

Exploring Arabic Consonantal Features in the 1000 Dinars Verse: A phonetic and tajweed perspective

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Abstract

This study conducts a phonetic analysis of Arabic letters (Sifat al-Huruf) in the 1000 Dinars Verse, emphasising their articulatory features and phonological properties. It examines how the intrinsic and extrinsic traits of the letters influence pronunciation, clarity, and meaning in Quranic recitation. Employing descriptive and comparative methods, the research examines articulation points (Makhraj) and phonetic attributes (Sifat) within the verse. The findings aim to deepen understanding of Arabic phonetics in Quranic contexts and offer valuable insights for scholars and learners in Tajweed, phonology, and broader linguistic analysis.

Keywords: Sifat al-Huruf; Arabic Phonetics; 1000 Dinars Verse; Quranic Recitation

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1.0 Introduction

The Qur'an, the Kalamullah (Word of Allah SWT), was revealed to Prophet Muhammad SAW through the Archangel Gabriel (Jibril) AS over nearly 23 years. This gradual revelation, commencing with the first revelation in the Cave of Hira' and concluding with the final message, served as both a test and comprehensive guidance for humanity. The Qur'an, consisting of 30 juz' with varying surahs, provides clear instructions on how to lead life, acting as a fundamental source of law across different aspects of existence. While each revelation addressed specific situations during the Prophet's life, its teachings and laws remain timeless and universal, applicable to all generations and societies. The study of the Qur'an is compulsory for Muslims because the Qur'an is the book of guidance for human life (Syahida, 2022). Allah SWT's wisdom behind this gradual revelation was to enable the Muslim ummah to internalise His guidance and embrace His legal and moral commandments. The Archangel Gabriel was crucial in conveying the revelation to the Prophet Muhammad SAW, ensuring its accuracy and completeness (al-Zarqani, 1988).

2.0 Literature Review

The study of Qur'anic letters, particularly in adult Tajweed classes at Qur'anic learning centres in Malaysia and Singapore, plays a crucial role in the education system of Qur'anic recitation (Sholeh, 2024; Norasid, 2023). Tajweed refers to the system of rules governing the pronunciation and articulation of Arabic letters. It has been an essential aspect of Qur'anic studies because it preserves the authenticity of the recitation, ensuring that the Qur'an is recited as it was revealed. However, despite its importance, adult learners, particularly those who are non-native Arabic speakers, encounter significant difficulties in accurately mastering the pronunciation of these letters. A study conducted at three Qur'anic learning centres in Malaysia, namely Tartil Centre, al-Husary Academy, and Darul Qurra', reveals a concerning statistic: nearly 70% of students struggle with proper pronunciation even after long periods of study (Zarima, 2018; Kamarulzaman, 2000). This finding underscores the persistent challenges adult learners face in mastering the phonetic intricacies of the Arabic language.

In recent years, Abro (2012) has observed that the study of the Qur'anic database has gained traction, with a large portion of the research focusing on it as the foundation of formal Arabic. With this shift in research, there has been a growing call for the development of an automatic Qur'an recogniser. This tool could assist Muslims in memorising the Qur'an more effectively, without requiring direct human intervention. In parallel, technological efforts aimed at improving the accuracy of Qur'anic recitation have also emerged. Suhad (2023) developed a Neural Speech Recogniser (NSR) system explicitly designed for Qur'anic recitations, which individuals of any gender or age can use effectively. This effort aims to address the limitation that most online Qur'anic recitations are performed by male adult professionals, restricting the utility of traditional Automatic Speech Recognition (ASR) systems for female or child users. The development of gender- and age-inclusive NSR

models demonstrates a broader recognition of diversity within the context of Qur'anic recitation, highlighting the ongoing need to address phonetic variability across different demographic groups of learners. These innovations reflect the recognition of the diverse linguistic and phonetic challenges faced by a broader audience of learners of Qur'anic recitation.

