

The Phonetic Miracle in The Quran

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Abstract

The Holy Qur'an, regarded as the holy word of God Almighty, manifests itself as an unblemished text of utmost eloquence, bearing the inimitability which transcends the grasp of human scientific scrutiny. This sacred scripture not only captures its distinctive essence through its literal words and organizational framework but also the subtleties of its meanings and practical guidance, including its legal instructions. In other words, its profound significance is not confined to surface-level aspects but extends to its deeper layers of interpretation and practical application. This scholarly exposition endeavors to investigate the Qur'an's inimitability nature at the level of its smallest linguistic unit, namely, sound. Employing a descriptive approach as its primary methodology and utilizing analysis to attain its objectives, this research seeks to elucidate the assertion that the Holy Qur'an exhibits inimitable qualities through its careful selection of linguistic sounds, with due consideration to various contextual factors. It posits that linguistic sound constitutes one facet of the Qur'anic inimitability and anticipates that this exploration will contribute novel insights into artificial intelligence and its application.

Keywords: Arabic Language, inimitability, linguistic sound, miracle, Qur'an, phonetics

ملخص:

القرآن الكريم كلام الله سبحانه وتعالى، كتاب صادق يمثل أعلى رتب الفصاحة حيث جاء معجزاً بأوجه لا يكاد العلم البشري يحصيها. تضمن الإعجاز في لفظه وفي تراكيبه، وفي دلالاته وأحكامه، وسنتناول في هذا المقال الإعجاز القرآني في أصغر وحدة لغوية وهي الصوت. وتروم هذه الورقة البحثية كشف حقيقة كون القرآن الكريم معجزاً بأصواته وفق انتقاءاتها مع مراعاة الأسىفة المختلفة، بانتهاج المنهج الوصفي بالدرجة الأولى والاستعانة بالتحليل كأداة من شأنها تحقيق النتائج المرجوة والمتمثلة في أن الصوت اللغوي يعدّ أحد أوجه الإعجاز القرآني، ومن شأنه أن يبرسي العديد من الأفكار في مجال الذكاء الاصطناعي وتحقيقها ميدانياً.

الكلمات المفتاحية: قرآن، إعجاز، صوت لغوي، دلالة، لغة عربية، الصوتيات

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Introduction

The Quranic expression is unique in its nobility, loftiness, eloquence, and clarity. It surpasses all other speech and finds no equal in the universe. It amazed the Arabs; the masters of eloquence, and challenged them to bring anything similar or comparable to it, who failed. Thus, it became a miraculous revelation with its wording, meanings, and beautiful structure. It has been recited since its beginning, from the trustworthy spirit to the master of all creation, to all people throughout the ages, and even until today. The recitation remains a divine secret of the Quran, and experiments and studies have proven that recitation is the best way to learn, memorize, and master the Quran's rulings. Perhaps there is a hidden miracle in this matter that only the knowledgeable ones understand. With the facilitation of Allah alone, this opportunity has arisen to discuss one of the many aspects of the Quranic miracle, which is the phonetic miracle. We will address the topic: "The Phonetic Miracle in the Noble Quran", to prove that the Noble Quran is a miracle even in its smallest linguistic unit, assuming that what the ancients reached regarding the phonetic miracle is a real fact.

We have chosen this topic for two main reasons: the first one is our inclination and desire to research Quranic studies. The second reason is the scarcity of studies in this field we have come across a few of them, and we will present some of them:

- An Article in a Journal titled: "The Phonological Miracle in the Noble Quran: A Semantic Study by Wahiba Boushrik (2015)."
- A book titled: "The Phonological Miracles in the Noble Quran by Abdelhamid Hindawi (2016)."
- An article in the Journal of Literature titled: "The Phonological Miracles and Rhythmic Beauty in the Noble Quran - Surah Maryam as a Model by Suhaima Sayyad (2018)."

After reviewing the entirety of previous studies, we decided to approach our topic from a different perspective to address the following issue:

"Where can we detect the acoustic miracle in the Qur'anic text? Do we perceive it in a single form, or does it have multiple manifestations?"

To address the mentioned issue above, we have adopted a descriptive method primarily based on the mechanisms of analysis and statistics, we will gradually present the knowledge material by first discussing the nature of the miracle in general, followed by a specific discussion on the miracle of linguistic sound. Then, we will focus on the phonetic significance in the Qur'anic text by selecting verses supporting our viewpoint. The sample consists of clear verses chosen from different Qur'anic chapters, including Surah Ar-Rahman, Surah Al-Mulk, Surah Ash-Shu'ara, Surah Al-Furqan, Surah Al-Layl, Surah At-Tawbah, and Surah Al-Qamar, among others.

