

DIPHONES IN SURA SABA

Aisha Merghani Abd Alrahiem Sulyman

Assistant Professor of Linguistics, King Khalid University, Arabic Language Department
amsolyman@kku.edu.sa

Huda Abdul Rahman Mahjoub Saeed

Assistant Professor of Interpretation and Quranic Sciences, King Khalid University

Nahla Al- Nour Al -Makki

Assistant Professor of Administrative Sciences, King Khalid University
nmaky@kku.edu.sa

Suad Noureddine Hamed Adam

Assistant Professor of Jurisprudence, King Khalid University

(Acknowledgement: The authors extend their appreciation to the Deanship of Scientific Research at King Khalid University for Founding this work through Small Groups / 203/ 1444)

Abstract:

Muslims are attached to the Holy Quran, which is stable and perpetual. But what is striking, and calls for contemplation, is that some readers confuse the sounds of the language. The reason for this is either due to the closeness in terms of the place of articulations, as in the two sounds ق /q/ and ق /q/ or the reader resorting to the ease he finds in expelling the sound from other than its place of articulation, in order to reduce the muscular effort. It may also be the result of the influence of local dialects and slangs on our tongues. The language and its sounds are in a state of persistent change and continuous development. This is the main motive behind this research "Diphones in Sura Saba".

The aim of this research is to show the correct reading of the Holy Qur'an at the level of sounds' articulation and their characteristics. It also aims to attract the reader's attention to the closely-articulated sounds, in the form of phonemic pairs, until he performs the correct pronunciation.

Minimal pairs in the language may take the form of a complete match between two words, in which one of the sounds differs, and this type is not abundantly available in the selected Holy Sura. The diphones mentioned in the selected Holy Sura are words that contain the two sounds being compared, and they differ in terms of the position of the sound in the word, and in terms of the neighboring sounds. By repeating these sounds in the same verse, the difference may become clear. The limits of this research were represented in Sura Saba, and it included practices on the correct pronunciation.

The findings of the study showed that similar sounds require articulation practice so that the difference becomes clear and correct pronunciation is established. The story of Saba, which is mentioned in the selected Holy Sura, contains sermons for those who disbelieve in the blessings of God, and it shows God's honoring of His prophets and harnessing the natural conditions for them.

Keywords: Diphones– vocal convergence – muscular effort – the roots of words – disruption of sounds articulation.

Introduction:

Praise be to God, and prayers and peace be upon the Prophet Muhammad, and I seek help and success from the All-Knowing, the Almighty, to complete this research, which I have had the idea of writing about for a long time. Despite this, the idea has not yet matured. Rather, I wanted to write and collect bits of information from the bottom of my memory, and add new facts to it, because the subject of language and its sounds are constantly changing and constantly evolving.

Since my attachment to the Holy Quran is constant, every day I find something that catches my eye and calls me to contemplation investigate and write about it. If I am right, it is from God's grace, and if I am wrong, it is from me and Satan. And error is human nature. But we ask God, if we fall into error, to inspire us to be right, and there is neither power nor strength except with God.

I have chosen the topic: "Diphones in Sura Saba". This is from my observation that some readers confuse the sounds of the language, and the reason for that is either the closeness of the sounds' places of articulation, as in the sounds ق/q/and غ/y/ or the reader resorting to the ease he finds in expelling the sound from other than its place of articulation, in order to reduce the muscular effort, or it may be the result of the influence of local dialects and slangs on our tongues.

The aim of this research is to show the correct reading of the Holy Qur'an at the level of sounds' articulation and their characteristics. It also aims to attract the reader's attention to the closely-articulated sounds, in the form of diphones, until he reaches the correct pronunciation. It also aims to make the reader check the notes between the sounds of Arabic, and know that each sound has a specific place of articulation and certain characteristics that make clear differences between it and the rest of the sounds. Minimal pairs in the language may take the form of a complete match between two words, in which one of the sounds differs, and this type is not abundantly available in the selected Holy Sura. The diphones mentioned in the selected Holy Sura are words that contain the two sounds being compared, and they differ in terms of the position of the sound in the word, and in terms of the neighboring sounds. By repeating these sounds in the same verse, the difference may become clear. The limits of this research were represented in Sura Saba, and it included practices on the correct pronunciation.

It is clear from the title that this research is limited to studying similar sounds in Sura Saba. This research ends up with presenting the findings and recommendations that help to read the Holy Quran correctly.

Diphones in Sura Saba:

First: Introducing Sura Saba:

Surah Saba was revealed in Mecca, and its verses are fifty-four, all of them are Meccan, except for verse (6) of the Almighty's saying: "And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy." The reason for its name 'Saba' is its embodiment of the story of Saba; the Yemeni tribes that used to live in the land of Saba.

