



THE LANGUAGE OF HIMYAR AND ITS RELATION
WITH THE STANDARD ARABIC LANGUAGE
A DESCRIPTIVE ANALYTICAL STUDY

BY

ZAINAH HUSSAIN AL-QAHTANI

A thesis submitted in fulfilment of the requirement for the
degree of Doctor of Philosophy in Human Sciences

(Linguistic Studies)

Department of Arabic Language and Literature

Kulliyyah of Islamic Revealed Knowledge and Human
Sciences

International Islamic University Malaysia

DECEMBER 2016

ABSTRACT

This research addresses the dialects of Himyar and their relations with formal Arabic as they have not been sufficiently studied in modern studies. This language has not received the attention of previous and present researchers since there are no broad and serious studies about the language of Himyar. Despite its fame among the Arab southern tribes, the research, in an effort to explain the role southern dialects play in formal Arabic, attempts to highlight these linguistic phenomena because the language of Himyar is one of the southern ‘Aribah languages. The research also demonstrates the tribe of Himyar throughout history and their power and presents the southern Musnad calligraphy that ancient Himyar epigraphy was written in which later became an important history that reserves the Arabic and root nature of the Himyar language. The research traces the Musnad calligraphy and the symbols used to refer to some vocabularies by the Himyar people; which the Himyarian knew and wrote upon skins, plates and stones and left remaining effects for this calligraphy. Some of these tribes which reserve this language are Bani Malik and Faifa in southern Saudi Arabia. It also emphasizes the exchange of daily conversations in the Himyar language and writing in Arabic alphabet. This study compiles various vocabularies, examples, poetries, tales, proverbs and others among those tribes which are known for using this language. Moreover, the study traces the language of Himyar, its four levels and all of its aspects morphologically, acoustically, grammatically, and that found in dictionaries. The study also adopted two approaches. First, the descriptive approach as it studies the language of Himyar and its evolution. Second, the analytical approach, as the study determines the sounds of the language of Himyar and its writing symbols and numbers, then the morphological structure and grammatical rules in the language and the semantics of vocabularies based on dictionary and context and compares it with formal Arabic. This will benefit researchers of anthropological studies to further conduct a linguistic and population survey of the Himyar language and its geographical distribution. It will also be useful in the field of social language and the geographical science language.

ملخص البحث

يتناول هذا البحث لهجات لغة حمير، وعلاقتها باللغة العربية الفصحى؛ لأنها لم تأخذ حظها الوافر في الدراسات الحديثة، ولم تحظ هذه اللغة أو أحد بطونها بعناية الدارسين قديماً وحديثاً، ولعدم وجود دراسات جادة وموسعة بحثت في لغة حمير، على الرغم من شهرتها بين القبائل العربية الجنوبية، واستجلاء الدور الذي أدته اللهجات الجنوبية للغة حمير في العربية الفصحى. سيحاول هذا البحث الوقوف أمام هذه الظواهر اللغوية وخاصة، لغة حمير، وهي من اللغات العاربة الجنوبية التي تندرج ضمن لهجات القبائل العربية ويستعرض هذا البحث قوم حمير عبر التاريخ وما كان لهم من قوة فضلاً عن الخط المسند الجنوبي الذي كتبت به النقوش الحميرية القديمة وأصبحت تاريخاً مهماً يحفظ للغة الحميرية عربيتها وأصالتها، ومن ثم تتبع البحث الخط المسند وما استعمله الحميريون من الرموز التي تشير إلى معاني المفردات، والذي عرف عنه الحميريون وكتبوا به على الجلود والألواح والأحجار وتركوا آثاراً باقية لهذا الخط، ومن هذه القبائل التي حافظت على هذه اللغة قبائل بني مالك وفيفاء جنوب المملكة العربية السعودية التي اهتمت بتبادل الأحاديث اليومية لديها باللغة الحميرية، وكتابتها بالأحرف العربية، وهذه الدراسة جمعت العديد من المفردات والأمثلة، والشواهد الشعرية، والأساطير، والحكم وغيرها من تلك القبائل المشهورة بهذه اللغة. سوف تتبع هذه الدراسة لغة حمير على مستوياتها اللغوية الأربعة بجميع جوانبها الصوتية، والصرفية، والنحوية، والدلالية. اتبع البحث في تناول هذه اللغة منهجين، وهما: المنهج الوصفي، والمنهج التحليلي. خلصت هذه الدراسة إلى إبراز السمات التي تمتاز بها لهجات قبائل فيفاء وبني مالك من المظاهر اللغوية للهجات الجنوبية، كما توصلت إلى نتائج تتعلق بلغة حمير وعلاقة لهجات القبائل الجنوبية باللغة الحميرية؛ حيث أكدت على المستويات اللغوية الأربعة، ومن أبرزها الجانب الصوتي الذي تفرد بتحليل النقوش، ومعرفة كل مخرج ومقارنة اللغة الحميرية باللغة العربية الفصحى، وتحليل لهجات بني مالك وفيفاء بوصفها نماذج للغة الحميرية، وأما الجانب الصرفي فاستعرض بعض القواعد الصرفية التي تتفق مع العربية الفصحى، وفي الدراسة النحوية كان ثمة توضيح للأمثلة من اللهجات الجنوبية لدى القبائل ومقارنتها بالعربية الفصحى تتفق معها في بعض المظاهر كما ذكرنا في التحليل. جمعت هذه الدراسة العديد من المفردات الحميرية، وأثبتت الدراسة هوية اللغة الحميرية، وأنصفتها في المعلومة التي تقول بأنها لا تخالف العربية الفصحى في بعض مظاهرها الصوتية والصرفية والنحوية والدلالية، وأن لها أصولاً في اللغة العربية الفصحى تتفق معها، وأن بعض المفردات الحميرية لها علاقة بالفصحى. استعرضت بعضاً من النقوش اليمنية القديمة بالتحليل ومقارنتها بالفصحى، قد وجدت الدراسة أن بعض المظاهر الصرفية في القواعد الحميرية لا تخالف الفصحى، وأن بعض القواعد الصرفية والنحوية تتطابق مع اللهجات الجنوبية كما ذكرنا في التحليل، واستعرض البحث المفردات التي تتفق مع المعاجم اللغوية وتوافقها في المعنى واللفظ.

