Assimilation in Classical Arabic[1]

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1. Introduction

Some sound changes occur as a result of the listener's misapprehension of the speech signal (see Ohala, 1985:453; 1990: 266 and 1992:322), and one of the most important types of sound change is assimilation which means the replacement of one sound by another under the influence of a neighbouring sound near to it in a word or sentence (Jones, 1976: 217f). So in rapid as well as normal speech, sounds tend to assimilate to their neighbouring sounds in order to maintain a continuous flow of speech.

Assimilation is a universal phenomenon in the sense that all human beings have a tendency to economy. Anderson (1974: 11f), among other linguists, views assimilation as a universal phenomenon and asserts that "assimilation of one sound to a neighbouring sound... may be a language universal of change in as much as all languages undergo assimilatory processes". This does not mean that all languages have the same patterns of assimilation. In other words, what is easier for a speaker of one language may be difficult for a speaker of another language.

The language variety under investigation is Classical Arabic which is defined here as the variety of Arabic spoken in Quraish and which is the language of Qur'ān (Al- Hamad, 1995: 15).

2. Data Collection and Method of Analysis.

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The data needed for this study have been taken from the Glorious Qur'ān. Intensive listening to the Glorious Qur'ān as recited by Abdul-Basit and As-Sudaysi has been conducted. Each reading has been listened to twice. Auditory judgements were made and the results were transcribed - doubtful patterns were re-produced for other specialists to listen to. Moreover, some patterns have been taken from recitation books such as As-Safāqisi (1934) and IbnMujāhid (1980).

3. Definition of Assimilation.

Though there are many definitions of assimilation, they seem to be alike. In fact, they are not different in meaning as much as in wording as manifested in the definitions below.

Windsor-Lewis (1969:34f), for instance, views assimilation as:"a sound at the (beginning or) end of one word... converted to some other phoneme owing to the influence of an adjacent word". Jones (1976:217f) defines assimilation as "the process of replacing a sound by another sound under the influence of a third sound which is near to it in the word or sentence". A third definition is given by Ellis and Hardcastle (1999:2425) and it views assimilation as "the variation in the phonetic description of a speech unit as it becomes more like an adjacent speech unit".

In addition to the above definitions there are other definitions (e.g. Lehmann, 1966: 159; Lamberts, 1972: 84; Thomas, 1975: 182; West, 1975: 73 and Nolan, 1992: 262) which will not be accounted for in order to avoid repetition for they are almost the same as those already given.

The word "assimilation" itself comes from Latin "assimilāre" which has undergone assimilation. It is composed of the Latin prefix ad-, the root simil- and the verb suffix- are. The /d/ in ad- is changed to /s/ under the influence of the following/s/(see Robertson, 1954: 80; Vallins, 1954: 51; Schlauch, 1973:107 and Poole, 1999:126).

Arab linguists, on the other hand, have their own contribution in this respect. They began their studies of assimilation in the early times of Islamic civilization. The most remarkable figures in this connection were Sibawaihi and Ibn Jinni who were pioneers in

studying assimilation. They did not call this linguistic phenomenon "Al-Mumāthala" as it is nowadays called (see Rahim, 1986: 90 and Az-Zaydi, 1987: 230), but they called it "Al-Mudhāra'a" or At-Taqrib" (see Sibawaihi, 1975, vol. 4: 477; Ibn Jinni, n.d., vol.2: 139f and 1954, vol. 1:57). In addition to these old attempts, there are some recent studies, such as As-Sāmarrāie's (1966:112), Abdut-Tawwāb's (1967:37), Al-Muttalibi's (1984:178) and Al-Juwari's (1997: 5), All the definitions proposed by these scholars agree that assimilation is a process by which different neighbouring sounds tend to assimilate to each other.

From.the previous definitions by Arab and non-Arab linguists, one can find a close similarity between them. Theyallconcentracte on the fact that assimilation is a process of replacing one sound by another in order to make it similar, more similar, or identical to the neighbouring sound.

4. Types of Assimilation.

Assimilationcanbeclassifiedintoseveral types. These types depend on the direction, distance,and degree of influence. It can also be classified according to whether it is obligatory or optional However, there are six types of assimilation.

a. On the Basis of Direction of Influence.

