

## **The Significance of Consonant Sounds in the Rigid Name**

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### **Abstract**

*The Holy Quran has utilized all the linguistic sound's capabilities, especially its ability for imagery on one hand, and rhythmic qualities on the other, in order to reach the deepest points of impact on the recipient.*

**Keywords:** *Sound, Consonance, Rigid Name, Holy Quran.*

### **Introduction**

Language is commonly referred to as a social phenomenon and the primary means of communication among humans. Moreover, it is also a vocal phenomenon that distinguishes it from other non-linguistic symbols. Consequently, the study of any literary text is a scientific study that necessitates starting with sounds as distinct units that generate thousands of words with various meanings.

The Quran is the most sublime literary text of all, and thus, the impact of the Quran on the ears is not confined to a single regular pattern. Instead, it varies with the subject matter. Sometimes its rhythm is tranquil, like the breeze of paradise, and at other times, it is thunderous, like a fierce and howling wind. At times, it defies categorization into either of these, as it is adorned with the diversity of semantic purposes. Hence, God has ordered its recitation in the most beautiful manner. Therefore, in this research, we will address the concept of "Ism Al-Jāmid" which varies into two types: "Ism Al-Dhāt" (Noun of Essence) and "Ism Al-Ma'nā" (Noun of Meaning). Based on this, the research will focus on two main objectives:

The first topic - "Ism Al-Dhat" (the noun of essence):

In the keys to knowledge, it is mentioned that "Al-Dhat" means the essence or core of something. (Keys to Science: Muhammad bin Ahmed bin Yusuf, Abu Abdullah, writer Al-Balkhi Al-Khwarizmi (d. 387 AH), edited by: Ibrahim Al-Abiyari, publisher: Dar Al-Kitab Al-Arabi, 2nd edition: 44 ( Additionally , according to Al-Tahani (d. 1158 AH), he defined it as a noun that denotes an incomplete self, with its full form being "Dhuwat". You can observe this when using the dual form, such as "Dhuwatān", similar to "Nawāh" and "Nawātān" (Kashaf Encyclopedia of Arts and Sciences Terminology: 1/818 0)"Ism Al-Dhat" (the noun of essence) is a term that refers to a word indicating something tangible or sensory, like "door," "stone," or "sea." This is in contrast to "Ism Al-Ma'na" (the noun of meaning), which refers to words that signify abstract concepts, such as "knowledge" or "courage." Dictionary of the Contemporary Arabic Language: 1/800)The term "Al-Dhat" is used to refer to various meanings. One of its meanings is the essence or the intrinsic nature of something, meaning what defines a thing as itself. In the context of a complete human being, it is said that "Al-Mutlaq Al-Dhat" (the absolute essence) is

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what all names and attributes rely on within its own essence, not in its existence. So, every name or attribute is grounded in something, and that something is the essence, whether it is nonexistent like the mythical phoenix or existent. In the realm of existence, there are two types: one is pure existence, which is the essence of the Creator (God), and the other is existence attached to non-existence, which is the essence of created beings (4 Kashaf Encyclopedia of Arts and Sciences Terminology: 1/816).

Ibn Ya'ish (d. 643 AH) has elaborated on the term "Al-Dhat" and the division of nouns into "Dhat" (essence) and "Ma'na" (meaning). Regarding the division of nouns, he stated: "The noun is divided into two categories: 'Ism 'Ayn' (noun of essence) and 'Ism Ma'na' (noun of meaning), and both of them are further divided into 'Ism Ghayr Sifah' (noun without attributes) and 'Ism Huwa Sifah' (noun that is an attribute). The noun without attributes includes words like 'man,' 'horse,' 'knowledge,' and 'ignorance,' while the noun that is an attribute includes words like 'rider,' 'sitter,' 'understood,' and 'implied. (Explanation of detail: 1/26).