APPROVAL PAGE

The thesis of Zainah Hussain Al-Qahtani has been approved by the following:

Asem Shehadeh Saleh Ali
Supervisor

Hanafi Hj Dollah
Co-Supervisor

Shamsul Jamili
Internal Examiner

Ali Abdalla Ahmed El-Naiem
External Examiner

Ahmed Youcef
Chairman

Shihab Ahmed Hameed
Chairperson

DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Zainah Hussain Al-Qahtani

Signature

Date

**INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
DECLARATION OF COPYRIGHT AND AFFIRMATION OF
FAIR USE OF UNPUBLISHED RESEARCH**

**THE LANGUAGE OF HIMYAR AND ITS RELATION WITH THE
STANDARD ARABIC LANGUAGE
A DESCRIPTIVE ANALYTICAL STUDY**

I declare that the copyright holders of this dissertation are jointly owned by the student and IIUM.

Copyright © 2016 Zainah Hussain Al-Qahtani and International Islamic University Malaysia. All rights reserved.

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below

1. Any material contained in or derived from this unpublished research may be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieved system and supply copies of this unpublished research if requested by other universities and research libraries.

By signing this form, I acknowledged that I have read and understand the IIUM Intellectual Property Right and Commercialization policy.

Affirmed by Zainah Hussain Al-Qahtani

.....
Signature

.....
Date

ACKNOWLEDGEMENTS

Praise be to Allah, the Lord of all worlds and prays and peace be upon his prophet, I praise Allah.

It is my obligation at this time of completing my thesis to thank those who have helped me during my long academic journey. I wish to express my appreciation and thanks to those who provided their time, effort and support for this project including Associate Professor Hanafi Hj Dollah, Associate Professor Shamsul Jamili, Professor Ali Abdalla Ahmed El-Naiem and Professor Ahmed Youcef, Shihab Ahmed Hameed. I wish also to thank the members of my dissertation committee including Mrs. Lateefah Ali Qasim al-Faifi, Mr. Tawfiq Al-Faifi, Professor Abbas al-Susah and Mr. Khaled al-Shami, thank you for sticking with me.

Finally, a special thanks to Professor Asem Shehadeh Saleh Ali for his continuous support, encouragement and leadership, and for that, I will be forever grateful.