Saba was the surname of their father, who unites their tribes, and his name was Abd Shams bin Yashujb bin Yarub bin Qahtan. Bilqis, daughter of Sharahabil, was their queen. The hoopoe delivered the news of Bilqis to the Prophet Solomon, peace be upon him⁽¹⁾. Abu Kuraib said: Waki' told us, on the authority of Abi Hayyan Al-Kalbi, on the authority of Yahya bin Hani', on the authority of Urwa Al-Muradi, on the authority of a man from them by the name of Farwa bin Musik. He said: I said: O Messenger of God, tell me what Saba is? Is it a man or a woman, or a mountain, or an animal? He said: (No, he was an Arab man and had ten sons, six of them went to Yemen, and four to the north. As for those who went to Yemen, they founded the tribes of Kinda, Himyar, Azd, Ash'ari, Madhhij, and Anmar, of which Khath'am and Bujailawere. As for those who went towards the north, they are the tribes of Amel, Judham, Lakhm, and Ghassan)⁽²⁾.

And when Prophet Suleiman, peace be upon him, learned about their worship of the Sun, "he asked his men to bring him Bilqis' throne. So the fastest of them was the one who had knowledge, as he brought the throne before his side returned to him, so Prophet Suleiman thanked God for that"⁽³⁾.

The Kingdom of Saba lived in luxury, and in return for this bliss, nothing was required of them except gratitude. But they did not thank God. Instead, they disbelieved in the grace of God. Their punishment was that the bliss was gone, and the trees of Paradise were replaced by tamarisk and Sidr trees. As He depicted for us that truth, Glory be to Him, when He said: There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

The story, as mentioned by Ibn Katheer, the biographers said: "When Bilqis became a queen, her people were fighting over their valley. She advised them to stop, but they did not obey her. She left her kingdom and went to her palace and resided in it. When the evil abounded between them and they repented, they came to her, requesting her to return to her kingdom, but she refused. They insisted that she must return or they will kill her." She said: "You do not obey me, and you

¹1/ Intermediate interpretation of the Holy Qur'an, a group of scholars, publisher: General Authority for Amiri Press Affairs, 3/240

²Al-Tabari, Al-Bayan Mosque in the Interpretation of the Qur'an, Dar Al-Kutub Al-Alami, Beirut - Lebanon, 4th edition, 2005 AD, "Tafsir Al-Tabari", Part 10, p. 429

³Intermediate Interpretation2

have no minds.” Then they promised to obey her: “We will obey you.” So she came to their valley. The case was that when it rained, it would reach the torrent from a distance of walking for three days, so she ordered that a dam to be built between the two mountains, and withheld the water from behind the dam, and made doors for it, one above the other. And they made twelve outlets in it according to the number of their rivers, so the water would come out equally between them, and they had two gardens to the right of their valley and to its left. Thus, their land was fertile and their fruits increased,"two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."⁽⁴⁾

Their land was free of snakes, scorpions, mosquitoes, flies and fleas. The Arabs used to pass by their land with lice in their clothes, so the lice would die because of its good air, and it was said to them: Eat of your Lord’s provision and give thanks to Him. There were thirteen villages, so God sent thirteen prophets to them, but they lied to the messengers, and they did not acknowledge the blessings of God, so God sent them the torrent of the Great Wall – and the Great Wall of drunkenness and old age – God Almighty sent a rat, so he dug it up from its bottom and flooded their gardens with it, and destroyed their land with it, so they scattered in the country. That is why the Arabs used to say: “The hands of Saba are gone” or “The hands of Saba are separated.”⁽⁵⁾ therefore, God sent them a torrent of Al-Arm because of their denial of God's blessings. Al-Arm is a valley called al-Arm. If it rained, the valleys of Yemen flowed to al-Arm and the water gathered to it. Then they blocked the gap between the two mountains so as they imprisoned the flowing water with rocks and tar⁽⁶⁾.

But not all the Saba tribes left Yemen when they were afflicted by the flood of Al-Arm. Rather, most of them resided there, and the people of Marib who used to own the dam dispersed, and that all the Saba tribes did not leave Yemen, but four of them agreed, and six remained in Yemen; among them is Anmar, who is the father of Khath'am. Thus, the six tribes of Saba resided in Yemen, and the king and the followers continued with them, until the king of Abyssinia with the army occupied their land that he sent with the company of his princes: Abraha and Ariat, for about seventy years. Then Saif bin DhiYazan Al-Himyari took kingship back, just a few years before the birth of the Prophet Muhammad, peace be upon him. ⁽¹⁾Almighty said: "And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment."