One major factor contributing to these challenges is the influence of the native Malay language, which lacks several phonemes unique to Arabic. Malay, as a language, does not possess sounds like the emphatic *hā'* (ح) and *hā'* (ه), both of which are crucial in the correct pronunciation of the Qur'an. This lack of Arabic-specific sounds in the Malay language affects the learners' ability to pronounce these letters accurately (Sholeh, 2014; Amiruldin, 2008). Moreover, the absence of these sounds in Malay creates a gap in learners' ability to articulate certain letters, especially since the rules of Tajweed often require precise distinctions between similar-sounding letters. In addition, the regional dialects of Malay further complicate these issues. Within Malaysia, there are numerous Malay dialects, each with its unique phonetic features, which add another layer of complexity for learners trying to pronounce Arabic letters. The distinct phonetic features of regional dialects may interfere with the correct articulation of sounds that do not exist in the Malay language, thus hindering learners' accuracy when attempting to pronounce Qur'anic letters (Zarima, 2018).

The challenge of mastering accurate pronunciation is not only a linguistic hurdle but also a religious obligation in Islam. The correct pronunciation of Qur'anic verses is essential, as mispronunciations can lead to significant alterations in the meanings of words, which can, in turn, change the intended message of a verse. For example, mispronouncing the Arabic letters *qāf* (ق) and *kāf* (ك) can lead to a complete change in the sense of a word, ultimately affecting the understanding and interpretation of the Qur'anic text (Zarima, 2018). In the context of Islamic practice, reciting the Qur'an is considered an act of worship and a means of spiritual connection with God. Therefore, the consequences of mispronouncing verses go beyond linguistic errors; they can have theological and spiritual implications, making the study of Tajweed and the precise pronunciation of Qur'anic letters imperative for Muslims (Afifah, 2012; Sholeh, 2024).

Prophet Muhammad SAW emphasised the importance of proper recitation when he appointed companions proficient in Qur'anic recitation to teach the community (al-Bukhari, 2023). His emphasis on accurate recitation underlines the vital role that Tajweed plays in preserving the integrity of the Qur'anic message. Ensuring that the Qur'an is transmitted correctly from one generation to the next is not only a religious duty but also a means of safeguarding the purity and authenticity of the Qur'anic text. This religious obligation remains relevant today, as the study of Tajweed remains central to the practice of Islam, underscoring its ongoing significance in the proper recitation of the Qur'an.

Building on earlier studies concerning the pronunciation of Qur'anic letters, including research on Surah al-Fatihah and Ayat al-Kursi, this study aims to analyse and present data on the pronunciation of Qur'anic letters, with a specific focus on the 1000 Dinars Verse. By focusing on this particular verse, the study seeks to further expand our understanding of Arabic consonant pronunciation in the context of Qur'anic recitation. Through a

systematic examination of the phonetic features within this verse, the study will contribute valuable insights into the accurate pronunciation of Qur'anic letters, as taught by the Prophet Muhammad SAW.

In addition to focusing on the 1000 Dinars Verse, this research aims to broaden the scope of analysis to include all 30 juzs of the Qur'an. By doing so, the study will provide a comprehensive understanding of the phonetic patterns and pronunciation rules that govern the entire Qur'anic text. This expanded analysis will be of significant value to both scholars and learners, offering a more holistic perspective on the pronunciation of Arabic letters in the Qur'an. The expected outcomes of this research will help deepen the understanding of the importance of accurate pronunciation in Qur'anic recitation, supporting efforts to preserve the purity of recitation and ensuring that the Qur'an is recited in the manner prescribed by the Prophet Muhammad SAW.

3.0 Research Objectives

The main objective of this study is to identify and document data related to the consonantal letters of the Qur'an found in the 1000 Dinars Verse. Following this, the study will thoroughly analyse the collected data, aligning its interpretation with the principles and teachings of the Prophet Muhammad, PBUH.

4.0 Methodology

This study employs a qualitative approach, utilising detailed phonetic analysis, to examine the consonantal letters (Sifat al-Huruf) in the 1000 Dinars Verse. The research uses both descriptive and comparative methods to explore the articulatory (Makhraj) and phonological (Sifat) characteristics of the Arabic letters in the verse. The descriptive aspect involves the systematic identification and categorisation of each consonant according to classical Arabic phonetic theory, focusing on articulation points such as the throat (ḥalq), tongue (lisān), lips (syafah), and nasal cavity (khayshūm). Each letter is analysed for its intrinsic features (e.g., Hams, Shiddah, Rakhawah) and extrinsic qualities (e.g., Tafkhīm, Tarqīq) based on the rules of Tajweed.