Explaining the Meaning of Inimitability

Before delving into the topic of linguistic miracles and inimitability in the Quran, it is necessary to first discuss the meaning of "إعجاز" (I'jaz)= inimitability, in both language and terminology.

The term "عجز" (ajz) = inability comes with the meaning of weakness. Al-Jawhari said, "And عجز (inability) means weakness. You say, 'I am unable to do such and such.' عجزٌ with a kasrah (short vowel) means 'unable,' and معجزة (mo'jiza) and معجزا (mo'jizan) also mean 'inability'... التعجيز (ta'jiz) means discouragement, and similarly, if you attribute it to عجز (weakness). 'So-and-so is عاجز (aajiz),' meaning he went but did not reach [his destination]. (al-Jawhari, 1987, pp. 883-884) and أعجز فلان (A'jazafolan = someone is disabled) means: 'He

preceded, but something eluded him, so he missed it and didn't catch it.' And it's said, *أعجزه فلان* (A'jzahofolan= someone disables him) meaning 'He preceded him and left him unable'" (Mustafa,1972, p. 585).

According to Ibn Faris who defined the word I'jaz, "A'jaz (عَجَزَ) with the letters 'Ayn, Jeem, and Zay is a valid root, and both of them indicate different meanings: one signifies weakness, while the other refers to the posterior part of a thing. So, if one 'A'jaza' (عَجَزَ) from something, meaning they are unable to do it, they become 'A'jiz (عَاجِزٌ)', which means weak. And when they say 'Al-'A'jiz' (العَجْزُ) is the opposite of firmness (Al-Hazm), this is because it weakens one's determination. They also say, 'A person is bound to become 'A'jiz' (عَاجِزٌ)', which means weak, without a doubt. And it's said, 'So-and-so made me 'A'jiz' (عَاجِزٌ)' when you're unable to find or reach him. Allah the Almighty will not be 'A'jiz' (عَاجِزٌ)' in any way, meaning Allah is not incapable of anything; He can do whatever He wills" (Ahmad, 1979, p.232).

Al-Asfahani, in "Mufarradat Ghareeb al-Quran, Vocabulary of the Unfamiliar Words in the Quran" explains, "A person's 'ajuz' (عَجَزَ) refers to their posterior, and it is likened to the posterior of others, as in the verse: "Extracting the people as if they were trunks(A'jazo = أعجاز) of palm trees uprooted' (Surah al-Qamar, 20). 'Al-ajuz' has its origin in being delayed regarding something, and it occurs when the command is postponed, i.e., its posterior part= duburahu (back)'. In usage, it has come to mean the deficiency in carrying out an action, which is the opposite of capability. For instance, in the verse: He said, "Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became regretful." (Surah al-Ma'idah, 31). In expressions like 'I made someone 'aa'jiz' (عَجَزْتُهُ) 'aa'jiz' (عَاجِز) incapable. And 'al-ajuuz' (aged or old man/woman) (العجوز) is named due to their inability in many matters, as in verse: Except an old woman among those who remained behind ' (Surah ash-Shu'ara, 171). Allah also says: "She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" (Surah Hud, 72)" (Al-Isfahani, 2007, p. 334).

Likewise, the word conveys the meaning of missing out and having a precedent, as found in Ibn Manzur's "Lisan al-Arab (Arab's Tongue = language" where he states, "Al-Ajz: The opposite of "hazm" firmness. He became incapable of doing the task, which means he failed to achieve it. Also, a person who is 'Aajiz (incapable) is weak. If a thing is 'Aajiz from another thing, it means it is incapable of it. The term 'Ta'jeez' signifies hindrance.

Equally, when it is attributed to incapability... The meaning of 'I'jaz' is missing out and having a precedent. It is said, 'Folan(someone) 'Aa'jizani,' meaning he missed me, ... Layth said, 'folan(someone) 'Aajizani,' meaning if you fail to attain him. It is also said, 'folan(someone) seeks refuge from the truth in falsehood,' meaning he resorts to it. 'A'jazo al-Umoor' refers to the end of issues " (ibn Munzur,1990. pp42-43). Subsequently, "A'jaz" العجز indicates weakness, lack of capability, inhibition, missing out, and precedence.

On the subject of the terminology, scholars have held different opinions about the concept of "الإعجاز" (inimitability or miraculousness). Al-I'jaz' الإعجاز in speech is to convey meaning most expressively and the miraculousness of the Quran is its elevation in eloquence to surpass human capacity, leaving them unable to oppose it with any valid argument. The Quran is miraculous because it is the absolute word of Allah Who narrated it in His own words. Therefore, proving its miraculous nature does not require establishing it from this perspective. (Al-Kafawi, 2018, pp.149-150)

In the terminology of rhetoricians, 'Al-A'jaz' "العجز" is "presenting a compositional meaning that cannot be completed, and it is not encompassed by everything it intends to convey (Tahanawi, 1996, p.1165).

