

Arabic “Hatt”: An Analytical and Phonological Study

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ABSTRACT

From the respect for the phonology aspects, particularly the articulation of phonemes. The study aims to determine the concept of “Hatt” as a phonetic term. This paper starts by illustrating the definition of the term “Hatt” then proceeds to introduce the Arabic alphabets called “Hatt”. After examining “Hatt” places in general, and their manner of articulation in particular, the views of the scholars varied in term of concerning the letters which one is considered as “Hatt”. Some of scholars have pointed out that the “Hatt” sound is Al-Hamza, while some pointed out Al-Taa as to be “Hatt” sound, and others identified Al-Kaf is the “Hatt” sound. However, the study adopts the descriptive method through induction of the attitudes of both old and recent scholars who contributed to determine the concept of “Hatt” and to specify the alphabets, which is to be considered as one of “Hatt”. Thus, the study discusses contradict opinions to conclude with certain findings, which are the following: “Hatt” is a process of compressing, destroying, and weakening of the phoneme when it is uttered. Hamza and “H” are the “Hatt” phonemes, due to their characteristics that consists: vibration, resonance, and clear audible place of articulation.

Key words: Hatt, Fricative, Voiceless, Explosive, Phoneme

INTRODUCTION

Phonological and grammatical investigation had long been carefully regarded by scholars. It came to be interwoven with the rest of language sciences according to the classifications of scientists. Abu al-Aswad Al Dually had indicated the phonological factors when he started to vocalize the Holy Quran, starting (If you see me pronounce a certain letter, pressing my lips together, put one dot in front of the letter. If I nasalize the letter put two dots. If I vowelize (i), put one dot underneath the letter. If I vowelize (i) nasally, put two dots. If you see me press my lips together with vowel A, put one dot on the letter, and if you see me press my lips together with vowel a nasally put two dots on the letter (Al-Dani, 1407, pp. 6-7).

This process had initially started with Al-Khalil Ibn Ahmad Al-Farahidi in his dictionary Al Ain, which he ordered according to the place of articulation. In addition, according to Abu Al Aswad Al Dually, phonemes were given importance he dealt with these phonemes, their place of articulation, qualities and their number in his discussion diphthongization, in this dictionary al Dually precisely described the mechanism of phonemes production, using a simple strategy in identifying the place of articulation, which was probing for the place stating that “As for the sonorous phonemes, they are phonemes whose places of articulation are given much stress, simultaneously blocking the breath until they are produced. This is the case with the sonorous

phonemes in the throat and mouth. Whereas, the N and the M can be produced in the mouth and the nose where they are nasalized. The evidence for this case is that if you block your nose and try to produce these two phonemes, you will not be able to get nasalized M and N.” (Sibawaih, 1988, p. 434).

Al Farra (207) in the “Meaning of Quraan” exerted an effort in illuminating phonological terms different from those included by Sibawaih (180). Al Farra gave the term (mute) to the strong phoneme, the term (voiced) to the lenient phoneme and the (moderate) to the phoneme between them (Abu Sharib, 2012). The climactic discussion came with Ibn Jinny (392) in The Secret of Inflection, which included all the rules of the letters of dictionary. In this dictionary, he also studied phonemes from multiple sides, the conditions of each and every one and the occurrence of each and every one in Arabic (Ibn-Jinny A. A.-F., 2000, p. 15). Other scholars maintained these principles, and showed recurring interests in phonological investigation until it has currently reached its independence.

In conclusion, one may state that phonology is the science which explores phonemes focusing of place of articulation, manner of articulation, articulations qualities and functions. Thus, this science takes direct in test in studying the phonemes focusing in place of the voiced language (Bertel, p. 6), as well as plays an important role in intonation. This role manifests itself through exploring the mechanism of phoneme production in a particular method, as well as providing precise description of phonological terms.

