ANALYSIS OF THE DIFFERENCES OF PRONOUNS, ADVERBS AND AUXILIARY SPEECH PARTS IN HAFS AND WARSH RECITATION SYSTEMS OF Al-QUR'ĀN

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The study examines the comparative analysis of lexical, grammatical and recitation differences between pronouns, adverbs, and auxiliary parts of speech based on the Hafs (Asim) and Warsh (Nafi) recitation systems. It has been shown that the differences in meaning brought to the text do not make a significant difference in terms of the overall context. However, from the linguistic point of view, the observed differences reveal the richness of the language and interesting phonetic processes. Differences in each recitation system are considered separately, and their lexical and grammatical analysis is presented. At the same time, the transcription fully reflects the differences that occur in the declamation. The analysis was conducted both within each recitation system and between them using a comparative method. In both systems of recitation, the phonetic processes and related implications are shown as relevant to modern Standard Arabic.

Keywords: recitations of Qur'an, pronouns, adverbs, auxiliary speech parts, Warsh, Hafs

Bibliography review

Most contemporary Arab scholars [Abū Al-Khayr 2017; Al-Udghirī 1989; Al-Baḥyāwī 2009; Dhamra 2010; Al-Ḥāzimī 2015;

Ibghī 2009; Al-Kharrāz n.d.; Qirā'at Riwāyat Warsh 'An Nāfi' 2016; Al-Samanūdī 2012; Al-Talamsānī 2009; Al-Tāzī 1993] explore the differences between the two systems of recitation. However, showing the differences in the work carried out, the authors only state them without studying the cause of the phonetic changes. Thus, in most cases, the differences are presented in the form of a list, and their comparison is given [Ibn Ṭabāl 2018; Al-Jakanī 1980; Jarrādī 2008; Qāsim, 2009; Sāl 2008; Al-Shinqīṭī 1979]. Differences between the Hafs (AH) and Warsh (NW) recitation systems are not classified, they are presented in an extremely generalized way.

Most Arab scholars, unable to go beyond the classical Arabic linguistics, base their research on the traditional principles developed by medieval scholars. For this reason, we must say that the scientific approach used in our study is completely new. In fairness, it should be noted that a detailed analysis of the differences can only be found in the works of commentators of Al-Qur'ān (tafsīr). However, the subject of these works is not to give a lexical and grammatical analysis of the differences, but to clarify the text of the Qur'an which is interpreted consistently. But in the works of modern scientists there is no detailed classification of phonetic differences.

Research method

The analysis of lexical, grammatical and reading differences was carried out by us using the comparative method observed between pronouns, adverbs, and auxiliary parts of speech based on the Hafs and Warsh recitation systems.

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

a – *faṭḥa*

e – *faṭḥa* in the position before or after *hamzat, bā', tā', ṭā', jīm, dāl, ḏāl, rā'* (r), *zāy, sīn, šīn, fā', kāf, lām* (l), *mīm, nūn, hā', yā'*

ā, ā, ā, ā; ī; ū – long vowel in the size of two short vowels

āā, āā, āā, āā; īī; ūū – long vowel in the size of four short vowels

āāā, āāā, āāā, āāā; īīī; ūūū – long vowel in the size of six short vowels

au, au, au; ay, ay, ay, ey – diphthongs in two short vowel sizes

auū, auū, auū; ayȳ, ayȳ, ayȳ, eyȳ – diphthongs in four short vowel sizes

auūū, auūū, auūū; ayȳȳ, ayȳȳ, ayȳȳ, eyȳȳ – diphthongs in six short vowel sizes

ǰ – *ǰīm* in the position before any consonant, except *ǰīm*

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

r – hard (medium) *rā'*

q – *qaf* 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'*

mm – 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

n – *nūn* or *tanwīn* in the position before *hamzat, ḥā', ḫā', 'ayn, ġayn* or *hā'*; *nūn* in case if a *pause* is performed; *nūn* in the position before *wāw* or *yā'* in *qinwānun, ṣinwānun, yā sīīn wal-qur'ānilḥakīīm*‖, *nūūūn wal-qalami, dunyā, bunyānun*; *nūn* if a *pause* is performed

n – *nūn* or *tanwīn* in the position before *tā', ṭā', ǰīm, dāl, ḏāl, zāy, sīn, šīn, fā'* or *kāf*

n – *nūn* or *tanwīn* in the position before *ṣād, ḍād, ṭā', ẓā'* or *qāf*

nn – double nasal *nūn*

n-n – double nasal *nūn*

w̃-w̃ – double nasal *wāw* in the position after *nūn* or *tanwīn*

y-y – double nasal *yā'* in the position after *nūn* or *tanwīn*

‖ – pause (*waqf*)

1. Pronouns

a. The quantity of the long vowel of the first person singular pronoun. ['anā]/['ana]. In twelve places along with the Holy Qur'an in cases when sound combinations like ['a] or ['u] follow the first person singular personal pronoun ['anā] in AH the long vowel in its composition sounds short, "no madd *munfasil* occurs" [Al-Miṣarāwī 2009, *175*]: ['ana], however in NW the last vowel of the pronoun in

this position is recited long: [ʾanāāā ʾawwalu] (6:165; 7:143), [ʾanāāā ʾātīka/ʾanāāā ʾāātīka/ʾanāāā ʾāāātīka] (27:40, 41), [ʾanāāā ʾuḥyī] (2:257), [ʾanāāā ʾunabbiʾukum] (12:45), [ʾanāāā ʾaḫūka] (12:69), [ʾanāāā ʾakṯaru] (18:34), [ʾanāāā ʾaqalla] (18:38), [ʾanāāā ʾadʿūkum] (40:42), [faʾanāāā ʾawwalu] (43:81), [ʾanāāā ʾaʿlamu] (60:1). (In Qurʾanic editions based on NW, there is a maddat sign over alif letter.) When used over the personal pronoun, the last vowel is recited at length in both recitations: [ʾanā ‖].

