

## Surah (ya- Seen) a Phonetic Semantic Study

AMAL HAMDAN OSIED AL- MASSAIED

Jordanian Ministry of Education

Email ID: pqpq07007@gmail.com

### Abstract

This research deals with the phonetic semantics in Surah Yaseen, and it came in four requirements, the first one deals with the semantics of the places of articulation and attributes in the language and in the surah of vowel sounds, and the semantics of these attributes and places of articulation in the surah. In the second one, the research addressed some Qur'anic commas and some rhetoric devices in the surah. In the third requirement, the research dealt with the semantics of psychological effect in the surah, and in the fourth requirement, the research dealt with coherence in the surah.

**Keywords:** (semantics, sounds, Surat ya, Seen).

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### INTRODUCTION

It is established that the Holy Qur'an is a book revealed by All-Wise and Well-Acquainted, and everything in it came from knowledge, intent and wisdom. It is entirely impeccable in its letters and sounds from the vain talk and absurd. Therefore, we find distinctive feature in its sounds similar to that in poetry, or prose, so the phonetic connotation occupies an important space of morphological, syntactic, contextual and lexical connotations that rely on other linguistic connotations (1).

Holy Qur'an was revealed "in a clear Arabic language" (2) which is recited with reverence. Because the sound and its performance have a semantic importance during reciting. Unlike other heavenly books, God Almighty has commanded us to recite it in a specific manner and in accordance with strict, disciplined and rules of intonation. This intonation and recitation is not frivolous, but rather because there is no doubt that it positively affects the listener, and we know that the Holy Qur'an is a miracle in its recitation. Undoubtedly, the importance of the phonetic connotation of the Holy Qur'an is implied in its main role in conveying and suggesting meaning.

Great attention was given to the sounds of the Holy Qur'an to highlight its superior privacy. If you want to identify the phonetic semantics of the letters, there is no way for you but to refer to the clear book, as it was organized in a way that the hearing is not detached from the Qur'an and the heart is not disaffected. He who hears has no choice but to be in a state of naturalness and attentiveness. He is only inspired by the Holy Quran. It is a piece of pure linguistic music due to its coherence and tranquility over the parts of the soul, syllable by syllable, and a tone by tone as if it is a signature rather than a recitation (1).

In the Qur'anic expression, certain phonetic tools are permitted in certain sounds according to a perfectly organized but not arbitrary discipline. So a specific word in the Holy Qur'an with a specific connotation that cannot be expressed by any other word. Each word has its meaning; For example, the difference between the two words (shaking) and (constant] incitement) is great but not interchangeable. (shaking) is to move and push gently, so God Almighty said when he addressed Mary - peace be upon her - at the birth of our master Jesus - peace be upon him.

It is no secret that the essence of the sound is the manifestation of psychological emotion, and that this emotion by its nature causes diversity in the sound in terms of lengthening, ghunnah, softness or intensity through different diacritics in its disturbance and flow. Acoustic study is about scattered signs in the books written in that era, they were not contained in separate topics. However, they have become an independent branch of linguistics in the modern era due to the scientific progress and the availability of audio devices and laboratories for students in this field (1).

### RESEARCH OBJECTIVES:

#### THIS RESEARCH AIMS TO:

- 1- investigating the features and virtues with which Surah Yassin was distinguished
- 2- The researcher's desire to prepare a linguistic study to be applied to the Holy Qur'an - Surah (Ya-Seen).
- 3- Access to the components of semantic study through phonemic and contextual analysis
- 4- Providing the Arabic library with a semantic study of the Holy Qur'an surahs.

### STUDY PROBLEM:

The issue of this research is one of the important and serious issues in language, as it deals with the phonetic semantics, which is the focus of linguistic studies. The research problem revolves around the relationship between the semantic and the phonemic level. To identify.

