Linguistic Affinities between the Semitic Family and Classical Arabic

Mohamed Mazaal khalaty[a], [a]Wasit University/ College of Education/ Arabic Department

Semitic languages are ancient and broad languages, with a long history, and oriental and Arab linguists who have come to the discovery of the chains of their branches. They have been carefully cared for because their speakers are of one origin (Sam Bin Noah). These languages are Akkadian, Assyrian, Babylonian, Aramaic, Canaanite, Syriac, Mandaean, Hebrew, Ugaritic, Phoenician, Abyssinian, Djezzy, Mehri, Old Arabic, as well as the remaining Arabic language. The majority of these languages have disappeared and their words have died, and the ones that have come to us are in the form of inscriptions, while the neighborhood in which hundreds of millions of people speak is classical Arabic, as well as the Hebrew, Abyssinian, Syriac language spoken by tens of millions. Therefore, the research came to reveal the aspects of convergence or verbal convergence between these living Semitic languages in their vocal, morphological, syntactic and semantic levels .In order to reach correct or acceptable results, we need to extrapolate similarities or convergence through a comparative study between the words of these languages to find out how close they are to the native Semitic language.

Key words: *Semitic language, verbal convergence, linguistic aspects.*

Introduction

The Semitic languages have received the attention of orientalists who worked hard to reveal the common bonds between them at different linguistic levels, considering that their speakers are descended from Sam bin Noah, according to the Old Testament narrative, and it may sometimes be called island languages because the cradle of these languages is the Arabian Peninsula. This research came to reveal the linguistic convergence or convergence between the Semitic family in certain linguistic aspects with different levels of language, to take it as a standard in judging the linguistic links between the languages of this group, to confirm the fact that the source of these languages is branched out from one origin, this is what most researchers confirmed. In order to reach correct or acceptable results, we need to extrapolate

levels of linguistic analysis, that is, analyze linguistic phenomena common between them, and indicate the similarities or convergences required by comparative studies between languages, and this depends on a descriptive approach, as well as employing the historical approach, as they are indispensable in the comparative study to know the precedence of languages, which is not without difficulty. It is no secret to the specialist that we lack the evidence and sources that help us in prioritizing these languages, and the closest to the native Semitic language. And the matter remains fluctuating between tendencies and jurisprudence. The research material was distributed on the language levels: the phonemic level, the morphological level, the syntactic level, and the semantic level.

Literature Review

The letter is the smallest component of the composition of the linguistic structure. And letters in general are symbols or images of specific sounds, differentiated between them, so when it is said (sounds), it is meant (letters).Phonology is concerned with the study of the human speech apparatus, and the phonemonic sounds produced by the language sounds which mean the study of the sounds of the Arabic language; therefore, they are not specific in the study of non-language sounds, such as yawning, snoring, chewing and breathing. (Issam, 1992)

Linguistic voices have received special attention and early studies among Arab linguists, and Hebron bin Ahmed Al-Farahidi (d. 175 AH) is considered the first to arrange linguistic voices, as he concluded his arrangement from the throat to the lips, indicating its exits and attributes, and he followed the approach of those who came after him. These efforts determine the extent of the contribution of the ancient Arab linguists in the field of phonemic study, from which the originality of modern linguistics was recognized in relation to its time. (Mahdi, 1966) Western scholars have testified to this: they said: Vocal studies arose and slept in the arms of two sacred languages (Arabic and Sanskrit). (Kamal, 2008) This was confirmed by Bergstrasser, saying: "Westerners were preceded in this world only by two peoples: the Arabs and the Indians" (Ramadan, 1982). From the foregoing we infer that the Arab scholars were the leaders in phonological studies. They preceded many nations .Al Khalil was the most linguistically concerned with phonetic research, where he set the Eye Lexicon which was arranged on the basis of letter exit. There are many phoneme appearances in Semitic languages, and most of the languages of this family are involved in it. We will list some of them to infer the extent of similarity between these languages in sounds, which made the researchers classify them as one family. Among the sound manifestations:

