessity required by the connection, he meant by it at the beginning of the matter according to the grammarians, the signs of construction, which are: (a sukoon that attaches to the end of the word a break from the fatigue that is attached to the sequence of its letters and movements, and for this reason the endowment is at the end of the word and not others)). But this definition has neglected the second reason for the occurrence of the endowment, which is: highlighting and defining the meaning, in addition to that this definition proves that housing is an origin in the endowment, because it leads to the achievement of rest, so starting work and endowment is a break from that work, and the rest is intended for three purposes: The purpose of speech, the completion of the rhythm in poetry, and the completion of the rhyme in prose, and it had several terms for most of the advanced people: stopping, silence and cutting, and they meant: the endowment. He resumes the recitation, while the interruption: means interrupting the reading, i.e. ending. As for the silence: it is like a waqf meaning stopping the voice for a period of time less than the time of the waqf and without breathing. The ancients divided the waqf into sections, including: optional and divided into sections: permissible and non. It is permissible, and he meant by permissible: sufficient, complete, good, and testy: it is the endowment by which the reader tests his student for the purpose of teaching and testing, and optional: it is divided into several sections according to several schools of thought, and these types refer to ((considering the meanings of the verses, and avoiding the fragmentation of one meaning, And avoid starting with something that corrupts the meaning and cuts off the bonds of a single verse, so they were put in a position. We embed symbols and signs that guide the learner and the reader of the Qur’an when the verse is long for him, and breathing does not help him, so he is forced to stand or wants to choose a place to stop him, which does not spoil the meaning and does not distort its beauty. The modernists neglect this section and pass through it without scrutiny, as Dr. Mahdi Al-Makhzoumi: ((If he stops at the word, he will dwell on the last of it by necessity or choice)), and Ibn Al-Jazari preceded him in it, and Dr. Ahmed Khattab Al-Omar attributed the lack of interest of the modernists in it as it is part of the science of readings, so that Muhammad Makki Nasr transferred the definition of Ibn al-Jazari. In the sense that they used the definitions of the ancients.

The phonetic aspect of the endowment
The members of the pronunciation have a different image in the endowment than in the wasl, in the wasl they are prepared to give the last sound its right from the phonetic point of view, it is known that each voice has its own phonemic qualities, but in the endowment we see that the voice loses some of its qualities, the tone of the voice It fades, i.e., the vibration of the sound decreases, and it indicates that the speaker has finished his speech. Because it is the place of the endowment, in addition to being the place of structural change (expression), and the pronunciation of the sound is as if it is two sounds, the voice of the mouth and the voice of the chest, and this was explained by Sibawayh, and perhaps he meant the sound of the chest with the movements of the word, and since the movements are loud, it contains the voice of the chest that Sibawayh mentioned, as well. About the movements in whispered voices can clarify the sound of the chest, meaning auditory clarity, and among these sounds are shin, kha, and yaw, they are whispering sounds that we stand at and accompanied by blowing, and whispered sounds come out of the mouth and throat, amplified by the resonant spaces in these two organs. If the whispered voices come out with the sound of the chest, the end of it slips, and it falters between the folds, and you hear a murmur, because there is an outlet for its exit. Some Arabs resort to adding a sound after it that carries the sukoon until the whispered sound becomes clear in the hearing, and among these sounds: the alif, and they may add a distraction after the alif because it is hidden, for example: hala’ah, hahnah, and the ya’ for its concealment also are attached to it, and distraction, so they wanted to explain it because it is hidden, and because the My Lord is keen to clarify the last letter that the endowment rob of its movement that strengthens it and makes it clear in the hearing as we mentioned above, so the Arab stands according to the different dialects in different ways so that the voice maintains its clarity when the endowment is on it.

