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## Phonetic Effect on the Semantic and Interpretive Understanding of Al-Baqarah Chapter in the Holy Quran

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### ABSTRACT

Phonetic analysis is an essential tool for understanding the profound aesthetics of the Quranic language. When studying the sounds in Al-Baqarah chapter, for example, we can discover the strong relationship between sound and meaning, which enhances the reader's experience and brings them closer to the meanings of the verses. The Arabic language is characterized by unique phonetic features, such as laryngeal sounds and emphatic consonants, which are used to enhance the expressiveness of the text and add depth to it. Indeed, the precise pronunciation of these sounds during the recitation of the Quran greatly affects the listener's perception and understanding of the message of Al-Baqarah chapter. Following Halliday and Hassan (1979) theory of discourse analysis, the researcher were able to provide wider layers of interpretations apropos of the peculiar Arabic phonetics and their role in adding shades of meanings to the verses under study. This study provides a comprehensive exploration of how phonetic elements and phonetic harmony influence the formation of intended meanings, which contributes to enriching the interpretation of Al-Baqarah chapter. The study focuses on phonetic analysis in Quranic linguistics, and phonetic elements in Al-Baqarah chapter, in addition to the effect of phonetics on the semantic, interpretive, and grammatical meaning in Al-Baqarah chapter.

**Keywords:** Phonetic Analysis; Laryngeal Sounds; Semantic Meaning; Al-Baqarah Chapter; Emphatic Consonants; Onomatopoeias

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## 1. Introduction

Al-Baqarah chapter in the Holy Qur'an occupies a central position within Islamic dogma, jurisprudence, and spiritual guidance, showing a vast array of themes — including faith, divine legislations, ethics, and historical narratives — has been a cynosure of scholarly engagement throughout Islamic history. Researchers have examined it through various lenses, such as linguistic analysis, legalistic exegesis (tafsir), and thematic studies. However, a plethora of recent scholarship emphasizes the role of phonetics — specifically, the sounds and rhythms inherent in Qur'anic recitation — their role in enhancing interpretative experiences and understandings.

The study of the phonetic effect in the Holy Quran is a vital topic in the field of Quranic linguistics, as the importance of the Quranic text is not limited to its apparent meanings only, but extends to include the phonetic effects that play a major role in conveying and enhancing meanings<sup>[1]</sup>. The Holy Quran, rhetorically and phonetically, is a unique model in the linguistic world, where sound interacts with meaning in a way that allows the words of Allah Almighty to influence listeners, whether they are reading or hearing the text. The Al-Baqarah chapter is the longest and one of the richest chapters in the Holy Quran, making it a fertile material for phonetic study.

The phonetic effect in the Holy Quran goes beyond mere vocal tones and phonetic structures to include the impact of these elements on the semantic and interpretive interpretations of the text<sup>[2]</sup>. The distinctive Quranic sounds, such as consonants, vowels, long vowels, and larynx sounds, play a major role in directing meanings and determining the context of the verses. In Al-Baqarah chapter, the vocal harmony reflects the power of Quranic eloquence and enhances its ability to influence psychologically and intellectually. Hence, the importance of studying the phonetic effect in this chapter is to understand how phonetic structures affect the semantic understanding of the verses and how these sounds are directed to the religious message.

Despite the importance of this relationship, the phonetic impact on interpretation within Al-Baqarah chapter has been relatively underexplored. While general studies on the role of phonetics in Qur'anic recitation exist, a focused inquiry into how these elements shape the interpretative dynamics of al-Baqarah remains yet untargeted. This study

seeks to bridge this gap by examining the phonetic features of Al-Baqarah chapter and how they influence the overall interpretations. It also analyzes the sound patterns that guide listener perceptions and add nuanced meanings through their phonetic representations. By combining phonetic analysis with traditional and contemporary tafsir approaches, this research aims to provide a novel perspective on an underexplored dimension of Qur'anic interpretation. This research aims to achieve a set of basic objectives, the most prominent of which are:

- (1) Exploring the phonetic effect in Al-Baqarah chapter by Studying the relationship between sound and meaning in Al-Baqarah chapter and how phonetic harmony contributes to shaping semantic meanings.
- (2) Analyzing phonetic structures: Shedding light on how phonetic structures such as phonetic repetition, intonation, and phonetic balance affect semantic contexts.
- (3) Understanding the effect of sound on interpretation: Studying how the correct pronunciation of Quranic sounds affects the interpretive understanding of verses, and how sound contributes to deepening religious and spiritual meanings.

## 2. Literature Review

Phonetics has well to do in the interpretation of the Qur'an where the body of research is found to highlight the intricate ways in which rhythm, onomatopoeia, melody, and other phonetic phenomena play a significant role in the listener's understanding and spiritual reflection in the Qur'anic text.

One of the most searched topics relative to phonetics is the effect of rhythm on Qur'an meanings. A study by Mahmood<sup>[3]</sup> examined this phenomenon by transcribing and analyzing three short chapters, demonstrating that specific sound choices by Allah serve to convey solidarity and abundance, ultimately enhancing the chapters' pragmatic and linguistic impact. This research attests to a strong affinity between phonetic patterns and semantic interpretation, suggesting that rhythm in Qur'anic recitation does more than esthetic function to shape meanings. The rhythmic qualities of the Qur'an are central to its inimitability, as they combine linguistic, phonological, and aesthetic elements to enhance its meaning and impact. Nakhavali and Seyedi<sup>[4]</sup> spoke about

the attempts of Taslamani<sup>[5]</sup> to underscore the deliberate arrangement of sounds, words, and structures, which create a unique style that surpasses classical Arabic eloquence and guides its audience spiritually and practically. Rhythm also varies across Makki and Medani verses, serving thematic and functional purposes that aid comprehension and memorization. Furthermore, the phono-aesthetic effects of rhythm are essential to the Qur'an's semantic and pragmatic understanding, posing significant challenges for translators attempting to replicate these features in English without losing their depth and effectiveness. All in all, these studies underscore the Qur'an's rhythm as a vital element of its linguistic and spiritual power.

Onomatopoeia, despite its limited presence, with only nine examples identified, a study by Seyyedi and Akhlaghi<sup>[6]</sup> revealed its strong influence. The researcher ascribed the scarcity of onomatopoeia is due to the diversity of dialects spoken by the Makkani tribes at the time of Islam's advent, synchronized with the inherent challenges of translation then. This outcome underscores the intentionality behind Qur'anic sound use and suggests that even subtle phonetic phenomena serve deeper interpretative functions. Mehawesh et al.<sup>[7]</sup> investigate the challenges of translating onomatopoeic words in the Qur'an from Arabic to English, focusing on their unique phonological features that make them largely untranslatable. By analyzing and comparing three prominent Qur'anic translations alongside four Qur'anic exegeses, the research categorizes onomatopoeic words and highlights their sound-based representations. It concludes that most of these words lose their phonological and semantic essence in translation, proposing solutions such as footnotes, transliteration, and explanatory notes to preserve their original value and significance in the target language. Further studies have extended to study the use of melody and rhythm as interpretative tools such as a study by Messaoudi et al.<sup>[8]</sup>. It found that Qur'anic verses show inimitable melodies that enhance understanding, establish coherence, and arouse peculiar conceptual meanings. This outcome undoubtedly introduces a better comprehension of divine intentions.

The Qur'an's narrative style, on the other hand, is characterized by its unique combination of long and short verses, also it plays a crucial phonetic role as evidenced by Albayrak (2000)<sup>[9]</sup>. This research finds that this kind of narratives helps to create a sonorous flow and pleasing sound repetition

and rhythmic harmony. By underlining these phonetic features, the study proposes that rhythmic and melodic qualities shall deepen reader engagement and reinforce thematic messages, contributing to a deeper understanding of Qur'anic discourse.

