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SPECIAL CASES OF COMBINATORIAL CHANGES IN DIFFERENCES BETWEEN HAFS AND WARSH TRANSMISSION

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The purpose of this article is to provide a comparative analysis of the differences between assimilation, haplology and assimilation with Elysia, geminization, and reduplication between the Hough transmission of Asim's reading and the Warsh's transmission of the reading of Nafi Ouran.

Research methods. The author's analysis, based on the method of comparative coordination of phenomena in the sounds of the Arabic language in transmissions, especially in the Warsh's transmission, which is less familiar to a wide audience, has a special scientific and practical significance. Comments are made on previously expressed considerations regarding the problem, and an attempt is made to re-evaluate the phonetic phenomena and make an appropriate estimation.

The scientific novelty of the article lies in the analysis and classification of phonetic phenomena in transmissions not from the point of view of generalization principles elaborated by Muslim-Arabian researchers, but from the point of view of their analysis and classification by including them in combinatorial variables.

The conclusion is that the approach to phonetic phenomena in transmissions may deviate from the general principles elaborated by Muslim-Arabian researchers and distinguish them from the corresponding types of combinatorial variables. It is noted that:

- 1. [z], [d] və [t] which are read with a complete realization in the sound combinations [zt], [dd], [dz] and [tz] in AH, are affected by a complete regressive contact assimilation in NW: [tt], [dd], [zz] on the contrary are read with a complete realization as [sz]/[zz] and [bm]/[mm] in NW, which are affected by a complete regressive contact assimilation in AH: [sz] and [bm].
- 2. In one transmission ([ta]) in the 3rd person feminine gender, in the present, future tense form 2nd and 3rd person singular, 2nd verbs in plural in the 5th and 6th chapters are subjected to a syllabus elision, in another transmission, one consonant with its discontant effect makes a preceding open consonant syllable assimilated, and the vowel between them undergoes an elision. It is not possible to agree with the conclusion that this process ends with assimilation, because it is followed by an important phonetic phenomenon, such as vowel elision.

Key words: complete regressive contact assimilation, haplology, complete regressive discontact assimilation, elision, gemination, reduplication, Qur'an, Asim, Nafi, Hafs transmission, Warsh transmission.

ОСОБЛИВІ ВИПАДКИ КОМБІНАТОРНИХ ЗМІН У ВІДМІННОСТЯХ МІЖ ІНТЕРПРЕТАЦІЄЮ ХАФСА І ВАРШ

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Мета статті – провести порівняльний аналіз відмінностей між асиміляцією, гаплологією і асиміляцією з Еліс, гемінізацією і редуплікацією між інтерпретацією Хафса читання Асіма і інтерпретацією Варш читання Нафи Корану.

Методи дослідження. Авторський аналіз, заснований на методі порівняльного узгодження явищ у звуках арабської мови в інтерпретаціях, особливо в інтерпретації Варш, яка менш знайома широкій аудиторії, має особливе наукове і практичне значення. Робляться коментарі щодо раніше висловлених міркувань стосовно проблеми, і зроблено спробу переоцінити фонетичні явища і зробити відповідну оцінку.

Наукова новизна дослідження полягає в аналізі та класифікації фонетичних явищ в інтерпретаціях не з погляду принципів узагальнення, розроблених мусульмансько-арабськими дослідниками, а з погляду їх аналізу і класифікації шляхом включення їх в комбінаторні змінні.

Висновки полягають в тому, що підхід до фонетичних явищ в інтерпретаціях може відхилятися від загальних принципів, розроблених мусульмансько-арабськими дослідниками, і відрізняти їх від відповідних типів комбінаторних змінних. Відзначається, що:

- 1. [z], [d] və [t], які читаються з повною реалізацією в звукових комбінаціях [zt], [dd], [dz] і [tz] в читанні Асіма і Хафса (АН), схильні до повної регресивної асиміляції контактів в читанні Нафи і Варша (NW): [tt], [dd], [zz] навпаки читаються з повною реалізацією як $[\underline{sz}]$ / $[\underline{zz}]$ і [bm] / [mm] в NW, на які впливає повна регресія контактна асиміляція в АН: $[\underline{sz}]$ і [bm].
- 2. В одній інтерпретації ([ta]) в 3-ій особі жіночого роду, теперішнього та майбутнього часу використовується форма 2-ої і 3-ої особи однини, 2-е дієслово множини в 5-й та 6-й главах, втрачає склад, в іншій інтерпретації, один приголосний з його дисконтактним ефектом робить відкритий приголосний склад, що йому передує, асимільованим, і голосний між ними піддається вилученню. Неможливо погодитися з висновком про те, що цей процес закінчується асиміляцією, тому що за ним йде важливий фонетичний феномен, такий як елімінація голосного.