AL-Rafi defined it as "the weakness of the human ability to try a miracle, practicing it on the severity of man, communicating his care, and then the continuation of this weakness on the laxity of time and its progress as if the whole world is in the powerlessness of one human being, who has only a minimal period" (al-Rafi', 1973, p. 139).

Mana' al-Qattan defined Al-A'jaz as manifesting the truthfulness of the Prophet Muhammad, peace be upon him, in his claim to prophethood, by demonstrating the incapacity of the Arabs to challenge him in his everlasting miracle, the Quran, and the incapacity of generations after him (Al-Qattan, 1990, p. 265).

Al-Jurjani (2007) defined it in his book "Al-Taarifat"= Definitions, as follows: "In the speech, miraculousness (i'jaz) is when the conveyed way of meaning is more eloquent than all other methods" (p.34). He also claimed that it is the inability to bring forth something through action, opinion, or arrangement, coupled with a free-from-opposition challenge. It is called a miracle (mu'jiza) because humans cannot produce its equivalent" (Al-Hamd, 2006, p. 240).

Malik ibn Nabi's perspective on the matter was that the linguists see the Quran's miracle in its unmatched eloquence, while terminology scholars view it as evidence that renders opponents speechless. For Prophet Muhammad, peace be upon him, the miracle lies in the compelling evidence he presents to his adversaries. Regarding religion, it serves as a message conveying means, which impart specific attributes to its concept:

- The miracle, as evidence, must be comprehensive.
- It must exceed everyone's capabilities, considering its role in conveying the religion.
- Regarding timing, its impact should be proportionate to the necessity of delivering the message.

According to the definition of Aisha Abdul Rahman bint Al-Shati, the miracle lies in humans' inability to replicate or match the Quran (AiSha, 1996, p.53). Al-Jurjani explained the miracle as " something that informs people "that what they hear is beyond human capabilities and surpasses the capacity of creation" (Al-Amri, 1984, p.29). It surpasses the capabilities of humans in terms of eloquence, fluency, and excellence.

The Noble Quran is the Godly miracle through which Allah, glorified and exalted be He, supported His Honorable Prophet, peace be upon him. He challenged people with it, humiliated them, and invalidated their arguments despite them being eloquent speakers. They were unable to produce a single verse like it. This is the core of inimitability and the evidence of the truthfulness of Prophethood. "The inimitability of the Quran is a compound expression consisting of two words, 'إعجاز' (inimitability) and 'القرآن' (the Quran), and this compound phrase functions as a predicate for an implied subject. Its meaning is: this is the inimitability of the Quran"(Al-Amri,1984,p.13). "The implication of 'إعجاز القرآن' is that the disbelievers are unable to produce anything like the Quran, to the extent that they are undermined from doing so" (Al-Amri, 1984, p.16). There is no doubt about it; the Quran is the actual and accurate word from Allah the Truth, Glorified and Exalted Be He.

The Miraculousness of the Linguistic Voice

The unique and virtuous style of the Quran is widely recognized, possessing a miraculous eloquence. Scholars have extensively studied its depths, offering various insights, but admit

their limitations in fully grasping its vastness. Despite countless visitations, they acknowledge only providing a glimpse of its magnitude through analogies and similes.

As regards the investigation and comprehensive understanding of the merits and features to comprehend the Qur'anic style, it is an exclusive matter to the source where knowledge of the Book resides (Al-Amri, 1984, p.13). This inability is another form of the Qur'an's miraculous nature, a book with perfected verses. This precision leads us to expose the sonic, structural, and compositional values within the Noble Book. It compels us to embark on a journey of exploration and inquiry into the evaluative significance of Arabic phonetics, both generally and specifically in the context of the Qur'an. This opens up paths for research and engagement, unveiling the various manifestations of this miracle in the Book of Allah, the Almighty. It serves as an ongoing motivator for continual exploration and appreciation of the sonic values of the sounds, forms, and vocabulary of the Arabic language as presented in the Qur'anic text. These values intertwine with harmonious compositional values, producing phrases and structures that remain eternally lucid with ethical, legislative, and aesthetic meanings.

The miraculous includes the smallest possible unit in language, the sound: the basic building block of language. Speech consists of phrases, phrases consist of words, and words are sound groups that carry meaning. This sound group is a linguistic unit that plays the role of a part in a sentence, and it is the first part in the construction of systems and the constituent unit for which one cannot do without the other (Yasuf, 1999, p. 20).

The Quranic text is distinguished by being the clearest and most accurate in its composition and selection of sounds, according to what suits the meaning and context. The Quran's organization method blends unique logic and linguistic qualities that were absent in Arabic before Prophet Muhammad (peace be upon him). This captivates listeners' hearts solely to the Quran, eliminating distractions. Its harmonious rhythm draws them naturally, without needing encouragement or influence from the devil. They perceive it as a divine signature, a pure linguistic melody that resonates within them (Al-Rafii, 2000, p. 170).

