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Comment on the Arne Von Ambros's Assimilation Description in Warsh Transmission and Some Special Cases of Combinatorial Changes

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ABSTRACT

Annotation: The purpose of this article is to attempt to clarify the phonetic phenomenon described by Ivanov Austrian Arabist Ambros von Arne (1942-2007) in his article *Haplologie und Assimilation im. V. und VI. Verbstamm im Koran*. In this article, the author expresses his point of view in the case of assimilation in the forms of the verbs in V and VI, Present, 2nd and 3rd singular, 2nd plural and 3rd feminine in Warsh transmission. The author agrees with Von Arne in describing the change in the reading of Hafs, where the case of haplology occurs. At the same time, the opinion is expressed that in Warsh transmission event does not end in assimilation. After assimilation, elision of the vowel sound occurs.

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

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

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Comment on the Arne Von Ambros's Assimilation Description in Warsh Transmission and Some Special Cases of Combinatorial Changes

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Annotation: The purpose of this article is to attempt to clarify the phonetic phenomenon described by Ivanov Austrian Arabist Ambros von Arne (1942-2007) in his article *Haplogie und Assimilation im. V. und VI. Verbstamm im Koran*. In this article, the author expresses his point of view in the case of assimilation in the forms of the verbs in V and VI, Present, 2nd and 3rd singular, 2nd plural and 3rd feminine in Warsh transmission. The author agrees with Von Arne in describing the change in the reading of Hafs, where the case of haplology occurs. At the same time, the opinion is expressed that in Warsh transmission event does not end in assimilation. After assimilation, elision of the vowel sound occurs.

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The scientific novelty: of the study lies in the analysis and classification of phonetic phenomena in transmissions not from the point of view of generalization principles developed by Muslim-Arab 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 Hafs and Warsh transmissions

may deviate from the general principles developed by Muslim-Arab researchers and distinguish them from the corresponding types of combinatorial changes. It is noted that:

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

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

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I. INTRODUCTION

The purpose that we set in the article is to detect 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) [8, 15, 118-119] and the Warsh's transmission of Nafi's reading (hereafter - NW) [8, 43, 63], to classify them according to their types, to learn about the different phases of each transmission and to observe its phonetic nature, familiarize themselves with previous research on the subject and verify their relevance to modern scientific requirements, to ensure that new scientific findings can be brought to 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 under the ban for many years in Azerbaijan, remains relevant as an unexplored source in this regard. Not only have the less known, but even the most widespread, transmissions of the Qur'an not been involved in comparative research. Therefore, the examples of assimilation, haplology, and assimilation with elision, examples of gemination and reduplication, observed in the 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 events 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.

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

â – *fatḥah* in the position after *ṣād*, *ḍād*, *ṭā'*, *zā'*, *khā'*, *ghayn* or *qāf*

a – *fatḥah* in the position after hard (medium) *rā'* (r), 'ayn, hard (medium) *lām* (l), *wāw* or double nasal *wāw* (w~w~)

ä – *fatḥah* in the position after *hamzah*, *bā'*, *tā'*, *thā'*, *jīm*, *dāl*, *dhāl*, *rā'* (r), *zāy*, *sīn*, *shīn*, *fā'*, *kāf*, *lām* (l), *mīm*, *nūn*, *hā'*, *yā'* and before *ṣād*, *ḍād*, *ṭā'*, *zā'*, *khā'*, *ghayn*, *qāf*, *hā'*, *rā'* (r), 'ayn, *lām* (l), *wāw* and double nasal *wāw* ə – *fatḥah* in the position after *hamzah*, *bā'*, *tā'*, *thā'*, *jīm*, *dāl*, *dhāl*, *rā'* (r), *zāy*, *sīn*, *shīn*, *fā'*, *kāf*, *lām* (l), *mīm*, *nūn*, *hā'*, *yā'* and before *hamzah*, *bā'*, *tā'*, *thā'*, *jīm*, *dāl*, *dhāl*, *rā'* (r), *zāy*, *sīn*, *shīn*, *fā'*, *kāf*, *lām* (l), *mīm*, *nūn*, *hā'*, *yā'*

e – *fatḥah* in the position before or after *hamzah*, *bā'*, *tā'*, *thā'*, *jīm*, *dāl*, *dhāl*, *rā'* (r), *zāy*, *sīn*, *shīn*, *fā'*, *kāf*, *lām* (l), *mīm*, *nūn*, *hā'*, *yā'*

â[~], ā, ä, ə[~]; î; û – long vowel in the size of two short vowels

â[~]â[~], ââ, ää, ə[~]ə[~]; îî; ûû – long vowel in the size of four short vowels

â[~]â[~]â[~], âââ, äää, ə[~]ə[~]ə[~]; îîî; ûûû – long vowel in the size of six short vowels