TABLE OF CONTENTS

Abstract.....	ii
Abstract in Arabic	iii
Approval Page.....	iv
Declaration.....	v
Copyright Page.....	vi
Acknowledgements.....	vii
CHAPTER ONE: RESEARCH PROPOSAL AND GENERAL OUTLINE	1
1.1 Introduction	1
1.2 Research Problem.....	4
1.3 Research Questions	5
1.4 Research Objectives	6
1.5 Research Significance	6
1.6 Limitations of the Research.....	7
1.7 Methodology Of The Study.....	8
1.8 Bibliography.....	9
1.9 Research Terminologies.....	17
1.10 The People of Himyar	18
CHAPTER TWO: THE HISTORY OF HIMYAR PEOPLE	20
section One: Himyar Tribes Historically And Geographically In Accordance With The Temporal And Spatial Extension	33
2.1 Their Lineages And Families	33
2.2 Secondly: Himyar Tribes Historically And Geographically	35
2.2.1 The History Of Ancient Yemen Geographically.....	38
2.2.2 Himyar Geographical	39
Section Two: The Relationship Between Of Himyar Language And Ancient Yemeni Dialects And The Formal Arabic Language.....	41
2.3 The Concept Of Yemeni Dialects And Its Relationship With Hymarite Language And The Position Of Linguistics And Orientalists About The Dialects.....	45
2.3.1 The Concept Of Language.....	45
2.3.2 Position Of Linguistics And Orientalists About The Dialects	45
2.3.3 Effort And Care Of Orientalists On The Ancient Yemeni Inscriptions' Language	47
2.3.4 Effort And The Opinions Of Muslim Scholars About Ancient Yemeni Language And The Formal Arabic Language	51
2.4 The Emergence Of Hymarite Dialects	59
2.4.1 The Ancient And Modern Concept Of Dialect.....	60
2.4.2 The Modern Concept Of Language.....	62
2.4.3 The Indication Of Language According To Ancient And Modern Scholars	65

section Three: The Emergence Of Himyar Language	69
2.5 The Emergence Of Hymarite Language And The Beginning Of Writing With Al-Musnad Font	73
2.5.1 The development stages of writing and the symbol indication	73
2.5.2 Al-Musnad Font.....	75
2.5.3 The Historical Development Of Al-Musnad Font.....	77
2.6 Himyar Language And The Origin Of Yemeni Dialects And Its Relationship With Formal Arabic Language	79
2.6.1 Vocabularies Of Hymarite Language In The Ancient Yemeni Inscriptions	81
2.6.2 Semantic Development Of Hymarite Vocabulary In Yemeni Dialects	85
2.6.3 The Hymarite Language In Yemeni Dialects As A Sample.....	86
CHAPTER THREE: ANALYZING THE LANGUAGE OF HIMYAR	92
Section One: Analyzing Inscriptions In The Writing Of Himyar Language And Its Spread.....	92
3.1 Significance Of Old Writing	92
3.1.1 Dialects Used For Writing Old Yemeni Inscription.....	92
3.1.2 Emphasis By Scholars Of Ancient Inscription And Calling It The Himyaritic Writing	96
Section Two: Analyzing The Audio Interviews With The Himyar Language Speaking People From The Tribes Of Bani Maalik And Faifaa'	97
3.2 Alphabets Of Al-Musnad And Its Characteristics.....	97
3.2.1 Examples Of Writing In Al-Musnad Font.....	98
3.2.2 Some Writing Characteristics Of Al-Musnad Font In The Old Yemeni Language.....	99
Section Three: The Language Of Himyar Of The Bani Maalik And Faifaa' Tribes	104
3.3 Himyaritic Faifaa' And Their Origin	105
3.3.1 Himyarite Faifaa' Tribes And Their Origins.....	108
3.3.2 Faifaa' Throughout History.....	110
3.3.3 Faifaa' Tribes	111
Senior Citizens Of Faifaa' Say That Faifaa' Is Divided Into Several Parts Some Of Which Are The Following:	111
3.4 Bani Maalik's Tribes Himyarite Origins.....	112
3.4.1 Bani Maalik And Their Location.....	112
3.4.2 Bani Maalik And Their Norms And Traditions.....	113
3.4.3 The Reason Of Giving The Name Of Al-Daayer (Bani Maalik). 114	
3.5 Linguistic Phenomena Of Bani Maalik And Faifaa' Dialect	114
3.5.1 Faifaa's dialect.....	114
3.5.2 Dialect Of Bani Maalik.....	116
3.5.3 Some Linguistic Pehnomonen In The Dialecte Of Bani Maalik And Faifaa' Mountains.....	116
3.5.4 Some Acoustic Phenomenon Used In The Dialects Of Bani Maalik And Faifaa'	121
3.6 Poetry, Proverbs And Idioms Of Himyarite Tribes Of Bani Maalik And Faifaa'	127

Section Four: The Relation Of The Himyarite Bani Maalik And Faifaa' Language To The Standard Arabic Language	134
3.7 Characteristics Of The Himyarite Language Of Bani Maalik And Faifaa'	134
3.7.1 Some Principles That Should Be Observed When Differentiating Between Standard Arabic Language And The Himyarite Language ...	135
3.7.2 The Himyaritic Inscriptions Of Bani Maalik And Faifaa' Tribes.....	140
3.8 Old Yemeni Inscriptions	141