b. The personal pronoun is in the third person singular, masculine being in one recitation and not used in another. The sentence [faʾinnal-lāha huwal-ġaniyyul-ḥamīdu] (57:24) in AH is recited without pronoun in NW: [faʾinnal-lāhal-ġaniyyul-ḥamīdu] (57:23). The pronoun [huwa] in AH being isolated from its true meaning in a close way connects the phrase [ʾal-lāha] which is a subject with the nouns [ʾal-ġaniyyul-ḥamīdu] acting as a verb. It has no special effect on meaning. The thought "Because, indeed, (only) Allah is needless, is worthy of praise!" in NW, can be seen as a clearer, more prominent statement in AH: "Because, indeed, (only) Allah – needless, worthy of praise!"

c. Differences in attached pronouns in the first person singular. Among the differences between AH and NW, one can note the fact that there is no attached pronoun in the first person singular in AH, whereas there is one in NW. The attached pronoun is in the first person singular. The sentence which is translated as "I am obliged to tell only the truth about Allah" in both recitations is recited as [ḥaqīqun ʿalāā ʾal-lāā ʾaqūla ʿalal-lāhi ʾillā bil-ḥaqq ‖] (7:105) sentence in AH and as (7:104) [ḥaqīqun ʿaleyya ʾal-lāāā ʾaqūla ʿalal-lāhi ʾillā bil-ḥaqq ‖] in NW.

The difference between recitations is created by the absence of the attached pronoun in the first person pronoun ([ʿalā]), and use in NW ([ʿaleyya]). Abū Ali al-Fārisī states that the first postposition [ʿalā] in the sentence in AH is used in the same meaning as the postposition [bi-]: [ḥaqīqun biʾan] "it is a duty" [Ibn ʿĀshūr 1984, 9, *38–39*]. However, the postposition [ʿalā] in NW is used together with the first person attached pronoun ([ʿaleyya]). As a result, its literal meaning in AH "It's my duty that I should only tell the truth about Allah" is obtained through a different grammatical structure in NW which is "I owe to tell truth only about Allah".

In 12:19 the sentence [qāla yā bušrā hāḏā ġulāām‖] in AH is recited as [qāla yā bušrǣya hāḏā ġulāām‖] in NW. The difference between recitations is created by the absence of the first person attached pronoun in AH ([yā bušrā]), and by the use in NW ([yā bušrǣya]). The presence of the first person attached pronoun in one recitation and absence in another is determined by the difference by whose language the expression is recited.

The verbs [tubašširūna] "you are bringing good news" (15:54), [tušāāāqqūna] "you are a chin-throat (giving news)" (16:27) in AH are used with the first person attached pronoun in NW: [tubašširūni] "you are bringing me good news" (15:54), [tušāāāqqūni] "you are giving the news" (16:27). In both cases the first person singular attached pronoun is used in its short ([-i]) version.

Throughout the Holy Qur'an the first person singular attached pronoun [-ī]/[-iya] despite being recited in 153 places with a total realization in AH, is recited as [-iya] in NW. For example, the first person singular attached pronoun in the example [fa'innīī 'aẖāfu] (11:3) is recited with full realization in AH, and as [-iya] in NW, for example, ['innīī 'aẖāfu], ['aḥdiẓ-ẓālimīna] in NW ['inniya 'aẖāfu], ['ahdiyaẓ-ẓālimīna]. If to use on the first person singular attached pronoun both in AH ['innī‖], ['aḥdī‖], and NW ['innī‖] (['inniya] → ['inniy] → ['innī]), ['aḥdī‖] (['ahdiya] → ['ahdiy] → ['ahdī]).

[-iya]/[-ī]. Despite that the first person singular attached pronoun [-iya] in AH is recited in 13 throughout the Holy Qur'an, it is recited with a full realization in NW. For example, the first person singular attached pronoun in the example [baytiya] (71:28) is recited as [-iya] in AH and with a full realization in NW: [baytī] (71:30).

If to use on the first person singular attached pronoun in both recitations the use happens on the long vowel: [baytī‖] (in AH: [-iya] → [-iy] → [-ī]).

[-i]/[-ī]. The first person singular attached pronoun used with short [-i] vowel in 32 places in AH throughout the Holy Qur'an is recited with a full realization in NW, that is with [-ī] long vowel. Recited as [nuḏurī], [nakīrī], [waʿīdī], [daʿānī], ['ittabaʿanī], [tas'alannī], [duʿāāā'ī], ['aẖẖartanī], [yahdiyanī], [yūtiyanī], [tuʿallimanī], [tattabiʿanī], [tumiddūnanī], [yukaḏḏibūnī], [yunqiḏūnī], [laturdīnī], [yā ʿibādī], [tarjumūnī], [fa-ʿtazilūnī], [naḏīrī], ['akramanī], ['ahānanī] in NW.

