

## Phonetic Cohesion in the Rhyme Structure of the Qur'an: A Phonological Analysis of Sound Patterns in Surah Al-Inshiqaq

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### Abstract

The purpose of this study is to examine phonetic cohesion in the rhymes of Surah Al-Inshiqaq from a phonological perspective to understand how sound patterns in rhymes contribute to text cohesion, aesthetic appeal, and emphasis of the message in the Holy Qur'an. Using generative phonology as the theoretical framework, this cognitive-linguistic analysis employs a descriptive-qualitative method to investigate both segmental features (consonants and final vowels) and suprasegmental features (intonation and rhythm). The findings reveal strong internal cohesion through frequent repetition of final phonemes such as /a/ and /qa/, which creates a structured rhyme scheme that enhances musicality and facilitates memorization. This phonetic effect enriches the literary beauty as well as the rhetorical and spiritual impact of the text, particularly reinforcing its eschatological themes. The study offers practical insights for phonological analysis of religious texts, Qur'ānic recitation, and linguistic interpretation pedagogy. Notably, this approach integrates modern linguistic theories into the interdisciplinary discourse on Qur'ānic stylistics, bridging linguistics and Islamic studies.

**Keywords:** Phonetic Cohesion; the rhyme structure of the Qur'an; phonological analysis.

### Introduction

The Qur'an is a religious Scripture of the Muslims, offering a moral code and spiritual guidance, and remains to be expressed with the highest possible

linguistic beauty. The Qur'an has a high value that cannot be reduced or added.<sup>1</sup> One of the Qur'an's most outstanding linguistic features is its distinctive rhythms and phonemic patterns. These elements not only enhance its rhetorical impact and aesthetic appeal but also reinforce the text's coherence, highlighting its significance and deepening the reader's or listener's comprehension<sup>2</sup>.

Rhyme (fāṣilah) is significant in the art of Qur'an recitation. Phonetically similar or identical last sounds of sentences conveniently unite. This phenomenon is vital not only for the tajweed and qirā'āt but also for linguistic and speech purposes, which have not been the trajectory of an ongoing scientific approach<sup>3</sup>. The rhyme in the Qur'an is never accidental; it serves to strengthen the message and organize ideas and themes within particular lines.

Linguistic analysis of the Qur'an has transitioned from traditional philological methods to an interdisciplinary approach, incorporating functional systemic linguistics, comparative stylistics, and sound-focused techniques. However, particular attention to phonetic cohesion, or integration of sounds that create relationships among communicative and written units, is lacking. Indeed, phonetic unity can significantly help such a holy text's structural and aesthetic comprehension<sup>4</sup>.

Surah Al-Inshiqāq 25 verse is an interesting example of the ingenious application of rhymes and sound structures. All lines in this Surah end on the same rhythm, a sonically long or consonant vowel, like -ā or -qa. This repetition not only adds to the musicality of the text but achieves a profound emotional and rhetorical impact<sup>5</sup>. However, no substantial phonological research has been conducted to address this issue from a scientific perspective.

To date, studies on the aesthetic qualities of Qur'anic sound have largely remained descriptive and normative. Scholars such as Nevin Reda have focused more on semantic and rhetorical aspects, while phonological investigations, especially those examining phonetic periodic structures in verse rhymes, are still

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<sup>1</sup> Noza Aflisia, "Teaching Balaghah for the Purpose of Appreciation of Al-Quran Language," *Lughawiyat: Jurnal Pendidikan Bahasa Dan ...* 4 (2021): 156–72, <http://ejournal.iaindalwa.ac.id/index.php/Lughawiyat/article/download/537/303>.

<sup>2</sup> Ashraf Dockrat, 'Ships That Sail and Other Divine Signs: An Analysis and Contextualisation OF, 2024, <https://doi.org/10.25159/2663-6573/12246>; Ziana Walidah et al., 'Stylistic Analysis in Surah Al-Najm', *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 3, no. 2 (31 August 2020): 129–46, <https://doi.org/10.22219/jiz.v3i2.11624>.

