
The analysis of repetition as an audio phenomenon in Al-Qalam (The Pen) Sura

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Abstract :

The arrangement of the letters and words in the Holy Qur'an is based on a form of literary and spiritual subtlety consistent with the human soul. Despite the implications and audio phenomena, the Qur'anic tone is achieved by the harmony and proportionality of a set of components of the letters and words that appear soothing for ear, surprises the souls and amuses listeners by the grandeur of its meaning. The present study has tried to investigate the repetitive audio phenomena in Al-Qalam (The Pen) Sura through a descriptive and analytical-statistical method; the findings indicate managed to prove such a phenomenon, especially in some specific letters, including A, L, N, M, W, Ya'a, Ba'a, Ra'a and Kaff out of 28 Arabic letters. The repetition of these letters raises the proportion, music, image and message transmission and mitigates the gravity and severity of the verses included in the Sura. Those words have been mostly repeated the implications and semantic function of which put special emphasis on the fluency and cause no form of cacophony in the Sura.

Keywords: Audio phenomenon, repetition, words, letters, Al-Qalam Sura

Introduction :

Audio phenomena that are considered as aspects of the beauty of the text are due to the factors that, when combined, give rise to the beauty and strength of a text¹ such a combination of sounds in a coherent way generates a kind of music that penetrates into the human ear, enhancing the effect and influence it has been meant to put in the heart.²

The Holy Qur'an is the origin of the sounds and the essence of the Arabic language; despite various usages and diverse significations, many words are recognizable, and understanding the meaning of the

words of the Holy Quran is facilitated through the application of musical and rhythmic devices which enrich the initial meaning a word was supposed to have within the context of the text.³ The Holy Quran has paid special attention to the choice of vocabulary and letters; it has, also, tried to place them in accordance with their purposes in verses and surah. The tone of the letter is in harmony with the word, the tone of the word is in harmony with the sentence and the tone of sentence is in harmony with the speech.⁴

Repetition of letters and words is one of the most commonly witnessed audio phenomena in the Holy Qur'an; such a technique has generated a form of arrangement which is ideal from in terms of the meaning, goodness of the song and the correspondence with the other words; such an arrangement, also, helps to establish the relation between the word and meaning within the rhetorical miracle order of the Holy Qur'an. This audio phenomenon plays a significant role in highlighting meanings by creating a harmonious order for better work.⁵

All the surah of the Holy Qur'an are considered to be the most excellent examples of expressive, subjective, visual and aesthetic sound phenomena. Al-Qalam, or The Pen, has been selected to provide a context for the analysis of this phenomenon within the texture of the Holy Qur'an. Located in the 29th section, Al-Qalam Surah, or Nun, is composed of sixty verses belonging to the eight chapter among Qur'anic verses. This chapter is called The Pen, because God has sworn by the grandeur of a pen in the first verse. The contents of this surah include the sympathy of the Prophet (PBUH) against the slander of the pagan worshipers, and the invitation to persevere and forbid him from following the pagans and reminding the doom of the pagans on the Day of Judgment. In regard with the arrangement of sounds and letters, repetitive audio phenomena has generated a softly process as if the main goal is to transfer good news or strong determination in regard with preaching or punishment; this technique has led to the appearance of beautiful rhythms in terms of meaning and implication.

Research questions

- ✓ What is the most important feature of repeating the sound in the letters and words of al-Qalam Sura?

What are the most important results in the frequency section of the repetitive audio phenomenon in the letters and words of al-Qalam Sura?