“A Hatt phoneme” is one of the phonological terms, and it is mentioned “Hatt” in different contexts. In fact, the topic of the current research paper revolves around this term. The principal aim of this paper is to provide descriptive induction of scholars, views about “Hatt” trying to analyze, refute and outweigh these views. More particularly, the study sets out to answer the following two questions:

1. What are the most prominent hatt phonemes as mentioned by Arabic phonologists?
2. Are Al-Hamza and H hatt phonemes in Arabic? If yes why?

HATT IN LANGUAGE

Lexicographers have abundantly discussed the linguistics meaning of “Hatt”. Their statements can be revealed chronologically as follows: First, Al Khalil Ibn Ahmad mentioned in Al Ain Dictionary the meaning of “Hatt”. He states “Hat”- can be assimilated as compressing the phoneme, he describes Hamza as a “Hatt”phoneme” (Al-Khalil, p. 349). Second, Al Azhari, similarly, in *The Refinement of Language* included the same view attributing to Laith (Al-Azhari, 2001, p. 235). Moreover, Ibn Dureid indicated the meaning of “Hatt” in *The Collection Of Language*, without identifying a certain phoneme of “Hatt”. He states “the act of Hatt occurs upon great stress” (Ibn Duraid, 1987, p. 179) Whereas, Ibn Fares mentions in *The Standers Of Language* that “Haa and Taa” signify a story of phonemes (Ibn Faris, 1979, pp. 5-6).

Furthermore, Nashwan Bin Saiid clarified that Hatt means pouring speech out consecutively Hamza is an example of “Hatt” (Nashwan, 1999, p. 6840) Ibn Manzour also focused on the stressing of phonemes (Ibn Manzoor, 1414, p. 102). The linguistics implications of Hatt can be summarized in the stressing and weakening of phonemes.

HATT TECHNICALLY

The technical implication of Hatt is linked with linguistic one, due to the fact that most old and new scholars have not added something new regarding the technical implication. Thus the technical implication has been linked with two definitions according to language scholars. The first definition is limited to compressing, breaking and destroying the phoneme, as mentioned by Al Khalil Bin Ahmad. The second one is limited to weakening moderating the phoneme. The focal point depending on these two definitions is that they represent two sides of the same process: destroying, breaking and compressing are originally a process of the weakening of phonemes. In conclusion “Hatt” is a process of stressing, breaking and weakening the phoneme when produced.

Regarding the Hatt phoneme, scholars have been divided into four groups.

The first group claimed that Hatt is a phoneme which occurs in Hamza. Al Khalil, who endorsed this view, stated, “Hatt is like the stressing of phoneme...Hamza is a Hatt phoneme that occurs in back throat; if Hamza is not stressed, it will turn into “H”, place of articulation. Therefore, Arabs have not taken into account the point adding it to the shortened E. Arabs say “Araqa and Haraqa” (Al-Khalil, p. 349)

In *The Refinement of Language*, Al Azhari states the same view without attributing it to Al Khalil,” (Al-Azhari, 2001, p. 235). Ibn Malek said: “Hamza is a heavy Hatt phoneme whose utterance is so difficult that the speaker feels that he l she coughing while uttering it.” (Ibn Malik, 2002, p. 117). Al Soyoty mentioned in *Ham, Al Hawam*, that Hatt occurs in Hamza stating that: “this case implies compressing and breaking the phoneme.” (Al-Soyooty, p. 495).

As for the second group, they said that Hatt occurs in Haa, in the introduction to Al Ain, Al Khalil states “The farthest phoneme in Ain, then comes the Haa.” (Al-Khalil, p. 57). The same view is endorsed by Sibawaih (180) who stated *The Hatt of Haa*; this saying is quoted by Ibn Sidah (459) in his book, *Al Muhakam* said: “Sibawaih mentioned that Haa is a Hatt phoneme due to its weakness.” (Ibn Sidah, 2000, p. 95). Ibn Jinni (392) mentions the same view, stating that Haa is a Hatt phoneme.” (Ibn-Jinni A. A.-F., 2000, p. 78). Ibn Asfoor (669) also mentioned in *Al Mummti*, that Haa is a Hatt phoneme while others are not.” (Ibn Osfoor, 1996, p. 128).