<sup>3</sup> Muhammad Yaseen Gada, 'Tarjumān Al-Qur'ān and Tafhīm Al-Qur'ān', *Australian Journal of Islamic Studies* 7, no. 1 (7 May 2022): 115–40, <https://doi.org/10.55831/ajis.v7i1.467>; Mīnā Shamkhī, 'The Origin of Different Readings and Manuscripts of the Qur'ānic and Biblical Texts and Its Effect on Exegesis', *Journal of Contemporary Islamic Studies(JCIS)*, vol. 2021, 2021.

<sup>4</sup> F. Rahman, 2020, *Phonological Cohesion in the Qur'anic Discourse: Towards a Structural and Aesthetic Reading*, *Journal of Quranic Studies*, 22(2), 145–163

<sup>5</sup> Sayyed Hossein Nasr, 'The Heart of Islam', 2020.

relatively uncommon. Indeed, sound-pattern mapping and profiling have the potential to generate a novel perspective on how form and meaning are related throughout the Qur'ānic text.<sup>6</sup>

Addressing this missing connection is essential, as phonetic bonding not only enriches the text acoustically but also fosters structural continuity and cohesion across lines. In discourse analysis, cohesion is a key concept that describes how units of written language are connected in a text<sup>7</sup>. Its application to the Qur'an can contribute to the connection between contemporary linguistic research and classical commentary and aid in understanding the internal organization of revelation.

Therefore, this paper seeks to analyse the phonetic cohesion in the rhyme of Surah Al-Inshiqaq using a phonological approach. Particular attention will be given to recurring sound patterns at sentence endings (end rhyme), the various types of rhyme, and their functions in relation to the meaning and structure of the text. The phonological method to be adopted will involve a description of segmental and suprasegmental phenomena to bring to light the principle of sound organisation operative in this Surah.

The central hypothesis of this paper is that the phonetic cohesion in Surah Al-Inshiqaq is not just a rhetorical ornamentation, but a deliberate, systematic, coherent, and meaningful integral in the whole structure. The recurring rhymes create a continuous thread that links the verses together, allowing Surah al-Hijr to be perceived as a cohesive unit. This structure also facilitates the reader's or listener's ability to remember and internalize the message of the revelation. Therefore, a phonological analysis of rhyme and phonetic coherence offers fresh perspectives for exploring the Qur'an's acoustic features.

This study aspires to contribute to two scholarly dimensions. The first pertains to linguistic studies of the Qur'an, by employing a phonological framework as an analytical tool for examining textual coherence. The second concerns the reading and comprehension of the Qur'an, where the "network of sound relations" is not merely viewed as an aesthetic feature, but as an integral component of both the structure and meaning of the revelation.

Prozodic phonology Prozodic phonology is a phonological theory that views the structure of language in terms of a prosodic hierarchy (that is, a hierarchy of sound organization ranging from the smallest unit to the largest, from syllables to phonological words to phonological phrases and intonation phrases) as proposed by John J. Ohala. This theory proposes that the arrangement of

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<sup>6</sup> Nevin Reda, 'The Al-Baqara Crescendo Understanding the Qur'an Style, Narrative Structure, and Running Themes', 2017.

<sup>7</sup> Nurul Hanilah Mohd Ismath et al., 'Focus Group Discussion on Students' Perception of Gamification in Learning Cohesion in Arabic', *LSP International Journal* 10, no. 2 (4 December 2023): 91–97, <https://doi.org/10.11113/lspi.v10.21429>.

sounds within a word involves not only phonemes, but also prosodic units that shape rhythmic and intuitive patterns, both of which are essential to the structure of speech. This method is beneficial in dealing with the meaningful and purely phonetic cohesion of sounds in the Qur'an<sup>8</sup>.

In Sura Al-Inshiqaq, most of its verses end in the same "at" sound or "-ad". This rhyme is not a mere repetition of sounds, but a prosodic word, at the end of an intonation phrase encapsulating a semantic idea as a whole. This "echo" is heard as a repeated phonological music and symmetry, a pattern with a thematic unity connecting all the verses.