Research literature

The Miracle of Sound in the Holy Qur'an by Sayyid Ali Mirlarhi and Majed Al-Najar, *Ahl al-Bayt Journal*, issue 7; The issue of sound in the Qur'an is examined from the perspective of contemporary and scholarly researchers. A Study of the Aesthetics of the Repetition of the Letters in Al-Zariat Surah by Seyyed Hossein Seyedi and Farahnaz Shahverdi, *The Qur'anic Studies Journal*, issue 1; It deals with various levels of audio, spatial, syntactic and lexical phenomena in Al-Zariat Sura . The Semantics of Repetition in Maryam Sura by Seyed Mohammad Mir Hosseini and Ali Asadi, *Quarterly Journal of Religious Literature* issue 3; regarding the ruling space of the Sura, it repeats the phrases and their effect in the meaning of Sura. Qur'anic musical miracle in the mirror of the phonological phrases by Babak Sharif and Fatemeh Mohammadi, *Qur'anic literary scholarship*, volume 4, issue 3; the verses are based on the consistency of the verses based on coronary arteries. Aesthetics of the Qur'anic vocabulary by Roha Mohajer, *Moon and Religion*, 2009, No. 141; The Qur'anic vocabulary deals with the construction and content as well as the theory of the order of Jorjani. . Music and the Phonetic Order of the Holy Quran by Mahdi Momtahhan and Mahin Hajizadeh, *Qur'anic Studies* issue 4; The internal and external music of the Holy Quran is discussed in general. Musical Analysis and the Order of the Song of Quran, Sohrab Marvoti and Narges Shekar Beigi, *Literary and Qur'anic Studies*, issue 1; It deals with external music, including echo and sweeping and extrinsic music, including weight loss. An Approach to Some Aspects of Aesthetic Music of the Qur'an, Jahangir Amiri, *Religious Research*, No. 15; to the expressive miracle, the apparent aspect of the words of the Holy Quran and the combination of vocabulary refers. However, the internal and external music of various verses and perspectives has been examined in general. Although few researches have been conducted on repetition, they have been mostly conducted on repetition that has been addressed in general or just in letters. However, given the importance and virtue of Al-Qalam (The Pen) Sura in the Holy Qur'an and its deep meaning, there is no research on the repetition of letters and words as an

effective sound phenomenon for understanding the meaning in a precise and statistical manner. This raises the importance, necessity, and novelty of this research.

The phenomenon of Repetition

The phenomenon of repetition might happen on two scales of letters or words which are arranged in line together. This repetition in words, in addition to putting more emphasis on the meanings and goals of specific verses and surah, creates a beautiful tone and rhythm in the Holy Qur'an.^{6,7}

Repetition in the word of God is different with this phenomenon in the words of Man, because it may be the result of anxiety in human speech, but it increases meaning and affects the mind of the listener and the reader in the Holy Quran.

Some linguists consider repetition to be an emphasis, while others, like Ibn Qutibah, regard repetition as divine wisdom, which appears in innumerable forms and degrees in different verses.⁸ The phenomenon of repetition in the Holy Qur'an, which, due to their relevance to the soul and human nature, is more common in Maki's surah, has attracted huge attention.⁹

The sounds repetition

Sounds have a musical effect in the word. When repeated in a word, sounds function as tools to strengthen meaning and image, and when they are implicit and mysterious, they turn into musical instruments. Sound alone does not mean much by itself; however, when it is located within the context of an audio network, it has audio and semantic effects¹. The artistic repetition of two or more sounds, vowel or consonant, attracts the attention of the reader or the listener. By doing this, the creator of such an effect consciously attempts to generate special musical effect in order to strengthen the image; for example, the alliterative reputation of the sound "z" in the first verse of The Earthquake Surah(الزلزلة: ١) "اذا زلزلت الارض زلازلاها", when the earth is shaking with her violent shaking, creates an unconscious sense of vibration and earthquake which, in turn, adds to its miraculousness, proportionality and music.

letter	A	L	N	M	W	E	B	R	K	Other letters
Repetition	16.65	10.63	10.56	9.87	7.68	6.4	4.48	4.4	4.24	25.12

Sound A

The sound A with a repetitions of (208) in the Sura (16.65), is the denominator of the oral cavity, which is the space between the throat and the mouth. A is considered a long sound, resulting from longer and more emphatic pronunciation of the sound a, that is, the amount of stroke of sound in an alphabetical letter. This sound has different shapes depending on the line drawings and the different situations. Alf Maddy or Alf Davis or Alfred Lynn – all of which mean one thing. A sound is of two types: fixed and stable and dynamic, which comes in the first, middle, and the last word. Different forms of this sound are used with various intentions in the texture of the Holy Qur'an. With small variations of the duration and emphasis, the meaning and intention hidden behind these sounds change as well. There are various sounds, such as short a, e, and o, such as: getting, pointing, and partly by saying that the air is also called because it always resides and precedes the open and has no definite denominator for the exit; rather, it comes out of the empty space of the throat and mouth.^{10, 11}

According to scholar and researchers, long sounds, such as A, provide the most ideal form of rhythmic arrangements; these sounds, more than consonants, provide musical influences on the mind and soul of the listener, stimulate the audience's passion and express the instillation of the senses.¹³ Sound A has the highest frequency and is the most commonly used alphabetical letter in Al-Qalam Surah; it is used mostly in all verses, including verse 15 in which this sound is repeated nine times in the Arabic version; "when our communications are recited to him, he says: stories of those of yore". Another example is verse 29; "they said glory be to our lord, surely we were unjust". The repetition of the sound A enhances the hidden meaning of the word and more emphatic pronunciation calls for urgent importance of intention, as witnessed in verse 32, as well; "maybe our lord will give us instead one better than that; surely, to our lord do we make our humble petition".