The Noble Quran selects sounds according to their meanings to embody them in the best form. It includes unused vocabulary. However, it captivated them once they heard it, and they were inspired to weave their language based on it. Therefore, the sound is significant in explaining its linguistic and non-linguistic miraculous nature. Quran's magnificent phonetic system compels the ear to listen attentively, captivating the emotions and hearts, without distraction or weary.

Has anyone ever observed the profound miracle within the Quran's words and meanings? They are meticulously arranged, each letter bearing specific qualities and connotations. The harmonious arrangement radiates brilliance, effortlessly impacting the soul as the meanings resonate through the ears. These intricacies unveil the Quran's rhetorical miracle, where every letter, tone, and impression holds significance.

Equally, there is an astonishing harmony in the arrangement of the words, where each word stands beside its sister, and there is nothing between them that the ear perceives or the temperament dislikes. Al-Rafi'i has a magnificent description of the Quran's letters; he depicted each letter carrying the word so that the phrase can stand for the sentence. His comparison of the Quran to the cosmic order reflects its precise arrangement and marvelous coherence, from the smallest atom to the giant galaxy.

The Quranic vocabulary possesses an astounding phonetic composition that appears in

the sounds of harmony and the conflict absence, which grants it strength and eloquence. This led scholars to establish the principle of proximity for the letters, which is rooted in their articulation. The closer the articulation, the heavier the letters become on the tongue, and the farther apart, the lighter they are. When you employ the tongue in throat letters, distinct from tongue and lip letters, you impose a single stress and different movements on it, resulting in the vocabulary exhibiting dissonance and heaviness (Suyuti, 1951, p.192). Hence, we observe variations in eloquence depending on the word's phonetic structure, where it can become lighter or heavier based on the articulation and the speech organs arrangement during the sound realization of the letters.

As the sounds of the Quran blend seamlessly, a profound coherence emerges within its entirety, discernible to those who ponder its essence. The Quran stands apart from all other forms of speech due to the meticulous alignment of its letters, akin to the contrast between discordant and harmonious elements within its core. Certain individuals possess a heightened sensitivity and awareness of this intricacy, perceiving nuances and depths beyond the grasp of others (Al-Khatibi, 2007, pp. 94-95).

According to Al-Rummani, three aspects categorize the speech composition: dispiriting, harmonious in the middle level (as found in the eloquent Arabic language), and harmonious in the higher structure, which is specific to the Noble Quran, setting it apart from human speech.

Above and beyond, Scholars have paid attention to this aspect in the speech of Allah Almighty, guiding and elaborating on it. Among these scholars, we find al-Zorkani delving deeply into this matter, saying, "The Noble Quran stands out with the arrangement of its letters and the order of its words in a way that surpasses any other arrangement. Its linguistic beauty has reached the pinnacle of eloquence to the extent that if any human speech were incorporated into the Quran, reciters would alter its taste, and its order would be disrupted in the ears of its listeners. It is amazing how this linguistic beauty and sound system serve as evidence of its miraculous nature and form an impregnable fortress for preserving the Quran.

" Undeniably, the Quran's language beauty and sound system captivate the ears, arouse attention, and entice every person to embrace it. Thus, it remains eternal, prevailing on the tongues and in the ears of humanity, known for its essence and virtues among them. No one dares to alter or replace it, in conformity with Allah's words, "إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ" "Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian" (Surah Al-Hijr 15:9).

The Quranic expression stands alone in its unparalleled delicacy, enchantment, and sweetness, all stemming from the sublime beauty of its composition. It outshines any other form of speech, leaving no room for comparison. Its intricately woven words carry a captivating allure, resonating deeply within the hearts and minds of those who encounter its verses. Indeed, it is not simply a form of speech but a transcendent masterpiece, embodying the epitome of linguistic excellence and divine revelation. The epitome of speech lies in its harmonious blend of intellectual support, truthful content, delicate expression, ease of reception, soul-stirring impact, heartwarming sweetness, and stimulating effect on the spirit. Such speech is a union of vitality, pleasure, and flawlessness. Its vitality is affirmed by the intellect's recognition of its accuracy, its pleasure arises from the essence of its expression and the finesse of its delivery, and its flawlessness is embodied in its ability to enrapture the soul's emotions and ignite the faculties of the spirit (al-Tawhidi, 1992, p.135). This perfectly describes the Noble Quran, as it is the speech of the Almighty, the Wise.