The third group found that Hatt occurs in Taa Al Zamakhshary (548) states in *Al Mifsal* that Taa is a Hatt phoneme due to its weakness.” (Al-Zamakhshari, 1993, p. 548). Ibn Al Atheer (606), who maintained *Al Zamakhshery,s* view in his book *Rhetoric in Arabic*, stated: “Taa is a Hatt phoneme due to its weakness.” (Al-Athir, 1420, p. 618). Ibn Yaesh (643) included Al Zamakhshery,s view in his book *The Explanation of Al Mufssal*. He says: “one of Hatt phonemes is Taa due to its weakness.” (Ibn Yaish, 2001, p. 525).

Ibn Al Hajib (646) stated in *Companion to Morphology*, “Taa is a Hatt phoneme due to Hatt suppression.” (Ibn Al-Hajib, 1995, p. 84). Al-Rady Astrabathy (686) stressed the point about Hatt Taa:” Taa is a Hatt phoneme due to its suppression” (Najm Al-deen, 1995, p. 258).

Finally, Rukn Al Dein Astrabathy (715)indicated, in *The Explanation of Ibn Hajeb,Al Zamakhshary,s* view, stating that:” Taa is a Hatt phoneme, and it is called as such due to its weakness suppression.” (Rukn Iddin, 2004, p. 934).

The fourth group, including scholars of intonation and recitation, represented by Maliqi (444), believed that Hatt is a phoneme that occurs in Al Kaf: “Al Kaf is a weak Hatt phoneme, to the degree that no other letters reached.” (Al-Maliqi, (Al-Maliqi, 1990).

Accordingly, it is quite obvious that scholars are divided concerning which one is a Hatt phoneme. Some said it is the Hamza, the Haa, the Taa. Others said it is the Kaf. In this sense one has to study these four phonemes depending on place of articulation and other technical anilities, so as to reach unanimity regarding Hatt phonemes.

FEATURES AND PLACES OF ARTICULATION OF PHONEME

Old and modern scholars of language have dealt with the features and places of articulation of phonemes, extensively and deeply studying and researching them. They have reached an agreement concerning the features of some, and disagreed concerning others. What matters most is in this study is exploring the features and place of articulation of

those referred to as Hatt phonemes. These are Hamza, Haa, Taa, and Kaf. The features, place of articulation and occurrences related these phonemes can be elaborated as follows:

HAMZA

Place of Articulation and Occurrence

Language scholars have not reached unanimity regarding Hamza's places of articulation, thus divided into two groups. Members of the first group believed that Hamza's places of articulation is in the throat. Among the scholars who maintained this view was Al Khalil (170); he mentioned that Hamza occurs in the back throat: "As for Hamza, its place of articulation is the farthest point of the throat, and it is compressed if one leaves compression, Hamza will become lenient." (Al-Khalil, p. 349).

Sibawaih (180) in *Al Khitab* believes that Hamza's place of articulation is the throat: "In the throat, three phonemes occur: Hamza, Haa, and Alif." (Sibawaih, 1988, p. 433).

Al Mubarrad (285), in a chapter entitled diphthongization of his book *Al Muktabad*, that Hamza's place of articulation is the back throat: "Throat has three places, and Hamza occurs at the farthest point." (Al-Mubarrad, p. 192) Ibn Duraid (321) also maintained the same belief in *Language Collection*, he stated Hamza, Khaf, Ain, Qain are phonemes that occur in the throat. Hamza occurs at the farthest point of the throat (Ibn Duraid, 1987, p. 43).

Ibn Al Nahas (338), in *Umdat Al Kitab*, quoted Ibn Kisan who had stressed the occurrence of Hamza from the throat: "Like Ain, Hamza occurs in the throat, but whose place of articulation is farther" (Al-Nahas, 2004, p. 191) Ibn Jinny (392), in the *Characteristics (Al-Khasais)*, that Hamza is a phoneme produced in the throat "(Ibn-Jinny a. A.-F., p. 140), Among the modern scholars, who have maintained the belief that Hamza place of articulation is the throat, is Dr. Abdul- Razzaq Al Saidi. He believed that Hamza occurs at the farthest point of the throat" (Al-Saidi, 2002, p. 378).

