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**Phonetic Analysis of Arabic Letters (Sifat al-Huruf) in the 1000 Dinars Verse**

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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 explores how intrinsic and extrinsic traits of the letters affect 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. 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, especially in adult Tajweed classes at Qur'anic learning centres in Malaysia, plays a pivotal role in Qur'anic education (Sholeh, 2024). Tajweed, which refers to the rules governing the pronunciation and articulation of Arabic letters, has been foundational in maintaining the authenticity of Qur'anic recitation. However, despite its importance, adult learners often face considerable challenges in mastering the accurate pronunciation of these letters. A preliminary study conducted at three Qur'anic centres in Malaysia, Tartil Centre, al-Husary Academy, and Darul Qurra', revealed a concerning finding: nearly 70% of students struggle with proper pronunciation, even after extended periods of study (Zarima, 2018; Kamarulzaman, 2000). This statistic underscores adult learners' persistent difficulties mastering the Arabic language's intricate phonetic features.

One of the primary factors contributing to these challenges is the influence of the native Malay language, which lacks several specific Arabic phonemes. The absence of Arabic sounds, such as the emphatic *hā'* (ح) and *hā'* (هـ), in the Malay language significantly affects students' ability to pronounce these letters accurately (Sholeh, 2014; Amiruldin, 2008). Malay, as a language, does not possess the same set of phonetic sounds as Arabic, which creates a gap in learners' ability to articulate certain letters correctly. Furthermore, regional dialects within Malaysia exacerbate these issues. The regional variations in Malay, with their unique phonetic attributes, add another layer of complexity when learners attempt to pronounce Arabic letters, as these dialects may interfere with the correct articulation of sounds that do not exist in the Malay language (Zarima, 2018).

Mastering accurate pronunciation is a linguistic challenge and a religious necessity in Islam. According to Islamic teachings, correctly pronouncing Quranic verses is crucial because mispronouncing words can lead to changes in their meanings. For instance, a mispronunciation of the Arabic letters *qāf* (ق) and *kāf* (ك) can lead to significant differences in the sense of words, which can alter the intended message of the verse. These phonetic discrepancies can affect the understanding and interpretation of the Qur'anic text, which is why precise pronunciation is critical (Zarima, 2018). In Islam, reciting the Qur'an is a form of worship and spiritual connection. Therefore, mispronunciations can lead to theological and spiritual consequences, making the learning of Tajweed essential for Muslims (Afifah, 2012; Sholeh, 2024).

The Prophet Muhammad SAW underscored the significance of proper recitation when he appointed companions proficient in Qur'anic recitation to teach the community (al-Bukhari, 2023). His emphasis on accurate recitation highlights the central role of Tajweed in preserving the integrity of the Qur'anic message and ensuring that it is transmitted correctly to future generations. This religious obligation continues to be relevant today, as the study of Tajweed and the accurate recitation of the Qur'an remain fundamental to the practice of Islam.

Building on previous studies on 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 examining this verse in detail, the study seeks to expand the understanding of Arabic consonant pronunciation within the context of Qur'anic recitation. Through a systematic analysis 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.

Furthermore, this research aims to broaden the scope of analysis to include all 30 juzs of the Qur'an. Doing so will provide a comprehensive understanding of the phonetic patterns and pronunciation rules that govern the entire Quran, thus enriching the knowledge of both scholars and learners. The findings of this study are expected to enhance the community's understanding of the importance of accurate pronunciation in Qur'anic recitation, helping to preserve the purity of the recitation and ensure that the Qur'an is recited in the manner prescribed by the Prophet Muhammad SAW.

## 3.0 Research Objective

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 phonetic analysis to examine the Arabic letters (Sifat al-Huruf) in the 1000 Dinars Verse, focusing on their articulatory and phonological properties. A descriptive method details the letters' articulation points (Makhraj) and phonetic attributes (Sifat). A comparative approach is applied to identify the variations in pronunciation and clarity of these letters within the context of Quranic recitation. The research collects and analyses data from the verse, providing insights into the impact of phonetic characteristics on meaning and recitation.

## 5.0 Findings

The analysis of the 1000 Dinars Verse offers a detailed categorisation of its consonantal structure and phonetic features, shedding light on the intricate phonetic patterns present within the verse. This study focuses on key consonantal attributes that influence correct pronunciation and recitation of the Qur'anic text, aiming to enhance clarity, rhythm, and spiritual depth, thus preserving the authenticity of the recitation as per traditional Qur'anic guidelines.