[-ya]/[-yi]. The first person singular attached pronoun recited as [-ya] in six places in AH throughout the Holy Qur'an and recited as [-yi] in NW. Here we are talking about the use of the expression [yā bunayya] (11:42; 12:5; 31:13, 16, 17; 37:102) "My son!" in AH as [yā bunayyi] (11:42; 12:5; 31:12, 15, 16; 37:102) in NW [Al-ʿUkbarī 1976, *699*; ʿUmar 1988, 3, *113*]. Before increasing the first person singular attached pronoun, it is useful to look at the changes that did not make a difference in both recitations. So that, ['] was added to the beginning of the root consonants [b], [n], [w] of the noun [bunayyun] "little son" and its original version the noun [banwun] "son" (3 root consonants dropped because [w] was weak, and instead to increase the number of consonants to the number of root consonants (to three) and as a result ['ibnun] was created. In derivative words when [w] doesn't bring "weight" it "returns" to its place and ['] is not added, e.g.: [bunuwwatun] "stepson", [banawiyyun] "son (noun)"). In the verse [fuʿeylun] the diminutive form is [bunaywun] which in its turn phonetically changes [Yushmanov 1999, *43*; Zeinab 2009] and as a result takes the form [bunayyun] "stepson". To add an attached pronoun belonging to the first person to the word [bunayyun] its ending [-un] is dropped ([bunayy]). Since it is impossible to add one more [y] sound to the double sound combination [yy], [y] which is converted from [w] sound is dropped (the second of the double [yy] sound) ([bunay]) and a [y] sound denoting the first person attached pronoun is added ([bunayy]). Afterwards either [a], or [i] sounds are added: [bunayya] (in most dialects), [bunayyi]. The first of these two possible versions are used in AH, and the second in NW.

[-ya]/[-y]. Throughout the Holy Qur'an, the first person singular attached pronoun recited as [-ya] in one place in AH is recited as [-y] in NW. Here we are talking about the use of the form of the noun (masdari-mimi) [maḥyā] ([maḥyayun]) with a missing final vowel in NW, used with the first person singular attached pronoun in AH fallen in the form of [maḥyāya]. Due to the change, the number of long vowels it contains become 6 short vowels: [maḥyāāāy/maḥyǣǣǣy] (6:164).

d. Differences related to the third person attached pronouns. [sayyi'uhu]/[sayyi'atan]. In 17:38, the difference [seyyi'uhu] in AH and [sayyi'atan] in NW due to covering the differences in many categories, we consider it expedient to review it not as a separate case,

but as a special case. At first glance, the difference between them may seem to be that the same word is of a different gender, but here it is the model difference and the resulting gender difference. That is here between [ʿālimun] ("scholar" in masculine gender) and [ʿālimatun] ("scholar" in the feminine gender), not a gender difference is created, but like in [kitābun] ("book" in the masculine gender) and [kitābatun] ("writing" in the feminine gender) same-rooted, a model difference which is between different words [fayʿilun]/[fayʿilatun] – due to which a gender difference is created. Instead of the word [saywiʿun] in the meaning of "filth; bad" in AH → in NW is used as [sayyiʿun] "bad deed; sin; fault" [sayyiʿatun]. Other differences relate to the categories of case and certainty. The word [sayyiʿun] in AH is syntactically definite due to creating a composition situation by forming an exaggeration with the third person singular attached pronoun in the masculine gender in the nominative case – [sayyiʿuhu], in NW in accusative case it is indefinite [sayyiʿatan]. In the sentence [kullu ḏālika kāna sayyiʿuhū ʿinda rabbika makrūhā‖] in AH the postpositional combination (izafat) [kullu ḏālika] "all this/these" acts as a subject group, and, [kāna sayyiʿuhū ʿinda rabbika makrūhan] "Filth (bad deed) is not acceptable in the sight of his Lord" as a predicate group. İn its turn the verb [sayyiʿuhu] "filth (bad deed)" [kāna] "to be" in the predicate group acts as a subject of a verbal predicate, [makrūhan] "is not acceptable" acts as a compound predicate: "The filth (bad deed) of all this/these is not acceptable in the sight of the Lord" [Maḥallī 2003, *285*; Al-Ṭabarī 2012, 14, *599–600*]. The postpositional combination [kullu ḏālika] "all this/these" in the sentence [kullu ḏālika kāna sayyiʿatan ʿinda rabbika makrūhā‖] in NW acts as a subject group, and the rest of the sentence acts as a predicate group. However here [sayyiʿatan] and [makrūhan] act as two predicates coming one after another ("is a bad deed, is not acceptable"): "All these are bad deeds, which are not acceptable in the sight of the Lord" [Al-Baghawī 1989, 5, *94*].

The quantity difference of the 3rd person attached pronoun. The sentence [laʾajidanna ḫayram-minhā munqalabā‖] "...I will find a place better than that (that garden) to return!" in AH (18:36) is recited as [laʾajidanna ḫayram-minhumā munqalabā‖] "...I will find a place better than both (those two gardens) to return!" (18:35) in NW. The use of the third person pronoun in the singular, feminine gender in

AH, and in duality in NW creates a quantitative difference in pronouns between the recitations. The third-person singular attached pronoun (in the feminine gender) in AH is used by referring to one of the gardens mentioned in the previous verses, or two gardens taken together collectively referring to a garden, however in NW the pronoun is used in duality and refers to both gardens.

e. Special recitation of the relative pronoun [ʾal-lāāʾī].