In the introduction into *Al Ain*, Al Laith quoting Al Khalil (170), stated that Hamza springs from the interior. He said, "In Arabic, there are twenty nine phonemes, four of which occur in the interior, they are waw, yaa, Alif and Hamza." (Al-Khalil, p. 57), Ibn Manzoor (711), in *Lesan Al Arab*, quoting Al Khalil's saying reported that Hamza's place of articulation is the interior." (Ibn Manzoor, 1414, p. 13).

Members of the second group think that Hamzas' place of articulation is the throat. Kamal Bishr, (Bishr, 2000, p. 288), as well as Academy of Arabic in Cairo, (Ibrahim Mustafah, 2010) endorse this view. In his book, *Phonemes: A physical phonetic, organic vision*, Dr. Sameer Istitieh stated that Hamza occurs in the throat." (Istitieh, 2003, p. 87).

It is observable that Al-Khalil stated two views concerning Hamza's place of articulation: one which says that it occurs in the throat, and the other says that it occurs in the interior. One may argue that Al Khalil might have meant, as quoted by Al Laith, that the air which helps the Hamza starts and flows from the interior, the diaphragm in particular, then reaches the throat where it is created. The throat is the place where Hamza is produced upon the passage of air. Therefore,

according to Al Khalil, Hamza's place of articulation is the throat and here is no contradiction in the view quoted by AL Laith in the introduction into *Al Ain*.

One may also argue, concerning the throat as Hamza's place of articulation, that this can be attributed to the fact that the throat is the place where the air that comes from the lungs is compressed. Then as the air goes through the vocal cords, they close and suddenly open, while the air passage continues in the throat.

Accordingly, one can say that Hamza is phoneme whose place of articulation is the diaphragm and the throat. One also can conclude that old scholars didn't state that the diaphragm is a phonemes place of articulation. Thus they divided the throat into three parts: back throat, middle, and frontal. (Ibn-Jinny A. A.-F., 2000, p. 60) (Istitieh, 2003, p. 87), They could have referred to back throat as diaphragm.

In his *Treatise of the Reasons for Phonemes's Occurrence*, Ibn Sinaa described mechanism by which the phoneme of Hamza occurs very accurately, elaborating on the description of its place of articulation and reason for its occurrence.

In this context, Ibn Sinaa says: "As for Hamza, It is produced out of strong motivation by the diaphragm, prevention of air by the chest, (IbnSinaa, p. 114) and resistance by cartilage, so the air explodes." (IbnSinaa, p. 114), Ibn Sinaa precisely diagnosed the larynx, and this displayed his medical and linguistic genius. He also clarified that the larynx consists of three cartilages, revealing a sense of interaction between them (IbnSinaa, pp. 64-65).

Among the new scholars is Sameer Istitieh, who has discussed the physical properties of phonemes. He has stated that: "the larynx is Hamza's place of articulation as a result of air out flowing from the lungs" (Istitieh, 2003, p. 87), He also mentions that: "the articulation of Hamza passes through two stages. The first stage is the closing of the vocal cords, through which the air is being compressed. The second stage is in the sudden out flowing of the compressed air, causing audible explosion." (Istitieh, 2003, p. 108).

Properties of HAMZA

Language scholars have stated diverse features of Hamza; they can be elaborated upon as follow:

First, Ibn Al Khalil (170) said that Hamza is a Hatt phoneme (Al-Khalil, p. 17), while Dr. Sameer Istitieh added that Hamza is an explosive, compressed phoneme" (Istitieh, 2003, p. 128).