Some linguists such as Roach (1988:105), Newman (1996: 5-5 f) and Bolozky (1997:291f) have classified assimilation according to the direction of influence. According to this criterion, assimilation can be regressive, progressive, or reciprocal (i.e. coalescent). By regressive assimilation is meant the influence of a sound on another which immediately precedes it and changes it into another sound, e.g. the word "question" is pronounced /kwestʃən/ without assimilation and canbe pronounced /kweʃtʃən/ with assimilation and "sit down" is pronounced as /sIddaUn/;

﴿ قُلْ تَرَبَّصُوا ﴾

/qultarabbasu:/→ /quttarabbasu:/ "Say (O Muhammad صلى الله عليه وسلمto them): Wait".

(At-Tūr: 31) [2]

On the other hand, progressive assimilation shows the influence of a sound on another which immediately follows it and changes it into another sound, as in "happen" which can be pronounced /hæpm/ and "has the post come?" which is pronounced /hæzðəPəUstkʌm/ but may be pronounced /hæzzəPəUstkʌm/

Reciprocal assimilation seems to be neutral because the two sounds are combined together to produce a third sound that seems neither similar to the first nor to the second, e.g. "don't you" is pronounced /dəUntʃU/.

Regressive assimilation is known as "anticipatory" (see Abercrombie, 1974: 134 and Ohala and Kawasaki, 1984: 117) and reciprocal assimilation is also known as "coalescent assimilation" (see Crystal, 1994: 28 and Yu Cho, 1999: 30), while Wells (1991: 47) calls it "Yod Coalescence".

Arab linguists such as Anis(1952: 70), Abdut-Tawwāb(1967: 37) and Ar-Rādhi (1988:33) have a similar classification of assimilation according to the direction of influence; they talk about "Raj'i" (i.e regressive) and "Taqaddumi" (i.e progressive). Al-Hamad (1986: 393) and Abu Janāh (1988: 54), on the other hand, call them "Al-Mudbir" and "Al-Muqbil", respectively.

b. *On the Basis of Distance Between Sounds.*

Assimilation can be classified according to the distance that separates the two sounds (see Bolinger, 1975:391; Crystal, 1994:28 and Murry, 1997:320). The first type here is called contact (or contiguous) assimilation, which means there is no distance between the two sounds, i.e. there is no other sound between the two sounds concerned, e.g. "width" is pronounced /wIdθ/ or /wItθ/ and "ten bikes" is pronounced /ten baIks/ or /tembaIks/;

﴿ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّم ﴾

/ma:ʕabadtum/ → /ma:ʕabattum / "And I shall not worship that which you are worshipping". (Al-Kāfirūn: 4)

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([2]) **The translation of the Qur'ānic verses is taken from Khān and AI-Hilāli (1996).**

Assimilation may also involve two distant sounds. In other words, one sound can affect another which is not necessarily near to it. This process is called "distance" or "non-contiguous" assimilation, and it. sometimes happens with consonant sounds, e.g. "discussing shortly" /dɪskʌsɪŋ /ʃ):tlI/ which may be pronounced /dIskʌʃIŋʃ):tlI/. This kind of assimilation largely affects vowels; it can be either progressive which is called "vowel harmony" or regressive which is called "Umlaut" (see Lass, 1988: 171f).

Arab scholars also make a distinction between contact and distance assimilation (Anis, 1975: 209 and Al-Muttalibi, 1978; 92);

﴿ اهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴾

/?alsira:t/ → /?al sira:t/ → /?as sira:t/ "Guid us to the Straight.Way"
         (Al- Fātiha: 6)
here /s/ is changed into /s/ under the influence of /t/.

c. *On the Basis of Degree of Influence.*

Many linguists (e.g. Ewin, 1963: 35; Byrd, 1992: 2 and Hardcastle, 1994: 50) classify assimilation according to the degree of influence. Here assimilation can be either complete or partial. Complete (or total) assimilation is defined as a process in which one sound becomes identical to the second, e.g. "ten mice" /tenmaIs/ may be pronounced /temmaIs/. Partial assimilation, on the other hand, can be defined as a case of one sound becoming more like the other in one or more but not all respects, e.g. "ten boys" can be pronounced /tem b)Iz /.