Sound L

The sound L with a repetition frequency of 133 (10.64), is the fruit of one of the two sides of the tongue (or both) with a portion of the upper gums in front of it (the gums of the teeth, the bite, the front and the back); some scholars believe producing sound L is easier using the left side of the tongue, while others state that its production is possible from both sides. This sound belongs to the group of tongue edge sounds, because it is produced with desirable peace and ease using the left and right edges of the tongue. It is one of deviation sounds involving a slight tendency towards the front part of the tongue, with back of the tongue providing required space for the production of this sound. It is pronounced either thick or thin; if it comes before short e and o, the vertex and the mouth get bulky and the sound is pronounced with major force; however, if it comes before e, the sound gets diluted and the mouth is shaped in a horizontal, low style. 10, 11

In regard with the aesthetic of the usage, this sound resembles long A, because it soothes the ears and facilitates pronunciation.¹² Verse 4 of Al-Qalam surah, "and most surely you conform yourself to sublime morality", is an acknowledgement of the manners of the holy prophet and appreciation of his socially approved codes of ethics. Sound L is repeated three times in the Arabic version, a skillful frequency which enhances the consistency, tone, and intention of the words used in this verse. Another example is a 9-time repetition of sound L in verse 39, where amount of music effect in the ear is similar to the stimulus of emotion and emotions come to life as in real images; "Or, have you received from us an engagement confirmed by oath extending to the day of resurrection that you shall have surely what you demand"?

Sound N

The sound N with a repetition frequency of 132 (10.56), is produced as a result of the cooperation between the edge of the tongue with a portion of the upper gum. Like the L sound, sound N is a tongue edge sound and is produced with neither varying intensity of duration. It is hissed out in a mellow manner, like M, of a hole connecting nose to the throat. 11, 13 Sound N is one of the most commonly used and practical sounds in Arabic Language. It has, both, static and dynamic forms and induces feelings of animation, joy,

excitement, and expansion in human soul.^{13, 14, 15} The initial verse of Al-Qalam surah starts with N sound in the Arabic version; "Noon. I swear by the pen and what the angles write". Out of 52 verses, 41 verses end with N sound; so, this surah, both, starts and ends with specifically mellow sound. For examples, verses 29, 31, and 32 include this sound, creating a sense of excitement and activation and rhythmic movement; "they said glory be to our Lord! Surely, we were unjust" (29); "Said they, o woe to us! Surely, we were inordinate" (31); "maybe our lord will give us instead one better than it; surely to our lord do we make our humble petition".

Sound M

The sound M with a repetition frequency of 123 (9.84), is produced out of the space between two lips by opening and closing them; like N, Sound M is a mellow sound which involves the edges of the tongue.¹⁶ The music and rhythm resulting from the repetition of sound M is frequently witnesses throughout the Holy Qur'an.¹⁶ In Al-Qalam this sound is repeated either for condemnation, such as verse 11 "defamer, going about with slander", or for warning, such as verse 39 "or, have you received from us an agreement confirmed by oath extending to the day of resurrection that you shall surely have what you demand"? The sound of letter M and its various movements imply great meanings and decisive prediction, and the continuity of the voice brings connectivity into meaning.¹³

Long O sound

The sound O With a repetition frequency of 96 (7.68), is one of those sounds in which determining the precise place of production is quite difficult; however, the production starts in the cavity and ends in the air.¹⁷ The repetition of long sounds, including O, is very effective in generating rhythmic movement and it locates the narrative within the form of descriptions, stories, and fairy tales.¹³ As an example, verse 51 of Al-Qalam Surah, in which the sound is repeated for six times, used this sound to narrate stories of the disbelievers and the description of how the Prophet gets the target of the hatred of non-believers and confession, hatred, and jealousy of disbeliever; "and those who disbelieve will almost smite you with their eyes when they hear the reminder and they say: most surely, he is mad."

Long I sound

The sound I with a repetition frequency of 80 (6.4), is produced out of the oral cavity, which is the same as the space between the throat and the mouth. The sound is produced with considerable softness and lust.¹⁰ This sound has come one before the last sound in the majority of verses of Al-Najm surah, where it has been positioned in close proximity of sound M and N, for example Azim, Benamim, Zanim, Mosbehin, Mahin,, the ultimate purpose of which generating a rhythmic movement in the verses of this surah, like a deep whole which facilitates the stream of feeling from the utmost profundity of human heart. As an example, verse 45 of Al-Qalam surah uses this sound to connote constancy and eternity and refute temporality; "and I do bear with them, surely my plan is firm".

