THE LINGUISTIC FEATURES OF THE QUR'AN IN THE ARABIC LANGUAGE

VEÇORITË GJUHËSORE TË KUR'ANIT NË GJUHËN ARABE

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Abstract

Arabic belongs to the Semitic language family. Although it existed long before the revelation of the Qur'an, the Qur'an is widely regarded as the foundational source for the Arabic language. This recognition stems from a range of linguistic and meta-linguistic factors. However, in this study, we will focus exclusively on the linguistic features of the Qur'an that have contributed to its central role in shaping and enriching Arabic. Despite being a religious text, the Qur'an draws much of its enduring power from its language, style, narrative structure, and eloquent discourse. These elements elevate it beyond a spiritual guide to a linguistic masterpiece. In conducting this study, we have employed various research methods, including analytical, historical, comparative, and particularly descriptive methodologies. The conclusion of this paper will present the main findings, showing that the Qur'an is not only a historical source of the Arabic language but also a dynamic force in the renewal and continual evolution of Arabic throughout every historical period.

Keywords: language, Qur'an, linguistic features

Abstrakti

Gjuha arabe i takon familjes së gjuhëve semite. Pavarësisht se ajo ka ekzistuar para se të fillonte zbritja e Kur'anit, përsëri ky i fundit njihet si burimi themelor i gjuhës arabe. Ky fakt ka shumë arsyeje, gjuhësore dhe metagjuhësore, mirëpo ne në këtë studim do të paraqesim vetëm arsyet apo veçoritë gjuhësore të këtij libri, se çfarë e bëri kaq të rëndësishëm atë për gjuhën arabe. Pavarësisht se Kurani është libër fetar, ai fuqinë e vet e ka pikërisht në gjuhën, stilin, narracionin dhe ligjërimin e mrekullueshëm. Në këtë punim kemi përdorur metoda të ndryshme, si metodën analitike, historike, karahasuese dhe veçanërisht metodën përshkruese. Në fund të punimit do të paraqesim rezultatet e këtij studimi, ku do të shihet se Kurani nuk është vetëm burim historik i gjuhës arabe, por është burim i përtëritjes dhe i përditësimit të gjuhës arabe në çod periudhë kohore.

1. General Background on the Qur'an

Before discussing the linguistic characteristics of the Qur'anic text, it is important to begin by understanding what the Qur'an is and how it is defined. One of the most widely accepted definitions in Arabic scholarship is as follows: "The Qur'an is the Word of Allah, revealed to Muhammad (peace be upon him), written down in the mus'hafs (written collections), ransmitted

through mass transmission (*tawātur*)[1], used in acts of worship, and considered a miracle, even if only a single surah is recited."[2]

This definition reflects the unique status of the Qur'an in the Arabic language and in Islamic tradition. However, it must be emphasized that many of the attributes of the Qur'an are preserved only in its original Arabic form. When translated, much of the linguistic, stylistic, and rhetorical power is inevitably lost. For example, although it is the "Word of Allah," once translated, it is more accurately referred to as a *translation* of the Word of Allah, since any errors that might arise in translation cannot be attributed to the Divine.

The Qur'an was revealed to the Prophet Muhammad in Arabic, and it is only the Arabic version that has been transmitted through *tawātur* (uninterrupted mass transmission). Acts of worship, such as the five daily prayers, can only be performed using the original Arabic Qur'an, not its translations, due to the unique semantic, stylistic, and rhetorical precision of the Arabic text. Furthermore, while the Arabic Qur'an is considered a miracle, even a single chapter, this miraculous nature does not carry over into translated versions.