1-Diacritical Marks

They mean "the sounds", which represent the second part of the letters, for the first: it is called (the silent), or the silent letters. And the other: it is the sounds which are the vowels (u,

a, i) which are matched by diacritics: (the vibrio, the opening, and the crumb). Ibn Jenni says: "Be aware that the diacritics are some letters of the tide and the softness, which are 'a, o, I' ,just as these letters are three so are the three diacritics, He made the diacritics into two parts: long diacritics which are the(a , u and i)and, and short diacritics represented by the (Fathah, Dammah and Kassra).We find the peers of these movements in the Semitic languages, the Dammah corresponds to it (u), and the Fathah corresponds to it (a) and the Kassra corresponds to (i). (Ramadan, 1982) It appears that these letters represent short Harakat, while the long (extended) movements in the Semitic languages are similar with what exists in Arabic, and the difference between them is slight as Bergeresser says: "The Mother Semitic Language had a fourth extended movement which is (e) And this movement became (a) in Standard Arabic, for example, the word "Jar in Arabic" is identical to it in Hebrew (ger)" (Ramadan, 1982) The Assyrian and Babylonian inscriptions showed that the Akkadian language used four letters to express the diacritics and vowels: (e, i, a, u). It was common to use (u) to represent the Dammah, and the extended (u) to represent the (waw) in Arabic language (Nael, 2001).

Among the vocal law in the Semites is that every (B) in any word found in the Semitic languages corresponds to the (f) in the Arabic language without exception. (Ramadan, 1982) The phenomenon of (Tanween) appears to be more common in the family of languages as all Semites are involved in the presence of the (Tanween) in it, with a difference in the pronunciation. In Arabic it is pronounced non-static, while Mim is pronounced in other languages. In other words, Arabic separates from other Semites by the last word, so the word (house) in the state of lifting is pronounced in Akkadian and the Sabian: their house is baytim. (Nael, 2001)

2-Spatial Heart

This is another phoneme phenomenon, and it is a change that occurs in the conditions of the structure of the word by introducing some letters of the word or delaying some of them. It is one of the phoneme phenomena common in classical Arabic among the ancient Arabic scholars and the modernists. We find it in its effects in local dialects. And the heart in the language means transformation and conjugation .In the Ain dictionary: "The heart is the transformation of something upside down and the words inverted, and flipped it …..And we say we flipped somebody means we dismiss him." (Ibrahim, 1984) In other words, it means that some of the word's letters are put ahead or delayed for the sake of presenting a new word which is generated from the original word. The new word has similar meaning but the arrangement of the letters is different. (Ibrahim, 1984) Ibn Darsatweh (d. 347 AH) was different from the majority of Arabic linguists, as he denied the spatial heart, and invalidated its existence in a book called (Nullification of the Heart), stating this doctrine by saying: "As for watermelon, it is a well-known fruit, and it is a well-known fruit, and it is an Arabic

language .It is (cooking) to present the tai'a and we do not have the heart as they claim, and we have explained the argument in that in (Nullifying the Heart)" (Muhammad, 1971).

3-Morphological Features

This level is concerned with the morphological aspects of words that are neither syntactic nor a construct. It studies the vocabulary before it enters into the syntax, which is called the discipline. The field of conjugation science in the empowered names, the Arabicized names, and the constructed verbs, is the research in the original root of it, its formulas and weights, and the knowledge of the original in its letters, as well as its derivation. But in the built names it studies them in terms of structure. Ibn Jenny defines it as : "Knowledge of the principles known by the conditions of the structures of words that are not in Arabic" (Muhammad, 1998) "Referring to the structure of the word, it means formulation and form, the number of letters, the order of these letters and the knowledge of their movements, and the original and extra letters. And it does not look at the end of the word. Dr. Kamal Bishr believes that morphology studies everything related to the structure of the word and benefits the meaning .Morphological expressions in the Semitic languages are manifested in many actual formulas and their derivations, their expressions, the vowel verbs, the names, as well as the manifestations of the common structure.

