

The Vocal Proportionality In The Arab Discourses In The Abbasid Era In The Book Of Ahmed Zaki Safwat “The Assemblage Of Arab Discourses”

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Abstract

This study deals with the phenomenon of vocal proportionality, which aims to make the words interconnected and vocally consistent, away from dissonance and gravity. It investigates these issues on the Arab discourses in the Abbasid era. The researcher found that the Abbasid speaker was aware of the importance of vocal functions that are not limited to being a means of transportation but it is a means of communication, expression and understanding. The speaker applied the vocal proportionality in his sermon by using the vocal aspects that were monitored in his stories, namely: incorporation, substitution, and homology. Abbasid speaker did that to avoid the heaviness of some heavy sounds that he found it difficult to be pronounced, he resorted to change these sounds to other sounds that do not require great muscle exertion, to reach his desired purpose which is expressing ideas and meanings easily and smoothly. he used vocal proportionality for the sake of influencing and persuading the recipients and communicating with them, without disturbing the speech.

Keywords: Vocal proportionality, Arab discourses, Abbasid era, incorporation, substitution, homology.

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vocal aspect indicating (Al-Shamsan, 2000; Saleh 2003).

Coming back to the Arab discourses in the Abbasid era, we find many reasons for incorporation that can be studied as the followings:

1.1 Incorporation of two assimilations in one or two words;

Al-Rabi` Bin Yunus said to Al-Mahdi: “If you see from those of well-supervised, the discretionary conclusion, and the absolute of righteousness, an opinion that you have been considering, and your viewpoint matched it, in this case, there is no way to reverse behind it) (Ahmed (n.d)).

Dawood Ibn Issa said in his sermon, when he was calling people to take over Al-Ameen (the ruler) ... that you did not know and we know that Muhammad bin Aaron had begun with injustice, aggression, treachery, and violated the conditions that he promised himself inside of the Holy Mosque) (ibid).

From these two passages there were two examples of incorporation; (Qalabaho and minafsehe) in the word qalaba (literally means his heart) there is assimilated incorporation in the sounds (L) and this sound is a dark plosive voiced sound. (Hamid, 2005) The incorporation here makes vocal proportionality and makes the articulation of the sound very smooth and easy for the tongue due to pronouncing the two

Introduction

Proportionality linguistically means the coherence, polymorphous, and resemblance, (Al-Kabeer & Muhammad (n.d). Proportionately is defined as the adaptive adjustment of the sound as a result of its proximity to other sounds in one or two words, with changing repulsive sounds to be compatible to achieve a higher level of impact, with a minimum of effort. This is because language is human behaviour, and humans are naturally inclined to economize in effort and time as much as possible. Thus, man tends to use the sounds of his language to economize in the muscular effort, balance, and ease of pronunciation (Al-Shamayleh, 2002; Anis (n.d)).

As for the vocal proportionality in the sermons of the Abbasid era, it can be studied as follows:

1. Proportionality and Incorporation:

Incorporation is an aspect of vocal proportionality in which the first sound is merged into the second sound so that the two sounds are pronounced as the second sound.

incorporation has three reasons: symmetry, resemblance, or homogeneity.

The purpose of incorporation is to use the utmost degree of lightness and ease of the word.

Incorporation's effects mostly are only vocal, but in some cases, it deduces from what the

/ḡd tanaha/ → /ḡ-d - t -n- h -a/ → /ḡ
tanaha/ → /ḡ- t -n- h -a/ .

from the above examples, we can notice how the Abbasid speaker used incorporation to provide some degree of vocal attraction, to ensure the attracting the recipient's attention towards tolerance, evil and bloodshed prevention, without pay much effort.