Ключові слова: повна регресивна контактна асиміляція, гаплологія, повна регресивна дісконтактна асиміляція, Елісса, проростання, редуплікація, Коран, Асім, Нафи, інтерпретація Хафса, інтерпретація Варша.

1. Introduction

The purpose that we set in the article is to define differences related to assimilation, haplology and assimilation with elision, gemination and reduplication that are observed between the Hafs's transmission of Asim's reading (hereafter – AH) and the Warsh's transmission of Nafi's reading (hereafter – NW), to classify them according to their types, to learn about the different phases of each of the transmissions and to observe its phonetic nature, familiarize themselves with previous researches on the subject and verify their relevance to modern scientific investigations, to ensure that new scientific achievements can draw the attention of the scientific community.

As it is known, the Qur'an being a divine book does not only acquire a religious character, but it is also a source of modern Arabic literary language, the most magnificent monument of the Arabic language in general. The Qur'an, which has been banned for many years in Azerbaijan, remains relevant as an unexplored source in this regard. Not only the less known, but even the most widespread, transmissions of the Qur'an has not been involved in comparative research. Therefore, the examples of assimilation, haplology, and assimilation with elision, examples of gemination and reduplication, observed in two transmissions will help researchers working in this field to look at new perspectives on similar situations in modern Arabic. The material contributes to a more sensitive approach to the sounds of the Arabic language, a deeper understanding of the nature of phonetic processes during the study/teaching, and the formation of a correct image, which is an important factor in the relevance of the subject. In this regard, the subject is distinguished by its novelty and the author's new conclusions by their specificity.

The purpose of this article is to provide a comparative analysis of the differences between assimilation, haplology and assimilation with Elysia, geminization, and reduplication between the Hough transmission of Asim's reading and the Warsh's transmission of the reading of Nafi Quran – mainly observed in the Muslim world, in which the phenomena of each transmissions are considered separately.

Research methods. The author's analysis, based on the method of comparative coordination of phenomena in the sounds of the Arabic language in transmissions, especially in the Warsh's transmission, which is less familiar to a wide audience, has a special scientific and practical significance. Comments are made on previously expressed considerations regarding the problem, and an attempt is made to re-evaluate the phonetic phenomena and make an appropriate estimation.

The scientific novelty of the article lies in the analysis and classification of phonetic phenomena in transmissions not from the point of view of generalization principles elaborated by Muslim-Arabian researchers, but from the point of view of their analysis and classification by including them in combinatorial variables.

Differences between AH and NW in association with assimilation, haplology and assimilation with elision, gemination, and reduplication observed in AH and NW cover the cases of complete regressive assimilation $[\underline{z}t]$ / [tt], [dd] / [dd], [dz] / [zz] and [tz] / [zz], complete discontact regressive assimilation according to the place of origin with elision, gemination, and reduplication.

Specific transcription (Unicode compatible) symbols necessary for our study were added:

- $\hat{a} fathah$ in the position after $s\bar{a}d$, $d\bar{a}d$, $t\bar{a}$ ', $z\bar{a}$ ', $kh\bar{a}$ ', ghayn or $q\bar{a}f$
- a fathah in the position after hard (medium) $r\bar{a}$ '(r), 'ayn, hard (medium) $l\bar{a}m$ (l), $w\bar{a}w$ or double nasal $w\bar{a}w$ (\tilde{w} - \tilde{w})
- ä fatḥah in the position after hamzah, $b\bar{a}$ ', $t\bar{a}$ ', $th\bar{a}$ ', $j\bar{\imath}m$, $d\bar{a}l$, $dh\bar{a}l$, $r\bar{a}$ ' (r), $z\bar{a}y$, $s\bar{\imath}n$, $sh\bar{\imath}n$, $f\bar{a}$ ', $k\bar{a}f$, $l\bar{a}m$ (l), $m\bar{\imath}m$, $n\bar{u}n$, $h\bar{a}$ ', $y\bar{a}$ ' and before $s\bar{a}d$, $d\bar{a}d$, $t\bar{a}$ ', $z\bar{a}$ ', $kh\bar{a}$ ', ghayn, $q\bar{a}f$, $h\bar{a}$ ', $r\bar{a}$ ' (r), 'ayn, $l\bar{a}m$ (l), $w\bar{a}w$ and double nasal $w\bar{a}w$
- \ni fatḥah in the position after hamzah, $b\bar{a}$, $t\bar{a}$, $th\bar{a}$, $j\bar{\imath}m$, $d\bar{a}l$, $dh\bar{a}l$, $r\bar{a}$ ' (r), $z\bar{a}y$, $s\bar{\imath}n$, $sh\bar{\imath}n$, $f\bar{a}$ ', $k\bar{a}f$, $l\bar{a}m$ (l), $m\bar{\imath}m$, $n\bar{u}n$, $h\bar{a}$ ', $y\bar{a}$ ' and before hamzah, $b\bar{a}$ ', $t\bar{a}$ ', $th\bar{a}$ ', $j\bar{\imath}m$, $d\bar{a}l$, $dh\bar{a}l$, $r\bar{a}$ ' (r), $z\bar{a}y$, $s\bar{\imath}n$, $sh\bar{\imath}n$, $f\bar{a}$ ', $k\bar{a}f$, $l\bar{a}m$ (l), $m\bar{\imath}m$, $n\bar{u}n$, $h\bar{a}$ ', $y\bar{a}$ '
- e fathah in the position before or after hamzah, $b\bar{a}$ ', $t\bar{a}$ ', $th\bar{a}$ ', $j\bar{\imath}m$, $d\bar{a}l$, $dh\bar{a}l$, $r\bar{a}$ ' (r), $z\bar{a}y$, $s\bar{\imath}n$, $sh\bar{\imath}n$, $f\bar{a}$ ', $k\bar{a}f$, $l\bar{a}m$ (l), $m\bar{\imath}m$, $n\bar{u}n$, $h\bar{a}$ ', $y\bar{a}$ '

 \bar{a} , \bar{a} , \bar{a} , \bar{a} ; \bar{i} ; \bar{u} – long vowel in the size of two short vowels

 $\bar{a}\bar{a}, \bar{a}\bar{a}, \bar{a}\bar{a}, \bar{b}\bar{a}; \bar{n}; \bar{u}\bar{u} - long vowel in the size of four short vowels$

 $\bar{a}\bar{a}\bar{b}$, $\bar{a}\bar{a}\bar{a}$, $\bar{a}\bar{a}\bar{a}$, $\bar{a}\bar{b}\bar{a}$; $\bar{u}\bar{u}\bar{u}$ – long vowel in the size of six short vowels

âu, au, äu; ây, ay, əy, ey – diphthongs in two short vowel sizes

âuū, auū, äuū; âyȳ, ayȳ, əyȳ, eyȳ – diphthongs in four short vowel sizes

âuūū, auūū, äuūū; âyȳȳ, ayȳȳ, əyȳȳ, eyȳȳ – diphthongs in six short vowel sizes

(- stress mark $(\hat{a}, \hat{a}, \hat{a}, \hat{a}, \hat{e}, \hat{i}, \hat{u}, \hat{a}, \hat{a}, \hat{a}, \hat{a}, \hat{b})$

 $j - j\bar{\imath}m$ in the position before any consonant, except $j\bar{\imath}m$

 $d - d\bar{a}l$ in the position before any consonant, except $d\bar{a}l$ or $t\bar{a}$

 $r - hard (medium) r\bar{a}$

 $\ddot{q} - qaf$ in the position before any consonant, except $q\bar{a}f$ or $k\bar{a}f$

l − hard (medium) *lām*

 $m - m\bar{\imath}m$ in the position before a vowel

 $\tilde{m} - m\bar{\imath}m$ in the position before any consonant, except $m\bar{\imath}m$ or $b\bar{a}$; $m\bar{\imath}m$ if a pause is performed

 $\tilde{m} - m\bar{\imath}m$ in the position before $b\bar{a}$; nasal $n\bar{\imath}m$ or $tanw\bar{\imath}n$ transformed into nasal $m\bar{\imath}m$ in the position before $b\bar{a}$.