Satan did not dare to look at Solomon in the niche. Whenever he did, he was burned. Thus, Satan passed by and did not hear the voice of Solomon. When he came back and did not hear, Satan entered the house and was not burned. When Satan looked at Solomon, the later had fallen. Then Satan went out and told the people that Solomon had died. The termite ate his stick, and they

⁴ Tafsir al-Tabari, 10/360

⁵ / Ibn Katheer, *The Beginning and the End*, Dar Al-Maarif, Beirut, 1990 AD, Part 2, pp. 158-161

⁶/ Al-Tabari, 10/362

did not realize the date of his death. Then they put the termite on the stick for a day and a night, calculating the days and nights in this way and found that he had died a year ago. So the people became certain that the jinn were lying. If they knew the unseen, they would have known about the death of Solomon, and they did not tarnish in the hard work whole year" (7)

Some purposes of Sura Saba:

1. Glorifying God Almighty by praising Him in this world, and all praise in the Hereafter.
2. Proving Doomsday.
3. God's honor to our Prophet David, when he made the mountains and birds say praises with him.
4. Harnessing the wind for Solomon, peace be upon him, flowing at his command, and melting copper for him until it flowed like water.
5. Statement of the bliss of the people of Saba land; a paradise with two sides to the right and left.
6. Only God knows the unseen, and the devils do not benefit or harm except by God's command.

Nearby sounds in Surat Saba:

Tha'a /ث/, Thaal /ذ/, and Dhaa'a /ظ/: These sounds have one place of articulation, and they share two characteristics, or at least one. Thaa /ث/ is a whispered sound, and it is articulated by placing the tip of the tongue between the upper and lower incisors. On the other hand, the place of articulation of the sound /س s/ is inward from the place of articulation of the Tha /ث/. However, some readers often confuse these two sounds. Mostly, the place of articulation of "Thaa" /ث/ turns into the place of articulation of /س/, because pronouncing "ث/" correctly costs the speaker more muscular effort than pronouncing the /س/. Even these sounds are no more used in some slang.

The speaker unconsciously utters those letters in the Holy Qur'an as in the colloquial Arabic. The letter [dh] shares with [d] the feature of loudness, and is unique in the occlusion. (8)

These qualities are differentiated in terms of how the air comes out of the lungs, which the speaker can control. There may be a substitution between the sounds of tha /ث/ and /س/, and /د d/ and [z] in the Sudanese, Egyptian, Syrian and Lebanese slang. It occurs between Al-Za /ظ/ and Al-Dad /ض/ in the colloquial Saudi, Gulf and some Iraqi people. Examples of these sounds are presented in the following words:

Original sounds: مثقال [methqal], ذرة [zarrah], ذلك [zalik], الذين [allazin], عذاب [azab], إذا [eza], كذبا [kazeba], إذن [ezn], نذقه [nuzeqhu], تماثيل [tamathil], لبثوا [labethw], ذواتي [zawati], أثل [athl], ظاهرة [dhahirah], ظنه [dhannahu], حفيظ [hafidh], ظهير [dhahir], أذن [azn], ثم [thumma], نذيرا [nazeera], أكثر [akthar], الظالمون [adhalimoon], إذ [ez], ظلموا [zulimu], أحاديث [ahadith], مثنى [mathna], أعظم [a'edhukum], يقدفون [yaqzefwn], and يقدفون [yaqzefwn].

Sounds after substitution:

ذرة [zarrah], ذلك [zalik], الذين [allazin], عذاب [azab], إذا [eza], كذبا [kazeba], إذن [ezn], نذقه [nuzeqhu], تماثيل [tamasil], لبثوا [labesw], ذواتي [zawati], أثل [asl], ظاهرة [zahirah], ظنه [zannahu], حفيظ [hafiz],

⁷/ Tafsir al-Tabari, the same part, p. 357

⁸/ Youssef Al-Khalifa, *Voices of the Qur'an*, Dar Basair for Printing and Publishing, 4th edition, 2010 AD, p. 95

ظلموا [zahir], إذن [azn], ثم [summa], نذيرا [nazeera], أكثر [aksar], الظالمون [azalimoon], إذ [ez], [zulimu], أحاديث [ahadis], مثنى [masna], أعظم [a'ezukum], يقذف [yaqzef], and يقذفون [yaqzefwn].⁹⁾

Al-Thaa /ث/ and Al-Sin /س/ s/: The two sounds are soft and whispering, but they differ in the terms of place of articulation. Moreover, the sound /س/ s/ is alveolar.

Words with the sound /س/ s/:

السموات [assamawat], الساعة [assa'h], السماء [assam'a], سعوا [sa'w], نخسف [nakhsef], نسقط [nusket], كسفا [kesafan], سابغات [sabeghat], السرد [assard], سليمان [Sulaiman], أسلنا [asalna], السعير [assa'ir], راسيات [rasiat], منسأته [mensa'teh], سبأ [Saba], أرسلنا [arsalna], سيل [sail], سدر [sidr], السير [assair], أسفارنا [asfarena], أنفسهم [anfusuhum], إبليس [iblis], سلطان [sultan], تسألون [tusa'lwn], نسأل [nasa'l], استضعفوا [tastaqdemwn], تستأخرون [tasta'kherwn], للناس [lennas], أرسلناك [arsalnak], استكبروا [estakbarw], أسروا [asarw], أرسلنا [arsalna], أرسلتم [orseltum], يبسط [yabsut], سبحانك [subhanak], سحر [sehr], رسلي [rusuli], سألتكم [sa'ltukum], نفسي [nafsi], سميع [samie'].