Empirical approaches to phonetic analysis also existed by employing advanced phonetic measurement tools to examine Qur'anic sounds, such as the phonetic characteristics of the Qalqalah and Qur'anic commas<sup>[10]</sup>. The findings show how physical sound properties impact interpretation by harmonizing pronunciation with meaning. Further, the distinction between rhythm in Makki and Medani verses was explored, revealing that rhythm serves different functions depending on the subject matter<sup>[11]</sup>. This study showed that rhythm influences the organization of meaning, enhances memorization, and evidently helps in shaping meanings through its melodic and phonological properties. It concludes that rhythm as a multifaceted element contributes to Qur'anic interpretation and memorization. The rhetorical style in the story of Prophet Sulaiman, as analyzed in Surah Sad, demonstrates the Qur'an's use of elevated language to console and motivate Prophet Muhammad (PBUH) and reinforce the prophetic mission<sup>[12]</sup>. Another study delves into the literary style and themes of the Qur'an, emphasizing its narrative structure, including oaths, cosmic signs, and social teachings, which collectively underscore its unique style and thematic depth Benedict (2023)<sup>[13]</sup>. Additionally, research on narrativity and cognitive stylistics in the Qur'anic discourse reveals its distinct grammar, vocabulary, and narrative shifts, which not only enhance comprehension but also enable intertextual connections, making the Qur'an a persuasive and miraculous text<sup>[14]</sup>. Together, these studies underscore the Qur'an's stylistic uniqueness and its role in shaping meaning and influencing its audience.

### 3. Research Methodology

To conduct this study, an analytical approach is followed which includes the phonetic and semantic dimensions of the Qur'anic text, with a focus on Al-Baqarah chapter. Halliday and Hassan<sup>[15]</sup> theory of discourse analysis is the guiding theory. Halliday and Hasan's theory in discourse analysis, particularly their work on cohesion and systemic functional linguistics (SFL), offers a comprehensive frame-

work for understanding how language functions at the level of text and meaning. This theory considers the situational context in which language is used. The Qur'an's oral tradition and the role of tajwid (the art of recitation) add a significant layer of phonetic and contextual meaning to its interpretation. By analyzing the phonetic devices employed during recitation, scholars can explore how context shapes semantic interpretation and listener reception, aligning with the theory's emphasis on the relationship between language and social context. It describes phonetics as an integral aspect of textual coherence, thematic unity, and pragmatic communication within the Qur'an alongside its aesthetic value. The research approach will consist of the following axes:

**Phonetic analytical approach:** The phonetic structures in Al-Baqarah chapter will be analyzed by studying the letter sounds (such as consonants and vowels) and the impact they have on the meaning. This approach will focus on phonetic repetition, harmony between letters, phonetic intonation, and how these elements contribute to guiding the semantic understanding of the verses.

**Semantic approach:** Phonetic phenomena will be linked to semantic dimensions in the text, to see how sound contributes to highlighting meaning and adding semantic depth to the verses. This includes studying the effect of phonetic structures on the meanings of words and sentences.

**Descriptive-analytical approach:** This approach will be applied to examine phonetic texts in a detailed and comparative manner, studying how sound affects linguistic and interpretive understanding, and how it contributes to defining meanings and directing Quranic thought.

**Study of interpretive and rhetorical texts:** Famous Quranic interpretations and rhetorical theories will be used to understand how phonetics in the Quran were interpreted by scholars and interpreters, as well as examine how they link sound and meaning in their interpretation of verses.

In this way, the phonetic effect in the Al-Baqarah chapter will be explored not only from a technical perspective but also from a semantic and interpretive perspective, which contributes to enhancing a deep understanding of the Holy Quran.

### 3.1. Definition of Phonetic Analysis

Phonetic analysis is a branch of linguistics that studies linguistic sounds in terms of their formation, production

conditions, and interactions in language, in addition to their impact on meaning and interpretation. In the context of Quranic linguistics, phonetic analysis includes the study of the phonetic effects of the Quranic text on understanding semantic and interpretive meanings, and relies on studying the characteristics of sounds in the Quran such as consonants and vowels, phonetic repetition, and phonetic balance. Ibn Jinni<sup>[16]</sup> is considered one of the first scholars to address the subject of sounds in the Arabic language, as he sees sound as an integral part of meaning, and he emphasizes that sounds play a fundamental role in shaping linguistic and grammatical meaning. In his book "Al-Khasais," he pointed out the importance of sounds in the Arabic language and how they affect the transmission and understanding of meaning. "Sounds are part of linguistic structures, and in the Holy Qur'an sounds represent deep rhetorical dimensions that affect the understanding of meaning" Further, Al-Jurjani<sup>[17]</sup> addressed the subject of sound within a rhetorical framework, where he stressed that the "sound proportion" between words enhances the power of the rhetorical impact of the text. In his book "Dala'il Al-I'jaz", he showed that the Qur'anic texts use sound structures to convey meanings effectively to the recipient. "Sound proportion in the Holy Qur'an enhances semantic understanding and helps in shaping the emotional impression in the listener". In his book "Phonological Analysis in the Qur'anic Text", Qatanany et al.<sup>[18]</sup> points out that phonetic analysis in the Holy Qur'an is not limited to studying letters only, but also includes understanding how phonetic repetition and intonation affect meaning. He believes that sound is used in the Holy Qur'an to increase the interaction between the reader and the text, and thus deepen understanding and interpretation Ben Salem believes that phonetic analysis in the Qur'an contributes to revealing multiple layers of meaning. He believes that Qur'anic sounds are not limited to mere tones, but rather are part of the comprehensive interpretation of the text. "Phonetic analysis in the Holy Qur'an goes beyond phonetics as a linguistic phenomenon to reach a deep understanding of interpretive and semantic meanings"<sup>[19]</sup>.

Phonetic analysis is not limited to studying linguistic sounds in terms of letters or intonation but also includes how these sounds affect the signals of meaning, enhancing the harmony between the structure of sentences and their deep interpretation. In the Holy Quran, sounds are considered an

integral part of Quranic rhetoric, as intonation, repetition, and vocal balance are used to direct meaning, and careful listening to sounds in recitation enhances the semantic effect.

### 3.2. The Importance of Phonetic Analysis in Quranic Linguistics

The Holy Quran, thanks to its unique phonetic properties, presents an integrated text where sounds and meanings intertwine in a harmonious way that affects the reader's contemplation and mental and spiritual response. Phonetic analysis is an essential part of understanding this relationship between sound and meaning, clarifying how sound can play a role in influencing memory and religious interpretation and helping researchers discover how phonetic structures contribute to the construction of the Quranic message and the direction of religious meaning. Phonological analysis in Quranic linguistics contributes significantly to exploring the relationship between the phonetic structure of the Quran and the deeper meaning of the verses. By studying sounds such as consonants and vowels, phonetic analysis, and vocal intonation, we can understand how the Quran directs the listener or reader beyond the apparent meaning of the words and enhances the interpretation of the verses on a deeper spiritual and semantic level<sup>[20]</sup>.

## 4. Findings and Discussions

### 4.1. The Phonetic Effect in the Holy Qur'an: Explaining How the Qur'anic Sound (Intonation, Rhythm, Repetition, Harmony, and Phonetic Contrast) Contributes to the Meaning

The Holy Quran is a unique text not only in terms of its meanings but also in terms of the profound sound effect that its verses carry. Phonetics in the Quran, such as intonation, rhythm, and repetition, do not only add aesthetics to the text, but also contribute to enhancing rhetorical and semantic meanings. In this context, we will discuss the sound effect in the Holy Quran by examining how intonation, rhythm, and repetition contribute to conveying meaning, with the addition of evidence from Al-Baqarah chapter.