The Qur'an, in its sacred status among Muslims, is regarded as divinely revealed exclusively in Arabic, and its original form remains solely in the Arabic language. As the Saudi linguist Ahmad Abd al-Fattah Ali notes:

"The Qur'an is the Qur'an only when it is in Arabic, in the exact formulation in which it was revealed to the Prophet Muhammad (peace be upon him)." *[3]*

Accordingly, the Qur'an is understood as a revealed, divine discourse that is inimitable, originally revealed in Arabic, compiled into the written Mus'haf, and preserved without alteration. The Qur'an is both an oral and written text, it is both *Qur'an* (recitation) and *Kitab* (Book).[4] For this reason, Muslim scholars developed specialized sciences addressing both oral and written dimensions of the Qur'an.

The orthographic science of the Qur'an (*kitābah*, *rasm*, or *naskh al-Qur'an*) deals with how the Qur'an was recorded and written. Meanwhile, the science of Qur'anic recitation (*'ilm al-qirā'āt*) focuses on the various accepted modes of reciting the Qur'anic text, distinguishing between canonical and non-canonical readings.[5]

The Qur'an began to be revealed to Muhammad in the year 610 CE and continued until shortly before his death in 632 CE. The verses were revealed gradually, sometimes in response to specific events or questions, and sometimes without an apparent cause. The first thirteen years of revelation, during the Meccan period, were primarily theological in nature, focusing on belief and monotheism, and they succeeded in challenging and eventually overturning the prevailing paradigm of paganism. During the subsequent ten years in Medina, the revelations dealt more with social, familial, civic, and legal matters, laying the foundations for a comprehensive way of life.

Every verse that was revealed was immediately memorized by the Prophet's companions and preserved with great care. In addition to memorization, the Prophet appointed dedicated scribes to record the verses meticulously on various materials, including leather, palm leaves, bones, and parchment.

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[1] **Mutawatir** is when a Qur'anic verse or a prophetic saying is transmitted by more than three or even ten trustworthy narrators, from the very moment it was first heard, without the number ever decreasing in any generation. As for the Qur'an, it was not transmitted by only ten individuals, rather, the entire community heard it directly from Muhammad (peace be upon him), and in the following generations, the number of transmitters only increased.

[2] Nuru ad-Din Atr, *Ulum al-Qurani al-Kerim*, Sabah, Damascus, 1993/1414, p. 10

[3] Ahmed Abdulfettah Ali, "Word repetition in the Qur'an–translating form or meaning?", in the Journal: *"Language and Translation"*, J. King Saud University, Riyad, 2006, vol. 19, p. 19

[4] Muhamed Zeki Abd al-Berr, *Taknin usul al-fiqh*, Kairo, Mekteb dar et-turath, 1989, p. 38

[5] Fikret Karçiç, *Metodat e hulumtimit në shkencat islame – një hyrje e shkurtër*, Skopje, Logos-A, 2015, p. 39

After the Prophet's death, during the caliphate of Abu Bakr, a major battle led to the deaths of many Qur'an memorizers (*ḥuffāẓ*). Fearing that the Qur'an could be lost, Abu Bakr, at the suggestion of 'Umar, ordered the collection of all verses into a single written volume. This collection was known as the *Mus'haf*, and the task was assigned to Zayd ibn Thabit, a scribe who had worked directly under the Prophet and who had recited the entire Qur'an before him. This initial Mus'haf remained in the custody of Abu Bakr until his death, and was then passed on to the Prophet's wife, Hafsa. During the caliphate of 'Uthman, a new initiative was launched to compile and distribute additional copies of the Mus'haf. There were two key reasons for this:

a) The original compilation had not been widely reproduced, likely because most Muslims had memorized the Qur'an. However, as Islam spread rapidly, the need for a unified written version became essential to avoid discrepancies.

b) The earlier version had included multiple dialectical readings, which, while manageable for native Arabs, posed significant challenges for non-Arabs. It became necessary to standardize the text according to the dialect of Quraysh, the dialect in which the Qur'an was originally revealed.

For scholars and specialists, the diverse readings and dialects are still preserved in specialized works and remain accessible. However, for the general Muslim population, a standardized version was imperative.