Words with the sound /ث/ th/:

مقال [methqal], تماثيل [tamathil], لبثوا [labethw], أثل [athl], ثم [thumma], أكثر [akthar], مثنى [mathna].

The sounds /ق/ q/ and /غ/ g/:

The sound /ق/ q/ is palatal, very close from /غ/ g/. The Sudanese alone confuse these two sounds. It may be because of biological reasons. That is, the places of articulating /ق/ q/ and /غ/ g/ are closer in their speech organs structure than the case with people of other nations

Words with the sound /ق/ q/:

نسقط [khalq], خلق [mazzqtum], مزقتم [alhaq], الحق [rezq], رزق [qal], مقال [methqal], قال [nasqut], قليل [qadhaina], قضيها [qudoor], قدير [qadder], نذقه [nuzeqhu], القطر [alqetr], لقد [laqad], أعناق [alqawl], القرآن [alqura'n], قلوبهم [qulobuhum], صدق [saddaq], فريفا [fariqa], ذوقوا [arraziqin], أنفقتم [anfaqtum], يقدر [yaqder], تقربكم [taqrabkum], قرية [qariah], قريبا [a'anaq], ذوقوا [arraziqin], أنفقتم [anfaqtum], يقدر [yaqder], تقربكم [taqrabkum], قرية [qariah], قريبا [a'anaq], ذوقوا [zuqu], قريبا [qarib], يقذف [yaqzef], تقوموا [taqumu], قبلك [qablak].

Words with the sound /غ/ g/:

يزغ [gudowha], غدوها [sabegat], مغفرة [magfirah], أصغر [asgar], الغيب [algeb], الغفور [algafur], يزغ [yuzig], غفور [gafur], الأغلال [alaglal], الغرفات [algrufat], الغيوب [algyub].

These two sounds are exchanged in the above words. That is, /ق/ q/ is substituted with /غ/ g/ in some places. The /غ/ g/ is substituted with /ق/ q/ in other places. But the first case is much frequent. The above words are uttered as follows: غال [gal], مبالغ [methgal], غل [gul], رزغ [rezg], مزغتم [mazzagtum], خلع [khalg], نسلغ [nasgut], لغد [lagad], الغطر [alguatr], نزعها [nazgah], غضينا [gadhaina], غدر [gadr], غور [gudor], غليل [galil], فريغ [farig], غلوبهم [gulobuhum], الغران [algruran],

⁹⁾ The sound "zaa" is changed to a loud "z" sound, symbolized by (z).

الغول [algwol], أعناغ [a'nag], غرية [gariah], تغربكم [tagrabukum], يغدر [yagder], أنفغتم [anfagtum], الرازغين [arrazegin], زوغوا [zugu], غبلك [gablak], تغوموا [tagumu], يغزف [yagzef], غريب [garib].

It is noted that the stressed /ق q/, in case of plosive, remains /ق q/ as it is in الحق [alhaq] and صدق [sedq]. Moreover, the /غ g/ which is replaced with /ق q/ is less frequent. Examples are: أصقر [asqar], الأقلال [alaqlal], القرفات [alqurfat]. This is because the reader stresses the /غ g/ and pronounces it as /ق q/, as is the case in الأغلل [alaqlal].

The letter /ق q/ is described by the ancients as a voiceless sound. But now people are pronouncing it as voiced. Because when the air passes through the larynx, it does not move the two vocal cords until it reaches the lowest part of the throat, and there the air is imprisoned by the contact of the lower part of the throat with the tongue, then the two organs suddenly separate, causing a loud explosive sound” (10).

Al-Qaf / ق q/ and Al-Kaf / ك k/:

The substitution may sometimes be between Al-Qaf / ق q/ and Al-Kaf / ك k/, perhaps due to the difference in the dialects.

Al-Farra' said: Quraysh say كَشَطَت [kasaht], I scraped, and Qais and Tamim say: قَشَطَت [qasaht], and it is not Qaf instead of Kaff, but two languages of different peoples. (11)

Ibn Khaldun mentioned: “The Qaf / ق q/ as uttered by the people of different regions, as it is mentioned in the books of Arabic, differs from the pronunciation of the ancient linguists, and the place of articulation of the qaf / ق q/ is wide. That is, its beginning is from the top of the palate, and the last of it is from what follows the place of the qaf / ق q/.”(12)

Al-Dhaad and Al-Dha': There has been an evolution in the pronunciation of these two sounds, and we may wonder what the position of the Arabs, during the advent of Islam, towards the two sounds “Al-Dhad” and “Al-Dha”, which were exclusive to the Arabic language. There is no doubt that the ancient Arabs clearly distinguished between these two sounds in their pronunciation, as described by Sibawayh.