The comparative element is employed to evaluate how these phonetic features interact across five selected recitation samples (S1–S5) drawn from Qur'anic learning centres. Differences in clarity, emphasis, and articulation among these samples are compared to identify common errors and phonetic tendencies, particularly among non-Arabic speakers. Data are collected through transcription and manual coding, allowing for frequency analysis of key attributes such as Istifal, Bainiyyah, Inhiraf, and Qalqalah. This methodology offers a comprehensive framework for analysing the phonetic structure of the verse and evaluating its implications for Tajweed pedagogy and accurate Qur'anic recitation.

5.0 Findings

The analysis of the 1000 Dinars Verse provides a comprehensive categorisation of its consonantal structure and phonetic features, offering valuable insights into the intricate phonetic patterns that shape its recitation. This study highlights key consonantal attributes that influence the accurate pronunciation and recitation of the Qur'anic text, aiming to enhance the clarity, rhythm, and spiritual depth of the verse. These attributes, when applied correctly, preserve the authenticity of the recitation following traditional Qur'anic guidelines. Several key consonantal features have been identified in the 1000 Dinars Verse, including Istifal, Hams, Isti'la', Inhiraf, Takrir, Bainiyyah, Rakhawah, Ghunnah, Lin, Tafkham, and Qalqalah. Each of these features plays a unique role in shaping the pronunciation and articulation of the Arabic letters, contributing to the overall rhythm and flow of the recitation. By categorising these features, this study helps clarify their significance in the recitation process, providing a deeper understanding of how they influence the rhythm, clarity, and spiritual impact of the verse.

The most frequent consonantal feature identified in the verse is Istifal, which appears 43 times, constituting 38.7% of the total occurrences. This prominence highlights Istifal's importance in ensuring smooth and accurate recitation. Its frequent use supports the verse's clarity and fluidity, underscoring its dominant role in the phonetic structure. Mastering Istifal is crucial for learners aiming to recite the verse according to the rules of Tajweed, as it ensures that the pronunciation remains consistent and accurate, contributing to the verse's overall flow.

In contrast, Takrir, which refers to the rolling or repetition of consonantal sounds, is the least frequent feature, appearing only once (0.9%). Despite its rarity, Takrir adds a unique quality to the recitation, enhancing its rhythm and musicality. The limited use of Takrir emphasises its purpose in specific moments to accentuate the recitation, adding depth and resonance to the verse when it is employed. Although not used extensively, this feature makes a significant contribution to the aesthetic qualities of the recitation.

Other notable features include Bainiyyah (9.9%) and Inhiraf (7.2%). Bainiyyah ensures a clear distinction between consonants, which is essential for maintaining accurate pronunciation. The role of Bainiyyah is significant in ensuring that each consonantal sound is adequately enunciated, without any overlap or confusion. On the other hand, Inhiraf refers to slight deviations in sound that introduce subtlety and depth into the recitation. Though these features occur less frequently than Istifal, their presence is vital for maintaining precision and authenticity in the recitation, ensuring that the verses are recited with the appropriate tonal nuances.

The distribution of these features across five samples (S1–S5) demonstrates a balanced representation, with Sample 2 (S2) exhibiting the highest frequency of occurrences (20 times), while Sample 4 (S4) has the lowest (14 times). This balance indicates a deliberate and systematic use of these phonetic features throughout the verse. The variations between the samples suggest that certain features are emphasised at different points in the verse to enhance its meaning, rhythm, and spiritual depth. Such variations in the distribution of phonetic features are part of a careful recitational technique

designed to evoke a particular response from the listener and maintain the integrity of the Qur'anic message.

The findings highlight the significance of comprehending the systematic distribution of consonantal features in Qur'anic recitation. By recognising the importance of each phonetic attribute, this study contributes to preserving the integrity of the Qur'an. Furthermore, the analysis underscores the importance of dedicated instruction and mastery of these features in Tajweed education, ensuring that learners recite the Qur'an with both precision and reverence. The study suggests that the correct application of these features is integral to ensuring that the recitation is both accurate and spiritually meaningful.

In conclusion, the study of the 1000 Dinars Verse's phonetic features offers valuable insights into the intricacies of Qur'anic recitation. The balanced distribution of these features reinforces the idea that accurate recitation is a structured and purposeful process. Each phonetic element plays a crucial role in preserving the purity and integrity of the Qur'anic text, ensuring that it is recited as it was initially revealed. Through mastering these phonetic elements, learners can contribute to preserving the authenticity of the Qur'an and enhancing the spiritual depth of its recitation.