#### a- Intonation (Vocal Melody)

Intonation in the Holy Quran refers to the changes in the tone of the voice that occur during the recitation of the verses. This intonation is not limited to the differences between letters or words, but also includes changes in the voice that reflect certain meanings, such as threat, mercy, warning, etc. Intonation is used in the Holy Quran to direct the listener to a certain interaction with the verses, whether on a moral or emotional level.

#### *The effect of intonation on meaning*

In Al-Baqarah chapter, we find that intonation plays a role in enhancing the emotional understanding of the verses. For example, in the verse:

- إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ قَالُوا لَوْلَا نِعْمَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ" (البقرة، 161)

*Inna Al-Ladhīna Kafarū Wa Mātū Wa Hum Kuffārun 'Ulā'ika 'Alayhim La 'natu Allāhi Wa Al-Malā'ikati Wa An-Nāsi 'Ajma'īna*

*But as for those who reject faith, and die rejecting—those—upon them is the curse of God, and of the angels, and of all humanity.*

Here, intonation helps to emphasize the severity of the punishment that will befall the unbelievers. The change in tone of voice when reciting the word “curse” reflects the severity and magnitude of the punishment, and helps to arouse a sense of fear and emotion in the listener.

#### b- Vocal Rhythm

Rhythm in the Holy Quran refers to the repetition of sounds and words in a musical manner that makes the Quranic text easy to memorize and review, in addition to enhancing the impact of the verses on their listeners. In the Holy Quran, vocal rhythm is used to create harmony between words and meanings, which contributes to conveying the message accurately and effectively. In Al-Baqarah chapter, it is noted that the vocal rhythm is used to define semantic contexts.

- "وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ" (البقرة 13)

Wa 'Idhā Qīla Lahum 'Āminū Kamā 'Āmana An-Nāsu Qālū 'Anu'uminu Kamā 'Āmana As-Sufahā'u 'Alā 'Innahum Humu As-Sufahā'u Wa Lakin Lā Ya'lamūna

And when it is said to them, "Believe as the people have believed," they say, "Shall we believe as the fools have believed?" In fact, it is they who are the fools, but they do not know.

The rapid rhythm in the vocal repetition of the words "believe" and "believe" reflects the contradiction that this group of people lives. This rhythm coincides with the idea of mocking the faith that the polytheists reject, which enhances the rhetorical effect of the text.

Al-Ladhīna Yu'uminūna Bil-Ghaybi Wa Yuqimūna Aṣ-Ṣalāata Wa Mimmā Razaqnāhum Yunfiqūna

Those who believe in the unseen, and perform the prayers, and give from what We have provided for them.

Here, the repetition is not limited to the word "those who," but includes the repetition of verbs such as "believe," "establish," and "spend" in a context that aims to clarify the characteristics of true believers. The repetition in this verse enhances the rhetorical meaning of the verse and helps emphasize the importance of faith and good deeds.

In another verse, we find the word "they said" repeated in their dialogue with the Prophet Muhammad, may God bless him and grant him peace:

"وَقَالُوا سَمِعْنَا وَأَطَعْنَا وَفِيكَ سَمْعُنَا وَأَطَعْنَا" (البقرة، 285)

'Āmana Ar-Rasūli Bimā 'Unzila 'Ilayhi Min Rabbihi Wa Al-Mu'uminūna Kullun 'Āmana Billāhi Wa Malā'ikatihī Wa Kutubihī Wa Rusulihī Lā Nufarriqu Bayna 'Aḥādīn Min Rusulihī Wa Qālū Samī'nā Wa 'Aṭā'nā Ghufrānaka Rabbanā Wa 'Ilayka Al-Maṣīru

And they say, "We hear and we obey. Your forgiveness, our Lord. To you is the destiny."

Here, repetition reflects the state of interaction between believers and their promise to respond to what is stated in the Qur'an. Through the various sound elements such as

Wa Mina An-Nāsi Man Yaquḷu 'Āmannā Billāhi Wa Bil-Yawmi Al-'Ākhiri Wa Mā Hum Bimu'uminīna

Among the people are those who say, "We believe in

### c- Phonetic Repetition

Repetition is one of the most powerful rhetorical elements in the Quran. It is used to emphasize meanings, highlight key concepts, and deepen emotional impact. Repetition in the Quran is not limited to the words themselves, but includes the repetition of key ideas, theories, and messages that are intended to be emphasized. In Al-Baqarah chapter, we find that vocal repetition is used to emphasize the meanings related to guidance, as well as to increase the urgency in warning the addressees. For example, we find the repetition of the word "those who" in many verses to define the characteristics of the believers:

"الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ" (البقرة، 3)

intonation, rhythm, and repetition, an integrated sound effect appears in the Holy Qur'an that is not limited to the aesthetic form but extends to include the depth of the semantic meaning. In Al-Baqarah chapter, these elements are clearly manifested to direct the meanings of faith, clarify the contradictions between believers and disbelievers, and emphasize guidance and obedience. Therefore, it can be said that the Qur'anic voice contributes to enhancing the Qur'anic message effectively and helps in understanding the meanings deeply, whether through psychological or rhetorical influence.

### d- Harmony and Sound Contrast

The vocal harmony and paradox in Al-Baqarah chapter are not just rhetorical elements, but rather two esthetic means employed in the Holy Quran to influence the listener and clarify meanings in a distinctive aesthetic and artistic style. The vocal harmony contributes to enhancing the smoothness and harmony of this chapter, while the vocal paradox highlights the contrast between different situations, whether between believers and unbelievers or between guidance and misguidance. For example, in some verses, the words are short, which helps in the harmony of the sound and increases its impact on the listener. The next verse is to explain it:

"ومن الناس من يقول آمنا بالله وباليوم الآخر وما هم بمؤمنين" (آية، 8)

God and in the Last Day," but they are not believers.

In this verse, the repetition of the "lām" sound appears in words such as "al-nas," "yaquḷ," and "amanna," creating

a harmonious rhythm that supports the rhetorical message of this verse.

Harmony between vowels (voiced letters):

The use of voiced letters in the Qur'an such as "j", "q", "d", "b", and "m", which are letters that produce a strong sound that can create harmony in the verse as in the following verse:

- "ذلك الكتاب لا ريب فيه هدى للمتقين" (آية, 2)

*Dhālika Al-Kitābu Lā Rayba Fīhi Hudāan Lilmuttaqīna*

This is the Book in which there is no doubt, a guide for the righteous.

We notice the repetition of voiced letters such as "lām" in the words "that," "the book," "la," "reeb," and "fih," which gives a sound harmony that helps clarify the meaning.

#### e- Harmony between verbs and nouns:

In Al-Baqarah chapter, we see that there is a harmony between the verbs and nouns that are repeated in this chapter of Quran. Verbs such as "they believe," "they work," "they remember," are in harmony with nouns such as "those who," "the Book," and "the Most Gracious," creating harmony between movement (verbs) and stability (nouns).

- "الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون" (البقرة, 3)

*Al-Ladhīna Yu'uminūna Bil-Ghaybi Wa Yuqīmūna Aṣ-Ṣalāata Wa Mimmā Razaqnāhum Yunfiqūna*

Those who believe in the unseen, and perform the prayers, and give from what We have provided for them

In this verse, the words "those who", "believe", and "spend" are repeated, which gives a sense of connection and coherence between verbs and nouns. The vocal harmony in Al-Baqarah chapter is embodied in several forms, including the vocal repetition of similar letters and words, the use of voiced letters, and the balance of verbs with nouns. These features make the Qur'anic text rich in vocal rhythm that

enhances the impact of this chapter on the listener and adds an aesthetic and rhetorical dimension to the verses of the Qur'an<sup>[21]</sup>.

