The Traditional Phonetic Term in Light of Modern Phonetic Studies: Between Recall and Omission

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ABSTRACT: This article emphasizes the role of phonetics research in Arabic linguistic history, considering it the dominant component for the development of language in enabling the exchange of information between people. Early Arab scholars displayed an astonishing level of richness and depth in their thinking in phonetics, which must not be overlooked in phonetic studies today. This article is significant, as it attempts to understate the scientific value of traditional phonetic terms and their possible revival, and applications in current contexts, and also their contribution to the development and awakening of linguistic research. I used a descriptive-analytical method to outline how contemporary Arab phoneticians use traditional terms of phonetics, therefore illustrating a possible bridge between authenticity and modernity in phonetic studies. Recognizing all the foregoing it is evident that traditional phonetic terminology created a sturdy basis of structure in Arab phonetic thought that identifies rigor and has developed scientifically. However, contemporary phonetic studies, its experimental modes and jargon have marginalized, even neglected this heritage. This evidently suggests an imperative to close this divide and pursue an integrative commitment that explores the richness of the tradition whilst using modern knowledge as a guide. This methodology would enliven and enrich Arabic phonetic studies in a scientific perspective that achieved a balance between authenticity and innovation.

KEYWORDS: Arabic linguistic heritage; phonetic terminology; Western approaches; multiplicity of phonetic terms; revival; marginalization.

TITLU: „Termenul fonetic tradiţional în lumina studiilor fonetice moderne: între reamintire şi omitere"

REZUMAT: Acest articol subliniază rolul cercetării fonetice în istoria lingvisticii arabe, considerând-o componenta dominantă în dezvoltarea limbii ca mijloc de schimb informaţional între oameni. Savanţii arabi timpurii au demonstrat un nivel de bogăţie şi profunzime uimitoare în gândirea fonetică ce nu trebuie neglijat în studiile fonetice contemporane. Studiul de faţă este semnificativ prin încercarea de a reevalua valoarea ştiinţifică a termenilor fonetici tradiţionali, posibilitatea lor de revitalizare şi aplicare în contexte actuale, precum şi contribuţia lor la dezvoltarea şi dinamizarea cercetării lingvistice. Folosind o metodologie descriptiv-analitică, este conturat modul în care foneticienii arabi contemporani utilizează termeni fonetici tradiţionali, ilustrând astfel o posibilă punte între autenticitate şi modernitate în studiile fonetice. Recunoscând toate acestea, devine evident că terminologia fonetică tradiţională a creat o bază structurală robustă în gândirea fonetică arabă, caracterizată prin rigoare şi dezvoltată ştiinţific. Cu toate acestea, studiile fonetice contemporane, cu modelele lor experimentale şi jargonul specific, au marginalizat şi chiar neglijat această moştenire. Aceasta sugerează necesitatea de a închide acest decalaj prin abordări integrative care explorează bogăţia tradiţiei, folosind cunoştinţele moderne ca ghid. O astfel de metodologie ar revitaliza şi îmbogăţi studiile fonetice arabe într-o perspectivă ştiinţifică echilibrată între autenticitate şi inovaţie.

CUVINTE-CHEIE: moştenire lingvistică arabă; terminologie fonetică; abordări occidentale; multiplicitatea termenilor fonetici; revitalizare; marginalizare.

INTRODUCTION

Phonetics has always been a considerable area of interest for researchers and scholars because they are an integral part of the communication system of any society. They are the starting points in developing languages and communication. The abundance of phonetic original research by early Arab scholars is astounding. It is hard to find a student of Arabic phonetics that has not come across them. This fact has important implications for the use of Arabic phonetic legacy. We have an opportunity to use the legacy contained in the very solid foundations set by the Arab phoneticians and use their contributions in building upon modern phonetic research. It has an added envelope of being able to re-interpret their legacy through a modern scientific perspective that can contribute to enriching linguistic research and its vistas.

The significance of this study is in its endeavor to emphasize the importance of traditional terminology and how it is used, specifically examining the act of reviving old terms with historical meanings and applying those meanings in different contexts. To explore this topic, we used the descriptive-analytical method, as it was the most appropriate to the nature of the topic. This was done by observing and tracking the extent to which modern Arab phoneticians employ traditional phonetic terminology.

