

The Phonological and Morphological Features in Said Ibn Al-Musayyib's Recitation

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Abstract

This study examined the phonological and morphological features in Said ibn al-Musayyib's recitation, which has not been previously investigated. The descriptive approach was used to describe the phonetic level and its characteristics in Said bin Al-Musayyib's reading; imala (inclination), phonetic saturation, and reduplication. The morphological level was also studied. In this respect, clipping, gemination, changing to the passive voice, singular, plural, and the analogy were examined.

The findings showed that the aspects of the readings attributed to Said bin al-Musayyib varied and they included the phonological features of imala (inclination), phonetic saturation, and reduplication, and the morphological features of clipping, gemination, changing to the passive voice, singular, plural, and the analogy.

Keywords: *Holly Qur'an, recitations, readings, Said ibn al-Musayyib, imala (inclination), phonetic saturation, reduplication, clipping, gemination.*

1. Introduction

The Holy Qur'an is an inexhaustible, ever-giving spring of guidance. It is the word of God revealed to the most honorable of creation, Muhammad, may God bless him and grant him peace. It is the Book of God that falsehood cannot approach it from before it or from behind it, and which God has preserved from all distortion and alteration. Among its secrets and the magnificence of its explanation is that the more you delve into it, the deeper and more yearning you become.

The Holy Qur'an has received great interest in terms of its memorization, recitation and interpretation. In this respect, Arabic language scholars have unanimously agreed that the Qur'an is the highest level of eloquence, as they consider it one of the most important sources from which they derived their knowledge. Besides, it is the best record of the Arabic language. This interest began since the time of the Prophet Mohammed, may God bless him and grant him peace, when his companions, may God be pleased with them, learned to read from him, and then taught the Holy Qur'an to the followers who came after them. Among the followers who learned it was Said bin al-Musayyib.

One of the sciences of the Holy Qur'an that has received the attention of scholars is Quranic readings. This science has become independent. Muslim scholars, since the days of the Prophet, have continued to write about it and study its various aspects, such as phonetics, morphology, syntax, and semantics.

The sources related to the recitations of Holy Qur'an mentioned readings attributed to a group of followers, including Said bin al-Musayyib. These recitations differ and meet

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with regard to certain aspects. The readings attributed to Said bin al-Musayyib have been known since the time of the Messenger, may God bless him and grant him peace. This is confirmed by what was mentioned in Sahih Al-Bukhari about Hisham bin Hakim's reading and Omar bin Al-Khattab's opposition to it and their going to the Messenger, may God bless him and grant him peace. And the Messenger said: This Qur'an was revealed in seven readings, so recite as much of it as you can (Al-Bukhari, 1422AH). Therefore, this research comes to study Said bin al-Musayyib's recitation, in terms of the phonetic level and the morphological level.

1.1. Objectives of the study:

1. Highlighting the characteristics of Said bin Al-Musayyib's recitations.
2. Collecting the readings that were narrated on the authority of Said bin al-Musayyib, classifying and tabulating those readings according to their phonological and morphological levels, then analyzing these readings according to the two previous linguistic levels.
3. Collecting the readings of Said bin al-Musayyib in an independent research, for the benefit of students of knowledge and Holy Qur'an recitations.

1.2. Research Significance:

First: Qur'anic recitations of all levels are an important source for enriching the language and supporting it.

Second: The phenomenon being investigated is closely related to the primary source of legislation, which is the Holy Qur'an, and this is of great importance for explaining the secrets of this Holy book and exploring its values.

1.3. Research Methodology:

The nature of the research required the use of the descriptive analytical method.

2. Previous studies:

1- Babakr (1983) conducted a study titled "The Readings of Ibn Jarir al-Tabari in the Light of Language and Grammar," as contained in his book "Anthology of Eloquence in the Interpretation of the Verses of the Qur'an." (Babakr, 1983). The study aimed to highlight the linguistic and grammatical efforts made by Abu Jaafar al-Tabari. The study also aimed to introduce Abu Jaafar al-Tabari, as a scholar of language, grammar, and readings of Holy Qur'an, in addition to being an interpreter, hadith narrator, and historian.