CHAPTER FOUR: THE LANGUAGE OF HIMYAR AND ITS FOUR LINGUISTIC LEVELS..... 175

section One: The Phonic Level	175
4.1 Phonic Level Of Characters	176
4.2 Phonic Characteristics	177
4.2.1 Key characteristics of the south Arabic languages	177
4.2.2 Phonic Interpretation Of Some Linguistic Phenomena	179
4.3 Hamzah, Substitution, Alteration And Deflecting	188
4.3.1 Hamzah In The Dialect Of Faifaa' And Bani Maalek In Southern Arabia	188
4.3.2 Substitution Of Characters In Southern Dialects.....	190
4.3.3 Substitution Among Characters In The Southern Dialects.....	192
Section Two: The Morphological Level	196
4.4 Morphological Forms Of Nouns And Verbs.....	197
4.5 The Morphological Form Of Gender, Stress, Non-Stress, Extension, Shortening And Positional Alteration	204
4.5.1 Gender	204
4.5.2 Stress and Reduction	206
Section Three: The Grammatical Level	213
4.6 Verb And Article And Pronouns.....	213
4.6.1 Verb	213
4.6.2 Articles.....	217
4.6.3 Pronouns	219
4.6.4 Linked pronouns	221
4.6.5 Linked pronouns	222
4.7 Omission And Demonstrative Nouns.....	224
2.7.1 Omission.....	224
4.7.2 Demonstrative Nouns	225
Section Four: Indicative Level.....	231
4.8 Words Whose Use Is Related To Himyar Or Anyone Of Its Phratries....	231
4.8.1 Study Of Semantics For Developing Lexical Words Of Some Scholars	231
4.8.2 Language Of Himyar And Its Linguistic Phenomena In: Opposites, Synonyms, And Common Pronunciation	232
4.9 Lexical Study Of Himyarite Words	234
4.9.1 Lexical Study of Himyarite words of the dialects of Bani Maalek and Faifaa' and explaining their meanings in the standard Arabic language.....	234

CHAPTER FIVE: CONCLUSION, FINDINGS, ACADEMIC RECOMMENDATIONS AND APPENDICES.....	247
5.1 Conclusion.....	246
5.2 Findings.....	247
5.3 RECOMMENDATIONS.....	253
 REFERENCES.....	 253
 APPENDICES.....	 262
APPENDIX 1: NAMES OF MEMBERS AND LEADERS OF BANI MAALEK AND FAIFA A'WHO ARE INVOLVED IN STUDYING DIALECTS	261
APPENDIX 2: QUESTIONNAIRE QUESTIONS OF BANI MAALEK AND FAIFAA' TRIBES IN SOUTHERN SAUDI ARABIA	264
APPENDIX 3: QUESTIONNAIRE QUESTIONS OF MALE AND FEMALE TEACHERS IN FAIFAA', AND BANI MAALEK DISTRICTS	268
APPENDIX 4: INTERVIEW QUESTIONS OF LEADERS OF BANI MAALEK AND FAIFAA' TRIBES IN SOUTHERN SAUDI ARABIA	273
APPENDIX 5: ILLUSTRATIVE MAPS OF THE SPREAD OF THE HIMYARITE LANGUAGE IN BANI MAALEK AND FAIFAA' IN SOUTHERN SAU.....	280
APPENDIX 6: SITES FROM BANI MAALEK AND FAIFAA'	282
APPENDIX 7 : SITES FROM BANI MAALEK AND FAIFAA'.....	283

CHAPTER ONE

RESEARCH PROPOSAL AND GENERAL OUTLINE

1.1 INTRODUCTION

Praise be to Allah, the Lord of All Worlds, prayers and peace be upon prophet Mohamed (peace be upon him) who was sent as a mercy for the worlds, and prayer be upon his noble family and companions and whoever follow their guide till the day of Judgment.

There is no any international language which is free from studies to address its details according to its fields. However, these studies varied from one language to another in terms of quantity and quality. The Arabic language is a leading language with regard to the number of studies conducted on it. As Arab and non Arab linguists greatly emphasized it and collectively agreed about the influence that language has upon individuals' societies' and nations' live. Through language, a character, emotions, identity and affiliation are formed. Language is one of the most important indicators of patriotic personal independence for every society. A language is originally is to be heard which means that a human utters it with his tongue and lips while another human hears it with his ears. But when writing was known or by engraving on a stone or written on paper, there came to exist the "read language" which means that a human reads it out with his eyes and there came two languages one is acoustic and the other visual.

Before we go to the definition of language in general, we may define the formal Arabic which is basically different from the informal Arabic and is referred to

as “Fushaa” and which differs from the informal dialect. Therefore, it is called the formal language unlike the informal dialect which represents a deviation of the formal one.¹ It is important to point out that it is difficult for linguists to agree on a single definition, because language interrelates with various other sciences such as philosophy, psychology, biology and so on which make every scholar to see it from his/her own angle.

