



The impact of Quran memorization sessions on grammatical and linguistic acquisition

أثر حلقات تحفيظ القرآن الكريم على الاكتساب النحوي واللغوي

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Article abstract:

This study examines the impact of Qur'ānic memorization sessions on learners' grammatical and linguistic acquisition. Structured repetition, guided recitation, and systematic correction within these sessions enable students to internalize Arabic grammatical structures, refine phonological precision, and strengthen morphological awareness. The linguistic richness and structural diversity of the Noble Qur'ān expand learners' lexical repertoire and enhance their expressive competence in both written and spoken communication.

The study argues that memorization contributes significantly to the consolidation of grammatical competence, provided that it is integrated within broader pedagogical frameworks. Employing inductive, descriptive, and analytical methodologies, the research demonstrates that Qur'ānic learning environments function as structured linguistic training systems that positively influence learners' overall linguistic development.

Key words: Phonological development; Morphological awareness; Grammatical acquisition; Qur'ānic memorization sessions; Linguistic competence.

ملخص المقال

تبحث هذه الدراسة أثر حلقات تحفيظ القرآن الكريم في تنمية الاكتساب النحوي واللغوي لدى المتعلمين. ويُظهر التحليل أن التكرار المنظم، والتلاوة الموجهة، والتصحيح المستمر داخل هذه الحلقات يساهم في ترسيخ التراكيب النحوية العربية، وتحسين الدقة الصوتية، وتعزيز الوعي الصرفي. كما يُثري التنوع اللغوي والأسلوبي في القرآن الكريم الحصيلة المعجمية للمتعلمين، ويُعزز كفاءتهم التعبيرية في الكتابة والتحدث.

وتؤكد الدراسة أن الحفظ يُساهم في ترسيخ الكفاءة النحوية متى أُدمج ضمن منظومة تعليمية متكاملة. ومن خلال اعتماد المناهج الاستقرائية والوصفية والتحليلية، يتبين أن ما تعلم القرآن الكريم تمثل منظومة تدريب لغوي منظم تُساهم في تنمية الكفاءة اللغوية العامة لدى المتعلمين.

الكلمات المفتاحية:

التنمية الصوتية؛ الوعي الصرفي؛ الاكتساب النحوي؛ حلقات تحفيظ القرآن الكريم؛ الكفاءة اللغوية

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Introduction

Qur'ānic memorization sessions in mosques and educational institutions exert a significant influence on individuals and society, particularly in relation to the acquisition of the Arabic language in general and grammar in particular. Ibn Jinnī defines language as "the sounds through which people express their intentions," that is, the structured vocal expressions through which communication is achieved. From this perspective, language acquisition is fundamentally linked to the development of sound articulation, structural awareness, and meaningful expression.

Grammatical acquisition represents one of the most essential educational processes for students, as it plays a decisive role in shaping their intellectual formation and academic development. Within Qur'ānic memorization sessions, this process extends beyond rote learning. Structured recitation, repetition, and correction contribute to refining the vocal apparatus, strengthening expressive ability, and shaping the learner's linguistic intuition. The effects of this training become evident in students' written compositions and spontaneous speech, where Qur'ānic vocabulary and syntactic structures frequently appear through quotation, adaptation, or stylistic imitation according to the learner's level of proficiency.

The significance of this study derives from its connection to the Noble Qur'ān and from the scholarly importance of examining its pedagogical impact. It highlights the role of Qur'ānic memorization sessions in the acquisition of grammatical rules and broader language skills. The motivation for selecting this topic stems not only from its academic importance but also from the recognition that grammar functions as a discipline that safeguards the tongue from both subtle and obvious errors in the recitation of the Qur'ān, as well as in the reading of poetry, classical prose, maqāmāt, and the Mu'allaqāt. Preserving grammatical precision ensures the integrity of both meaning and structure, and this preservation is closely linked to the sciences of morphology, grammar, and rhetoric.

Classical grammarians established rules and principles to prevent linguistic deviation, whether minor or major. Grammar does not merely regulate inflectional endings or lexical movements; rather, it extends to the determination of meaning derived from structured speech. What Muḥammad al-Ansārī described as the "theory of grammar," and more specifically as "Qur'ānic grammar," reflects this broader interpretive dimension—an approach that has attracted scholarly attention in recent decades.

The research problem centers on explaining the observable phenomenon that individuals who lead memorization sessions often demonstrate stronger linguistic acquisition as a result of sustained engagement with the Qur'ān. Since the Qur'ān, by its very nature, preserves identity and language indirectly through structured repetition and exposure, the guiding research question is formulated as follows:

What memorization mechanisms contribute to the formation of a stable linguistic foundation?