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

âuû, auû, äuû; âyÿ, ayÿ, əyÿ, eyÿ – diphthongs in four short vowel sizes

âuûû, auûû, äuûû; âyÿÿ, ayÿÿ, əyÿÿ, eyÿÿ – diphthongs in six short vowel sizes

– stress mark (ấ, á, ä́, é, é, í, ú, ấ́, ā́, ä́́, ə́́, é́)

ĵ – *jīm* in the position before any consonant, except *jīm*

d[~] – *dāl* in the position before any consonant, except *dāl* or *tā'*

ṛ – hard (medium) *rā'*

q[~] – *qāf* in the position before any consonant, except *qāf* or *kāf*

l – hard (medium) *lām*

m – *mīm* in the position before a vowel

m[~] – *mīm* in the position before any consonant, except *mīm* or *bā'*; *mim* if a pause is performed

m^{~~} – *mīm* in the position before *bā'*; nasal *nūn* or *tanwīn* transformed into nasal *mīm* in the position before *bā'*

m[~]m[~] – double nasal *mīm*

m[~]-m[~] – double nasal *mīm* in the position after *mīm* at the intersection of words; double nasal *mīm* in the position after *nūn* or *tanwīn* at the intersection of words.

n – *nūn* or *tanwīn* in the position before a vowel

ñ – *nūn* or *tanwīn* in the position before *hamzah*, *hā'*, *khā'*, 'ayn, *ghayn* or *hā'*; *nūn* in case if a pause

→ يَلْهَثُ ذَلِكَ [yəl̪həz-zəˈlikə], رَكِبَ مَعَنَا [ˈrəkəbˤ məˈanə] → رَكِبَ مَعَنَا [ˈrəkəbˤ -mˈäˈanə]. But in NW they are pronounced with complete realization: يَلْهَثُ ذَلِكَ [yəl̪həs_zəˈlikə], رَكِبَ مَعَنَا [ˈrəkəbˤ məˈanə] (here [bˤ] preserving its voice).

IV. GEMINATION WITH VOWEL ELISION AND SHORTENING OF THE GEMINATE

In general, both in Medieval sources and in the Modern studies both cases of assimilation and gemination are considered as one definition - *idgham* [2, 191-196; 6, 165]. The *idghamul-mutamasileyn* type of *idgham* covers gemination when *idghamul-mutajaniseyn*, *idghamul-mutagaribeyn*, *idghamul-mutabaideyn* cover different types of assimilation. For this reason, definition contradictions formed also have their effect on the way of approach. Therefore, different phenomena such as assimilation and gemination are studied by researchers under the umbrella of one phenomenon. Not having agreed to this approach, we preferred to analyze by separating the phenomena to both gemination and assimilation, and as well as classifying them to different species within the assimilation.

Throughout the Qur'an, we come across with the 3rd and 1st تَحْجُونِي [tuḥāāaccūˈnənī] chapter verbs with the same 2nd and 3rd root consonant in the 2nd person plural, masculine gender تَأْمُرُونِي [təˈmurūˈnənī] 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 تَحْجُونِي [tuḥāāaccūˈnənī] → تَحْجُونِي [tuḥāāaccūˈnənī] (6:80), تَأْمُرُونِي [təˈmurūˈnənī] → تَأْمُرُونِي [təˈmurūˈnənī] in AH (43:64). And in NW: تَحْجُونِي [tuḥāāaccūˈnənī] → تَحْجُونِي [tuḥāāaccūˈnənī] (6:81), تَأْمُرُونِي [təˈmurūˈnənī] → تَأْمُرُونِي [təˈmurūˈnənī]

(43:64). As a result of strengthening of the vowel ([ū]) with an accent in NW, the observation of a weakening in the articulation of the final non-accent vowels ([nənī]), the phenomenon of elision (reduction) of one of the syllables ([na]) (تَحْجُونِي [tuḥāāaccūˈnənī] → تَحْجُونِي [tuḥāāaccūˈnənī], تَأْمُرُونِي [təˈmurūˈnənī] → تَأْمُرُونِي [təˈmurūˈnənī]) or simplification of pronunciation of the two phenomena observed in the transmission, in order to make the pronunciation more smooth, it could be also explained as the phenomenon of elision or a drop of the syllable (elision of the sound [a] towards the end in AH, and of the syllable [na] in NW. However acceptance of the attraction of the same sounds to each other as the principal reason of the phenomenon from our side, we come to conclusion that not reduction or sinkopa, but the following phenomena happen here, burada 1) gemination and elision it causes (vowel elision both in AH and NW), 2) the reduction of the geminate in order to meet the requirement of simplification of the pronunciation creating a difference between transmissions. The medieval Muslim scientists and contemporary researchers perform the same approach and accept the pronunciation of a double sound as a single as "elision" (حذف), and never mention vowel elision [10, 278-279]. There is no book (mushaf) difference (يـ حوى، يـ امروى).