mm – double nasal mīm

 $\tilde{\mathbf{m}}$ - $\tilde{\mathbf{m}}$ double nasal $m\bar{\imath}m$ in the position after $m\bar{\imath}m$ at the intersection of words; double nasal $m\bar{\imath}m$ in the position after $n\bar{\imath}m$ or $tanw\bar{\imath}n$ at the intersection of words

 $n - n\bar{u}n$ or *tanwīn* in the position before a vowel

 $\tilde{n} - n\bar{u}n$ or $tanw\bar{t}n$ in the position before hamzah, $h\bar{a}$ ', $kh\bar{a}$ ', 'ayn, ghayn or $h\bar{a}$ '; $n\bar{u}n$ in case if a pause is performed; $n\bar{u}n$ in the position before $w\bar{a}w$ or $y\bar{a}$ ' in $qi\tilde{n}w\bar{a}nu\tilde{n}$, $si\tilde{n}w\bar{a}nu\tilde{n}$, $y\bar{a}$ $s\bar{t}\bar{t}u\tilde{n}$ yal-qur' $\bar{a}nil$ - $hak\bar{t}\bar{t}u\tilde{n}$ ||, $n\bar{u}u\bar{u}u\tilde{n}$ yal-qalami, $du\tilde{n}y\bar{a}$, $bu\tilde{n}y\bar{a}nu\tilde{n}$; $n\bar{u}n$ if a pause is performed

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\tilde{\tilde{\pi}} – n\bar{u}n or tanw\bar{i}n in the position before t\bar{a}', th\bar{a}', j\bar{i}m, d\bar{a}l, dh\bar{a}l, z\bar{a}y, s\bar{i}n, sh\bar{i}n, f\bar{a}' or k\bar{a}f \tilde{\tilde{\pi}} – n\bar{u}n or tanw\bar{i}n in the position before s\bar{a}d, d\bar{a}d, t\bar{a}', z\bar{a}' or q\bar{a}f \tilde{n}\tilde{n} – double nasal n\bar{u}n \tilde{n} – \tilde{n} – double nasal w\bar{a}w in the position after n\bar{u}n or tanw\bar{i}n \tilde{y}-\tilde{y} – double nasal y\bar{a}' in the position after n\bar{u}n or tanw\bar{i}n \tilde{y} – tanw\bar{i}n tanw\bar{i}n
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The references from the Qur'an are given in the left side, separated by two points, and in the right side there are a number of verses, for example, Surah al-Fatiha 4: 1: 4 or 79: 36: 79.

2. Complete regressive contact assimilation

The complete contact assimilation was studied by Medieval scholars by the name of *idgham* and commented on in detail (al-Ḥuṣarī, Maḥmūd Khalīl, 1997). Contemporary linguists, of course, study the organization differentiating it by giving a broader classification. The phenomenon of complete regressive contact assimilation of the sounds [zt], [dd], [dz] and [tz] not accepted in modern Arabic literary language, not used in AH is observed in the NW as a manifestation of the dialect. The basis of our conclusion that the phenomenon of [zt]/[tt] complete regressive contact assimilation is a manifestation of the dialect (Brockelmann, Carl, 1908) is that it is only surrounded by أَخُذُ أَنْ (iuztu) (40:27; 44:20/19) throughout the Qur'an the assimilation does not occur. As a phonetic phenomenon, the analysis of complete regressive contact assimilation of [ddd]/[d], [dzz]/[z] and [tzz]/[z] was carried out precisely by Ibrahim Anis (Anīs, Ibrāhīm, 1975).

Thus, in NW [zt] → [tt], [ddd] → [d], [dz] with [tzz] → [z] are read with a complete regressive contact assimilation. In AH الله المعالمة المعالمة

Throughout the Qur'an only in two places (7:176; 11:42) in AH complete regressive contact assimilation of $[\underline{sz}]/[\underline{zz}]$ and $[\check{bm}]/[\tilde{m}\tilde{m}]$ consonants is observed. However in NW the manifestation of the dialects of Hijaz people, who do not tend to assimilation, takes place (al-Rājiḥī, 1996).