The Indication of Linguistic Sound and the Harmony of Meaning

The modern studies, along with those circulated here and there in the writings of the ancients, have confirmed the significant role of linguistic sound in conveying meaning. As Al-Mubarak goes individuals can assert with certainty that within the Arabic language, every letter bears a unique implication. While it may not explicitly convey meaning, it subtly hints at a direction or suggestion. This phenomenon fosters a mental atmosphere that primes the mind to embrace and gravitate to the intended meaning, ultimately eliciting it (Al-Mubarak, 2005, p.261).

Undoubtedly, it is undeniable that The sound material serves as a profound vessel for psychological expression, giving rise to a rich tapestry of auditory nuances. These nuances manifest in a spectrum of variations, encompassing differing degrees of length, pitch, intensity, and dynamic movements, all influenced by the intricate fluctuations and succession inherent in the depths of the psyche. Moreover, the material of sound molds itself into various forms, ranging from concise to expansive, compact to elongated, following the foundational dictates of the psyche. Through this intricate process, sound undergoes a metamorphosis, transitioning between brevity and convergence, or elaboration and extension, imbued with the qualities acquired from modulation, elevation, vibration, duration, and more. Consequently, the dynamic interplay of elements constitutes the sound eloquence in the language of music, captivating listeners with its ability to convey the subtlest shades of emotion and meaning (Al-Rafii',1973, pp. 172-173).

Samely, we point out the vocal performance diversity, where "the sounds of language do not retain their characteristics because the individual words or phrases sounds acquire new qualities and linguistic characteristics during speech. This resulted from inherited pronunciation habits and psychological emotions that influence the direction of vocal sounds. The intonation of speech also affects the rise and fall of vocal sounds and the arrangement of successive tones in speech groups. Thus, researchers needed to study speech phenomena such as intonation and melody" (El-Din,1992, pp.87-88). Those are beyond the phonemic structure. These factors help determine the encompassed meanings of a single utterance within its context and become evident in Quranic recitation. Accordingly, Al-Rafa'i pointed it out when he continued " If we consider this in the Quran recitation using proper recitation methods, we would see it achieving the highest level that languages can reach in moving and stirring emotions from the depths of the soul. It surpasses, in this aspect, any Arab or non-Arab poetic composition" (Al-Rafii,1973,p.172).

Moreover, due to its organization, Qu'ran has the power to affect every Arab or non-Arab temperament. This is a dimension of psychological eloquence, since the affinity of the Arabic psyche for music and rhythm. The accomplished poets of the Arabs used to draw inspiration for their rhymes from the surrounding nature. They listened carefully to the sounds of camels and horses' hooves, imitating their melodies and adjusting their rhythmic expressions accordingly. Which leads to a world of rhythm, where meanings and spiritual dissolution flutter within the human soul. The musicality of the Arabic language is a feature in the Quran, an example of eloquent Arabic speech that profoundly affects the human psyche, resonating in its depths, and performing a sort of enchantment. This is another aspect of the miracle of the Quran.

Al-Khattabi (2007) pointed out that in the miraculous essence of the Quran, there exists an often overlooked dimension discernible only to the perceptive. This facet resides in its profound impact on hearts and its profound influence on souls. When exposed to words other

than the Quran, whether organized or scattered, they typically fail to evoke the same depth of emotion. Some words may bring fleeting pleasure and sweetness, while others instill awe and reverence. These emotions may stir the heart momentarily until they dissipate, leaving behind a sense of relief. In contrast, exposure to certain words can evoke fear and anxiety, causing the skin to shiver and the heart to flutter, erecting a barrier between the soul and its deeply held beliefs.

Many adversaries of Prophet Muhammad, peace be upon him, including renowned Arab men and courageous warriors, harbored intentions of assassination and harm towards him. Up till now, upon hearing the verses of the Quran, their convictions swiftly shifted. The mere resonance of these verses prompted a profound transformation within them, leading to a renouncement of hostility, an embrace of peace, and an acceptance of his teachings. Thus, their enmity was replaced by loyalty, and their disbelief by faith (Al-Khattabi, 2007, pp. 92-93).

This is the result of the unique vocal impact found in the words of the Quran, even the hardest of hearts among those who deviate and disbelieve soften when they hear it. Those who disacknowledge Allah's sign in the horizons or within themselves. Yet, their hearts soften, and they tremble upon hearing it because they possess a human nature. Furthermore, the sequence of sounds at certain ratios between the articulation points of various letters is the natural eloquence ingrained in humans. When they hear the Quran, nothing can divert them from it. Hence, the Beautiful sound makes the Quran more beautiful.