A similar situation occurs also in the adverb لَدُنْ [ləduɲ]. In general, the indeclinable adverb لَدُنْ is found to be used in conjunction with the front postposition اِذْ [4, 237; 16, 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 لَدُنِّي [ləduɲnī] used with an adjoining pronoun in the 1st person singular لَدُنْ [ləduɲ] in AH-də ني [-nī] 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 لَدُنِّي [mil-ləduɲnī] (18:76) in AH, and as مِنْ لَدُنِي [mil-ləduɲnī] (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) [حذف]. Though it is possible to accept the above-mentioned phenomenon of difference as a use of indeclinable adverb (لُدْنِي [lədúñnī]) with an adjoining pronoun لُدْن [ləduñ] in the 1st person singular form in AH äöi [-nī] and the use of a declinable adverb لُدْن [lədunuñ] with an adjoining pronoun ي [-i] in the 1st person singular form in NW, (لُدِي [lədunī]), as a conclusion we see that the occurred phenomenon is purely phonetic and the pronunciation is calculated to meet the requirement of simplification. There is no book (mushaf) difference (لدى).

V. 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 (أُرِدُّ [ʾärüddu], تُرِدُّ [täruddu], تُرِدِّينَ [täruddīnə]), or reduplication (تُرِدِّدَنَّ [täruddunnə], يَرِدِّدَنَّ [yärüddunnə], أَرِدِّدُ [ʾärüddud] [11, 31-32]) takes place. The formation of some forms of *mudaaf* verbs is possible both by gemination and reduplication, e.g. .: أَرِدِّدُ [ʾärüddud] və ya أُرِدُّ [ʾärüddu], أُرِدِّدُ [ʾärüddə], أُرِدُّ [ʾärüddi]; تُرِدِّدُ [täruddud] or تُرِدُّ [täruddu], تُرِدِّدُ [täruddə], تُرِدُّ [täruddi]; يَرِدِّدُ [yärüddud] or يَرِدُّ [yärüddu], يَرِدِّدُ [yärüddə], يَرِدُّ [yärüddi]; أُرِدِّدُ [ʾärüddud] or رُدُّ [rüddu], رُدِّدُ [rüddə], رُدُّ [rüddi]; أُرِدِّدِي [ʾärüddudī] or رُدِّدِي [rüddudī]; أُرِدِّدُوا [ʾärüddudū] or رُدِّدُوا [rüddudū]; أُرِدِّدُ [ʾärüddudə] or رُدِّدُ [rüddudə] [2, 106].

In conditional form (3rd person singular, masculine gender, in the definite form) يَرْتَدِّدُ [yärtüddü] (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: يَرْتَدِّدُ [yärtüddid] (5:56; here the last consonant is pronounced preserving its voice (*galgala*)). Al-Azhari considers the form adopted in the AH more smooth [10, 1, 334], Ar-Rajihī states that the above-mentioned form is based on the dialect of Tamim people [17, 141]. There is book (mushaf) difference (يرى/يرى).

VI. CONCLUSION

Is that the approach to phonetic phenomena in transmissions may deviate from the general principles developed by Muslim-Arab researchers and distinguish them from the corresponding types of combinatorial changes. It is noted that:

1. In one transmission ([ta]) in the 3rd person feminine, in the present future tense form 2nd and 3rd person singular, 2nd plural verbs in the 5th and 6th chapters is used being subjected to a syllabus elision -hapology, in another transmission, one consonant with its discontent effect makes an open syllable consonant preceding it undergoes an assimilation, and the vowel between them undergoes an elision. It is not possible to agree with the conclusion that the event ends with the assimilation, because it is followed by an important phonetic phenomenon, such as vowel elision.
2. [z], [d̃] və [t] which are read with a complete realization in the sound combinations [zt], [d̃d], [d̃z] and [tz] in AH, are affected by a complete regressive contact assimilation in NW: [tt], [dd], [zz] are on the contrary are read with a complete realization as [s_z]/[zz] and [b̃m]/[m̃m̃] in NW, which are affected by a complete regressive contact assimilation in AH: [s_z] and [b̃m].
3. The verbs تَأْمُرُونَنِي [tuḥāāaccū nənī] and تَأْمُرُونِي [təmuṛū nənī] are read with different manifestations 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, لُدْن [ləduñ]). 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 رَدَّ [raddə] was formed through gemination in AH يَرْتَدُّ [yärtəddə], and made by reduplication in NW يَرْتَدِّدُ [yärtədīd].

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