Based on the oral transmission by memorizers, along with written fragments and the Mus'haf of Abu Bakr, the final codification during 'Uthman's time involved consultation with many companions who had either memorized or personally heard the Qur'an from the Prophet. The resulting official version was unanimously accepted without objection. Seven official copies were produced and distributed to major Islamic centers. These *'Uthmanic manuscripts* have been preserved to this day.[6]

Having laid this foundational background, we now turn to explore some of the distinctive linguistic features of the Qur'an in its original Arabic form:

2. The Literary Genre of the Qur'anic Text

Beyond its religious significance, the Qur'an has served, since the very first moment of its revelation, as the primary, indisputable, and most influential source of the Arabic language and literature. It continues to hold this central role to this day.

In order to determine the literary genre of the Qur'anic text as rendered in Albanian translation, one must first understand its genre in the original Arabic language. Once the literary nature of the source text is identified, it becomes more feasible to analyze how this essence may, or may not, be preserved in its Albanian renditions, and whether each translation retains, adapts, or alters the original genre.

This subject has been extensively studied by Arab linguists, literary scholars, and critics. Numerous opinions have been offered regarding the literary classification of the Qur'an. However, here we will focus on what is arguably the most compelling and widely accepted position. The renowned Arab scholar and literary critic Taha Hussein famously stated:

"You know that the Qur'an is neither prose nor poetry. It is the Qur'an, and it cannot be categorized under any label other than this unique name. It is clearly not poetry, as it does not adhere to the traditional rules of Arabic prosody. At the same time, it is not prose either, as it follows its own perfected structure, unmatched by any other literary form. It is a 'Book whose verses are perfected and then explained in detail by One who is Wise and All-Aware' (Qur'an, Hūd: 1)."[7]

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[6] Jelaluddin As-Syyuti, *Al-itkan fi ulumi al-Quran,* Damascus: Mues-sesetu ar-risaleh, 2008, p. 129-139

[7] Taha Huseyn, *Min hadith ash-shi'ri ve an-nethri*, Darul Mearif: Egypt, 1989, p. 25

The Qur'an cannot be called prose because its verses often end in a rhythmically structured manner that defies typical prosaic expectations. On the other hand, although the Prophet Muhammad (peace be upon him) was at times accused of being a poet, the leading Arab poets of the time, celebrated for their eloquence, acknowledged, upon hearing the Qur'anic recitation, that it bore no resemblance to their poetry. Even the Qur'an itself rejects this classification:

"We did not teach him poetry, nor is it fitting for him. This is only a reminder and a clear Qur'an." (Qur'an, Yā Sīn: 69)

The purpose of such a statement is to emphasize that the Qur'an's aim is not aesthetic beauty alone, but the profound message it carries. This explicit rejection of poetry, along with the Qur'an's deviation from poetic conventions, clearly positions it outside the bounds of poetry as a literary genre.

The Qur'an was revealed in a distinct and previously unknown linguistic form, one that was both stylistically novel and rhetorically challenging. It remains unparalleled and inimitable to this day. From the time of the Prophet, many tried, especially the eloquent poets of the era, to replicate or rival its language, but all such efforts failed.

When it comes to Albanian translations of the Qur'an, it becomes evident that they do not share the same literary genre as the Arabic original. These translations typically take on a prose form, although some translators attempt to imitate rhythmic endings in certain verses. However, despite these efforts to infuse rhyme or cadence, these renderings do not qualify as poetic works, since they lack the complex metrics and stylistic depth of classical Arabic poetry.

What becomes clear from this discussion is that the challenge of translating the Qur'an into Albanian is not merely a matter of linguistic difficulty, but also literary impossibility. The Qur'an's stylistic uniqueness, rooted deeply in the structure and aesthetics of the Arabic language, cannot be fully transferred into another linguistic system. If the Arabs themselves, equipped with the same language tools and poetic conventions, could not replicate the Qur'an's style, then attempting to do so in a foreign language presents an even greater, if not insurmountable, challenge.