Classifying assimilation on the basis of degree of influence into "partial" and "complete" is made by Arab linguists like Uthmān (1974: l0lf), Al-Waltd (1975: 73f!), Al-Hamad (1988: 102f) and Al-Mashhādani (1997: llf). However, these linguists all deal with complete (i.e. total) rather than partial assimilation, because it is extensively utilized in the reading of the Glorious Qur'ān. In Arabic total assimilation is called Al-Idgham. Recitation scientists such as Sayf (1987: 21) and As-Sāmarrāie (1996: 12) define Al-Idghām as the process of pronouncing two sounds as one geminate sound. There are three sub-types of Al-Idghām, which are: Al-Mutamāthilān, Ai-Mutajānisān and Al-Mutaqāribān.

d. On the Basis of Whether the Change is Obligatory or Optional.

On the basis of whether the change is obligatory.Or optional linguists (e.g. Ward, 1968: 186 and Holst and Nolan, 1995: 330) classifying assimilation into historical and contextual. Historical assimilation is defined as the change which has taken place in the course of time due to the development of language, as in "words" which is pronounced /wɜːdz/ instead of */wɜːds/, i.e. only /wɜːdz/ is acceptable nowadays. But when a word occurs in a sentence or in the formation of compounds, and the pronunciation of this word differs from the pronunciation when it is said in isolation, this process is called contextual (or juxtapositional) assimilation(Jones, 1976: 218). For example in the case of "horse shoe"/h):sʃu://h):ʃʃu:/and"government"/gʌvənmənt/   → /gʌvəmmənt/ bothpronunciations are accepted as normal English forms.

e. *According to the Type of Sounds Concerned.*

In assimilation, the influence of one phoneme on another may be one of four types; a consonant- consonant influence as in the case of pronouncing "open" as /əUpn/ or /əUpm/; a vowel-vowel influence, i.e. "vowel harmony", as in the case of the old plural of the word "man" was */manIz/ where /a/ is changed to/e/under the influence of /I/, resulting in /men/; a consonant-vowel influence as in the case of "children" which is pronounced /tʃUldrən/ instead of /tʃlidrən/   due   to   the   influence   of   dark [ɫ] on the preceding vowel /I/; and a vowel- consonant influence as in the case of the rounded and non-rounded /k/ before rounded /u:/ and non-rounded /i:/ in the English words "cool" [ku:ɫ] and "key" [ki:], respectively (see Sanderson, 1966: 15; Moscati and others, 1969: 56 and Jones, 1976: 224).

f. *On the Basis of Features Affected.*

Assimilation can be classified according to the consonantal features affected as follows (Gimson, 1976: 291ff, Roach,1988:105fand2001; Ch.7):

1. **Place**: the placeof articulation of a given sound is altered to agree withsome sound in its environment,e.g. "right place" /raItpleIs/→ /raIppleIs/.

2. **Voicing**: examples can be found where voicedconsonants becomevoicelessand voiceless ones become voiced, under the influence ofaneighbouring segment asin "hats to" /hæztu:/→ /hæstu:/ and"sitdown" / sItdaUn/ → / sIddaUn/, respectively.

3. **Manner**: The manner of articulation of a given sound is altered to agree with the manner of another sound in its environment, e.g. "good night" which may be pronounced /gUnnaIt/, Arab linguists add a fourth feature which they call "Tafxim".

    For the purpose of the present study, assimilation is viewed as a process of consonantal phonemic change in which two adjacent consonants influence each other due to contextual factors.

5. *Assimilation vs. Coarticulation.*

    Assimilation and coarticulation are closely related, partly because the main reason for them is economy of effort and partly because both of them deal with sound changes. They are very similar phenomena and this similarity is emphasized by Wells (1991:46) who defines assimilation as one type of coarticulation, while Fowler and Saltzman (1993:173) emphasize this connection when they define coarticulation as "an influence- largely assimilative- of one phonetic segment on another".

    The term coarticulation is phonetic rather than phonological. Finch (2000; 43),- among others, states that some linguists "restrict the term assimilation to occurrences which are phonological rather than simply phonetic". Furthermore, Fromkin and Rodman (1988: 99) state that"assimilation rules in languages reflect what phoneticians often call coarticulation".

    The concept of coarticulation itself has been around since the 1930's, but there is no consensus on what it is. It is generally defined as an overlapping of articulatory gestures (Ladefoged, 1993; 55).