#### f- Phonetic Contrast in Al-Baqarah Chapter

*A-Contrast of letters in words:*

Sometimes, words with contrasting sounds come to reflect contrasting meanings as well, which helps to convey the message powerfully. As we see in sentences about (believers and unbelievers), where the sound of the words differs to reflect the contrast in situations. For example:

- "إن الذين كفروا سواء عليهم أأنذرتهم أم لم تنذرهم لا يؤمنون" (البقرة, 6)

*'Inna Al-Ladhīna Kafarū Sawā'un 'Alayhim 'A 'Andhartahum 'Am Lam Tundhīrhum Lā Yu'uminūna*

*As for those who disbelieve—it is the same for them, whether you have warned them, or have not warned them—they do not believe.*

We notice a contrast between the sound of the letter "kaf" in "kafaru" and the sound of the letter "lam" in "la

yaminunu," which is a phonetic contrast that reflects the contrasting meaning between faith and disbelief.

*B - Contrast in phonetic meanings:*

In this chapter, some words with contradictory meanings are repeated to clarify the conflict between truth and falsehood. For example:

- "مثلهم كمثل الذي استوقد نارًا فلما أضاءت ما حوله ذهب الله بنورهم" (البقرة, 7)

*Mathaluhum Kamathali Al-Ladhī Astawqada Nārāan Falammā 'Adā'at Mā Hawlahu Dhahaba Allāhu Binūrihim Wa Tarakahum Fī Ḍulumātin Lā Yubshirūna*

*Their likeness is that of a person who kindled a fire; when it illuminated all around him, God took away their light, and left them in darkness, unable to see.*

Here we find a contrast between "light" (illumination) and "darkness" (going with the light), and this contrast in

sounds reflects the contradiction between guidance and misguidance.

## 4.2. The Connection Between Sound and Meaning in the Holy Quran: A Study of Al-Baqarah Chapter

Sound and Interpretive Meaning in the Holy Quran.

Many linguists and rhetoricians believe that the Holy Quran is not just a collection of words and sentences that carry linguistic meanings, but rather a book that is intended to influence both the mind and the conscience through precise phonetic arrangements. Many scholars have pointed out that the interaction between sound and meaning is an essential part of Quranic rhetoric. In this context, Al-Zamakhshari mentions in “Al-Kashshaf” that the Qur’an used phonetic structure to emphasize semantic meanings, as some letters or sounds may alert or incite a special understanding that is consistent with the Qur’anic context. He mentioned in his interpretation examples of the overlap of sound with meaning, such as “Alif, Lam, Meem” at the beginning of Al-Baqarah chapter, as these sounds are a key to contemplating the unseen meanings that are difficult to fully understand Elshimi, A. (2017)<sup>[22]</sup>.

The Arabic language in the Holy Quran is one of the most eloquent and influential languages on emotions and thought, not only through the direct interpre-

tive meaning of the words but also through the effect of the sound that harmonizes with the meanings and contributes to conveying the Quranic message in an influential and powerful way. The most important question is: How can the sound effect in the Quran affect the recipient emotionally and interpretively? The Holy Quran and Al-Baqarah chapter are an example.

#### *The Effect of Sound on Interpretive Comprehension*

Verses that contain phonetic repetition and tonal balance generate feelings of acceptance, faith, and tranquility in the listener. The phonetic effect here is not just a phonetic arrangement but a tool to direct the listener’s feelings towards a deeper understanding of the message of the verse. Quranic interpretation, as Abbas (2021)<sup>[23]</sup> pointed out in “The Great Interpretation,” relies not only on linguistic meanings but also on listening to and contemplating the phonetics of the Quran. The phonetics in the Quran contribute to directing the interpretation towards deeper dimensions, which helps in deepening religious understanding. For example:

- "إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ" (البقرة، 6)

’Inna Al-Ladhīna Kafarū Sawā’un ‘Alayhim ’A’Andhartahum ’Am Lam Tundhirhum Lā Yu’uminūna

*As for those who disbelieve—it is the same for them, whether you have warned them, or have not warned them—they do not believe.*

In this verse, the use of heavy phonemes such as heavy consonants (lām, kāf) reinforces the sense of mental distress and closure felt by the disbelievers. (The heavy sound here)

suggests the heaviness felt by the person who does not believe. According to the interpretation of Al-Zamakhshari<sup>[21]</sup> in al-Kashāf, this phonetic formula makes the verse more impactful for the listener, which contributes to strengthening the interpretive understanding that disbelief is a state of mental blockage before guidance. Another example could be:

- "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ" (القرة، 49)

Wa ’Aqīmū Aṣ-Ṣalāata Wa ’Ātū Az-Zakāata Wa Arka’ū Ma’a Ar-Rāki’īna

And attend to your prayers, and practice regular charity, and kneel with those who kneel.

In this verse, the phonetic harmony between “وَأَتُوا”, “وَأَقِيمُوا”, and “ارْكَعُوا” is noticeable. The vowels contribute to creating a harmonious rhythm that motivates the recipient to interact with the divine commands seriously. Commentators such as Al-Alusi<sup>[24]</sup> in “Ruh al-Ma’ani” have pointed out that this phonetic harmony is considered an indication of the importance of worship and continuous interaction with God’s commands. The interpretation of the interpretive effect suggests that through the vocal harmony in the verses,

the message is not limited to the verbal meaning only, but the impact extends to the deep meaning that the voice contributes to highlighting. The vocals support the doctrinal and legal meanings and give additional strength to the interpretation of the Quranic verses.

#### *The effect of sound in recitation and interpretation*

Quranic recitation comes with a powerful vocal effect that enhances the rhetorical and interpretive impact of the verses. Commentators and scholars of Tajweed have studied how correct recitation and Tajweed contribute to a deeper understanding of the Quranic verse and its interpretation. For example:



(- ) - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَدِيمُ لَا تَأْتُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُ بِشَيْءٍ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (البقرة: 255)

*Allāhu Lā 'Ilāha 'Illā Huwa Al-Ĥayyu Al-Qayyūmu etc.*

*Lā Ta'khuḍhuhu Sinatun Wa Lā Nawmun Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Man Dhā Al-Ladhī Yashfa'u 'Indahu 'Illā Bi'idhnihi Ya'lamu Mā Bayna 'Aydīhim Wa Mā Khalfahum Wa Lā Yuhīṭuna Bishay'in Min 'Ilmihi 'Illā Bimā Shā'a Wasi'a Kursiyuhu As-Samāwāti Wa Al-'Arḍa Wa Lā Ya'ūduhu Ḥifẓuhumā Wa Huwa Al-'Alīyu Al-'Aẓīmu*

*God! There is no god except He, the Living, the Everlasting. Neither slumber overtakes Him, nor sleep. To Him belongs everything in the heavens and everything on earth...*

The intonation of this verse is one of the most important tools of phonetic interpretation that contributes to enhancing the understanding of the meaning.

Recitation with intonation, especially when extending the words “al-Hayyū” and “al-Qayyūmū,” gives a sense of continuity and stability in the attributes of God. The extended sound enables the recipient to contemplate the meanings more deeply, as the sound focuses on the words that indicate the permanence of life and self-sufficiency.