2- Abu Muayliq (2014) conducted a descriptive and analytical study on the phonetic, morphological, and grammatical issues in the Hadith narrated by Shu'bah bin Ayyash. The study is a master's thesis in linguistics from the Department of Arabic Language, College of Arts, Islamic University, Gaza.

3- Al-Gharaibeh (2003) conducted a study entitled Phonological Thinking according to Makki bin Abi Talib Al-Qaisi in the light of contemporary linguistics (Al-Gharaibeh, 2003). The study aimed to examine the phonetic thought of Makki bin Abi Talib and his phonetic efforts, and to explain the direction he took in directing the readings.

3. Introducing the recitations and the difference between them and the Qur'an:

Many old jurists stated that the Qur'an and the recitations are two different realities. In this regard, Al-Zarkashi stated that the Qur'an and the readings are two different realities.

In fact, the Holy Qur'an is the revelation revealed to Mohammad, may God bless him and grant him peace, for clarification and miracle, while the readings are the variation of the words of the revelation mentioned in the writers of the letters, or their quality (Al-Zarkashi, 1972). But some jurists believe that they are one reality, so the readings are the Qur'an and there is no difference between them (Qaba, 1999).

Contrastingly, Al-Shawkani defined the Holy Qur'an as: "The words revealed to the Messenger, written in the Holy Qur'an, and transmitted to us in frequent transmissions (Al-Shawkani, 2000).

Ibn al-Jazari discussed the recitations, and defined them by saying: "The recitations are knowledge of how the words of the Qur'an are performed and their differences, attributed to its transmitter (Ibn al-Jazari, 1999).

The readings – frequent and irregular – are a source of the Basra and Kufic grammarians. In this respect, Sibawayh stated that the readings do not contradict the Sunnah (Sibawayh, 2018).

4. Said bin Al-Musayyib:

His full name is Said bin al-Musayyib bin Hazn bin AbiWahb bin Omar Aidh bin Imran bin Makhzum bin Yaqtah, Abu Muhammad Al-Qurashi Al-Makhzoumi. Said bin al-Musayyib was born in Medina in the year 15 AH, two years after Omar assumed the caliphate in the year 13 AH. There are some narratives that mention that he was born four years after the caliphate of Omar. He died in Medina when he was eighty-four years old (Ibn Saad).

Ibn al-Musayyib is considered the master of the followers in his time, and the scholar of the people of Medina.

Qatada, Makhul, Al-Zuhri, and others mentioned, according to Qatada, "I have not seen someone more knowledgeable than Said bin Al-Musayyab." Ali bin Al-Madani said: "I do not know of anyone among the Successors who is more knowledgeable than Ibn al-Musayyib. He is, in my opinion, the best of the jurists." He authenticated his narration on the authority of more than one person. Significantly, he narrated on more the authority of Uthman, Ali bin Abi Talib, Aisha, and Abu Hurairah, may God be pleased with them, and many others (Ibn Khalkan, 2001). His mother is Umm Said bint Hakim, bin Umayyah, bin Haritha bin Al-Awqas Al-Sulami (Ibn Khalkan, 2001). We note here that his father and grandfather were companions.

Said bin al-Musayyib gained fame, appreciation and respect among the Arabs. This was due his authentic Arabism, at a time when the Arab tendency on which the Umayyad state was founded in the Levant emerged.

In this respect, Abdul Rahman bin Zaid bin Aslam said: "When Abdullah bin Abbas, Abdullah bin Al-Zubair, Abdullah bin Omar, and Abdullah bin Amr bin Al-Aas, may God be pleased with them, died, jurisprudence became widespread in all countries. The jurist of Mecca was Ata', the jurist of Yemen was Tawoos, the jurist of Yamamah was Yahya bin AbiKatheer, the jurist of Basra was Al-Hasan, the jurist of Kufa was Ibrahim al-Nakha'I, the jurist of Syria was Makhul, and the jurist of Khurasan was Ata' al-Khurasani. Significantly, God Almighty has bestowed upon Medina a Qurayshi, an undefended jurist, Said bin al-Musayyib, May Allah be pleased with him (Al-Shirazi, 1970).