## THE STUDY PROBLEM, THE RESEARCHER'S QUESTIONS WERE:

- 1- What is semantics, as it is the focus of this study to which the sound structure will be associated.
- 2- How it is possible to identify semantic phonemic transformations that contribute to understanding the Qur'anic text?
- 3- To what extent can the sound level play semantic roles?
- 4- What are the mechanisms and tools used in determining the relationship between semantics and sound?
- 5- What is the extent of consistency and interdependence between the phonetic semantic levels in the study of the Qur'anic text? and how to reach its effects and aesthetics?

The first requirement: the semantics of the places of articulation and attributes

### FIRST: THE PLACES OF ARTICULATION AND ATTRIBUTES IN LANGUAGE

The study of the places of articulation and attributes is the first cornerstone of the holder of the Holy Qur'an, as it is one of the most important sections of intonation, which must be the Qur'an reader's concern.

Whoever masters the places of articulations and the attributes speaks the most elaborated languages, the language of the Arabs - in which the Holy Qur'an was revealed, and the language of the master of Adnan's descendants. The Almighty said: "Indeed, We have sent it down as an Arabic Qur'an that you might understand [2]" (1) Due care to the places of articulation and attributes is of special importance - for one who is able to recite the Qur'an with a special characteristic, able to highlight the characteristics of its sounds whose recitation is devoted to worship, and is able to elicit the meanings underlying their drawing.

Ibn Yaeesh defined the place of articulation idiomatically as: "the syllable at which the sound ends" (1), and the word place of articulation refers to the specific point in the articulatory tract at which its position is modified.

Attributes affect the place of articulation. if the voiced letter is adjacent to a sibilant letter, the voiced affects the sibilant letter and moves it from its place of articulation, forward or backward. Thus, a change occurs in its sound. If the voiced sound precedes the sibilant, there will be a change and a new sound if the reader doesn't pay attention to the attribute of the sound. This is obvious in the sounds resulting from the alternation in the place of articulation

Sibawayh divided the attributes of the sounds into fourteen attributes. Some have opposites and others have no opposite. They are in order: "Jaher, whispering, intensity, in between, softness, etbaq, openness, estela, esteqal." As for those that have an opposite, they are: "repetition, lengthening, tafashi, qalqalah".

### SECOND: PLACES OF ARTICULATION AND ATTRIBUTES IN SURAT YA SEEN:

This requirement deals with the application of the semantics of the sound as a place of articulation in Surat Al-Ya seen through the vowel sounds, in addition to the of the throatal articulation. This is as follows:

#### VOWEL SOUNDS:

Al-Khalil had a great impact on the thought of linguists who follow him, which led to the disagreement among linguists about the places of articulation and their attributes. The essence of this disagreement is the places of articulation of the vowel letters (hawaii), which are (alif, waw, yaa). Al-Khalil and those who followed him see that it has an independent place of articulation, and thus the number of places is seventeen. Sibawayh agreed with him when he made the places sixteen, dropping the place of articulation of the vowel sounds, so he made (alif) place of articulation from the deepest part of the throat, (waw medd) from the moving waw exit from the lips, and (the medd yaa) from the exit of the moving yaa from the middle of the tongue.

**A) ALIF MADA: IT IS A VOWEL SOUND CHARACTERIZED BY JAHER, SOFTNESS, MEDD, ESTEFAL, ESTEFTAH . IT IS TO SOME EXTENT A STRONG FRICATIVE SOUND(1) . THESE ATTRIBUTES ARE MENTIONED IN THIS SURAH 268 TIMES. SOME EXAMPLES ARE:**

"By the wise Qur'an[2]"

"you 'O Prophet' are truly one of the messengers [3] upon the Straight Path [4] This is a revelation from the Almighty, Most Merciful [5] so that you may warn a people whose forefathers were not warned, and so are heedless [6] The decree 'of torment' has already been justified against most of them, for they will never believe [7] 'It is as if' We have put shackles around their necks up to their chins, so their heads are forced up [8]"

**B) WAW MADA: IT IS A VOWEL SOUND CHARACTERIZED BY LENGTHENING, AND IT IS MENTIONED IN THIS SURAH 82 TIMES. EXAMPLES ARE:**