And the correct view of the scholarly doctrines is that it is excusable to violate the rule of what is between the dhad ض and the dha' ظ because of the closeness of their places of articulation, and it is that the dhad comes from the first edge of the tongue and what follows it from the molars, while the articulation place of the dha' from the tip of the tongue and the edges of the upper incisors, and because both letters are from the vowel letters, and from the soft letters, so for all of this, the use

^{10/} Ibrahim Anis, Linguistic Voices, Anglo Bookshop, 2013, p. 84

^{11/} Ibn Jinni, The Secret of Industry, Vol. 1, p. 287

^{12/} Ibn Khaldun, The Introduction, p. 557

of one of them in place of the other is forgiven for those who do not distinguish that, and God knows best. ⁽¹³⁾

They say: "The woman braided her hair with two braids" ⁽¹⁴⁾.

But this substitution, if it is allowed in people's words, is not valid in the Book of God. As mentioned by Ibn Al-Jazari in his book Al-Nashr fi al-Ten Qira'at, he says:

“And dhad ض is unique in elongation, and there are no letters that are difficult for the tongue like it. People’s tongues differ in it, and there are few who improve it, so some of them take it out as zaa, and among them are those who mix it with zal /ذ/, and among them are those who make it a /ل/, ... and that all of this is not permissible ⁽¹⁵⁾.

Among the sayings about replacing the the two sounds is what al-Jahiz said: “A man in Basra had a slave-girl called Dhamia, and when he called her, he said, ‘O Dhamia’, with adversity.’ Ibn al-Muqaffa’ said to him: Say Dhamia, so he called her, O Dhamia’. When Ibn al-Muqaffa changed it two or three times He said: Is she my neighbor or your neighbor? ⁽¹⁶⁾

Diphones and training on them:

First - The dualities in the sura:

What is the meaning of bilingualism? In linguistics and specifically, on the subject of the origin of words:

The theory, that assumes that the roots of words, whether they are nouns or verbs, are two letters. ⁽¹⁷⁾.

¹³/ Ibn Katheer, Interpretation of the Great Qur’an, 1/143

¹⁴Abu al-Tayyib al-Lughawi, al-Ibdal, 2/120

¹⁵/ Ibn Al-Jazari, Publishing in the Ten Readings, Dar Al-Fikr for Printing, Publishing and Distribution, Part 1 / Pg. 66

¹⁶<https://www.google.com/search?q=google+translate&oq=&aqs=chrome.6.69i59i450l8.459595j0j7&sourceid=chrome&ie=UTF-8#:~:text=%20Al%2DJahiz%2C%20Al,T%2C%20p.%20243>

¹⁷/ Emile Badie and Michel Assi, The Favorite Dictionary of Language and Literature, Volume One, Dar Al-Ilm for Millions, 1987 AD, pg. 485

As for Al-Farahidi, he mentioned the linguistic meaning of the word, Al-Thani: joining one to one.⁽¹⁸⁾

And what I meant in this research is the presence of two different sounds in one of the qualities or the place of articulation. The fact that the word combines two sounds, or that they are two separate words, represent two different sounds.

The sound of the tha ث and س/s/: The Almighty said: But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.”

And read the words in which an alteration occurs: “Zawati-Asl,” as the reader gets rid of the muscle tension that results from pronouncing the humiliation and the tha’, so he replaces them with what is easier to pronounce, namely, “Al-Sein and Al-Zein.”

The letters الذال والزین /z/: The Almighty says: “But those who strive against Our verses [seeking] to cause failure - for them will be a painful punishment of foul nature.”

The words are uttered as: رجز [,], عذاب [,], معاجزين [,], الزين [,], and there is no difference between /ذ z/ and /ز z/. This is done by pronouncing the sound /ذ z/ from the same place of articulation of the sound /ز z/. The words will be pronounced as الذين [allazin], معاجذين [mua’ajezin], عذاب [azab], رجز [rejz].

The emphatic /س s/ and /ز z/:

Almighty said: “Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allah].” The /س s/ is changed to the emphatic /ز z/, so it is pronounced “nazqut” because the /س s/ is a consonant.⁽¹⁹⁾

The /س s/ and /ز z/:

Almighty said: “Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."” The sound /س/ came close to the emphasized /ال/, thus transforming into /ز/; تُزألون [tuza’lon], and نزال [naza’l].

The /س s/ and /ص ss/:

Almighty said: “But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all

¹⁸Khalil bin Ahmed, Lexicon of Al-Ain, investigation by Mahdi Al-Makhzoumi and Ibrahim Al-Samarrai, Dar and Al-Hilal Library, d: T, p. 243

¹⁹/ Ibn Al-Jazari, published in the ten readings, 1/304

things.” The /s/ is voiceless, linked with /ط t/, thus the /s/ is emphasized as /ص ss/. The heard word is سلطان /ssultan/. Almighty said: “Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers." The /س s/ in this verse is replaced with /ص ss/.

The emphatic /s/ and /z/:

When the letter /s/ is voiceless, it turns into a z-like emphatic sound. Almighty said: “The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:” The word أصغر [little] has a voiceless /s/, and we hear it in the reading of some people as أزر [asgar].