    Roach (2001: Ch.7) gives three characteristics of coarticuiation. Firstly, coarticulation describes how the brain controls the muscles which move the articulators rather than the

pronunciation in a particular language. Secondly, studies on assimilation concentrate on the pronunciation of a particular language, while studies on coarticulatioa concentrate on the effects which are found in all languages because they are due to mechanical and biological limits on what the articulators can do in a given amount of time. The third characteristic is that coarticulatory effects often extend further than just from one sound to its neighbour.

6. Similitude vs. Assimilation.

Few linguists define similitude and distinguish it from assimilation; it is mainly associated with Jones (1976; 217) who defines it as "the use of a certain subsidiary member of one of [two phonemes] which has a greater resemblance to a neighbouring sound than the principal member has".

The main difference between similitude and assimilation is that the former exhibits an allophonic change determined by the environment, i.e. similitude is obligatory, while assimilation exhibits a phonemic change which may be obligatory or optional. The other difference between them is that similitude is noticed neither by thie speaker nor by the listener,

7. Assimilation Patterns in Classical Arabic.

Assimilation patterns in Classical Arabic are basically of two types: complete and partial. In dealing with each type, the direction of influence and the consonantal features affected will be determined.

7.1 Complete Assimilation.

The following patterns of assimilation are complete, i.e. one sound becomes identical to its neighbour. It occurs in one or more of the following consonantal features: voicing, place of articulation, manner of articulation and tafxim; and any combination of these four features may be affected in any pattern. It is to be noted that complete assimilation is always regressive, Changes in voicing may be of the voiced → voiceless type as in.

﴿ وَمَهَّدتُّ لَهُ تَمۡهِيدًا ﴾

1. /wamahhadtu/ → /wamahhattu/ " And made life smooth and comfortable for him".

(Al-Muddaththir: 14)   Or of the voiceless → voiced type as in

﴿ أُجِيبَت دَّعۡوَتُكُمَا ﴾

2. /ʔudʒi:bat daʕwatukuma:/ → /ʔudʒi:bad daʕwatukuma:/ "the invocation of you both is accepted"   (Yūnus: 39)

Change in place of articulation may be of the ð → z, s, d, t, s, dʒ type as in:

﴿ وَإِذۡ زَاغَتِ ٱلۡأَبۡصَـٰرُ ﴾

3. /wa ʔiðza:ɣat/ → /wa ʔizza:ɣat/ "and when the eyes grew wild"   (Al-Ahzāb: 10)

﴿ إِذۡ سَمِعۡتُمُوهُ ﴾

4. /ʔiðsamiʕtumu:h/ → /ʔis samiʕtumu:h/ "when you heard it"
(Al-Nūr: 16)

﴿ وَلَوۡلَآ إِذۡ دَخَلۡتَ ﴾

5. /ʔiðdaxalta/ → /ʔid daxalta/ "when you entered" (Al-Kahf: 39)

﴿ ثُمَّ أَخَذۡتُ ٱلَّذِينَ كَفَرُوٓاْ ﴾

6. /ʔaxaðtu/ → /ʔaxattu/ "Then I took hold of those who disbelieved"   (Fātir: 26)

﴿ وَإِذۡ صَرَفۡنَآ ﴾

7. /wa ʔiðsarafna:/ → /wa ʔis sarafna/ "and when we sent"
(Al-Ahqāf: 29)   and

﴿ إِذۡ جَآءَتۡهُمُ ٱلرُّسُلُ ﴾

8. /ʔiðdʒa:ʔathum/ → /ʔidʒdʒa:ʔathum/ "when the messengers came to them"   (Fussilat: 14)

They may be of the θ → t type as in:

﴿ وَلَبِثۡتَ فِينَا مِنۡ عُمُرِكَ سِنِينَ ﴾

9. /walabiθta/ → /walabitta/ "and you did well many years of your life with us"   (Ash-Shu'ara': 18)

Another type is the t → θ, ð,dʒ type as in:

﴿ كَذَّبَتْ ثَمُودُ وَعَادٌ ﴾

10. /kaððabatθamu:d/ → /kaððabaθθamu:d/ "Thamūd and 'Ād people denied"   (Al- Hāqqa:4)