There are special recitation forms of the relative pronoun in plural, feminine gender [ʾal-lāāʾī] found in four places (33:4; 58:2; 65:4, 4). We considered it expedient to review the relative pronoun [ʾal-lāāʾī], which includes several differences between AH and NW, in the section on pronouns as a separate recitation of the relative pronouns as a whole, rather than in isolation. Thus, the following events are related to the recitation of the relative pronoun which compounds a long vowel coming before the sound [ʾ] as maddi-muttasil, and a vowel which comes after and extended as maddi-badal and recited as [ʾal-lāāʾī], as [ʾal-lāāāʾ̩i/ʾal-lāʾ̩i] in NW: The size of the maddi-muttasil is 6 or 2 short vowels in NW as an exception; The maddi-badal is not extended at all, the long vowel sounds short; The sound [ʾ] it contains is recited with softening. If to waqf (stop) on the relative pronoun it has 3 possible recitation versions: [ʾal-lāāāʾ̩‖], or [ʾal-lāʾ̩‖]; [ʾal-lāāāy‖] (is replaced with [ʾ] [y] sound and the size of the long vowel is 6 short vowels).

f. The quantity of the long vowel [hā] in the expression [hāā ʾantum]. [hāā ʾan-tum]/[hāāā-ntum], or [ha ʾantum]. The expression recited as [hāā ʾantum] (3:66, 119; 4:109; 47:38) in AH found in 4 places the long vowel of the demonstrative pronoun [hā] and the following [ʾ] sound it contains to create the conditions for the formation of maddi-munfasil. However, the mentioned demonstrative pronoun is used not with a long, but with a short [ha] vowel in NW. Therefore there is no maddi-munfasil here. The short vowel sound of the demonstrative pronoun ([ha ʾantum]) in its turn leads to the occurrence of another event. It is recited with the drop or weakening of [ʾ] sound: [hāāā-ntum/ha ʾantum] (3:65, 119; 4:108; 47:39).

2. Adverb

İn general, in the Holy Qurʾan we can observe that non declining adverbs as a rule are used together with the postposition. The

expression meaning "From my side" being used with the first person singular attached pronoun facing the same phonetic event is recited with its different manifestations both in AH and NW.

In AH the first person singular attached pronoun [-nī] together with the non-declining adverb [ladun] ([ladunnī]), to satisfy the pronunciation requirement in NW the process of geminate reduction occurs. Thus the mentioned expression is recited as [mil-ladunnī] (18:76) in AH, and as [mil-ladunī] (18:75) in NW. Medieval Islamic scholars and modern researchers have taken the same approach to this phenomenon, and the pronunciation of a double sound as a single sound is considered to be "drop" (deletion) [Ibn Khālawayh 1999, *228*; Qamḥāwī 1985, *18*]. Although it is possible to accept the above mentioned different situation as the use of [-nī] in the non-declining adverb ([ladunnī]) with the first person singular attached pronoun in AH, and in NW [-ī] together with the first person singular attached pronoun and declining adverb [ladunun] ([ladunī]), we conclude that the "happening event is phonetic and is intended to facilitate pronunciation" [Garadaghli 2020, *46*].

3. Auxiliary parts of speech

a. The postposition being in one recitation and not used in another. [li-] postposition. The imperative sentence [kūnūū ’anṣaral-lāhi] "Be God's helpers!" in AH 61:14 is recited as [kūnūūū ’anṣāral-lil-lāhi] "Be helpers to the God!". Two nouns create an exaggeration in AH: [’anṣāral-lāhi]. For this reason, the defined [’anṣāra] is in a compositional state and is used in syntactic definitions. However, in NW the exaggeration connection is prevented by the postposition [li-] which is absent in AH: [’anṣāral-lil-lāhi] and أَنصَارًا [’anṣāran] is in an indefinite state.

b. The conjunction being in one recitation and not used in another. Conjunction [wa]. The imperative state of the verb [wasāri‘ū] "And hurry up!/Hurry up!" used with وَ [wa] conjunction in AH in 3:133 is used without a conjunction in NW: [sāri‘ū] "Hurry up!". The use of [wa] conjunction in AH is manifested by the expression of excess provocation.

The verb [wayaqūlu] (5 4:53) used with [wa] conjunction in AH is used without a conjunction in NW: [yaqūlu] (5 4:55). The conjunction [wa] in AH creates a contrast, comparison between what "those

whose hearts is a disease" and "the believers" say, mentioned in the previous verses. That is, in the previous verse [fataral-laḏīna fī qulūbihim-maraḍuy-yusāri'ūna fīhim yaqūlūna naḫšāā 'an-tuṣībanā dāā'irah‖] "So you see those in whose hearts is disease hastening into them, saying, 'We are afraid a misfortune may strike us' is stated". The following verse begins with [wa] ("And the believers will say" [wayaqūlul-laḏīna 'āmanū]). The absence of the conjunction [wa] in NW separates the conversation about the "those whose hearts is a disease" from the conversation with the "believers", and indicates the beginning of a new sentence: [yaqūlul-laḏīna 'āāmanū] ("The believers will say").

The conjunction [wa] and interrogative sentence ['a wa'amina] "Were they sure?" (7:98) in AH are used without a conjunction in NW: ['awa-mina] "Or were they sure?" (7:97).

The conjunction [wa] in the expression [wal-laḏīna-ttaḫaḏū masjidan] "And those who built the mosque" (9:107) in AH is absent in NW ['al-laḏīna-ttaḫaḏū masjidan] "those who built the mosque" (9:108).