Previous people used the term “‘Ilm al-Luqah” when they addressed sciences that an interpreter must master in which the language science comes first. Language science is defined as the study of the meaning of the vocabulary of speech. Thus, scholars are found to be disagreed on the determination of united concept or term for the word “al-‘Alsunniyyah” and that the word “Lisaan” means “Lughah” which is language to the Arabs. The holy Qur’an mentioned the word “Lisaan” eight times and did not use the term Lughah which is Greek originated. The Arabs used it to refer to what is known today as “Lahjah” dialect. Therefore, they used to say “Lughatu Hudzail Wa Lughatu Tai” which means this is the language of Hudzail and Tai’ (Arab tribes of that time).

The language of Himyar has great part of the formal Arabic language as described by Ibn Salaam from Younus, from Abi ‘Amru Bin al-‘Alaa’ that he said: “Arabs are all the children of Ismael except Himyar and Jurhum Remnant”.² In this narration, we see that Abu ‘Amru bin al-‘Alaa’ considered Himyar and Jurhum Remnant as Arabs thought not Ismael’s children and at the same time he seized to declare their language whether or not was the Arabic language. If it were Arabic, it is

¹ See: al-Qahtaani, Zainah Hussain Owdah: **Mufif al-Luqawiyeen Min al-Fushaa Munzu ‘Asr al-Nahdah al-Hadeethah Ilaa ‘Asr al-Awlamah: Analytical descriptive study**, unpublished master thesis, Malaysia: (International Islamic University Malaysia, 2012).

² Ibn Salaam al-Jumahi, Mohamed, **Tabaqaat Fuhuul al-Shu’araa’**, verification by: Mahmoud Mohamed Shaaker, (Jeddah: Daar al-Madani, n.d.), 1st vol., p.9.

not the Arabic that Ismael had first spoken with. He adds: Abu ‘Amru bin a’-‘Alaa’ said in this regards: “The language of Himyar and the extremes of Yemen of today are not the same as ours”³. The saying of Abu ‘Amru has great significance especially when considering the word (today) which he used in his statement to refer to his time. So, if the language of Himyar and the extremes of Yemen are not the language of Abu ‘Amru bin al-‘Alaa’ in his time that he lived and their Arabic was not as his Arabic, and he could not provide evidence for that may be because he did not have texts that help him prove it. Hence, we should have a pause to investigate his statement, is it based on scientific evidence? Or it is only statement made by an Arab Man who comes from village and make it with no scientific ground because we know that a Bedouin was the reference with regard to the pure Arabic pronunciation. However, with his statement he did not deny the Arabic of the people of Yemen he even proved it though he indicated that it is different from the Arabic in North or the language of the middle of the Arabian Peninsula. Therefore we will address some words and text that prove this narration with providing some proof which shows that the current Arabs’ language is a combine between Arabic in the north and south and that this language in this text or another did not emerge in his time except after going through the long path of various historical eras which led to this level of linguistic formation. The wisdom of Abu ‘Amru bin al-‘Alaa’ had great influence on the conception of some previous Arabic language linguists and others. Epigraphs that were discovered earlier proved the close relation between the Arabic and Himyar languages in terms of the four levels of language that is acoustic, morphological, grammatical, and semantic, which I strive to prove.

³ Muhammad Salam al-Jamhi, **TabaqatAsshu’ara**, al-Qahirah: Al-Matba’at al-Arabiyyah, 2nd edition, 1968, p6.

1.2 RESEARCH PROBLEM

The problem of the research is in the study of dialects of the language of Himyar and its relation with the formal Arabic language. The researcher found out that studying the language of Himyar did not receive efficient effort in the modern studies and therefore, chose to study it in the language of the famous Arab tribes that still are using them for long time. The choice of studying this topic has been made based on the consultation given by experts on the language of Himyar due to following reasons:

1. The language of Himyar or any sub portion of it has not been given much care by previous or modern researchers despite its fame among the southern Arab tribes.
2. The Himyar tribe is not infamous but rather one of the southern Semitic (al-‘Aaribah) languages as it is among the northern dialects of Arabs including al-Saba’iyyah, al-Ma’iniyyah, al-Qatbaniyyah al-Hadramiyyah and al-Himariyyah.
3. The disagreement among previous and modern researchers in the extent of relation between the ancient northern Arabic and the Yemeni.
4. The preservation of the language of Himyar by the tribes of Bani Maalik in southern Saudi Arabia, Zifaar, and the tribes of Yemen until our current time without any influence from other Arab languages.
5. Lack of serious and expanded studies conducted on the language of Himyar, its objectives, word structures, grammatical rules, and semantic words. This is one of the main reasons that motivate the researcher to study the language of Himyar from its people.