In the cases when the consonant [s] is followed by the consonant [z] and consonant [b] by the consonant [m] in AH a complete regressive contact assimilation occurs: يَلْهُنُّ ذَلِكَ عَقَالُم [yálhəs zálikə] مَعَنَا (yálhəz zálikə] لَوْكُبُ مَعَنَا (yálhəz zálikə] لَوْكُبُ مَعَنَا (yálhəz zálikə) اِزْكُبُ مَعَنَا (yálhəs zálikə), الرُّكُبُ مَعَنَا (yálhəs zálikə), الرُّكُبُ مَعَنَا (yálhəs zálikə), الرُّكُبُ مَعَنَا (pálhəs zálikə), المُعْنَا (

3. Haplology and complete regressive contact assimilation according to the place of origin with vowel elision

In the Quran, the forms of the verbs in V and VI forms, Present, 2nd and 3rd singular, 2nd plural and 3rd feminine, that is in the forms beginning with [tata] ([tata]), the second [ta] ([ta]) is subjected to syllabus elision – haplology. That is, for instance, the V form verbs المُصَدِّقُونُ [tətaṣáddā], المُصَدِّقُونُ [tətaṣáddā] - 2nd singular, masculine, المُصَدِّقُونُ [tətəṣáqqâqu] – 3rd singular, feminine is used as المَصَدِّقُونُ [tətəṣáqqâqu] in AH, or the verb المَحْدُونَ [tətəzəkkarūnə] – 2nd person plural, masculine in AH is used as المَحْدُونَ [tətəzəkkarūnə]; the VI form verbs المُحَدُّونُ [tətazāharā] – 2nd dual, feminine, المُحَدُّونُ [tətəzākarūnə] أَنَّا الْمُونُ [tətəzākarūnə] أَنَّا الْمُونُ [tətəzāvaru] – 3rd singular, feminine are used as المُحَدُّونُ [tətəzāharūnə] المُحَدُّونُ [tətəzāvaru] - 3rd singular, feminine are used as المُحَدُّونُ [tətəzāharūnə] المُحَدُّونُ [tətəzāvaru] أَنَّا الْمُرُونُ [tətəzāvaru] أَنَّا الْمُونُ (simplicity) that occurs in AH which is mainly considered as "simplification" in the scientific literature is shown as the elision of «ta» المحدى التاءين تخفيف المحدى التاءين تخفيف المحدى التاءين تخفيف المحدى التاءين تخفيف المحدى المحدى التاءين تخفيف المحدى التاءين المحدى التاءين

NW (Ambros, Von Arne, 1993). If it is possible to agree totally that the phonetic phenomenon in AH that occurred due to haplology, then it is not possible to agree that only assimilation happens in NW.

In fact, haplology happens in AH verbs and one (the second) of the two [ta]-s following each other, undergoes elision: المَّدُونُ ([tətəsāāʾalūna] ثَنَوُنُ ([tətəsāāʾalūna] ثَنَوُنُ ([tətəsāāʾalūna] ثَنَوُنُ ([tətəsāōʾalūna] ثَنَوُنُ ([tətəsāōʾalūna] ثَنَاعَلُونَ \leftarrow [tətəṣāddāqū] ثَنَاعَلُونَ \leftarrow [tətaṣāddāqū] ثَنَصَدُّى \rightarrow [tətaṣādaāqū] ثَنَطُهُرُ العَرْمُ ([tətaṣāharā] ثَنَطُهُرُ العَرْمُ ([tətaṣāharā] ثَنَطُهُرُ المَّعْلُهُرُ وَنَ \rightarrow [tətaṣāharā] ثَنَطُهُرُ وَنَ \rightarrow [təṭaṣāqaaqū].

However in NW "an obstacle" is removed thanks to different phonetic phenomenon/a. Here one consonant with its discontact effect makes the preceding open consonant syllable undergo assimilation according to the place of origin, and the vowel between them undergoes elision. In all cases, one coronal consonant ([t]) being affected by other coronal consonants (coronal-dental: [s], [z], [s]; coronal-interdental: [z], [z]; coronal palato-alveolar [s]) undergoes assimilation, and the vowel between them undergoes elision: سَمَاعُلُونَ [tətəsəāə əlūnə] سَمَاعُلُونَ [təsəsəāə əlūnə] سَمَاعُلُونَ [təsəsəāə əlūnə] سَمَاعُلُونَ [təsəsəāə əlūnə] سَمَاعُلُونَ [təzəzákæ] سَمَاءُلُونَ [təzəzákæ] سَمَاءً لَهُمُونَ [təzəzákæ] سَمَاءً لَهُمُونَ المِعْمُونِ المَعْمُونَ المِعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المُعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المُعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المَعْمُونِ المُعْمُونِ المَعْمُونِ المُعْمُونِ المَعْمُونِ ال