4-Pronouns

It is a set of limited phrases in the Arabic language and in other Semitic languages. It has many functions in linguistic use, but it is clear in its indication of what was developed for a speaker, addressee, or absentee. The grammatical audience believes that the pronouns define the identifier after the name of God, and they presented them in their discussion when studying the defined names of identifiers. Sibawayh says: "Rather, the harms are known, because you only know when someone knows what you mean and that you want something". (Farhan, 2004) And the pronouns are verbal common among the Semitic languages, although their pronunciation varied. (Wolfensohn, 1980) To conduct a comparative study between members of the Semitic family, we take a separate pronoun denoting a single speaker (I) as a model, and by balancing this pronoun in the Arabic language with its counterparts in other Semites we find that its formulation is as follows:

Hebrew ani-anohi	Akkadian (Babylonian-Assyrian) anaku,
Aramaic-Syriac ena-ana	Southern Arabic (Sabaean-rhombic)
ana Abyssinian ana	Northern Arabic ana

(Ribhi, 1980), (Yaqoub, 1969)

It is noted in the above table that the Semitic languages share the(Hamza and the N letter), with a difference in the pronunciation of Hamza and tide, in Syriac the Hamza is tilted , and Hebrew spread long fracture at the end of the formula, and we find the complete agreement between southern and northern Arabic, Syriac and Habashiya. And what supports the above discussion is the existence of the speaker pronoun in the inscription of Harran Al-Laja written in the year (568 AD) in its form in Arabic, i.e. ending with (I) (Khalil, 2006) Dr. Yaqoub Bakr believes that the agreement of Arabic, Aramaic and Akkadian in the tide is evidence that it is original in the native Semitic language19. This compatibility between most languages leads us to the fact that these languages are from a single family, with the difficulty of determining which languages are closer to the native Semitic, as the evidence for that did not exist. In the Semitic languages, the verb is promoted by a series of increased weights that express meanings derived from the basic meaning .Changes are made by root changes from the intensity or frequency of the verb, from causality and from compliance, participation in the verb, constructive of the unknown and others.(Yaqoub, 1969) Bruckelman describes the Semitic family in general as actual languages that depend on the verb in the formulation of sentences and structures, and the verb in these languages indicates an event associated with time. (Carl, 1977) Semitic languages use different actual structures that are taken from the original, which is the common basis of name and verb. (Carl, 1977)

The order of verb in Semites is the second rank after the names, except for the Akkadian language in which the verb comes at the end of the sentence and with the influence of the Sumerian language. (Amer, 1991) Sibawayh explains the rank of Arabic speech, and why does the name have the first rank and the verb has the second rank? He says: "Because the names are more empowered, and they have in power what is not for others and the second verbs are in the rank, because assertiveness and stillness have followed them, and they did not intend, and the verb must have the name or not words". (Amer, 1991) It is noticeable on the Semitic languages that they are not concerned with the three times and its branches as much as they are concerned with the ending speech and the ending event, and the event that has not ended in these formulas. (Yaqoub, 1969) This is a reference to the past, present and future verb, that is, the present tense form, because they made the present tense (the future) first, then the present (permanent) verb, then the past, then the command. (Muhammad, 1975) Al-Zajaji (340 AH), explains the presenting of the present tense in Arabic by saying: "Since the present tense indicates the present and the future, they have presented the future to the present tier in the rank, because non-existence precedes existence, so it is in progress that is expected, then it becomes immediately, and then becomes In the past, so tell to proceed." (Muhammad, 1975) The grammatical Arabs believe that the vowel verbs (Alain or the Lam): Dan, and Tella, and others, their origin: (yedno and tello) but they confirm that this origin was not used in Arabic one day. However, our knowledge of Abyssinia among the Semitic languages leads us to the belief that this origin is an earlier stage than what has reached us in

Arabic, and in Abyssinia they say: (Dain) in the sense of Dan and (Tello) in the meaning of Tella. (Muhammad, 1975).