There are many aspects in human sciences studies that have not been properly explored by researchers and studies which are still relatively. Thus, it may not be possible to confirm the absolute facts in such studies, and the study will attempt to address these phenomena and try to identify the reality of the language of Himyar, its objectives, words structures, grammatical rules, semantic words. In addition, the researcher notices that Arab tribes still speak the Himyar language in the southern of Arabian Peninsula and other places where this language is used. This also encouraged the researcher to trace the language of Himyar and identify its linguistic order in the four levels of language.

1.3 RESEARCH QUESTIONS

There is a main question from which secondary relevant questions are derived. What are the linguistic levels that are still preserved by Himyar tribe? Based on this, we may ask the following sub questions:

1. What is the reality of the Himyar people in the human history?
2. What is the relationship between alphabets of Himyar language and the formal Arabic language?
3. What is the morphological structure of words in the Himyar language?
4. What are the grammatical rules that Himyar language still preserves compared to the formal Arabic language?
5. What are the denotations of words that Himyar language preserves and made it unique compared to the formal Arabic language?

1.4 RESEARCH OBJECTIVES

The research aims at achieving the following:

1. State the position of Himyar tribe in the human history, and explain the position of Himyar Language among other previous languages, as well as the concern given to it by researchers, students and historians.
2. Explain the relationship of the Himyar's and the formal Arabic language alphabets.
3. Illustrate the morphological structure of the words in the Himyar language which means explaining a group of morphological, acoustic, structural, and denotative characteristics that distinguish this dialect from others to reach the collective attributes that distinguish it from others, and to unveil the role of the southern dialects of Himyar language in the formal Arabic language.
4. Demonstrate the grammatical rules that the language of Himyar still preserves compared to the formal Arabic language.
5. Explain denotations of words that the language of Himyar preserves and which distinguish it compared to the formal Arabic language and state the position of previous and modern scholars about the origin of words in the Himyar language, and explain the existing relationship between the language of Himyar and the formal Arabic language.

1.5 RESEARCH SIGNIFICANCE

The significance of the research comes from the fact that the study addresses the language of Himyar in the human history in terms of establishment, development, beginning of documentation writing, showing some words that the language preserved

and which made it to be unique compared to the formal Arabic language, and the study of acoustic, morphological, grammatical, and denotative phenomena and identifying origins of Southern Arabic dialects of Himyar. Furthermore, the study may also help researchers of anthropological studies to do linguistic and population survey for Himyar speaking people and their geographical division. Moreover, it is also very helpful in the field of language of social science and language of geographical sciences.

1.6 LIMITATIONS OF THE RESEARCH

The study addresses the four levels of Himyar language (sounds, morphology, grammar and denotation). The sample of the study will have audio records of the Himyar language speaking people of Bani Maalik tribe and Faifa' in the Southern of Saudi Arabia. The study did not include tribes that speak the old Himyar language without any influence from the language of neighboring Arab tribes such as the language of Yafi' of southern Yemen, the language of the people of Suqarti, and that of the people of Mahrah both in the Arab Se. In addition, the study also did not include the dialects of the people of Sanaa, 'Adan, Hadramout in Yemen, and al-Shahriyyah, al-Isqartiyyah, al-Mahriyyah in the Southern of Oman. It is to be noted that the researcher did not include other Himyar tribes that widely spread in Dzifaar south of Oman and southern tribes of Yemen because of the difficulty in obtaining direct information from these tribes as the researcher lives near to the tribes of Bani Maalik and Faifa' in the southern of Saudi Arabia which helps in identifying the language of Himyar from its native speakers in an easy and smooth way.

1.7 METHODOLOGY OF THE STUDY

The study will trace the language of Himyar on its four linguistic levels by adopting two methodologies:

First: Descriptive Methods: The researcher will study the language of Himyar, its establishment, the most important kings of Himyar, their lineages, and the geographical phenomena of the language of Himyar based on the prior and modern references that highlighted tribes of Himyar previously as well as in the current time. The study will also depend on articles, circulations, and university researches, and explaining of theoretical information about the Himyar language in the above said references and some of the discovered engravings and available maps.

Second: An analytical Method: The study will also determine the sounds of the language of Himyar, its written symbols and their amount. Furthermore, the morphological structure of the words and grammatical rules and the denotations of words based on dictionary or context will also be discussed. The researcher used research instruments to accomplish this analysis. The steps of the study will be as follows:

1. Studying of engravings of Himyar language and maps that show its place of use.
2. Audio interviews with native speakers of the Himyar language.

The steps of the analysis will be as follows:

- A. Identifying of the sounds of Himyar language as voices and symbols and comparing them to the formal Arabic language.
- B. Identifying of the words structure in Himyar language compared to morphology in the formal Arabic language.

- C. Explaining of grammatical rules and structures in Himyar language and comparing them with the structures in the formal Arabic language grammatically.
- D. Illustrating of denotation of words from the formal Arabic in Himyar language that are still preserved.