Subsequently, when the sound is beautiful, the recitation is precise, and the rules of recitation are adhered to, the act of receiving the recitation becomes delightful, the act of listening is pleasurable, the recipient experiences the height of humility, and the purpose is achieved through tasting and adhering to the principles. All of this is a result of the profound impact of the distinctive vocal usage in the words of the Noble Quran. Even individuals with hardened hearts, whether those who deviate from the path of belief or those who fail to discern Allah's signs in the universe or within themselves, experience a softening and stirring of their hearts upon hearing it. The Quran resonates deeply with human nature, and the rhythmic succession of sounds, meticulously crafted with specific proportions between different articulations of letters, harmonizes with the inherent eloquence ingrained within humanity.

When exposed to its recitation, neither differing intellectual perspectives nor linguistic diversity can deflect them from its profound impact. Through this unique resonance, the Quran's beauty amplifies, particularly when recited with a melodious voice, precision in performance, and adherence to the rules of recitation (Al-Rafii, 1973, p. 173). This enhances the listener's delight and brings a sense of tranquillity, reaching the peak of reverence and fulfilling the ultimate purpose of experiencing spiritual taste and guidance.

Al-Khuli (1961) states that the Quran is a remarkable captivating masterpiece in its eloquent prose and profound spiritual guidance. It transcends mere human affairs, delving into the depths of emotion and belief. Its dialogue with the soul surpasses any rational debate, making it a potent psychological and intellectual transformation force. All in all the Quran's profound psychological impact leads to intellectual and spiritual enlightenment (Al-Khouli, 1961, p. 203).

Additionally, the sounds of the Arabic language are "wide-ranging, complete in their vocal range, and skillfully distributed among letters and phonemes within this range. They have distinct articulations and qualities, remaining constant across generations, passed down from generation to generation. They serve various functions in the structure of words, where each

type of letter and phoneme plays a role in forming the meaning, establishing the origin, fixing the pronunciation, and diversifying its form and nuances. There is harmony between the sounds of the language and the sounds of nature, and coherence between the phonetic representation and the intended semantic representation" (Al-Mubarak, 2005, p. 263).

In this context, there is a discussion about the linguistic miracle in the Quran, which is the correspondence of sound to meaning. Ibn Jinni referred to this as the aligning of words with events that resemble their sounds. Studying how words align with events that mimic their sounds is a broad and well-explored field, particularly among experts. It involves a deep exploration of sound symbolism, where experts adjust and mimic the sounds of letters to correspond with the actions they represent. This goes beyond our full understanding and extends far beyond our senses.

For instance, the Arabic term "نضح" (nadhah) for water conveys the action of pouring or spouting, while "نضخ" (naḍḍākha) is stronger than "naḍaha." This concept is exemplified in a verse from the Quran where Allah describes springs as "نَضَّاكَتَانِ" (naḍḍākhatāni), meaning "spouting," using the letter 'ha' (ح) for weaker water due to its softness and 'kha' (خ) for stronger water due to its force. (Jinni, 1986, p.145). This discussion highlights the sound resonance of which each part of a word conveys a specific purpose and exclusive meaning with no equivalent. However, some scholars like Ibrahim Anis and Sabhi al-Salih disagree with his view, arguing that this phenomenon is not universally present in Arabic. According to them, it does not necessitate singling it out for study and analysis (Anis, 1994, p.145).

The term "جرس" (jars = resonance; bell) means "that the heard sounds come in line with the footsteps of sensed events" (Shadi, 1988, p. 28). In other words, the pronunciation matches the intended meaning with a precise alignment that arises from the harmony of sound with meaning. It refers to the auditory effect of the sound on both the ear and the soul. It is among the artistic refinements achieved by simulating the sound to the meaning, or in other words, imitating one of the sounds of the word to what it signifies.

Dr. Sobhi Al-Saleh spoke about the mellifluousness of the Quranic expression resulting from its bell explaining how it is smooth, flowing, and has a sweetly melodious quality, that is pleasing to the ear and mind. He states that each word in every verse of the Quran almost takes on its bell and melody, portraying a complete picture with colors that are either vivid or pale, and in it, shadows are either translucent or dense. Have you seen a color more radiant than the radiance of the joyful faces gazing at God, or a color darker than the grimness of the wicked faces, frowning and scowling? In verse: "وجوه يومئذ ناضرة إلى ربها ناظرة ووجوه يومئذ باسرة تظن أن يفعل بها فاقرة" [Some] faces, that Day, will be *radiant*, looking at their Lord; And [some] faces, that Day, will be contorted, Expecting that there will be done to them [something] backbreaking" (Al-Qiyāmah 22,23,24,25). For example, the word "ناضرة" (nāḍiratun= radiant) in the context of the blissful depicts the most brilliant and glorious color, while the word "باسرة" (bāsiratun= contorted, blackened) in the context of the wretched reflects the most detested and gloomy color" (al-Rafi'i, 1973, p. 334). This captivating artistic representation is a result of a careful selection of sounds and their harmonization.