The second topic: Waqf in ancient Arabic dialects
The phenomenon of endowment was concerned with the attention of grammarians and readers, but their study did not show the approach of each tribe in detail in the endowment and wasl, but the Arab tribes expanded in it until a group of dialects appeared. And a few, we find the impact of some dialects in some of the readers’ books, but d. Ibrahim Anis mentioned the tribes and categorized them according to the endowment or not. He sees that the Azad and Tamim tribes are those who wait in the endowment and giv wasl or vice versa, or they are equal; for fear of showing the approach of each tribe in detail in the endowment and wasl, in the wasl they are prepared to give the last sound its right from the phonetic point of view, it is known that each voice has its own phonemic qualities, but in the endowment we see that the voice loses some of its qualities, the tone of the voice It fades, i.e., the vibration of the sound decreases, and it indicates that the speaker has finished his speech. Because it is the place of the endowment, in addition to being the place of structural change (expression), and the pronunciation of the sound is as if it is two sounds, the voice of the mouth and the voice of the chest, and this was explained by Sibawayh, and perhaps he meant the sound of the chest with the movements of the word, and since the movements are loud, it contains the voice of the chest that Sibawayh mentioned, as well. About the movements in whispered voices can clarify the sound of the chest, meaning auditory clarity, and among these sounds are shin, kha, and yaw, they are whispering sounds that we stand at and accompanied by blowing, and whispered sounds come out of the mouth and throat, amplified by the resonant spaces in these two organs. If the whispered voices come out with the sound of the chest, the end of it slips, and it falters between the folds, and you hear a murmur, because there is an outlet for its exit. Some Arabs resort to adding a sound after it that carries the sukoon until the whispered sound becomes clear in the hearing, and among these sounds: the alif, and they may add a distraction after the alif because it is hidden, for example: hala’ah, hahnah, and the ya’ for its concealment also are attached to it, and distraction, so they wanted to explain it because it is hidden, and because the My Lord is keen to clarify the last letter that the endowment rob of its movement that strengthens it and makes it clear in the hearing as we mentioned above, so the Arab stands according to the different dialects in different ways so that the voice maintains its clarity when the endowment is on it.

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therefore do not complete the sound during the endowment. Accordingly, as for the Quraish tribe and those who followed them from the Hijazi tribes, they are between, i.e. a middle ground between those who are waiting and those who are not waiting, and the following are some of the endowment methods in which the dialect was attributed to their tribes:

1- **Waqf with sukoon**: The Serafi said: ((Know that the analogy in the waqf is to be on sukoon only, and most Arabs stand as such, and it is analogy) ). The Holy Qur'an meant it, and it was not a passing matter, rather it was an adjective that the Arab tribes were regular in and it was not. Less important than the phenomenon of wasl in the sense that the endowment with sukoon is the origin of the endowment; Because the standing leaves movement and resorts to stillness in order to rest; And because stillness is more effective in obtaining comfort, in addition to the fact that the endowment is against the beginning, and the movement is against the stillness, which concerns us here. What did the seraphic mean by saying: Most Arabs? Most of the Arabs are the Hijazis, who represent Standard Arabic, which adheres to the endowment with stillness in the nominative and the traction. As for the accusative, they stand on the word with a thousand, for example: Khaled came; I passed by Khalid, and saw Khalid, because the dialect of Quraysh is the classical, and the dialect of Hijaz is common in the interludes of the Qur'an, in addition to the fact that a person does not feel the music of the intervals unless he stops at it in silence. Because it tends to ease, and stillness is lighter than movement, in addition to the fact that it was fast in pronunciation, and did not care about the fall of the last words, and some of them attributed it to Bani Tamim, and some of them attributed it to the Tai tribe, according to Dr. Ahmad Alam Al-Din Al-Jundi said that according to the sources he has, he attributed this endowment to Rabi’i’a, and he came with many poetic examples that support this, and accordingly the endowment has two dialects: the first for the Arab public, and the other for the Rabi’i’a tribe.