[fa-] Conjunction. The conjunction [fa-] written adjacent to the sentence [wamāā aṣābakum-mim-muṣībatin-fabimā kasabat 'aydīkum] "Whatever hardship befalls you is because of only what your own hands have committed!" (42:30) in AH, is not used in NW: [wamāāā 'aṣābakum-mim-muṣībatim̃-bimā kasabata-ydīkum] "Whatever hardship befalls you is because of what your own hands have committed!" (42:28). [fa-] conjunction creates shades of sharpness and determination in AH.

The use of different conjunctions. [lākinna]/[lākin]. Instead of the conjunction "however" [lākinna] (2:177, 189) meaning the opposite, reciprocation, demanding accusative case after itself, conjunction [lākin] (2:176, 188) in the same meaning, not requiring an accusative case is used in NW. Thus, the sentences "Righteousness is not (merely) that you turn your faces to the East and the West; but righteousness is that one believes in Allah and the Last Day and the angels and the Book and the Prophets", and "But good deeds are the deeds of one who abstains from evil deeds" are recited as [walākinnal-birra man 'āmana bil-lāhi wal-yaumil-'āḫiri wal-malāā'ikati wal-kitābi wan-nabiyyīna], [walākinnal-birra mani-ttaqā] in AH, and [walāki-nil-birru manāā-mana bil-lāhi wal-yaumil-'āḫiri wal-malāāā'ikati

wal-kitābi wan-nabīī'īīna], [walākinil-birru mani-ttaqā/mani-ttaqǽ] in NW. Exactly due to the conjunction difference the noun ['al-birra] following the conjunction [lākinna] is in accusative case in AH, and the same word is in the nominative case in NW ['al-birru].

['anna]/['an]. Instead of the conjunction ['anna] meaning "that" which demands an accusative case after itself in 24:7 in AH, a conjunction in the same meaning not requiring an accusative case is used in NW. Thus, the sentence "And the fifth that the curse of Allah be upon him if he should be of the liars!" is recited as [wal-ḫāmisatu 'anna la'natal-lāhi 'aleyhi 'in-kāna minal-kāḏibīīn‖] in AH, and as [wal-ḫāmisatu 'al-la'natul-lāhi 'aleyhi 'in-kāna minal-kāḏibīīn‖] in NW. The noun [la'nata] following the conjunction ['anna] is in accusative case in AH, and the same word is in the nominative case in NW: [la'natu].

['au]/[wa]. The conjunction ['au] is used in 40:26 in AH, and [wa] in NW instead. That is, in the sentence ['innīī 'aḫāfu 'ay-yubaddila dīnakum 'au 'ay-yuẓhira fil-'arḍil-fasāda] "Indeed, I fear that he will change your religion or that he will cause corruption in the land". An alternativeness is expressed by the conjunction ['au] ("or"), and generalization by the conjunction [wa] ("va") in NW: ['inniya 'aḫāfu 'ay-yubaddila dīnakum wa'ay-yuẓhira fila-rḍil-fasāda] "Indeed, I fear that he will change your religion or that he will cause corruption in the land".

['an]/['in]. Conditional conjunction ['in] "if" (43:4) is used in NW instead of ['an] "that; for; because; for" conjunctıon in AH (43:5) which leads to although an insignificant difference in meaning between recitations. That is, the sentence ['a fanaḍribu 'ankumuḏ-ḏikra ṣafḥan 'an-kuntum qaumam-musrifīīn‖] "Then should We turn the (Qur'an) away, disregarding you, because you are a transgressing people?" in AH, is recited as ['a fanaḍribu 'ankumuḏ-ḏikra ṣafḥani-n-kuntum qaumam-musrifīīn‖] "If you are a transgressing people, should We turn the (Qur'an) away, disregarding you?" in NW.

[wa]/[fa-]. The adjacent written conjunction [fa-] (26:216; 91:15) is used in NW instead of [wa] (26:217; 91:15) in AH. That is, the sentences [watawakkal] "And put your trust in him!", [walā yaḫāfū] "And He does not fear the consequence thereof!" in AH are recited as [watawakkal] "Have a trust in him!", [falā yaḫāfū] "Because He does not fear the consequence thereof!" in NW. The 26th Surat deals with

the Prophet Shuʿayb and his people (from 176 till the end), his people not wanting to be moralized, and the Prophet Shuʿayb warning them of divine punishment, and people calling him a liar in the end. In verses 216–217, God commands Shuʿayb: [faʼin ʿaṣauka faqul ʼinnī barīʼum-mim-mā taʿmalūūn‖ watawakkal ʿalal-ʿazīzir-raḥīīm‖] "However, if they oppose you, then so be it: 'Indeed, I am far beyond what you do'. Say: Trust in the Mighty, the Merciful!". As seen, the conjunction [wa] in AH connects the two imperative verbs "say!" and "trust!": "Say and trust!". However, the sense is a bit different in NW. [faʼin ʿaṣauka faquli-nnī barīīʼum-mim-mā taʿmalūūn‖ watawakkal ʿalal-ʿazīzir-raḥīīm‖] "However, if they oppose you, then say: 'Indeed, I am far beyond what you do!'". Here the two imperative verbs are not related to each other. On the contrary, with the command to Prophet Shuʿayb, "say" to your people! "Indeed, I am far beyond what you do". He says that he should be content with what he says. Then it is brought to the attention that the matter belongs to Allah: "With this put your trust in the Almighty, the Most Merciful!"