Mixed sound of BA

The sound BA with a repetition frequency of 56 (4.48), is produced by closing lips and pressing them against each other. It is called an explosive sound because it creates a sense of explosion the listener. This sound connotes various meanings; if it pronounced in a long manner, it means connection and continuities and if it is used in the short form, it connotes appearance, allegory and emergence. ¹⁰ It is repeated five times in verse seven of Al-Qalam surah, creating a sense of obviousness and clarity; "surely, your Lord best knows him who errs from his way and he best knows the followers of the righteous course."

Sound R

The sound R with a repetition frequency of 55 (4.4), is produced from a cavity quite close to the production site of sound N; like N sound, it is a tongue edge sound which involved the stoppage of the tongue behind the upper teeth. ¹⁰ The repetition of sound R facilitates visualization and recapturing of the events being narrated, because the very nature of sound R required duration and repetition and it involved constant pressing of the edges of the tongues against the gum, generating a sense of rapid progress and being sequential.¹ For example, verses 5 and 32 of Al-Qalam surah are quite successful in processing of images due to repeated usage of this sound; "so, you shall see and they, too, shall see"; "maybe our lord will give us instead one better than that; surely, to our lord do we make our humble petition".

Sound K

The sound K with a repetition frequency of 53 (4.23), is produced at the back of the mouth and in the entrance of pharynx.¹⁰ K is an explosive sound, where the air is blocked in the respiratory tract for one moment and is, suddenly, blown out¹¹. This sound is most frequent repeated in two verses of 36 and 48 of Al-Qalam surah, creating the image of the severity of deterrence and depicting the harshness of the situation; "what has happened to you? How do you judge?" (36); "So, wait patiently for the judgment of your lord and be not like the companion of the fish, when he cried while he was in distress".

The words repetition

As one of the rhetorical elements of the text, the repetition of the words is one of the main features of Arabic texts and one of the rooted features of Arabic words. The repetition of the words in the Holy Qur'an (the transcendent Arabic text) has reached a miracle¹⁷ in order to emphasize the under-narration concept by the Creator and enhance the effect the narrative was supposed to have; this repetition of words, which is quite consistent and homogeneous, strengthens the meaning and impact within the framework of the Qur'anic order. There is no lack of sympathy in its music.¹⁸ Accordingly, it seems quite important to analyze the repetition of words in Al-Qalam Sura.

Words	Hom (them)	En (definitely)	Rab (Lord)	Qal (say)	Alam (knowing)	Others
Repetition	6.6	3.9	3.03	1.8	1.2	84.01

The repetition of the word them (هم)

With a repetition frequency of 20 out of all 333 words in the surah (6.6), the cognitive aesthetics of the music of the word 'them' is based on subtlety, delicacy and gladness, and is in harmony with other words in the best possible form. As an example, the removal of the word 'them' from verse 40 would create a huge gap, mostly impossible to fill with any other word, a phenomenon which connotes the beautiful miracle of the holy Qur'an; "as them which of them will vouch for that". Additionally, the repetition of the word 'them' in verse 43 releases any possible form of pressure; it, also, creates a pleasing music and emphasizes the initial meaning the whole verse aimed at provoking; "their looks cast down, abasement shall overtake them.

And they were called upon to make obeisance indeed while yet they were safe".

Repetition of the word 'definitely' or 'most surely' (ان)

With a repetition frequency of 13 out of all 333 words in the surah (3.90), this word connotes emphasis and implies strength and reinforcement. For example, repetition of this word in verses 3 and 4 of Al-Qalam surah plays a significant role in creating a sense of expression and fixation of meanings in the mind of the audience; this word, by nature, signifies an effective inner influence¹⁹ "and most surely you will have a reward never to be cut off" (3); "and most surely you conform yourself to sublime morality" (4).