The Arabic linguistic heritage is rich with an abundant collection of phonetic terms established by early scholars with precision and early scientific awareness, reflecting their deep understanding of linguistic phenomena and sounds. These early scholars were able to articulate sound, classify sounds, and provide articulation parameters that demonstrated a clear level of preparedness for this task. Nonetheless, modern phonetic studies particularly those shaped by Western paradigms seem to overlook and often replace the Arab legacy with translations of terms into Arabic. The use of translated terms often results in multiplying the same phonetic concepts with different terms; that has also lead to disjunction, among Arab researchers, into selecting terms that suit their methodological and research inclinations. Which brings us to the question that this study hopes to assess: how much of the traditional phonetic terminology is being used in modern phonetic studies? As a genuine and credible source of knowledge or as a marginal Cultural metaphor for a western terminology?

This study is based on two hypotheses. The first hypothesizes that the phonetic heritage of the Arabic language itself constitutes a very strong scientific basis, with its accuracy of terminology and early conceptualizations representative of clear understanding of language phenomenon and sound via broad spectrum criteria (musical sound analysis).This makes it capable of more effectively contributing to the modern identification of studies of phonetics and phonological studies if it was re-employed within a modern scientific framework. The second hypothesis is that the decline in the presence of traditional phonetic terminology in modern phonetic research is largely due to the influence of Western methodologies, which have led to the replacement of this heritage with translated terms. This has resulted in the marginalization of traditional references and the weakening of their presence in Arabic linguistic research - hence the need to develop an integrative approach that brings together authenticity and innovation.

THE THEORETICAL ASPECT

The theoretical dimension related to linguistic concepts is a key pillar in any research associated with linguistics or terminology, since it establishes the foundation to grasp the concepts upon which the linguistic study is based in any of its levels, to study the concept of terminology in this way requires that concepts are defined and clarified systematically and with integrity to the way in which scientific and linguistic activities are normally realized. A term is not merely a word; it is a conceptual tool that conveys precise knowledge within a specific field. Therefore, the theoretical foundation of this concept involves examining its linguistic meaning and the initial roots and meanings related to harmony and suitability. Its meaning

then changes in terminological application to refer to the word which names the concept as agreed upon by experts in a branch of science. From this point of view, it becomes important that phonetic terminology is defined because it is part of the system of language. It is based on describing sound vibrations and specifying articulation points and features, making the phonetic aspect a fundamental base in constructing linguistic terminology. Furthermore, focusing on traditional terminology represents a step toward preserving linguistic identity by relying on the accumulated knowledge of ancestors and utilizing it to keep pace with emerging terms, thus linking the present with the past and safeguarding the uniqueness of the Arabic language in dealing with scientific and cultural developments.

THE CONCEPT OF THE TERM

A/ Linguistically

The term in language is a verbal noun derived from the quintuple verb *"istalaḥa"* (to agree), and its origin is from the trilateral verb *"ṣalaḥa"* meaning agreement. *"Ṣulḥ"* means peace, and they agreed, reconciled, and made peace. They changed the letter "t" to "s" (from the verb *"istalaḥa"* in the form of *"iftāʿala"*), and fused it into the "s." People who reconcile are called *"mutaṣāliḥūn"* (reconciled), as if they are described by the verbal noun meaning they have made peace between them, and their reconciliation is a mutual agreement and improvement (Ibn Sīda, 1985). Looking at the root *"ṣalaḥa"* in the *Al-Muʿjam Al-Wasīṭ* issued by the Arabic Language Academy in Cairo, we find that the meaning is clearer, and this is perhaps due to the recent compilation of the dictionary.