2- **Waqf with hamz**: This type of waqf was mentioned by Khalil bin Ahmad Al-Farahidi, and he sees that some Arabs stand on the set tanween, for example: I saw a man, with the hamz, so we say: I saw a man, and from it they say: He hit her, the original: he hit her, they prodded al Alif at the endowment, and he denies that in the wasl and says: (If you arrived, this was not because your taking in the beginning of another sound prevents the sound from reaching that end in hearing)) , meaning that the endowment on the hamz is clearer in hearing than the tanween, and he said Al-Khalil has some Arabs and did not specify which tribe of the Arabs, while Sibawayh sees it as the dialect of Banu Tamim and Asad, and did not make it specific to the thousand only.

We heard that from Tamim and Asad)), for example: it is slow, and from buti, and I saw the slow, and among them are those who keep the hamza and follow the movement of the eye fa’ in raising, accumulating and dragging, for example: it is slow, and I saw slowness, and I passed by slowness. And the reason in this case is that the hamza is hidden, and the silence of the voice that preceded it increases it invisibility, so they moved what preceded it until they made it clear, and this dialect is less than the previous one, and what preceded What he mentioned is the endowment of the people of investigation, i.e. the investigation of the hamza, as for the people of the Hijaz, they are those who facilitate the hamza, but by browsing through some sources, I found that they do not stop at the hamza, but rather omit it in places, or make it alpha, wawa or ya, and it becomes clear to us After what we presented from the endowment to the hamzah, Bani Tamim was very careful to explain the hamza in the endowment. The Bedouin people usually make the hamza clear in hearing, and one of their characteristics is clarity in the sounds, unlike the people of the Hijaz who tended not to explain the hamza in the endowment, until They reversed it, and among the reciters who facilitated the hamza is Hamzah, so the believers = the believers, and read = read, meaning that it is reduced if the hamza is in the middle or at the end of the word.

