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<https://doi.org/10.61796/ejheaa.v1i8.852>**PHONOLOGICAL PHENOMENA IN THE MUSNAD OF  
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**Abstract:** General Background: Phonetic analysis plays a crucial role in understanding the effectiveness of prose in communication, particularly in how it uses sound to enhance expression and achieve intended effects. This study focuses on the phonetic features in the Musnad of Imam Hassan Al-Askari (peace be upon him), examining how vocal phenomena contribute to the harmony and expressiveness of his texts. Specific Background: The Musnad is analyzed for its use of assimilation, substitution, and phonetic similarity, revealing how these features optimize pronunciation and influence. Assimilation is observed in the integration of homophones and closely related sounds, while substitution involves replacing phonetic elements to ease articulation. Phonetic similarity encompasses adjustments to maintain vocal harmony and fluidity. Knowledge Gap: Previous studies have not extensively analyzed the application of these phonetic phenomena in historical religious texts or their impact on the communicative effectiveness and aesthetic qualities of the text. Aims: This research aims to elucidate the role of phonetic phenomena in Imam Al-Askari's Musnad, highlighting how these elements facilitate communication and enhance the text's persuasive power. Results: The analysis demonstrates that assimilation and substitution reduce muscular effort and achieve phonetic ease, while phonetic similarity ensures smooth and harmonious pronunciation. The Musnad reflects a sophisticated use of these phenomena to balance clarity and expressiveness, contributing to its effectiveness in conveying messages. Novelty: This study provides a novel perspective on the phonetic techniques used in historical Islamic texts, offering insights into their strategic application for enhancing linguistic performance. Implications: Understanding these phonetic strategies enriches the interpretation of classical texts and informs contemporary linguistic and literary analysis, emphasizing the enduring relevance of phonetic considerations in effective communication.

**Keywords:** Phonetic Analysis, Musnad Imam Al-Askari, Assimilation, Substitution, Phonetic Similarity

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Introduction**

There is no doubt that the phonetic level is one of the important levels in the linguistic analysis of produced prose texts. Through it, it is possible to reveal the ability of the broadcast to employ the sounds of words and make them harmonious and expressive, conveying the meaning at the least cost and achieving the desired purpose. I chose Musnad of Imam Hassan Al-Askari (peace be upon him) to draw from it. The vocal phenomena transmitted in it are phenomena that have their own foundations and laws and their application to what was stated in his Musnad. We found that the speaker was aware of the role of the functions of the vocal language, which is not limited to being a means of transmission, but rather a tool of communication, expression and

understanding. Ease and lightness were employed in his texts for the sake of influence. In the feelings of the recipients through the audio phenomena observed in his Musnad, which are: assimilation, substitution, and similarity. To get rid of the sounds that he feels heavy on his tongue, or that he finds difficult to achieve, by changing them to other sounds that do not require great muscular effort, to achieve his desired goal, which is to express ideas and meanings easily and smoothly. To influence and persuade the recipients and communicate with them, without disrupting the speech, the importance of the text lies in the communication signals produced between the creator and the recipient that come from the accuracy of the choice and the quality of the selection of words that are consistent in their arrangement and the timbre of their voices.

## Result and Discussion

### First: Assimilation

There is no doubt that assimilation is one of the vocal phenomena that the Arabic speaker tends to to reduce muscular effort and shorten the time during the pronunciation of sounds when they are adjacent and interact with each other in the context, which leads to its occurrence. It aims to bring pronunciation to the maximum degree of lightness and ease through annihilation. The first sound in the second, so the two sounds are pronounced as the same as the second, provided that the reasons for it are present, namely: similarity, closeness, or homogeneity .

Returning to the Musnad of Imam al-Askari (peace be upon him), we find that the reasons for assimilation are available to achieve its goal of lightness and economy of pronunciation when the sounds are juxtaposed and interact with each other in the context to cause assimilation, and they can be studied as follows:

### First: Assimilation of homophones:

#### 1. Assimilation of homophones in one word and two words:

A - Imam Al-Askari (peace be upon him) said in the chapter on the characteristics of a believer: ((The signs of a believer are five: the fifty-first prayer, the visit of the fortieth, and sealing with the oath....)).