In addition to the fact that the meaning of "righteousness" is the opposite of "corruption," other meanings have been mentioned, which can be summarized as follows:
• He improved his work or his affairs: he performed what is good and beneficial.
• He reconciled between them: he eliminated the hostility and discord between them.
• Terminology (the verbal noun of the verb "to agree"): an agreement among a group on something specific, with each field of knowledge having its own specialized terms.(Language 2005, 520)

It can be understood from the first and second meanings that the establishment of terminology is done according to what benefits its users, while considering the specificities of each language and the system it uses to create these terms. As for the third meaning, the word "to agree" became specialized with the emergence of sciences to mean the words agreed upon for use by individuals within a specific field to express the scientific concepts of that field. This is what is mentioned in *Mustadrak al-Tāj*: "An agreement among a specific group on a specific matter," and (Al-Zabīdī)in *Muhayyāṭ al-Muhayyāṭ*: "The terminological word is related to terminology, as opposed to the linguistic word" (Butrus 1977, 515)

It can be understood from the first and second meanings that the establishment of terminology is carried out according to what benefits its users, while taking into account the specific characteristics of each language and the system it employs to create these terms. As for the third meaning, the word "to agree" became specialized with the emergence of the sciences, coming to refer to the words agreed upon by individuals within a specific field to express the scientific concepts of that field. This is what is mentioned in *The Supplement to the Crown* (*Mustadrak al-Tāj*): "An agreement among a specific group on a specific matter," and in *The Essence of the Essence* (*Muḥayyāṭ al-Muḥayyāṭ*): "The terminological word is associated with specialized terminology, as opposed to the general linguistic word."

B/ Terminologically

Rifa'a al-Tahtawi defined it by saying: "It is the words agreed upon for use by individuals within a specific field to express the scientific concepts of that field" (Iman Al-Saeed 2003, 34).

Here, he refers to the principle of agreement and connects it to specialists in order to express scientific concepts.

As for Iman Al-Saeed Jalal, she presented the most recent definition of the term, which does not overlook its structure, and its rules are numerous. The term (terme) or terminological unit (terminological unit) is "any unit of meaning composed of a single word (simple term) or multiple words (compound term), and it is called a concept defined in a single direction within a specific field. It is often referred to as the terminological unit in terminological research" (Iman Al-Saeed 2003, 40).

She defined it as a linguistic unit, either simple or compound, that refers to a single, specific concept in a certain and specialized field. For example, the word (accent) has the Arabic equivalent "nabra," and (phone) is translated into Arabic as "sawt." These are simple terms referring to the concept of accent and sound. An example of a compound term is (binary contrast), with its Arabic equivalent "thalaq al-lisan," which is a compound unit.

DEFINITION OF SOUND

A/ Linguistically

Ibn Faris (d. 395 AH) explains in the root (ṣ-w-t) that the letters ṣād (ṣ), wāw (w), and tāʾ (t) form a valid root meaning "sound." It is a general term for anything that resonates in the ear of the listener. Expressions such as "This is the voice of Zayd" and descriptions of a "loud man" having a strong voice illustrate this meaning. The word ṣāʾit refers to one who shouts.

"Sound" (ṣawt) is the verbal noun derived from the verb ṣāta, meaning "to produce a sound." A person emitting sound is called ṣāʾit, and ṣawt stems from the act of taṣwīt ("making sound"), leading to the term muṣawwit ("one who produces sound").(Abu al-Hasan Ahmad 1979, 368)

Sound is treated grammatically as masculine, like other verbal nouns such as ḍarb ("striking") and qatl ("killing"). It is perceptible to the senses, specifically to hearing, and rational consensus acknowledges that some perceptible things, like sound, exist even though they cannot be seen. Sound is an attribute — not a body, nor a property of a body — and the fact that it is detected by hearing, not sight or touch, supports the understanding that it is not a material body (Al-Razi 1990, 242).

As for Al-Khalil ibn Ahmad al-Farahidi (d. 170 AH), he explains in the root (ṣ-w-t) that "So-and-so's voice is heard from such-and-such," meaning he called him, and **ṣāta** (to shout) means to produce a sound. A person who is **ṣāʾit** (a shouter) is one who calls out. Every type of song is a form of sound, and a man with a good voice is someone who sings well. When it is said that someone has a good reputation, it means that he is well-known and his name is positively mentioned among people.(Al-Farahidi, 1988)

B/ Terminologically

Ibn Jinni (d. 392 AH) defines sound by saying: "Know that sound is an attribute that exits with the breath, extending smoothly until it reaches the throat, mouth, and lips, where it is divided into segments that prevent its continuous extension. Each point where a letter appears is called a segment. The tonal qualities of letters vary according to the differences in their segments" (Jinni 1985, 6)

Sound, like all sounds, is generated by vibrations originating from the larynx in humans. When air is expelled from the lungs, it passes through the larynx, causing vibrations. After being produced through the nose or mouth, these vibrations travel through the air as waves until they reach the ear.This means that sound is a form of sound vibrations produced by a force that travels through the air.