1.3. Incorporation of Convergent in one or two words

(Saleh Ibn Ali, the uncle of Al-Saffah, said: (O supporters of hypocrisy, servants of delusion, you have been tempted by good treatment, and the length of my friendliness)) (Ahmed,(n.d)

(Al-Fadl Bin Al-Rabeeh said in his sermon when he was featuring out Al-Ameen's negligence: (... Abdullah had rolled up his leg for him, and he shot his arrows towards us...) (ibid)

It is noticeable from the previous two examples, of the incurrence of the incorporation of the converging in the one word and the two words in: (alnfaq, qad shmmr), in the example: (alnfaq) the definite article (al) is combined with the (n) resulting from the incorporating of (al) with(alnuwn) due to the closeness of place of articulation (Shaheen,1980). The transmission between two places of articulation causes pauses like that who is legs tied, in this case, one sound must waive some of its vocal features, so the (al) was incorporated (14) as the followings:

(alnfaq) → / ælnifæk/ æ l -n-f-k → incorporated into /ænifak/ æ-n-f-k . In light of this descriptive analysis, it is clear how the speaker saved the entire speech process effort by conducting one operation with one articulation movement.

In the second example: (qad shamr), the alveolar plosive voiced sound (d ذ) is come across (ش/ش) resulting to incorporate the /d/ sound into /f/ the convergence of articulation played a major role in this incorporation, so the transformation became as followings

/ gad famar/ → ga famar → g- f -f-m-r .

It is observed from this syllabic analysis that the incorporation occurred as a result of the convergence of articulation between the voiced alveolar, dental sound /d/ and the voiceless palato-alveolar fricative /f/. Because the /d/ articulated from the tip of the tongue and the alveolar, and the /f/ is articulated the middle of the tongue and the middle of the palate (Istaitieh, 2003 & Kabawa, 2001)

The vocal proportionality is gained that leads to ease pronunciation, as well as the depth of its

sounds together. The (/L/ ل) sound is one of the most audible and clear sounds to be heard, (4) and when it was incorporated with another same sound- (ل) the clarity and the period of pronunciation is prolonged and this makes the word echoing in the head of the addressees. The incorporation also is in homology with the intention of the speaker for making advice and guidance for invading Khorasan- name place, without any difficulty in uttering the words.

In the second example (minafsehe) the two /n/ voiced alveolar nasal sounds are incorporated together and become one sound and the phrase (minafsehe) becomes after incorporation as (manfasa). The (n) is famous for being one of the resonant voiced sounds (Anis;(n.d). When incorporating the sound with the same sound, it increases the intensity of the sound, which is appropriate for the events and the emotional state of the Arabic speaker, and his ability to deliver his idea with the strong vocalizations and less efforts. The speaker uses incorporation to attract the recipients' attention, and fuel hatred on the state.

1.2. Incorporating of congeners in one and two words:

A - Sadif Ibn Maimoon said in his sermon in front of Abu Al-Abbas Al-Saffah: "... will the misguided people claim that their frustrated works that than the descendants of Muhammad family took precedence over the caliphate" (Anis; (n.d).

In his sermon in front of the people, Al- Mahdi said "We, the descendants of Muhammad family in charge of deciding and measuring the causes of the issues, the location of matters ... and it all is restricted to us" (ibid)

It is noted from the above examples that incorporation of the homogeneous in the one word and the two words in: (habitt , qad tanahaa). In the first example: (habitt), the two homogeneous sounds: /d/ and /t/, which are united in the place of articulation, the difference is that only /t/ is little bit nearer to the palate while the /d/ is lower (Bishr, 2000) and this leads to mismatch and difficult pronunciation; Therefore, the /t/ sound is incorporated into the /d/ to become as the following habitt / H- b -t- t/ → /h-b-t-t/

The second example, the voiced alveolar plosive sound /d/ is combined with the voiceless alveolar plosive sound /t/ that having the same place of articulation (alveolar), and have the same feature of sound intensity (Al-Shanbari, 2004), Arabic speaker tends to shorten the vocal motion and the extra effort that interrupt him from involving in the verbal process and communicating with the recipients.