3- **Endowment by deletion**: Al-Khalil believes that the choice in the endowment is without the Ya’a, and Sibawayh agreed with him, as Sibawayh said: ((What is deleted from the last names in the endowment, which are the Ya’at)) , and perhaps Sibawayh’s saying is a definition of the endowment by deletion, meaning that we delete From the word one or more sounds up to the consonant , but he did not mention the dialects that worked with this phenomenon. It is one of the best words and the most, it did not make it restricted to a particular tribe. And there are those who attributed it to Hudhayl , knowing that there are those who stand on the Ya if it is not, then it is still in the endowment, and Ibn Katheer read in the Almighty’s saying: ) You are but a warner, and for every people is a guide ( {Thunder: 7}, Had = Hadi, in the reply of the Z. The process of deletion necessitated a reverse process in which the voice that was deleted before the endowment is returned. Muri = This is Muri , according to Dr. Ibrahim Anis There is no need to separate the endowment by keeping the yaa or omitting it, and their approval of the endowment by keeping the yaa, in the Almighty’s saying: ) No, when you reach Thrace, and it is said: “ Raqq ” and thought it was parting. ( , the commas in this surah are what reassure the souls of, and the beautiful music emerges in the surah, so that the ear can enjoy it, in addition to the artistic and literary wisdom of hesitation and this is clear in the frequency of the fa’, so vocal music is not
achieved when we say: Thracian as most readers did, and if it is The Qur’anic endowment by deleting the Z, this is clear evidence that the people of Quraysh are those who do not wait in the endowment Almighty said: Nor is a child who is born on behalf of his father something (and as we mentioned earlier that Hebron and Sibawayh chose the endowment without the ya, and the phonetic explanation for this deletion is that the origin is: jazzy, so the dhama is heavy with the ya, so it omitted and made the yaa, and the tanween is a consonant, so to meet the two residents omitted the ya, and it was better not to omit the ya so the endowment would be ya. But the eloquent Arabs stood without the Z; Because, according to them, it falls in the wasl, and if some of them and those who are trusted stand as Ya’, but the Khalil and those who followed him followed the Qur’an in the endowment without the Ya’, and in the Almighty’s saying: ) It is for Muhtadid (Asim, Ibn Aamer, Hamza, and Al-Kisa’i recited without the Ya’, praying and waqf. As for the people of Madinah and Abu Amr, they read it with Ya’a, praying and without Ya’a, and endowing it. Al-Yaa kept the dialect of the people of Hijaz, and their saying: I do not know about the endowment, and it is a dialect mentioned by Al-Khalil and Sibawayh from the Arabs, and it is said that it is omitted due to frequent use. Some of them attributed it to Hudhayl , and it is said that it is omitted due to frequent use, in the Almighty’s saying: day Oh, do not speak to anyone without his permission . (Al-Amr), while Al-A’ mash and Hamza read it without Ya’a in Al-Wasl and Al-Waqf, and it is deleted in the rhymes in the words of the poet Zuhair Because you give away what you created, and some people create and then do not run away, Abu Amr recited the verse: Then he says, ”My Lord.” honor (by deleting the yaa when the endowment, as for Jacob, he recited it with the yaa , ((and the yaa’ of appendices in which the disagreement is fixed between deletion and affirmation)), and in a slow dialect, I omitted a thousand in the absent pronoun, so instead of saying: by which they say: by, in Their famous saying: And dignity is the one that God has honored you with, so I omitted the alif and inhabited the ha’, and transferred its movement to the ba’, and it came from the Aqil tribe and dogs inhabiting the distraction in (his), while Al-Kisa’i sees that there is no distraction in (him) with others, except Because of necessity, and it was said that this endowment has two faults: the first: the illusion that occurred among some that the distraction is the last of the word, so he made it in the endowment. Because it was mentioned in the readings and in prose, and he read the verse: ) And Noah called out to him: With the opening of a distraction without a thousand, some readers read it, and it was said that it is a language, and the son of his wife meant in the language of Tai, and accordingly the Tai tribe would be those who did not wait for their endowment, so the Qur’anic endowment in this case took a middle path He differentiated between the pronoun of the absent and the absent, and we did not find in the dialects of the Arabs a narration about those who are waiting in the endowment, so the movements of the pronoun remain in it. It was also reported on their authority that they omit the ta’ at the endowment, so they say: How is there a brother? And the brothers, and how are the sons and the builders, and they said: The taboo is in the coffin, and the waqf has been common in omission by the Aqeel tribe, so they say: the farah instead of the Euphrates in the endowment and wasl.

4- The endowment with weakening: Sibawayh mentioned it, quoting from Al-Khalil on the authority of the Arabs, for example: This is Khaled = this is Khaled , which indicates that they did not attribute the endowment with weakening to a particular tribe, for they said (from the Arabs), while Al-Azhari sees that it is Sa’diya, meaning it belongs To the tribe of Saad , he did not specify which Saad, there is Saad from Dhaba, Saad from Iyas, Saad from Thaqif, Saad from Hudhayl, Saad from Tamim, and Saad bin Bakr , but Dr. Ibrahim Anis attributed it to Saad bin Bakr; Because she kept the stress in its place in the case of the endowment and omitted the tanween, and no It is possible to omit the tanween and keep the stress in its place except by stressing the last letter , but d. Ahmed Alam Al-Din Al-Jundi attributed it to Saad Tamim; She lives in Al-Ahsa, so she was able to in the east of the island and conveyed this phenomenon to the readers of Kufa, including Asim bin Abi Al- Nujud Al - Kufi , , and attributed to Abu Amr bin Al-Ala a reading : and co-opted with patience _ ( , and it read: ) And for an afternoon ( [Al-Asr:1] , and it is worth mentioning that Amr bin Al-Ala’ Tamimi, which encourages us to attribute Al-Zahira to Bani Tamim , and the other evidence for the validity of its attribution to Bani Tamim is that it came on the tongue of the poet Ruba’ bin Al-Ajaj Al-Tamimi, for he said : e huge Al-Azhari says in the endowment with da’eef: ((It is rare for the ta’weef to come in the place of mitigation)) , to the extent that he singled it out for Asim bin Abi Al-Nujud Al-Kufi