From this, it's evident that the "Ism 'Ayn" (noun of essence) represents the tangible essence of things that can be perceived visually, such as humans and horses. This concept is related to the use of "Ism" in the Quran, where the frequent use of nouns has an impact on denotation, clarification of context, and alterations in linguistic structure, especially in relation to the permanence of attributes in the subject. The noun is considered stable and unchanging, and it solidifies the attribute in the subject. For example, the word ("Hafiz") denotes an individual who possesses the attribute of being a guardian or protector, and this attribute remains fixed in the subject. (See: Quranic expression: 22)

Dr. Fadel Al-Samara'i further emphasizes that even if an event has not yet occurred, the nominal form can still be used to indicate that the event is regarded as an established and stable outcome. (Quranic expression: 22). God said: (The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn) Āl-'Imrān 17).

The two attributes, "the patient" and "the truthful," have been mentioned as names to indicate that these qualities are constant in believers. This is emphasized by the phonetic feature (S) which has been used to signify the permanence of these attributes in them. This phonetic feature is pronounced with a closed, muffled sound, which further emphasizes the name's significance and continuity. "Among its applications that He mentioned, (See: Studies in Linguistics by Kamal Bishr Publisher: Dar Gharib for Printing, Publishing and Distribution: 207). God said: (Indeed, those who fear Allāh - when an impulse touches them from Satan, they remember [Him] and at once they have insight) (Al-A'rāf -201) The attribute of "sight" is permanent for the righteous and constant in them. If the form (seeing) were replaced with (they see), it would indicate renewal and acquisition, but this does not apply to the attribute. (See: Al-Burhan fi Ulum Al-Qur'an: 4/68).

The research attempts to explore a aspect of these words that are mentioned in the form of nouns in the Quran and the significance of the sounds used in them.

1-fingers:

This term is mentioned in the Quran. God said): Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allāh is encompassing of the disbelievers). Al-Baqarah 19).

Al-Khalil said, "A finger is when you take a vessel and place it between your thumb and your index finger, then you pour out what's in it, or you put something into something with a narrow opening; that is what you finger." The term "finger" is feminine, but some consider it masculine. Some who considered it masculine said, "There is no feminine indicator in it, and whoever feminized it said it is like the eyes, hands, and other pairs, so

we feminized it" ( Al Ain: 1/311). This is also referred to in the context of camels that are well-grazed until they become fat; they are referred to using fingers. It is narrated that a shepherd pointed at another with his fingers when he excelled in this aspect, saying: ( Diwan of Al-Ra'i Al-Numairi:162)"He drives it with the veins of a skilled rider; if people don't appreciate it, he's unbothered."

Ibn Sida (died 458 AH) said, "And with it, he points, and on it, he points with a finger: he gestured toward it with his finger... It is said: Its root is 'Saba' upon them, so they replaced the 'ain' with 'hamzah.'" ( The Hermetic and the Great Ocean: .( 1 / 456

When we carefully examine the word (fingers), we find that it conveys a sense of something formidable that paints a picture of torment, which manifests through the ringing of a bell and a rhythmic sound that resonates through the hearing as teeth clench in response to the terrifying thunderbolts. This can be attributed to the sound of the letter (S) in the word (their fingers), which has qualities of a sharp, resonant, and whistling sound. These qualities give it the characteristic of being an impactful sound that produces the ringing and rhythm it does, leaving an impression on the psyche, allowing the sound to flow freely without restraint.( See: Dialectal and phonetic studies according to Ibn Jinni: 315).It's possible that the nature of the sound(S) and its vocal strength, being a sharp and percussive sound, influenced its use in the context of the verse. Otherwise, the word (fingers) could have been used instead. The unique strength of (S) and its ability to mimic natural sounds set it apart from its synonym.