B - Imam Al-Askari (peace be upon him) said to one of his companions: ((So may God grant you justice... for the completion of the blessing is your entry into Paradise, and it is not from His grace, even if its bitterness and great danger are great, except that, praise be to God, His names are sanctified over it)).

The evidence is in: ( Sealing , from His grace). In the first example we find verification of the assimilation of similar words in one word, as it was achieved in the ta', which is a whispered dental, gingival sound, and when the first was silent and the second was vowelized, the first was assimilated into the last; To get rid of the combination of the two proverbs on his tongue, which led to reducing the muscular effort in pronunciation.

In addition, the assimilation here is proportional to the comprehensive significance of the text, as the context of the hadith revealed the qualities that are present in a believer, and therefore the assimilation is proportional to the purpose of Al-Bath in explaining the five signs of a believer, among which is sealing with the oath.

As for the second example, in which the assimilation was achieved in two words: (of His blessings), the two sounds of the dental and gingival nasal nouns met, and because the combination of the two proverbs and their juxtaposition in the two words is heavy on his tongue; Because it leads to repeating the sound he spoke before, and that is a restriction of his tongue. Therefore, assimilation occurred, and economy and lightness in pronunciation were achieved, and it became: ( munimah), in addition to the fact that the sound of the nun is one of the resonant voiced sounds, so when it is assimilated with something like it, it leads to an increase in the intensity of the sound that is proportional to the event and its ability to convey its idea with the strongest and least words. In order to strengthen the mind of the recipients, and to explain the good qualities that Ishaq bin

Ismail possesses in explaining the mercy of God and the blessings bestowed upon him and his salvation from destruction.

Second: Assimilation of homophones:

1- Assimilation of homophones into one word and two words:

A - Imam Hassan Al-Askari (peace be upon him) said: ((O Ishaq , read our letter to Al-Bilali , may God be pleased with him, for he is trustworthy, trustworthy, and knows what is obligatory upon him. Read it to Al-Mahmoudi, may God protect him, and what Ahmed attained it due to his obedience. So when you reach Baghdad, read it to Al-Dahqan)).

B- Imam Al-Askari (peace be upon him) said in his letter to Ibrahim bin Abduh: ((...so let him fear God as he should be feared, and let them renounce my rights and give them to him, for I have permitted him to do what he does in them, and may God grant him and those who are responsible to him to be safe from negligence by His mercy)).

It is noted from the above that there is an assimilation of homophones into one word and two words, and that is in: (Wardat, it is permissible). In: (Wardat) the two sounds that are united in the exit, namely: the dal and the ta', come together, with their being characterized by the stress. However, they differ in the characteristics of loudness and whispering, so the sound of the dal The voice of the ta is voiced, and the sound of the ta is whispered, and the first is consonant and the second is voweled, resulting in the assimilation of the signifier into the ta and it becomes: (wart). We find that the assimilation here fits the context of the text, which does not require slackness in deciding the payment of obligatory rights, so they have no excuse for abandoning that and delaying it.

As for: (It is permissible), the two homogeneous sounds, namely: the dāl and the jīm, came together, the first being consonant and the second being vowelized, so I assimilated the dāl into the jīm and became: (then it was permissible), which came in harmony with the context of the text to emphasize to the recipient the need to expedite the payment of the rights owed to them to the imam's envoy. Al-Hasan Al-Askari (peace be upon him) Ibrahim bin Abduh, otherwise God will make them miserable by disobeying his saints.

Third: Integrating the close ones:

1- Blending similar words into one word and two words:

A - Imam Hassan Al-Askari (peace be upon him) said in his will to the people of Qom: ((Our intention remains firm, our souls remain steadfast in your good opinions, and the deep-rooted kinship between us and you is strong...)).

B - Imam Hassan Al-Askari (peace be upon him) said to Abu Jaafar Al-Mashhadi: ((And know that whoever is stingy is stingy with himself, and that God is the Rich and you are the poor to Him. There is no god but Him...)).

