# Phonemic problem Faces EFL Learners as a Result of Overlapping between Quranic and English /ج/ affricate /dʒ/: A Case Study of EFL Learners at University of West Kordufan

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## - ABSTRACT:

This paper is carried out to investigate the Phonemic problem Faces EFL Learners as a Result of Overlapping between Quranic /ج /and English affricate /dʒ/. This challenge of pronunciation encounters the EFL learners who descend from Quranic Arabic background. The area of study concerns the phonemic problems as a result of negative transfer and lack of familiarity. That is because the Quranic sounds inventory doesn't include affricate /dʒ/ instead native speakers of Arabic language often use Quranic /ج/. EFL learners often used to change /dʒ/ into / ج / (/ɟ /) since the former one does not exist in the language of EFL learners nor their dialects and does not govern by phonemic and phonological rules responsible for observing all pronunciation features of sounding this odd sound. The study is an example of contrastive study in particular between phonemic errors and mistakes committed by the EFL learners as a result of negative transfer from their mother tongue language into English as a foreign language. Typical example overlapping between Quranic / ɟ / and English affricate /dʒ/. The study aimed at investigating the Phonemic problem Faces EFL Learners as a Result of Overlapping between Quranic/ ɟ / and

English affricate /dʒ/. It is worth mentioning that the study adopts group of sampling: EFL learners who are knowledgeable about the phonemic and phonological rules of both languages. Experimental and descriptive analytical methods have been used. The former introduced experimental evidence for the challenges of pronunci-ation encounter the EFL learners. The latter one is indispensible for analyzing the phonemic and phonological data. It had been recommended that Sudanese EFL learners should draw their atten-tion the phonemic overlapping in order to avoid the phonemic and phonological errors that occur as a result of the negative transfer from their L1 which is phonemic-orthography system.

مشكلة الصوت التي  تواجه متعلمي اللغة الإنجليزية كلغة أجنبية كنتيجة للتداخل بين القرآني / ج / وشريك اللغة الإنجليزية / dʒ /: دراسة حالة لمتعلمي اللغة الإنجليزية كلغة أجنبية في جامعة غرب كردفان

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مستخلص:

أجريت هذه الدراسة لاستقضاءمشكلة التصويت ببعض الأصوات التي تواجه متعلمي اللغة الإنجليزية كلغة أجنبية نتيجة للتداخل بين الصوت القرآني / ج /و الإنجليزي / dʒ /. وهذا يعني أن هناك تحديًا في النطق يواجه متعلمي اللغة الإنجليزية كلغة أجنبية اولئك الذين ينحدرون من خلفية عربية قرآنية. من الواضح أن مجال الدراسة يتعلق بالمشاكل الصوتية الناتجة عن النقل السلبي وعدم الإلمام. ذلك لأن قائمة الأصوات القرآنية لا تتضمن / dʒ / فيلجأ المتحدثين الأصليين للغة العربية غالبًا الى ابداله بالصوت القرآني/ج/ . أن متعلمي اللغة الإنجليزية كلغة أجنبية اعتادوا تغيير / dʒ / إلى /ج/ لان  السابق إلى لا يوجد بلغة متعلمي اللغة الإنجليزية كلغة أجنبية ولا لهجاتهم التي تحكمها القواعد الصوتية والفونولوجية المسؤولة عن مراقبة جميع ميزات النطق الخاصة بسبر هذا الصوت الغريب على الأقل بالنسبة لمتعلمي اللغة الإنجليزية كلغة أجنبية (السودانيون). الدراسة الحالية هي مثال للدراسة المقارنة على وجه الخصوص بين الأخطاء الصوتية والأخطاء التي يرتكبها متعلمي اللغة الإنجليزية كلغة أجنبية كنتيجة للنقل السلبي من لغتهم الأم إلى اللغة الإنجليزية كلغة أجنبية. مثال نموذجي متداخل بين القرآني/ج/ واللغة الإنجليزية / dʒ /. هدفت الدراسة الحالية إلى التحقيق في مشكلة الصوتيات التي تواجه متعلمي اللغة الإنجليزية كلغة أجنبية كنتيجة للتداخل بين الصوت القرآني/ج/ الإنجليزي / dʒ / وتحديات النطق التي تواجه متعلمي اللغة الإنجليزية الذين ينحدرون من خلفية قرآنية عربية عند التعامل مع مثل هذه

