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The Miracle of the Holy Qur'an and the Phonetic Studies Among the Arabs (A Study of Influence and Being Influenced)

Abstract

The Holy Quran is considered the primary factor in the emergence of many linguistic studies. As a result, Arabs delved into various fields such as grammar, rhetoric, and foundations to study the language from all its aspects and extract the treasures and pearls within it for the service of the language of the Quran. Among the linguistic sciences that are most closely associated with the Quran is phonetics, which relied in its research on the Quranic recitations, as they intersect in many study points. Thus, phonetic studies among the Arabs took the Quran as their foundation, using its verses as a field to derive results. The Quran played a significant role in the development of phonetic studies and in clarifying its features. Therefore, this research aims to show the impact of the Quran on the emergence and development of phonetic studies among the Arabs. It also seeks to highlight the most important achievements of Arab linguists in this field.

Keywords: *Phonetic Studies, Miracle, Quranic, Influence*

Kur'an-ı Kerim Mucizesi ve Araplar Arasındaki Fonetik Çalışmalar (Bir Etkileme ve Etkilenme Çalışması)

Öz

Kur'an-ı Kerim, birçok dilbilimsel çalışmanın ortaya çıkmasında birincil etken olarak kabul edilir. Bunun bir sonucu olarak Araplar, dili tüm yönleriyle incelemek ve Kur'an diline hizmet etmek



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için içindeki hazineleri ve incileri çıkarmak amacıyla gramer, belagat ve vakıflar gibi çeşitli alanlara yönelmişlerdir. Kur'an'la en yakından ilişkili olan dil bilimleri arasında, birçok çalışma noktasında kesiştikleri için araştırmalarında Kur'an kıraatlerine dayanan fonetik yer alır. Böylece, Araplar arasındaki fonetik çalışmaları Kur'an'ı temel almış ve onun ayetlerini sonuç elde etmek için bir alan olarak kullanmıştır. Kur'an, fonetik çalışmalarının gelişmesinde ve özelliklerinin açıklığa kavuşturulmasında önemli bir rol oynamıştır. Dolayısıyla bu araştırma, Kur'an'ın Araplar arasında fonetik çalışmalarının ortaya çıkışı ve gelişimi üzerindeki etkisini göstermeyi amaçlamaktadır. Ayrıca Arap dilbilimcilerin bu alandaki en önemli başarılarını vurgulamayı amaçlamaktadır.

Anahtar Kelimeler: *Fonetik Çalışmaları, Mucize, Kur'an, Etki*

Introduction

The Holy Quran is the words of Allah, the truth that cannot be altered, neither from the front nor from behind. It is the most truthful speech and the most perfect system of all, revealed in a clear Arabic tongue, to be a constitution for all the worlds. It is the speech whose secrets never end, and its wonders never cease, no matter how much scholars study it. The Quran amazed the Arabs with its miraculous nature, as it also astounded scholars such as Imam "Abd al-Qahir al-Jurjani," Al-Bâqilâny, Al-Rûmânî and others. They witnessed how this Quran shook the human soul with the magic of its language, the brilliance of its structure, and the beauty of its style. Its verses also astonished them with the examples, stories, reminders, warnings, and irrefutable arguments contained within it. Therefore, early Arab scholars, regardless of their different orientations and specializations, focused on studying the Quran from every aspect. The Quran became the primary factor in the emergence of linguistic studies among them, to preserve it from the errors that began to appear in people's speech due to their contact with non-Arab nations who had embraced Islam. It was also essential for understanding its meanings, interpretation, and deriving legal rulings from it. They ventured into diverse fields such as grammar, rhetoric, interpretation, and principles to study the language from all angles and extract its treasures to serve the language of the Holy Quran.

One of the most important aspects that were studied is the phonetic aspect, driven by the desire to reveal the points of its miraculous nature. Thus, it can be said that phonetic studies initially emerged in connection with Quranic studies, such as the science of Tajweed (recitation rules) and the science of Quranic recitations. The latter focuses on the way of performing the recitation of the Holy Quran and understanding its origins based on the traditions narrated from the Prophet (PBUH), which convey the relationship between the different Arabic dialects and the ways of reciting the Quran, as a mercy and facilitation from Allah (Hâmid Hilâl, 1989). Scholars who dedicated themselves to studying these topics are known as the scholars of

recitation. This group played a significant role in preserving the various recitations of the Quran and transmitting them to us through oral transmission and instruction, with sincerity and integrity, until they were documented during the Abbasid period with chains of narration and references (Hāmid Hilāl, 1989). Many books were written in this field, the most important of which include *Al-Hujjah* by Ibn Khalawayh, *Al-Hujjah* by Abu Ali al-Farsi, and *Al-Muhtasib* by Ibn Jinni, etc. The role of this science is to preserve the sounds of the Arabic language in the Quran without change, despite the passage of time.