5- The endowment with recitation: it was called the endowment for rhymes and it is divided into two parts A - Stopping intonation: they wanted it in it to extend the sound, so they add the alif, the waw, and the yaa, what they do and what they do not , and the yaa . stop weeping for the remembrance of a beloved and a mansion .This is what they intend, as for what they do not intend for example, the saying of Jarir in the case of the nominative
When were the tents of rain watered by rain, O tents
B - Without chanting: This type had two positions, the first was the position of the people of Hijaz: they paid it the same way as the chanting, the other: Banu Tamim: they separated between what is sung and what is not chanted, they changed the place of the period of Nun with what they intended and what they did not intend, and they changed the period for Nun when they did not want into chanting, and they pronounced the completion of the building and what is from it, and from it they said: “O father, may you be or be a patient”

What made the Hijaz take this position because it is consistent with the manifestations of their dialect, so they give each sound its due, and it is pronounced completely, in addition to the fact that they make poetry the subject of singing, so they stretch the sound as if it is being pulled, so it is in harmony with their bodies swaying on the beats of the tambourine and the clappers with the palm, and Ibn Yaish and Ashmouni agreed. Attributing it to Banu Tamim, except that al-Baghdadi attributed it to Banu Qais with Banu Tamim, and this is consistent with their dialectal characteristics. Its tendency to speed, the sound was shortened, and it was lacking, and this feature included Qays and Asda, as well as Tamim. Psychological pleasure, and this is what is found in the Book of God and the poetry of the Arabs