التحديـات التـي توجـد فـي اللغـة الإنجليزيـة فقـط ك / dʒ /. الجديـر بالذكـر أن الدراسـة تتبنـى مجموعـة مـن العينـات: متعلمـي اللغـة الإنجليزيـة كلغـة أجنبيـة المطلعـين علـى القواعـد الصوتيـة والفونولوجيـة لكلتـا اللغتـين. تـم اسـتخدام الطـرق التحليليـة التجريبيـة والوصفيـة. قـدم الأول دليـلًا تجريبيًـا لتحديـات النطـق التـي يواجههـا متعلمـي اللغـة الإنجليزيـة المنحدريـن مـن خلفيـة عربيـة قرآنيـة. هذا الأخيـر لا غنـى عنـه لتحليـل البيانـات الصوتيـة والفونولوجيـة. وقـد أوصـت الدراسـة معلمـي اللغـة الإنجليزيـة كلغـة أجنبيـة فـي السـودان بلفـت انتبـاه طلابهـم إلى التداخـل الصـوتي لتجنـب الأخطـاء الصوتيـة والفونولوجيـة التـي تحـدث نتيجـة النقـل السـلبي مـن اللغـة الأم (L1) الخاصـة بهـم وهـو نظـام لغـوي يعتمـد علـى التهجئـة الصوتيـة.

Manuscript key words:

| Phonemic problem | The problem that relating to the phoneme. 2. relating to or denoting speech sounds that belong to different phonemes rather than being allophonic variants of the same phoneme |
|---|---|
| Affricate /dʒ/ | Consonant sound that begins by fully stopping the air from leaving the vocal tract (similar to a stop sound), then releasing it through a constricted opening. (similar to a fricative sound) |
| . EFL Learners | : a phrase usually used for non-native English speakers learning English in a country where English is a foreign language |
| Quranic /dʒ/ / ʝ/ | A sound that is belonging to classical Arabic. As the Quran was written as early as the 6th century A.D., the language will be slightly different from the Arabic of today. Quranic or classical Arabic is based on the medieval dialects of Arab tribes |
| .Phonemic orthography language | Is a system for writing a language in which the graphemes (written symbols) correspond to the phonemes (sounds) like Arabic language. |

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## 1.0 Introduction

The study investigates the Phonemic problem Faces EFL Learners as a Result of Overlapping between Quranic /ɟ / and English affricate /ʤ/. The findings of the impact of Quranic /ɟ / on the EFL learner's articulation and reinforces the main idea of the present study which originally stresses on the differences between Quranic / ɟ / and English affricate /ʤ/ on the articulation of EFL learners who study English language as a foreign language. It is obvious that EFL learners from Quranic Arabic background are not familiar with the English sound /ʤ/ and may commit a negative transfer as a result of the phonemic and phonological differences and the rules that governed the Quranic sounds and English sounds as general. In other words the rules of Quranic sounds concern the language of the Holy Quran which represents a first language for the EFL learners. These phonemic dichotomies do not help the EFL learners to learn and master the articulatory pho-

netics, because EFL learners from Arabic background encounter many linguistic difficulties, specifically in the area of articulatory phonetics. Moreover they commit a phonemic errors relate their articulation of English sounds. These linguistic difficulties refer to many factors; one can summarize them as follows:

a. The phonological nature of the foreign language to be acquired, that is English language is not like Quranic language. For instance Arabic language has phonemes which are not members in English language and vice verse. For example emphatic sound /ṭ/ does not exist in English language, that why native speakers of English language do not become familiar with the Quranic emphatic sounds and find difficulty in articulating them. English consonant / ʤ / also does not exist in the language of the Holy Quran. That is native speakers of Arabic language do not become familiar to deal with this strange sound.  B. Teachers of English language as a foreign language are also affected by their linguistic environment. That is to say they are not well-known about some phonemic and phonetic concepts which enable them to compare and contrast between the first and foreign language. The comparability is an important feature for the creative English teachers. It is through comparability an English teacher can discover the areas of phonemic equivalence and non-equivalence between the languages. Thus the use of linguistic similarities between the first and foreign language make the EFL learners familiar with the areas of acquisition the target language. English teachers do not deal widely with the area of phonetics and phonology in the basic and secondary levels ,so that English teachers themselves as EFL teachers are not familiar with the area of phonetics and phonology. This refers to the English teaching process which tries to make the EFL learners more familiar with the English letters than the sounds.

c. The lack of linguistic culture about their own language. It has been noticed that most of EFL learners have no sufficient linguistic awareness about their first language. That is because EFL

learners those who their L1 is an Arabic language do not draw their attention to the phonemic, phonetic and phonological phenomena involved in their first language. The drawn attention for these phenomena may generate comparability by which one can investigate and make a contrastive analysis. This will support in discovering the linguistic phenomena and help the EFL learners to acquire the target sounds through the analogy. The study focuses on the investigation of Quranic/ɟ / and its impact on the articulation of EFL learners when try to pronounce sound /ʤ/. The impact is a matter of phonemic negative transfer. That is to say the EFL learners often deviate from the correct sounding into the sound that they have already familiarized such/ɟ / instead of /ʤ/. Shifting to the concept of the similarities of the linguistic phenomena between Quranic Arabic and English language, it is proved this make easy the acquisition of target language. It has been noticed that most EFL teachers try to convince their learners that / ɟ /and/ʤ/ can be used exchangeable, but the fact that each sound is completely differ from the other. That is because it is impossible for Quranic/ ɟ / to be changed into /ʤ/ Allah S.W mentioned that Holy Quran cannot be changed or substituted(انا نحن نزلنا الذكر وانا له لحافظون) "indeed it is we who sent down all the Quran and indeed we will be Quran Guardian" Surah Al-hijir Ayah {9}. Nelson (2010) states that: For Muslim faithful the familiar sounds of Quranic recitation is predominant and most immediate means of contact with the words of Allah S.W, recited noon and night, on the street, in shops, in mosques, and in homes. The sounds of recitation are far more than the music spread in all parts of the universe. So Quranic sounds in term of pronunciation must be articulated in an exact accurate manner of articulation without any minimal deviation from the Quranic phonemic and phonetic norm. The meaning of Quranic phonemic and phonetic norm is the Quranic way of recitation

or the reading method of the Holy Quran. This way which is taken orally from first generation of Muslims to another well known as (Al-tawatur).

## 1.1 Objectives:

-To generate generative phonemic rules for the Quranic phonemic rules of the Classic Arabic in particular Quranic/ ɟ /   in term of contrast with affricate /dʒ/.

-To draw attention of EFL teachers that /dʒ/ is not the Quranic /ɟ /

- To point out that the process of familiarization of the Quranic sounds system is not always corresponds with English one.