Thus, every translation of the Qur'an, while attempting to convey its meaning, inevitably falls short of capturing its original literary power, reinforcing the view that the Qur'an remains a genre of its own, neither prose, nor poetry, but the Qur'an.

3. The Qur'an as the Primary Source of the Arabic Language

Before the revelation of the Qur'an, the Arabic language, like its Semitic counterparts, functioned within the natural bounds of its time. However, with the descent of the Qur'an, Arabic underwent a profound transformation, elevating it above all other Semitic languages and establishing it as their linguistic leader.

At the time the Qur'an began to be revealed, the Arabs had developed a rich tradition of eloquent poetry. Their poets were so skilled that they could spontaneously compose verses of remarkable artistic beauty, which remain admired even today. Yet, the sublimity of the Qur'anic language rendered all other literary forms inferior. When faced with the Qur'an, even the most gifted poets of the pre-Islamic era found themselves overwhelmed, to the point that poetic expression seemed trivial by comparison.

Before Islam, poetry played a central role in shaping the unwritten conventions of Arabic grammar and style. With the advent of the Qur'an, however, Arabic was refined and perfected. Following the spread of Islam, the Qur'an became the central focus of the Arab people's intellectual and cultural life. As a result, the linguistic innovations introduced by the Qur'an were absorbed into common usage, making the Qur'an the foundational source of the Arabic language in its later, more developed form.

This raises a crucial question: Why is the Qur'an considered the primary source of Arabic, while pre-Islamic poetry is classified as a secondary or even tertiary reference? As previously noted, the Qur'an was not a mere continuation of existing Arabic usage; it brought forth a wide range of linguistic novelties and refinements. It perfected earlier forms while introducing new structures and expressions that had never been seen before—not just in Arabic, but in any world language.[8]

The Qur'an's most significant contributions were in the fields of semantics and stylistics, though its lexical innovations were fewer in comparison. Despite being largely based on the dialect of the Quraysh tribe, the Qur'an also incorporated a unique synthesis of various Arabic dialects. This blend enriched the language, making it more dynamic and expansive.

Occasionally, the Companions of the Prophet Muhammad (peace be upon him) would ask about unfamiliar words used in newly revealed verses—proof of the Qur'an's use of rare or previously unused terms. However, such occurrences were rare. More commonly, the Qur'an broadened the semantic fields of familiar words, imbuing them with new layers of meaning.

The Qur'an also introduced an unmatched level of stylistic sophistication, characterized by:

- Phonostylistic innovations (the musicality and sound patterns of words),
- Morphostylistic features (innovative uses of word forms and structures),
- Lexicostylistic precision (choice and arrangement of vocabulary),
- Syntactic stylistics (sentence and phrase construction).

These features formed the linguistic perfection of the divine text, making it not only a spiritual guide but also a linguistic miracle.

For all these reasons, and many more, the Qur'an rightfully occupies the status of the foremost source of the Arabic language, surpassing earlier poetry in both scope and influence.

4. Arabic Dialects and Qur'anic Readings (Qirāʾāt)

One of the unique linguistic features of the Qur'an's original Arabic is its incorporation of various dialects and classical speech forms used by the Arabs. Although the predominant linguistic structure of the Qur'an aligns with the dialect of the Quraysh tribe, it does not exclude the usage of other Arab dialects. This is confirmed by a statement of the Prophet Muhammad (peace be upon him): *"Indeed, the Qur'an was revealed in seven aḥruf (modes/letters). Recite whichever is easiest for you!"*[9]

The term *seven aḥruf* in this hadith has been interpreted in multiple ways, but the most widely accepted interpretation suggests that it refers to the seven most well-known Arabic dialects, seven distinct grammatical forms that convey the same or similar meaning.[10] This dialectical element appears in several forms: in some cases, a word from a different dialect is used without offering an alternative from the Qurayshi dialect, while in other cases, multiple alternatives are provided for the same word. This indicates that all permissible dialectal expressions convey a unified, intended meaning.