Therefore, the phonological term "sound" is specifically used to refer to either the place where sound occurs, such as pronunciation, or to describe its qualities, such as voicing, or its quantity, such as emphasis and thinning, or to a phonetic phenomenon, such as elongation and assimilation.

It can be understood from this statement that sound is "the fundamental basis from which the phonological term derives its existence. This term focuses on various aspects closely related to sound. Based on this, the phonological term branches into specific terms related to the speech apparatus, terms related to the articulation points of sounds, and terms related to their qualities" (Nasima 2012, 68).

The Emergence Of Phonological Studies Among The Arabs

The study of linguistic sound is not a completely new field; the ancients were concerned with sounds. It is mentioned that the ancient Indians showed great interest in describing sounds in terms of their articulation points. Likewise, the Greeks were not exempt from this, as they addressed voiced and voiceless sounds, and distinguished between connected vowels, such as the sounds of articulation, and those ending in a consonant, like the Arabic nunation – *tanween* - (Mahmoud 2007, 43).

Then came the Arabs, where we find that they gave great attention to phonological studies. "Their concern with it was primarily driven by a noble and lofty goal: preserving the Book of Allah and protecting it from mispronunciation and distortion. Moreover, they recognized the importance of phonological study in linguistic sciences, and its close connection with the grammatical, morphological, semantic, and rhetorical issues they addressed. This reminds us of what we know in modern linguistics about the connection between the study of the phonetic aspect of language and the study of other aspects" (Muhammad 2002, 60).

The first attempt is attributed to Abu al-Aswad al-Du'ali (d. 69 AH), who was one of those who took great care in preserving the integrity of the Quranic text, and he would feel the same pain as all scholars when hearing errors in recitation".(Tammam, 1981, p. 32)

His efforts are considered the first attempt to document Arabic phonological study, by establishing the system of diacritical marks for grammar in the Noble Quran. Although many scholars consider his work to be a grammatical effort related to the syntax of speech, he heavily relied on sound and the movement of the mouth when pronouncing the letter (Waseem Muhammad 2021, 10)

Then came after him Al-Khalil ibn Ahmad al-Farahidi (d. 175 AH), who deepened phonological studies through his composition of the first Arabic dictionary, *Kitab al-Ayn*, which was based on a phonetic foundation. It was introduced with a phonetic preface, which is considered the first organized phonetic study to have reached us in the history of the Arabic language (Ahmad Muhammad 1979, 23).

Al-Khalil, with his sharp intuition and brilliant intelligence, recognized the importance of linguistic sound, leading him to the conclusions he reached and the innovations he introduced, all without the aid of the advanced scientific tools used today (Ryding 1998).

A number of scholars, including Mustafa al-Saqqa, said about Al-Khalil: "One of the best contributions to the study of sounds by the Arabs is what we find in Al-Khalil's description of the vocal apparatus, from the throat and mouth to the lips, and his division of these into regions and stages, each of which is associated with a letter or a group of letters. His observation of the qualities of the letters to clarify the true place of articulation guided him, with his superior intelligence, to accurate measurements, many of which were affirmed by modern phonologists" (Haddad 1982).

Thus, the efforts of our scholars were all research and investigations aimed at establishing a science that would preserve the Arabic language from the errors introduced by non-Arabs. Here, we have only mentioned some of these efforts, represented in the works of Al-Du'ali and Al-Khalil ibn Ahmad al-Farahidi (Daulay 2015).

The Heritage Term

It is well known that we need the heritage term when we are confronted with foreign terms, and there is a situation in which we must have corresponding terms in our language to match these terms in various fields of knowledge, science, culture, civilization, and others. The need arises from the necessity to utilize the terminology left by ancient scholars in various fields of knowledge, which is still valid, to keep up with the new concepts and terms in our present age. But what is meant by the heritage term?