The /خ kh/ and /غ g/:

The /خ kh/ and /غ g/ have the same place of articulation. The only difference between them is that the first is voiceless, while the second is voiced. ⁽²⁰⁾

Therefore, confusion occurs between them. Among the verses in which /kha’/ is mentioned is Almighty’s saying: “[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.” The word الخبير [alkhabir; Acquainted] is pronounced as الغبير [algabir].

Dhaad and Dhaa: Dhaad ض is one of the sounds in which a lot of change occurred from what the ancients used to be, and I think that it was pronounced by the ancients, in a double way between the sound of /l/ and dhaa, which made it difficult to pronounce it. This makes Arabic speakers tend to be easy to pronounce. Moreover, it is what many of the forms of speech among the Arabs did. They tend to be easy, even if it is wrong, and they leave the difficult, even if it is right.

The adverb is a sound that is applied, and its way out now is from the same way as the signifier and the ta’, and with different adjectives, the difference between them is adopted. As for the light sound; its place of articulation is between teeth, and it is the same as the place of articulation of Tha and zal /ذ/. But what happened now in terms of the development of this sound, that the dhaad in some Arab countries has turned into a pure dhaa. And it turned into a lavish destination in other countries.

Henry Flesch says: "The Arabs were proud of their own pronunciation of the sound of dhad. It is an emphatic sound, and it is possible that it was a side zaa, that is, it combines the zaa and the lam in one phenomenon. This sound has disappeared and is no longer heard in the Arab world. ⁽²¹⁾

^{20/} Ibn Al-Jazari, published in the ten readings, 1/304

^{21/} Henry Fleisch, Classical Arabic, translated by Abdel Sabour Shaheen, Beirut – Lebanon, 1966 AD, pg. 37

The qaf /ق/ and /غ/ g/:

Almighty said: “And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze.”

There is a strong similarity between the two words: “yazag” and “tasting”, a duality between dhaal and zain, and between “qaf” and “g”, where we do not notice a difference in the pronunciation of some, between the two words: “yazough” in the Sudanese slang, meaning to withdraw or flee, and the word: “tasting” which means tasting food, because the humiliating has been replaced by zain, and the qaf has been replaced by g //غ.

The above dualities are highlighted in the Almighty’s saying: “The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous.” The sounds /ث/ tha/ and /س/ s/ in الساعة and مثقال are voiceless. (22)

Kaf and Ka’: As in the Almighty’s saying: “Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals.”

Kaf is a strong but whispered sound, and its place of articulation is from the middle of the upper palate, next to it is this sound: "g", which is a voiced sound, and it is not found in classical Arabic, except in the colloquial Arabic of some people of Yemen, and the colloquial of the people of Sudan and Egypt. (23)

And because the kaf is voiceless, its qualities weakened, so it turned into the adjacent sound.

We often hear this substitution in the words of the call to prayer and the iqama. Some muezzins and imams pronounce it, "God is great."

Vocabulary with altered sounds:

Some of these words are ليجزي [yu’zzeb], يعزب [assaa’h], الساعة [assama’], السماء [assamawat], ليجزي [lyajzi], مزقتم [alaziz], العزيز [onzel], أنزل [rezj], رجز [mu’ajizin], معاجزين [rezg], رزق [mazzaqtum], ممزق [mumazaq], نخسف [nakhsef], نسقط [nusket], سليمان [sulaiman], السرور [assard], أسلنا [asalna], سدر [sail], فارسنا [fa’rsalna], سبأ [saba], منسأته [mens’teh], راسيات [rasiat], يزغ [uzeg], أسفارنا [asfarna], أنفسهم [anfusuhum], زعمتم [za’mtum], إبليس [iblis], فرغ [sedr], السير [assair], سيروا [siro]

^{22/} Ibrahim Anis, previous reference, p. 24

^{23/} Voices of the Qur’an, previous reference, p. 132

[fazze'] يرزقكم, [yarzuqkum], تسألون, [tusa'lon], تستأخرون, [tasta'kheron], تستقدمون, [tastaqdeemon], سبحانك, [yabsut], يبسط, [yasa'on], يسعون, [osero], أسروا, [stakbaro], استكبروا, [studhe'fu], استضعفوا [subhanak], سحر, [sihr], سألتكم, [sa'ltukum], نفسي, [nafsi], فزعوا [faza'u].

The replacement of the thaa /ث/ with /s/ occurs a lot, and the opposite does not happen. That is, the replacement of the /s/ to the /tha/ occurs in ordinary cases in colloquial speech, except in cases of lisp. But it is replaced by the letter /z/ if it is voiceless after a voiceless sound. If you replace the /s/ with the /tha/, then the pronunciation will be like this:

الثمات [athamawat], الثاعة [atha'h], نخثف [nakthif], ثليمان [thulaiman], الثرد [athard], أثلنا [athalna], etc.

This substitution, as I mentioned, is for those who have a lisp, not for the general public.