Based on these studies, modern Arab scholars were able to define the landmarks of phonetic studies of the Arabic language, clarify its methods, and ways of performance, which is now known as the science of phonetics (Phonétique) (Hāmid Hilāl, 1989). These scholars, through their tremendous efforts, laid the first foundations for phonetic studies among the Arabs. Therefore, the research problem is formulated as follows: -How did the Quran contribute to the emergence and development of phonetic studies among the Arabs? What are the most important achievements of Arab linguists in the field of phonetic studies? Where do the features of phonetic miracles lie in the verses of the Holy Quran? All these questions and more will be addressed in this research paper, Insha'Allah.

1. The Emergence of Phonetic Studies Among the Arabs and its Motivations

As soon as the Holy Quran was revealed to our Prophet Muhammad (PBUH), miraculous in its words and meanings, which captivated hearts and minds with its precise style, vocabulary, and eloquence, etc., scholars eagerly dedicated themselves to studying and researching it. They focused on interpreting, perfecting its recitation, and memorizing it. They were particularly careful to ensure its correct recitation, free from mistakes, especially after the spread of linguistic errors among the public. Thus, they began exploring ways to preserve the words and sounds of the Quran from error.

This corruption continued due to the interaction with and influence of non-Arabs, until it affected the very structure of the words. Many expressions of the Arabs were used incorrectly, influenced by the mixed speech of the Arabized non-Arabs with their terminologies that deviated from the pure Arabic language. As a result, it became necessary to preserve the linguistic structures through writing and documentation, to prevent loss and the ensuing ignorance of the Quran and Hadith. Many prominent linguists undertook this task and compiled dictionaries. The pioneer in this field was Khalil ibn Ahmad al-Farahidi, who wrote the book *Al- 'Ayn*, in which he classified all the combinations of letters of the Arabic alphabet, including bi-letters, tri-letters, quadrilaterals, and pentasyllabics, which is the extent to which

combinations can go in the Arabic language (Ibn Khaldun, 2003). The studies then shifted towards other sciences. Al-Suyuti (d. 911 AH) expresses this idea, saying:

"Since the middle of the second century AH, Muslim scholars began recording the prophetic Hadith and composing works in Islamic jurisprudence and Quranic interpretation. After these sciences were documented, the scholars turned their attention towards recording non-religious sciences, including language and grammar" (Hassani, 2022, p. 11).

They delved into various fields such as grammar, rhetoric, and foundations to study the language from all its aspects and extract its miracles for the service of the language of the Holy Quran. The same principle led them to identify the articulatory points of the letters, regulate them, and study their characteristics and features, along with other topics that are central to phonetic studies. This laid the foundation for phonetic research and studies among them, and no one denies the valuable achievements of Arab scholars in the field of phonetics. Although the discussions of phonetic studies at that time were part of linguistic studies and were not found in independent books, as we see with Sibawayh in his *Al-Kitab*, their principles were clear. In fact, they laid the first building blocks for modern phonetics. The study of phonetics among the Arabs appeared after the science of Quranic recitations, but it did not emerge as an independent science until the modern era. The first Arab scholar to write about this science (phonetics) was Khalil ibn Ahmad al-Farahidi (100-145 AH), in his famous work *Kitab al- 'Ayn*, where he aimed to compile a dictionary of all the Arabic words in his time. He then arranged them according to a fixed scientific criterion, using the phonetic basis as the classification standard. He studied Arabic sounds in terms of their articulatory points, meaning the location from which the sound originates in the speech apparatus. He identified the different points of articulation for Arabic sounds and arranged them from the throat to the lips. This indicates that his study was based on careful observation of the sounds articulated by the mouths of the Arabs. Al-Farahidi's *Al-Ain Dictionary* is considered the first Arab effort at phonetic research. However, it was not an end, but rather a means of classifying and arranging Arabic words in a comprehensive dictionary. It influenced many lexicographers, including Al-Azhari (d. 370 AH), who followed Khalil ibn Ahmad's approach in his book *Tahdhib al-Lughah*.