The term "heritage term" refers to any term that belongs to any field of knowledge, science, culture, or aspects of human activity that is written, documented, and recorded, as left by ancient scholars. Therefore, the heritage term, according to this comprehensive definition, encompasses all the terminological material available to us in any area of human activity that the ancient scholars engaged with in our heritage and past civilization.

Awareness of the importance of heritage is awareness of the self. "Our heritage is our self, as the future is unknown, and scientifically, the present has no existence. What remains is only the past, which is the repository of possessions, with all their pros and cons. The key to heritage is terminology, for houses are entered through their doors, and the doors to every science are its terms" (Al-Shahed 2012).

The importance of using heritage terminology lies in several key aspects that make it a scientific and strategic choice in modern linguistic studies. First, it contributes to linking the present of the language with its past, which enhances the continuity of linguistic development within a framework of authenticity. It also helps in saving the effort spent on creating new terms, as it provides a ready foundation with stable intellectual roots. These terms are characterized by their correctness, clarity, and ease of use, as they stem from a purely Arabic linguistic environment. On the other hand, relying on heritage terms is considered an effective means of avoiding the risks of linguistic borrowing, which may lead to ambiguity or conceptual confusion. Additionally, it contributes to unifying Arabic terminology and overcoming the fragmentation and duality of terms among Arab researchers. Furthermore, it enriches the language and enhances its diversity. Heritage terms add richness to the language and showcase its variety and multiple uses over time (al-Qasimi 2008, 208).

All the points mentioned above urge us to return to using heritage terms to convey new concepts. "If the language has terms in its heritage, and we neglect those terms, opting instead to create new terms that express the same concepts carried by the heritage terms, this will lead to one of two outcomes: either a discontinuity in the language and a break in its continuity, or terminological duplication that does not serve our purpose of precise expression and quick understanding" (Hijazi 1993, 233). Heritage terms form a valuable resource that must be clearly utilized in the creation of modern linguistic terms. Therefore, it is essential to invest linguistic efforts in the Arabic heritage.

THE RELATIONSHIP BETWEEN PHONOLOGICAL TERMINOLOGY AND HERITAGE TERMINOLOGY

Discussing the reasons for drawing from heritage leads the researcher to question the extent to which it is possible to draw from the Arabic phonological heritage. This possibility asserts itself because our early scholars produced ideas that showcased inventive brilliance and pioneering contributions. Their research was original, especially in the areas of phonetic symbols, the arrangement of letters, specifying articulatory points, and the classification of dictionaries based on letter order.

"George Monan" acknowledged the quality of phonetics among the Arabs, saying: "Since the eighth century, linguists in Basra have been striving to describe their language phonetically. Whether they independently developed a science of sounds worthy of being compared to the work of 'Panini,' or whether they borrowed this knowledge from him, that is a separate issue. However, we must acknowledge the existence of this science of sounds, and that it is a unique and excellent field of study".(George, 1972, p. 107) In this context, we will

focus on selected examples of traditional Arabic phonological terminology, highlighting how modern Arab phonologists have dealt with them. For example:

Articulatory Point

It is mentioned in the "Kashaf Istilahaat al-Funun" (Dictionary of Arts Terminology) as: "It is a name for the place of exit, and in the context of readers and grammarians, it refers to the point where a letter exits, appears, and is distinguished from others by its sound. It is said that the articulatory point is the place where the letter is generated" (Hamza 2025).

"Khalil ibn Ahmad al-Farahidi (d. 175 AH) is considered the first to use the term 'makhraj' (articulation point). He employed it to specify the locations from which sounds emerge. For instance, the sounds of the 'dhalqi' (from the tip of the tongue) emerge from the tip of the tongue, while the 'shafawi' sounds originate from between the lips" (Saehudin 2014). He did not adhere strictly to this term, as he also used another term that conveyed the meaning of 'makhraj,' which is 'mabda' (origin), as seen in his statement: "The 'ain', 'haa', 'haa', 'khaa', and 'ghain' are pharyngeal because their origin is from the throat, while 'qaf' and 'kaf' are velar because their origin is from the soft palate, and 'jeem', 'sheen', and 'daad' are dental because their origin is from the teeth of the mouth."