4. Gemination with vowel elision and shortening of the geminate

In general, both in Medieval sources and in Modern studies both cases of assimilation and gemination are considered as one definition – *idgham* (Anīs, Ibrāhīm, 1975, 191–196; al-Ḥuṣarī, Maḥmūd Khalīl, 1997, 165). The *idghamul-mutamasileyn* type of *idgham* covers gemination when *idghamul-mutajaniseyn*, *idghamul-mutagaribeyn*, *idghamul-muta*

Throughout the Qur'an, we come across with the 3rd and 1st المنافقة [tuḥāāāccūnənī] chapter verbs with the same 2nd and 3rd root consonant in the 2nd person plural, masculine gender [te'muṛūnənī] used with the 1st person adjoining pronoun in two places, those verbs being subjected to the same phonetic phenomenon in AH and NW and are read with its different manifestations. Despite the fact that there is a vowel between them in both AH and NW, two sounds of [n], one attracting the other, create gemination, and the vowel between them undergoes an elision. The created geminate is read with shortening in NW. That is [tuḥāāāccūnənī] لله [te'muṛūnānīi] (6:80), [te'muṛūnānīi] in AH (43:64). And in NW: [tuḥāāāccūnənī] المنافقة [ta'muṛūnānii] [tuḥāāāccūnānī] [tuḥāāāccūnānī] كَامُرُونِيَ [ta'muṛūnānii] [te'muṛūnānii] [tuḥāāāccūnānī] كَامُرُونِيَ [ta'muṛūnānii]] [tuḥāāāccūnānī] كَامُرُونِيَ [ta'muṛūnānii]] [tuḥāāāccūnānī] [tuḥāāāccūnānī]] [tuḥāāāccūnānī]] [tuḥāāāccūnānī] [tuḥāāāccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāaccūnānī]] [tuḥāāāāccūnānī]] [tuḥāāāaccūnānī]] [tuḥāā

A similar situation occurs also in the adverb الْكُنْ [láduñ]. In general, the indeclinable adverb الْكُنْ is found to be used in conjunction with the front postposition ãöäú (Brockelmann, Carl, 1908, 237; Anīs, Ibrāhīm, 1975, 158-159). The expression which means "From my side" is subjected to the same phonetic phenomenon being used with adjoining pronoun in the first person singular form both in AH and NW, is read with its different manifestations. Indeclinable adverb (المُعْنُ [ladúññī]) used with an adjoining pronoun in the 1st person singular أَلْ الْكُنْيُ [ladúññī]) used with an adjoining pronoun in the 1st person singular أَلُونُ [ladúññī] and in NW in order to meet the requirements of simplification of pronunciation a phenomenon of geminate reduction happens. That is, the mentioned expression is read as مِنْ لُالْذِي [mil-ladúññī] (18:76) in AH, and as مِنْ لَالْكُنْي [mil-ládunī] (18:75) in NW. A common approach of medieval Muslim researchers to this phenomenon is observed, the pronunciation of a double sound as single is considered as an "elision" (228, 7] (المُنْفَى [ladúññī]) with an adjoining pronoun مُنْ الْمُلْعُلُمُ [láduñ] in the 1st person singular form in AH äöí [-nī] and the use of a declinable adverb المُنْفَى [ládunī] with an adjoining pronoun pronoun المُنْفِى [-ī] in the 1st person singular form in NW, (المُنْفَى [ládunī]), as a conclusion we see that the occurred phenomenon is purely phonetic and the pronunciation requires simplification. There is no book (mushaf) difference (المُنْفِيُنُهُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيَّةُ الْمُنْفِيِّةُ الْمُنْفِ

5. Gemination and reduplication

During the conjugation of the (mudaaf) verbs with the identical root consonants, different phonetic phenomena, such as gemination and reduplication, occur. For example, during the conjugation of the verb in the present future tense either a phenomenon of gemination (ثُرُدُ (¡äṛuddu]) ثُرُدُوْنِينَ [täṛuddu], ثُرُدُنِينَ [täṛuddu], ثُرُدُنِينَ [täṛuddu], مِنْ الْمُعَالَى الْمُعَالِينَ الْمُعَالَى الْمُعَالِمِ الْمُعَالِمُعَالَى الْمُعَالِمُ الْمُعَالِمُعَالَى الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُعَالِمُ الْمُعَالِمُعَالَى الْمُعَالِمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُعَالِمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالِمُعِلَى الْمُعَالِمُعَالِمُ الْمُعَالِمُعِلَّمِ الْمُعَالِمُعِلَّى الْمُعَالِمُعِلَّى الْمُعَالِمُعِلَّى الْمُعَالِمُعِلَّى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُ الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَلِمُ الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَالِمُعِلَى الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَالِمُ الْ