﴿ وَأَنْعَمُ حُرِّمَتْ ظُهُورُهَا ﴾

11. /ħuirimatðuhu;ruha:/ →/ħunimaððuhu:ruha:/ "thereare cattle forbidden to be used for burden (or any other work),"

﴿ فَإِذَا وَجَبَتْ جُنُوبُهَا ﴾

12.   /wadʒabatdʒunu:buha:/→/wadʒabadʒdʒunu:buha:/   "Then, whenthey are down on their sides"   (Al-Hajj:36)

A fourth type is the d → ð, θ, ð, dʒ, ʃ type as in:

﴿ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ ﴾

13. /walaqadðara?na:/ → /walaqaððara?na:/"And surely, We have created many of the jinn and mankind for Hell" (Al-A'raf: 179)

﴿ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ﴾

14. /juridθawa:ba/ → /juriθθawa:ba/ "And whoever desires a reward in (this) world, We shall give him of it"   (Al- 'Imrān: 145)

﴿ فَقَدْ ظَلَمَ نَفْسَهُ ﴾

15. /faqadðalama/→/faqaððalama/"then indeed he has wronged himself."   (At-Talāq;l)

﴿ فَقَدْ جَاءَ أَشْرَاطُهَا ﴾

16. /faqaddʒa:?a / →/faqadʒdʒa:?a / " have already come" (Muhammad: 18)

﴿ قَدْ شَغَفَهَا حُبًّا ﴾

17. /qad ʃaɣafaha: / →/qaʃ ʃaɣafaha: /"indeed she loves him violently"   (Yūsuf: 30)

Another type is the l→ð, θ, ð type as in:

﴿ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴾

18./jafˤal ða:lika/→/jafˤaðða:lika/ "and whoever does this shall receive the punishment"(Al- FurqSn: 68)

﴿ هَلۡ ثُوِّبَ ٱلۡكُفَّارُ مَا كَانُوا۟ يَفۡعَلُونَ ﴾

19./halθuwwiba/ →/haθθuwwiba/ "Are not the disbelievers paid (fully) for what they used to do?"(Al- Mutaffifin: 36)

﴿ بَلۡ ظَنَنتُمۡ ﴾

20. /balðanantum/ →/baððanantum/" Nay, but you thought"
(Al –Fath: 12)
A sixth type is the n → m, w, j type as in

﴿ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴾

21. /biħidʒa:ratin min/ →/biħidʒa:ratim min/" with stones of Sijjil"
(Al - Fil: 4)

﴿ تَبَّتۡ يَدَآ أَبِى لَهَبٍ وَتَبَّ ﴾

22./lahabinwatab/ → /lahabiwwatab/ "Perish the two hands of Abu Laliab (an uncle of the Prophet) and perish he"
(Al-Masad; 1)   and

﴿ لِمَن يَرَىٰ ﴾

23. /limanjara:/→ /limajjara:/ "for (every) one who sees"
(An-Nāzi'āt:36)

Another type is the b → f type as in:

﴿ وَإِن تَعۡجَبۡ فَعَجَبٌ قَوۡلُهُمۡ ﴾

24.   /taʕdʒab faʕadʒabun/→ /taʕdʒaffaʕadʒabun/ "And if you (O Muhammad (صلى الله عليه وسلم) wonder...., then wondrous is their saying.."   (Ar- Ra'd: 5)

The last type of complete, place changes is the q → k type as in

﴿ أَلَمۡ نَخۡلُقكُّم ﴾

25. /naxluqkum/ →/naxlukkum/ "Did We not create you"
(Al- Mursalāt: 20)

Change in manner of articulation may be of the t → s, z, θ, s, ð type as in:

﴿ فَكَانَتۡ سَرَابًا ﴾

26. /faka:natsara:ba:/ → /faka:nassara:ba:/ "and they (i.e. mountains) will be as if they were a mirage"(An- Nate': 20)

﴿ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴾

27./xabatzidna:hum/ → /xabazzidna:hm/ "whenever it abates, We shall increase for them the fierceness of the Fire"
   (Al- Isrā':97)

﴿ وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴾

28./raħubatθumma/ → /raħubaθθumma/ "and the earth, vast as it is, was straitened for you, then you turned back in flight."
   (At-Tauba: 25)

﴿ لَّهُدِّمَتْ صَوَٰمِعُ ﴾

29. /lahuddimatsawa:miʕ/ → /lahuddimassawa:miʕ/ "monasteries,... have been pulled down"   (Al-Hajj:40)