Alongside Khalil, his famous student, the linguist Sibawayh (d. 180 AH), made significant contributions. His book is considered one of the most important works in phonetic studies in the second half of the second century AH. His book contains many sections, starting with a discussion on grammar, in which he divided words into nouns, verbs, and particles. He then addressed the markers of inflection and construction. After that, he dedicated many

sections to issues related to the structure of the Arabic sentence, in addition to sections focused on the morphological structures of words, based on the idea of distinguishing between root letters and the added letters that Khalil ibn Ahmad al-Farahidi established. The last sections of the book are dedicated to phonetic studies, specifically the chapters on assimilation (idgham) and stopping (waqf), where he discusses the letters, their articulatory points, and their characteristics, etc. Even today, linguists acknowledge his contributions to linguistic studies, especially in the field of phonetics.

Al-Rūmānī says about the content of Sibawayh's book: *"It contains everything that leads to the correctness of the language in its words, in terms of movement and construction, and in its structures in terms of word order, omission, addition, and deletion, as well as knowledge of its true meanings and the style of speech in its manner. The book includes grammar, morphology, rhetoric, literary texts from the Quran, poetry, and prose, and it also contains recitations, sounds, and dialects"* (Mubarak, 1963, p. 110).

It is worth noting here in this context that the phonetic study among Arab scholars was not an end but was often addressed to study a specific point. For example, we find that Sibawayh addressed the phonetic study in the last chapter as an introduction and preface to discussing the phenomenon of diphthong, vowel changes, and substitution.

This approach is also found with al-Mubarrad (d. 286 AH) in his book Al-Muqtaḍab, when he discussed the phenomenon of diphthong. He began by addressing phonetic issues such as the articulatory points of the letters. The same pattern is repeated with both al-Zajjājī (d. 340 AH) in his work Al-Jumal, and al-Zamakhsharī (d. 530 AH) in Al-Mufasssal. Both prelude the phenomenon of diphthong by addressing issues from phonetic studies. This is the case with grammar books, while in lexicographical works, lexicographers followed the same method. This is evident in the work of Khalil ibn Ahmad al-Farahidi, who divided his dictionary Al-‘Ayn and organized its sections based on the articulatory points of the letters. He was followed in this approach by al-Ṣāhib ibn ‘Abbād (d. 358 AH) in Al-Muḥīṭ fī al-Lughah, and al-Azhari in his book Tahdhīb al-Lughah.

2. The Relationship Between the Science of Quranic Recitations, Tajweed, and Phonetics

The impact of the science of Quranic recitations on Arabic phonetic studies has been deeper than its impact on other linguistic studies (such as grammar, morphology, and rhetoric). This is no surprise, as the science of recitations specifically deals with the study of sound and how it is performed, along with its variations, etc. This makes it much closer to modern

phonetics, as both fields intersect in their subject of study, with both starting from the study of sound, its performance, and its variations.

Many studies and research acknowledge the significant role of Quranic recitations in the development of phonetic studies among the Arabs, from its initial budding stages to becoming a full-fledged science in the modern era. This is affirmed by Firth, who states: "*Phonetic studies arose and flourished in the embrace of two sacred languages: Arabic and Sanskrit*" (Azouz, 2005, p. 5). Quranic recitations are what directed the attention of linguists to phonetic studies and led them to delve into it. The credit goes entirely to the scholars of Tajweed and the reciters for the flourishing of phonetic studies at that time. Their study was precise, as they elaborated on the articulatory points of letters, how to pronounce them, and their qualities. Perhaps the best example of this is Ibn al-Jazary, who discussed these matters in detail in his work *Al-Nashr*. Furthermore, most of the phonetic terms, if not all of them, that are used today in the field of phonetics were first introduced by the Tajweed scholars, such as *al-ishmam* (slight raising of the sound), **al-ishba'* (lengthening), *al-ikhtilas* (weakening), *al-madd* (elongation), *al-tafkhim* (emphasis), and *al-tarqeeq* (softening).

3. The Efforts of Tajweed Scholars and Quranic Recitation in Phonetic Studies

The efforts of Tajweed scholars in the field of phonetic studies are no less important than those of the Quranic recitation scholars. They played a significant role in laying the foundation for Arabic phonetics, even though the primary aim of their work was not to establish the science of phonetics. Their research aimed at preserving the Quran from the linguistic errors that gradually began to spread among the Arabs due to the Islamic conquests. They addressed crucial phonetic issues that are now considered integral to modern phonetics. This indicates their pioneering work in this field. Their books are rich with essential phonetic matters, such as discussions on the organs of speech, the articulation points of letters, their characteristics, and more. This is perhaps why "Makkī ibn Abī Ṭālib" referred to Tajweed as the "science of the articulation points of letters, their characteristics, and their strength," because the main focus of Tajweed scholars was to correct the errors that affected the sounds and letters of the Quran during recitation. As a result, they worked on regulating the articulation points of letters, identifying the speech organs responsible for producing sounds, and the qualities of the letters, addressing all aspects related to phonetics.