This study aims to demonstrate the impact of Qur'ānic memorization sessions on grammatical and linguistic acquisition and to examine their influence on students' written and oral expression. This objective is particularly relevant in light of contemporary communication media, which have, in many contexts, weakened adherence to classical Arabic structures. The language of the Qur'ān historically constituted the foundation of Arabic linguistic unity; therefore, examining the acquisition of Qur'ānic grammar contributes to preserving the structural integrity of the Arabic language and reinforcing the intellectual and cultural foundations associated with it.

Methodologically, this study adopts an inductive approach to collect and examine issues related to the role of memorization sessions in acquiring grammar and rhetoric, particularly grammatical and rhetorical lessons that shape linguistic personality. The descriptive approach is employed to clarify the effects of memorizing the Noble Qur'ān on grammatical acquisition, morphology, and linguistic structure. Finally, the analytical approach is used to evaluate findings, interpret results, and determine the relative weight of the identified mechanisms.

The structure of this research consists of an introduction and two principal themes. The first theme addresses the definition of the key terms employed in the study. The second theme examines the relationship between

the Qur'ān, its recitations, and the sciences of language and rhetoric, with particular emphasis on grammar, morphology, and rhetoric. The study concludes with a summary of the most significant findings.

1.1 Definition of Qur'ānic Memorization Sessions and Determination of Their Curricula

1.1.1 Linguistic and Terminological Definition of Qur'ānic Memorization Sessions

Linguistically, the term ḥalaqah derives from an Arabic root denoting gathering or collective assembly, often arranged in a circular formation (Miloudi, 2020, p. 209). In educational contexts, it refers to a structured instructional setting in which learners assemble under the supervision of a teacher for recitation, memorization, and study.

Teaching within Qur'ānic memorization sessions has historically been regarded as one of the most honorable forms of instruction, as it is directly connected to the Noble Qur'ān. This pedagogical model traces back to the Prophet Muḥammad (peace be upon him), whose method combined memorization, comprehension, and application. The Companions adopted this approach in their own learning practices. Abu 'Abd al-Raḥmān al-Sulamī stated: "When we learned ten verses from the Qur'ān, we did not proceed to the next ten until we understood what they contained of lawful and unlawful, and what was commanded and forbidden" (Winton, 2017, p. 156).

This methodology continued throughout subsequent generations. With the development of writing and codification, scholars compiled the sciences of recitation, documenting the canonical readings, their narrators, and methodological principles in works devoted to both foundational and subsidiary rules. Later scholars, including al-Shāṭibī and Ibn al-Jazarī, systematized the canonical seven and ten readings, along with the irregular ones, thereby consolidating the science of recitations as a core component of the Arabic linguistic tradition.

The science of Qur'ānic recitations represents a rich linguistic reservoir that preserves phonological, morphological, and syntactic diversity. Reports concerning the early generations illustrate their disciplined method of gradual memorization. It is narrated that Alqamah said: "I read the Qur'ān in two years, not exceeding ten verses a day" (El Thounaibet, 2007, p. 66). Similarly, Abu Rajā' al-ʿAttāridī reportedly memorized the Qur'ān progressively in small portions under the supervision of recognized teachers. Such reports reflect a consistent pedagogical principle: gradual memorization reinforced by understanding and application.

These historical examples demonstrate that early scholars did not treat memorization as a superficial exercise. Rather, they adopted a comprehensive method integrating memorization, comprehension, and practice. The present study focuses specifically on clarifying the effect of memorization on grammatical acquisition. In this context, grammar and morphology are treated as interrelated disciplines, since both contribute to the production of meaning, and meaning varies according to syntactic structure, contextual indicators, and rhetorical evidence.

It should also be noted that instructional methods within Qur'ānic memorization sessions vary according to the teacher and the institutional context. Traditional methods historically relied on tools such as wooden tablets and ink, whereas contemporary settings may employ whiteboards and modern instructional materials. Regardless of the medium used, the essential pedagogical process remains centered on recitation, repetition, and correction.

Through sustained exposure to structured recitation, learners acquire linguistic skills gradually and often subconsciously. This acquisition occurs through repeated verbal practice, auditory imitation of the teacher's articulation, and cognitive processing of recurring patterns (Abich, 2021, p. 192). Over time, this disciplined engagement contributes to the consolidation of phonological accuracy and morphosyntactic awareness.