## 2-Rain:

.God said:( And We rained upon them a rain [of stones]. Then see how was the end of the criminals) (Surat Al-A'raf 84). Al-Khalil went on to say: "Rain: the noun (it is water pouring from the clouds), and to rain: the verb. A single raindrop is called 'matarah.' A rainy day is 'maatir.' A rainy valley is 'mumtir.' Our sky rains on them as rain, and the sky rains on them, and it is the worst of the two. God rained on them either as a blessing or as a punishment ( Al Ain: 7/425) , and in terminology, Al-Raghib Al-Isfahani (died 502 AH), who was a scholar of eloquence, explained this term by saying: "Al-Matar (rain) refers to the pouring water, and Mumatir (the one who causes rain) means the one who brings rain, meaning someone who causes it to rain. So, you can say 'our sky rains on us' or 'it rained on us.'"(Al-Mufradat fi Gharib Al-Qur'an: 1/607). Rain is described as pouring down or flowing heavily and continuously, like continuous ropes with their interconnected threads. Continuous rain without interruption is likened to ropes tightly woven, portraying an image created by the falling rain resembling continuous ropes stretching between the earth and the sky. (See: The Basic Dictionary of the Words of the Holy Qur'an: 4/2092).There is no break in this image, much like water flowing continuously from a spout in the middle of a basin, as it flows incessantly without interruption. It is repetitive, and in this continuous imagery of rain. (See: The Basic Dictionary of the Words of the Holy Qur'an: 4/2093), it appears in the Quran as a form of punishment. It is as if the punishment is being sent down from above, and in this sense, the term "rain" (Mutar) when it comes in the form of (Amṭar) is associated with punishment. (See: Language Standards Material (Matar): 5/332) .God said: (And We rained upon them a rain [of stones]. Then see how was the end of the criminals)( Al-A'rāf 84).and God said:( And We made the highest part [of the city] its lowest and rained upon them stones of hard clay)( Al-Hijr 74) and God said:(And We rained upon them a rain [of stones], and evil was the rain of those who were warned) ('Ash-Shu'arā 173) and God said:( And We rained upon them a rain [of stones], and evil was the rain of those who were warned)( An-Naml 58). "The verses of the Quran flowed with astonishing precision and expanded with a remarkable consistency, creating a mesmerizing auditory harmony that the musical ear can perceive". ( The effect of sound on the weight of Qur'anic readings:2)So we find that the Quran uses this term in the context of punishment, as it is used in place of 'We sent down,' meaning 'We sent down the punishment.' It appears from the context of the verses that this term implies severity and intensity. This is evident from the sound of the letter

"Taa, which is indicative of exaggeration. Sending down rain in this quantity becomes a punishment for them". (See: The psychological significance of words in the Holy Qur'an: 284). And therefore, when this term appears in a verse in the form of 'rain (Mutar) it signifies mercy and goodness, but when it appears in the form of 'rains' (Amtar), it denotes punishment. Thus, Allah has revealed the Quran, and by it, He holds the arrogant and the proud accountable to their Creator. Through it, mercy is bestowed, and by His command, goodness is sent down (See: Book of Actions:3/ 161). What further strengthens the word is an increase in the number of its sounds. In 'amtar' (rains), there is an augmentation in its structure, and this led to an increase in meaning, giving that increase a strength that suggests that the power of a word is enhanced by the increase in the number of its sounds. When a word transitions from one form to another, there is often an increase in its sounds." (See: Properties: 2/155, 156)"From this, we can conclude that Allah has sent upon the disbelievers a fearful and astonishing rain, likened to stones that strike them, leading to their inevitable destruction. Allah has made it clear with His words".<sup>24</sup> See: Interpretation of the Holy Qur'an: 1 / 1465

God said: (So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] ( Hūd 82).

"If we contemplate the word (rain), we find that Allah has likened it to stones, and stones are strong, solid objects that, when used as punishment, can lead to one's destruction and even death. We can discern from this the strength and solidity implied by the sound of (Taa), resembling the stones mentioned by Allah, often referred to as (sijil)

(Interpretation of the Holy Qur'an: 1/1467, and see: The Concise Editor in the Interpretation of the Noble Book: 4/265).