”إِنَّ الَّذِي يَكْتُمُوهُمَ أَنْزَلْنَا مِنَ السَّمَاءِ وَآلِهَهُمْ بِعَمَلِهِمْ لِلنَّاسِ فِي الْبَقَرَةِ (159)

*'Inna Al-Ladhīna Yaktumūna Mā 'Anzalnā Mina Al-Bayyināti Wa Al-Hudā Min Ba'di Mā Bayyannāhu Lilnāsi Fī Al-Kitābi 'Ulā'ika Yal'anuhumu Allāhu Wa Yal'anuhumu Al-Lā'inūna*

*Those who suppress the proofs and the guidance We have revealed, after We have clarified them to humanity in the Scripture—those—God curses them, and the cursers curse them.*

In this verse, a recitation can be heard that features an interplay of sharp and smooth tones. Letters such as “b” and “y” clatter when pronounced correctly in intonation, creating a powerful emotional impact. This vocal style presents lying and covering up the truth as an immoral act, which increases the effectiveness of the emotional interpretation.

**Studying the Problem in Recitation and Interpretation:**

Excellent recitation deepens the interpretive understanding of Quranic verses, as the voice contributes to con-

veying subtle meanings and helps highlight the nuances between simple and profound meanings. Commentators such as Shakir 2000<sup>[25]</sup> points out that the vocal effect can direct the recipient to a deeper religious or intellectual meaning.

- ”ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ“ (البقرة: 2)

*Dhālika Al-Kitābu Lā Rayba Fīhi Hudāan Lilmuttaqīna*

This is the Book in which there is no doubt, a guide for the righteous.

Commentators such as Eghbaly et al.<sup>[26]</sup> interpret this verse as a call to emphasize that the Qur'an is the only book that is beyond doubt, and that it is guidance for the righteous believers. The sound effect highlights and reinforces this idea, as the silent sound helps to build the sense of stability and truthfulness of the revelation. The sound effect of “la” in “la rayba” and “huda” gives a strong rhythm that conveys the sense of certainty and clarity. The silent sound in “rayba” suggests stability and reassurance, while the word “huda” highlights the reassurance that guidance provides.

- ”يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ. (الاية 12)

*Yā 'Ayyuhā An-Nāsu A'budū Rabbakumu Al-Ladhī Khalaqakum Wa Al-Ladhīna Min Qablikum La'alakum Tattaqūna*

*O people! Worship your Lord who created you and those before you, that you may attain piety.*

This verse clearly calls people to worship God, and the sound effect reinforces the idea that worshipping God is the primary goal of humanity. The long vowel sound in “ibādū”

indicates the importance of continuous worship, while the sound in “tattakūna” reinforces the importance of piety as a means of guidance. The sound effect in “ibādū” and “rabbakum” is the long vowel sound that gives a strong impact, and shows the call to worship in a clear and urgent manner. As for the word “tattakūna,” the high sound reflects the urging to adopt piety as a lofty goal and purpose in life.

:- ”إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ...“ / تحريمه لأطعمة معينة. (البقرة: 173)

'Innamā Ḥarrama 'Alaykumu Al-Maytata Wa Ad-Dama Wa Laḥma Al-Khinzīri Wa Mā 'Uhilla Bihi Lighayri Allāhi Famani Aḍṭurra Ghayra Bāghin Wa Lā 'Ādin Falā 'Ithma 'Alayhi 'Inna Allāha Ghafūrun Raḥīmūn

He has forbidden you carrion, and blood, and the flesh of swine, and what was dedicated to other than God. But if anyone is compelled, without desiring or exceeding, he commits no sin. God is Forgiving and Merciful.

Al-Qurtubi, A. (2005)<sup>[27]</sup> pointed out that this verse shows the absolute prohibition of certain foods as part of Islamic legislation. The sound here deepens the interpretive understanding of this prohibition, as the heavy consonant in حَرَّمَ helps to highlight the severity of Allah's ruling. The sound effect: The heavy consonants such as "ح" and "ر" in حَرَّمَ and "مَيْتٌ" have a decisive impact on the meaning, reflecting its strong and final prohibition. While the sound in "وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ" contributes to clarifying Islam's position on polytheism and the prohibition associated with it.

The effect of voice in Quranic recitation enhances the semantic meaning of the verses and contributes to conveying deep concepts. Through accurate recitation and attention to voice, the recipient can understand the Quranic messages more deeply and clearly. Voice in the Holy Quran is not just a tool for recitation, but rather a vital element that contributes to forming meaning and achieving emotional and intellectual impact, which was confirmed by Al-Qurtubi, A. (2005)<sup>[27]</sup> in his interpretation of many verses in Al-Baqarah chapter.

#### Consonants and vowels and their semantic effect

The manipulation of consonants and vowels in the Holy Quran is an essential element in understanding texts through sound rhythm. For example, consonants come to mark the beginning and end of verbs or sentences, thus giving clues to the intended meanings in the text. Consonants and vowels are two types of letters in the Arabic language, and each differs in how they are pronounced and their effect on the structure of the word and its sound rhythm.

Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Jā'ilun Fī Al-'Arḍi Khalīfatan Qālū 'Ataj'alu Fihā Man Yufsidu Fihā Wa Yasfikū Ad-Dimā'a Wa Naḥnu Nusabbihū Bihāmdika Wa Nuqaddisu Laka Qāla 'Innī 'A'lamu Mā Lā Ta'lamūna

When your Lord said to the angels, "I am placing a successor on earth." They said, "Will You place in it someone

#### (1) Consonants

Consonants are letters that are not pronounced with any vowel, meaning that they are not followed by a fatha, damma, or kasra. When pronouncing consonants, air does not come out of the mouth continuously as in vowels, but the sound stops when pronouncing them. For example, in the verse لا اله الا هو (There is no god but He) from Al-Baqarah chapter, the letters "l" and "h" are consonants, where a stop occurs in the sound when pronouncing them.

#### (2) Vowels

Vowels are letters that are accompanied by vowels (fatha, damma, kasra), and these vowels give the sound continuity and continuous movement when pronounced. Vowels add a musical or rhythmic character to the word or sentence, and contribute to accurately determining the meaning according to the vowels present with it. In the Qur'an, we find that most words come with vowels, such as the verse (الْعَالَمِينَ) رَبِّ (الْحَمْدُ لِلَّهِ رَبِّ), where the letters "ل" and "م" move with fatha or damma.

#### The difference between consonants and vowels:

- Consonants are letters that are not accompanied by a vowel (fatha, damma, kasra), and their sound stops after pronouncing the letter.
- Vowels: are letters that are accompanied by a vowel, and give a continuous sound when pronouncing the letter.

#### The effect of consonants and vowels in the Arabic language:

- Consonants are usually used at the beginning or end of words, and give the word stability and calmness in pronunciation.
- Vowels give rhythm and movement to words, affect the emphasis of meaning, and contribute to building the linguistic rhythm that is considered part of the eloquence of the Arabic language. For example:

الآية (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) (سورة البقرة، 30)

who will cause corruption in it and shed blood, while we declare Your praises and sanctify You?" He said, "I know what you do not know."

We find that consonants such as "r" and "f" in the words "qala" and "rabbaka" add a phonetic effect that helps in understanding the meaning of continuity in the verb, while

vowels such as “a” and “l” in “ja’ilun” and “khalifatan” add movement and smoothness in understanding the purpose of the verse. Consonants and vowels are not just linguistic units, but they play an important role in the semantic rhythm and phonetic tone of the Quranic texts. In Al-Baqarah chapter, we find many examples where consonants contribute to enhancing or concealing some meanings. For example:

(البقرة، 2) (ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ-)

Dhālīka Al-Kitābu Lā Rayba Fīhi Hudāan Lilmuttaqīna

This is the Book in which there is no doubt, a guide for the righteous.

We find that the consonants (l - r - b) form part of the rhythm of the sentence that indicates the fixed truth and

certainty of guidance. The repetition of these consonants, especially in the phonetic structure, gives the sentence weight and strength in emphasizing the truth and permanence of the meaning Itani, T. (2015)<sup>[28]</sup>.