1.1.2 Content of the Sessions

The content of the curriculum within Qur'ānic memorization sessions refers to the practical implementation of instructional activities (Al-Zahwani, 2023). These sessions typically begin with dictation, followed by correction, memorization, and final presentation (recitation before the teacher).

Teaching Reading and Writing



Students often acquire basic literacy skills prior to formal schooling (Ahmed, 2010, p. 127). However, the study of the Ottoman script (al-rasm al-‘Uthmānī) introduces specific orthographic conventions that require specialized training. Mastery of Qur’ānic orthography involves structured exercises that reinforce visual memory, phonological precision, and morphological awareness.

Dictation

Dictation represents a central pedagogical stage in the memorization session. Students gather around the shaykh in a structured instructional setting that promotes discipline, attentiveness, and constructive competition. The teacher dictates passages individually to each student, assigning specific portions for study. The student must recite the assigned verses accurately and with proper articulation before proceeding to subsequent verses. If errors occur, the teacher corrects them immediately before expanding the portion, usually by adding one or two additional verses depending on length and complexity.

Through this traditional yet pedagogically effective method, students repeatedly engage with the text during dictation. This repetition enhances orthographic accuracy, phonological refinement, and structural awareness. Mastery of pronunciation and articulation, derived from the science of tajwīd, forms a foundational basis for grammatical and morphological competence (El-Othaimin, 2014, p. 12). Accurate production of letters and their phonetic characteristics is essential for grammatical precision. Incorrect articulation may distort meaning and negatively affect the learner’s understanding of morphosyntactic structures (Al-Arifi, p. 265).

Furthermore, learners gradually develop sensitivity to grammatical modifiers and syntactic positioning within sentences. Understanding inflectional variation and contextual agreement strengthens their ability to apply grammatical rules correctly.

In general, precise articulation of letters and their phonetic attributes significantly influences grammatical accuracy (Al-Fadil, 2008, p. 221). Continuous practice, guided correction, and structured repetition enable students to internalize correct forms and apply them appropriately in both spoken and written Arabic.

It should also be noted that the teacher may provide additional orthographic rules when Qur’ānic spelling conventions differ from standard Arabic orthography.

Correction

After completing the writing stage, the teacher reviews and corrects the student’s board, whether wooden or modern writing surfaces are used. Mistakes in spelling, pronunciation, or vowelization are addressed systematically. This corrective phase represents a critical transitional stage before the learner progresses to memorization. Without accuracy at this stage, advancement is not permitted, ensuring that memorization is built upon a correct textual foundation.

Memorization

The memorization stage begins after correction and verification. The student repeats the assigned verses according to individual capacity, dividing the material into manageable units before linking them progressively. Repetition continues until the entire passage is consolidated in memory. The frequency of repetition varies according to the learner’s concentration and cognitive readiness.

Prophetic traditions emphasize the merit of memorizing and reciting the Qur’ān. It is narrated from ‘Ā’ishah (may Allah be pleased with her) that the Messenger of Allah ﷺ said: “The one who recites the Qur’ān proficiently will be with the noble and righteous scribes, and the one who recites it and finds difficulty in doing so will have two rewards.” This tradition highlights the spiritual and educational value of disciplined memorization.

Similarly, Abu Musa al-Ash‘arī addressed the reciters of Basra, encouraging them to maintain continuous recitation and avoid neglect, lest their hearts become hardened. Such narrations reflect the importance of sustained engagement with the Qur’ān as both a spiritual and linguistic discipline.

Memorization typically begins with Sūrat al-Fātiḥah and progresses gradually according to the learner’s level. Structured mechanisms guide the acquisition of correct pronunciation, accurate writing, and mastery of grammatical patterns embedded in the Qur’ānic text.

It is narrated from ‘Abdullah ibn Mas‘ūd and ‘Abdullah ibn ‘Umar that the Prophet ﷺ said: “There is no envy except in two cases: a person whom Allah has granted the Qur’ān and who recites it day and night, and a



person whom Allah has granted wealth and who spends it in righteousness.” Such traditions emphasize the value placed on recitation and continuous engagement with the Qur’ān.

Ibn Khaldūn, in his Muqaddimah, observed differences between eastern and western regions in methods of teaching the Qur’ān. He noted that in the Maghreb, instruction focused intensively on mastering recitation and orthographic precision before integrating other sciences, resulting in strong memorization skills and careful preservation of textual accuracy (El-Boukhari, 256 AH, p. 4937).