In the second example: ('awayilkm), the root is ('awawilkm), turning the second /w/ into a hamzah/?/ and the sound system of the ancients is: The second /w/ is turned into hamzah/?/ as a result of the convergence of two identical voices and there is only one /a/ between them and this has a great heaviness and muscle effort for the Arabic speaker, in addition to this the sound of the second vowel is close to the end of the letter, so it is carried on what is happening to /w/ in (daew), which became after the turning (duea') to remove the heaviness(. Mustafa & Amin, 1954; Al-Hamid et al. 1982)

In the viewpoint of the researcher, the word (awawilkm) has two similar substitution sounds of the /a/ (Hassan, 2010), and the Arabic speaker cannot turn one of them from the other, and flee from heavy sound to another heavy sound; Therefore, he followed the way of violation by changing the second sound of /w/ into hamzah /?/ to become 'awayilkm that is:

/ʔoʔolakom/ → /ʔ- ʔ - l- k-m/ → /ʔ- o-ʔ - l- k-m/

It is noted from the syllabic analysis the Arabic speaker maintained the syllabic vocal proportionality through the vocal violation, which is a way for the speaker to get rid of the heaviness. He brought the hamzah /?/ to make vocal proportionality between the sounds and lightness in pronunciation. Furthermore, the hamzah /?/ sound is strong which suits the speaker's intention to draw the attention of the addressees to forgive them, forgive their slips, and take the lesson from the predecessors".

2) Turning the semi-vowel /w/ into semi-vowel /j/ and vice versa

Ibn Tabatba Al-Alawi said when the army commander, Abu al-Saraya al-Sirri Ibn Mansour took over the palace al-Abbas Ibn Musa Ibn Isa, ((O people, the most generous worship is piety, the best subsistence is piety, work in this life, and provide for the hereafter ...)) (Ahmed (n.d)).

Al-Ameen said to those who were accompanying him in Al-Medina from commanders and soldiers: ((Praise be to God, who raises and putting down ... A man from you is leading you and you are twenty thousand for two years, and to you are in a hurry going to your master... (Ahmed (n.d)).

It is clear in the above examples that : (altaqwaa , syadkm), in the first example: (altaqwaa), the root is (altaqya), the semi-vowel /j/ is turned into semi-vowel /w/, and it seems that the Arab speaker intended to turn this sound to avoid the heaviness of articulation occurred due to the closeness between /j/ and /ʔ/, as the /j/ is described as voiceless palatal approximant sound, and /ʔ/ is a glottal plosive sound when articulating it the middle of

meaning significance, so prolonging the speaker's duration of pronouncing the voice of /j/ has imitated the meaning intended to be conveyed to the recipient because of the feature prevalence and spread which add more power to communicate the voice and penetration into the mind of the recipient to be aware of the ruler's negligence, and prepare for war before it is too late.

2. The substitution and proportionality

The substitution is a morphological vocalic aspect that deals with the process of changing the vowel sounds and (hamza ʔ), to get rid of the difficulty in speaking and achieving vocal proportionality (Najeeb, 1985 & Al-Hassani, 2012).

the substitution aims to achieve vocalic proportionality and lightness in pronunciation, which was sought by the Arab speaker in the Abbasid era, as we can distinguish that through the cases mentioned in their speeches, as follows:

2.1. Substitution by turning

1) Turning /w/ or /j/ into /ʔ/,

(Al-Maamoun said in his Friday sermon: ((We ask Allah to do not make us and you from those who disregard a favor that Allah bestowed on us ... He is the Hearer of Invocation, and in his hand all good, and he is an effector of what he intends) (Ahmed (n.d)).

Abu Al-Abbas Al-Saffah said to the people when Marwan bin Muhammad was killed: ((the ruler of Muslim, beg you to repentance, forgive your misstep ... Let your horror spread, and comfort you about it, and let the deaths of strays as a warning to you ...)) (Ahmed (n.d))

From these phrases : (alduea' , 'awayilakum), in the first example: (duea') the root is (dueaw), the /w/ sound is turned into hamza /ʔ/; Because it came at the end after extra /ʔ/ and it was said: it was turned into /ʔ/ and became: (duea') and the two consonants met - according to the conception of the ancients - and when the /ʔ/ was close to the place of articulation of the hamza/ʔ/, the second /ʔ/ turned into the hamza because they were annular (al-Hamid, et al. 1982; Al-Nahwi, 1247).