Dr. Abdul Aziz Al-Sayigh defended the reason behind Khalil's use of these two terms, 'makhraj' (articulation point) and 'mabda' (origin), saying: "It seems that by using the word 'mabda', he aimed to clarify the meanings of pharyngeal, velar, dental, and other such terms. What confirms the clarity of the term 'makhraj' is his division of it into areas, as the area is part of the makhraj when the makhraj includes a group of sounds. Thus, this makhraj is divided into areas, each of which produces a number of sounds, differing in qualities. For example, the throat is a makhraj that includes two areas: the first for the 'ain', 'haa', and 'haa', and the second for the 'ghain' and 'khaa' " (Al-Tahhanawi 1996). Despite his inclusion of the 'haa', 'ain', and 'haa', the division of the throat into areas indicates the clarity of the term 'makhraj' in his view. Additionally, he used another term for the area, which is 'al-mudraj' (enclosure).

After Khalil, the term "makhraj" (articulation point) became the widely used term among scholars, including Sibawayh (d. 180 AH), except that he added another term for the area, which is 'al-mawdi' (place).

Another term that became popular among the ancients is "al-maqta'" (segment). This term goes back to Ibn Jinni (d. 392 AH), who said: "Know that sound is a quality that emerges from the breath, extending and continuous, until it encounters segments in the throat, mouth, and lips, which stop its extension and lengthening. These segments are called 'al-maqta' wherever they occur, and the sounds of the letters differ according to the differences in their segments" (Jinni 1985, 33).

This term is also found with Al-Qurtubi (d. 461 AH), who said: "The letters are segments of the sound that emerges from the breath, extending and continuous. When it reaches its end, it is stopped, and wherever this occurs, it is called a letter, and what is adjacent to it, such as the throat, mouth, tongue, and lips, is called the makhraj" (Quduri 1986, 34).

As for modern scholars, we find that Dr. Ibrahim Anis employed the term "makhraj" in his book *Al-Aswat al-Lughawiya* (Linguistic Sounds) due to its widespread use among the ancients and its greater popularity compared to other terms. He states, in the context of discussing the intensity and softness of sounds: "It is not necessary for the breath to be blocked by the meeting of the lips; rather, the breath can be obstructed in several articulation points."As for Dr. Mahmoud Al-Sa'ran, he chose the term "mawdi' al-nutq" (place of articulation) instead of "makhraj." For example, he says: "The terminology is commonly used to refer to the place of contact or proximity as the place of articulation. Thus, we can classify the sounds of any language based on their places of articulation" (al-Sa'ran 1997, 142).

We do not know the reason behind Mahmoud Al-Sa'ran's use of the term "mawdi' al-nutq" (place of articulation) instead of "makhraj," which raises a question about the motivations for this choice. This is especially puzzling since the traditional term was well-established

among ancient linguists. It is possible that this change stems from his influence by modern Western phonetic studies, which rely on different descriptions in sound analysis. In Western phonetics, the term "place of articulation" is used to refer to the physical location within the speech apparatus where the sound is produced. Therefore, the use of this term by the researcher does not serve the study of Arabic phonetics, especially since the traditional term exists and is accurate and widely used in classical phonetics books. This makes substituting it unjustified scientifically.

Intensity, softness, and moderation

Sibawayh defines the "shadid" (intense) as "that which prevents the sound from flowing through it. It is the hamzah, qaf, kaf, jeem, tah, ta, dal, and ba. This is because if you say 'al-hajj' and then elongate your voice, it does not flow through" (Forey et al. 1994).

Then we find him later listing the soft letters, saying: "This is when you say: 'at-tas', 'anqad', and similar words, you allow the sound to flow through them if you wish." Ibn Jinni defines it as: "The rakhw (soft) is that which allows the sound to flow through it." The remaining letters, except for "lan 'umr," are the moderate letters.

It is important to note here that modern scholars have used the term "shiddah" (intensity) to refer to "explosive sounds," and "rakhawah" (softness) to refer to "fricative sounds." Mubarki says in this regard: "Some researchers preferred new terms that were translations of Western phonetic terms. For example, they use the terms 'explosive' and 'fricative' instead of 'shadid' and 'rakhw.' This terminological issue has led many Arab phoneticians to face problems of confusion and disagreement regarding phonetic terminology, which is due to the lack of awareness of modern phoneticians about much of the phonetic heritage "(Muhammad 2019, 387)

As for the term "moderation," it is used to refer to "the balance of the sound when pronouncing a letter, as it is neither completely blocked like with the intense letters, nor completely flowing like with the soft letters" (Mahmoud 2004, 60).