"It is the same whether you warn them or not—they will never believe [10]"

"And present to them an example: the people of the city, when the messengers came to it [13] When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you. [14]"

They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies. [15] They said, "Our Lord knows that we are messengers to you, [16]"

The Almighty said "Indeed, I have believed in your Lord, so listen to me. [25]"

### **C) YA'A MADA: IT IS ALSO A VOWEL SOUND, WHICH IS CHARACTERIZED BY LENGTHENING. IT CAME IN THE NOBLE SURAH SIXTY-FIVE TIMES:**

The Almighty said "Ya, Seen [1] By the wise Qur'an [2] Indeed you, [O Muhammad], are from among the messengers [3] On a straight path [4] This is a revelation of the Exalted in Might, the Merciful, [5]"

He said ((69) "And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an [69] To warn whoever is alive and justify the word against the disbelievers [70]"

The Almighty also said: "And he presents for Us an example and forgets his [own] creation. [78] He says, "Who will give life to bones while they are disintegrated?"

Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing. [79]"

#### **THROAT PLACE OF ARTICULATION THROUGH THE FOLLOWING SOUNDS:**

A) Hamza sound: It is a glottal sound characterized by resonance, intensity, esteqal, and estefah. It is a middle explosive sound. It is mentioned 173 times

•The Almighty also said: "Already the word has come into effect upon most of them, so they do not believe. [79]"

• "How regretful for the servants. There did not come to them any messenger except that they used to ridicule him [30]"

• "And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved [43]"

a) The sound of ha': It is one of the glottal sounds characterized by whispering, softness, estela and esteqal. It is a weak fricative sound. It is mentioned in the noble surah 132 times, in the following verses:

•The Almighty said "Already the word has come into effect upon most of them, so they do not believe [7] Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. [ 8] And We have put before them a barrier and behind them a barrier and covered them, so they do not see [ 9]"

• "Follow those who do not ask of you [any] payment, and they are [rightly] guided [ 21]"

• "How regretful for the servants. There did not come to them any messenger except that they used to ridicule him [30]"

c) The sound of the ain: It is also among the glottal sounds, which has characteristics in common with the sound ha'. It is mentioned in the noble surah 79 times as in the following verses:

• "On a straight path. [4] [This is] a revelation of the Exalted in Might, the Merciful [5]"

• "It was said, "Enter Paradise." He said, "I wish my people could know [26]"

• "And they will not be able [to give] any instruction, nor to their people can they return [50]"

• (So let not their speech grieve you. Indeed, We know what they conceal and what they declare [76])

d) The sound of haa: a weak fricative sound. It is mentioned in Surat –Ya seen 36 times, and this is evident in the following verses:

• "This is] a revelation of the Exalted in Might, the Merciful [5]"

• " And a sign for them is that We carried their forefathers in a laden ship [41]"

• "[And] "Peace," a word from a Merciful Lord [58]"

e) The sound of khaa: It is one of the glottal sounds and has the same features as the previous ones. It is a fricative and strong sound (1), and it is mentioned 28 times in Surah Ya seen through the following verses:

• "And We have put before them a barrier and behind them a barrier and covered them, so they do not see [9]"

• "You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward [11] Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register [12]"

• (It was said, "Enter Paradise." He said, "I wish my people could know [12])

Based on what previously mentioned, it can be said that we have demonstrated the places of articulation and the impact of these phonetic semantics in the noble surah, and the verses that indicate these places.