However, another interpretation in light of the data of the modern vocal classification reveals that what happened is: semi-vowel occurred after a long vowel sound, and this constitutes a cross-sectional problem as a result of the meeting of the vowels (Abdel-Maksoud, 2007)), which led to the conversion of semi-vowel/w/ into hamzah,

In this syllabic analysis, the Arab speaker got rid of the last unwanted syllable, by turning the semivowel /w/ into a hamzah, to get rid of the sound sequence, and then to form a suitable Arabic syllable close consonant/ʔ/, not by semi-vowel /w/.

the Messenger of God, may God bless him and grant him peace, more worthy to him than Ali Ibn Abi Talib and this Muslims Commander.” (ahmed, (n.d)).

In the phrases (yaqwl, almaqam). In the first example, some scholars see that (ja gl) its root is (ja gu:l), the diacritics(Thamah) /u / is transferred to the former consonant letter, the (/g/), because the transmitted movement is appropriate for them, the vocal proportionality took place between them which leads to make it easier to be pronounced (Al-Mubarrad, 285Ah).

The researcher believes that this interpretation finds no place in the modern audio classification; Because there is no transfer of movement (Effendi, (2017), but rather, there is a deletion of /w/ in (ja gu:l), as it constitutes of merging them and become a double and in that case there is a heaviness this can be eliminated by dropping the first part of the double which is the/w/, then compensating the dropped part of the double by prolonging the /Thamah/, after transferring the second parts feature to it.

/ja gl→ / ja gu:l → /j- g-l / →/ j- g-u-l – u/

In second example: (ma qam), the ancient scholars believed that the root is (maqwm/) is similar to the present tense to be rhythmically identified without any increase, so the diacritics on the /w/ sound is moved to the consonant letter before it which is (q), and turned/w/ into / q / to fit the diacritics (fatha) marker before it(Al-Hamid. et al.,1982).

The researcher believes that what has happened here is not just transferring and turning, but rather it is a deletion of /w/ (Anad, 2011), as it formed in a double (maqwm), and in causes heaviness, this heaviness can be eliminated by dropping the first part of the double, which is the /w/ and reshaping the syllable, that is:

(maqwm) → /ma qam/ → m-q/w- m→ m- q—m

Thirdly: Substitution by deletion

Khaled bin Safwan when he was praising a man, said: ((by God he is eloquent... He is not suffering any articulation disorder) (Ahmed (n.d)

Taher bin Al-Hussein when he was strengthening the will of his soldiers said: ((Oh the loyalists to Allah, and the people of loyalty and gratitude, you are not like those the people of contradiction and treachery (Ahmed (n.d).

the tongue is raised(Al-Shayeb, 2004), so the turning occurred, the following explains the way of turning

/ Tugj?/ → / tagwa/ → /T- g- j ? /→/ t -g -w – a/

From the previous analysis, it is very clear that Arab speaker got rid of the meeting of /j/ and / ?/ to achieve ease of articulation, which is appropriate for the speaker in preaching to the addressees to obey Allah and fear Him, the Almighty. The use of this turning indicates his skill in choosing the proportional sounds of his words and the ways of uttering them to persuade the recipients.

In the second example: / sajdkum/ (syidkm), its root is as: / sjwadkm/ (saywidkm), if /w/ and /j/ are met together and the former one is not marked by any diacritics, the /w/ sound is turned into /j/, and the/w/ sound is incorporated into the /j/ sound and it becomes in the word (syidkm) /sajdkum/ (Al-thamani, 442 AH) .

The researcher believes that all that happened in the word "(syidkm) /sajdkum/ " is that both the semi-vowels (/w/ and /j/) occurred in closeness position together(Al-Nuri, 1996), the first occurred at the end of a closed syllable, and the second at the beginning of another syllable, which led to two different successive sequences in one word, so the Arabic speaker found their meeting heavy, therefore, he tended to reduce the heaviness by changing semi-vowel/w/ into/j/ which is lighter than /w/, then he inserted /j/ together, thus achieving the proportion between adjacent sounds, that is:

/sjwadkm→ /sajdkum/→ / s-j-w-d-k-m/ →/s-j-d-k-m/.