Repetition of the word Lord (رب)

With a repetition frequency of 10 out of all 333 words in the surah (3.03), as the revitalizer of different states, this adjective has been most commonly, among other adjectives, used in the holy Qur'an to refer the God, the beneficent creator. ²⁰ Therefore, this word is most frequently used within a circumstance of prayer and relentless appreciation of God's Glory. As an example, in verse 29 of Al-Qalam surah, this word has been used 10 times in connection with other prefixes, suffixes, and adjectives; "they said: glory be to our lord; surely, we were unjust" (29). This term has many meanings, including the meaning of the owner and the moderator. Verses 2 and 32 use this word to emphasize the enjoyment of the remembrance of God, humiliation against his will and constant hope in his goodness; "by the grace of your Lord, you are not mad" (2); ""maybe our lord will give us instead one better than that; surely, to our lord do we make our humble petition". (32)

Repetition of the words 'say' and 'tell' (قال)

With a repetition frequency of 6 out of all 333 words in the surah (1.80), this word is used in past tense all throughout the surah, implying the definitiveness of the conversation. As an example, using this term in verse 15 implies that disbelievers have intentionally neglected and disrespected the words of God; this term is used three times in the verse for warning, giving advice, and apprehension; "when our communication are recited to him, he says stories of those of yore" (15). As another example, verse 28 mentions this term with sounding power, breathing in the soul of hatred of evil and all that is present in it; in this verse, which is initiated with the sound Q,

awakening and consciousness is intended, a message for which all verse are directed; "the best of them said, did I not say to you? Why do you not glorify Allah"?. 4, 21

Repetition of the word 'Knowing' (علم)

With a repetition frequency of 4 out of all 333 words in the surah (1.20), the term 'knowing' is used here to signify understanding the truth of something and being so sure about something where there is no possibility of, even, the slightest doubt. 22 In verse 7 of Al-Qalam Surah, this term is used in the best possible position, fulfilling the role it had been really to conduct. Repeating this term twice in this verse reinforces the meaning of the word and creates a beautiful musicality that matches the subject and content of the verse; it, also, strengthens imaging and illustration for more penetrative emphasis; "surely, your Lord best knows him who errs from his way and he best knows the followers of the righteous course." However, this term has been used with two different meanings in this verse, one being the knowledge of God and the other referring to the knowledge of disbelievers; verses 33 and 44 are examples states that it is not necessary to be wise so that one can have knowledge and know about phenomena; rather, reasoning exists in every human being, but not all people are gifted with knowing; "such is the chastisement; and certainly the chastisement of the hereafter is greater, did they but know" (33); "so, leave me and him who rejects this announcement; we will overtake them by degrees from whence they perceive not".23

Conclusion "

It can be concluded that, as a phenomenon, repetition of Qur'anic sounds and words in Al-Qalam surah creates inner music, illustrates crucial meanings and intentions, and injects divine messages into the heart of the audience through musicality and rhythm. As a useful device, repetition of letters and words is a sign of rhetoric; this phenomenon is mostly used for purposed of warning and advice in the first two verses of Al-Qalam surah. The analysis of the phenomenon of audio repetition in the Al-Qalam surah indicated that 8 letters of A, L, N, M, O, BA, I, R, and K played crucial role and accounted for 74.98% of audio repetition in this surah; this technique not only generated ear-soothing musicality, it also strengthen certain concepts, including punishment, reminder, commitment, stimulation

and vitality, emphasis and narration, visualization, and illustration. The repetition of some words did not cause any form of blunder in the surah; it, rather, helped the harmony and rhythm of the verses. Them (20), surely (13), Lord (10), say and tell (6), and knowing (4) were the most commonly repeated words, implying rhetorical grandeur and strengthening various concepts, including narration, emphasis, stimulation, effect, piety, humility, awakening and reminder. The musicality of the repetition of the words is so closely attached to the miracle of the content and message of the surah that leads to its excellent purpose, namely the sending of a message of revelation.

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دراسة ظاهرة التكرار الصوتية
في سورة القلم المباركة

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تلائم الحروف والكلمات القرآنية الروح الإنسانية وتقع في المرحلة الأولى من الأناقة اللغوية. تتميز الألفاظ والعبارات القرآنية بتألف تام وتنسيق شامل والتي تستسيغها الأذان وتوصل المعاني إلى المتلقي. تطرق هذا البحث إلى ظاهرة التكرار الصوتي في سورة "القلم" اعتماداً على المنهج الوصفي التحليلي وتوصل إلى نتائج، منها؛ تكتسب الحروف الثمانية (ا،ل، ن،م،و،ي،ب،ر،ك) نسبة كبيرة (74/98) من بين الحروف الأخرى في هذه السورة. يساعد التكرار القائم في الآي القرآنية -إضافة إلى القيم الموسيقية البيانية و البلاغية - على خلق تصاوير فنية وموحية تساند إيصال المعنى الى المخاطب.

الكلمات المفتاحية: الظاهرة الصوتية، التكرار، المفردات، الحروف، سورة القلم