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The Treatment of Psycholinguistic Disorders with the Holy Quran: Stuttering as a Model

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Abstract:

This study aims to investigate the impact of the Holy Quran on the treatment of psychological and linguistic disorders, relying on psychology and modern methods. Learning the language of the Quran significantly aids in acquiring the four skills that form linguistic competence and building a rich linguistic repertoire that facilitates communication. A child's presence in Quran study circles and interaction with peers in reading the Quran, along with learning proper pronunciation techniques, enhances their self-confidence and linguistic abilities. This, in turn, helps address the problem of stuttering, which often stems from a lack of self-confidence. Is there a relationship between stuttering treatment and the Quran? Can the Holy Quran play a role in resolving and alleviating stuttering disorders?

Keywords: Quran, speech, disorder, psychological disorders, stuttering.

1. The Concept of Language Acquisition

1.1. Definition of Language

Al-Suyuti defines language as "every word assigned to a meaning" (Al-Suyuti, p. 8) .Ibn Jinni provides a more precise definition, stating, "Language is a set of sounds through which each nation expresses its purposes" (Ibn Jani, p. 33) .The modern definition, according to Ferdinand de Saussure, describes language as "a system of signs: the term system refers to a collection of rules that govern - within the language - the use of sounds, forms, structures, and grammatical and lexical expressions (Maqsoor, 1986, p 83) .Among the most comprehensive definitions is that of Ibn Khaldun, who states: "Language, in its common understanding, is the expression of the speaker's intent; this expression is a linguistic act arising from the intent to convey speech. Therefore, it must become a firmly established faculty in the active organ, which is the tongue, and it varies among nations according to their conventions" (Ibn Khaldun, , p 237) .

1.2. Language Acquisition

Language acquisition refers to the spontaneous, unconscious, and unintentional process through which the native language is learned and mastered. The child's environment does not explicitly teach the rules of the language; rather, it is learned through exposure during communication. When a child is born, a range of factors influences their upbringing and development, including environmental conditions and innate learning abilities. It is notable that language development in a child aligns with their social, cognitive, and emotional growth, all of which are influenced by heredity and environment, with the latter significantly contributing to language acquisition.

Language acquisition is defined as "the unconscious and unintentional process by which the mother tongue is learned. An individual acquires their native language in natural settings, unaware of the process and without planned instruction. This is how children acquire their first language; they do not receive organized lessons in

language rules and usage but rely on themselves, utilizing the innate ability endowed by God to acquire language in a short period and to a high level"(Evy Muzida, 2013, p 13) .

In this context, Krashen states that language acquisition is a natural, inherent process by which a child acquires linguistic patterns without the need for teaching, as seen in the acquisition of the mother tongue. (Hassan Malik, p 75) .

Thus, language acquisition "concerns the nature of communicative competence that gradually develops in a child, its components, conditions, duration, and obstacles" (Hassan Malik, p108) .

2. Definition of Language Skills and their Relationship with Memorizing the Holy Quran

2.1. Definition of Language Skills

There is unanimous agreement that the field of language education has seen significant success since the latter half of the last century, whether considering the general concept of educational sciences, encompassing both empirical and social sciences, or the specific field of language education, whether for native speakers or non-native speakers(Charles Botton, 1979, p 5) .

Language skills are essential in the educational field, and a teacher's ability to effectively deliver the academic content depends largely on their proficiency in these skills with ease and flexibility.

Diver defines skill in his psychology dictionary as "the ease, speed, and accuracy in performing a task"(Rashdi, 2004, p. 29) . Ahmed Al-Laqani and Prince Ahmed Radwan define it as: "Something that an individual has learned to perform with understanding, ease, and accuracy, whether performed physically or mentally" (Hameeda, 2000, p11) These definitions share a common focus on ease, speed, and accuracy.

Language skills include listening, reading, writing, and speaking (expression); thus, there is no disagreement among linguists regarding the definition of language skills. In its simplest and most concise definition, language skills refer to linguistic performance characterized by speed, efficiency, and comprehension, while adhering to spoken and written grammatical rules.