c. Particle being in one of recitations

[ʼa] interrogative particle. The interrogative particle [ʼa] in the expressions [ʼa ʼinnā] (13:5; 17:49, 98; 23:82; 32:10; 37:16, 53; 56:47), [ʼa ʼiḏā] (27:67; 79:11) in AH is not used in NW: [ʼinnā] (13:5; 17:49, 98; 23:83; 32:9; 37:16, 53; 56:50), [ʼiḏā] (27:69; 79:11). The unifying factor of these cases is that a sentence structure with two interrogative particles in AH is used with one interrogative particle NW. For example, the sentence [ʼa ʼiḏā kunnā turāban ʼa ʼinnā lafī ḫalqin-jadīd‖] "When we are dust, will we indeed be [brought] into a new creation?" in AH in 13:5 consisting of two interrogative particles, is recited only with the use of the first interrogative particle: [ʼa ʼiḏā kunnā turābani-nnā lafī ḫalqin-jadīd‖] "When we are dust, will we be [brought] into a new creation?" Or the same structure sentence in AH is used with only the second interrogative particle in NW. Thus, the sentence [ʼa ʼiḏā kunnā turābaw-waʼābāā̉ʼunāā̉ ʼa ʼinnā lamuḫrajūūn‖] "When we become dust, we and our forefathers, shall we really be brought out (from our graves)?" (27:67) in AH is used with the first interrogative particle in NW: [ʼiḏā kunnā turābaw-waʼāābāāā̉ʼunāāā̉ ʼa ʼinnā lamuḫrajūūn‖] "When we become dust, we and our forefathers, shall we really be brought out (from our graves)?" (27:69). As well as the second interrogative particle in AH in the same construction

subjected to inversion in 79:10–11 ([’a ’innā lamardūdūna fil-ḥāfirah ‖ ’a ’iḏā kunnā ‘iẓāman-naḥirah ‖] “Will we really be restored to our former state (of life)?! And after we are rotten bones?!”) is not used in NW: [’a ’innā lamardūdūna fil-ḥāfirah ‖ ’iḏā kunnā ‘iẓāman-naḥirah ‖] “Will we really be restored to our former state (of life)?! And after we are rotten bones?!”.

The use of different particles. [’a]/[’au]. The three verses (97–99) coming one after another in the 7th surat in AH start with the same interrogative particle – [’a] simple interrogative particle: [’a fa’amina] and [’a wa’amina] “was he sure?”, [’a fa’aminū] “were they sure?”. Instead of the [’a] simple interrogative particle in the expression [’a wa’amina] (7:98) an alternative interrogative particle [’au] is used in NW ([wa] conjunction in the expression in AH is absent in NW): [’awa-mina] “Or was he sure?” (7:97). As a result of the verb coming after the alternative interrogative particle in NW the sound [’] drops and as a result of ’au ’amina] ([’aw ’amina]) is recited as → [’aw amina] → [’awa-mina].

[’am]/[’a]. Instead of the alternativeness particle [’am] in the expression [’am-man] (39:9) where [’am] alternativeness particle with [man] pronoun in AH is written together, in NW [’a] simple interrogative particle is used: [’a man] (39:10). Since it is closely syntactically related to the previous verse, it is advisable to review the sentences in the verses together. That is, the sentences [qul tamatta‘ bikufrika qalīlan ’innaka min ’aṣḥābin-nāri ’am-man huwa qānitun ’ānāā’al-leyli sājidaw-waqāā’imay-yaḥḏarul-’āḥirata wayarjū raḥmata rabbih ‖] “Say, (O Prophet): ‘Enjoy your unbelief (life) for a while. Surely you will be among the inmates of the Fire’. Is such a person (preferable or he) who is obedient, and prostrates himself in the watches of the night, stands (in Prayer), is fearful of the Hereafter, and looks forward to the mercy of His Lord? Ask them: ‘Are those who know equal to those who do not know?’” are recited as [qul tamatta‘ bikufrika qalīlani-nnaka mina-ṣḥābin-nǣri ’a man huwa qānitunāā-nāāā’al-leyli sājidaw-waqāāā’imay-yaḥḏarulāā-ḥirata wayarjū raḥmata rabbih ‖] “Say, (O Prophet): ‘Enjoy your unbelief (life) for a while. Surely you will be among the inmates of the Fire’. Is such a person (preferable or he) who is obedient, and prostrates himself in the watches of the night, stands (in Prayer), is fearful of the Hereafter, and looks forward to the mercy of His Lord? Ask them: ‘Are those who know equal to those who do not know?’” in NW.

Recitation differences of the particle. The adverb of time [lammā] used in the meaning of "besides, other" ['illā] in the sentences [wa'in-kullul-lammā jamī'ul-ladeynā muḥḍarūūn‖] "All of them shall (one day) be gathered before Us!" (36:32), [wa'in-kullu ḏālika lammā matā'ul-ḥayātid-dunyā‖] "Surely all this is only the enjoyment of the life of the world!" (43:35), ['in-kullu nafsil-lammā 'aleyhā ḥāfiẓ‖] "There is no living being but there is a protector over it" (86:4) in AH is recited in full realization with a double consonant [lammā] which acts as an exception particle, forms a conjunction with [in], which is used instead of [lā] in the sense of "not" (for example, "there is no god but Allah"). However, [lammā] acting as an exception particle in NW is recited with a geminate reduction in its composition: [lamā]: [wa'in-kullul-lamā jamī'ul-ladeynā muḥḍarūūn‖] (36:31), [wa'in-kullu ḏālika lamā matā'ul-ḥayātid-dunyā/matā'ul-ḥayātid-dunyǣ‖] (43:34), ['in-kullu nafsil- lamā 'aleyhā ḥāfiẓ‖] (86:4).