Second, Sibawaih (180) believes that Hamza is a strong voiced phoneme: "Hamza is one of the strong voiced phoneme." (Sibawaih, 1988, p. 434), Ibn Al Tahhan (560) maintained Sibawaih's view that Hamza is a strong phoneme" (Al-Tahhan, 1984, p. 83), Ibn Yaesh (643) supported the same view saying: "Hamza is a strong phoneme" (Ibn Yaish, 2001, p. 401), Ibn Manzour (711) believes that Hamza is a strong voiced phoneme (Ibn Manzour, 1414, p. 13). Recently the scholars of the Academy of Arabic have unanimously stated that Hamza is a strong, voiced phoneme. Kamal Bishr mentioned that Hamza is a strong, explosive phoneme" (Bishr, 2000, p. 246). (Al-Saidi, 2002) Dr. Abdul- Razzaq

Al-Saidy supported the same opinion: "Hamza is a strong, voiced phoneme" (Al-Saidi, 2002, p. 378).

Third, A group of modern scholars considered that the vibrations of the vocal cords, resulting from the out flowing of air in the air passage, responsible for dividing the phonemes into voiced and voiceless. Thus, some consider that Hamza is neither voiced nor voiceless. Kamal Bishr who endorsed this view states: "Hamza is neither voiced nor voiceless" (Bishr, 2000, p. 59). Dr. Sameer Istitieh, who elaborated on this point, he believed that the judgment to consider Hamza neither voiced nor voiceless depends on the position of the vocal cords. (Istitieh, 2003, p. 109).

Fourth, A group of modern scholars relying on the same perspective (The vibration of vocal cord), have maintained the statement that Hamza is a soft hissing phoneme. Dr. Abdul Rahman Ayyob has endorsed this view in his book (The Phonemes of Language). He states, "Hamza is a soft hissing phoneme because this condition implies the absence of vibration" (Ayyoub, 1968, p. 183). Hefnr, the American scholar, has supported this view in a quotation by Kamal Bishr: Hamza is always a soft hissing phoneme, (Bishr, 2000, p. 60).

Fifth, Audible clarity of Hamza: In the context of audible clarity of Hamza, one has to discuss scholars statements about certain Hamza's features. Old scholars, first, believed that Hamza is a voiced phoneme, relying on the precept of the vibration of the vocal cords. The voiced phoneme is characterized more audible clarity than other phonemes. This phoneme's level of clarity is high compared with any voiceless phoneme. The air pressure of a voiced phoneme is harder than that of a voiceless phoneme according for the listener (Istitieh, 2003, p. 103), Some modern scholars, second, think that Hamza is neither voiced nor voiceless, they find that Hamza is an explosive phoneme, followed by release of waves of the phoneme "Hamza". Dr. Sameer Istitieh has indicated that the more is the phoneme is strong and high, the more vibrations are there around the tympani" (Istitieh, 2003, p. 104). The sudden explosion of air which is usually produces Hamza makes it a strong phoneme.

HAA Place of Articulation and Mechanism of Occurrence

Language scholars have not reached unanimity concerning Haa,s place of articulation,dividing into two groups Al Khalil (170), one of the first group, believed that "Haa,s place of articulation is the throat." (Al-Khalil, p. 5). Ibn Duraid (321) thinks that Haa is a throaty phoneme "(Ibn Duraid, 1987, p. 43). Al Zamakhshary (538) also believed that Haa,s place of articulation is back throat" (Al-Zamakhshari, 1993, p. 546). Ibn Asfoor (699) maintained the same view. (Ibn Osfoor, 1996, p. 142).

Members of the second group supported the view that says of the outflowing Hamza from the larynx. This view is being adopted by Ahmad Mukhtar, (A.Mukhtar, 2008. [p3]: 2315). Kamal Bishr, and Dr. Sameer Istitieh who thinks that Haa occurs and is produced in the larynx just above Hamza,s place of articulation," (Bishr, 2000, p. 288), (Istitieh, 2003, p. 87).