It is noted from the previous two examples that there is an assimilation of words that are close together in one word and two words, and that is in: (Al-Rasikha, the one who is stingy). In the first example, the silent definite Lām combined with the Rā', and the assimilation occurred; As a result of the L being close to the R sound when it emerges from the mouth, which is an obligatory assimilation; Since the Lām of definition is obligatory assimilation in thirteen sounds from the front of the mouth, Sibawayh said: ((The Lām of knowledge is assimilated in thirteen letters in which only assimilation is permissible with them, and the large number of their agreement with these letters, and the Lām is from the tip of the tongue, and these letters are eleven letters. Among them are letters at the tip of the tongue, and two letters that mix with the tip of the tongue. When these are combined and they are many in speech, only assimilation is permissible.)) which is induced as a result of their closeness in terms of pronunciation, which achieves harmony and ease in pronunciation.

As for the second example: (He who is miserly), the consonant sound of the dal met the vowel sound of the yā, and the nūn was blended into the yā, and what helped this was the convergence

in the qualities of loudness, openness, and intercession, so the pronunciation became: ( He is stingy ). We find that the assimilation here is consistent with the context of the text, which does not require slowness and miserliness in paying rights, for the reward for that is disgrace in this mortal world and long torment in the hereafter.

#### Second: Substitution:

Substitution is: placing a letter in the place of a letter while keeping the rest of the letters of the word.

As for the purpose of substitution, it is: bringing two adjacent sounds closer together and alleviating some pronunciation restrictions by achieving similarity between the sounds, which makes the speaker not strain during pronunciation and not exert effort, while maintaining the relationship of the substituted and the substituted for it in proximity to the output, or sharing some vocal characteristics such as loudness and whispering. Hardness and softness, and this is what we will discuss in the Musnad of Imam Hassan Al-Askari (peace be upon him), and as follows:

##### 1- Substitution in the form of the Affa'al:

Imam Hassan Al-Askari (peace be upon him) said in the supplication: ((And You made of him the Imams of guidance who guide with the truth and are just with it. You chose him for Yourself and purified him from impurity and chose him and made him a guide and a guided one.)).

The witness in the previous example: (I chose him), and the original: ( I chose him ), so he replaced the bath with the ta' al-af' al with a t'; Because the sound of the ta is pronounced with a whisper and an interrogative, and the sound of the ta is pronounced with a whisper With consonants and consonants, the substitution occurred to get rid of the dissonance and heaviness in pronunciation, so the ta was transformed into its vowelized counterpart under the influence of the sād, to bring about substitution and phonetic harmony.

##### 2- Replacing the H with a hamza:

Al-Amal Al-Hasan Al-Askari said in his supplication before the sun turned yellow: ((O Generous with the permanence of His grace, O Compassionate and Comforter of His saints. O Knowledgeable of His knowledge, O Knower of His power, O Powerful in Himself, I ask you for the sake of Al-Hassan bin Ali, peace be upon him, and I present it among my needs to pray for Muhammad and the family of Muhammad ...)).

The evidence in the previous example is: (Al). When one notices the replacement of the hamza from the ha, the original is in: (Al), (Ahl), so the H was replaced by a hamza and became: (A'), then the second was replaced by an alif in response to the fatha before it, so it became: Al.

It seems that the reason for the substitution is that the ha is a weak, whispered sound characterized by concealment, which led the speaker to ask for a strong whipping sound. He can act on behalf of this hidden, weak, whispered sound and unite with it in the exit. He found his request in the hamza, which is united with the ha in the exit. It is characterized by strength and intensity, so I changed the "h" to it, so it became: (Ahl): (Al).

#### Third: Phonetic similarity:

Phonological similarity is one of the phonetic phenomena that works to achieve phonetic balance between consonants and vowels in words and words, and aims to achieve ease in pronunciation by moving from a specific phonetic pronunciation to another phonetic pronunciation, because of its role in building words in Arabic, and the harmony of their sounds ( ). This can only be achieved through the juxtaposition between sounds and the influence and influence between them

The similarity is divided according to the effect of the sound into two parts:

First: the progressive analogy, which means: the second sound is affected by the first, and it is also called: the upcoming analogy.

Second: Reactive similitude: Its meaning is: that the first sound is affected by the second. It is also called: planned similitude.

As for the similarity in the Musnad of Imam Hassan al-Askari (peace be upon him), it can be studied as follows:

1- Similarities between silent:

أ- Imam Hassan Al-Askari, peace be upon him, said: ((The color that I marveled at is a test from God for His creation, with which He tests how He wills. It is a lesson for those with insight. It does not fall upon the tester. We are not like people, so we tire of what they tire. We ask God for steadfastness)).