### 3- Phonetic repetition and its effect on semantic understanding.

Phonetic repetition is one of the rhetorical dimensions that the Holy Quran relies on to emphasize certain meanings or to create a certain effect on the reader or listener. The repetition of letters or words gives the text a moral weight and helps to establish the idea in the mind. In Al-Baqarah chapter, we find that phonetic repetition enhances the strength of the religious and guiding idea in the verses. For example:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ \* خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ (البقرة، 6-7)

Inna Al-Ladhīna Kafarū Sawā’un ‘Alayhim ’A’Andhartahum ’Am Lam Tundhirhum Lā Yu’uminūna-Khatama Allāhu ‘Alā Qulūbihim Wa ‘Alā Sam’ihim Wa ‘Alā ’Abṣārihim Ghishāwatun Wa Lahum ‘Adhābun ‘Aẓīmun

As for those who disbelieve—it is the same for them, whether you have warned them, or have not warned them—they do not believe.

7. God has set a seal on their hearts and on their hearing, and over their vision is a veil. They will have a severe torment.

We find repetition of consonant sounds such as “kh” and “ayn” which create a kind of rhythm that completes the meaning. The repetition of consonants in these verses increases their impact on the listener and embodies the final rejection of faith by the deniers, which doubles their significance.

### The importance of sound in the connection between the verses in Al-Baqarah chapter.

Al-Baqarah chapter is full of examples of how sound and meaning are linked through subtle rhetorical arrangements. For example:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (البقرة، 255)

Allāhu Lā ’Ilāha ’Illā Huwa Al-Ḥayyu Al-Qayyūmu

There is no god except He,

We find that the use of vowels such as “a” and “w” in a balanced manner with consonants contributes to creating a kind of continuity and becoming that reflects the everlasting

and ever-renewing life of Allah Almighty. The combination of consonants and vowels in this verse leads to a phonetic balance that reflects harmony with the meaning that refers to the perfection of Allah and His intrinsic attributes. Qudah-Refai (2014)<sup>[29]</sup> points out in his book “Dala’il al-I’jaz” that the repetition of these letters contributes to creating a tone that suits the greatness of the subject (the greatness of Allah).

الآية 163: "إِنَّمَا إِلَهُكُمُ اللَّهُ وَاجِدْ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ"

Wa ’Ilahukum ’Ilahun Wāḥidun Lā ’Ilāha ’Illā Huwa Ar-Rahmānu Ar-Rahīmu

Your God is one God. There is no god but He, the Benevolent, the Compassionate.

Here too, the repetition of the phrase “One God” and “There is no god but He” creates a musical rhythm that is soothing to the ear and reinforces the monotheistic meaning that is intended to be emphasized. In addition, the repetition of the attributes “the Most Gracious, the Most Merciful” contributes to establishing the concepts of mercy and forgiveness.

### The effect of sound on emotional perception

The vocal impact of the Qur’an is not limited to pronunciation but also includes the emotional effects it generates. The Qur’anic voice, using letters, vowels, repetition, and intonation, is an effective tool in stimulating the listener’s emotions and attracting his attention, leading to an immediate emotional response. This impact can be in the form of tranquility and reassurance or in the form of stimulating contemplation and reflection.

الآية 286: "لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا"...

Lā Yukallifu Allāhu Nafsāan 'Illā Wus'ahā

God does not burden any soul beyond its capacity.

This verse, through its vocal intonation (the low intonation in the words "la" and "illa"), creates a feeling of comfort and reassurance. The recipient feels, through the voice and tone, that God takes into account people's abilities and psychological capacities, which generates a feeling of relief and understanding.

### Third: The relationship between sound and grammar in Al-Baqarah chapter

In the Holy Quran in general, there is an interaction between sound and grammar in such a way that sound works to highlight grammatical meanings more deeply. When we look closely at Al-Baqarah chapter, we find many examples of how sound affects grammatical structures in a way that enhances religious understanding and interpretation.

Using intonation to determine the type and movement of the sentence:

Nominal sentences are among the most prominent grammatical devices in Al-Baqarah chapter. These sentences are used repeatedly to emphasize the (descriptive qualities) of God Almighty, legislative commands, historical and moral narratives, which gives the text an eternal and universal character that is valid for all times and places. For example:

"لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" (سورة البقرة، الآية 255)

Allāhu Lā 'Ilāha 'Illā Huwa Al-Ĥayyu Al-Qayyūmu

There is no god except He, the Living, the Everlasting.

The phonetic effect of the verse ends with a phonetic pause on the word "Al-Qayyum", which gives a strong tone that expresses stability and permanence. This tone enhances the grammatical meaning of the nominal sentence that begins with the word "لا اله الا الله", as the nominal sentence establishes the meaning and emphasizes the oneness and

uniqueness. As for the relationship between the sound effect and grammar: In the sentence "لا اله الا الله" it is a (nominal) sentence in grammar, and it was concluded by repeating the letters "except" and "He," which contributes to raising the level of emphasis and proof. The sound here supports the grammatical meaning of the nominal sentence in strengthening belief in the oneness of God Almighty. As we find in the next verse:

"ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ" (البقرة، 2)

Dhālika Al-Kitābu Lā Rayba Fīhi Hudāan Lilmuttaqīna

This is the Book in which there is no doubt,

Here, the nominal phrase "the Book" is used to clearly link the meaning to the Islamic faith, reflecting the connotation of the "revealed book" which is the source of guidance.

Verbal Sentences Methods and their Role in Legislative Guidance

The grammatical structures in Al-Baqarah chapter are not limited to nominal sentences only, but also vary by using (verbal sentences) that carry within them commands and prohibitions, and they reflect the need of this chapter of the Holy Quran to stimulate immediate action in the recipients. For example:

"أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ." (البقرة، 5)

Ūlā'ika 'Alā Hudāan Min Rabbihim Wa 'Ūlā'ika Humu

Al-Muflihūna

These are upon guidance from their Lord. These are the successful.

The verbal sentence "ala huda" is used to give effective guidance through a verb that indicates steadfastness in faith and guidance. Verbal sentences contribute to (motivation), (guidance) and (continuation) towards certain behaviors, which makes them play a major role in influencing the actions of the recipients in a dynamic way, which enhances the kinetic rhythm in the Quranic text.

-إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ" (سورة البقرة، 255)

'Inna Allāha Lā Yakḥfā 'Alayhi Shay'un Fī Al-'Arḍi Wa Lā Fī As-Samā'i

The phonetic effect of repeating the consonant sound in "يَخْفَى" and "شَيْءٌ" enhances the grammatical meaning and clarifies the relationship between the subject (Allah) and the object (شَيْءٌ). The sound in these words helps direct the focus towards the subject and object in a balanced and clear manner. Relationship to grammar: In this verse, we find that the verbal sentence "something is hidden from Him"

focuses on the verb (يَخْفَى) and the direct object "شَيْءٌ" appears precisely. The phonetic effect contributes to enhancing the grammatical meaning of this verbal sentence, which indicates God's comprehensive knowledge of everything.

Conjunctions and coordination

Conjunctions play an important role in linking sentences and sequential ideas in this chapter, which contributes to building coherence and harmony between parts of the text. For example:

"لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ  
(البقرة، 177)

Laysa Al-Birra 'An Tuwallū Wujūhakum Qibala Al-Mashriqi Wa Al-Maghribi Wa Lakinna Al-Birra Man 'Āmana Billāhi Wa Al-Yawmi Al-'Ākhiri Wa Al-Malā'ikati Wa Al-Kitābi Wa An-Nabīyīna

Righteousness does not consist of turning your faces towards the East and the West. But righteous is he who believes in God, and the Last Day, and the angels, and the Scripture, and the prophets.