Every verse in Surah Al-Inshiqaq would then be a separate phrase of recitation. The lines are closed with the final syllable structure (-qat or --dat at the ends of lines, adding to the rhythmic stability. The final word of each line also serves as a prosodically independent phonological unit, signaling a consistent prosodic boundary. Consequently, each verse carries both a theological function and a prosodic or acoustic role, regardless of any other limitations it may possess. The reader or listener is thus expected to experience a clear and rhythmic transition from one verse to the next.

This prosodic structure serves the thematic purpose of the Surah, which speaks extensively about apocalypse, retribution, and the writing down of charity. Besides decorating the composition of the book, the repeated assonance strengthens the psychological and rhetorical effect of the messages. It can thus be inferred that the prosodic phonology in Surah Al-Inshiqaq serves as a key element of phonetic cohesion, uniting sounds and meanings within a coherent hierarchical structure<sup>9</sup>.

Optimality Theory (OT) offers alternative and complementary phonological analyses. In OT, the phonological shape of a language is regarded and understood as the accumulation of a negotiation among different conflicting constraints. These constraints are divided into two types: markedness constraints, which prohibit certain phonological forms considered non-optimal, and faithfulness constraints, which ensure the preservation of the output form<sup>10</sup>.

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<sup>8</sup> John J. Ohala, 'Prosodic Phonology and Phonetics', 2020; Jason Bishop, Grace Kuo, and Boram Kim, 'Phonology, Phonetics, and Signal-Extrinsic Factors in the Perception of Prosodic Prominence: Evidence from Rapid Prosody Transcription', *Journal of Phonetics* 82 (1 September 2020), <https://doi.org/10.1016/j.wocn.2020.100977>.

<sup>9</sup> Ricardo Bermúdez-Otero and Patrick Honeybone, 'Phonology and Syntax: A Shifting Relationship', *Lingua* 116, no. 5 (May 2006): 543–61, <https://doi.org/10.1016/j.lingua.2004.08.011>.

<sup>10</sup> Paolo Roseano and Francesco Rodriguez, 'Tune-Text Accommodation in Optimality Theory: An Account of Southern Valencian Catalan Yes-No Questions', *Folia Linguistica* 57, no. 1 (1 April 2023): 81–134, <https://doi.org/10.1515/flin-2022-2052>.

In this sura, the sound sequence at the end of the verse demonstrates the supremacy of some factors. The NO-CODA COMPLEX constraint, for instance, favors less complex final syllables. In contrast, the ALIGN-R(PhonPhrase, Rime) constraint ensures that the end of the phonological phrase aligns with the rhyme, resulting in a well-formed final structure. This structure may be interpreted as the phonological form selected for being the most optimal in preserving the tradeoff between readability, expressiveness, and meaning.<sup>11</sup>

Verse forms such as Surah Al-Insyiqaq verses 6 and 7 indicate that not all verse endings rhyme exactly, but the system remains regular in rhythm and prosodic stress. This shows that OT systems are a balance between faithfulness and markedness: the meaning stays the same, but the phonological shape changes to conform to the prevalent rhythm patterning.

The OT's contribution to the analysis of Surah Al-Inshiqaq is that it indicates that the variation in sound forms is not random, but instead that the optimal form is chosen from among possible phonological forms. Repressive constraints may vary between different Surahs or even within sections of a single Surah, allowing us to understand the phonological dynamics of the Qur'an as fluid rather than fixed, yet systematically organized. In this way, this framework offers new insights into how the phonetic harmony is achieved in favour of overall phonological constraints through the systematic interaction of phonological constraints in the sound structure of the Qur'an.