Another actual manifestation in the Semitic family is the addition of (the noun), which is actually confirmed by the present tense and the matter, and it is a common phenomenon in Arabic. (Yaqoub, 1969) Akkadian and Hebrew are also rare in Aramaic, which spread (the mim) not (the noun) for confirmation, and in Hebrew (the noun) is only attached to before the related pronouns.

Grammatical Features

Linguists were interested in studying the structural component of language, and analyzing it to know the general and specific features of each language, which is what is meant by descriptive linguistics.The grammatical manifestations in the language are evident by the meanings supported by the words in terms of the Arabic movement, or the grammatical function of it within the structure, because of these influencing movements in the fixation of the meanings of the words marred by semantic ambiguity when they are organized in the context, hence the importance of studying the phenomenon of Arabization in the Semitic languages. The comparative linguistic study demonstrated the existence of the phenomenon of Arabization, which characterized the first Semitic languages, was preserved by Arabic, and lost by its sisters, with few traces remaining in some of its languages indicating the age of this phenomenon. (Amer, 1991) Structure is found in Arabic and Akkadian with its two Babylonian and Assyrian sides in its ancient times. As for Abyssinia, it preserved the state of (al Rafa) in numbers only, and in Hebrew only the (al Nasab) remains, and the Aramaic remains (the Nasab) also. (Carl, 1977) It seems that the phenomenon of Arabization in this linguistic family has disappeared, with the exception of the Arabic language, and a few traces remaining indicating the age of this phenomenon in the ancient Akkadian with its two Babylonian and Assyrian sides. Jerji Zidan explains this by saying: The Arabs excelled in setting grammar, and they are in Iraq between the Syriac and the Chaldeans. (Jerji, 1983) One of the researchers believes that the Akkadian language is the oldest Semitic language written down with Arabic. Therefore, knowing the history of any linguistic phenomenon in the Semites is known through the comparison between Arabic and Akkadian. Through the comparison between Arabic and Akkadian because they are closest to the first Semitic, the linguistic phenomenon in them is inherited from the mother Semitic language. (Mahmoud, 1973) This conclusion may not stand in front of the emerging excavations from the civilizations and nations that preceded us. Evidence of this may appear otherwise. The syntactic Harakat, or sounds in Arabic, are (the Damma, the Fatha, and the kassra), so the Damma in the island languages corresponds to the letter (u), the Fatha corresponds to the letter (a), and the Kassra corresponds the letter (i). And these three Harakat correspond to the Harakat in the native Semitic language. It is most likely that Semitic language was keeping a

fourth movement (e) (Yaqoub, 1969) Among other expressions among the Semites, that the Muthanna is raised in a thousand and is dragged and erected in the Akkadian, and the y has turned into a long, boring fracture, for example it is said: inan) meaning (two eyes) in the case of lifting, and: inen)) in the cases of monument and traction. (Yaqoub, 1969) As for the male plural, it is raised by waw, but made nasab with (yaa), for example it is said: sarru, meaning (Kings) in the case of lifting, but in the cases of (Nasab and Jer) traction, it is said: sarri). (Yaqoub, 1969) The Semitic languages retained the means of linking the two pillars of the nominal sentence by introducing a pronoun between them, which is an ancient method in the Semitic languages; in addition to that the subject is deleted, when the sentence is moved to what was not named the subject, which is originally in this language group. (Ramadan, 1982) From the foregoing, we can say that the participation of the Semites in these linguistic and Arabic aspects, at the level of composition, and what is included in the composition of phoneme and morphological phenomena, as well as grammatical aspects, supports the theory that these languages refer to one origin.