Linguistics have tackled the mechanism of Haa,s occurrence in detail. They think that Haa divided into voiceless and fricative. Ibn Sinaa (428), in the Reasons for Phonemes

Occurrence, described the mechanism by which Haa is produced, indicating that this property is shared with Hamza; he stated: "Haa occurs due to partial blocking of the air" (IbnSinah, p. 114). Dr. Ramadan Abdul Tawab also described the mechanism of producing the fricative Haa, revealing that it occurs as a result of air friction that flows from the lungs." (Ramadan, 1997, p. 59). Dr.Sameer Istitieh mentions that the air bursts from the lungs upon the production of the voiceless Haa (Istitieh, 2003, p. 115). He proceeds to confirm that the chanter of articulation of the fricative phonemes is very tight (Istitieh, 2003, p. 137).

Descriptive of HAA

AL khalil (170), in AL-Ain indicated that Haa is a weak phoneme (Al-Khalil, p. 102). Sibaweih in Al-Kitab, mentioned that Haa is a voiceless phoneme (Sibaweih, 1988, p. 434). Ibn Jinny (392). endorsed the same view (Ibn-Jinny A. A.-F., 2000, p. 203). Ibn Duraid believed that Haa is a silent phoneme (Ibn Duraid, 1987, p. 43). Al-Ukbory (616) also believed that Haa is weak, voiceless phoneme (Al-Ilkbury, 1995, p. 123). IbnYaesh (643),finally,saw that Haa is a soft voiceless phoneme (Ibn Yaish, 2001, p. 401). Kamal Bishr, one of the modern Linguists have confirmed the view that Haa is a fricative voiceless phoneme (Bishr, 2000, p. 306). Dr. Sameer Istitieh, with accurate elaboration, has indicated that Haa is a voiceless fricative, (Istitieh, 2003, p. 87), and lunged phoneme. (Istitieh, 2003, p. 140).

One may conclude, relying on the unanimity reached by old modern Linguists, that Haa is a voiceless phoneme. Voicelessness implies that the vocal records do not vibrate, and they remain silent, according the view maintained by Dr. Ibrahim Anis. He has indicated an opinion that in the voiceless phoneme, there is no vibration of the vocal cords. (Anis, p. 22).

The level of audible clarity is linked with its voicelessness. IbnManzour (711) stated that "Haa Is a voiceless phoneme". (Ibn Manzoor, 1414, p. 13). Dr. Sameer Istitieh has elaborated physically upon the features of phonemes, indicating that voicelessness implies that the vocal cords do not vibrate. He proceeds to say that the power and loudness of voiceless phonemes are less than those of the voiced phonemes (Istitieh, 2003, pp. 101-103). Whereas Dr. Ibrahim has mentioned another opinion, confirming that a voiceless phoneme is that where the vocal cord do not vibrat. (Anis, p. 22). Thus, relying on the consideration of phonemes' vibrations as a standered, endorsed by linguistics, of audible clarity, the vibration of Haa are weak.

This in turn reduces its audible clarity. (Anis, p. 103). Accordingly, the sound waves resulting from the production of Haa, are shorter and less clear due to their weakness and the friction that weakeness the sound.

TAA

Place of Articulation-Mechanisms of Occurrence

Linguists' view concerning Taas' place of articulation have varied whether it is bottom of the mouth, the tip of

the tongue, or the palate. Ibn Al-Sarraj (316) mentioned in Basics of Grammar, that Taas' place of articulation is the tip of the tongue. (Ibn-Alsarraj., p. 400). Ibn Jinny (392) believed that Taas' place of articulation lies in between the tip of the tongue and curves. (Ibn-Jinny A. A.-F., 2000, p. 60).

IbnDuraid (321) mentioned, in Al-Jamhara, That Taas' place of articulation is the bottom of the mouth. (Ibn Duraid, 1987, p. 44). IbnSinaa (428), in the treatise of the reasons for phonemes' occurrence, believed that "Taas' place of articulation is the palate" (IbnSinah, p. 121). Dr. Ibrahim Anis, one of those modern Linguists who have been interested in discussing phonemes place of articulation, thinks that Taa belongs to a group of phonemes that are similar in their places of articulation: Ḍ, Ṭ, D, Đ, T, Ṭ, L, N, R, Z, S, Š. Taas' place of articulation is between the tip of the tongue and the curves. (Anis, pp. 49-53).