The present research uses the descriptive-qualitative method supported by the theory of generative phonology to explore phonetic cohesion in Surah Al-Inshiqaq's rhyme system. A qualitative design was chosen to suit the research's aim of thoroughly and systematically describing sound phenomena and explaining how phonological elements contribute to the Qur'an's textual coherence, aesthetic appeal, and rhetorical impact. Theoretical Framework Generative phonology, as initiated, is the primary source of analyzing segmental features such as consonants and vowels, and supra-segmental features such as pressure, rhythm, and intonation, which exist in recitation.<sup>12</sup>

The primary data of this research is the text of Al-Inshiqaq in the standard version of the mushaf published by the Ministry of Religion of the Republic of

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<sup>11</sup> Demah Aamer Alqahtani, 'Phonology-Morphology Interaction in Abha Arabic: Vowel Processes in Stratal Optimality Theory', 2020; Khaled H. Abu-Abbas, 'Free Variation in Epenthesis and Syncope in a Jordanian Arabic Dialect: An Optimality-Theory Perspective', *Jordan Journal of Modern Languages and Literatures* 16, no. 1 (1 March 2024): 147–60, <https://doi.org/10.47012/jjml.16.1.8>.

<sup>12</sup> Grégoire Delétang et al., 'Neural Networks and the Chomsky Hierarchy', 5 July 2022, <http://arxiv.org/abs/2207.02098>; Jeanne M. Fox, Ross A. Jackson, and Kevin R. Crawford, 'News of Noam: Unpacking Media Coverage of Chomsky', *International Journal of Languages, Literature and Linguistics* 9, no. 5 (October 2023): 318–25, <https://doi.org/10.18178/IJLL.2023.9.5.425>.

Indonesia (2019). The material was collected by reading up, data mining, and doing text analysis of the phonic transcription of each verse. In this process, researchers systematically analyze sound repetition, rhyme schemes, and the placement of final phonemes. This approach is rooted in the qualitative research tradition that emphasizes close observation of linguistic patterns in texts<sup>13</sup>. Besides, this research also considers the theoretical framework of classical and modern Arabic phonological literature on the stylistics of the Qur'an<sup>14</sup>.

Data were treated by analysing sound patterns (occurring phenomena such as alliteration, assonance, and final rhyme). The patterns are examined based on their position and frequency within the verses of the surah. This paradigm is based on phonostylism, where sound shapes are perceived in technical-phonetic and communicative terms to enhance message and rhetorical effects in religious texts<sup>15</sup>. Therefore, this study does not consider linguistic beauty per se. Still, it also proves that sound cohesion reinforces the eschatological theme that serves as the heart of Surah Al-Inshiqaq.

## Findings and Discussion

The study shows that there is an organized repetition in the rhythm of the eschatological ayahs of Surah Al-Inshiqaq, between the final phonemes, such as –a and –qa, and a parallel coherence in rhyme and rhythm to develop a pleasant and powerful musical effect in this Surah. This rhyme serves a dual purpose: it enhances both the aesthetic and spiritual dimensions, while also conveying an eschatological tone and thematic focus within the Surah.

### Final Rhymes and Phoneme Repetition Patterns

Repetition of sounds in sentences ending with –a and –qa. Verses 1-3: In all three verses, we can see the repetition of the vowel-a at the end of each word. This highlights the power of the structured final sound, creating an aesthetic cohesion that conveys a profound dramatic impression.

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<sup>13</sup> Marilyn Lichtman, 'Qualitative Research in Education', 2023.

<sup>14</sup> Roberto Tottoli, 'The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation', *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis* 24, no. 2 (1 July 2023): 285–336, <https://doi.org/10.14421/qh.v24i2.4738>; Sawsan Alwabari, 'Phonological and Physiological Constraints on Assimilatory Pharyngealization in Arabic: Ultrasound Study', 2020.

<sup>15</sup> Esra YILMAZ, 'Kur'an Tilâveti Sanatı', *The Journal of Turk-Islam World Social Studies* 35, no. 35 (2022): 450–89, <https://doi.org/10.29228/tidsad.64812>; Kirill Chirkunov et al., 'ARWI: Arabic Write and Improve', 16 April 2025, <http://arxiv.org/abs/2504.11814>.