In addition to dialectal variations, the Qur'an is preserved and transmitted through multiple canonical readings (*qirāʾāt*), each representing a distinct method of pronunciation, recitation, and at times, slight grammatical or lexical variation. There are ten authenticated qirāʾāt, each attributed to a master reciter with an unbroken chain of transmission back to the Prophet.

These dialectal differences and alternative readings contribute to the Qur'an's linguistic perfection. Rather than being contradictory, they enhance its semantic depth and stylistic

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[8] Abdul Hamid ash Shelqani, *Mesadiru al-luga*, second edition: Libia, Tripoli, 1982m-1391h, p. 29-30

[9] Shuayb al-Arnauti, *Musned Imam Ahmed bin Hanbel, hadith 296*, vol. I, Beirut: Muessestu ea-risale, 1995/1416, p. 391-392

[10] Tewfik ar-Rahman, *Athar el-lehejat el arabije fil kiraat es-seb'i,* Indonesia-Malang, Islamic state university of Malanga, 2007/2008, p. 27

richness, expanding the interpretive possibilities and affirming the Qur'an's timelessness and universality.

For example, at the end of verse 85 in *Sūrat al-Baqarah*, there are two forms of expression:

- In the Ḥafṣ reading, the verse ends with a second-person pronoun: **"Allah is not unaware of what *you* do."**
- In the Warsh reading, it ends with a third-person pronoun: **"Allah is not unaware of what *they* do."**

The first form (second person) corresponds with the earlier part of the verse, which addresses the audience directly, while the second form (third person) aligns with the tone and subject of the following verse.[11] Thus, each qirāʾa conveys a legitimate and contextually coherent meaning. However, translation inevitably limits the semantic scope of such verses by offering only one interpretation—typically based on the Ḥafṣ reading—thereby excluding other equally valid nuances.

In all Albanian translations to date, only the Ḥafṣ reading is reflected, and the second-person form is exclusively used.

Below are both verses, with the Warsh addition included in parentheses for reference:

"85. But there you are, killing your own people, expelling a group of them from their homes, supporting one another against them in sin and enmity. And if they come to you as captives, you ransom them, though it was forbidden for you to expel them. Do you then believe in part of the Scripture and disbelieve in another part? So, whoever among you does this will be disgraced in this life, and on the Day of Resurrection, they will be subjected to the severest punishment. Allah is not unaware of what you do. *(Allah is not unaware of what they do).* 86. It is they who have traded the Hereafter for the life of this world. So their punishment will not be lightened, nor will they be helped." (*al-Baqarah, 85–86*)

This diversity in dialect and reading is simply untranslatable. Its absence in translation further narrows the interpretive potential of the Qur'anic text and reduces its inherent linguistic flexibility.

5. The Uthmanic Orthography

Another highly significant stylistic feature of the Qur'anic language is its orthography. The Qur'an is a unique book, not only in its content but also in its distinctive script, an orthographic system that does not always conform to the standard spelling rules of classical Arabic. In many cases, the Qur'an displays its own graphical peculiarities, which are exclusive to it. However, this does not imply that the Qur'anic script is ungrammatical or un-Arabic.

The most prominent differences between the Uthmanic script (*rasm ʿUthmānī*) and the standardized Arabic orthography include:

- the **omission** of certain letters such as *alif* (ا), *yāʾ* (ي), or *wāw* (و);
- the **addition** of these same letters in places where they would not appear in standard Arabic;
- **substitution** of one grapheme for another;
- **separation** of words that should normally be connected, or **connection** of those that should normally be separate, and so on.[12]

Although these forms diverge from the normative orthographic standards, they are not unified across all cases. For instance, the same word may appear in different orthographic forms

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[11] Jeradi Yareb, "Ihtilaf al-kiraati al-Quranijjeti ve atheruha fi tenevvui ed-delaleti vel uslubi", in the Journal: "Mejel-letu al-Mahbar", University "Muhamed Haydar Beskereh", no. 1, 2009, p. 57