Key consonantal features identified in the 1000 Dinars Verse include Istifal, Hams, Isti'la', Inhiraf, Takrir, Bainiyyah, Rakhawah, Ghunnah, Lin, Tafkhim, and Qalqalah. Each feature plays a distinct role in shaping the pronunciation and articulation of the Arabic letters. Categorising these features helps clarify their significance in the overall rhythm and flow of the verse, contributing to a deeper understanding of Qur'anic recitation.

The most frequent consonantal feature identified is Istifal, appearing 43 times (38.7%). Its prominence highlights its importance in ensuring smooth and accurate recitation. The frequent use of Istifal supports the verse's clarity and fluidity, underscoring its dominant role in the phonetic structure. Mastering Istifal is crucial for learners to recite the verse according to the rules of Tajweed.

In contrast, Takrir, referring to the rolling or repetition of consonantal sounds, is the least frequent feature, occurring only once (0.9%). Despite its rarity, Takrir adds a unique quality to the recitation, enhancing its rhythm and musicality. Its limited occurrence emphasises its use in specific moments to accentuate the recitation.

Other notable features include Bainiyyah (9.9%) and Inhiraf (7.2%). Bainiyyah ensures a clear distinction between consonants, which is critical for accurate pronunciation. Inhiraf, referring to slight deviations in sound, adds subtlety and depth to the recitation. While these features appear less frequently, they are essential in maintaining the precision and authenticity of the recitation.

The distribution of these features across five samples (S1–S5) shows a balanced representation, with S2 having the highest frequency (20 occurrences) and S4 the lowest (14 occurrences). This balance indicates a deliberate and systematic use of phonetic features throughout the verse, ensuring consistency in the recitation's structure. The variations between the samples suggest that some features are emphasised to enhance the verse's meaning, rhythm, and spiritual depth.

These findings emphasise the importance of understanding the systematic distribution of consonantal features in Qur'anic recitation. By recognising the significance of each phonetic attribute, the study aids in preserving the integrity of the Qur'anic text. Additionally, these findings highlight the need for teaching and mastering these features in Tajweed education, ensuring that learners recite the Qur'an with precision and reverence.

In conclusion, studying the 1000 Dinars Verse's phonetic features provides valuable insights into Qur'anic recitation. The balanced distribution of these features reinforces the idea that accurate recitation is a structured process, where each phonetic element plays a vital role in preserving the purity and integrity of the Qur'anic text.

## 6.0 Discussion

The 1000 Dinars Verse consists of two Quranic verses found in Surah al-Talaq, which was revealed in Madinah after Prophet Muhammad (SAW) migrated. Through these verses, Allah (SWT) emphasises that whoever fears Him will be granted ease in life, abundant and unexpected sustenance, and solutions to all their difficulties. According to Islamic scholars, these verses are associated with an event involving the son of Auf bin Malik, who was captured during the time of the Prophet Muhammad (SAW). Auf bin Malik then sought the Prophet's counsel regarding the matter. The Prophet (SAW) instructed him and his wife to consistently recite *la hawla wa la quwwata illa billah* (There is no power and strength except with Allah). They followed this guidance and recited it daily. One day, while they were at home, their captive son unexpectedly returned, bringing 100 camels acquired from the wealth of the enemy forces. (Ibn Kathir, 1999; Sonhadji, 1992).

In this study, the researcher examines the consonants in the 1000 Dinars Verse, categorising them based on shared attributes such as Hams and Rakhawah and distinct characteristics like Takrir (Suwaid, 2021). However, the analysis primarily focuses on the most prominent consonants to enhance public understanding and ensure the accurate recitation of the 1000 Dinars Verse. The classification of consonantal attributes and their corresponding consonants is presented in Tables 1 and 2 below.

Table 1: Analysis of The Characteristics of Arabic Letters and Consonants Found 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: al-Quran, Surah al-Talaq, 65: 2-3)

Table 1 presents a systematic analysis of the 1000 Dinars Verse, categorising its verses into Codes S1 to S5, each corresponding to specific Quranic letters and their associated consonantal attributes. Code S1 includes the letters Waw, Mim, Ya', Ta', Qaf, Lam, Ha, Jim, 'Ain, Kha', and Ra', which correspond to consonantal features such as Istifal, Isti'la', Inhiraf, Bainiyyah, Qalqalah, Rakhawah, and Tafkhim. Similarly, Code S2 encompasses Istifal, Inhiraf, Takrir, Qalqalah, Bainiyyah, Ghunnah, Lin, Hams, and Rakhawah. Code S3 consists of Waw, Mim, Ya', Ta', Kaf, Lam, 'Ain, Ha', Fa', Ha', and Sin, linked to Istifal, Inhiraf, Bainiyyah, Hams, and Rakhawah. Code S4 incorporates Hamzah, Nun, Lam, Ha', Ba', Lam, Ra', and Ha', associated with Istifal, Bainiyyah, Ghunnah, Inhiraf, and Rakhawah. Lastly, Code S5 includes Qaf, Dal, Jim, 'Ain, Lam, Syin, Ya', Hamzah, and Ra', exhibiting features such as Isti'la', Istifal, Qalqalah,

Inhiraf, Bainiyyah, Lin, and Tafkhim. This structured classification systematically analyses Quranic letters' phonetic attributes and distinctive characteristics within the 1000 Dinars Verse.