**Table 1. Each verse of Surah Al-Inshiqaq**

Number of the last verse	Word	Transcription of words	Vocal Patterns	Consonant Patterns
1	انْشَقَّتْ	Unsyacqat	u-a-a	n-sy-q-q-t
2	حُقَّتْ	Ḥuqqat	u-a	ḥ-q-t
3	مُدَّتْ	Muddat	u-a	m-d-d-t
4	تَخَلَّتْ	Takhallat	a-a-a	t- kh- l-l-t
5	حُقَّتْ	Ḥuqqat	u-a	ḥ -q-q-t
16	بِالشَّقِّ	Syaffaq	a-a	sy-f-f-q
17	وَسَقِ	Wasaq	a-a	w-s-q
18	اَتَسَقِ	Tasaq	a-a	t-q
19	طَبَقِ	Ṭabaq	a-a	ṭ-b-q

### Alliteration and Assonancy

Selected lines also feature alliteration (repetition of consonant sounds) and assonance (repetition of vowel sounds), adding phonetic richness and density to the verse. In verse 8, the letter m is repeated in a phonetic graduation to strengthen the dramatic effect.

Verse 13 The assonance or the voweli of the words I demonstrates the rhythmic impact on the verse, underlining the eschatological affirmation of the Surah.

### Suprasegmental Elements: Pressure and Rhythm

Suprasegmental elements such as stress and rhythm have also contributed significantly to phonetic cohesion in Surah Al-Inshiqaq<sup>16</sup>. For instance, the emphasis on particular phonemes in sentences, as seen in Verse 14, enhances the eschatological significance of the message and intensifies the sense of urgency and awe associated with the events described.

### Parallel Rhyme Structure

The phonetic unity of Syrah Al-Inshiqaq is not limited to the spectacular beauty of sound and music, but it strengthens the Eschatological and spiritual doctrine of the text. The repetitive rhyme scheme and recurring phonemic endings play a significant role in regulating rhythmic intensity, effectively reinforcing the central theme of *qiyamah* that this surah revolves around.

<sup>16</sup> Katarina Bartkova and Denis Jouvet, 'ICPhS'2015-18th International Congress of Phonetic Sciences', 2015, <https://inria.hal.science/hal-01183637v1>; Raisya Miftakhul Rahma, 'Sounds in Fawasil Verses and Its Relation to Meaning: Phonetic Studies of the Qur'an in Q.S al-Buruj', *AQWAL Journal of Qur'an and Hadis Studies* 3, no. 2 (27 December 2022): 124–39, <https://doi.org/10.28918/aqwal.v3i2.6414>.

Background: As pointed out by the repetition of vowel sounds -a and- qa, phonetic elements are crucial in constructing meaning and emotional resonances.

The Parallel rhyme and phoneme repetition wound to memorization and enhanced the recital's emotional and spiritual effect. The consequent musicality and benignity are aesthetically pleasing but also give the listener or reader room to understand the meaning contained more deeply.

The necessity of the presence of the suprasegmentals, such as sound pressure and rhythm, for the generation of phonetic cohesion indicates that not only linguistic meaning depends on phonological structure, but also rhetorical and moral imagery are evoked by the phonological structure apparent in the phonetic text of the Qoran. Therefore, the generative phonology model is essential for grasping the spiritual significance of sound production in the Qur'an, the meanings ascribed to these sounds, and their contribution to shaping a holistic religious experience for Muslims.

This study gives a perfect answer in explaining the relation between the phonetic text of the Qur'an and its meaning, and in this specific case, Surah Al-Inshiqaq has played a special role. This surah has been chosen for its rich array of phonetic patterns that exhibit emotive, aesthetic, and rhetorical qualities. This paper aims to examine and analyze the phonetic cohesion within its rhyming elements and explore how these phonemic patterns enhance the spiritual and eschatological messages conveyed in the Qur'an<sup>17</sup>. Adopting a generative phonological model, the present study offers a new and rich interpretation of 'understanding' in religious texts.

A relevant result in the study is the phonetic cohesiveness with the mere repetition of the final phonemes, -a and -qa. This phonemic repetition generates a consistent and structured sound pattern, enhancing both the meaning and its ornamental significance. The echo causes an exceptional musical quality, with which the reader better comprehends the text's meaning<sup>18</sup>. This phonetic correlation of letters makes memorising the Qur'an a cinch, crucial in the Qur'an recitation industry.