﴿ وَكَم قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً ﴾

30. /ka:natða:lima/ → /ka:naðða:lima/ " How many a town (community), that were wrong - doers, have We destroyed,"
   (Al-Anbiyā': 11)

They may be of the d → z, s, ð, θ, ʃ,s, ð, type as in:

﴿ وَلَقَدْ زَيَّنَّا ٱلسَّمَاءَ ٱلدُّنْيَا بِمَصَٰبِيحَ ﴾

31. /walaqadzajjanna:/→ /walaqazzajjanna:/ "And indeed We have adorned"   (Al-Mulk: 5)

﴿ قَالُوا۟ قَدْ سَمِعْنَا ﴾

32./qadsamiʕna:/ → /qassamiʕna:/ "they say: we have heard"
   (Al-Anfal:31)

﴿ كهيعص ۝ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴾

33. /sa:dðikru/ → /sa:ððikru/ "Kāf- Hā - YāʼAin-Sād [These letters are one of the miracles of the Qur'ān, and none but Allah (Alone) knows their meanings],(This is) a mention of the mercy of your Lord to His slave Zakariyya (Zachariah) " (Maryam: 1-2)

﴿ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْأَخِرَةِ نُؤْتِهِۦ مِنْهَا ﴾

34. /juridθawa:ba/ → /juriθθawa:ba/ "And whoever desires a reward in (this) world, We shall give him of it"   (Al- Imrān: 145)

﴿ قَدْ شَغَفَهَا حُبًّا ﴾

35. /qadʃaɣafaha:/ → /qaʃ ʃaɣafaha: / "indeed she loves him violently"   (Yūsuf; 30)

﴿ لَقَدْ صَدَقَ اللَّهُ ﴾

36. /laqadsadaqa/ → /laqassadaqa / "Indeed Allah shall-fulfil the true"   (Al-Fath: 27)   and

﴿ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ﴾

37./laqadðalamaka/ → /laqaððalamaka/ " Said: he has wronged you in demanding your ewe in addition to his ewes"   (Sād: 24)

Another type is the b → f, m type as in:

﴿ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ ﴾

38./?iðhabfaman/→/?iðhaffaman/ " Go, and whosoever of them follows you"   (Al- Isrā': 63)   and

﴿ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَٰفِرِينَ ﴾

39./?irkab maʕana:/→ /?irkam maʕana:/ "Embark with us and be not with the disbelievers"   (Hūd: 42)

A fourth type is the ð → d, t, dʒ type as in:

﴿ إِذ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَٰمًا ﴾

40. /?iðdaxalu:/ → /?id daxalu:/ "When they entered into him and said: Salaman, (peace be upon you)"   (Al-Hijr: 52)

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ ﴾

41. /?iðtastaɣi:θu;na/ → /?it tastaɣi:θu:na/"(Remember) when you sought help of your Lord "   (Al-Anfāl: 9)

﴿ بَعْدَ إِذْ جَاءَكُمْ ﴾

42. /?iadʒa:?akum/ → /?idʒdʒa:?akum/ "after it had come to you"   (Saba': 32)

Another type is the θ → t type as in:

﴿ أُورِثْتُمُوهَا ﴾

43. /?u:riθtumu:ha:/ → /?u:rittuniu:ha:/"you have inherited"

(Al- A'raf: 43)

The l → d, t, t, z, s, ð, θ, s, ð, n, r is another type as in:

﴿ وَتَقَبَّلْ دُعَآءِ ﴾

44. /wataqabbal duʕa:ʔi/ → /wataqabbaddufa:ʕi/"And accept my invocation"   (Ibrāhim:40)

﴿ كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ﴾

45. /baltukaððibu:n/→ /bat tukaððibu:n/" Nay: But you deny Ad-Din
    (i e. the Day of Recompense)"   (Al-nfitār: 9)

﴿ بَلْ طَبَعَ ٱللَّهُ ﴾

46. /baltabaʕa/ → /bat tabaʕa/ " Allah has set"
    (An-Nisā':155)

﴿ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكْرُهُمْ ﴾

47. /balzujjina/ → /bazzuijina/" Nay: To those who disbelieved, their plotting is made fairseeming"   (Ar-Ra'd:33)