Kha /خ/ and ghin /غ/: kha خ is a whispered sound, and ghin غ is a voiced sound. Confusion occurs if one of them comes next to a voiceless sound. Kha /خ/ has been changed into ghin /غ/ frequently, due to the abundance of Kha /خ/ and the lack of /g/.⁽²⁴⁾

Almighty said: “[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing.” The word سابغات [sabegat] is pronounced as سابحات [sabekhat]. The acoustic interpretation of the substitution between the two sounds is that they are layered and share the characteristic of fricatives. And in the description of the ancients, they pronounce from the throat, and replace them with the homogeneous, and it is present in the dialect of some of the people of the Levant, in their saying: “The garment is deceived in the deceitful, and the bread in which it is folded”⁽²⁵⁾.

Second: Audio and pronunciation exercises on similar sounds:

To address this, there must be auditory exercises, which depend on the listening skill, and any language we want to master, we must be good at listening. And verbal exercises, which depend on speaking skill, until the difference is evident.

Tha /ث/ and /s/ practice: Listen and note the difference between two similar sounds:

First: Auditory training: by repeating each word three times:

مثقال [methqal], مثقال [methqal], مثقال [methqal], الساعة [assa'h], الساعة [assa'h], الساعة [assa'h], السماوات [assamawat], السماوات [assamawat], السماوات [assamawat].

^{24/} Ibn Jinni, The Secret of Syntax Industry, Dar Al-Kutub Al-Ilmiya - Beirut, 2nd edition, 2007 AD, 2/255

^{25/} Abu al-Tayyib al-Lughui, al-Ibdal, p. 335

Where was the tongue placed when pronouncing the /th/ in “Mithqal”, and where was it placed when pronouncing the /s/?

In "assa'h" the verbal comparison between "Methqal" and "assamawat" is repeated, has it become clear?

Then we come up with vocabulary that has the sound of /th/, and vocabulary that has the sound of /s/.

Other words can be نفسي ونفثي [nafsi wa nafthi], نفسي ونفثي [nafsi wa nafthi], نفسي ونفثي [nafsi wa nafthi], سيروا وثيروا [siro wa thiro], سيروا وثيروا [siro wa thiro], سيروا وثيروا [siro wa thiro], etc. The words are repeated several times by the trainer.

Second: Pronunciation training:

The trainee is asked to pronounce it. And the trainer can refer to it in a random manner so that the trainee gets used to putting the tongue in the correct position. He reads the verses in which these sounds are mentioned. Here the semantic difference between the word “self” and “nafths” becomes clear, as the phoneme “th ث” gave a connotation in “nafths” which is not the connotation of “nefs”⁽²⁶⁾.

Likewise, between “then” and “sum” is a morphological indication, because “then” is a conjunction.

Diphones of /ث tha/ and /س s/:

The best examples of the diphones of /ث tha/ and /س s/ can be the following words: أسمر وأثمر [asmar wa athmar], ثمين وسمين [thamin wa samin], ثلاثة وسلاسة [thalathah wa salasah], نثرونسر [nathr wa nasr], عابث وعابيس [aabeth wa aabes].

Training on the sounds of dhal ذ and zai ز:

First: Auditory training: The auditory training is for the trainer to repeat the words that contain the letter ذ several times, then the words that contain the letter ز several times, and the trainee listens and notices the difference.

Words like: الذي [allazi], ذرة [zurah], عذاب [azab], and يعذب [yu'zeb], العزيز [alaziz], ممزق [mumazzaq] can be used.

^{26/} Phoneme: It is the smallest phonemic unit in a word. See Ahmed Mukhtar Omar, Study of Linguistic Sound

Second: Speaking training:

After the trainee pronounces the words that contain the letter “z” and “dhal”, each separately, he reads the verses in which the Almighty’s saying is mentioned: “The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:”

Diphones of /ذ z/:

The following words are good examples: زم وذم [zam], ذخر وزخر [zukhr], ذبابة وزبابة [zubabah].

Training on qaf /ق q/ and gin /غ g/:

Auditory training:

قدر [qadr], قل [qul], خلق [khalq], and مغفرة [magfirah], أصغر [asgar], غدر [gadr].

Pronunciation training: All vocabulary is pronounced separately, then read the verses:

“[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing”” and “And those who have believed and done righteous deeds - for them is forgiveness and noble provision”, and “And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze.”

Confusion between qaf ق and /g غ/ occurs a lot, and qaf is one of the voiced sounds, and because if it is silent, it is weak. There is no need to adopt what the nation of Islam has agreed upon and received with acceptance. Spreading the typical pronunciation of Qaf, among a number of Sudanese, but the impact of the colloquial dialect is still dominant among many who read the Qur’an” (27).

Diphones of qaf /ق q/ and /غ g/:

The following words are good examples:

قام و غام [qam, gam], / قادر و غادر [qader, gader], قال و غال [qal, gal], قلّ و غلّ [qul, gul], قفل و غفل [qufl, gufl], etc.