Presentation (Recital Review)

The final stage involves presenting the memorized portion to the teacher for verification. This practice reflects the prophetic tradition of reviewing the Qur’ān with the Angel Jibrīl. It is authentically reported that Jibrīl used to review the Qur’ān with the Prophet ﷺ once annually, and twice in the year of his passing (El-Albani, 1420 AH, p. 1324). This systematic review establishes a model for structured verification and consolidation. Through presentation, learners demonstrate mastery, reinforce retention, and ensure phonological and grammatical accuracy. This stage completes the pedagogical cycle of dictation, correction, memorization, and review.

1.2 Definition of the Sciences of the Qur’ān

The sciences of the Qur’ān encompass the comprehensive disciplines concerned with the revelation, compilation, arrangement, recitation, interpretation, linguistic analysis, miraculous nature, and the study of abrogating and abrogated verses within the Noble Qur’ān. These sciences collectively form a foundational framework for understanding the Qur’ānic text in its textual, historical, and linguistic dimensions. Their principal domains include:

- The history of revelation and its classifications.
- Revelation, recording, and compilation of the Qur’ānic text.
- The virtues of the Qur’ān and the jurisprudence governing engagement with it.
- The science of the reasons for revelation (asbāb al-nuzūl).
- The linguistic and rhetorical sciences related to the Qur’ān.
- The science of abrogation (al-nāsikh wa al-mansūkh).
- The science of interpretation (tafsīr).

The sciences of the Qur’ān have traditionally occupied a central position among Islamic disciplines, as they constitute the foundation upon which other sciences are built. Scholars have emphasized that a student seeking higher religious knowledge should begin with the Qur’ān before pursuing other fields such as ḥadīth or jurisprudence, since the Qur’ān remains the primary reference and intellectual foundation. Al-Zarkashī underscores the primacy of these sciences, affirming that mastery of the Qur’ānic disciplines precedes engagement with subsidiary subjects (Al-Zarkashī, 1990, p. 232).

Learning and memorizing the Noble Qur’ān is regarded as one of the most significant acts of devotion in Islam for several interrelated reasons:

Preservation of the Qur’ānic text: Memorization safeguards the authenticity of the Qur’ān and ensures the continuity of its precise transmission without distortion or alteration.

Spiritual elevation: Recitation and memorization strengthen the individual’s spiritual awareness and deepen their connection to faith.

Practical engagement: Memorization facilitates regular consultation of the Qur’ān in worship and daily life, allowing the believer to draw guidance directly from its teachings.

Continuity of Islamic heritage: Memorization contributes to the intergenerational transmission of religious and linguistic heritage.

Celebration of the Arabic language: Reciting the Qur’ān in its original Arabic form preserves the linguistic integrity of the language and reflects its structural richness and expressive depth.

Through these dimensions, the sciences of the Qur’ān and the practice of memorization intersect to reinforce both linguistic preservation and intellectual formation.



Therefore, memorizing the Noble Qur'ān occupies a central position in Islamic life. Muslims are encouraged not only to memorize and recite it but also to implement its teachings in their daily conduct. It is reported from Abu Musa al-Ash'arī that the Prophet ﷺ said : "Among the ways of honoring Allah is honoring the elderly Muslim, the bearer of the Qur'ān who neither exaggerates regarding it nor neglects it, and honoring the just ruler." This narration reflects the elevated status of those who preserve and embody the Qur'ān.

Among the virtues of the Noble Qur'ān is that it is the speech of Allah. The Exalted states : "And if any of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah ; then convey him to his place of safety. That is because they are a people who do not know."

He also says : "Indeed, this Qur'ān guides to that which is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward."

Furthermore, Allah says : "Or is one who was dead and We gave him life and made for him a light by which he walks among the people like one who is in darkness from which he cannot emerge ?"

He also says : "The month of Ramadan is that in which the Qur'ān was revealed, as guidance for mankind and clear proofs of guidance and the criterion."

And He says : "Allah has sent down the best of speech : a Book consistent in its verses, causing the skins of those who fear their Lord to shiver ; then their skins and hearts soften to the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills, and whoever Allah leaves astray—there is no guide for him."

Likewise, He says : "Indeed, those who disbelieve in the Reminder when it comes to them—and indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it ; it is a revelation from One who is Wise and Praiseworthy."

He also states : "These are the verses of the Wise Book."

And He says : "Blessed is He who sent down the Criterion upon His servant that he may be a warner to the worlds." (El-Othaimin, op. cit., p. 136)

In addition, Allah says : "These are the verses of the Qur'ān and a clear Book, a guidance and glad tidings for the believers."