6- Endowment by substitution: It is a type of substitution that occurs in the endowment in certain places in which the Banu Tamim and the people of Hijaz differed, including
1- The substitution in the munun has two dialects
A - The classical language stands for it by substituting an alpha tanweh. Sibawayh said: ((As for every noun, it is attached to it in the accusative case in the endowment alif)) , and it is omitted without an alternative if it is after a damma or a kasra
b- In some dialects they change the tanween at the endowment, alpha after fatha and wawa after damma and ya after kasra, and they say: Zaidu came, and I saw Zaid, I passed by Zaidi, and it is the dialect of Azd al-Sarrat, and the truth is that Azd is one tribe, and their names differed in different places. It is said: Azd Amman, Azd Sarat, and Azd Shano’ah, and the reason for this phenomenon in their view is their statement of the syntax at the endowment, because it often disappears at the endowment. : ((For the heaviness of the waw and the dammah, and the ya and the kasra, and the occurrence of the waw and before it a dammah in the last Arabized noun, which they rejected in their words, and the confusion of the ya in the form: I passed by Zaydi and my boy, the speaker Baya)) , and it seems to me the correct interpretation in the sense that it is not bad, but rather rejected or denied. In addition to the fact that the endowment is a place of lightness and comfort, the addition of the waw or yaa causes excessive weight
2- The people of Tamim keep the yaa in this as it is in the wawl, for example: This is Hind, because what is after the ya appears, but it changes the ha’ at the endowment. It is hidden, and the one who resembles it is better), so Banu Tamim did not stop at the Z because it is hidden, so it is more hidden at the endowment, in addition to the fact that the kasrah with the Z is hidden, so when the kasrah is hidden, the invisibility of the Z increases, and Ibn Muhaisin read the Almighty’s saying: ) this is village ( , this , provided that it comes after this (the definition) . As for the people of Hijaz, they remain a distraction in the connection and endowment Note that it is not expelled in every yaa, rather it is abnormal. It is worth noting that ya is present in our vernacular today, so we say: This is my school, and it is commonly used. Distraction, both of them carry the same weaknesses (open, open, loose).
3- The endowment on the feminine ha’: The Arabs stand for every ta’ feminine with ha’, and attributed it to the Tai tribe, so they say: Ummat = a nation, and Jarrett = a slave girl, and Talha = Talha, while the owner of the luminous lamp attributed it to donkeys, and he did That is some of the readers, in agreement with the explicit Qur’anic drawing, and this was mentioned in the Almighty’s saying: “ Rahmat ” which was mentioned in Al-Baqarah, Al-A’raf, Hood, the first Mary, and in the Romans and the adornment. It is sometimes a t and sometimes a ha, and it may be omitted.
4- The endowment in the first person pronoun I: It is worth noting that the visuals said that it is: without a thousand, the extra thousand is brought in the endowment to show movement, while the Kufics see that it is from three sounds, Al-Fara believes that some of them say: “ It is.” And Ibn Yaish believes that this opinion is a strengthening of the doctrine of the Kufics, as for the dialects of the tribes, the dialect of Bani Tamim proves the thousand and the endowment, and Abu Al-Najm said: “I am the father of the star and my poetry is my poetry.” As for the tribes other than Tamim, the alif is proven by poetic necessity
As for the people of Hijaz, it has confirmed the thousand endowments and deleted the link, and it is considered the classical This is what made the visuals confirm that the alif is extra, but it is fixed in the drawing, and the drawing is based on the endowment and the beginning, and because it was established, it was not superfluous, and this strengthens the Tamim dialect and its retention of the thousand and the endowment and endowment, and its presence encouraged the Kufics to say its authenticity, and it came in the upper and lower Tamim Qays said: (that) in the endowment, which is a good language
His she-camel to a guest: ((This is my lad, it is)), and he meant: I ¬ , and because the bedouin is Hatim, who is slow, it would have been more correct to attribute it to the Tayi tribe, and this formula arose; Because the
Arabs say: (The) in the wasl, thinking that it is the original formula, so they stood on it with the haa that showed the opening of the nun, and Dr. sees it. Ahmad Al-Din Al-Jundi that it is Ha’ Al-Sakt, it came to explain the movement, and it was attributed to Quda’ah, citing the words of the poet Uday bin Zaid: Oh, would my hair and I would be rich when I see a drink about a pot Uday is from a female worker and a worker is from Quda’ah, and she is named ‘Amilah in relation to their mother, ‘Amilah bint Quda’ah, but he is Tamimi’s lineage from his father, and this means that he was influenced by his mother in this dialectic phenomenon.

The third topic

First: Waqf in modern dialects
The people of the south say: “Hanna kills him and beats him.” And most of the people of Iraq say: Heh, and the colloquial hadith agreed with the dialect of the Tai tribe in the endowment on distraction with ta’, and this indicates that they retained the phenomena of the ancients, and I heard from the people of Diyala: their saying: that, and it is the replacement of the thousand (I) at the endowment ha to indicate the movement of nun, and they said in: I (an), now the Egyptians pronounce it in some villages and in Tunisia, Tlemcen, and Malta. From the effects of the Syriac dialect in Syria and Marrakesh, and the majority of Iraqis agreed to delete the yaa at the endowment, IN THE ALMIGHTY’S SAYING: FOR MY UNCLE.

Second: Waqf in the dialects of the Arabian Peninsula
The right of the Nabataeans, the waw when the endowment is in the nominative case and the ya in the case of traction, they were saturated with the three inflectional vowels and the standing of Bani Tamim, on the alif in the pronoun: I; Because it is present in the dialects of the Arabian Peninsula, it came in the Old Testament Aramaic, Syriac, Akkadian and Hebrew.

Conclusion

The phenomenon of waqf is a phenomenon present in the ancient Arabic dialects and modern dialects as well as its presence in the dialects of the Arabian Peninsula (Semitic languages). In the suspension of the connection.

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