The standard of selecting levels of Himyar language is the availability of precise information of engravings, maps and interviews with native speakers.

Bibliography of this research depends on two aspects: A theoretical aspect which is rarely available in brochures and practical aspect which is related to the knowledge of the researcher about dialects and tracing them. In addition, the standard of selection of the levels of language is the availability of information about these four levels through studying the Himyar engravings, maps and audio interviews with native speakers among the Bani Maalik and Faifa' tribes in southern of Saudi Arabia while drawing attention that the interview questions will be general which will address linguistic, cultural and social aspects for inferring rules, sounds, words structure and denotations.

1.8 BIBLIOGRAPHY

I would like to acknowledge some unforgettable studies which enlighten me and support my thinking to disclose the reality, objectives, word structures, grammatical rules, and semantic words of *Al-Himyar* Language and its relationship with the formal Arabic Language, these studies are to be mentioned as follows:

Muhammad Bin Salim al-Mi'shany in his study entitled "**Lisan Dhaffar al-Himiyyariy al-Muasir Dirasah Mi'ijamiyyah Muqaranah**"⁴. Focused on matters found from *Lisan Dhaffar al-Himiyyariy*, where he discloses the lexical relationship between formal Arabic and contemporary *Lisan Dhaffar al-Himiyyariy*. The study found that most of the vocabularies found in Lisan are same with those in formal Arabic language. Hence, the researcher believes that *Mihriyyah* is the root of all these language which considers as a significant source of many lexical words of formal Arabic language, it may even be considered as its first beginning, or the beginning of which currently known as *Lugat al-Aribah* i.e the previous Arabic language because its words, its root and the way to be performed contained many of the root of this languages. The different between this study and current one is because of the current one explains the lexical relationship between formal Arabic and *Lisan Dhaffar al-Himiyyariy* in Southern Oman; where the researcher did not mention anything with regard to the tribes of Southern Saudi Arabia. While, current study discusses the *Himyar* Language and its relationship with the formal Arabic Language. Furthermore, it also discusses the four level of language, with focusing only on the people of *Bani Malik* and *Faifa'* in the Southern Arabian Peninsula.

Isma'il Bin Ali al-Akwa'i in his Article Named "**Al-Af'ul Wama Ja'a ala Wasznihi Min Asma'i al-A'lam Wal Qaba'il Wal-Buldan fil Yaman**"⁵. The study focused on using of "Af-ul" Formular i.e the plural form of *al-A'alam* (Scholars), *Qaba'il* (tribes) and *Buldan* (cities). The people of Yemen are only people using this

⁴See: Muhammad Bin Salim al-Mi'shany, **Lisan Dhaffar al-Himiyyariy al-Muasir Dirasah Mi'ijamiyyah Muqaranah** (Mascut: Sultan Qabus University, Oman center for studies, 1st, 2003).

⁵ See: Al-Qadhi Isma'il Bin Ali al-Akwa'i "**Al-Af'ul Wama Ja'a ala Wasznihi Min Asma'i al-A'lam Wal Qaba'il Wal-Buldan fil Yaman**, Academy of Arabic Language Egypt, Damascus, (21) January 1986, the same article for him also in Majallat al-Lisan al-Arabiyy, Islamic Organization for education, culture and Sciences, Ar-Ribat, (2) and Majallat of Ma'ahad al-Makhtotat al-Arabiyya, Egypt Jami'at Duwal Arabiyyah (21) May, 1975.

formula for long period due to the old root for this usage in the *himyariyyah* language. In addition, this *Wazn* was also found in Ethiopia, however, the researcher sees probably the source of this *Wazn* is only Yemen, but it was extended to Ethiopia due to the Yemeni civilization found there. The study has found that there are some of this formula which came “*maftuh al-Hamzah*” such as *Al-Ahbash* “*Al-Ahbush*” and *Abeed* “*Al-A’aboud*” referring to the Pluralism Formula. The researcher has limited what has been narrated with regard to the *Wazn* of “*Af’oul*” in which become popular in people language and was mentioned in specific sources and is not known in today’s people language. Then he alphabetically arranged whatever found in “*Af’oul*” formula with referring to the place where it has been mentioned by the author. The study also focused on “*Af’oul*” and thing that was found on its weigh with regard to the name of scholars and cities in Yemen as well as its relationship with the former roots in *Himyar* Language. The current study has clearly distinguished from this one as it focused on *Himyar* Language, its objectives, words structure, grammatical rules and semantic words. In addition, it is not limited only to the morphological level, however it comprehensively discussed all of the four level of language including, vocal, morphological, grammatical and indicative.