We did not find Sibawayh using the term "moderation," but he always mentions the phrase "between the intense and the soft." He says: "As for the 'ain, it is between the soft and the intense," then he lists types of letters, including the nasal, the doubled, the soft, and the glottal. It seems that the use of the term "moderate" was delayed for a long time, and the phrase "between the intense and the soft" remained in use until the seventh century, and perhaps even until the eighth century.

It is worth mentioning that some researchers have used alternative terms to refer to the concept of "moderation," such as: liquid and flowing. Ramadan Abdul Tawab says: "Thus, we see that the change in the shape of the articulation point when producing the sound results in four types of sounds, which are:

> ➢ Intense = Explosive
> ➢ Soft = Fricative
> ➢ Moderate = Liquid = Flowing
> ➢ Double = Blended = Composite."

The term "al-iṭbāq" (Velarization)

Sibawayh (d. 180 AH) defined it by saying: "As for the palatalized letters, they are the sad, dad, tah, and zah, while the open letters are all those other than these, because you do not apply your tongue to them by raising it to the upper palate"(Ramadan 1997, 36).

Ibn Sinaan al-Khafaji (d. 466 AH) defines it as follows: "The meaning of 'al-iṭbāq' is that the speaker raises his tongue with these letters so that it presses against the upper palate, causing the sound to be confined between the tongue and the palate"(Al-Khafaji, 1982, 32).

As for modern scholars, some of them have used this term in the same way as the

ancients, saying: "al-iṭbāq is when the back of the tongue rises toward the farthest part of the upper palate in a concave shape, resembling a spoon, while its tip is in contact with another part of the mouth, forming a blockage from various phonetic blockages" (Ibrahim Aboud 1993, 141).

However, Tammam Hassan contrasts the term "al-iṭbāq" with the term "Taghweer," which he defines as "the inclination of the sound from the articulation point behind the palate, to be pronounced in the palate or as close as possible to it" (Ibrahim Aboud 1993, 90). We do not object to the use of new synonyms for phonetic terms, but as long as the term exists in the heritage, which is "al-iṭbāq," it is preferable to retain it in order to preserve the consistency and continuity of terminology.

The term "Imalah" (Fronting)

Ibn Jinni (d. 392 AH) defines Imalah by saying: "It is when you tilt the fatha (fatḥah) towards the kasra (kasrah), so that the alif tilts towards the yaa, due to a kind of sound harmony." Therefore, Imalah according to Ibn Jinni is a type of sound harmony, aimed at achieving consistency in the sound between the fatha and kasra on one hand, and between the alif and yaa on the other.

Al-Radi al-Istrabadhī (d. 686 AH) defines Imalah as follows: "Imalah is of three types: the tilting of the fatha before the alif towards the kasra, so that the alif tilts towards the yaa; the tilting of the fatha before the haa towards the kasra, as in 'rahmah'; and the tilting of the fatha towards the kasra, which includes all three types."

As for modern scholars, we find that they have also used the term "Imalah." They define the sound of prolongation by saying: "It is a prolonged sound that occurs when the front of the tongue rises towards the palate area, with a height greater than its rise with the softened fatha, but less than its rise with the kasra. The position of the lips with Imalah is a slight separation, though not as wide as the separation with the kasra"(Ibrahim Aboud 1993, 283).

Thus, modern scholars have agreed on adopting the term "Imalah" in its form known in the heritage, unlike previous terms that showed variation in usage.

CONCLUSION

In light of what has been presented, it is clear that the traditional phonetic term forms a solid foundation in the development of Arabic phonetic thought, distinguished by its precision and scientific precedence. However, modern phonetic studies, with their experimental methodologies and newly coined terms, have often sidelined or overlooked this heritage. At this stage, it becomes necessary to pass beyond this separation and seek a unified approach to deploy the depths of tradition alongside the breakthroughs of contemporary possibility. So as to enrich the field of Arabic phonetics, and activate it in a scientific set of practices, by combining the two dimensions of authenticity and innovation.

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