#### **THIRD: THE SEMANTICS OF THE ATTRIBUTES IN SURAH YA SEEN**

In this context, we will study the attributes and their frequency in the noble surah, and the occurrence of a consonant letter without a diacritic because the attributes do not become clear except when a consonant letter is without a diacritic. The most prominent of these attributes are the following:

Aljahr: The sound of alif become apparent two hundred and sixty-eight times. The sound of the hamza appears in the noble surah nineteen times. The sound of ain is mentioned seventeen times. The sound of ghain is mentioned five times. The sound of gaf is mentioned seven times. The sound of jeem is seven times. The sound of yaa is thirty-five times. The sound of the daad is repeated once, the sound of the lam is apparent sixty-two times. The sound of the Noon is twenty-nine times. The sound of the ta' was also mentioned three times. The dal sound is six times, the ra' sound is twenty-two times. The zay three times, the za'a is mentioned twice in the noble surah. the thal is three times. The baa is six times. The meem is seventy-seven times. The sound of the waw is

apparent twenty-six times in the noble surah.

## **THE SECOND REQUIREMENT: THE SIGNIFICANCE OF THE COMMAS AND THE RHETORIC DEVICES**

### **FIRST: THE QURANIC COMMA**

#### **TERMINAL ASSONANCE:**

the two commas or commas differed in morphological balance and agreed in rhyme when the parts of speech contain unmeasured rhymes transversely, and on the condition that their rhyming is similar,

It is the difference in morphological balance and agreement in the last letter, such as the Almighty's saying: "And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an [69] To warn whoever is alive and justify the word against the disbelievers [69]"

We find here that the assonance is represented by the word "clear" (mubeen) in verse (69), and the word "unbelievers" (kafreen) in verse (70), which is a long terminal rhyme according to the meaning of the words.

It is the agreement in the balance and the last letter, as the Almighty says:

"Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners? [71] And We have tamed them for them, so some of them they ride, and some of them they eat [71]"

#### **ASSONANCE**

The assonance between the two words (malekoon) – (yakloon), which is a long parallel assonance; Because it contains more than eleven words.

Al-Qalb: It is reading the comma words from the last to the first as well as from the first to the last, as in the Almighty's saying: "It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming [40]"

. The word "each, in an orbit" if it is read from the last is as if it is read from the first.

Tasdeer: It is making one of the two pronounced words that are repeated or homogeneous or attached to them a derivation or semi-derivation at the beginning of the paragraph and the other at the end of it, as the Almighty says:

"When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you [14]"

Tasdeer is between the word "we sent" (arslna) and the word "our messengers." (mursaloon) which is derived from it.

### **SECOND: RHETORICAL DEVICES**

Incomplete alliteration: It is the difference in the two pronounced words in the pillars in addition to the difference in the meaning, as the Almighty says:

"Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register [12]"

The word "We", according to Arabic dictionaries, is a pronoun which refers to the two and all self-narrators, and its diacritic is dhamma; Because "we" refers to the group and the group of the implied ones are referred to by meem or waw as in (fa'alo) " what they have put forth " .As for " We give life and cause death". the first noon is with a light dhamma

and it serves as a vowel, and "we" is a word that means a plural.

The alliteration of derivation: It is that the words gather in the origin of the derivation and it is called the abbreviation, and it appears in the Almighty's saying:

"When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you [14]"

" They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment [18]"

They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people [19]"

It is mentioned in the article "raslun" in Lisan al-Arab, it is the herd of everything and the plural is "irsal": camels. 'irsal' is the guidance and the name is "resalah" message.

Balance: It is equality of the two commas in balance without rhyming. And it came in the Almighty's saying: "Today no soul will be wronged... what you used to do" (54). And He says: "And whosoever will give him long life ... do they not understand?" (68).

The third requirement: the semantics of psychological rhythm.