3. The Impact of the Holy Quran on Acquiring and Developing Language Skills

The Holy Quran possesses unique characteristics that distinguish it from human speech, which often contains errors that compromise its eloquence and clarity. The Quran is notably easy to engage with, memorize, and respond to, especially among young children and youth. It is common for young children to memorize the Quran before learning to read and write, often mastering it by listening during their early years, including the prenatal stage. Modern studies have shown that a fetus's hearing sense is highly developed in the womb, enabling it to recognize and respond to sounds. Consequently, experts recommend that mothers communicate with their unborn children by speaking, reading the Quran, or even reading stories. This helps the fetus acclimate to post-birth conditions. Advanced scientific tools and programs that track fetal development have demonstrated that fetuses respond noticeably to sounds, especially those with rhythm and melody, calming and reacting positively.

Studies have also shown that children who listen to the Quran as fetuses are better at memorizing the Quran compared to others. Many academically successful students are often those who have memorized the Quran. A child accustomed to hearing the Quran as a fetus will continue to be familiar with it as they grow. The Quran encompasses all life's psychological, cognitive, social, and linguistic needs. Everything a child needs, from vocabulary and structures to acquiring various language skills and enhancing Arabic language proficiency, can be found in the Quran. Repetition, listening to, and memorizing the Quran significantly enriches linguistic wealth, promotes correct and eloquent pronunciation of words and phrases, and facilitates the acquisition of the four language skills: listening, reading, speaking, and writing. We will discuss the impact of memorizing the Holy Quran on the development of these four language skills.

3.1 The Impact of the Holy Quran on Acquiring Listening Skills

Discussing this skill inevitably leads us to revisit the statements of ancient scholars regarding it. For instance, Ibn Khaldun defines language as a "faculty," which he links to listening, stating, "Listening is the father of faculties" (Ibn Khaldun) .

Ibn Jinni also highlighted the importance of listening in developing linguistic competence acquired from the community. He noted the influence of Arabs interacting with each other and how their languages were transmitted among them: "Through their proximity, interactions, and visits, they act as if they are a single community in one household. Each observes and considers the language of the other as one would consider the language of someone significant in their life" (Ibn Jani,1955.pp. 15-16) In this way, an individual's linguistic repertoire grows through continuous interaction with a group of people.

Al-Jahiz emphasized the impact of listening on eloquence and linguistic refinement, stating: "I assert that there is no speech on earth more delightful, refined, pleasing to the ears, more closely connected to sound minds, more stimulating for the tongue, or more effective in refining expression than prolonged listening to the articulate, eloquent speech of sensible, intelligent Arabs" (Al-Jahiz,1988. P136) .

Ibn Khaldun further explains that a person's linguistic faculty enables them to speak a language fluently and effortlessly. He states: "Faculties are only acquired through repeated actions. When the faculty of the Arabic language was present among the Arabs, the speaker would hear the speech of their generation and their styles in conversation, and how they expressed their intentions, just as a child hears the use of words in their meanings, learning them initially, and then hears the constructions thereafter, learning them likewise. This continuous exposure and repeated usage solidify the faculty as a permanent trait, making them like one of the native speakers. This process of language transmission from generation to generation allows non-native speakers and children to learn it"(Ibn Khaldun, 1 / 765)

Ibn Khaldun believes that the acquisition process occurs through repeated listening, which solidifies linguistic patterns. For him, linguistic competence is achieved through repetition and learning. There is no difference between a child and a non-native speaker; both can master the language through repeated listening and extensive exposure to its various uses. As Ibn Khaldun puts it, "Faculties are acquired through continuous action and repetition. If the action is forgotten, the resulting faculty is also forgotten" (Ibn Khaldun, 1 / 735) .

The more one listens to a language, the better they can imitate its styles and emulate its native speakers. Therefore, Ibn Khaldun considered language learning a craft acquired through learning, akin to sewing or other acquired skills. He saw it as an acquired rather than inherited trait, emphasizing the need to focus on the methods of its acquisition. He elaborates in his introduction: "Know that all languages are faculties similar to crafts... This applies not only to individual words but also to their combinations. Once one fully acquires the skill of constructing phrases to express intended meanings and adheres to the compositional rules that align speech with the context, they achieve the pinnacle of effectively conveying their intended message to the listener, and this is the essence of eloquence".