Based on the above-mentioned analysis, it shows that Arab speaker gets rid of the improper structure of that he does not like in the syllabic structure and to make it vocally proportional, Arabic speaker avoids the two different sequences in one word which make him accurately deliver his message make proper vocal proportionality, to deliver his message without heaviness, he urges the recipient to awaken the vigour and sharpen the will in the war. If the syllable remains unchanged, this leads to unwanted muscle constrictions and heaviness.

2.2.Substitution by shifting

Abu al-Abbas al-Saffah said when Marwan was killed: ((... the people of the Levant Harb family and Marwan family ... What will your leaders say tomorrow? (Ahmed (n.d)).

Dawood bin Ali said in his sermon, which shocked Al-Safah: (... ... no one has taken this position after

influencing the sound by the successive or precedent sound and making it similar to it or close to it in place of articulation and have a similar feature, to facilitate the process of pronunciation, and to achieve the vocal proportionality (Al-Qaralleh; 2004, Merhi; 1993)

the analogies in the sermons of the Arabs in the Abbasid era can be studied as follows:

First: The homology between vowels:

1- Homology of progressive:

A- Harun Al-Rasheed said to al- Mahdi: ((I said a wonderful saying, and you disobeyed all the people of your house t, and one is confident in what he said, and they thought of what he claimed until he comes with fair evidence. (Ahmed (n.d)

B - Abu Al-Abbas Al-Saffah said in his sermon, and he was elected as the caliphate: ((Praise be to God, who honoured Islam for himself, honour, and greatness, and chose him for us (Ahmed (n.d)

Here the words : (adaea), in the first example, a full homology occurred, because (adaea), its origin is (aidtaeaa) the two united sounds met in the place of articulation, namely: /d/ and /t/ and both of them are alveolar plosives, but the /d/ is the sound and the /t/ is voiceless (Al-Hamad; 2004)) and this leads to vocal disproportionality and heaviness in pronunciation, so when the Arabic speaker wanted to make a match between sounds, lightness and ease of pronunciation, he changes /t/ into /d/ because of its proximity to the articulation of /d/ which is identical to the second sound, which resulted to the incorporation of /t/ into / second /t/ that is / aidtaeaa /- d / t / a - / becomes / - d / d - a / adaea

In the second example, a partial homology occurred, as (astafaa), whose origin is: (aistafaa), and (aistafaa) has two successive sounds, lower voiceless/t/ and, loud voice/ d / (Bishr; 2000, Kabawa; 2001). This causes difficulty in pronunciation and disproportionality. To create proportionality and ease of pronunciation Arabic speaker tends to change it to /t/

3.3. Retroflex homology

Taher bin Al-Hussein said to his son- Abdullah: ((Good thinking does not prevent you and your compassionate companions from sponsoring you, to think about the issues ... and consider their needs and carry their subsistence, so you will gain more than that ...)) (Ahmed (n.d).

Based on the previous two examples: (lm yakun , tarawn), in the first example: (lm yakun), the root of this verb before entering the apocopation it: (yakun). When the apocopation inserted it make the /L/ sound quiescence which was in original as/n/ and combined with /w/ consequently the deletion one of them is demanded to get rid of the two quiescent combinings, /w/ is removed because the alternative exists, which is the (fatha) /a/ that occurs before it (Al-Nahwi, 1247).

It seems that deleting /w/ and that the sounds of prolongs are quiescence, the expression is not without shortening, because the prolong sounds are vowels that play the role of the nucleus of the syllables, and what is the nucleus of the syllable must be a vowel (Aboud; 2014, Bishr; 2000), and then there is no meeting of the quiescence, so what happened from the researcher's point of view - is that from the vocal aspect - shortening of the long sound to semivowel,

/ lam- jakun/ → / jakun/ → l-m/ j-k-n/ → / j-k-n/

It is worth mentioning from the analysis that Arabic speaker got rid of the syllable that he does not like by converting the long syllable (CVVC) to a long-closed syllable (CVC); Also, the long-closed syllable fits the meaning that does not require extension and continuity.