The Almighty says in Surat (Ya-Seen) verses from (13-27), speaking about the dwellers of the village, which most of the commentators agreed that it was (Antioch), and that God Almighty sent two messengers to it. The people of the village met this call to say that God is One and follow the messengers with denial and stubbornness. God Almighty sent with the two Messengers as a third Messenger confirming them. God Almighty said:

" And present to them an example: the people of the city, when the messengers came to it - [13] When We sent

to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you [14] They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies [15] They said, "Our Lord knows that we are messengers to you [16] And we are not responsible except for clear notification [17] "

The interpreters were divided into two groups about these messengers: The first: that these messengers were sent by Jesus, son of Mary - peace be upon him. The second: the saying of Ibn Abbas and Ka'b, and it was agreed upon by some scholars: that God Almighty sent them to back Jesus, peace be upon him, establishing his message as Aaron to Moses, peace be upon them. Here we find the dialogue was charged with emotions of infidels sticking to falsehood and defending it and arguing with the Messengers with an ancient argument, which is that they are human beings. The denial was at the beginning when God sent two messengers to the people of this village, then God Almighty provided them with a third messenger confirming them, and fulfilling in His saying: {So they denied them, so we strengthened}. This implied the village's quick denial to the messengers. And the speed God Almighty's mercy by sending a third messenger, and the psychological loads in the successive assertions {we are messengers to you"

{Indeed to you we are sent to you} suggest the time gap and the re-invitation to them repeatedly, and the denial of the people of the village – that required the messengers' assertions of their invitation and ascribed it to The Almighty {Our Lord knows}. His saying {So we have strengthened} carries a superior charge by repeating the letter Zai, which plays an expressive role. It means we strength and enhance. This indicates that they are sent from the Mighty, whose honor is unmatched, the Strong, who cannot be overcome. This is based on the intensity reading, or the lightening reading, which means that we have overcome, and the two meanings are close.

The verses proceed this context charged with establishment of right by the messengers' unbelievers' denial. The Almighty says " They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment [18] They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people. [19]"

His saying: {we consider you a bad omen} is the origin of the bad omen in the language, as Ibn Sayyidah says in (Al-Mahkam wa Al-Mohet Al-A`zam 9/213): the omen of human being is his deeds and it is said his sustenance.

” On this meaning, most of the words of the scholars revolve, and this word serves the psychological connotations that affected the people of the village through its inflectional connotation and the duplication of letters to convey exaggeration, which is an indication of the desire for the action to occur to him and his diligence for the sake of that. Here, we realize the aesthetics of narration the story in terms of acceleration and shortening of time as the call of the messengers inevitably was a matter of dispute; some believed and others not, so a strife and disagreement occurred between people and, so they said: {we consider you a bad omen}. They threatened the messengers {If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment.} And the messengers responded to them: {Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people.”

It means your luck, whether good or bad is with you, i.e., due to your actions and what you earn. It is not for our sake or because of us, but rather because of your oppression and your unbelief. (1)”

Then the verses follow, informing about the belief of a man from the village and his defense of the messengers, so the Almighty says:

" And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers [20]

Follow those who do not ask of you [any] payment, and they are [rightly] guided [21]

And why should I not worship He who created me and to whom you will be returned? [22]

Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? [23]

Indeed, I would then be in manifest error [24]

Indeed, I have believed in your Lord, so listen to me [25]"

This man was in the farthest part of the city when he heard what its people were about to cause harm to the messengers, so he came running with a spiritual energy of faith to defend his faith and the messengers of his Lord, and urge people to follow (the messengers); Because they did not come by themselves, but rather sent by God Almighty. The repetition of the denial question that carries reprimand to them for their actions {And why should I not worship He who created me} with the connotation of the word " created" that he is the Creator who created man without a previous example. {Should I take other than Him [false] deities}. Reprimanding and slandering them in the form of an honest advisor who orders them to follow the messengers bears a psychological and emotional connotation towards the people of his village. He wanted to offer them good and sincere advice.

It was a speech that combined emotion and reason, and the repetition of “I” to emphasize speech and action. He addressed the messengers or the people of the village, or both, declaring that he believed in the One God. His punishment was the aggression of the people of this unjust village against him by killing instead of following

advice; His reward was the speed of God's mercy upon him

" It was said, "Enter Paradise." He said, "I wish my people could know [26] Of how my Lord has forgiven me and placed me among the honored [27] "

It is an image that bears the kindness and purity of this believer's heart, despite the killing and torture he encountered from the people of the village, but he hopes that they will know what God has bestowed on him of forgiveness and Paradise so that they can join him.