And He says : "This is a blessed Book which We have revealed, confirming what came before it, so that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are steadfast in their prayers."

And Allah says: "Indeed, those who recite the Book of Allah, establish prayer, and spend from what We have provided them, secretly and publicly, hope for a trade that will never perish. He will give them their reward in full and increase them from His bounty. Indeed, He is Forgiving and Appreciative."

He also says: "And those who hold firmly to the Book and establish prayer—indeed, We will not allow the reward of the righteous to be lost."

And He says: "Alif, Lām, Mīm. This is the Book about which there is no doubt, a guidance for the righteous."

And He says: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

And He says: "And We have certainly made the Qur'ān easy for remembrance, so is there anyone who will remember?"

And He says: "If all the trees on earth were pens and the sea were ink, replenished by seven more seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise."

And He says: "They are not all alike. Among the People of the Book is a community standing in obedience, reciting the verses of Allah during the night and prostrating. They believe in Allah and the Last Day, enjoin what is right and forbid what is wrong, and hasten to good deeds. Those are among the righteous."

And Allah says: "O mankind, there has come to you a proof from your Lord, and We have sent down to you a clear light." (El-Albani, op. cit., p. 2199)

1.3 Encouraging the Learning of the Qur'ān

Learning and memorizing the Noble Qur'ān constitutes a fundamental objective for every Muslim (Al-Zarkashī, op. cit., p. 253). The Qur'ān is the revealed Book of Allah, sent down to the Prophet Muḥammad ﷺ, containing guidance that directs humanity toward righteousness and warns against misguidance.

The process of learning typically begins with mastering the Arabic alphabet and acquiring foundational knowledge of grammar and morphology. This is followed by training in recitation, tajwīd, and interpretation. Instruction may take place in mosques, Qur'ānic schools, or through structured educational programs, including contemporary online platforms.

Memorization requires systematic planning and gradual progression. Learners are advised to divide the text into manageable portions, repeat them consistently, and consolidate retention through regular revision. Gradual memorization ensures accuracy and long-term retention.

Among the principal reasons for encouraging the learning and memorization of the Qur'ān are (El-Aida, 2018, p. 134):

- Following the example of the Prophet ﷺ, who memorized the Qur'ān and taught it to his Companions.
- Attaining spiritual reward and closeness to Allah.
- Benefiting from Qur'ānic guidance in daily life.
- Considering memorization as one of the most meritorious acts of worship.
- Preserving Islamic heritage and transmitting it across generations.

Therefore, every Muslim is encouraged to strive for learning, memorizing, and implementing the teachings of the Qur'ān in daily life, while also facilitating opportunities for others to engage in its study and preservation. The Qur'ān remains the ultimate source of truth and guidance in both this world and the Hereafter.

1.4 The Companions' Engagement with the Qur'ān

The Companions (may Allah be pleased with them) were those who accompanied the Prophet Muḥammad ﷺ, believed in him, and adhered to his teachings. They witnessed the revelation of the Qur'ān and received its instruction directly from the Prophet. They memorized it, internalized its meanings, and implemented its teachings in their daily lives (Bezoui El-Dawi, 2011, p. 03).

Their engagement with the Qur'ān varied according to individual circumstances. Some memorized the entire Qur'ān and reflected deeply upon its meanings. Others memorized portions according to their capacity, while consistently applying its teachings in practice.

Among the most distinguished Companions in memorization and transmission of the Qur'ān were:

- 'Uthmān ibn 'Affān (may Allah be pleased with him), who memorized the entire Qur'ān and played a central role in its compilation.
- 'Abdullāh ibn Mas'ūd (may Allah be pleased with him), one of the closest Companions to the Prophet ﷺ, who memorized the Qur'ān and taught it extensively (El-Hassan, 2016, p. 05).
- Abū Bakr al-Ṣiddīq (may Allah be pleased with him), who memorized the Qur'ān and initiated its formal compilation during his caliphate.
- Umar ibn al-Khaṭṭāb (may Allah be pleased with him), who memorized the Qur'ān, contemplated its meanings, and diligently applied its principles.

The Companions learned the Qur'ān in various settings. At times, they gathered around the Prophet ﷺ for direct instruction. At other times, they studied in mosques or engaged in recitation and reflection within their homes and during travel.

Through their dedication to learning, memorizing, and implementing the Qur'ān, the Companions laid the foundation for the spread of Islam across diverse regions and civilizations. Their engagement with the Qur'ān established a model in which memorization, comprehension, and application were inseparably linked.