[12] Nebil Ihkili, *Ar-resmu al-uthmaniy ve abʾaduhu as-sawtiyyetu vel-besariyyetu*, University of Kasidiya: Algeria, 2008-2009, p. 13-14

depending on its Qur'anic context. Consider the word **al-ghamām** (الْغَمَامُ – the clouds), which sometimes appears with an *alif*, and other times without it, as **al-ghamām** (الْغَمَمُ). Both forms carry the same lexical meaning and use the definite article *al-*, but each has a distinct stylistic or semantic purpose that justifies its particular graphical rendering, especially the presence or absence of the *alif*.

The first form **al-ghamām** (الْغَمَامُ), with the *alif*, appears in *Sūrat al-Baqarah*: "'**Eat from the good things We have provided you with.' (But they were not grateful and) they did not wrong Us, but they wronged themselves.**" In this verse, the *alif* is seen as a **graphical insertion** (orthographic extension) that subtly splits the letters of the word, implying that the clouds mentioned were scattered or separate from one another.[13] This stylistic insertion gives rise to a graphostyleme, a stylistic feature created through orthography, which enriches the interpretive meaning of the verse.

The second form **al-ghamām** (الْغَمَمُ), without the *alif*, appears in *Sūrat al-Aʿrāf*: "**And We divided them into twelve tribes as distinct nations. When his people asked him for water, We inspired Moses: 'Strike the rock with your staff,' and twelve springs gushed forth from it. Each tribe knew its drinking place. And We shaded them with clouds and sent down manna and quails, saying: 'Eat from the good things We have provided you with.' But they did not wrong Us, rather they wronged themselves.**"

In this verse, the word **al-ghamām** (الْغَمَمُ) is written without the *alif*, making its letters continuously connected. This stylistic choice reflects that the clouds were clustered together, much like the connected letters themselves, conveying a sense of unity and proximity, as opposed to the scattered nature implied in the first example.

This type of stylistic derivation, what we might call a *graphostylistic device*, is not found in translations of the Qur'an into Albanian, nor in any other language. In fact, this is due to the nature of style being the most difficult, if not impossible, element to translate. Style is, by its very essence, language-bound.

In the following table, we present both orthographic forms of the word *al-ghamām* and their corresponding Albanian translations:

Translators	AL-BEKARE -57- (al-gamamu - الْغَمَامُ)	AL-A'RAF -160 (al-gamamu - الْغَمَمُ)
Feti Mehdiu:	*Retë*	*Reve*
Sherif Ahmeti:	*Retë*	*Retë*
Hasan Nahi:	*Retë*	*Retë*
Darusselam:	*Re*	*Re*
Salih Ferhat Hoxha:	*Re*	*Re*
Muhamed Z. Khan:	*Retë*	*Resh*
Alban Feyza:	*Re*	*Re*

In the table above, we have presented all the ways in which the lexeme *al-ghamām* has been translated, in accordance with the grammatical form chosen by each respective translator. However, one noticeable observation is that all translators render the lexeme identically, using the equivalent term "re (clouds)" in their respective languages. None of them has highlighted the additional semantic nuance conveyed through the dual orthographic forms of this word.

Further examples of this phenomenon will be provided in the upcoming section on stylistics, where we will explore how phonostylemes and morphostylemes play a significant role in shaping the stylistic uniqueness of the Qur'anic language, elements which, notably, have never been successfully translated into any other language.