First: Imala (inclination):

Imala (inclination) is one of the dialectal phenomena that led to a phonetic change in the structure of the Arabic word. The Qur'anic readings have specialized and even preserved the characteristics of this phenomenon, after it became widespread among the readers,

and it appeared in its true form among them. Perhaps this phenomenon is widespread in some dialects of Bedouin tribes.

And Imala (inclination) in the Arabic language is derived from the noun *أملت الشيء* "I tilted something" by tilting it if you moved it to a direction other than the one in which it is. This is understood from their saying "the thing is tilted" – it leans inclined, if it deviates from the intention (Al-Azhari, 2000).

Ibn al-Hajib defined Imala (inclination) by saying: "Inclining means tilting the [fatha] /a/ towards the [kasra]/e/ (Ibn al-Hajib, 1971). Al-Mubarrad mentioned that Imala (inclination) means tilting the pronunciation of the [alif] /a/ towards the [ya'] /y/ (BinYazid). In this respect, Ibn al-Anbari mentioned that Imala (inclination) means tilting the [fatha] /a/ towards the [kasra] /e/, and the [alif] /a/ towards the [ya'] /y/. This is in order to create confusion, and so that the sounds do not differ and become discordant. Ibn al-Anbari further mentioned that this phenomenon is specific to the language of the Hijazis, and some members of the Bani Tamim tribe (Ibn Al-Anbari, 1957). By analyzing the definition, the researcher believes that Imala (inclination) of the pronunciation of the [fatha] /a/ towards the [kasra] /e/ is one of the means of facilitating pronunciation and reducing muscular effort, and it occurs in speech in order to bring sounds closer together to achieve vocal harmony.

Among the readings attributed to Said bin al-Musayyib regarding the Imala inclination is the Almighty's saying: "Taha" (Quran, 20:1).

Ibn Katheer and Ibn Aamer read the word "Taha" by opening the ta' /t/ and the ha' /h/, while Said bin al-Musayyib read it by pronouncing the /ta'/as /te/ and the ha' as /ha/ (Ibn al-Jawzi, 1971).

Al-Nahhas stated that there is no reason to apply imala on the word [Taha], according to the majority of Arabs, for two reasons. The first reason is that there is no /ya/ or kasra in the word "Taha", and the other reason is that the letter /ta/ is one of the letters that prevents inflection in Arabic (Al-Nahhas).

Here, the researcher sees that Said bin al-Musayyib's recitation with the inflection of the word Taha achieved ease and facilitation in pronunciation, and it contributed to reducing muscular effort and achieving vocal harmony.

Second: phonetic saturation:

The phenomenon of phonetic saturation is common in Arabic poetry. It was also mentioned in Qur'anic readings, but in a small percentage. In this respect, phonetic saturation is the duration of a short sound that results from a long sound. The [fatha] /a/ results in a long [fatha] /aa/, the [damma] /u/ results in a long [damma] /uu/, and the [kasra] /e/ results in a long kasra [ee]. If we investigate the reason for the saturation, we find that it is caused by the stress that falls on the short vowel sound so that the sound becomes prominent. In this respect, one reading has been attributed to Said bin al-Musayyib, which is characterized by phonetic saturation. It is his reading of the following Holy verse:

قال تعالى: "وَإِذْ أَسْرَأَ النَّبِيُّ الْبَعْضَ أَرْوَاحًا خَدِيثَةً فَلَمَّا نَبَّأَتِ عَوْرَاطَهُنَّهَا لَلْهُعَلَيْهِ عَرَفَتْ بَعْضَهُنَّ أَوْ عَرَضَتْ بَعْضَهُنَّ بَعْضًا لَمَّا نَبَّأَهَا بِعَقْلِهَا نَمْنًا نَبَّأَهُنَّ قَالَ نَبَّأَتِنَا الْعَلِيمُ الْحَبِيرُ" (القران الكريم ، ٦٦ : ٣)

Almighty said: When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this?" "He said, "He told me Who knows and is well-acquainted (with all things)." (Quran, 66:3).

The majority of jurists read the word *عَرَفَ* "araf" with stress, while Said bin al-Musayyib read it as *عَرَّافَ* "arraf" by inserting the letter/alif/a/ after the /r/, and this case is phonetic

saturation (Al-Andalusi, 1993). Al-Alusi mentioned that reading عَرَّاف “Araf” is a Yemeni dialect (Al-Alusi, 1415AH).