2. The Qur'ān, Its Recitations, and Their Relationship to the Sciences of Language and Rhetoric

Recitation, linguistics, and rhetoric are closely interconnected disciplines that derive substantial authority from the Noble Qur'ān. The Qur'ān represents the highest model of eloquence in Classical Arabic and has historically served as a primary linguistic reference. Its structural precision, stylistic diversity, and rhetorical depth make it a foundational source for linguistic analysis. Among the principal sciences related to the Qur'ān are (Diab, 2016) :

The Science of Tajwīd : The discipline governing correct recitation, including articulation points, phonetic characteristics, and rules of vocalization.

The Science of Grammar (Naḥw) : The analysis of sentence structure and syntactic relations, essential for accurate interpretation of meaning.

Morphology (Ṣarf) : The study of word formation, patterns, and derivation, which aids in understanding lexical variation and semantic nuance (Saoud Idris, 2018, p. 25).

Rhetoric (Balāghah) : The science concerned with eloquence, figurative expression, and stylistic devices that reveal the aesthetic and persuasive dimensions of Qur'ānic discourse.

Through mastery of these sciences, learners develop a deeper comprehension of Qur'ānic meanings and strengthen their ability to apply its teachings in both intellectual and social contexts. Consequently, engagement with these disciplines is essential for a sound and comprehensive understanding of the Qur'ān.

2.1 The Impact of Memorizing the Noble Qur'ān on Grammatical, Linguistic, and Morphological Acquisition

Memorizing the Noble Qur'ān occupies a central position within Arab-Islamic culture, and communities across the Muslim world continue to emphasize accurate memorization and recitation. Contemporary research indicates that sustained memorization positively influences learners' grammatical competence and linguistic awareness.

Grammar and morphology represent two fundamental branches of linguistic inquiry, each with distinct conceptual and functional domains (Boughera, 2018, p. 224). While grammar primarily addresses syntactic relations and sentence structure, morphology examines internal word formation and derivational patterns. Memorization of the Qur'ān exposes learners to an extensive range of syntactic constructions and morphological forms, thereby reinforcing both domains simultaneously.

2.2.1 Linguistic Syntax Theory

Linguistic syntax theory examines the structural organization of sentences and phrases within a language. It focuses on identifying grammatical rules, syntactic relations, and patterns governing word order and sentence formation.

- It includes detailed study of morphological, syntactic, and semantic relations.
- It emphasizes structural configuration and grammatical cohesion.
- It analyzes word forms, derivational patterns, and syntactic positions.
- It investigates inflectional variation and phonological markers associated with grammatical meaning.
- It considers semantic interpretation as an outcome of syntactic organization.

Sustained exposure to Qur'ānic structures during memorization enables learners to internalize canonical syntactic patterns and recognize structural regularities within complex expressions.

2.2.2 Linguistic Grammar Theory

Memorization of the Noble Qur'ān serves as a strong motivational and structural foundation for grammatical learning. The diversity of Qur'ānic stylistic forms introduces learners to varied syntactic and morphological constructions, thereby deepening their grammatical understanding (Chalash, 2022, p. 435).

Through memorization, students acquire practical familiarity with sentence formation, structural variation, and derivational patterns. They learn to identify morphological weights, grammatical markers, and syntactic relations within authentic linguistic contexts.

Linguistic grammar, as a theoretical discipline, studies language through systematic analysis of structural patterns that govern words, phrases, and sentences. By repeatedly encountering these patterns in the Qur'ān,

learners internalize them implicitly, which strengthens grammatical intuition and enhances linguistic competence.

Linguistic grammar analyzes language by dividing it into smaller structural units—such as sounds, letters, words, and sentences—and by identifying the relationships that connect these units within a coherent system. Linguistic theory has deep historical roots and represents one of the oldest and most significant fields of linguistic inquiry. It comprises a structured body of grammatical principles that determine how sentences are formed and how lexical items are organized within them. These principles constitute the foundation for both the production and interpretation of language.

The theory of linguistic grammar is applicable not only to Arabic but also to other languages. It facilitates the analysis of sentences, phrases, and diverse linguistic expressions, and it provides methodological tools for interpreting texts and understanding their semantic and rhetorical objectives.