Listening is the foremost and most crucial of the language skills, as it forms the foundation of a child's linguistic development. The acquisition of other skills can only be achieved by nurturing this innate ability. Hence, a child must possess good hearing to develop this skill and should not suffer from any illness or congenital defect that affects hearing. Early detection of hearing issues is essential to ensure the absence of any auditory disorder or impairment. However, this is not sufficient on its own, as children might still suffer from illnesses such as fevers that can lead to hearing loss. Any regression in language should prompt an investigation into hearing, necessitating proper diagnosis. The Quran is the child's first exposure to sound, making it the primary and most suitable source for developing listening skills. Evidence of this can be seen in many learners whose linguistic repertoire is significantly better when they have memorized portions of the Quran compared to those who have not.

A child who listens to the Quran from their mother, and who listens attentively, develops the ability to communicate effectively with others. Therefore, listening to the Quran enables a child to develop communicative skills and acquire a vast vocabulary by listening to and repeating Quranic verses and chapters, and by

understanding them later on. Consequently, the child gains the ability to comprehend spoken language and various linguistic expressions as they grow.

Furthermore, the Quran and its memorization impact listening skills by enhancing the ability to remember and retain what is heard. Studies have shown that there are differences in the proficiency of listening skills between those who memorize the Quran and those who do not, with the former group exhibiting superior skills. This is because memorizing the Quran enhances memory and retention of what is heard, reduces forgetfulness, and requires the repetition and recall of Quranic verses. This repetition positively stimulates memory, making Quran memorization a form of verbal learning that involves memorizing words by heart, adhering strictly to the text without alteration. Thus, memorizing the Quran aids in developing the skill of recalling information and events in a sequential and organized manner. Skill acquisition is achieved through repeated practice and persistent memorization of the Quran, allowing a child to build a linguistic repertoire of vocabulary and phrases needed for later language learning.

2. The Impact of the Holy Quran and Its Memorization on Acquiring Speaking Skills

Speaking is the primary productive skill that parents usually prioritize for their children, and learners strive to develop it, as it is the skill through which a child's understanding and comprehension of listening skills can be measured. Through speaking, a teacher can assess the child's level and discover their ability to speak, as well as identify and correct linguistic and pronunciation errors.

The Holy Quran, being the miraculous word of God in its expressions and meanings, and the most eloquent and articulate of speech, has a profound impact on proper pronunciation, linguistic eloquence, phonetic precision of words and phrases, and the correct articulation of various linguistic sounds. The words of the Quran are carefully chosen to suit their meanings, making memorization of these words and verses the best method for a child to achieve accurate expression and correct pronunciation, thereby enabling effective communication and interaction with others based on the linguistic reservoir acquired from memorizing the Quran. The ability to use this stored vocabulary effectively is not something every language learner achieves unless they have been deeply immersed in the Quran, memorizing and reciting its verses, which helps them use words appropriately according to the context.

Furthermore, the Quran significantly “contributes to grammatical accuracy. Grammatical errors can alter and corrupt meanings, shifting words away from their intended meanings, making grammar essential for the accuracy and coherence of meaning”(Wariya al-Ayadi, 2017, p. 485).

The correct grammatical structure of words and phrases is one of the most important linguistic skills that can be developed through the Quran and memorizing its verses. The Quran is the eloquent text and the accurate source that preserves the tongue from making grammatical mistakes.

3. The Impact of the Holy Quran and its Memorization on Acquiring Reading Skills

Reading is a vital skill that enhances linguistic and cognitive abilities, improves reception, comprehension, and pronunciation. The Holy Quran is one of the most important sources for developing this skill, serving as the primary source for acquiring knowledge and building a linguistic reservoir that aids in sentence formation. Reading is intrinsically linked to the Quran, and through it, one's linguistic repertoire is enriched. Proper recitation, including correct pronunciation of letters, is crucial as "among the most notable skills influenced by Quran memorization is reading. Memorizing the Quran involves repeatedly reading the Quranic text according to the established rules of recitation and tajweed, thus impacting all reading skills." (Abdullah bin Muhammad, p. 17.67 .)