Training on dhad /ض/ and dha' /ظ/:

Auditory training:

الضلال [addhalal] (three times), قضينا [qadhaina] (three times), أعرضوا [a'radhu] (three times).

²⁷/ Voices of the Qur’an, p. 116

ظهير [dhahir] (three times), ظللوا [dhulemu] (three times).

Pronunciation training: The trainee pronounces these vocabulary words that contain the letters dhad ض and ظ, each separately, and then reads the verses that contain the letter Dad: The Almighty said: "He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving", and "And the ones who strive against Our verses to cause [them] failure - those will be brought into the punishment [to remain]", "Has he invented about Allah a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error.", "And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron". Then he pronounces the vocabulary that came with the letter dha'a, each separately, and then reads the verses.

Verses in which the letter "ظ zaa" is mentioned: Almighty said: "But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.", "And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers."

Diphones of dhad ض and dha ظ:

Examples are:

ظل و ضل [dhal], حضر و حضر [hadhar], نظير و نصير [nadhir], etc.

The trainee observes the place of the tongue during the pronunciation of the dhad ض, and during the pronunciation of the /z/.

After the trainee realizes these sounds, and senses the differences between them, the trainer can ask him to come up with verses from other surahs, in which he has come across these phonetic pairs. Thus, the trainee has understood the lesson and mastered the training.

Conclusion:

Praise be to God, with whose grace good deeds are done, and may peace and blessings be upon the Prophet Muhammad, and thanks be to God Almighty for helping me to complete this research, for which I asked for reward from God Almighty, for the problems I have clarified in the sounds of the Noble Qur'an, and I think that I have contributed to the exercises, in clarifying the differences between the sounds under study. If I am right, it is from God's honor and from Him. But if I err, it is from me and Satan. There is neither power nor strength except with God, the Most High, the Great.

Findings:

- The Holy Qur'an is all phonetic indications, giving the indication that whoever reads it correctly, his tongue is correct, and he has reached the moderate level of pronunciation. This is in accordance with the saying of the Almighty:

(It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.

- Similar sounds require people to be trained on exits and adjectives so that the difference becomes clear, and correct pronunciation is established.

- The story of Saba, in which there are sermons for those who disbelieve in the blessings of God.

- God's honoring for his prophets, and harnessing the natural conditions with them, as he made for our master Solomon, peace be upon him, the wind flows by his command, and the devils work in his hands.

Recommendations:

- I advise myself and you to read the Qur'an, and to improve it by giving it its right and all that it deserves.

- Children teach the Qur'an to elders, from whom they know the characteristics of sounds and their places of articulation, so that their tongues will be straight.

- Give the good Quran from your time, and do not give it the curiosity of time.

- Training and training, volunteering the tongue, even if it is non-Arab, then how about someone who is Arabic in tongue.

Acknowledgement: The authors extend their appreciation to the Deanship of Scientific Research at King Khalid University for Founding this work through Small Groups / 203/ 1444

References:

Holy Quran

1/ Ibrahim Anis, Linguistic Voices, Anglo Egyptian Bookshop, 2013

2/ Ahmed Mukhtar Omar, Study of Linguistic Sound, World of Books, 2006.

- 3/ Ibn Al-Jazari, Publishing in the Ten Readings, Dar Al-Kutub Al-Ilmiyyah, 2016.
- 4/ Ibn Jinni, The Secret of Syntax Industry, Dar Al-Kutub Al-Ilmiya - Beirut, 2nd Edition, 2007.
- 5/ Ibn Katheer, Interpretation of the Great Qur'an, edited by Abu Ishaq Al-Juwayni and Hikmat Bashir Yassin.

The Waqf Library, 1st Edition, 2010.
- 6/ Ibn Katheer, The Beginning and the End, Part 2, Dar Al-Maarif, Beirut, 1990.
- 7/ Abu al-Tayyib al-Lughuji, Substitution, edited by Izz al-Din al-Tanukhi, Damascus 1960.
- 8/ Abu Othman Amr bin Bahr "Al-Jahiz", Al-Bayan and Al-Tabeen, written by Abdul Salam Muhammad Haroun, Al-Khanji Library.
- 9/ Emile Badie and Michel Assi, The Favorite Dictionary of Language and Literature, Volume One

House of Knowledge for Millions, 1987
- 10/ Al-Khalil bin Ahmed, Lexicon of Al-Ain, investigated by Mahdi Al-Makhzoumi and Ibrahim Al-Samarrai

Al-Hilal Library and House.
- 11/ Muhammad bin Jarir al-Tabari, Jami' al-Bayan fi Interpretation of the Qur'an, Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon, 4th edition, 2005.
- 12/ Henry Fleisch, Classical Arabic, translated by Abdul Sabour Shaheen, Beirut - Lebanon 1966.
- 13/ Yousef Al-Khalifa Abu Bakr, The Sounds of the Qur'an, How to Learn and Teach It, 4th Edition, Basir House for Printing and Publishing, 2010 AD.

The endowment library.

Neil and Furat website.

General Authority for Amiri Printing Affairs