The researcher notes that Said bin al-Musayyib saturated the short vowel, which is the [fatha] /a/, and turned it into a long vowel, which is the alif /aa/.

Third: Reduplication:

Reduplication is one of the manifestations of phonetic similarity. It is a process in which a vowel sound is similar to a previous or subsequent vowel sound, and aims to bring convergence or similarity between the sounds.

Ibn Manzur defined reduplication by saying: “I reduplicate a thing one by one and one by one in actions, and this means it follows another thing (Ibn Manzur, 1414 AH).

In linguistics, reduplication means that a word follows another word in terms of its meter or rhyme for phonetic saturation and emphasis (Ibn Faris, 1971). There are types of reduplication, reduplicating a word with another word, and reduplicating the vowel sounds. In this research, we are concerned with the second type of reduplication.

In this respect, reduplication of sounds is the effect of one sound on another sound next to it, that follows it in its movement, whether the sound movement is fatha /a/, kasra /e/, or dhammah /u/, and the effect is progressive or retrograde (Al-Idrisi, 1987).

Some of the readings attributed to Said bin al-Musayyib are characterized by reduplication, such as:

قال تعالى: ﴿فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ﴾ (القرآن الكريم، ٢٦٤:١)

God Almighty said: “His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people (Quran, 1:264).

The majority of jurists read the word صَفْوَانٍ as “Safwan,” while Said bin al-Musayyib read it as “Safawan” (Al-Baili, 1988). In this respect, Al-Qurtubi mentioned that Said bin al-Musayyib's recitation of “Safawan” with the vowel sound /a/ following the /f/, is a known dialect (Al-Qurtubi, 2019).

Some jurists, such as Ibn Jinni and Abu Hayyan Al-Andalusi, mentioned that most of what came in two verbs in descriptions and sources; The descriptions, such as a man, are abnormal for the light, while the nouns are like the glow, capriciousness, and boiling, and reading with the fatha /a/ after the /f/ is abnormal in hearing (Ibn Jinni).

The researcher believes that the sound /f/ was affected by the movement of the sād /ss/ before it, affecting it and turning it into the same pronunciation as the letter fā' /fa/.

The morphological level:

Some readings of Said bin al-Musayyib were characterized by morphological features. Here we discuss some of these features, such as: clipping, gemination, changing to the passive voice, singular, plural, and the analogy.

First: Clipping:

The Arabs differed in the pronunciation of some words related to emphasis and lightness. In this regard, Bedouin tribes tend to be harsh in their voices, because the harshness suits the Bedouin environment. By comparison, a civilized and urban environment tends to lighten speech pronunciation (Abu Jannah, 1988). This phenomenon is observed in Said bin Al-Musayyib's recitation of the following Holy verse:

إِنَّ الَّذِينَ يَدْعُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (القرآن الكريم، ٤٩:٤)

Almighty said: “Indeed, those who call you, [O Muhammad], from behind the chambers – most of them do not use reason.” (Quran, 49:4).

The readers differed in reading the word الحُجْرَات "hujrat". In this respect, the Egyptians read "hujrat" according to the followers. Al-Hujurat "rooms" is the plural of Hujra "room". In this regard, Abu Jaafar recited it as "Hujarat" by adding the /h/ and inserting the /a/ after the /j/ (Al-Tabari). Al-Hujurat is the plural of Hujra, and the three are Hujrat, and this is how Said bin al-Musayyib read it. Some Arabs combine the word "hijr" with "hujarat" by adding the sound /a/ after the /j/ (Al-Tabari).

Second: Gemination:

It has been previously pointed out that Bedouin tribes tend to be harsh in their pronunciation of some sounds to suit their Bedouin environment. This is natural and fits the characteristics of harshness in character that characterize the Bedouins, which was imposed on them by the difficult nature of life, and their need to raise their voices and stress some sounds so that they can be heard by others, especially since the Bedouin environment is a vast land. Due to the nature of this environment, some sounds are not heard, and hardly appear. Therefore, the Bedouins resorted to gemination, amplification, and loudness when pronouncing some sounds (Al-Janadi, 1983). This does not mean that some Bedouin environments do not tend to soften some of their pronunciation. Rather, the phenomenon of gemination is the predominant feature of the pronunciation of some sounds in that environment.