In the second example: (tarawn), the verb in the present tense is an incomplete verb, /w/ the plural form is added to the / ʔ / as well as the prolong as they think is quiescence preceded by suitable diacritics so / ʔ / is deleted to get rid of the confluence of the two quiescence (/ ʔ /) and (/w/ of the plural), but the Fatha diacritics remains to represent the / ʔ / sound (Al-Nahwi; 1247, Al-Jawary & Al-Jubouri; 1972). As for the interpretation of what happened from the researchers 'point of view in the present tense defective verb that ends in / ʔ / when pluralized there will be congregation of two nucleus for one syllable (Al-Attayah; 1983). Arabic word formation avoids such congregation of two nucleus same when avoiding the two cluster sounds; Because substituting it into / ʔ / sound and deleting it the syllable will be close long prolong then shortening it to become as follows

/tara wun → taru:n/ → t-r- +wun → t-r- +u:n.

3. The proportionality and the homology.

One of the vocal aspects that represents an important feature in Arabic word formation, and the proportionality of their sounds. It is done by

the /u/ diacritics into the /i/ (kasrah) diacritic sound; To dynamically fit with the /j/ sound before it, make the movement of the tongue in one-side, and the vocal proportionality is achieved.

In the second example: (mirath), the original is: (miwrath), so the semi-vowel occurs after consonant followed by a short sound /i/, and leaving them in this state leads to the disproportion between them and the heaviness of pronunciation; Because it requires a direct transition from /i/ (Kasrah) that demands raising the front part of the tongue when uttering it in the direction of the uvula to /w/ sounds, which when pronounced it makes the shape of the lips rounded and the raising of the back of the tongue (), so the speaker deliberately change the semivowel /w/ into a similar sound to /i/ (kasrah) that is /j/, you achieve the vocal proportionality and similarity between adjacent sounds, so that the pronunciation becomes as follows

/ mur u/ → / mirau/ → / m-u-r-a u/ → / m-i-r- u

2) Retroflex homology

Al-Hassan Ibn Sahl praises Al-Ma'mun: (Praise be to God, O Commander of the Muslim, for what He(the almighty) has bestowed upon you, by myself, what He (the almighty) gave you, as He gives you the caliphate, and gave you the argument with it" Ahmed(n.d).

In his sermon in front of the people, Dawood bin Ali said: ((O, People ... supplicate to God for the Caliphate of good health" Ahmed (n.d).

It is noticed from the previous examples that the first consonant sound fell under the influence of the second consonant sound, and it resembles it is a retroflex homology, in: (lak, 'audeu), in the first example: (lak), the origin: (lik), and the retroflex homology occurred between the two /a/ (fatha); Because the basic principle of genitive /lam/ is to add /i/diacritic to it, as in (I went to Saeed), and (I supported the right), but it was added /a/ instead of /i/ (Abdel-Alim,(n.d) this is done to make vocal proportionality with the consonant /k/ as in the following:

/lika/ → /laka/ → /l-i-k-a/ → /l-a-k-a/

In the second example, we find that the consonant sound occurred under the influence of another consonant sounded after it such as (audeuu), as the original rule is to be like / audeuu / because when starting with glottal hard catch, /i/ must be added, but here the diacritic (thamah) /u/ was added while the third consonant sound is also /u/ added (), because the Arabic speaker found it heavy to shift from (kaser)/i/ into(tham) /u/ Because shifting from k(kaser) into (tham) causes extra heaviness

Abdullah bin Al-Hassan said to Al-Rabee ':“ Say to your friend, our misery has passed for a while. (Ahmed (n.d).