This word, in the sense of stones, comes from the realm of metaphor and figurative language, due to the strength of the word that Allah has sent down like stones because of their strength. This implies that these stones were cast upon them due to their intensity and density, as was the case with the people of Lot, who were the travelers who faced the earth's upheaval. (See: Tafsir Yahya bin Salam: 2/554)

There are two words that are pronounced as "mudirna" and "amtarana Meanings of the Qur'an by (Al-Akhfash: 2/458). God said : (And We rained upon them a rain [of stones], and evil was the rain of those who were warned)( Ash-Shu'ara 173).

" Abu al-Sa'ud (died 982 AH) reported from al-Raghib al-Isfahani (died 502 AH) in explaining the meaning of (rain).( And We rained upon them a rain [of stones], and evil was the rain of those who were warned) He said, "If this word is mentioned in the form of (mutar), it signifies goodness, but if it comes in the form of ' (umtar), it indicates punishment." Al-Isfahani further confirms his opinion by stating, "The correct understanding is that the word (umtarna)' means 'We sent down,' which implies sending down punishment upon them, similar to rain descending upon them. (See: Tafsir Abi Al-Saud = Guiding the sound mind to the merits of the Holy Book: 3/246).

What appears from the perspective of al-Raghib al-Isfahani and those who share his opinion, including most linguists, interpreters, and scholars of tajweed, is that the word (al-matar) has two forms: one signifying goodness and the other signifying punishment. This aligns with the majority view. Therefore, when the word (al-matar) is used in the form (umtarnā), the emphasis on sound conveys severity, strength, and associated punishment for those who defy God's commands, as in the case of the people of Lot. The pronunciation of the "tā" in this context signifies strength and severity, especially when it is used in the form of which is distinct from (matar) signifying goodness and mercy. This reinforces God's affirmation of His punishment for the disobedient. (See: Tafsir Abi Al-Saud = Guiding the sound mind to the merits of the Holy Book: 3/246).

God said :(So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people). Al-A'rāf (13)

The rhythm in the Quranic text is not based on specific structures or predefined rules but rather it is an auditory phenomenon that we experience when reciting or listening to the text." (The structure of the Qur'anic text in the miraculous books of hadith scholars: 39).

To summarize what has been discussed, the ugliness of this (rain) stems from (amatar), the punishment that those who rejected the warnings they were given and persisted in disbelief and disobedience deserved. This rain came after God had made their land high and low, and it added showers of stones that struck those who were far from the city. (See: Aasr al-Tafsir for the words of the Most High, the Great: 4/33). This is further supported by the emphasis on intensity and strength in the pronunciation of words. It indicates that the sound with more force and power has a precedence in influencing what comes before and after it. Thus, the strong sound has a greater impact on the characteristics it carries and the rhythmic structure, while the letters that are pronounced strongly are the ones where sound does not flow smoothly. (See: Dialectal and phonetic studies according to Ibn Jinni: 315).

The second topic - Name of the Meaning:

This term is found in Arabic dictionaries, where it can be traced back to the trilateral root of the word. Al-Khalil ibn Ahmad al-Farahidi mentioned it, saying: means to care or be concerned, as in, "I am concerned about it, and you have taken care of its matter." It means to descend and occur. The meaning of everything is its situation and its condition, which its matter leads to. means toil and hardship. signifies caring for it. (Al Ain: 2/253).