6.0 Discussion

The 1000 Dinars Verse consists of two significant verses from Surah al-Talaq, which was revealed in Madinah after the Prophet Muhammad's (SAW) migration to the city. In these verses, Allah (SWT) emphasises a profound message for believers: anyone who fears Allah and maintains His consciousness will be granted ease in life, unexpected sustenance, and solutions to their challenges. These verses have been a source of guidance and inspiration, underscoring the importance of trusting in Allah and the spiritual benefits of piety.

According to Islamic scholars, these verses are associated with an event involving the son of Auf bin Malik, a companion of the Prophet Muhammad (SAW), who was captured during a military encounter. Auf bin Malik, concerned about the well-being of his son, sought counsel from the Prophet (SAW). In response, the Prophet (SAW) instructed Auf bin Malik and his wife to recite the phrase "la hawla wa la quwwata illa billah" (There is no power and strength except with Allah) consistently. The couple followed this advice and made it a daily practice. After some time, a miraculous event occurred: their captured son unexpectedly returned, bringing with him 100 camels that he had acquired from the enemy forces' wealth (Ibn Kathir, 1999; Sonhadji, 1992). This story serves as a powerful example of Allah's mercy and the effectiveness of sincere faith and supplication.

In the context of this study, the researcher examines the consonants found in the 1000 Dinars Verse. These consonants are categorised based on shared attributes such as Hams (the breathiness or soft articulation of sounds), Rakhawah (the smoothness in pronunciation), and distinctive characteristics like Takrir (the rolling or repetition of consonantal sounds) (Suwaid, 2021). The primary focus of the analysis, however, is on the most prominent consonantal features that influence the recitation of the verse. By emphasising these features, the study aims to enhance public understanding of the verse

and ensure its correct pronunciation according to the rules of Tajweed, which are essential for accurate Qur'anic recitation.

The classification of these consonantal attributes and their corresponding consonants is presented in detailed tables, which illustrate the systematic organisation of the phonetic features present in the verse. This approach provides a clear understanding of how each consonantal feature contributes to the rhythm, flow, and authenticity of the recitation, allowing learners to engage with the Qur'anic text in a more informed and accurate manner. The study's findings aim to preserve the proper recitation of the 1000 Dinars Verse, ensuring that it remains faithful to its original phonetic structure as intended by the Prophet Muhammad (SAW).

Table 1: Analysis of the Characteristics of Arabic Letters and Consonants in the 1000 Dinars Verse

Code	Text of the Quran	Letters	Consonants
S1	وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا	Waw, Mim, Ya', Ta', Qaf, Lam, Ha, Jim, 'Ain, Kha', Ra'	Istifal, Isti'la', Bainiyyah, Qalqalah, Rakhawah, Tafkhim
S2	وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ	Waw, Ya', Ra', Qaf, Mim, Nun, Ha', Lam, Ta', Sin, Ba'	Istifal, Inhiraf, Takrir, Qalqalah, Bainiyyah, Ghunnah, Lin, Hams, Rakhawah
S3	وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ	Waw, Mim, Ya', Ta', Kaf, Lam, 'Ain, Ha', Fa', Ha', Sin	Istifal, Inhiraf, Bainiyyah, Hams, Rakhawah
S4	إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ	Hamzah, Nun, Lam, Ha', Ba', Lam, Ra', Ha'	Istifal, Bainiyyah, Ghunnah, Inhiraf, Rakhawah
S5	قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا	Qaf, Dal, Jim, 'Ain, Lam, Syin, Ya', Hamzah, Ra'	Isti'la', Istifal, Qalqalah, Inhiraf, Bainiyyah, Lin, Tafkhim

(Source: Source: al-Quran, Surah al-Talaq, 65: 2-3)