ب- Imam Hassan, peace be upon him, said: ((Fear God, servants of God, and do not persist in misguidance after knowledge)) .

The evidence in: (from, after). In the first example: (from) we find similarity between the consonants of the general type. The original is the presence of the consonant noun with the meem: (from + ma), so the similarity occurred through phonetic approach; The nūn is similar to the syllable of the meem because it is a voiced oral nasal sound, in addition to that, the Arabic broadcast tends to be brief in its speech as long as that does not affect the meaning, so the sakina nūn was replaced with a mīma because it is similar to the sound that follows it, then the two sounds were assimilated together.

As for the second example: (from after), the similarity also occurred between the fests, but it is partial by replacing the silent nūn with mīma, as they are both voiced oral sounds, thus achieving phonetic rapprochement that contributed to shortening the speech and creating music that pleases the ears and opens the souls to it.

2- Similarity between sounds:

أ- Imam Al-Askari (peace be upon him) said in the chapter on supplication: ((My God and Master, look with the eyes of your mercy upon me, find your generosity and benevolence upon me, reward me during my night, accept my story, and fulfill my need... and intend to leave something of what you are with the intention of a repentant quarry, for God Almighty is the most generous of those called upon.) And the closest responder)).

Imam Hassan Al-Askari (peace be upon him) said in his supplication: ((O God, to You I turn, and I seek Your satisfaction, and I seek Your reward, and in You I have believed, and in You I have put my trust. Oh God, open the ears of my heart to your remembrance and make my heart steadfast in Your religion and the religion of Your Prophet)).

It is noted in the previous two examples that there is a similarity between the vowels. In the first example, there is a similarity of the general progressive type, as the second vowel came under the influence of the first vowel in: (on him), so the original is: (on him). The Arabic broadcast took great pride in this combination of the semi-vowel (yā) and the vowel (dam) in one arrangement, so it tended to lighten it by replacing the dhamm vowel with the kasra vowel; To achieve motor harmony with the half of the vowel before it, this will facilitate pronunciation and remove the heaviness resulting from dissonance.

As for the second example, the similarity occurred between the consonants of the backward continuous type between the two fathats in: (lakka); Because the basic principle in the genitive lam is a kasra, as in: (I traveled for Muhammad), but it is opened with (for you); In order to achieve similarity and compatibility with the style of CAF

## Conclusion

Praise be to God, with whose praise good deeds are accomplished, and may blessings and peace be upon the Seal of the Prophets and Messengers, upon his good and pure family , and upon his chosen companions .

And after...this research reached the following results:

- The study explained How did Imam Hassan al-Askari (peace be upon him) take in his Musnad the sound phenomena as a way and path to show the harmony between adjacent sounds in the context, and how did the lightness resulting from those phenomena help convey his ideas and goals to the listeners with complete ease and convenience?

- The research showed the goal that assimilation seeks to achieve in the Musnad of Imam Hassan al-Askari (peace be upon him), which is: achieving compatibility between adjacent sounds in the context, as well as the role of the connotation of phonetic assimilation, which was observed through several creative examples through which it was shown how to problematize assimilated sounds with meaning and their effect. Receiving it to the reader or listener, the observer in his words finds a clear phonetic harmony, which works to ensure continuity of communication with the recipients in order to arouse their attention, preach and guide them, in addition to teaching them many lessons and wisdoms that are noted to be unobtrusive and significant, stemming from the good assimilated words and making them form a visible sign. In his texts.

- The study explained How did Imam Hassan Al-Askari use similarity in his Musnad, whether between fasts or between vowels, in a clear and personalized way for different purposes and for various purposes in order to make his words coherent and phonetically consistent, capable of influencing and persuading the recipients with the stances of preaching, advice and guidance they carry?

- The research revealed the importance of substitution in the Musnad of Imam Hassan al-Askari (peace be upon him), which requires correct pronunciation, facilitating it, and achieving the phonetic harmony that the speaker aims for during the actual performance of the speech.

Our last supplication is: Praise be to God, Lord of the worlds

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