The time adverb [lammā] used in the meaning of "besides, other" ['illā] in the sentence [wa'inna kullal-lammā layuwaffiyannahum rabbuka 'a'mālahum] "Surely your Lord will recompense all to the full for their deeds!" in 11:111 in AH is recited in full realization with a double consonant. (Instead of the modal word ['inna] used in AH, the conjunction ['in] is used in NW.) [lammā], which acts as an exception particle, is used instead of the negative particle [lā] in the sense of "not" with the modal word ['inna] in AH and the conjunction ['in] in NW (for example, "there is no Lord but God"). However [lammā] acting as an exception particle in NW is recited with a geminate reduction in its composition: [lamā]: [wa'in-kullal-lamā layuwaffiyannahum rabbuka 'a'mālahum‖].

4. Special cases

[l-'aykati]/[laykata]. The phrase "The people of the thick forest (inhabited by the people of the Prophet Shu'ayb) ['aṣḥābul-'aykati] in AH in 26:176 and 38:13 is recited as ['aṣḥābu laykata] (the people of the village Layka inhabited by the people of the Prophet Shu'ayb) (26:176; 38:12). The spelling of the article of the noun [l-'aykati] "thick forest" without alif in AH draws attention. We think not writing the letter alif can be explained by the fact that it aims to ensure that the restart continues from the word ['aṣḥābu], rather than with [l-'aykati] which follows the recitation of (['aṣḥāāb‖]) when using

waqf on the word [ʼaṣḥābu] for one reason or another. Instead of [l-ʼaykati] ([ʼaykatuñ]) "this forest" used in AH in the possessive case, in plural: [ʼaykātuñ], [ʼayakātuñ], [ʼaykuñ] in NW [laykata] ([layka-tu]) – a special noun [ʼaṣḥābu laykata] is used as the name of the place where the people of the Prophet Shu'ayb lived. In both cases, the observed lexical difference does not affect the general meaning of the verse, as the conversation took place about the place where the people of the Prophet Shu'ayb lived. Some say that the difference is "like the one between Makkat and Bakkat" [Al-Jawharī 1979, *1574*]. It should be borne in mind that there is no difference in the other two places where the word is used (15:78; 50:14), and the recitation takes place in NW as in AH.

[ʼil-yāsīna]/[ʼāāli yāsīna]. İn NW [ʼāāli yāsīna] the word combination "Elias's family" is used instead of [ʼil-yāsīna] used in 37:130 in AH a special noun or word combination "Elias; Elias's; Elias's people" [Khārūf, 2000, *451*]. That is, the sentence [salāmun ‘alāā ʼil-yāsīna] "Peace be upon Elias (or Elias; Elias's people)!" in AH is recited as [salāmun ‘alāāā ʼāāli yāsīna] "Peace be upon Elias's family!" [Al-Māwardī, 2010, 5, *65*]. Although the letter combination [ʼil-] is written separately from [yāsīna] in AH, it is not permissible to establish a waqf between them during the recitation; that is, it is impossible to start the recitation neither after [ʼil-], or with [yāsīna].

Pause differences. [‘iwajā‖ qayyiman] or [‘iwajā│ qayyiman]/ [‘iwajā‖ qayyiman] or [‘iwajan-qayyiman]. In general, during the recitation of the Qur'an, "there are two types of sakta, that is, pauses without breathing" [Garadaghli 2011, *273*; Ibn Manẓūr 2010, 2, *332*]. Lexical pause differences between AH and NW cover only the type of sakta. Between the first two verses of Surat al-Kahf, it is obligatory to perform the sakta if there is "no waqf" (stop) in AH: [‘iwajā│ qayyiman] (18:1–2) [Al-Fīrūzābādī 1996, 4, *107*; Al-Tamīmī 2013, *29*]. If not to stop (waqf) in NW, the recitation occurs without performing sakta: [‘iwajan-qayyiman] (18:1–2). If the performance of sakta in AH was to prevent the meaning of "correct curvature" that may occur in the meaning of the verses, this is not to be feared in the NW. When stopping in the said place, both recitations take place in the same way: [‘iwajā‖ qayyiman].

[mim-marqadinā‖ hāḏā] va ya [mim-marqadinā│ hāḏā]/[mim-marqadinā‖ hāḏā] or [mim-marqadinā hāḏā]. The performance of

sakta is considered important if there is no waqf on the first person plural attached pronoun used with a noun in the expression [mim-marqadinā hāḏā] (36:52) in AH: [mim-marqadinā⎮ hāḏā]; in NV: [mim-marqadinā hāḏā] (36:51) [Ibn Kathir 1999]. If sakta is performed to highlight that demonstrative pronoun [hāḏā] doesn't belong to the noun [marqadinā] (not to be taken "from where we sleep", so that the pronoun can act as the beginning of a new sentence), there is no need for this in NW. When stopping in the said place the same form of recitation is observed in both recitations: [mim-marqadinā‖ hāḏā].