﴿ فَقُلْ سَلَٰمٌ عَلَيْكُمْ ﴾

48./faqulsala:mun/ →/faqussala:mun/ "say: Salāmun 'Alaikum (peace be on you)"   (Al-An'ām: 54)

﴿ وَمَن يَفْعَلْ ذَٰلِكَ ﴾

49. /jafʕal ða:lika/→ /jafʕaðða:lika/ " And whosoever does that"
    (Al- Munāfiqūn: 9)

﴿ هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُواْ يَفْعَلُونَ ﴾

50. /halθuwwiba/→ /haθθuwwiba/ "Are not the disbelievers paid (fully) for what they used to do?"
    (Al-Mutaffifin;36)

﴿ يَجْعَلْ صَدْرَهُ ضَيِّقًا ﴾

51. /jadʒʕal sadrahu/ → /jadʒʕas sadrahu/"He makes his breast closed"   (Al-An'ām:125)

﴿ بَلْ ظَنَنتُمْ ﴾

52. /balðanantum/— ^ /baððanantum/" Nay, but you thouglit"
    (Al - fath: 12)

﴿ يَلْتَحَنُ مَحْرُومُونَ ﴾

53. /balnaħnu/ → /ban naħnu/" Nay: Indeed we are deprived of (the fruits)"   (Al-Qalam:27)

﴿ بَل رَّفَعَهُ ٱللَّهُ ﴾

54. /balrafaʕahu/ → /bar rafaʕahu/. "But Allah raised him"
          (An-Nisā': 158)
A sixth type is the r →l type as in

﴿ رَبَّنَا ٱغْفِرْ لَنَا ﴾

55. /?iɣfirlana:/ → /?iɣfillana:/ "say: our Lord, forgive us"
          (Al- Hashr: 10)
The last type of complete, manner changes is the n → l, w, j, r type as in:

﴿ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

56. /jakunlahu/→/jakullahu/"And there is none co- equal or comparable unto Him"   (Al-Ikhlās:4)

﴿ فِيهَا دِفْءٌ وَمَنَٰفِعُ ﴾

57. /dif?unwamana:fiʕ/→ /dif?uwwamana:fiʕ/ "in them there is warmth (warm clothing), and numerous benefits"(An- Nahl: 5)

﴿ أَن يَشَآءَ ٱللَّهُ ﴾

58. /?anjaʃa:?a/ →/?ajjʃa/a;?a/ "that Allāh wills"   (At- Takwir: 29)

﴿ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴾

59. /ʕi:ʃatin ra:dija/→/ʕi:ʃatir ra:dija "He will live a pleasant life (in paradise)"   (Al- Qāri'a; 7)
Changes in "tafxim" may be of the ð → ð, s type as in

﴿ وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ ﴾

60. /?iðð̣alamtum/ → /?iðð̣alamtum/ "it will profit you not this Day (O you who turn away from Allāh's remembrance and His worship) as you did wrong"
     (Az-Zukhruf: 39)   and

﴿ وَإِذ صَرَفْنَآ ﴾

61. /wa ?iðsarafna:/ → /wa ?is sarafna:/ "And when we sent"

(Al- Ahqāf: 29)

They may be of the t → t, s, ð type as in:

﴿ فَـَٔامَنَت طَّآئِفَةٌۭ مِّنۢ بَنِىٓ إِسۡرَٰٓءِيلَ ﴾

62. /fa?a:manat ta:?ifatun/ → /fa?a:manat ta:?ifatun/ "Then a group
of the Children of Israel believed"   (As-Saff:J4)

﴿ حَصِرَت صُدُورُهُمۡ ﴾

63. /ħasiratsudu:ruhum/ → /ħasirassudu;ruhum/"their breasts
restraining"   (An-Nisā': 90)   and

﴿ إِلَّا مَا حَمَلَت ظُهُورُهُمَآ ﴾

64. /ħamalatðuhu:ruhuma:/ → /ħamalaððuhu:ruhuma:/ "except what
adheres to their backs".   (Al-An'ām;146)

Another type is the d → d, s, ð type as in

﴿ فَقَد ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴾

65. /faqaddalla/ → /faqaddalla/ "then indeed he hasgone (far) astray
from the Straight Path"   (Al- Mumtahina: 1)

﴿ قَد صَدَّقۡتَ ٱلرُّءۡيَآ ﴾

66. /qadsaddaqta/ → /qassaddaqta/"You have fulfilled the dream"
    (As-Sāffāt; 105)   and

﴿ فَقَد ظَلَمَ نَفۡسَهُ ﴾

67. /faqadðalama/ → /faqaððalama/"then indeed he has wronged
himself."   (At-Talāq:l).