Table 1 provides a detailed and systematic analysis of the 1000 Dinars Verse, categorising its verses into five distinct codes, labelled S1 to S5. Each code corresponds to specific Quranic letters and their associated consonantal attributes. Code S1 encompasses a variety of letters, including Waw, Mim, Ya', Ta', Qaf, Lam, Ha, Jim, 'Ain, Kha', and Ra'. These letters are linked with phonetic features such as Istifal (soft articulation), Isti'la' (elevation), Inhiraf (slight deviation), Bainiyyah (clear distinction), Qalqalah (echoing sound), Rakhawah (smoothness), and Tafkhim (emphasis). Code S2 covers a broader range of attributes, including Istifal, Inhiraf, Takrir (rolling sounds), Qalqalah, Bainiyyah, Ghunnah (nasal sound), Lin (softness), Hams (breathiness), and Rakhawah. Code S3 includes Waw, Mim, Ya', Ta', Kaf, Lam, 'Ain, Ha', Fa', Ha', and Sin, associated with Istifal, Inhiraf, Bainiyyah, Hams, and Rakhawah. Code S4 focuses on letters like Hamzah, Nun, Lam, Ha', Ba', Ra', associated with Istifal, Bainiyyah, Ghunnah, Inhiraf, and Rakhawah. Finally, Code S5 involves letters like Qaf, Dal, Jim, 'Ain, Lam, Syin, Ya', and Ra', exhibiting phonetic features such as Isti'la', Istifal, Qalqalah, Inhiraf, Bainiyyah, Lin, and Tafkhim. This structured classification helps to systematically analyse the phonetic attributes and distinctive characteristics of the Quranic letters within the 1000 Dinars Verse.

Table 2: Characteristics of Arabic Letters and Consonants in the 1000 Dinars Verse

Code	Consonants	S1	S2	S3	S4	S5	Total	Percent (%)
K1	Istifal	9	8	12	7	7	43	38.7
K2	Hams	0	1	1	0	0	2	1.8
K3	Isti'la'	2	0	0	0	2	4	3.6
K4	Inhiraf	2	1	2	1	2	8	7.2
K5	Takrir	0	1	0	0	0	1	0.9
K6	Bainiyyah	2	2	2	3	2	11	9.9
K7	Rakhawah	1	2	1	1	1	6	5.4
K8	Ghunnah	1	1	1	2	0	5	4.5
K9	Lin	0	1	0	0	1	2	1.8
K10	Tafkhim	1	1	0	0	1	3	2.7
K11	Qalqalah	1	2	0	0	2	5	4.5
Total		19	20	19	14	18	90	-
Percent (%)		17.1	18	17.1	12.6	16.2	-	100

(Source: Surah al-Talaq, 65: 2-3)

Referring to Table 2, the findings provide a detailed frequency analysis of the consonants in the 1000 Dinars Verse, categorised according to their classification. The table shows the distribution of consonantal features across five samples (S1–S5), detailing the total occurrences and percentage breakdown for each category. The most frequently occurring consonantal feature is Istifal (K1), which appears 43 times, representing 38.7% of the total occurrences. This feature is consistently present across all five samples, highlighting its dominant role in the verse's phonetic structure. In contrast, Takrir (K5), which involves the rolling or repetition of sounds, occurs the least frequently, with only one instance (0.9%) found in S2.

Other prominent features include Bainiyyah (K6), which appears 11 times (9.9%), Inhiraf (K4) with eight occurrences (7.2%), and Rakhawah (K7) with six occurrences (5.4%). These features contribute significantly to the articulation and flow of the verse, each playing a unique role in the phonetic quality of the recitation. Additionally, Ghunnah (K8) and Qalqalah (K11) each appear five times (4.5%), while Tafkhim (K10) occurs three times (2.7%).

Both Hams (K2) and Lin (K9) appear twice (1.8%), while Isti'la' (K3) is recorded four times (3.6%). The total count of consonantal features across all samples is 90, with the highest occurrence in S2 (20 instances, 18%) and the lowest in S4 (14 cases, 12.6%). The distribution of features across the samples remains relatively balanced, suggesting minimal variation in their use. This analysis reveals that Istifal (K1) is the dominant feature, while Takrir (K5) is the least common, with S2 showing the highest frequency and S4 the lowest. These findings highlight the systematic distribution of consonantal attributes in the 1000 Dinars Verse, providing valuable insights into the verse's phonetic structure and enhancing our understanding of its recitation.

7.0 Conclusion and Recommendations

The findings from this study on the 1000 Dinars Verse offer valuable insights into the complex phonetic structure of Arabic letters and their consonantal features. The 1000 Dinars Verse, comprising two Qur'anic verses from Surah al-Talaq, conveys a profound message: those who reverence Allah (SWT) will find ease, provision, and solutions to their challenges. This message is exemplified through the historical event involving Auf bin Malik and his son, where the consistent recitation of the phrase "la hawla wa la quwwata illa billah" led to the unexpected return of his son, bringing abundant sustenance. The detailed analysis of the phonetic features within the verse further deepens the understanding of its recitation, emphasising the importance of precise pronunciation in the Qur'anic tradition.