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[13] Muhamed Shemlul, *I'jazu resmi al-Qurani ve i'jazu at-tilaveti,* Kairo: Daru es-selam, 2006, p. 111

6. The Structure of the Qur'anic Text

The Qur'an is the only book that begins with a chapter of seven verses, known as *al-Fātiḥah* ("The Opening"), which truly serves as the most perfect introduction a book can have. In just a few words, it encapsulates the entire content and essence of the Qur'an, leaving out no aspect of its message. For this reason, one of its names is *Umm al-Kitāb* ("The Mother of the Book"). As a divine book in the Arabic language, the Qur'an has a specific composition: the term muṣḥaf refers to any written or printed copy of the Qur'an. Often, people use the term "Qur'an" instead of *muṣḥaf*, for instance in a sentence like: "I bought ten Qur'ans for the children in my neighborhood." This usage is grammatically incorrect, as the word *Qur'an* does not accept a plural form. The correct phrase would be: "I bought ten muṣḥafs (or: copies of the Qur'an) for the children in my neighborhood."

Moreover, the word *muṣḥaf* is written with a lowercase 'm' since there are many physical copies of the Qur'an in the world. In contrast, *Qur'an* is written with a capital 'Q', because there is only one Qur'an. A frequent grammatical mistake appears in religious texts when the word *Qur'an* is used as an adjective and spelled with a capital letter. For example, the sentence: "I read some Qur'anic verses" is grammatically incorrect if "Qur'anic" is capitalized. The correct form is: "I read some qur'anic verses." When a proper noun is used as an adjective, it loses its individuality and no longer functions as a primary element in the sentence.

The Qur'an consists of 114 chapters (suwar), each comprising a collection of verses (*āyāt*) depending on its length. The shortest chapter, *al-Kawthar*, contains only three verses, while the longest chapter, *al-Baqarah*, has 286 verses.

An *āyah* refers to a word, sentence, or segment that is separated by a specific visual marker—usually followed by its numerical identifier. The shortest verse in the Qur'an consists of a single word, namely verse 64 of *Sūrat ar-Raḥmān*, while the longest is verse 282 of *Sūrat al-Baqarah*, which extends over an entire page. When it comes to the total number of verses in the Qur'an, Islamic scholars differ in opinion. This discrepancy stems from linguistic considerations: in some *qirāʾāt* (recitation traditions), what is considered one verse may be split into two, or vice versa. Both versions are equally valid and even essential, as each reading expresses meanings that are absent in the other, thereby expanding the limitless semantic field of the Qur'anic discourse.

Nonetheless, the most widely accepted opinion holds that the Qur'an contains 6,236 verses, and a total of 77,476 words.[14]

The *muṣḥaf* is also divided into juzʾ (plural: *ajzāʾ*)—sections based on page length rather than chapters or verses. The entire *muṣḥaf* is divided into thirty juzʾ, each comprising twenty pages, totaling 600 pages. Sometimes a single chapter may span two or three *ajzāʾ*, while in other cases, several short chapters are contained within a single *juzʾ*, depending on the length of the chapter.

Results and Conclusions

This study reflects the general linguistic features of the Qur'an in the Arabic language and aims to assist scholars of linguistics in gaining a comprehensive perspective on the Arabic language as a whole, and more specifically, on its foundational source, the Qur'an.

Throughout this paper, I have examined five or six key features of the Qur'anic text in Arabic. One of the principal characteristics is that the Qur'an constitutes a unique literary genre; it is neither prose nor poetry. Additionally, it employs a distinctive orthographic system, *Rasm al-*

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[14] Muhamed Zakiy Hadr, "Dirasetun ihsaiyyetun li kelimati al-Qurani el-Kareem", in the Journal: "Al-Elsinetu al-muasaretu ve it-tijahatuha", Malizia, International Islamic University in Malizia, 2011, p. 289

'Uthmānī, which, although closely related to standard Arabic script, contains unique graphic elements specific to the Qur'an.

Moreover, the organization of the text does not follow conventional logical or chronological ordering. Nevertheless, the coherence and interconnectedness of its parts are so profound that scholars have metaphorically described the Qur'an as resembling a single, unified sentence.

From this study, we may conclude that the Qur'an is an invaluable linguistic treasure, not only for scholars of Arabic, but also for those engaged in the study of language and linguistics on a universal level.

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