The words with their connotations suggest a strong psychological state on both sides and focus more on this true believer whose heart was filled with the light of faith, grudge and hatred was removed and replaced with love and charity that he wanted to spread among the people of the village. He deserved to enter heaven due to this certainty and pure heart. Every believer wishes to be in his place. This is the real effect on the recipient when everyone who hears it wishes to be in his position and place.

#### **FOURTH REQUIREMENT: CONSISTENCY.**

Consistency among the ancients did not have a specific definition. It is a term used by the ancients such as Al-Zarkashi in his book (Al-Burhan) which talked about the proportionality of the heads of the verses and the conclusions of the surahs, the compatibility between the comma and the verse, the aesthetic demonstration of the Qur'an, and so on. consistency: is the arrangement. The qur'anic style is characterized by aesthetic consistency as it combines the aesthetics of the meaning with the single sounds to the words in their form and their rhythm. Consequently, there is consistency of the scenes in terms of rhythm and time of presentation. This called the consistency of the output. It is the best selection and implementation of parameters in an organized style that serves the meaning. This cannot be achieved by dropping or replacing a part of these parts." In Surah (Ya-Seen) the Almighty's says:

"And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness [27] "

This verse, which comes within the context of enumerating the blessings of God on man in this universe, was formulated in an eloquent consistency of its vocabulary and the connotation of its words. The word "remove" departs its real meaning. Removing is like slaughtering the skin. In Al Ain dictionary, the light of day was removed from the night

and nothing of its light remains, because the day is overwhelmed by the night, so if its light is removed from it, the night becomes dusk and covers people (1)." So, when the day vanishes, the people remain in darkness. this fits the conclusion of the verse: {so they are [left]] in darkness}. Therefore, the overall picture of the verse is consistent in its drawing and formulation with the semantic meaning it seeks to convey. We find the vocabulary (night, day) evidence of the succession and variation of time, and what is in between as a different color in the darkness of the night and the light of the day. The darkness is consistent with the night. This matter cannot be done by anyone except God Almighty, so the noon letter of the first person is related to the glorified speaker himself in (naslakh), and this word fits the period of time that the slaughter takes on the skin slowly and cautiously so as not to infringe on the meat, and likewise the day peels off slowly and cautiously that the person does not notice most of the time, although their passage is on the account of his age.

Al-Zarkashi - may God have mercy on him - alluded to the amazing consistency of the comma in the verse. He said: "The one who has memorized this surah is attentive to

the passages of its interludes are the attached letter noon as heard at the beginning of this verse: {And a sign for them is the night. We remove from it [the light of] day} know that the commas are the word (in darkness) as whoever whose day is removed from his night is in darkness as long as that condition continues.

And he said in another place: "It is under the illusion that the pronoun in their concern refers to the night and the day, based on the fact that the least of the plural is two, and it is corrupt for two reasons, one of them is that the day is not dark, and the second is that the lesser plural of two is a likely doctrine. Enter the darkness as you say: Morning and touching if they enter into these things.

And he said in another place: "It is under the illusion that the pronoun 'they' refers to the night and the day, based on the fact that the least of the plural is two, and it is not true for two reasons, one of them is that the day is not dark, and the second is that the less plural of two is a likely doctrine. The pronoun 'they' refers to unbelievers who are in the darkness.

#### **CONCLUSION**

In conclusion, the research has several results, they include:

- 1- The surah in its linguistic sounds was able to use the sounds in clarifying the semantics of words.
  - 2- These voices were distributed among the various places of articulation and attributes. They are voiced and voiceless.
  - 3- Two dimensions of sounds appeared in the surah, one of them is phonetic, semantic and psychological, so it falls in the semantic and semantic sense in the soul and sense because it is located in the mind and heart.
- The study concluded in its conclusion that the phonetic system in the surah is consistent with the language of the Arabs.

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