The gemination appears in nouns and verbs. This is evident in the recitations of the Almighty's saying:

﴿ وَيَقَوْمِ أَيُّ أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴾ (القرآن الكريم ، ٤٠:٣٢)

"And O my people, indeed I fear for you the Day of Calling" (Quran, 40:32).

The majority of jurists read يَوْمَ التَّنَادِ "the day of calling" by reducing the letter dāl /d/ and neglecting the vowel sound yā' /y/, meaning interaction, i.e. the people calling out one another (Al-Tabari).

In this respect, Said bin al-Musayyib read: يَوْمَ التَّنَادِ "The Day of Calling" with a gemination on the letter dāl /d/, meaning: interaction from the call, and that is when people escape; they call out on the ground, just as camels call when they stray from their masters (Al-Tabari).

Al-Zajjaj mentioned that geminating the yā' /y/ is the basis for this reading, and deleting it is good and appreciated because the kasra/e/ indicates the yā' /y/, which is the head of a verse, and at the end of these verses is the letter dāl /d/ (Al-Zajjaj, 1981).

Thus, we notice that the emphasis on the /d/ gave another meaning, which does not mean a call, but rather the meaning of a call to the camel if it runs away.

Third: Changing to the passive voice:

There was a reading attributed to Said bin al-Musayyib regarding the shift to the passive voice, and it is in the Almighty's saying:

﴿ وَعَلَى الَّذِينَ يُطِيقُونَ فَدْيَةً طَعَامٌ مُسْتَكِينٍ ﴾ (القرآن الكريم ، ١:١٨٢)

"And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. (Quran, 1:182).

The majority of jurists read the word يُطِيقُونَ "yutequnah" with a kasra/e/ on the /t/ and a sukun/°/ on the yā' /y/, and its origin is the word يُطَوِّقُونَ "yutawiqūnūh", as the kasra/e/ was transferred to the ta' /t/ and the letter /u/ was transformed into a yā' /y/ due to the kasra /e/ following what came before it, and its meaning is that they are able to (Al-Qurtubi, 2019).

Said bin Al-Musayyib's read the word يُطَوِّقُونَ "yutawiqūnūh," according to its origin, as the origin of the word yāṭīqūnūh is the word "يُطَوِّقُونَ" with the ta' being followed with /a/

and weakened, and the /u/ being geminized on the infinitive, meaning they burden him with the hardship that will follow for them, like the sick and the pregnant woman, for they are able to overpower him, but with hardship they inflict on themselves (Al-Qurtubi, 2019).

Third: The Singular:

Ibn Faris mentioned that the singular is an active noun meaning to single out the thing, and that the fa', the rā' and the dālin the Arabic infinitive فـ indicate oneness (Ibn Faris, 1979).

In morphology, what is meant by it is that it refers to one person, and it has other names, including: the individual, the one, the singular noun, the real singular (Al-Asmar, 1993).

Among the readings attributed to Saeed bin Al-Musayyabin this respect is his recitation of the words of God Almighty:

(رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ) (القرآن الكريم ، ٢٨: ٧١)

“O my Lord! Forgive me, my parents, all who enter my house in Faith” (Quran, 71:28).

The majority of jurists read لَوَالِدَيَّ “to my parents” as a dual form of the word father (Al-Andalusi). Said bin al-Musayyib read the word لَوَالِدِي “to my father” with a kasra/e/ indicating the one 'singular' (Al-Andalusi).

Al-Alusi commented on this case by mentioning that al-Musayyib may have wanted to refer to his closest father, or he wanted all of his forefathers to Adam, peace be upon him (Al-Alusi). Al-Samin Al-Halabi mentioned that reading لَوَالِدِي “to my father” in this manner meant his father alone (Al-Samin).

So it becomes clear that this recitation suggests that he either meant it by his biological father, or his forefathers up to Adam, peace be upon him.

Fourth: Plural:

When looking at Qur'anic readings, we find an exchange between the singular and the dual, as well as between the singular and the plural, and the dual and the plural. This exchange between the singular, the dual, and the plural indicates the comprehensiveness and flexibility of Arabic grammar, its interest in meanings, and its correctness.