## 2.0 Literature review:

The affricate /dʒ/ exists in English language, but does not exist in the language of Holy Quran. It has many pronunciations in Modern Standard Arabic. The affricate consonant /dʒ/ in (MSA) is mostly classified phonetically as voiced palatal affricate or voiced alveo-palatal affricate as in the word 'Judge'. Finegan (1999:87) presents that /dʒ/ occurs initially in the 'gin' and finally in the word 'page' if you articulate the sound slowly you can identify that it is a stop- fricative. In the pronunciation of an affricate /dʒ/ air is built up by a complete closure at the place of articulation, then released (something like stop) and continued (like a fricative). For instance the consonant phoneme at the beginning of the word 'Judge' is a combination of the stop /d/ and the fricative /ʒ/, it is represented as [J] or in IPA as/ dʒ/. In English /dʒ/ is voiced alveo-palatal affricate. In the language of Holy Quran the claim of the affricate /dʒ/ is represented by the Arabic letter (ج) which has many pronunciations in the Arabic universe. For instance /dʒ/ in most of Arabian Peninsula which is dominant pronunciation of literary Arab world, /dʒ/ is pronounced as /g/in Egypt and Some region in Yemen and Oman and as /ʒ/ in most North Africa. In some Sudanese regions and Yemen dialects it may pronounce either /gʲ/ or / J / as it used to be in classical Arab. Watson (2002: 15) writes:

The phoneme known as jim, which was realized as a voiced palatal stop or as a voiced palatalized velar stop in early classical Arabic, is realized in most dialects today as a voiced palate alveolar affricate or velar stop. It has the reflex /dʒ/ in most Bedouin dialects, in many rural Syrian, Jordanian, Palestinian and in the central region of Northern Yemen. In Cairene and in Yemen, dialects Spoken in Taizz, the phoneme is realized a voiced velar stop /g/. the phoneme is realized a voiced palatal stop / j/ in part of the Arabian peninsula, including some Northern Yemeni dialects and part of Sudan. In the Gulf dialects, the sound has limited to a palatal glide /j/. In many areas of the Levant especially the major cities of Beirut and Jerusalem, the phoneme doesn't have an initial occlusive element and is relized as /z/

Ryding (2014: 18-19) recognizes that the most variable consonant phoneme in Arabic language /dʒ/ is represented by the Arabic letter (ج). The acceptable pronunciation of (ج) include the palatal voice fricative /ʒ/ as in the English word 'measure or the French word 'je', or it may be the voiced velar stop, /g/ as in 'good' as well as in the pronunciation of Egyptian people, or it may be a voiced alveo palatal affricate /j/ as in English word 'judge'. Some Arabic speakers use both the /j/ and /ʒ/ variants. These pronunciations are all allophones of the phoneme 'ج'. It is obvious that the Quranic consonant sound is / ɟ /  quite different than what is considered as allophones of /dʒ/, such as /g/, /j/, /ʒ/, /dʒ/ or /zh/. Thus the evidence is that all the Quranic  reciters from different areas in the world use the same phoneme that is / ɟ /. It has been emphasized that an accurate investigation of listening to many Quranic reciters from Yemen, Sudan, Saudi Arabia, Egypt and Maghreb …etc, the Quranic/ ɟ / which is represented by letter ji:m is strong voiced palatal stop and not affricate.  Monassar (2014:58-59) states that MSA Arabic phonology dealing with the Arabic phonemes {/dʒ/ʒ/, /y/, /g/,/ ġ /, /q/, /ʔ/, /k/}, which are problematic cross-dialectally in the

Arab speaking world. These phonemes constitute a complex overlap across Arabic dialects. For instance, for MSA /ʤ/ or /ʒ/ and /q/: In Egypt, Cairene Arabic uses /g/ and /ʔ/, except in Qur'an. In AlQahira for instance, /gaw/ 'weather' and /ʔaal/ 'he said is dominant. Suadian use /ʤ/ and /g/, respectively, e.g., /ʤaw/ 'weather' and /gaal/ 'he said'; In Yemen, San'ani Arabic uses /ʤ/ and /g/, respectively, e.g., /ʤaw/ 'weather' and /gaal/ 'he said'; Adeni/Taizi Arabic favors /g/ and /q/, respectively, e.g., /gaw/ 'weather' and /qaal/ 'he said'; in addition to /ʤ/ and /g/,some parts of Hadramout (also in Kuwait), /j/ and /g/, respectively, e.g., /jaw/ and /gaal/; and In Bahrain, some Bahrainis favor /g/ and /q/, as in Adeni/Taizi Arabic. MSA /ʤ/and /g/ while other Bahrainis /ʤ/ and /g/, as in the San'ani and Saidi Arabic varieties above. Moreover, the cross-dialectal overlap does not confine itself to these phonemes, it includes others. For example, MSA /q/ is replaced by /ġ/ and MSA /ġ/ by /q/ in Abyani Arabic in Yemen. Likewise, in some parts of Palestine, Egypt, and Lebanon, MSA /q/ is pronounced as /k/. There is a scarcity of research in this area in relation to the two phones [ʒ] and [ʤ] and identifying which of these is part of the phonemic inventory of MSA Arabic. The scarcity stems from the fact that most ASL/AFL fall short of sufficiently focusing on Arabic phonology and offering sound and theoretically supported generalizations. Several works have touched upon the problem but were inadequate. Modern Arabic phonology and Script postulating several pronunciations for the MSA Arabic phoneme represented by the letter ج . These are variants: [ʤ], [ʒ], and [g]. They explain that although these phones are cross-dialectally different, they pose no intelligibility problems for Arabic speakers.