This is confirmed by the statement of Abū 'Amr al-Dānī (d. 444 AH), who said: "Know that Tajweed is not achieved in reading the Quran except by understanding the pauses and where to cut the speech and avoiding what is inappropriate due to its ugliness and harshness" (al-Dānī,

1988). The attention of Tajweed scholars to these and other phonetic issues formed a solid foundation that paved the way for the emergence of a serious phonetic science among the Arabs from an early period.

The goal of Tajweed scholars' focus on the phonetic aspect was to address linguistic errors, especially the subtle ones. There are two types of errors (lahan) in their view: clear and apparent errors, which manifest in the vowels and are studied by grammarians and morphologists. This type of error leads to a distortion of meaning and structure and is prohibited by scholars of Tajweed, as it alters the words of Allah (SWT). The second type is subtle or hidden errors, which affect the consonants and are not immediately visible. For example, a letter might not be pronounced correctly, such as pronouncing the letter "s" as "sād" when the letter "sīn" should be pronounced. For instance, saying "mistiqīm" instead of "mustaqīm." This type of error affects the structure without changing the meaning. While the first type is studied in grammar and morphology, this second type is addressed in Tajweed, specifically under what is called the "rules of Tajweed" (al-Şabbāgh, 2012). The approach of Tajweed scholars in studying linguistic sounds is comprehensive and covers nearly all the aspects related to phonetics, especially articulatory phonetics, which is one of the most important branches of modern phonetics. Their approach was purely phonetic and specialized in phonetic study, unlike the prevailing approach of that time. Often, phonetic matters were integrated into works on grammar and morphology, as seen in "Al-Kitāb" by Sibawayh. This is something that Ḥassan bin Qāsim al-Murādī (d. 749 AH) pointed out in his work *Sharḥ al-Wāḍiḥa fī Tajwīd al-Fātiḥa*, where he stated:

"The correct recitation depends on four things: The first is knowing the articulation points of the letters. The second is knowing their characteristics. The third is knowing what new rules apply to them due to the combination of letters. The fourth is practicing the tongue and frequent repetition. The foundation of all this is receiving it from the experts and scholars in this field, and if it is accompanied by a good voice, a clear articulation, a smooth tongue, and healthy teeth, then it is complete" (İbn Qaddūrī, No date, p. 155). From the previous statement, we can see the intersection between Tajweed and phonetics in their research subjects, such as the articulation points of letters, their characteristics, and describing the organs of speech, among others. It should be noted that Tajweed came later compared to Quranic recitation and linguistic studies, and it did not emerge as an independent science until the 4th century AH. This was due to the combined efforts of scholars in recitation and phonetics, who worked hard to study sounds, gathering what had been scattered from the ideas of their predecessors in the same field. They expanded and developed these ideas, resulting in a comprehensive framework for

phonetic studies dedicated to serving the Quran, explaining how it should be recited and articulated correctly. These efforts continued and branched out, ultimately coming together to form the well-known science in Arabic studies: Tajweed (Bishr, 2000). The influence of Quranic recitation and Tajweed scholars on phonetic studies in Arabic is clear. They provided the raw material that laid the foundation for a comprehensive phonetic study.

"The books of recitation and Tajweed provided the academic material for describing and analyzing the Arabic phonetic system in terms of the articulation points of letters and their characteristics" (Ḥassān, 1987, p. 61). Among the Tajweed scholars who contributed to the field of phonetic studies were "Abd Allah bin Kathīr al-Makki" (d. 120 AH), Abu Bakr Asim bin Abi al-Nujud (d. 127 AH), Abu Amr bin al-‘Ala (d. 157 AH), Nafi' bin Abi Nu'aym al-Madani (d. 169 AH), Abd Allah bin ‘Amir al-Dimashqi (d. 199 AH), and of course, "Ibn al-Jazary" (d. 832 AH). The latter made significant contributions to phonetic studies, and his works attest to this. For example, "Tahrir al-Taysir fi al-Qira'at al-‘Ashr" (The Elucidation of the Ten Readings), "Al-Tamhid fi ‘Ilm al-Tajweed" (The Introduction to the Science of Tajweed), "Al-I‘lam fi Ahkam al-Idgham" (The Informing of the Rules of Assimilation), and "Al-Ihtidaa ila Ma'rifat al-Waqf wal-Ibtidaa" (Guidance to the Knowledge of Stopping and Starting) are among his works that are rich in phonetic issues.