The meaning is further elaborated by Ibn Faris, as he saw that ('ana) with the letters ('ayn, noon, and waw) has three primary roots: The first is the intention to focus on something by contracting and being diligent about it. The second indicates submission and humility. The third refers to the appearance and manifestation of something, and its prominence (Language standards: 4/146). Ibn Fares distinguished the meaning of the word (ainā) into several aspects, giving each of its sounds the meaning that corresponds to its origin. He says: The first origin refers to concern and need. For example, when someone says, (I was concerned with the matter and in need). The second origin is related to the verb (to submit or yield). For instance means to yield or submit. Abu 'Amr said (Leave this captive), meaning, leave him until the ropes dry up on him. The third origin is connected to the concept of distinction, title, and the label of something. It is also used to refer to the visible part of something when it is sealed. For example (the title of the book), and its explanation in our context is that it is the prominent part of it when it is sealed. From this aspect, the word ainā is used to signify the essence or significance of something (Language standards: 4/148). Ibn Fares conveyed the saying of Ibn al-A'rabī: "It is said that I do not know its meaning and its meanings. What language analogy indicates is that the meaning is the intention that becomes prominent and apparent in something when it is sought". (Language standards: 4/148). Ibn Ya'ish mentioned in his explanation of Al-Mufaṣṣal that what is meant by "al-ma'na" is the source of knowledge and ability, two sources of knowledge and capability. Meaning, what is intended here is the intellect without vision. (See: Sharh Al-Mufasal: 1/26). In a definition of this concept, as stated by Al-Tahanawi (d. after 1158 AH): "What is meant by 'al-ma'na' is the referent of the word, and it is also said that what is meant by 'al-ma'na' is what corresponds to the eye, such as knowledge and ignorance. (Kashaf Encyclopedia of Arts and Sciences Terminology: 1/745).

The words included in the name are:

1-The trumpet (As-Sur):

Ibn Faris said, "As-Sur (trumpet) is what the angel blows into on the Day of Judgment (Overall standards of the language: 881, and see: Mukhtar Al-Sihah: 180)." It is like a horn that is blown into, and Allah makes it a means for the return of the forms and souls to their bodies" (Vocabulary in the Strange Qur'an: 498). Ibn Manzur (died 711 AH)

mentioned in his book "Lisan al-Arab" that "As-Sur" means "the horn." It is singular, and it is not permissible to say "Sura" as its singular form. The plural of "Sura," which means the form or shape of a human, is "Suwar" because its plural form precedes its singular form. (Lisan al-Arab: 4/476). From this, it can be noted that "As-Sur" means "the horn," and it is also referred to as "Al-Bawq," which is blown into by the angel during the first blow (of the trumpet) (See: Tafsir Yahya bin Salam: 1/287). In response to that blow, people will be in a state of panic, and loud, resounding voices will rise within them when the caller calls them to be gathered. The echoes of those shouts will reach the farthest reaches of the earth and the heavens. As for "As-Sur," it is pronounced with a damma on the letter "Sin" because it is typically curved, referring to the horn's shape (The etymological dictionary of the words of the Holy Qur'an: 3/1214) In this context, we find Sayyid Qutb (died 1966 CE) saying that the narrative leads to that day, depicting it and presenting it for contemplation. The bonds have indeed been severed, and the values that people recognized in the worldly life have fallen, as mentioned in the Quranic verse: God said: (So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another) Al-Mu'minūn (101). "They were engulfed in silence, motionless and not speaking, nor asking". (In the shadows of the Qur'an: 4/2481). And it should not be overlooked here when the sound of elongation (Al-Madd) is mentioned in the pronunciation of 'Al-Sowar.' It is a long elongation sound, and elongation, in its essence, was created to provide a musical aspect that pleases the ear and stimulates the mind. Additionally, the sound of 'Al-Waw' indicates elongation forward, extension, and expansion" (See: Readings in Qur'anic Systems: 121). The phenomenon of Tatrīb (vocal prolongation) has drawn the attention of the ancients in extending and elongating sound. For instance, Sibawayh (d. 180 AH) noticed this phenomenon and clarified it in his statement: "When they chant, they extend the Alif, Ya, and Waw and elongate what should be elongated and what should not be elongated because they intend to lengthen the sound (Book: 4/204). On the other hand, the pronounced and simultaneous presence of the 'S' sound (Al-Sad Al-Safiri) along with the sound of elongation (Al-Madd) in the pronunciation of 'Al-Sowar' resulted in a scene filled with movement. As a result, the rhythm was characterized by intensity." (See: The Magic of the Text - A Reading of the Structure of the Qur'anic Rhythm: 208) Ibrahim Anis (d. 1977 CE) points out the characteristics of the sound of 'Sad', saying, "The sound of 'Sad' is soft and muffled, resembling 'S' in everything except that 'Sad' is one of the sounds of the hollows. When pronouncing 'Sad,' the tongue takes a position different from its position with 'S,' as it becomes concave and applied to the upper palate, with the highest part of the tongue and its tip directed towards the palate like all the muffled sounds". (Linguistic sounds: 68, 69). Dr. Salman Hassan Al-Aani argues that 'Sad' has a longer duration of articulation compared to other sounds. (See: Phonological formation in the Arabic language (Arabic Phonology): 75). This makes the sound of 'Sad' prominent in terms of its duration of articulation. God said: (The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eye) (- Tā-ha 102) God said: (And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allāh wills. Then it will be blown again, and at once they will be standing, looking on) (Az-Zumar 68) "The phonetic consistency and musical harmony in the Quranic chapters have formed a central and effective axis." (The effect of sound on the weight of Qur'anic recitations: 2) Here, we notice that the sustained phonemic length of the applied whistling sound indicates that it can reach all distances and dimensions, penetrating all ears. Thus, at the moment of the whistling blow (Forms: It is like a horn that is blown into, and God Almighty makes that a reason for the forms and souls to return to their bodies. (Al-Mufradat fi Gharib al-Qur'an: 1/379), where everyone was struck by panic and echo, it becomes evident that the absolute response to the call issued by the whistling blow terrifies them immensely. The sound conveyed an equal impact to everyone's hearing, and the sound's structure and its high pitch contribute value to the event, highlighting its clear meaning. They are unaware of the power of this whistling blow (See: Phonetic significance in the Holy Qur'an: 65, 66).