Other Linguists such as Tammam Hassan, believed that Taa is a gingiva, dental phoneme. Hassan has reached a new classification of phonemes' place of articulation, which is different from that mentioned by old Linguists. (Tammam, pp. 84-85) Then other Linguists came to confirm that Taas' place of articulation is the tip of the tongue around the gingiva. In this sense, Taa is a gingival phoneme, this view is mentioned by Abdul-Rahman Ayyaub (Ayyoub, 1968, p. 202).

Despite the multiplicity and differences of the description of Taas' place of articulation, one can state that Taa is a phoneme whose place of articulation is the tip of the tongue. It is produced on a result of this process inside the mouth, it is the process where the air is blocked till the phoneme of Taa is produced. In fact, all previous description reach the same conclusion.

Linguists have tackled the mechanism of Taas' occurrence: "Taa is produced out of the air blockage and releasing it suddenly on the tip of the tongue". (IbnSinah, p. 121). Kamal Bishr revealed that Taa occurs out of the process where the air is blocked and compressed around the front of the gingival. (Bishr, 2000, p. 2049). Dr. Sameer Istitieh talked at length about the occurrence of Taa. He states "Taa is a lunged phoneme which results from lunged air that out flows with breath. It is also a dental and voiceless phonemes". (Istitieh, 2003, p. 107).

The research paper tends to maintain Kamal Bishr's view about the mechanism of Taas' occurrence. He presented an accurate description of this mechanism, revealing that Taa is produced as a result of the air blockage due to the meeting of the tip of the tongue with the tends, then as the tongue separates Taa is produced.

Descriptive of TAA

Linguists have reached a unanimous view concerning the description of Taa. These who confirm its voicelessness include Ibn-Jinny (392) (2000, p. 155). Al-Zamakhshari (538) (Al-Mufasaal Fi Sanaat Al-Irab, 1993, p. 548), and Ibn Manzour (Ibn Manzoor, 1414). Linguists in Cairo have agreed that Taa is an explosive, silent, voiceless, gingival and dental phoneme. (Mukhtar, 2008, p. 2228).

Dr. Ramadhan Abdul Tawwab, in Introduction to Linguists and Linguistic Research Methodology, that Taa is a

weakened, voiceless phoneme (Ramadan, 1997, p. 459). Kamal Bishr, describing Taa, has indicated that it is a voiceless, explosive, dental, and gingival phonemes (Bishr, 2000, p. 250). Dr. Sameer Istitieh has added that Taa is a voiceless, dental, external, lunged phoneme. (Istitieh, 2003, p. 109).

As for audible clarity, Taa is a voiceless phoneme, relying on the argument reached by linguists. This implies that sound waves play a significant role in identifying Taas' audible clarity. To say it is a voiceless phoneme means lack of vocal cords, vibration upon Taas' occurrence (Bishr, 2000, p. 250). or their stillness with slight sound waves, (Anis, p. 22).

This leads to weakness the sound waves, resulting from the slightness of air pressure that produces Taa. Accordingly, Taa is an explosive, voiceless phoneme. (Anis, p. 250).

KAF(C)

Place of Articulation-Mechanism of Occurrence

Linguists have examined Kaf's place of articulation. Ibn Al Sarraj (316) found that Kaf is a palatal phoneme whose place of articulation is similar to C. (Ibn-Alsarraj., p. 400).

Ibn Duraid (321) mentioned that kaff is produced from the back of the mouth, beneath the tongue. (Ibn Duraid, 1987, p. 44). Al_Zamakhshary (538) included the same view. (Al-Zamakhshari, 1993, p. 546). Ibn Sinaa (428) also maintained the same view that "Kaf is a palatal phoneme that shares Ghein its place of articulation" (IbnSinah, p. 117). Nashwan Al_Humairy (573), in The Sun of Science, that Kaf is produced from the back of the Uvula. (Nashwan, 1999, p. 85).