Scholars have discussed the impact of the words "jaras"/ "bell" on the human psyche, as well as its role in strengthening and clarifying the meaning. In this context, we find Tammam Hassan providing a vocal embellishment for the word "يصرخون" (yaṣṭarikhūna=they cry, scream) in verse: "وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ تَعَذُّبًا بِكَذَاكَ نَجْزِي كُلَّ كَافِرٍ ۝ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبِّنا أَخْرِجْنا نَعْمَلْ صَالحًا غَيْرَ الَّذِي كُنّا نَعْمَلْ وَلَمْ نَعْمَرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن يَتَذَكَّرْ وَجاءكم الانذير فذوقوا فما

"لِلظَّالِمِينَ مِنْ نَصِيرٍ" And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one. And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper (Surah Fatir 36-37).

Tammam (1993) explains that the word "يَصْطَرخُونَ" (yastarikhoun= scream) could have been expressed as "وَهُمْ يَصْرخُونَ فِيهَا" (and they scream therein). However, the use of the letter "ط"="ṭ" in "يَصْطَرخُونَ" (yaṣṭarikhūna) indicates an exaggeration and intensity in the event. It adds emphasis to the act of screaming, suggesting a magnification of the intensity of the action (p.204). Thus, the original word "يَصْرخُونَ" (they scream) is intensified by adding the letter "ط" to become "يَصْطَرخُونَ" (they scream intensely), implying the magnitude of the torment they are experiencing.

The word with its loud and resonant bell, with its harsh and piercing sound that almost penetrates the depths of the ear, represents the situation with the utmost precision. The screams emanating from souls groaning under the weight of torment, intense and continuous, filling the place with clamor and resonance. You can observe the effect of the letters "صاد"="ṣad" and "طاء"="ṭah" in highlighting the sound in such a forceful manner. Would you have felt anything of that if we replaced the calm and gentle word "يَدْعُونَ" (they call) with the loud and violent "يَصْطَرخُونَ"= yaṣṭarikhūna (they scream)? Could you grasp their anxiety without the fitting word "يَصْطَرخُونَ"= which perfectly matches their psychological state? This bell effect is achieved through the articulation of letters and their characteristics. The word "يَصْطَرخُونَ" gains its strength of meaning from the forceful and frictional sounds it portrays, depicting the magnitude of the torment inflicted upon the disbelievers.

Numerous examples in the Quran vividly highlight the phonetic miracle of the Quran.

- For instance, in the word "شَوَاطِئ" (shuwāṣun= a flame), the letters "ظاء"="ḍhaa" and "شين"="sheen" in verse "يُرْسَلُ عَلَيْكُمَا شَوَاطِئُ مِنْ نَارٍ وَنَحَاسٍ فَلَا تَنْتَصِرَانِ" On you will be sent (O ye evil ones twain!) a flame (shuwāṣun) of fire (to burn) and a smoke (to choke): no defence will ye have (Ar-Rahman/35).
- In the word "شَهيقًا" (shahīqan= inhaling) the letters "شين"="sheen" and "هاء"="haa" in verse "وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبُئْسَ الْمَصِيرُ، إِذَا الْقَوَا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ" And for those who disbelieve in their Lord (Allah) is the torment of Hell and worst indeed is that destination. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth (Al-Mulk/6-7), conveying the sound of a furious and boiling fire.
- Similarly, in the word "تَلْظِي" (talazzā=blazing) the letter "ظاء"="ḍhaa" in "فَأَنْذَرْتُكُمْ نَارًا تَلْظِي" So I have warned you of a Fire which is blazing" (Al-Lail/14) and in the word "زَفِير" (wazafīran=roaring), the letter "فاء"="faa" in verse "بَلْ كَذَّبُوا بِالسَّاعَةِ وَاعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا" But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze, When it [i.e., the Hellfire] sees them from a distant place, they will hear its fury and roaring (Al-Furqan/11-12), both carry the sound of an angry and raging fire.
- The letter "صاد"="ṣad" in the word "صَرْصَرًا" (ṣarṣaran= furious) in verse "إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمَرٍّ" Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity." (Al-Qamar/19)

conveys the sound of a fierce and continuous wind,

- While in the word "مواخر" (mawākhira=ploughing) the letter "خاء" "khaa" in verse "وَتَرَى الْفَلَكَ فِيهِ مَوَاخِرَ لَتُبْنَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ". "He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful" (Al- nahl/14). (Al-Badawi, 2005,p.60).