4. The Contribution of Scholars of Miraculous Aspects of the Quran to Phonetic Studies

One should not forget the contribution of scholars of the miraculous aspects of the Quran to Arabic phonetic studies, even though their main aim was not to develop phonetics but to defend the Quran and refute the claims of skeptics. These scholars found in the Quran a miracle that demonstrated its eloquence, linguistic mastery, and the brilliance of its structure, which serve as the strongest evidence for the divine origin of the Quran. The Quran is miraculous because it makes perfect use of the Arabic language's characteristics and elevates them to a level that can be understood by humans. Despite the Arabs of the time having an acute sense of eloquence that allowed them to distinguish between the words of Allah and the words of humans, they were still unable to produce anything like the Quran (Taharishi, 2019, p. 14). Scholars of the miraculous aspects of the Quran played an active role in establishing Arabic phonetic studies, providing valuable phonetic information that has benefited modern phonetics. An example of this is their discussions on the harmony and dissonance of sounds. A key figure here is Al-Rūmānī (d. 386 AH) in his work *Al-Nukat fi I'jaz al-Quran* (The Notes on the Miracle of the Quran), where he discusses the Quranic miracle and begins his book by talking about

eloquence as one of the aspects of the Quran's miraculous nature. He identifies ten aspects of eloquence, including (brevity, simile, metaphor, congruence, endings, harmony, inflection, implication, exaggeration, and clarity). It is evident that aspects such as congruence, endings, and harmony are closely related to phonetic studies. For Al-Rūmānī congruence is the opposite of dissonance, and it involves adjusting the letters in composition. According to his triadic division, congruence occurs in the high register, while in the middle register, it can both be harmonious and dissonant (Taḥrīshī, no date). Al-Rūmānī also believes that the harmony of sounds in the Quran is clear and evident, with no traces of dissonance in the speech of Allah, which is a manifestation of the Quran's miraculous nature. This is why both Arabs and non-Arabs have been unable to produce something like it, given the difficulty and impossibility of avoiding dissonance in their speech. The meaning of the Quran's miracle is precisely that people are unable to replicate it, which indicates that the Quran is from Allah and is far removed from human speech. Therefore, people have failed to replicate it despite their mastery of eloquence and fluency (Taḥrīshī, no date). As Allah (SWT) says in the Quran: *"Say: If mankind and jinn were to gather together to produce the like of this Quran, they could not produce the like of it, even if they backed each other up"* (Al-Isra: 88).

They also discussed the qualities of letters and how sounds are organized within the Quranic text, as well as the balanced distribution of vowels and consonants. This is something we find in the work of "Ibn Qutaybah" (d. 322 AH), who discusses the beauty of the Quran and the brilliance of its structure. He attributes this to the *"unique aesthetic structure and beautiful phonetic composition in the Quran, created by a balanced division of vowels and consonants, as well as the equitable distribution of the long vowels and nasalization. This allows the reciter to modulate their voice and intonate it, reaching the end of the verse with ease and satisfaction, so they never tire of reciting it"* (Ibn Qutaybah, 1993, p. 2-4).

5. Examples of Phonetic Miracles in the Verses of the Quran

Ancient Arab scholars, despite their diverse orientations and specializations, dedicated themselves to studying the Quran from all its aspects, mesmerized by its eloquence, rhetoric, and the brilliance of its structure. One of the most important aspects studied in the Quran was its phonetic dimension. Therefore, we will attempt to deduce the most significant phonetic issues that scholars of Quranic miracles have addressed in some verses of the Holy Quran and then illustrate the points of miraculousness through them.

***First: Study of the Quranic comma**

One of the key phonetic issues studied in the Quran is the concept of the Quranic *fawasil* (endings) and their rhythmic role within the Quranic text. They form an important part of the

musicality of the Quranic surahs; they are like the rhyme in poetry and the assonance in prose (Ibn al-Athīr, no date). The *fawasil* are phonetic units with a specific function, which are observed in many verses of the Quran and serve as one of the rhetorical and miraculous elements of the Quran. This is because of the eloquence and beauty they bring to the style of the Quran and the profound musical effect they have on hearts and ears, as well as their role in enhancing comprehension of meanings. The term *fawasil* is specific to the Quran and can be categorized into two types: homogeneous endings (*mutajānisa*), where the letters and movements are identical, and nearby endings (*mutqāriba*), where the letters are close in their phonetic articulation or points of articulation (al-Zarkashi, 1988). Al-Rūmānī illustrated homogeneous endings in his work *Al-Nukat fi I'jaz al-Quran* by citing the verse from Surah Taha (8): "We did not send down the Quran upon you to cause you distress, but only as a reminder for those who fear", and also from Surah At-Tur: "By the mount, and the Book inscribed" (Al-Rūmānī, 1976, p. 20). The reader of these verses will undoubtedly notice the harmonious musical rhythm created by the ending of each verse with the letter "ra."