Al_Astrabathy (686) finally stated that Kaf is produced from the tongue and the palate (Rukn Iddin, 2004, p. 119). linguists, at the Academy of Arabic have agreed that Kaf is produced from the tongue and uvula the back of the mouth. (Majama-of-Arabic-Linguistic-in-Cairo, p. 771). Kamal Bishr has mentioned that Kaf occurs as a result of lifting the tongue and sticking it at the back of the palate, where the air is being blocked in the nose pressing slightly the air, then it suddenly explode (Bishr, 2000, p. 274). Dr. Sameer Istitieh, one of the new linguists who opposed the view of old linguists concerning Kaf's place of articulation, has stated that it is produced from the larynx. (Istitieh, 2003, p. 98).

This study tends to the view, endorsed by Kamal Bishr that Kaf's place of articulation is at the back of the tongue, as it sticks to the palate. As examined by old linguists, one may say they agreed about one common and general point. Their statements have been precisely elaborated upon by Kamal Bishr, through his description of its place of articulation.

Description of KAF (C)

Linguists have agreed that Kaf is voiceless, Sibaweih (180), in Al-Kitab, and Ibn Jinny (392), in the secret of Declension, believed that Kaf is a voiceless phoneme (Sibaweih, 1988, p. 289). Linguists of the Academy of Arab in Cairo have reached a unanimous agreement on the voicelessness of Kaf. They believe that it is a voiceless phoneme (Majama-of-Arabic-Linguistic-in-Cairo, p. 771).

Among modern linguists who described the phoneme of Kaf is Dr. Kamal Bishr, who stated that it is a voiceless, explosive, and palate phoneme (Bishr, 2000, p. 274). Dr. Abdul-Razzaq Bin Hammudah also mentioned that Kaf is a voiceless phoneme. (Al-Keqousi, p. 108). Dr. Sameer Istithieh believed that Kaf is a voiceless phoneme. (Istithieh, 2003, pp. 98-107-135).

As agreed on linguists by linguists, Kaf is a voiceless phoneme. In voiceless phoneme vibrations of the vocal cords do not exist, according to Kamal Bishr. (Bishr, 2000, p. 274). Air pressure, resulting from a voiceless phoneme, is less than that resulting from a voiced phoneme.

Accordingly, this process affects Kafs' audible clarity.

CONCLUSION

The study aimed at revealing the terminological and linguistic meaning of Hatt, as well as examining linguists' views regarding phonemes' place of articulation, particularly those described as Hatt phonemes. Thus, one can draw up the findings of the study as follows:

First, Hatt phonemes, described by classical and modern linguists, are Hamza, Haa, Kaf, and Taa.

Second, the study pursued linguists' views of identifying the concept of Hatt, and found a link between the linguistic meaning and the terminological one. The study in this context, concluded that Hatt is the process of weakening and compressing the phoneme upon its production as confirmed by Al-Khalil.

Third, Hatt occurs in Hamza and Haa, relying on various considerations such as the strength, focus, place of articulation, sound waves, and frequency of the phoneme. The study explains that the reason for Hatt can be attributed to the weakening and breaking of the phoneme. Hamza, for example, is a laryngeal, explosive phoneme, whose place of articulation is similar to that of Haa. Haa, in this sense, implies the weakening and breaking of Hamza. Thus, in this process, Hamza produces a phoneme more similar to Haa than Taa or Kaf.

Linguists in this context, stated that if Hamza is softened, it will approach Haas' place of articulation. The strength, frequency, and vibration of phoneme are all factors that affect the process of Hatt. In fact, the term "Hatt" is derived from the phoneme of Haa. Haa is a soft, fricative phoneme, which is produced out of full blockage of the air that produced slight frequencies. These Frequencies reach the ear drum; of the listener, as a result of slight frequencies produced by Haa as it is articulated.

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