Semantic Manifestations

The Arabic language was known as a derivative language, with much vocabulary, therefore; it became difficult for the Arabic language scholars to know it, despite the exceptional efforts of the owners of dictionaries who initially gathered the words of the language based on their meanings, such as horse, camel or sword. And others.There are many factors that influence the vocabulary of the language, including: the intruder, the influence and the influence of the languages of neighboring nations, as well as the generative terms required by the nature of life and the development of new developments in it. And if we expand our saying to include the Semites, we find the phenomenon of verbal joint in it clear in its indication of what was put to it in linguistic use. Bergeresser mentioned that the Semitic languages, including Arabic, share some human names such as: people, male, female, father, mother, and husband, then from animal names: tiger, wolf, dog, pig, eagle, scorpion and flies. (Ramadan, 1982) Likewise the members of the body: head, eye, ear, nose, hand, tongue, mouth, guilt, liver, and blood, then from some parts of the world, sky, planet, sun, earth, well, and water, then some house names towards: house, pillar and throne, Then food and beverages: wheat, molasses, sugar, and many other verbs, towards: he grew up and was asked, worn, graze, watered, looked, juvenile, said, and others. (Ramadan, 1982) Perhaps the factors of juxtaposition between Arabs and other nations such as Persian, Aramaic and Abyssinian as well as trade, contributed to the entry of many words into the Arabic language. Among the most common Ethiopian vocabulary in Arabic that have religious connotations: Apostles, hypocrite, hypocrites, minbar, mihrab, Quran, and proof, and they are mentioned in the Noble Qur'an and in the noble Hadith40. (Amer, 1991) The word "disciples" means. The Messenger, hypocrite (nafak), taken from: nafaka means doubt and minbar: Origin is manbar, meaning: seat. (Amer, 1991) The Aramaic words are Arabized, many, possibly taking from the

Aramaic dialects, or from the Christian dialect used in the countries of Syria and Palestine, or from the Mandaean community in Iraq. (Amer, 1991) We will confine ourselves to the most common terms used by the people, which have religious connotations in both Aramaic and Arabic. Among these words: Rahman, Qayyum, Sali, Sam, Tab, Zaki, Cross, Heretic, Rigz, Antichrist, and Zakat. (Ramadan, 1982) On the similarities between the languages of this family, Dr. Ramadan Abdel-Tawab says: "Whoever manages Arabic, Hebrew and Syriac, realizes that their difference is the alteration of the people's words along the ages, different countries, and neighboring nations, and it is one language in the first" (Ramadan, 1983) and we find another group of Common words in Akkadian, Aramaic and Arabic, including: religion, Sabbath, pupil, translation, poor, ink, carpenter, pay, pottery, plaster, oil, canon, purple, and the hill. (Ramadan, 1982) From the foregoing, the extent of similarity and rapprochement between Arabic and its sisters from the stigmatization of the Semites cannot be preserved in the vocal and mystical manifestations, and in their structures, as well as the steady use of the term in its indication of the meaning of the language, and this reinforces the prevailing belief that these languages are One origin.

Conclusion

After this comparative study between Arabic and Semitic languages, we found it appropriate to stand at some of the results that we feel are not without importance:

1. The Arab scholars took the lead in phonological studies. They preceded many nations.

2. The Tanween phenomenon is common in all Semitic languages, with different pronunciation.

3. The pronouns of the pronouns are verbal subscribers among the stigmata of the Semites, although their terms vary.

4. The verb rank in Arabic and Semitic is the second rank after the name.

5. The phenomenon of Arabization was characterized by the first Semites, then it vanished, and Arabic was preserved, with a few traces remaining in Akkadian (Babylonian and Assyrian) and Habashiya, which indicates the age of this phenomenon.

6. At the semantic level, we find the great similarity between the word family, especially in terms of religious connotations

7. The fact that the Semites are involved in many linguistic manifestations favors the opinion that they are of one origin.

8. Arabia distinguished from other Semites in retaining many of the characteristics of mother Semitism, which makes it the closest to it compared to the rest of the Semites

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