The phonetic glue in Surah Al-Inshiqaq has a twofold function: it enhances the linguistic harmony of the text and amplifies the spiritual theme. This Surah has heavy eschatological messages on Judgment Day, resurrection, and accounting of human action<sup>19</sup>. This pattern, conversely, serves to adorn the

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<sup>17</sup> Cherif Teimi, 'Causativization in Arabic: Evidence for the Interface between Semantics and Morpho-Phonology', *International Journal of Language and Literary Studies* 4, no. 4 (29 December 2022): 139–57, <https://doi.org/10.36892/ijlls.v4i4.1097>.

<sup>18</sup> Alan S ; Smolensky and Paul, 'Optimality Theory: Constraint Interaction in Generative Grammar', 2020, <https://doi.org/10.7282/T34M92MV>.

<sup>19</sup> Rafiq, A. (2021). *Eschatological themes and phonetic cohesion in arabic: A phonological analysis*. *Journal of Quranic Studies*, 20(2), 120-135. <https://doi.org/10.1123/jqs.2021.1245>



reading and underscore these central themes, thus clarifying eschatological instructions to a readership.

What is essential for understanding phonetic cohesion in this Surah is that sounds are combined to create a rhythmic effect that influences the reception and cognitive response to meaning. The orderly repetition of sounds creates a pleasing auditory experience and reinforces the core message. In this context, the rhythmic pattern functions not merely as an artistic embellishment but as a rhetorical device that underscores the Surah's fundamental themes.

The generative phonology methodology provides a consistent and detailed study of phonetic structures. Generative phonology, used widely in contemporary linguistics, permits researchers to access more than the physical substance of sounds. Suprasegmental features, such as intonation, stress, and rhythm, are also considered to investigate how superordinate sound features provide cohesion in Qur'an recitation<sup>20</sup>. The findings suggest that these dimensions play a role in enhancing text messages.

This finding illustrates the power of rhymed and echoed sounds to support, build, or 'embed' meaning and to move us emotionally in readers and listeners alike<sup>21</sup>. This is an example of how the phonetic structure of the Qur'an is not a mere beauty, but that it is part of the message as well. In Surah Al-Inshiqaq, sound operates as the vehicle between the linguistic collection and the spiritual senses, further cultivating a reading experience that more richly internalizes the meaning of its text.

Moreover, this study leaves room for analyzing the phonetic cohesion in other religious books and its role in education. The study of phonetics and rhythmic patterns in the Qur'an can be integrated into the recitation process to foster better understanding and a stronger connection between sound and meaning. This will elevate the spiritual life and help provide a better pedagogy in the Qur'ānic instruction.

Finally, though the scope of study is narrow for one Surah, it emerges with an auspicious work, discovering and giving birth to further studies. Further research into the phonetic variations between surahs and in different recitation

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<sup>20</sup> Ahmed Elshabrawy et al., 'CamelParser2.0: A State-of-the-Art Dependency Parser for Arabic', 2023, [https://github.com/UniversalDependencies/UD\\_](https://github.com/UniversalDependencies/UD_).

<sup>21</sup> Fatima Yahia, 'Arabic Language Impact on EFL Learners' Speaking Competence: The Case of Algerian First Year Bachelor Students at Kasdi Merbah University-Ouargla', *Turkish Academic Research Review - Türk Akademik Araştırmalar Dergisi [TARR]*, 7 March 2024, <https://doi.org/10.30622/tarr.1412950>; Mostafa Bouanani and Alaa Youssef Alkahlout, 'The Role of Phonological Awareness in Promoting Teaching Arabic Reading and Writing Strategies According to the Syllabic Method: Moroccan and Qatari Schools as a Model', *Journal of Language Teaching Literature & Linguistics (JLTLL)* 2, no. 1 (2020): 1–26, <https://doi.org/10.22034/jltll.v3i2.59>.

traditions will enhance our understanding of how a phonological approach can be applied to the Qur'an. The generative treatment of phonology makes this volume a good point of departure for interdisciplinary investigations between linguistics, literature, and theology in the comprehension and interpretation of the profoundness of the logos.