Therefore, the Quran is a fundamental source for developing reading skills and enriching one's linguistic resources.

4. The Impact of the Holy Quran and Its Memorization on Acquiring Writing Skills

Writing skills involve translating spoken linguistic sounds into their written form, thereby enabling the acquisition of linguistic proficiency and the mastery of writing and penmanship. Modern studies have shown that children who attend Quranic schools tend to have better and more aesthetically pleasing handwriting than those who do not, although this observation is not universally applicable. The Quran serves as the fundamental resource for teaching children the principles of writing.

4-Definition of Stuttering Disorder

Stuttering is defined as "a disruption in the natural flow of speech rhythm, characterized by repeated interruptions that draw attention and interfere with communication, causing distress or discomfort to the person who stutters or to their listeners." (Ahmed Akasha, 1974, p6)

This disorder, commonly referred to as stuttering, may involve the repetition of words or prolongation of certain sounds and often arises due to psychological, genetic, or physiological factors, varying with age. Treatment typically involves speech therapy sessions and incorporating the child into Quran memorization circles with peers. This environment fosters interaction and learning through repetition, enabling the child to practice correct word pronunciation and gain self-confidence, which is often lacking in those with this disorder. The Quran provides psychological comfort, reduces anxiety and mental stress, thereby motivating the child and enhancing their ability to adapt and engage with the new environment.

The Quran, with its rich vocabulary and expressions, provides a linguistic reservoir for children to develop their linguistic capabilities. Historically, scholars have emphasized the importance of memorizing and reciting the Quran in acquiring linguistic proficiency and enhancing language skills. Scholars such as Diya al-Din Ibn al-Athir, al-Tufi, Shihab al-Din al-Halabi, and al-Qalqashandi have noted this (Ibn al-Athir, 1/84) .Memorizing the Quran enables a child to speak fluently and eloquently, and equips them with the ability to captivate and persuade. The Quran teaches and facilitates the learning of speaking skills through correct pronunciation, based on memorizing the articulation and characteristics of sounds, contributing to improved reading, voice modulation, and control over intonation and rhythm through proper recitation and tajweed.

Mastery of the Quran simplifies the acquisition of grammatical skills, ensuring that one's speech is correct, coherent, and free of errors. Experience has proven this. One unique skill developed through the Quran is the refinement of speech and the avoidance of both grammatical and performance errors, thereby enriching the child's linguistic repertoire.

Acquiring linguistic mastery and improving articulation skills are characteristics of effective memorization. The Quran, in particular, is a unique text that contributes significantly to this process. Ibn Khaldun states, "You will see from this chapter and what has been established therein another secret, which is the reason why the speech of the Muslims from the Arabs in their prose and poetry is of a higher grade in eloquence and taste than the speech of the pre-Islamic era. We find the poetry of Hassan ibn Thabit, Umar ibn Abi Rabi'ah, al-Hutai'ah, Jarir, al-Farazdaq, Naseeb, Ghaylan Dhu al-Rummah, al-Ahwas, and Bashir, and then the speech of the early Arabs during the Umayyad state and the beginning of the Abbasid state in their sermons, writings, and dialogues with kings, to be of a much higher level in eloquence than the poetry of al-Nabigha, Antara, Ibn Kulthum, Zuhair, Alqama ibn Abada, and Tarafa ibn al-Abd, and the speech of the pre-Islamic era in their prose and dialogues. The sound nature and correct taste testify to this for the discerning critic in eloquence"(Ibn Khaldun) .

Ibn Khaldun specifically mentions Islamic poets because they were influenced by the Quran and employed its meanings in their poetry. Their poems contained meanings inspired by the Quran, which elevated the quality of poetry after the poets of the early Islamic period were influenced by the Quran, especially those who composed poetry in service of religion and the defense of the Islamic call.