In the words : (mmaa min busina), in the first example we find verification of the total similarity, as the original in them: (min + ma), so there is a fit and homology of sounds because /n/ is close to the articulation of bilabial nasal /m/ sound (Bishr; 2000, Al-Hamad; 2004), in addition to that Arabic speaker tends to be brief in his words as long as not affecting the meaning, so /n/ is turned the voice a sound/m/ to be similar to the sound that followed and then incorporates the two identical sounds together, that is:

/ min- ma / → / mima/ → m-n- m-a → m-m-a

As for the second example: (min busina), a partial homology occurred through the turning of the/n/, into /m/ as both sounds /m/ and /n/ are of nasal(Bishr; 2000, Kabawa;2001), and therefore/n/ is replaced by/m/ to be in homology with/b/ sounds while retaining the prolongation of nasal snuffle of the /n/, so the pronunciation becomes as follows:

/ min bu usina/ → / mimbuusina/ → /m-n b- u-s-na/ → /m-m-b-u-s-n-a/

So the Arabic speaker got rid of the dissonance of alveolar nasal /n/ with bilabial plosive /b/,so the partial vocal proportionality can be achieved which contributed to shortening the speech and creating harmonious music was created by which the ears would become familiar and hearts attractive.

Secondly Consonant homology

1) Progressive homology

In his sermon to the people of Mecca at the first era of the Abbasside reign David Ibn Ali said: Thank you, thank you, by God, we did not go out to dig a river in you, and not to build a palace for you, do enemy of God think that we cannot defeat them.”(Ahmed(n.d)

Abu Jaafar Al-Mansour said in his sermon, arresting Abdullah bin Hassan and his family: ((...and cherished his supporters, and cut off the people who committed the wrong were eliminated ... and honoured s by choosing us to be Caliphate and the heir of his Prophet (Ahmed(n.d).

In the example: (ealayh, mirath), in the first example: (ealayh), the original is (ealayh), and /h/ sound is changed; to suit the consonant sound before it, that is:

/ lyhu / → / llyhi/ → l-l-y-h-u → l-l-y-h-i

It is noticed from this syllabic analysis that the Arabic speaker is not comfortable with the combination of the /j/-sound and /u/ (thamah) in one sequence, so he tended to reduce this by converting

- The study demonstrated the keenness of the Abbasid speaker in preserving the characteristics of the Arab syllabic structure by reformulating the syllabic composition of words that are only allowed in specific contexts.

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- Al-Dabaa, A. M. (n.d). Publication in the Tenth Readings for Muhammad ibn Muhammad al-Dimashqi, distinguished for Ibn al-Jazri to the muscle; So he tended to use the symmetry to make the pronunciation as follows
/ id ʕu/ → / ud ʕu/ →/ i-d- ʕ-u/→/ u-d -ʕ-u/
It is noted from this analysis that the speaker has uttered two (thama)/u/; he did so to make the tongue work on one side, and to achieve the vocal proportionality and reduce muscle effort.
- Conclusion and results:
Praise is to God, who, through His praise, good works are accomplished, and peace and blessings are upon the final of the Prophets and Messengers⁹ Mohammad (PBUH), and on his family, and his companions.
- This research has found the following results:
- The study concluded that vocal proportionality is one of the prominent aspects in the discourses of the Arabs in the Abbasid era. The Abbasid speaker was aware of the importance of the functions of the vocal language, which are not only a means of transportation but rather a tool of communication, expression and understanding.
 - To get rid of the sounds that he feels the heaviness on his tongue, or finds it difficult to be pronounced, by changing them to other sounds that do not require great muscle exertion, he did that to deliver his expressing, ideas and meanings easily and smoothly; For the sake of influencing and persuading the addressee, without disturbing the speech.
 - Incorporation made a milestone effect in Arab speaker's' speeches in the Abbasid era, despite its complexities and various kinds and its multiple forms; The Abbasid speaker was able to achieve his goal by matching between the neighboring sounds in the context, as it helped him communicate his ideas and goals easily and smoothly to persuade and communicate with the recipients, in addition to that incorporation is compatible with the meaning that does not require slow speech.
 - This study revealed the importance of the substitution in the sermons of the Arabs in the Abbasid era, which requires the ease of pronunciation and vocal proportionality that lead to achieving the process of communication and understanding.
 - The study showed how the Abbasid speaker uses "homology" explicitly and revealing different purposes to make his speeches interconnected and vocally proportional, able to influence and persuade the recipients and communicate with them.

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