The conjunction "and" connects the sentence "that you

turn your faces" and the sentence "but righteousness," to indicate the correct orientation towards (righteousness) and religious truths. In this way, the letter contributes to clarifying the relationship between human behaviors and the fundamentals of faith.

Deletion and its rhetorical effect

Ellipsis is a common rhetorical device in the Qur'an in general, and Al-Baqarah chapter also uses it frequently to increase rhetorical brevity. For example:

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ" (البقرة، 282)

Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Tadāyantum Bidaynin 'Ilā 'Ajalin Musammāan Fāktubūhu

O you who believe! When you incur debt among yourselves for a certain period of time, write it down

Here, we find (deleting) some details that the reader has to absorb from the context, which contributes to building

expectations and deepening the deeper understanding of the intended meaning.

Rhetorical questions and textual interaction

Rhetorical questions are used frequently in Al-Baqarah chapter to expand the (dialogical interaction) between the text and its audience. For example:

"وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ" (البقرة، 118)

Wa Qāla Al-Ladhīna Lā Ya 'lamūna Lawlā Yukallimunā Allāhu 'Aw Ta'tīnā 'Āyatun

"If only God would speak to us, or a sign would come to us

This rhetorical question contributes to provoking the recipient's thinking and contemplation about the need for evidence and proof in faith. The use of rhetorical questions also makes the textual interaction more dynamic and motivates the recipient to think critically about the messages of

the Qur'an.

The grammatical balance between simple and complex structure.

In Al-Baqarah chapter, the grammatical structures vary between simple and complex, which contributes to building a balance between the direct understanding of the legal rulings and the deep concepts that require precise interpretation. For example:

الآية 186:2: "وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ" (البقرة، 186)

Wa 'Idhā Sa'alaka 'Ibādī 'Annī Fa'innī Qarībun 'Ujībū Da'wata Ad-Dā'i 'Idhā Da'āni Falyastajībū Lī Wa Līu'uminū Bī La'allahum Yarshudūna

And when My servants ask you about Me, I Am near;

Here, the grammatical structure is very simple and straightforward, which helps to clearly and easily show God's nearness and answer to prayer. But in another verse, such as 2:255 (Ayat al-Kursi), a more complex grammatical structure appears to illustrate God's greatness and majesty.

The effect of sound on the style of writing and recitation.

The Qur'anic style in Al-Baqarah chapter is characterized by a vocal rhythm that improves the arrangement of words and coordination of sentences, making the Holy Qur'an easy to recite and enhancing its emotional and intellectual impact.

a. *Phonetic repetition and its effect on grammar and structure:*

(4) "الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ" (سورة البقرة، 3)

Al-Ladhīna Yu'uminūna Bil-Ghaybi Wa Yuqīmūna Aṣ-Ṣalāata Wa Mimmā Razaqnāhum Yunfiqūna

Those who believe in the unseen, and perform the prayers, and give from what We have provided for them

The repetition of the sound in vowels such as "يُؤْمِنُونَ", "يُقِيمُونَ", and "يُنْفِقُونَ" creates a harmonious musical rhythm and helps emphasize the linked actions. This sound repetition helps enhance the harmony of the grammatical

sentences and highlights the relationship between the verbs "يُؤْمِنُونَ", "يُقِيمُونَ", and "يُنْفِقُونَ". This verse contains three verbs in the present tense that emphasize the continuity of the action, and the phonetic repetition helps highlight these interconnected actions. The sound here enhances the grammatical meaning and shows that these three actions are related to one context: faith, prayer, and spending.

b. Focus on word order in sentences and sound effect.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبَعُ، (سورة البقرة، الآية 60)

Wa 'Idh Aṣtasqá Mūsá Liqawmihi Faqlnā Adrib Bi'aṣāka Al-Hājara Fānfajarat Minhu Athnatā 'Ashrata 'Aynāan Qad 'Alima Kullu 'Unāsin Maṣhrabahum Kulū Wa Aṣhrabū Min Rizqi Allāhi Wa Lā Ta'thaw Fī Al-'Ardī Mufsidīna

In this verse, the consonants in words such as "nu'mina," "laka," and "tafjura" contribute to creating vocal pauses between verbs and nouns that help clarify the meaning. Grammatically speaking, the sentence contains the verbal phrase "تَنْفَجِرُ" which affects the order of meaning and the grammatical order of words in the sentence. The phonetic effect of the vocal pauses on words such as "أَكْ"

and "تَنْفَجِرُ" enhances the recipient's understanding of the meaning of the sentence and helps explain why they object to their faith.

c. The role of sound in constructing sentences and linking ideas.

In the Holy Quran, rhythmic sound reflects the coherence between Quranic sentences and improves the recipient's understanding of religious ideas and meanings. In Al-Baqarah chapter, we find how (sound connection) helps guide the recipient towards an accurate understanding of the grammatical structure of each sentence.

"الم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ" (سورة البقرة، الآية 2)

'Alif-Lām-Mīm-Dhālika Al-Kitābu Lā Rayba Fīhi Hudāan Lilmuttaqīna

Alif, Lam, Meem.

2. This is the Book in which there is no doubt, a guide for the righteous.

As for the phonetic effect, the silent sound in "al-m ﴿١﴾" gives a tone indicating certainty and definiteness, while "al-kitāb" takes a high tone to strengthen the informative meaning and emphasize the book. And its relation to grammar is shown through the sentence "This is the Book about which there is no doubt" is a (nominal) sentence that introduces the subject (the Book) and then the predicate (about which there is no doubt). The sound here helps to highlight the meaning of the sentence and reinforces the idea that the Book is from God and there is no doubt about it.

d. Audio applications in religious and intellectual understanding.

The study of Quranic phonetics is of great importance

in interpreting Quranic texts. By understanding the relationship between sound and meaning, deeper meanings can be discovered that may not be apparent on a superficial level. For example, some scholars believe that the phonetic repetition of words such as "the Most Gracious, the Most Merciful" at the beginning of this chapter affects the listener's emotional perception and enhances his or her sense of God's mercy.

(1) Vocal Intonation (Melody)

Vocal intonation or melody in the Qur'an is related to the distribution of vowels (fatha, damma, kasra) on letters and words, which creates an important rhythmic effect. Intonation is not only a vocal tool, but it is a rhetorical tool that contributes to detailing meanings and opening horizons of interpretation. In the Holy Qur'an, intonation is used precisely to show the relationships between words and convey meanings in a way that is appropriate to the context El-Awa.

الآية 5: "أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ"

'Ūlā'ika 'Alā Hudāan Min Rabbihim Wa 'Ūlā'ika Humu Al-Muflihūna

These are upon guidance from their Lord. These are the successful.

The intonation here reflects the continuity of guidance

and the attainment of salvation. The vocal movement in the word "أُولَئِكَ" enhances the rhythm that indicates the permanent and constant message of guidance. The tanween in the word "مِن رَّبِّهِمْ" enhances the tone that reveals the source of this guidance, which is Allah.