For nearby endings, Al-Rūmānī gives examples from Surah Al-Fatiha and Surah Qaf, such as: "The Most Gracious, the Most Merciful / Master of the Day of Judgment" and "Qaf, by the honored Quran" (Al-Rūmānī, 1976, p. 20). The proximity of the sounds, such as the "m" with the "n" in the former example and the "d" with the "b" in the latter, contributes to the beauty of the rhythm and enhances the rhetorical clarity of the message. Al-Rūmānī states that this arrangement in Quranic endings aids in expressing the intended meaning, distinguishing different parts of the text and improving the eloquence of the speech, something which pure rhyme cannot achieve (Al-Rūmānī, 1976, p. 20). The Quran pays special attention to the phonetic rhythm because of its benefits. It captures the hearts and minds of its listeners. Anyone with a musical ear can certainly perceive the beauty of the Quran and the brilliance of its structure. This rhythm arises from both the length of the *fawasil* (short and long endings) and the coherence of the sounds within individual words, as well as the harmony of words within the same *fasilah* (ending). Everything in the Quran is miraculous in terms of its musical power, from the consonants that form words, to the way words meet in phrases, and the coherent structure of the sentences with their resonant rhythm (See also. Al-Rūmānī, 1976). Al-Rūmānī did not limit the role of the *fasilah* to creating musical rhythm; he also saw it as a contributor to clarifying and illuminating the meaning. He says, "The benefit of the *fawasil* lies in their ability to guide the flow of speech, improving the clarity of the words and their structure in the verses (Al-Rūmānī, 1976). The well-constructed, harmonious words that appear in well-

organized structures have a greater ability to influence souls and prepare them for the comprehension of the meanings.

In this context, the miraculous nature of the Quran in its structure and coherence is emphasized by Al-Khattabi, who states: "I have pointed out an aspect of the Quranic miracle that has been overlooked by people, and that is its effect on the hearts and souls. You do not hear any speech, whether poetic or prose, that when it reaches the ear, it brings such sweetness and pleasure to the heart in one moment, and awe and reverence in another, as the Quran does. Allah (SWT) says: *'If We had sent down this Quran upon a mountain, you would have seen it humbled and split asunder from the fear of Allah'* (Al-Hashr: 21). Also, *"Allah has sent down the best speech, a book whose verses are consistent and repetitive; the skins of those who fear their Lord tremble from it"* (Az-Zumar: 23; Al-Khattabi, 2007, p. 70).

The Quran's structure is unique and unlike any other form of speech. This uniqueness is what elevates it to the status of a miraculous text. Al-Rūmānī alluded to this by saying: "The endings of the Quran are eloquent and wise, for they provide a means to better understand the meanings and present them in their most beautiful form" (Al-Khattabi, 2007). And what distinguishes the Quranic *fawasil* (endings) the most is their conclusion with the long vowels and semi-vowels, compared to other letters. This is because these letters have a rhythmic melody that is not found in other letters. An example of this can be found in the verse from Surah Maryam:

"Kaf, Ha, Ya, Ayn, Sad (1) This is a mention of the mercy of your Lord to His servant Zechariah (2) When he called to his Lord a call in secret (3) He said, 'My Lord, indeed my bones have weakened and my head has flared with gray, and I have never been in my supplication to You, my Lord, unhappy (4) And indeed, I fear the successors after me, and my wife is barren, so give me from Yourself a successor (5) Who will inherit me and inherit from the family of Jacob, and make him, my Lord, pleasing" (Maryam: 1–6).