Many Qur'anic recitations are mentioned in the plural form instead of the singular or plural form, including the Almighty's saying:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (القرآن الكريم ، ١٠: ٤٩)

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” (Quran, 49:10).

The majority of jurists read the word أَخَوَيْكُمْ “your brothers” to mean brothers in religion (Al-Andalusi). In this respect, Said bin al-Musayyib recited the word أَخَوَيْكُمْ “your brothers” in ta' with the kasra /e/ of the hamza /a/ on the plural in the form of the word غلـمة “ghulama” (Ibn al-Jawzi, 1984). Abdul Wahhab mentioned on the authority of Abu Amr the three recitations, and brothers prevail in friendship, in lineage, and each may be used in place of the other (Ibn al-Jawzi, 1984).

Ibn Jinni mentioned that the recitation with ta' is in the plural form, and his argument is that the word sector indicates plurality, even if it is singular in pronunciation (Ibn Jinni, 1994).

Fifth: Analogy:

The source in the language is a word that indicates the origin of everything, derived from the triple root صدر (sadr), meaning the place of the breasts (Al-Jawahiri, 1982).

Linguistically, Ibn Jinni defined it by saying: “Know that the infinitive is every noun that indicates an unknown event and time, and it is a verb of one word, and the verb is derived from the infinitive (Ibn Jinni, 1988).

The measured infinitive appeared in the recitation made by Said bin al-Musayyib. An example of this is the words of God Almighty:

﴿فَسْتَرْبُونَ شَرِبًا بِأَلْوَابِ﴾ القرآن الكريم، ٥٥:٥٦ ﴿

“Indeed ye shall drink like diseased camels raging with thirst!” (Quran, 56:55).

Readers differed in their reading of the word شَرِبَ “sharb, meaning drink”. Some of them read شُرِبَ “shurb” with a dhammah/u/ on the letter ش/sh/, while some of them read it with a fatha /a/ following ش/sh/ as “sharb” (Al-Qurtubi).

Said bin al-Musayyib recited “Sharb” شَرِبَ with a fatha /a/ following ش /sh/ as “sharb”, which is the infinitive of “Sharb” a fatha /a/ following ش /sh/ as “sharb”, meaning 'drink' (Al-Alusi)

Al-Qurtubi said: “Abu Zaid said: I heard the Arabs reciting with the dhammah of the shin (the sound /u/ following the /sh/). They also use /a/ or /e/ , and the /a/ is the correct infinitive because every infinitive of the same letters has its origin فعل (fa’ al)(Al-Qurtubi). He added that “shurb” and “sharb” are two good words.

The researcher believes that the two recitations are correct, with their meanings being close, and that each of them has been read by Muslim scholars.

5. Conclusion:

- 1- The study showed that Quranic recitations have an important role in preserving and enriching the Arabic language.
- 2- Arab grammarians benefited from Qur’anic recitations when developing the rules of Arabic, as it is an important source.
- 3- When this research was presented and analyzed, it became clear that some readings have a close connection with Arab dialects, especially at the phonetic level, and this appears in the topics of imala (inclination), phonetic saturation, and reduplication.
- 4- Imala (inclination) is one of the dialectal phenomena that led to a phonetic change in the structure of the Arabic word. Perhaps this phenomenon is widespread in some dialects of Bedouin tribes, in order to create conformity and achieve phonetic harmony.
- 5- This study showed that the morphological level received the most attention in Said bin al-Musayyib's recitation.
- 6- The aspects of the recitations attributed to Said bin al-Musayyib varied.
- 7- This study showed that linguistic phenomena (phonological and morphological) are the result of the diversity of Qur’anic performances at the level of word structure. This appears through the shift to the passive voice, just as the shift in the attributive structure is the result of the shift in the morphological structure of the verb.
- 8- This study also showed that many dialectal phenomena at the phonetic and morphological levels in the reading made by Said bin al-Musayyib, as well as the readings that scholars referred to as dialects, were not given a new meaning, in other words, no attention was paid to the meaning aspect.
- 9- It turns out that clipping is a characteristic of urban people, as they tend to be succinct in their speech, while we find that harshness is a characteristic of Bedouin pronunciation.

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