The study systematically categorises the consonantal features found in the 1000 Dinars Verse, with particular focus on prominent attributes such as Istifal, Isti'la', Inhiraf, Bainiyyah, Qalqalah, and Rakhawah. Istifal was the most frequent feature, appearing 43 times (38.7%), indicating that it plays a dominant role in the phonetic structure of the verse. In contrast, Takrir was the least frequent, appearing only once (0.9%). This analysis highlights the phonetic diversity within the verse and emphasises the importance of each consonantal feature in ensuring accurate recitation and understanding of the Qur'anic text.

Furthermore, the study's findings show an even spread of these phonetic features across the five samples (S1–S5). The frequency of each feature offers valuable insights into the structure of the Qur'anic verses and their influence on the rhythm and flow of recitation. Despite minor variations, the fairly balanced distribution of phonetic features indicates a conscious use of consonantal attributes that enhance the recitation's meaning, clarity, and spiritual depth.

This study significantly advances the field of Qur'anic phonetics through its systematic examination of the consonantal features present in the 1000 Dinars Verse. The research highlights the significance of specific phonetic attributes, such as Istifal, Inhiraf, and Qalqalah, and their impact on enhancing the meaning and precision of Qur'anic recitation. Although the study provides valuable insights, it is advisable for future research to broaden this analysis to encompass the entire Qur'an, covering all 30 juzs. Such an expanded scope would enable scholars to gain a deeper understanding of phonetic patterns and features on a larger scale, ultimately leading to a more comprehensive insight into how consonantal features influence the recitation of different verses throughout the Qur'an. This expansion would also facilitate a more nuanced understanding of how particular phonetic features contribute to the rhythm, meaning, and clarity of Qur'anic recitation.

Furthermore, the study's findings emphasise the importance of examining how these phonetic qualities affect the interpretation and meaning of the verses. Future research should investigate how precise pronunciation influences the theological and linguistic understanding of the Qur'an, exploring the connection between sound and meaning in Qur'anic recitation. This would provide deeper insight into how the Qur'an's recitation strengthens the spiritual and intellectual bond with the text.

In addition, the study's findings should be integrated into Qur'anic education programs, particularly Tajweed learning centres, which should adopt a more systematic approach to teaching the phonetic attributes of Arabic letters. By emphasising their articulatory features

and their impact on the meaning of the verses, students will be better equipped to recite the Qur'an accurately and with proper articulation. It is also crucial to train qualified teachers and scholars in Arabic phonetics and Tajweed to ensure the continued accuracy of recitation. Educators must have the necessary tools and resources to understand the relationship between phonetic features and meaning. This enables them to teach recitation more effectively and instil proper pronunciation skills in their students.

Ultimately, this study's findings can be used to raise awareness within the wider Muslim community about the importance of correct pronunciation in Qur'anic recitation. Educational programmes, workshops, and seminars can be organised to educate the public on the significance of phonetic accuracy in maintaining the authentic meaning of the Qur'an. By promoting these initiatives, the community will gain a deeper understanding of the importance of Tajweed and its central role in ensuring the purity and integrity of Qur'anic recitation.

Article Contribution to Related Field of Study

This study makes a significant contribution to the fields of phonetics, Tajweed, and Qur'anic recitation by providing a detailed analysis of the consonantal features in the 1000 Dinars Verse. Through the phonetic examination of Arabic letters, the study delves into the articulatory (Makhraj) and phonological (Sifat) properties, offering new insights into their intrinsic and extrinsic characteristics. It highlights how these features influence pronunciation, clarity, and spiritual depth in Qur'anic recitation, especially in non-native Arabic speakers.

The research's comparative approach, which evaluates recitation samples from Qur'anic learning centres, identifies common phonetic tendencies and errors, facilitating a better understanding of the challenges faced by learners, particularly in Southeast Asia. The systematic categorisation of phonetic features, such as Istifal, Qalqalah, and Rakhawah, emphasises their role in maintaining the authenticity and precision of recitation.

By offering a detailed framework for Tajweed pedagogy, this study advances Qur'anic recitation training, ensuring that both scholars and learners recognise the significance of phonetic accuracy. Furthermore, it offers valuable insights into incorporating phonetic theory into Qur'anic education, making it an essential resource for improving the understanding and practice of Qur'anic recitation across different linguistic and cultural contexts.

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