Another example of the phonetic miracle in the Quran is seen in the way it is recited, such as in the process of "Idghaam" (assimilation; merging sounds), "Madd" (prolongation), "Gunnah" (nasalization), and others. This is evident in the miraculous recitation of the verse: "يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْقِلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ" "O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth?^[475] Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little (At-Tawbah/38). If you were to replace the Quranic word "اتَّقِلْتُمْ" (ithāqaltum= you cling heavily) with "تثاقلتم" (tathaqaaltum= be reluctant) do not you feel that some of the lightness, speed, and activity suggested by "تثاقلتم" (tathaqaaltum= be reluctant) would be lost due to the removal of the emphasis, the previous occurrence of "ت" "taa" before "ث" "thaa" and the transition of the "م" "mim" through the nasal passage, which adds a sense of melodiousness? Hence, the eloquence is accomplished by using "اتَّقِلْتُمْ" (ithāqaltum= you cling heavily) to convey the intended meaning, which is not achieved with "تثاقلتم". So, Glorified is the One Who composed this word in such a fitting context. The "thaa" "ث" with a "Madd"(prolongation) and the sound of "Qalqalah"(echo) with the "qaaf" "ق" the whispered "taa," and the bilabial "meem" forced to pass through the nasal passage to acquire a type of melodiousness - all combined to depict the extent of lethargy, sitting back, and being inclined towards the earth out of fear of Jihad, an undesirable action for a believer, blameworthy for the one who does it, and with a bad consequence. Thus, the "Idghaam"(assimilation; merging sounds) serves to illustrate all of this creatively and perfectly (Hariz, 2005, p.72).

We find a perfect example of the phonetic harmony and resonance in Surat An-Nas among the numerous examples in the Quran that depict the alignment of sound with meaning. The whistling, serene, soft, open, and delicate sound of the "sign" (س) carries a clear indication of the whispers of Satan, which are nothing but subtle murmurs. His weakness prevents him from raising his voice, so he resorts to gentle insinuations, implying to the weak in faith and soul that the cautious ones are advising him. He only approaches when he senses ease in speech and repetitive whistling to gain control over souls, and the repetition of the "س" seen" serves as a clear indication of all these subtle nuances.

Another form of a phonetic miracle in the Quran is found in the Quranic pauses. The expression gives strength and natural flow to the musical rhythm accompanying the spiritual flow to enhance the psychological impact on the listener and contributes to the beauty of the sound as Ibn Qutaybah mentioned, "He made it easy to recite without fatigue during the recitation, audible without causing discomfort to the ear, and pleasant without becoming monotonous due to frequent repetition"(Qutaybah, 1954, p. 3).

One of the phonetic miracle manifestations in the Quran is the prolongation of sound to convey melodiousness and humility. It is established that the Prophet Muhammad (peace be

upon him) used to prolong his recitation. In Sahih Muslim, it is narrated, "Anas bin Malik when asked about the recitation of the Prophet (peace be upon him), and he said, 'He used to prolong (the recitation) (Kathir, 1416. hadith.4776).

It is noteworthy that there are numerous instances in the Quran where the pauses are adorned with prolongation and softness of sound, as well as the addition of the letter "nuun" (ن) to achieve a harmonious effect. The wisdom behind this lies in the ability to create a harmonious rhythm while reciting, as Sibawayh stated: "When they (the reciters) want to chant melodiously, they add the letters "ا" "alif", "ي" "ya" and "ن" "noon" to prolong the sound, and they omit it when they do not intend to chant melodiously. The Quran is recited most easily and melodically, enhancing the phonetic miracle in the Quran" (al-Suyuti, 1951,p.105). The concept of "Iddgham" (assimilation; merging sounds) and prolongation are concise representations of the Quranic recitation effect showcasing the phonetic miracle in the Quran.

Conclusion

To conclude, Allah said, " Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy" (sūrat fuṣṣilat, 14). The Noble Quran is Allah's authentic holy word. It is miraculous in structure and composition, in form and arrangement, and in guidance and eloquence. Through its Quranic precise uses, the linguistic sound is truly miraculous. The excellence in selecting and maintaining the purity of sounds, and the significance of each sound in the structure, are among the most prominent features of the miracle. The Arabs, masters of eloquence and fine composition, failed to produce anything resembling it. We also emphasize the importance of focusing more on linguistic study in the aspect of Quranic miraculousness, to establish its rules, especially concerning automation and computing, to enhance the level of scientific research in the Arabic language. Additionally, there is a necessity to encourage the exploration of digitizing linguistic research primarily based on the Quranic text to prove the results of the inherited linguistic study both traditionally and technologically.

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Declaration of AI Refined

This document has benefited from the application of AI-driven tools, including Grammarly and Scholar AI Chat, to refine its linguistic aspects. These tools were utilized to correct grammar and spelling and improve the overall writing style. It is acknowledged that the use of these technologies may introduce certain AI-generated linguistic patterns. However, the core intellectual content, data interpretation, and conclusions presented remain the sole work of the authors.

Statement of Absence of Conflict of Interest

The authors declare that there are no conflicts of interest related to the research, findings, or recommendations presented in this paper. All conclusions drawn are independent and unbiased.

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