They do not know what it is or its nature; it traverses distances to the corners of the sky and the earth, leaving them in awe. Only those whom Allah wills can be saved from it (See: *Fi Dhilaal al-Qur'an*: 4/2352). The (S) signifies that the thing is thick, strong in itself, and pure from what surrounds it, or penetrative as well. This is taken from (the horns of cattle), one of them being (a pointed horn) (The etymological dictionary of the words of the Holy Qur'an: 31). According to the interpretation of Muqatil bin Sulaiman, this means that the hearts of the disbelievers become as frozen and solid as a single bone, like the horns of cattle. This is because they did not prostrate in the world with humility, and their eyes were averted when they beheld the Fire. They were overwhelmed with humiliation, meaning disgrace covered them, and they were called to prostrate, which means they were commanded to perform the five daily prayers and were safe from harm. They used to be immune in the world, but their hearts became as hard as iron. (Interpretation of Muqatil bin Sulaiman: 408, 409). Here, it is observed that the sound of (S) signifies intensity and a dense, thick quality with an echo that shakes the hearing, accompanied by a sound that penetrates the ears. This is confirmed by the mention of the (trumpet) as a metaphor for (the horn), which is blown on the Day of Judgment. According to Abu Al-Saud's interpretation of the verse, Allah's. God said: (Then when the Horn is blown with one blast) *Al-Hāqqah* (13). This passage begins by explaining the imminent occurrence of the great event and how it will unfold, following the description of its immense significance by mentioning the destruction of its deniers. The action is attributed to the source to specify and emphasize it, and it is beautifully mentioned for clarity. It is read as a single blow in the accusative case to indicate the connection of the action to the subject and the object. The intended meaning is the first blow, which signifies the destruction of the world (See: *Al-Tibyan fi Tafsir Al-Qur'an*: 9/46, 47, and *Tafsir Abi Al-Saud* = guiding the sound mind to the merits of the Holy Book: 9/23). This further confirms that the blowing in the horn will be a single decisive blow, with no second blowing. There will be no escape from this terrifying scene, where the sound of the blow will pierce the ears, causing disbelievers to cover their ears to avoid hearing it. However, there will be no escape on that day when its sound echoes through the heavens and the earth. When contemplating the sound of (S) in this context and others in the Quran, one can almost grasp the nature and reality of this sound. It is indeed one of the whistling sounds. (See: *Phonetics and Phonology: Mustafa Harakat*: 63, 64) Indeed, those with a keen sense of musical rhythm and possessing a musical ear can easily discern the musical aspect of this (The effect of sound on the weight of Qur'anic readings: 4). The term whistle was first used by Sibawayh when he applied it to some Arabic sounds, specifically (Sad), (Sin), and (Z). However, while (sad) is among the sibilant sounds, (Sin) and (Z) are not; they are whistle-like sounds and not sibilant ones. (See: *Al-Kitab*: 4/464).