Isma’il Bin Ali al-Akwa’i named “**Allughat al-Yamaniyyah al-Qademah wa man faradat bihi min khasa’is**”⁶. The study unveiled the origin of old Yemeni languages and its special characteristics. The *Saba’iyyah*, *Mi’iyniyyah*, *Qatbaniyyah*, *Hadhramiyyah* and *Ausaniyyah* has become the original language or the language of an old Yemeni epigraphy, and it have a strong nexus which are similar in terms of writing, grammatical rules, deriving and characteristics. However, there are some linguistic differences as found in many Yemeni dialects. The study focused on

⁶ See: Al-Qadhi, Isma’il Bin Ali al-Akwa’i “**Allughat al-Yamaniyyah al-Qademah wa man faradat bihi min khasa’is**” Journal of Arabic language Academy, Oman, (19-20) 6, Jaziran 1983.

pluralism of former Yemeni languages and its special characteristics with regards to structure, original grammatical writing, and the influence of former Yemeni languages in Arabic language. In addition, the study also arrange the Arabic Language Words in alphabetical order which are originally from Yemen, with indicating in front of each word the source which it has been confirmed that it is originally from Yemen. The study is different from the current one as it is analytical descriptive study which focused on the explanation of the concept of *Himyar* Language and its relationship with the formal Arabic Language, vocal, morphological, grammatical and indicative. Furthermore, it also distinguished in terms of disclosing the relationship between *Himyar* Language and the formal Arabic language, with regards to its objectives, structure of its grammatical, morphological, and vocal rules, as well as the indications of its pronunciation and meanings. It also determines the area of speaking of with *Himyar* Language in the Southern of Arabian Peninsula.

Yusuf Mohammad Abdallah in his study entitled “**Amma tata haddath an-Nuqush al-Yamaniyyah al-Qadimah**”⁷. He mentioned many reasons which make the Arabian news men to speak on the Arabic of Yemeni people before Islam and their writing of Al-Musnad. Something that make the great scholar of Yemen al-Hasan bin Ahmad al-Hamdaniy in his book named (*Sifat Jazirat al-Arab*) discussed the language of the people of San’a in his period 4th Century, where he stated that “there are remnant of pure Arab in San’a and dismissal of *Himyar* Speech”⁸. The researcher focused on former Yemeni epigraphy which has been written in Al-Musnad writing, that are the writings of southern Arabian Peninsula (Arabs Yemeni) which have been documented in their Arabic language before Islam. The Former Yemeni Epigraphy

⁷ See: Yusuf Mohammad Abdallah, *An-Naqa’ish wa al-Kitabaat al-Qadeemah fi al-Watan al-Arabiyy*” Islamic Organization for education, culture and Sciences, Directory of culture, Tunis, 4-11-1988.

⁸ Ibid.

shows the landmarks of Old Arabian Yemeni People. It is difficult to restrict the contents and types of the Epigraphy in accordance with the specific topics. The general contents is in between two fields; The public life and the private life, this encloses religious life frame-work and the god world. Therefore any accomplishment and practices indicated by the epigraphy should contain number of classifications, the most significant are: Worship epigraphy, dealing epigraphy, epigraphy of public and private facilities, war epigraphy and grave epigraphy. However, the study did not discuss any topic other than old Yemeni epigraphy and whatever related to *Himyarriyyah* Language through epigraphy classification. Moreover, the study did not make a special chapter or section for Arabic language rules and its linguistic levels. Our current research contains *Himyarriyyah* Language in terms of its objectives, grammatical rules, word structures as well as the indications of its pronunciation and meanings. Moreover, it also confirms the spatial expansion of *Himyar* language in southern Arabian Peninsula, and determining of some *himyarriyyah* tribes that are still maintaining *Himyarriyyah* Language so far.

Abdul Kareem Mujahid in his research entitled “**Min Baqaya al-Lahjaa al-Arabiyyat al-Qadeemah fi al-Yemen**”⁹ discusses the most significant dialects narrated by Yemeni residents of Eb and Jabalah Local Government. The researcher tries to demonstrate the phenomenon of dialect and the incident of placing (ك) instead of (تاء المفرد) in a statement such as (قافلُكْ لك) which means (قد قلت لك) and (أخذُكْ) which means (أخذتُ) that is (أخذتُ) and the statements such as (حُفظُكْ الدرس) which means (حفظتُ الدرس) and (كلمُكْ) which means (كلمته) this kind of phenomenon called substitute (الإبدال) as quoted Ibn Jinny saying “The “K” has been changed to “T” because it is her

⁹ See: Abdul Kareem Mujahid, “**Min Baqaya al-Lahjaa al-Arabiyyat al-Qadeemah fi al-Yemen**, Majallat Kulliyat al-Adab, Egypt, Al-Mansourat University (18), January 1996.