In the context of Arabic, linguistic grammar plays a central role in both learning and teaching. It enables learners to comprehend the syntactic, morphological, and semantic principles that govern accurate language use. While linguistic grammar primarily focuses on sentence structure and syntactic relations, morphological analysis concentrates on internal word structure, derivational patterns, and inflectional variation. Thus, grammar forms the structural foundation of language learning, whereas morphology provides the mechanisms through which words are conjugated and used correctly within sentences.

Morphology, as a branch of descriptive linguistics, studies grammatical and derivational patterns in languages. It examines how words transform according to tense, number, gender, case, mood, and other grammatical categories. These transformations are essential for conveying precise meaning and maintaining structural coherence.

Morphological theory builds upon linguistic studies that analyze patterns of derivation and inflection, developing conceptual frameworks that explain how words are formed and modified within a linguistic system. It investigates structural elements such as phonemes, morphemes, words, and larger textual units, aiming to understand their formation and functional interaction. Morphological analysis also serves as a foundational tool in contemporary linguistic research and computational language modeling (Ahmed, 2010, p. 98).

Memorizing the Noble Qur'ān requires sustained effort, disciplined concentration, and a solid linguistic foundation. Several knowledge bases significantly facilitate successful memorization (Benhassen, 2020, p. 352), including :

Mastery of grammar and morphology : A clear understanding of Arabic grammatical and morphological rules enhances comprehension of precise meanings and strengthens retention.

Engagement with interpretation (tafsīr) : Understanding contextual meanings and thematic coherence supports deeper memorization and reinforces long-term recall.

Repeated listening to recitation : Continuous exposure to accurate recitation strengthens auditory memory and facilitates faster recall of verses.

Focused recitation practice : Reciting the Qur'ān with proper tajwīd and controlled articulation enhances precision and reinforces retention.

Memory reinforcement exercises : Developing cognitive capacity through structured mental training—such as memorizing structured sequences or patterned information—supports long-term retention.

Reflection and contemplation : Deep engagement with the meanings of the verses strengthens comprehension, which in turn consolidates memorization and reinforces spiritual awareness.

Grammatical acquisition refers to the process through which an individual internalizes grammatical structures and rules through systematic study and practical application in speech and writing. Memorizing the Noble Qur'ān can serve as an effective pathway toward achieving such acquisition.

Through memorization, learners encounter a wide range of syntactic constructions and morphological patterns embedded in authentic Qur'ānic discourse. The diversity of linguistic styles within the Qur'ān provides repeated exposure to varied grammatical forms, thereby deepening structural understanding.

Sustained memorization enables balanced learning of grammar and morphology, as learners become familiar with sentence formation, syntactic variation, derivational patterns, and morphological weights. This exposure supports the recognition of structural regularities and enhances practical application.

Accordingly, memorizing the Noble Qur'ān may be regarded as an effective means of strengthening grammatical and morphological competence. It promotes deeper engagement with the Arabic language and contributes to precision and structural awareness.

Modern grammatical inquiry includes several theoretical approaches, among them :

Generative grammar theory : Concerned with underlying structural rules and the derivation of linguistic forms.

Foundational (or structural) grammar theory : Focused on core grammatical principles governing sentence formation.

Linguistic structural theory : Examines internal relationships within the linguistic system.

Functional grammar theory : Investigates how grammatical structures operate in communicative contexts.

Contextual grammar theory : Emphasizes the role of situational and textual context in determining grammatical meaning.

These theories are not mutually exclusive ; rather, they may complement one another in analyzing linguistic phenomena. Within this framework, the Noble Qur'ān can serve as a primary corpus for studying grammatical and morphological structures, and it may be employed as an effective pedagogical resource in educational institutions concerned with teaching Arabic language and its sciences.

Hence, memorizing the Noble Qur'ān exerts a substantial influence on students' grammatical acquisition, as it facilitates correct and systematic learning of grammar and morphology. It may therefore serve as an effective pedagogical tool for enhancing Arabic language instruction. Students who engage seriously in memorization develop stronger grammatical competence, enabling them to employ Arabic structures with greater precision and confidence (Rubhi, 2007, p. 211).

During the process of memorization, learners encounter a wide range of grammatical constructions and morphological variations embedded within diverse Qur'ānic styles. This sustained exposure deepens their understanding of syntactic relations and conjugational patterns, reinforcing structural awareness and interpretive ability.

2.2 Methods for Acquiring Grammar and Morphology

Grammar and morphology constitute essential pillars of the Arabic language (Belkheir, 2012, p. 120). They provide the structural framework necessary for analyzing sentences and understanding linguistic expressions. Despite their importance, many students encounter difficulty in mastering grammatical and morphological rules due to their complexity and abstract nature. Several pedagogical methods may facilitate their acquisition :

Listening and reading : Exposure to accurate linguistic input through attentive listening and structured reading enables learners to internalize grammatical patterns naturally (Belkheir, op. cit., p. 120).