The sound of (the letter S) combines two distinctive qualities: whistling and clanging, resulting in its sharpness and conveying connotations of strength, intensity, and clarity. For this reason, these sounds are referred to as whistling, as they are louder and more pronounced in hearing. (See: *Al-Kitab*: 4/464). Additionally, they can produce a whistling sound. (*Al-Mufasssal: Al-Zamakhshari*: 395)

The combination of the qualities of whistling and clanging in the sound of (the letter S) allows it to correspond with blowing into a horn. The fusion of these characteristics in the sound of (sad) creates a unique attribute, simulating sounds found in nature. Dr. Hasan Abbas discussed the attributes of this sound, describing it as having a distinctive personality that overshadows the meanings of most words it is used in. These attributes include the purity of its sound, the clarity of its form, the intelligence of its meaning, its firmness, strength, intensity, and dynamic vitality. It also contains elements of pure hissing, with its origin lying in the imitation of various human, animal, and natural sounds (See: *Characteristics of Arabic letters and their meanings*: 149).

Therefore, Dr. Hasan Abbas, who is among the linguists, says, "This letter sad (S) is an enhancement of the letter sin (S) and is just as whistling. However, it is more filled with

sound and has a stronger cohesion. It is among the sounds of letters like lead among metals in smoothness of touch and like a whirlwind among winds—a screeching sound that ignites fire. (See: Characteristics of Arabic letters and their meanings: 149).

So, the sound of sad (the letter S) is considered one of the intense sounds in language, (See: Refinement of the Linguistic Introduction: 64) "as language in the Quran is characterized by harmony and compatibility among sounds". (The structure of the Qur'anic text in the miraculous books of hadith scholars: 25).

It appears from this that the term sad (the letter S) is used in the Quranic context in a single form but with various meanings. Consequently, it signifies a loud, high-pitched blowing sound that results from blowing. This sound is associated with the trumpet, and the trumpet is the instrument into which the blowing occurs, producing the sound.

2-the whip(Al-sawt):

God said :(So your Lord poured upon them a scourge of punishment) (Al-Fajr (13)).

In Ibn Manzur's "Lisan al-Arab" (died 711 AH), it is mentioned: "The whip(sawt) is called so because when it is used by a person or an animal, it mixes the blood with the flesh. It is derived from this because it blends the blood with the flesh and strikes it. When they say, 'I beat Zaid with a whip', it means they struck him with a blow using a whip. The plural of it is 'Aswat' and 'Suyat.' In a hadith: 'With them are whips like the tails of cattle,' meaning the plural of sawt' used for whipping, and the original form is 'sawatun' with a 'waw,' but the 'ya' was changed to a kasrah before it. It is pluralized in its original form as 'Aswāṭan ( Lisan al-Arab: 7/326)

The term (Al-Sawt) is mentioned in the Quranic verse, specifically in the phrase (the scourge of punishment). The pronunciation of the letter " T " in this context indicates its severity and the harshness of the punishment it signifies. It conveys a powerful and forceful quality in itself, signifying its strength and intensity. The choice of this term serves as a means to emphasize its inherent strength. It is rigid in its essence and informs us about its intensity and the clear vocal expression of the reality of those who disbelieved and transgressed, to the point where no one can stand against them. They are the ones who persisted in their disobedience to their Creator (See: Linguistic sound and its significance in the Holy Qur'an: 100).