A fourth type is the l→ t, s, ð type as in

﴿ بَل طَبَعَ ٱللَّهُ ﴾

68. /baltaba?a/ → /bat taba?a/"Allāh has set"
    (An-Nisā': 155)

﴿ قُل صَدَقَ ٱللَّهُ ﴾

69. /qulsadaqa/ → /qussadaqa/ "Allāh has spoken the truth"
    (Āl-'Imrān: 95)

﴿ بَل ظَنَنتُم ﴾

70. /balðanantum/ → /baððanantum/" Nay, but you thought"
    (Al - Fath: 12)

7. 2 Partial Assimilation.

Partial assimilation occurs in place of articulation, and it is of the regressive type only, which is n → m as in:

﴿ وَأَمَّا مَنۢ بَخِلَ وَٱسۡتَغۡنَىٰ ﴾

71. /man baxila/ → /mam baxila/"But he who is greedy miser"
(Al-Layl: 8)

8. *Findings.*

The assimilation patterns presented in this study may be summarized as follows:

(1) **In terms of voicing, both voiced → voiceless and voiceless →voiced assimilations exist in Classical Arabic.**

(2) **In terms of place of articulation, the following assimilation types have been established: inter - dental →dental, dental→inter – dental,dental →bilabial, dental→ palatal, inter – dental→palatal,bilabial →labio-dental and uvular →velar is obvious from thesetypes that the dental and inter - dental areas are the most important places where assimilation patterns occur.**

(3) **Changes in terms of manner of articulation are as follows:**

plosive →fricative, plosive → nasal, fricative → plosive,fricative → affricate, lateral → plosive, lateral → fricative,lateral → nasal, lateral → trill, trill → lateral, nasal→lateral, nasal → semi-vowel and nasal → trill. It is obvious fromthese types that the plosive, fricative and lateral are the most important manners which assimilation patterns occur in.

(4) **In terms of tafxim, only non-mufaxxam → muffaxxam changes exit in Classical Arabic,**

(5) **In terms of direction of influence, only regressive assimilation is found in Classical Arabic,**

(6) **In terms of degree of influence, both complete and partial assimilations exit in Classical Arabic, but most cases of assimilation are of the complete type,**

(7)   Although both contextual and historical assimilations exist in Classical Arabic, the latter type is almost always heard from Qur'ān reciters.

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المماثلة في اللغة العربية الفصحى

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المستخلص

تعدّ المماثلة ظاهرة صوتية لها دور مهم في تطوير حقل اللغـات العالميـة، ويعود السبب الرئيس وراء هذا التغيير هو ميل المتكلم إلى تـسهيل المنطـق أو الاقتصاد في الجهد أو الاثنين معاً، أي أنَّه عند أداء الأصوات اللغوية هناك ميـل لدى المتكلمين نحو إعطاء أقصى قدر من المعلومات بأقل جهد ممكن .

وهدف الدراسة التوصل إلى أنماط المماثلة في اللغة العربية الفصحى وتقـسم هذه الأنماط استناداً إلى العوامل الآتية:

١. درجة التأثير.

٢. اتجاه التغيير والصفات المتأثرة (أي الجهر ومخارج الأصوات ونوعهـا بالإضافة إلى التفخيم)، إذ للتفخيم دور كبير في النظام الصوتي للغـة العربيـة. (أنظر: رحيم ١٩٨٠: ١٨٧ وما يليها) إذ أنَّه يميز بـين الكلمـات ذات المعنـى المختلف. ويقدم البحث المماثلة السياقية لا المماثلة التاريخية . وتبين النتـائج أن العربية الفصحى تستعمل المماثلة التامة أكثر من المماثلة الجزئية، وفيها حـالات من المماثلة التراجعية، وتكاد تخلو من حالات المماثلة التقدمية. ومن الاستنتاجات الأخرى أن العربية الفصحى تخلو من أيَّة حالات للماثلة الاندماجية.