['ärdud] [11, 31-32]) takes place. The formation of some forms of mudaaf verbs is possible both by gemination and reduplication, e.g. .: أَرُدُدُ ['ärdud] və ya أَرُدُ ['äruddu], أَرُدُ ['äruddə], أَرُدُ ['äruddə], أَرُدُ ['äruddə], أَرُدُ ['äruddə], أَرُدُ ['üruddə], أَرُدُ ['üruddə], يَرُدُ ['üruddə], يَرُدُ ['üruddə], يَرُدُ ['urdud] or أَرْدُدُ ['urdud] or يَرُدُ ['urduda], r] أَرْدُدَ ['urduda], r] أَرْدُدَ ['urdudā] or r] أَرْدُدُ ['urdudā] or r] أَرْدُدُوا ['ardudā] or r] أَرْدُدُوا ['ardudā

In conditional form (3rd person singular, masculine gender, in the definite form) يَرُ تُكُ [yäṛtə́ddə] (5:54) the verb in AH which has identical 2nd and 3rd root consonants formed through gemination, the same verb in NW is formed by reduplication: يَرْ تَكِبُدُ [yäṛtə́dið] (5:56; here the last consonant is pronounced preserving its voice (galgala)). Al-Azhari considers the form adopted in the AH more smooth (Sālim, Muḥy al-Dīn, 2005, 334), Ar-Rajihi states that the abovementioned form is based on the dialect of Tamim people (Ibn Khālawayh, Abū 'Ubayd Allāh, 1999, 141). There is book (mushaf) difference (עע ביעע עבי).

6. Conclusions

The approach to phonetic phenomena in transmissions may deviate from the general principles elaborated by Muslim-Arabian researchers and distinguish them from the corresponding types of combinatorial variables. It is noted that:

- 1. $[\underline{z}]$, $[\dot{d}]$ və [t] which are read with a complete realization in the sound combinations $[\underline{z}t]$, $[\dot{d}d]$, $[\dot{d}z]$ and [tz] in AH, are affected by a complete regressive contact assimilation in NW: [tt], [zz], $[\dot{d}d]$ on the contrary are read with a complete realization as $[\underline{s}\underline{z}]/[\underline{z}\underline{z}]$ and $[bm]/[\tilde{m}\tilde{m}]$ in NW, which are affected by a complete regressive contact assimilation in AH: $[\underline{s}\underline{z}]$ and [bm].
- 2. In one transmission ([ta]) in the 3rd person feminine gender, in the present future tense form 2nd and 3rd person singular, 2nd verbs in plural in the 5th and 6th chapters are subjected to a syllabus elision, in another transmission, one consonant with its discontant effect makes a preceding open consonant syllable assimilated, and the vowel between them undergoes an elision. It is not possible to agree with the conclusion that this process ends with assimilation, because it is followed by an important phonetic phenomenon, such as vowel elision.
- 3. The verbs تُحبُّونَنِي [tuḥāāāccūnənī] and المُرُونَنِي [tə'muṛūnənī] are read with different interpretation of the same phonetic phenomenon in AH and NW. It acts as the main cause of the phenomenon where the same sounds are attracted to each other. In order to meet the requirement of facilitating pronunciation that creates a difference between gemination and elision that it causes (vowel elision in both AH and NW), and transmission, of the double sound results in the simplification (in NW; as well as in the adverb, الأَخْلُ [lˈduñ]). The explanation given by medieval Muslim scientists and contemporary researchers regarding "elision" (حذف) cannot be considered satisfactory, because the phenomenon of elision caused by gemination acts as an auxiliary case.
- 4. In conditional form (in the third-person-singular, in masculine gender, in the certain type) the verb r] مُرَثُدُ [yartəddə] was formed by means of gemination in AH يَرْ ثَدُ [yartəddə], and by reduplication in NW يَرْ تُدُ [yartəddə].

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