[māliyah⎮ halaka], or [māliyah-halaka]/[māliyah‖ halaka], or [māliyah⎮ halaka]. Between verses 28–29 of Surat al-Haqqa, it is considered possible (permissible) to perform the sakta if there is no waqf in AH: [māliyah ⎮ halaka]. In other words, the verse "can be performed here, and the verses can be recited consecutively": [māliyah-halaka] [Al-Jazā'irī 1990, 5, *424*; Al-Tamīmī 2013, *30*]. If not to waqf in NW whether or not sakta is performed is determined by a different approach. Thus, the performance of the sakta in the place mentioned in the NW depends on the performance of the waqf in verses 18–19 of that surat. During the recitation of Qari al-Haqqa surat if there is a waqf at the end of the 18th verse ([kitābiyah ‖ 'innī]), then at the end of the 28th verse either waqf ([māliyah ‖ halaka]), or sakta should be followed ([māliyah ⎮ halaka]); if not ([kitābiyahi-nnī]), there is no sakta at the end of the 28th verse and the verses are recited sequentially: [māliyah-halaka].

[man⎮ rāāq‖]/[mar-rāāq‖]. The performance of sakta in AH (75:27) interrogative particle expression and noun [rāqin] is considered important: [man⎮ rāāq‖]. However in NW the recitation happens without sakta being performed and the interrogative particle and noun are "recited sequentially": [mar-rāāq‖] (75:26) [Ibn Qayyim 2006, 3, *232*; Al-Tamimi 2013, *30*; Unlu 1993, *124*]. If the performance of sakta in AH was to prevent the meaning of the verse [mar-rāāq‖] "turned away from the faith" which is not intended by the verse, this is not feared in NW. The same form of recitation is observed in both recitation types when stopping in the said place: [man‖ rāāq‖].

[bal⎮ rāna]/[bar-rāna]. The performance of sakta between the adverb and verb [rāna] in 83:14 in AH is "considered crucial": [bal⎮ rāna] [Al-Sa'd 2002, *1080*; Al-Tamīmī 2013, *30*]. In NW the recitation happens without sakta being performed and the adverb and verb

are recited sequentially: [bar-rāna]. If the performance of sakta in AH was to prevent the notion of "two continents" [bar-rāna], which is not intended by the verse, it is not feared in NW. When stopping in the said place both recitations are recited the same: [bal‖ rāna].

Conclusion

a. The quantity of the long vowel of the first person singular personal pronoun (['anā]/['ana]); in the third person singular masculine pronoun being used in one recitation and not in other, differences in the pronoun ending in the first person singular (['alā]/['aleyya], [yā bušrā]/[yā bušrǣya], [tubašširūna], [tušāāāqqūna]/[tubašširūni], [tušāāāqqūni], [-ī]/[-iya], [-iya]/[-ī], [-i]/[-ī], [-ya]/[-yi], [-ya]/[-y]); differences in the pronoun ending in the third person ([sayyi'uhu]/[sayyi'atan], [minhā]/[minhumā]); ['al-lāā'ī] private recitation of relative pronouns; the quantity differences of the long vowel of [hā] demonstrative pronoun in the phrase [hāā 'antum] should be accepted as the reflection of isnad difference.

b. The front postposition being used in one recitation and not used in other ([li]); the conjunction being used in one recitation and not used in other ([wa], [fa-]; different conjunctions being used [lākinna]/[lākin], ['anna]/['an], ['au]/[wa], ['an]/['in], [wa]/[fa-]; conjunction/modal word difference (['anna]/['inna], ['in]/['inna]); particle being used in one recitation and not used in other (['a]); different particles being used (['a]/['au], ['am]/['a]).

c. Special cases, including events considered as pause differences ([l-'aykati]/[laykata], ['il-yāsīna]/['āāli yāsīna], ['iwajā‖ qayyiman] or ['iwajā│ qayyiman]/['iwajā‖ qayyiman] or ['iwajan-qayyiman], [mim-marqadinā‖ hāḏā] or [mim-marqadinā│ hāḏā]/[mim-marqadinā‖ hāḏā] or [mim-marqadinā hāḏā], [māliyah│ halaka], or [māliyah-halaka]/[māliyah‖ halaka], or [māliyah│ halaka], [man│ rāāq‖]/[mar-rāāq‖], [bal│ rāna]/[bar-rāna]) should be taken as the opposite of the reference difference.

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**АНАЛІЗ ВІДМІННОСТЕЙ ЗАЙМЕННИКІВ,
ПРИСЛІВНИКІВ ТА ДОПОМІЖНИХ ЧАСТИН МОВИ
В СИСТЕМАХ РЕЦИТАЦІЇ КОРАНУ ХАФСА І ВАРША**

У дослідженні розглядається порівняльний аналіз лексичних, граматичних і речитативних відмінностей між займенниками, прислівниками та допоміжними частинами мови на основі систем рецитації Корану Хафса (Асіма) та Варша (Нафі). Показано, що відмінності у значенні, внесеному в текст, не додають суттєвої різниці з точки зору загального контексту. Проте з лінгвістичної точки зору спостережувані відмінності виявляють багатство мови та цікаві фонетичні процеси. Відмінності в кожній системі рецитації розглянуто окремо, подано їхній лексико-граматичний аналіз. У той же час транскрипція повністю відображає відмінності, наявні під час декламації. Проведено аналіз як всередині кожної рецитованої системи, так і між ними за допомогою порівняльного методу. В обох системах рецитації фонетичні процеси та їхні наслідки показані актуальними для сучасної стандартної арабської мови.

Ключові слова: рецитація Корану, займенники, прислівники, допоміжні частини мови, Варш, Хафс