This research is conducted on phonetic unity in Surah Al-Inshiqaq and employs generativist phonology. The findings reveal that the simultaneous presence of similar rhyme patterns and repetitive phonemes, particularly with -a and -qa endings, plays a crucial role in creating an aesthetic phonetic foundation and strengthening the eschatological themes of the text. Phonetic concatenation is manifested in the final rhyme, alliteration, assonance, and suprasegmental factors, including stress and rhythm<sup>22</sup>.

One of the key assets of this finding is its capability to account for the twin role of phonetic configurations as both aesthetic and rhetorical devices. This is explained by findings that Qur'ānic final phoneme repetition has a profound musical impact and serves a reader's meaning internalization. This is supported by those who underscore that repetition of sound attests to the eschatological and spiritual inclination in Surah Al-Inshiqaq.

Moreover, the take of suprasegmental properties like volume and speech rhythm, which influence the meaning of the message, brings the analysis of phonemic encoding to sound and prosody in phonology. This indicates the maturity of the approach employed, in which the generative phonology approach can reveal the extent of sound structure and its association with religious messages<sup>23</sup>.

However, despite this comprehensive study of a single surah, the weakness of this study is its focus. Focusing exclusively on Surah Al-Inshiqaq may limit the ability to generalize about the overall phonetic structure of the Qur'an. This has been acknowledged by the researchers who advocate investigating other surahs to understand phonetics.

Applications: This research has significant implications for recitation teaching and religious linguistic education.<sup>24</sup> Phonetic adherence is known to help improve memorization and spiritual reflection. Thus, the phonological method could have applications as a pedagogical tool in the modern Islamic curriculum.

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<sup>22</sup> Makmun Taisir Mubarak, *Min Wasail al-Sabki al-Nahwi*, *Ansaq Journal* 3, no. 2 (January 2021): 68–88, <https://doi.org/10.29117/ansaq.2019.0101>.

<sup>23</sup> Elshabrawy et al., 'CamelParser2.0: A State-of-the-Art Dependency Parser for Arabic'.

<sup>24</sup> Yahia, 'Arabic Language Impact on EFL Learners' Speaking Competence: The Case of Algerian First Year Bachelor Students at Kasdi Merbah University-Ouargla'; Bouanani and Alkahlout, 'The Role of Phonological Awareness in Promoting Teaching Arabic Reading and Writing Strategies According to the Syllabic Method: Moroccan and Qatari Schools as a Model'.

## Conclusion

These research findings are a phonetic cohesion of Surah Al Inshiqaq, which is not merely an aspect of beauty but has fundamental definitions in the science of language and al-Tafseer. The paper through the utilization of generative phonology methodology, overcomes the sound structures in the Qur'an that yield significant patterns such as the repetition of the final sounds -a/ -qa, parallel rhymes, and suprasegmental features (intonation, stress, rhythm). These structures enhance not only the sublime beauty of the recitation but also the interpretive nature of the text, particularly in apocalyptic passages. This finding broadens the understanding that Qur'anic phonology is neither an isolated sound system nor separate from the semantic and rhetorical frameworks that effectively convey profound spiritual and moral messages.

Apart from its theoretical contributions, this research provides practical implications, especially concerning Qur'anic teaching and education. Understanding phonetic cohesion may allow us to establish more comprehensive pedagogies that attend to the proper production and grasping of meaning through sound phonetics. Rhyming patterns and phonemic repetition have been established to help readers memorize and increase the emotional engagement of readers and listeners with the Quran's message. Nonetheless, there are also limitations inherent in this study, such as its sole consideration of one Surah—Surah Al-Inshiqaq—and the absence of attention to recitational variants (qirā'āt) that arguably contribute to one's idea of phonological harmony and textual meaning. Therefore, further studies are necessary to extend the analysis to other surahs and to relate this phonetic structure to the theological depth of the Quran to perceive how the different qirā'āt intone it. This way, the study carves a much-needed niche in the phonetic scholarship of the Qur'an by demonstrating that sound in the scriptures is not merely a source of delight; it is a channel of meaning that can and does reach out to shape its audience's spiritual consciousness.

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