Systematic study : Organized curricula designed for progressive grammatical instruction help students comprehend and apply rules effectively.

Practice and application : Active use of grammatical structures in writing and speech reinforces retention and strengthens procedural competence.

Practical usage : Continuous engagement with Arabic in everyday contexts—through conversation, composition, and correspondence—solidifies grammatical awareness and morphosyntactic control.

Syntax, in particular, plays a decisive role in ensuring clarity and precision of meaning. It is governed by structured grammatical principles that determine sentence composition and the functional position of each word (Malmi Ali, 2019, p. 216). Syntactic competence includes understanding tense selection, agreement between singular and plural forms, gender distinctions, voice (active and passive), and other grammatical categories fundamental to accurate expression.

2.3 The Relationship Between Tajwīd and Grammatical Knowledge



Tajwīd represents one of the central linguistic sciences associated with Qur'ānic recitation. It contributes not only to phonological accuracy but also indirectly to grammatical and morphological acquisition.

Through tajwīd, students learn precise articulation of letters and accurate realization of phonetic characteristics. Mastery of articulation points and vocalization rules enhances phonological awareness and trains learners' auditory perception, enabling them to distinguish subtle phonetic variations.

Furthermore, accurate recitation supports grammatical understanding. Since grammatical distinctions in Arabic often depend on vowelization and phonetic realization, correct application of tajwīd rules reinforces syntactic clarity and morphological precision. As learners internalize proper articulation patterns, their grammatical performance improves correspondingly.

In general, tajwīd exerts a significant influence on phonetic, grammatical, and morphological acquisition. It refines pronunciation, strengthens auditory discrimination, and supports structural accuracy, thereby contributing to comprehensive linguistic competence and morphology.

Therefore, students must give careful attention to mastering tajwīd accurately, as precise articulation and correct vowelization significantly enhance both linguistic and phonetic competence.

It is also important to emphasize that acquiring grammar and morphology requires sustained effort, patience, and perseverance—qualities essential for success in mastering the Arabic language. Grammatical structure refers to the correct arrangement of words and phrases within a sentence to ensure clarity and syntactic accuracy. It involves the proper use of verbs, nouns, adjectives, adverbs, and syntactic markers, as well as appropriate punctuation such as commas, question marks, exclamation marks, and quotation marks.

Conclusion

This study has shown that Qur'ānic memorization circles have a substantial impact on students' linguistic and grammatical development. Although the degree of impact varies according to individual circumstances and the level of commitment to memorization, the overall findings confirm a positive relationship between memorizing the Noble Qur'ān and the acquisition of grammatical competence.

Through memorization, students are exposed to a rich reservoir of authentic Arabic vocabulary and diverse syntactic constructions. They practice accurate pronunciation, internalize morphological patterns, and develop awareness of grammatical rules governing sentence formation. This sustained exposure strengthens their comprehension of Qur'ānic discourse and enhances their broader mastery of the Arabic language.

The most effective results are achieved when Qur'ānic instruction is delivered systematically, integrating correct recitation, tajwīd, interpretation (tafsīr), rhetoric, grammar, and morphological analysis. In such a structured environment, memorization becomes a comprehensive educational process rather than a purely mechanical activity.

The principal findings of the study may be summarized as follows:

- A close relationship exists between grammatical acquisition and memorizing the Noble Qur'ān. Sustained memorization reinforces syntactic, morphological, and rhetorical awareness.
- Memorization requires precision in pronunciation and attention to inflectional endings, thereby strengthening grammatical and morphological accuracy.
- Qur'ānic recitation enhances listening and speaking skills, improving communicative competence in Arabic.
- Grammar learning supports memorization accuracy, while memorization, in turn, consolidates grammatical proficiency.

Recommendations

To improve grammatical and linguistic proficiency, the following recommendations are proposed:

- Emphasize systematic learning of tajwīd and accurate recitation to strengthen pronunciation and phonological awareness.

- Encourage attentive listening to formal linguistic discourse and consistent use of correct expressions in daily communication.
- Promote the study of rhetoric and stylistic variation to enhance writing and expressive skills.
- Foster active engagement with teachers' corrective feedback during memorization sessions.
- Encourage participation in linguistic and cultural activities that reinforce correct and effective use of Arabic.

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