قال تعالى: {كَهَيْعَص (1) ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (2) إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (3) قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (4) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (5) يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا} [مریم: 1 - 6]

The reader will notice at first glance the harmonious musical rhythm in these verses, resulting from the ending of the *fawasil* with the repeated letter “ya” followed by long vowel letters (khiya - shaqqiya - waliya - radhiyyan). This structure alone reveals the miraculous nature of the Quran in its brilliant organization.; Al-Bâqilâny (d. 403 AH) is considered one of the scholars most frequently discussing the Quranic *fawasil* and their role in the miraculousness of the Quran through the beauty of its structure. The way he speaks about examples embodying

the Quranic *fawasil* suggests how deeply impressed he is with the miraculous nature of the Quran's structure, especially using repetition. He often uses the terms “look” and “ponder” as explicit invitations to reflection and contemplation. He says:

"Ponder over the surah in which the ant is mentioned and look at it, word by word, verse by verse, then connect it to the story of Moses, where he saw a fire and said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I can bring you a torch or a handful of fresh fire so that you may warm yourselves' (46). Then, He said, 'But when he came to it, he was called, 'Blessed is He who is in the fire and whoever is around it. And glory be to Allah, Lord of the worlds.' (47). Look at the majestic nature of thi call and the greatness of the praise, how it connects with the previous speech, and how it links to the subsequent information about the Lordship of Allah. See how the transformation of the staff into a snake becomes a proof and a miracle guiding him toward the truth. Look at the words standing on their own in their beauty, and the subtle meanings they convey, then consider how this verse is complemented by the signs of the white hand – a manifestation of clear proof, untouched by harm. Then look at each verse, word by word—do you find it as we have described, with marvelous structure and perfect arrangement? Every word, when isolated, is the epitome of beauty and a sign in its meaning. How then, when you compare it with its companions and bring them together, does it flow in harmony, with each adding to the beauty and depth of the meaning?" (Al-Bâqilâny, 1992, p. 189-190).

***Secondly: The Study of Letter Characteristics and Articulations (The Characteristics of Letters as a Manifestation of Quranic Miracles)**

There is no doubt that the characteristics of letters and their articulations are among the most important elements in the phonetic study of phonology. Only through these can speech be refined and correct. Early Arab scholars, especially those in the fields of Quranic readings and recitation, paid close attention to this issue. They elaborated on it in detail because it is closely linked to the recitation and proper articulation of the Quran. Some scholars even dedicated entire books to their phonetic research, with special chapters devoted to the articulations and characteristics of sounds. The study of the characteristics and articulations of letters is, in itself, a manifestation of the Quran's miraculous nature. The Quran is unique in its arrangement and the features of its letters and articulations. What is imperfect in human speech is found to be eloquent in the speech of Allah (Exalted be He). We are reminded in this context of phrases such as "نُنَزِّلُكُمْوهَا" in the Quranic verse :

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمْوهَا وَأَنْتُمْ لَهَا كَارِهُونَ {
(28)} (Surah Hud, verse 28) and the phrase "أَسْقَيْنَاكُمُوهُ" in Surah Al-Hijr:
{وَأَرْسَلْنَا الرِّيَّاحَ لَوَاحِقَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {

(Al-Hijr, verse 22). Despite the length of these two compound words (morpheme compound), they are wonderfully elegant and smooth. While long words are typically considered awkward or undesirable in human speech due to the effort they require in pronunciation, these phrases in the Quran are remarkably pleasing and meaningful. Ibn al-Athīr (d. 774 AH) noted the beauty of the Quran's lengthy words, but he criticized their use in some poetry. The difference between human speech and the speech of the Creator is vast (Yassouf, 1999, p. 181). The Quran contains words that are long, have many letters, and have close articulations, yet they remain eloquent and flawless in their beauty and clarity, such as "سَنَسْتَدْرِجُهُمْ", "فَسَيَكْفِيكَهُمْ", and "لَنُنْصِتَنَّكُمْ", which demonstrate the mastery of their construction and their eloquence.

If eloquence, in a technical sense, refers to the clarity of speech free from discordant sounds, as some Arabs may say, "الهُعُخُ", or unusual constructions like the poet's "وَمَرَسِيًا مُّسَرَّجًا", or violations of linguistic rules, such as "العَلِيّ الْأَجَلِي", and the absence of poor structure, dissonance, and complexity (Al-Qazwini, 2004), we find this eloquence fully realized in the Quran. The speech of Allah is the epitome of eloquence itself, and thus the Quran remains the primary source for various linguistic and literary studies, as it contains miraculous elements in its rhetorical, syntactical, morphological, scientific, and phonetic aspects. This is affirmed by Ibn Kathīr, (2025). (d. 774 AH), who states:

"All of the Quran is eloquent, in the highest degree of rhetoric, for those who understand it in detail or in general, and who comprehend the language and the nuances of expression. If you examine its verses, you will find them exceptionally sweet, whether they are long or short, whether repeated or not. The more they are repeated, the sweeter and more elevated they become; they do not grow old with repetition, nor do scholars tire of them. When it threatens or warns, it conveys a powerful message that shakes even the mountains, let alone the hearts that understand. And when it promises, it offers what opens the hearts and ears, drawing them to the eternal abode of peace and the nearness to the Throne of the Most Merciful" (Ibn Kathīr, 2025, p. 4).