الآية 177: "لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ"

Laysa Al-Birra 'An Tuwallū Wujūhakum Qibala Al-Mashriqi Wa Al-Maghribi Wa Lakinna Al-Birra Man 'Āmana Billāhi Wa Al-Yawmi Al-'Ākhiri Wa Al-Malā'ikati Wa Al-Kitābi Wa An-Nabīyīna Wa 'Ātā Al-Māla 'Alā Ĥubbihi Dhawī Al-Qurbā Wa Al-Yatāmā Wa Al-Masākīna Wa Abna As-Sabīli Wa As-Sā'ilīna Wa Fī Ar-Riqābi Wa 'Aqāma Aṣ-Ṣalāata Wa 'Ātā Az-Zakāata Wa Al-Mūfūna Bi'ahdihim 'Idhā 'Āhadū Wa Aṣ-Ṣābirīna Fī Al-Ba'sā'i Wa Ad-Ḍarrā'i Wa Ĥīna Al-Ba'si 'Ūlā'ika Al-Ladhīna Ṣadaqū Wa 'Ūlā'ika Humu Al-Muttaqūna

Righteousness does not consist of turning your faces towards the East and the West. But righteous is he who believes in God, and the Last Day, and the angels, and the Scripture, and the prophets.

In this verse, the vocal intonation displays a rhythm that blends the statement of major religious concepts (belief in God and the Last Day) with the explanation of the path to righteousness. The vocal intonation in the word "al-birr" reflects the supreme importance of this concept in Islam, while the intonation in "al-mala'ikah" and "al-kitab" highlights the essential elements of the faith.

## (2) Phonetic Harmony

Phonetic Harmony refers to the phonetic parallelism between words that sound similar but have different meanings. This harmony helps to enhance the semantic meaning of the word and makes the text more impactful for the listener or reader.

الآية 253: "تِلْكَ رُسُلٌ فَضَلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ"

Tilka Ar-Rusulu Faḍḍalnā Ba'dahum 'Alā Ba'din

These messengers: We gave some advantage over others.

The phonetic harmony between "tilka" and "faḍḍalna" creates a phonetic resonance that reinforces the idea of God's favor to His messengers. By studying the phonetic verses in

Al-Baqarah chapter, we can also understand how semantic influences different human situations such as faith and disbelief, justice and injustice, guidance and misguidance. The connection between sound and meaning in the Holy Quran is nothing more than a rhetorical semantic phenomenon in which consonants and vowels combine, along with phonetic repetition, to create multiple semantic effects on the recipient. Al-Baqarah chapter provides a clear example of this connection, which enhances our deep understanding of Quranic meanings.

## 5. Conclusions

Phonetic analysis of the Holy Quran, especially in Al-Baqarah chapter, represents a pivotal tool for understanding the aesthetics and semantic depth of the Quranic text. This study has shown that phonetics plays a crucial role in guiding the emotional and interpretive understanding of the verses, as it contributes significantly to conveying divine messages in an effective and influential way. The relationship between sound and meaning goes beyond the simple pronunciation of words to the formation of a spiritual environment that deepens the recipient's perception and internal interaction.

By focusing on the phonetic elements of this chapter, such as phonetic repetition, intonation, and grammatical structure, it has been proven that these elements contribute to building an integrated linguistic rhythm that improves the understanding of the interpretive meaning and makes it easier for the listener or reader to absorb the messages presented. For example, in nominal and verbal sentences, as well as in the use of rhetorical devices such as ellipsis and conjunctions, the recipient finds himself deeply in tune with the text, which helps in exploring the religious and legal dimensions of this chapter.

Quranic recitation, with its delicate balance of sound and grammatical structure, contributes to enhancing religious awareness and interpretive understanding, making the Quranic text not just a recited word, but a living spiritual experience that stimulates contemplation and personal interaction. Through this study, it becomes clear that a full understanding of the meanings of the Quran requires attention to these subtle phonetic elements, and that the phonetic effect helps to highlight the differences between simple and profound meanings in this chapter.

Finally, Al-Baqarah chapter is a prime example of how phonetic language can shape religious understanding and Qur'anic interpretation, and research in this area should continue to shed light on how these phonetic features can be used to enhance Qur'anic understanding for future generations. Raising awareness of the relationship between sound and grammar in the Qur'anic text can contribute to deepening spiritual interpretation and achieving authentic engagement with the meanings of the Qur'an.

Recommendations:

The need to conduct more studies that focus on phonetic analysis in other chapters of the Holy Quran to understand the phonetic effect in the Quranic text more broadly. Develop recitation techniques that are consistent with the targeted phonetic effects to enhance the emotional and interpretive understanding of listeners. Encourage researchers to combine phonetic and grammatical studies in the analysis of Quranic texts, which allows for a more comprehensive

understanding of meanings.

## Author Contributions

H.M.A.-S. carried out a profound investigation into the Arabic literature within the scope of the linguistic aspects in the Qur'anic studies. D.K.T. conceptualized the interpretation content in terms of the English literature. A.T. has significantly contributed to the overall structure of the paper and provided a critical revision after receiving the reviewers's feedback.

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الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ " (3) وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ" (البقرة	وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا " (13) :أَنْتُمْ كَمَا آمَنَ السُّفَهَاءُ" (البقرة	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ " (161) :أَجْمَعِينَ" (البقرة
ذلك الكتاب لا ريب فيه هدى للمتقين " (2) آية	ومن الناس من يقول آمنا بالله وباليوم " (8) الآخر وما هم بمؤمنين " آية	وَقَالُوا سَمِعْنَا وَأَطَعْنَا وَفِيكَ سَمِعْنَا " (285) :وَأَطَعْنَا" (البقرة
مثلهم كمثل الذي استوفد نازرا فلما (17) أضاعت ما حوله ذهب الله بنورهم " آية	إن الذين كفروا سواء عليهم أأنذرتهم أم (6) لم تنذرهم لا يؤمنون " آية	الذين يؤمنون بالغيب ويقيمون الصلاة " (3) ومما رزقناهم ينفقون " آية
آية 255 ( ) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمٰوٰتِ ... )	الآية 43: "وَأَقِيمُوا الصَّلَاةَ وَآتُوا " (الزَّكَاةَ وَأَرْكَعُوا مَعَ الرُّكَّعِينَ	الآية 6 : "إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ " (أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
الآية 21 : "بَا أُيُّهَا النَّاسُ اعْبُدُوا - رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ "تَتَّقُونَ"	الآية 2 - "ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ " : هُدًى لِلْمُتَّقِينَ	الآية 159 : "إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْكِتَابِ..."
2:2 الآية	الآية (وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ [30] فِي الْأَرْضِ خَلِيفَةً) [سورة البقرة، الآية	الآية 173 : "إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ - وَالذَّمَّ وَالْحَمَّ الْخَنزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ... " / تحريمه لأطعمة معينة



الآية 163: "إِنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ"	الآية 2:255 (الله لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)	الآية (6-7) (إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ * خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ
الآية 2:2: "ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ"	لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" (سورة " (255 البقرة، الآية	الآية 286: "لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا"
الآية 2:177: "لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ"	إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ (255) وَلَا فِي السَّمَاءِ" (سورة البقرة، الآية	أَوْلَانِكَ عَلَى هُدًى مِّن رَّبِّهِمْ " 2:5 وَأَوْلَانِكَ هُمُ الْمُفْلِحُونَ
الآية 2:186: "وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ"	الآية 2:118: "وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنزِيلًا ءَايَةً"	الآية 2:282: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَابَرْتُمْ فَذِكْرٌ لِّي إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ"
الم ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾ - (سورة البقرة، الآية	وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَنزِلَ لَنَا " - (60) مِنَ الْأَرْضِ يَنْبَعُ" (سورة البقرة، الآية	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ " (3) وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ" (سورة البقرة، الآية
الآية 253: "تِلْكَ رُسُلُنَا فَمَنْ كَفَرَ بَعْضُهُمْ عَلَىٰ بَعْضٍ"	الآية 177: "لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ"	الآية 5: "أَوْلَانِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأَوْلَانِكَ هُمُ الْمُفْلِحُونَ"

## Conflicts of Interest

The authors declare no conflicts of interest.

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