This appears to describe a depiction of beings, possibly referring to ghosts or entities that have emerged from ordinary people's land and submitted to their Creator, who created them. They have incurred God's anger and the consequences of His wrath. They have roamed the world and done whatever they could with a stubbornness born of their tyranny. Therefore, they deserve God's displeasure and the scourge of His punishment. The "scourge" here is likely to come from above, just as their emergence seems to be from below. The letter "T" in the word "sawt" represents the concept of the scourge in a uniform and consistent manner (See: Linguistic sound and its significance in the Holy Qur'an: 100.)

Ibn Sina (d. 428 AH) pointed out with his statement: "And the letter 'T' with the clapping of the hands and in the palms, it is closer to producing a sound that is confined with air and has a resonance (Reasons for the occurrence of letters: 135). From his statement, it can be observed that the sound of the letter" T" is created by striking two bodies, one against the other, and this sound can only be produced through the clapping of hands. This is similar to the use of a whip, which is a tool used for striking people, animals, or something similar. Imagine the noisy scene and the imagery that the Quran paints when it mentions the punishment with such an instrument. This is where God pours His scourge upon them with a single strike, so imagine the scene here. Through this, it becomes evident that the sound and power of the letter "T" create sonic vibrations. And then what happens? It leads to the punishment of the Creator when He punishes the disbelievers.



Among the modern scholars, we find Dr. Mohammed Hassan Hassan Jabal (d. 215 CE) who holds a view similar to that of the ancients, despite their differences in the interpretation of this term. However, he leads to the same meaning, even if their opinions are divergent. Dr. Hassan Jabal sees that the term *sawt* (the scourge) refers to that tool used for whipping, and he compares it to "the sin of the cow," which is well-known (See: *The etymological dictionary of the words of the Holy Qur'an*: 2/1006).

Dr. Mohammad Hassan Jabal affirmed by saying: "The meaning of that is immersion or thick mingling, from a strong and deep extension into something, like a whip that is used for whipping. I justified its name as 'sawuth,' meaning it mixes the flesh with blood when it strikes a human or an animal. This occurs when the path of the whip cuts through the flesh (*The etymological dictionary of the words of the Holy Qur'an*: 2/1006).

He further confirmed by saying, "And from the well-known 'sawuth,' they said 'satahu,' meaning striking with a whip (*The etymological dictionary of the words of the Holy Qur'an*: 2/1006).

He indicated that in the figurative sense, the term (*whip of punishment*) in the Quran refers to severe punishment that is inflicted upon people as if they are being whipped and tortured through it, (*The etymological dictionary of the words of the Holy Qur'an*: 2/1006). And from the commonly understood aspect, they said, "He struck from the whip of torture, meaning he struck them with a whip that would whip and crush them and mix one thing with another, including mixing flesh with blood (*The etymological dictionary of the words of the Holy Qur'an*: 2/1006). This is a confirmation from Allah Almighty to His Prophet Muhammad (peace be upon him) of (*the whip of punishment*), meaning that which resembles punishment inflicted by a whip, the nature of which is not known but is more severe. (See: *Linguistic sound and its significance in the Holy Qur'an*: 102).

## Conclusion

Praise be to Allah, the Most High and the Almighty, who has completed and bestowed upon us. In conclusion, we highlight the most important findings we have reached:

1. The solid noun is divided into a proper noun and a common noun, both of which can be further categorized into non-descriptive nouns and adjectival nouns. The phenomenon of sound assimilation in solid nouns is quite prevalent in the Quran, and this usage has an impact on the signification and specificity.
2. The phonological length of the assimilated whistling sound suggests that it can reach all distances and dimensions, resonating through all auditory senses.
3. Assimilated sounds inform us about their intensity and the phonetic qualities within them. They are inherently strong and forceful, and the assimilation within solid nouns conveys their strength and clarity of phonetic significance.
4. The assimilated sounds affect what precedes and follows them, with the strong sound having precedence in terms of influence due to the attributes it carries and its rhythmic resonance. The strong letters are those in which the sound is not subject to any alteration.

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