He illustrated this by citing examples of encouragement in verses such as: {لَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} (Surah As-Sajda, verse 17) and: {وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ} (Surah Az-Zukhruf, verse 71). He also cited examples of warning, such as:

{أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ} (Surah Al-Isra, verse 6) and: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ} (Surah Al-Mulk, verses 16-17), among other examples of eloquence, rhetoric, and sweetness (Ibn Kathīr, 2025, p. 4).

One of the characteristics of the Quranic phonetic miracle is the arrangement of its letters according to their sounds and articulations, with certain letters being paired harmoniously in terms of whispering and voicing, strength and softness, emphasis and subtleness, spreading and repetition (Al-Rafi'i, 1973). The rhythm in the Quran depends on its external level of sound, generated by the "coordination of letters" in their articulation, features, movements, word patterns, and Quranic pauses, in addition to stylistic devices and the balance between sentences and phrases.

Al-Suyuti, in his book *Al-Itqan Fi Ulum Al-Quran*, thoroughly discussed the characteristics of letters in the Quran. For example, when discussing assimilation (Idgham), he gave a detailed definition, outlined its types, and provided Quranic examples. He mentioned that the assimilated sounds occur in seventeen letters, including "bā'", "tā'", "thā'", "hā'", "rā'", "sīn", "‘ayn", "ghayn", "fā'", "qāf", "kāf", "lām", "mīm", "nūn", "wāw", "hā'", and "yā'". He provided numerous Quranic examples, such as:

{الْكِتَابِ بِالْحَقِّ} (Surah An-Nisa, 105),

{الْمَوْتِ تَحِيصُونَهُمَا} (Surah Al-Ma'idah, 106),

{حَيْثُ تَفْقَهُوهُمْ} (Surah Al-Baqarah, 191), among others.

Conclusion

As soon as the Quran was revealed to Prophet Muhammad (PBUH), it became a miraculous book in its words and meanings, captivating both hearts and minds. It is a miracle through its style, eloquence, structure, and more. Scholars immediately began to study and explore the Quran, dedicating themselves to its interpretation, memorization, and correct recitation. They were highly committed to ensuring its recitation was free from errors, especially after linguistic distortions began to spread among the Arab tribes. This led them to investigate ways to preserve the exact pronunciation and sounds of the Quranic words, which ultimately resulted in the identification and regulation of the articulation points of letters, and the study of their characteristics and qualities, along with other related areas of phonetics. This laid the foundation for the emergence of phonetic studies among the Arabs. No one can deny the valuable contributions of Arab scholars in the field of phonetics, as their efforts were clearly defined. In fact, it can be said that they laid the first building blocks upon which modern phonetics is based, and their achievements in this field are a testament to this legacy.

Among the most important findings of this research are:

*The achievements of Al-Suyuti and other scholars in this field represent a meticulous and detailed effort that highlights the profound contributions of Arabic linguists to phonetic studies. This strongly confirms that modern phonetic linguistics, in many of its aspects, has been built on the foundations laid by these early scholars. Preserving the recitation of the Holy Quran:

*The imperative to maintain the Quran's textual integrity and ensure its accurate recitation motivated Arab scholars to delve deeply into the study of phonetics. Their commitment to precise pronunciation led to the development of Tajweed—a discipline dedicated to the articulation and characteristics of sounds—thereby laying the groundwork for Arabic phonetic science.

*Experts in Tajweed and Quranic readings formalized phonetic phenomena, introducing concepts such as assimilation (idgham), clear articulation (izhar), vowel inclination (imala), and emphasis (tafkheem). These foundational principles predated and anticipated many aspects of contemporary phonetic theories, including the principles of least effort and assimilation.

*One of the factors that contributed to the development of phonetics among Arabs was the diversity of readings. The multiplicity of Quranic readings revealed a diversity of phonetic expressions, prompting scholars to study and analyze these differences. This diversity has enriched phonetic research and contributed to its development.

*Linguistic and Phonetic Reference: The Quran has consistently served as a linguistic and phonetic benchmark for Arabs, aiding in the preservation and refinement of Classical Arabic. This influence spurred the development of phonetic studies aimed at a comprehensive understanding of Arabic sounds. In summary, the Quran was instrumental in initiating phonetic studies among Arabs, driving scholars to conduct detailed analyses of sounds, which significantly contributed to the development of Arabic phonetics.

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