Table 2: Details of the Characteristics of Arabic Letters and Consonants Found 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 reveal the frequency of consonants in the verses of the 1000 Dinars Verse based on their categorisation. The table illustrates the distribution of consonantal features across five samples (S1–S5), providing each category's total occurrences and percentage breakdown. Istifal (K1) exhibits the highest frequency, appearing 43 times (38.7%), and is consistently present across all samples. In contrast, Takrir (K5) registers the lowest frequency, occurring only once (0.9%) in S2. Other significant features include Bainiyyah (K6) with 11 occurrences (9.9%), Inhiraf (K4) with eight occurrences (7.2%), and Rakhawah (K7) with six occurrences (5.4%). Additionally, Ghunnah (K8) and Qalqalah (K11) each appear 5 times (4.5%), while Tafkhim (K10) is recorded 3 times (2.7%).

Both Hams (K2) and Lin (K9) occur twice (1.8%), whereas Isti'la' (K3) appears 4 times (3.6%). The total count of consonantal features across all samples amounts to 90, with the highest occurrence in S2 (20 instances, 18%) and the lowest in S4 (14 cases, 12.6%). The distribution remains relatively balanced across the samples, indicating minimal variation in the use of consonantal features.

An analysis of the table highlights that Istifal (K1) is the most frequently occurring feature, while Takrir (K5) is the least common. Regarding overall distribution across samples, S2 records the highest count, whereas S4 has the lowest. This pattern suggests that Istifal is the dominant feature, whereas Takrir appears infrequently, with a relatively even distribution across the samples. These findings highlight the systematic distribution and prominence of consonantal attributes within the categorised verses of the 1000 Dinars Verse, offering valuable insights into their phonetic structure.

## 7.0 Conclusion and Recommendations

The findings from this study on the 1000 Dinars Verse provide valuable insights into the intricate phonetic structure of the Arabic letters and their consonantal features. The 1000 Dinars Verse, consisting of two Qur'anic verses from Surah al-Talaq, reveals a profound message: those who have reverence for Allah (SWT) will experience 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 an unexpected return of his son, bringing abundant sustenance. The detailed analysis of the phonetic characteristics within the verse further enriches the understanding of its recitation, underlining the significance of precise pronunciation in the Qur'anic tradition.

The study systematically categorises the consonantal features found in the 1000 Dinars Verse, with a 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%), which suggests that it plays a dominant role in the phonetic structure of the verse. In contrast, Takrir emerged as the least frequent feature, only appearing once (0.9%). This analysis highlights the phonetic diversity within the verse and underscores the importance of each consonantal feature in ensuring accurate recitation and understanding of the Qur'anic text.

Furthermore, the study's findings reveal a balanced distribution of these phonetic features across the five samples (S1–S5). The frequency of each feature provides valuable insights into the structure of the Qur'anic verses and their role in shaping the rhythm and flow of recitation. Despite slight variations, the relatively even distribution of phonetic features suggests a deliberate use of consonantal attributes that enhance the recitation's meaning, clarity, and spiritual depth.

This study makes a significant contribution to the field of Qur'anic phonetics through its systematic analysis of the consonantal features found in the 1000 Dinars Verse. The research highlights the prominence of specific phonetic attributes such as Istifal, Inhiraf, and Qalqalah and their role in enhancing the meaning and accuracy of Qur'anic recitation. While the study offers valuable insights, it is recommended that future research expand this analysis across the entire Qur'an, covering all 30 juzs. This broader scope would give scholars 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. Such an expansion would also allow for a more nuanced understanding of how specific phonetic features contribute to the rhythm, meaning, and clarity of the Qur'anic recitation.

Furthermore, the study's findings underscore the importance of exploring the impact of these phonetic attributes on the interpretation and meaning of the verses. Future research should focus on how accurate pronunciation can influence the theological and linguistic understanding of the Qur'an, delving into the relationship between sound and meaning in Qur'anic recitation. This would offer a more profound insight into how the Qur'an's recitation enhances the spiritual and intellectual connection to 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.

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

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