In discussing the mastery of recitation and articulation through giving each letter its due attributes and recognizing strong and weak letters, it is clear that such mastery leads to improved and precise pronunciation. This proficiency relies on the melody produced by these articulations, which is pleasing to the ear and captivating because it is the mainstay for maintaining the tongue's accuracy, free from distortion and error, especially under the influence of local dialects and distortions through the substitution of letters. Those who master articulation and attributes speak the most eloquent language.

One significant factor in developing a child's linguistic reservoir, especially for those with speech disorders categorized as speech diseases, is the proper recitation and chanting of the Quran. The memorization process reinforces the child's linguistic inventory through repetition, which is particularly beneficial for children with speech disorders. These children are more likely to achieve linguistic mastery through memorizing the Quran. Memorizing Quranic vocabulary helps them speak fluently and eloquently, aiding in overcoming linguistic problems. For instance, a person with a stuttering disorder suffers from a lack of coordination between breathing and speaking; it is a disorder specific to the flow of speech. The Quran has rules and regulations in its recitation, known as articulation and attributes.

Spontaneous speech in individuals with this disorder lacks the regulatory laws that govern pronunciation, making the disorder conspicuous. In contrast, Quranic recitation follows the rules and regulations of Tajweed, teaching the individual where to pause, stop, and place emphasis. A person with this disorder cannot control and regulate the rhythm of speech, leading to psychological pressures that cause clear stuttering. These pressures cannot be alleviated due to the individual's inability to properly use the vocal scale, which involves the ascending and descending sequence of tones, and to manage vocal pitch and modulation. Conversely, the Quran encompasses this rhythm through the variation in pitch, aiding the affected child in improving their linguistic performance, especially by repeating verses.

Children with this disorder often have excess energy, which needs to be channeled to mitigate the disorder's severity. Quranic recitation using the "Hadr" method—defined as rapid recitation—is an effective treatment.

Imam Ibn al-Jazari describes Hadr as: "The inclusion and quickness of recitation, facilitated by brevity, simplification, ellipsis, replacement, major assimilation, and easing of the hamzah, among other validated techniques, while maintaining grammatical accuracy, proper articulation, and adherence to Tajweed rules" (Ibn al-Jazari, p207) .

In essence, Hadr involves quick, seamless recitation with grammatical precision, adhering to all Tajweed regulations.

The "Hadr" method is the most suitable approach for treating such disorders and disturbances. Individuals affected by stuttering typically employ tactics such as rapid speech and recitation to distract listeners from noticing their errors. They consciously avoid segments where they tend to stutter to present their speech as flawless. Conversely, when reciting the Quran rapidly, their recitation remains error-free due to the memorization stored in their memory. This instills confidence in themselves, enabling them to recite smoothly and fluently without mistakes. This natural fluency in recitation empowers individuals with speech disorders to master reading skills effectively.

Moreover, the role of emphasis, or stress, as defined by modern linguists, is crucial. Stress is the tendency to put pressure on a specific syllable in each word, making it more prominent than other syllables. This is evident in the strength and weakness, intensity and softness of pronunciation, requiring muscular effort. Stress plays a significant role in mastering pronunciation through Tajweed, which can then translate into everyday speech, relieving associated pressures.

Moreover, let us also discuss the role of "Nabr" (intonation), which according to scholars refers to the inclination of individuals when speaking to stress a particular segment of each word. This emphasis makes it clearer audibly compared to other parts of the word (Abd al-Tawab, 1997, p. 126) . Through the oral performance of speakers, strength, weakness, intensity, and softness are apparent, all of which require muscular effort and energy (Abd al-Jalil, 1998, p. 113) . *Nabr* plays a significant role in the process of mastering pronunciation through Tajweed, thus relieving such pressures in everyday speech.

Conclusion

This study has examined the Quran's role in acquiring the four essential language skills and in treating certain linguistic and psychological disorders.

- Regular, accurate pronunciation of Quranic verses is a crucial step in correcting some speech disorders.
- Listening to and memorizing the Quran significantly aids in correcting mistakes and learning proper recitation.
- Memorizing the Quran enhances the memory and retention skills of children with stuttering disorders.

Therefore, it can be concluded that the Quran is an indispensable resource. It is essential to raise awareness among parents and guardians about its importance in improving children's linguistic skills, enhancing performance, and addressing disorders.

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