The following table show how the Quranic reciters from different nationalities and areas articulate the Quranic / /جin the same exact way as voiced palatal stop.

| Name of Quranic reciter | Nation-ality | Quranic verse in Arabic | Transcription | Phonemic features of the articu-lation |
|---|---|---|---|---|
| Abd AL basit Abd Al samd | Egypt | (إنَّاسخّرنا الجِبالمعه يُسَبِّحن) | /al ɟ ɪb a:l/ | / ɟ / as voiced palatal stop |
| Saaeed Muhamed Noor | Suda-nese | (وهديناهُ النجدين) | /annaɟda jn/ | / ɟ / voiced palatal stop |
| EL Sudais | Suadia Arabia | (تِجدوهُ عِنْد الله) | /taɟ ɪdʊhʊ / | /ɟ / voiced palatal stop |
| Khaleel Guide | Yemen | (لوجدوا الله توابا) | /lawaɟadʊ/ | / ɟ / voiced palatal stop |
| AL ayoon Alkoshi | Maghrib | (لهم أجراً كبيراً) | / ʔaɟran / | / ɟ / voiced palatal stop |
|  | Ameri-can | (والنجم والشجر يسجدان) | /jasɟudan/ | / ɟ /voiced palatal stop |
| Jawad Far-goli | Iran | (فاستجبناله ونجيناه) | / faslaɟabnaa/ | / ɟ / voiced palatal stop |

| Hafiz Mo-hammed | Turkish | (جند محضرون) | /ɟundum muḥḍaru:n/ | / ɟ /voiced palatal stop |
|---|---|---|---|---|
| American policeman | Ameri-can | (من يوم الجمعة) | /mɪn jawɪlɟ umuça/ | / ɟ / voiced palatal stop |
| Child from Russia | Russian | (والنجم لشجر يسجدان) | /wannaɟmɪ waʃʃaɟaru/ | / ɟ / voiced palatal stop |

A:1

(أيمن سويد) 2013 in his oral lecture said in Arabic language:

الجيـم الفصيحـة التـي كانـت العـرب تنطقهـا في زمـن النبـوّة والتـي علينـا جميعـاً أن نتخلـى عـن مـا اعتـد نـاه مـن طريقـة تصويتنـا في العاميـات بصـوت الجيـم، وننطقـه كـما كانـت العـرب تنطقـه في زمـن النبـوة شـديداً مجهـوراً مـن وسـط اللسـان محبـوس الصـوت والنفـس، هكـذا أجْ أجْ أجْ، ولا يقـول أحدنـا/dʒ/a. لا يجـري الصـوت عنـد نطـق الجيـم، هـذه جيـم عاميـة، ولا يغيـر مكان الجيـم بالتقديـم إلى الإمـام باسـتعمال منطقـة أمـام وسـط اللسـان وهـي منطقـة الـدال فيصيـر يقـول (أدج ) وهـذا اسـتعمال لطـرف اللسـان في حـرف الجيـم، والجيـم مـن وسـط اللسـان؛ إذاً الجيـم مـن وسـط اللسـان لا يصـح أن اسـتعمل مـع الوسـط مـا جـاوره في طـرف اللسـان. ولا أن أعـود بالجيـم إلى الخلـف فأنطقهـا أق /ag/ كـما ينطقهـا في العاميـات أهـل القاهـرة والإسـكندرية. وفي شـرق الجزيـرة العربيـة يقلبونـه (ي) فيقولـون علـم التيويـد، أرأيتـم كيـف قلـب الجيـم يـاءً فأبقاهـا مـن وسـط اللسـان وحوّلهـا حـرف آخـر وهـو اليـاء. كل هـذه التقليبـات لحـرف الجيـم عاميـة لا تصـح. أمـا الجيـم الفصيحـة الصحيحـة التـي. كانـت العـرب تنطقهـا زمـن النبـوة مـن وسـط اللسـان، شـديدة يعنـي محبوسـة النفـس هكـذا أجْ/ جَـ جُـ جـ هـذه الجيـم الفصيحـة التـي تلقيناهـا عـن الشـيوخ رحمهـم اللـه بالسـند المتصـل إلى رسـول اللـه صـلى اللـه عليـه وسـلم

This translated as follow:

Swiayd (2013) in his oral lecture says, the well-spoken and correct pronunciation of / /ج which had articulated by Arabic people in the time of prophet hood is a strong voiced articulated from the middle area of the tongue, the air completely stop. For instance أجْ أجْ أجْ، not أدجْ /dʒ/. Thus we must avoid what we have already accustomed as a colloquial ways of pronunciation of the consonant sound /ج/. The air doesn't pass when articulating /ج/. This is colloquial- jiim. We

do not change the place of articulation for /ج/ with the front middle area of the tongue. That is one should use the front middle area of the tongue as a place for the articulation of sound /d/. Thus /أَج/ will become /أَدج/, because we use the tip of the tongue to articulate the letter jiim, but /ج/ articulated from the middle of the tongue. Hence jiim from the middle of the tongue, it is incorrect to use the tip of the tongue instead of the middle of the tongue as well as. It is incorrect to use the back of the tongue to articulate /ج/ as أق /ag/ as when articulated as colloquial language by the people of Cairo and Alexandria. In the North of Jazeera Arabia sound /ج/ has to be changed /ي/ /j/. They said (التيويـد) instead of (التجويـد). Do you see how they change the /ج/ into /يـ/. It is articulated from the middle of the tongue, but /ج/ has been changed to another sound, that is (يـ). All of these changes for the sound (ج) are just colloquial changes and incorrect. The well-spoken and correct /ج/ which is the one that articulated by the Arabic people in the time of the prophet hood from the middle of the tongue, very strong, no air can pass through. As such أَجْ,جَـ,جُـ,جـِ.This well-spoken and correct jiim we take it from the Quranic reciters mercy be up on them with the connected document  to the prophet Muhammed prayer and peace be upon him. Generally consonant sound /ʤ/ if it's agreeable to be classified legally as an affricate, it has many pronunciations in Arabic language according to the regional dialects. In the Quranic language there is only one way of articulation of the sound/ ɟ /. Thus /ʤ/ is considered unshaded phoneme that have no equivalent in the language of Holy Quran. That is because English language /ʤ/ starts with the tongue in the same place as for the sound /d/, where as the Quranic/ ɟ / does not use the tip of tongue for articu-lating /ɟ / because the tip of the tongue used for sound /d/. Sound /ʤ/ in some Arabic dialects may have equivalent or near equiv-alent and should be perceived and articulated without difficulty. Although some confusion may be still occur as in the following example by the EFL learners from Arabic background:

/j/ instead of /dʒ/
/ʒ/ instead of /dʒ/
/g/ instead of /dʒ/

Dale & Poms (2005: 150) state that: Confusing between /dʒ/ and another sounds cause pronunciation problems with /dʒ/, if you say /j/ instead of /dʒ/ Jell will sound like yellow. If you say /ʒ/ instead of /dʒ/ legion will sound like lesion. Remember to start /dʒ/ with your tongue in the same place as for the sound /d/.Thus the relationship between English /dʒ/ and Quranic/ ɟ / is partial equivalence. That is because both English /dʒ/ and Quranic / ɟ / are voiced. English /dʒ/ occurs at the beginning in the middle and at the end as well as Quranic / ɟ /. The followings embody the similar distribution of English /dʒ/ and Quranic/ ɟ /:

Phonetic distribution of English /dʒ/:

| at the beginning | in the middle | at the end |
|---|---|---|
| Job   /dʒɒb / | magic /mædʒɪk / | age /eɪdʒ/ |
| Joy /dʒɔɪ/ | enjoy /ɪndʒɔɪ/ | page /peɪdʒ/ |
| Jaw /dʒɔ: / | agent /eɪdʒənt / | large /la: rdʒ/ |

Phonetic distribution of Quranic / ɟ / in the language of Holly Quran:

| at the beginning | in the middle | at the end |
|---|---|---|
| جزاءً مِن رَبك / ɟazaaa:ʔa mɪrrabɪka/ | وجدك ضالاً /waɟ adakaḍalan/ | الحجُّ أشهر/ʔlħaɟʊn ʔaʃhuram/ |
| جاءت الطامة /ɟaa: ʔatɪṭ ṭaa:mah/ | أجر/ ʔaɟr / | موج كالظلل / mawɟʊn kaðulalɪ/ |
| جحيم /ɟaħi:m/ | مجيد /maɟ :d/ | زوج بهيج /za-wɟɪm bahi: ɟ / / |

A:2

It has been noticed that the Quranic /ɟ / is sometimes considered one of the hidden sounds when followed the syllabic /n/, also sometimes articulated with Qalqalah when the Quranic /ɟ / is syllabic to separate between the sides of the place of articulation.

The following table shows the description of Quranic consonants in term of their matrix in contrast with their equivalent ones in English language:

| Quranic term | Phonetic symbol | Description according to matrix features | Equivalent consonant in English | Description according to Matrix features |
|---|---|---|---|---|
| hamaza | /ʔ/ | voiceless glottal stop | /ʔ/exists in some English dialect | voiceless glottal stop |
| baaʔ | /b/ | voiced bilabial stop | /b/ is a consonant in English | voiced bilabial stop |
| taaʔ | /t/ | voiceless dental stop | /t/ is an English consonant sound | voiceless alveolar stop |
| θaaʔ | /θ/ | voiced inter-dental fricative | /θ/ is an English consonant sound | voiced dental fricative |
| ɟi:m | /ɟ/ (/ج/) | Voiced palatal stop | /dʒ/ is an English consonant sound | voiced alveo-palatal affricate |
| ħaaʔ | /ħ/ | voiceless pharyngeal fricative | /ħ/doesn't exist in English language | -------------- |
| xaaʔ | /x/ | voiceless velar/uvular fricative | /x/ does not exist in English | -------------- |

| Quranic term | Phonetic symbol | Description according to matrix features | Equivalent consonant in English | Description according to Matrix features |
|---|---|---|---|---|
| daal | /d/ | voiced dental stop | /d/ is an English sound | voiced alveolar stop |
| ðaal | /ð/ | voiced-dental fricative | /ð/ is an English sound | voiced dental fricative |
| raaʕ | /r/ | voiced alveolar tap | /r/ is an English sound | voiced alveolar trill |
| zein | /z/ | voiced alveolar fricative | /z/ is an English sound | voiced alveolar fricative |
| si:n | /s/ | voiceless alveolar fricative | /s/ is an English sound | voiceless alveolar fricative |
| ʃi:n | /ʃ/ | voiceless palatal fricative | /ʃ/ is an English sound | voiceless palatal fricative |
| Ṣaad | /ṣ/ | voiceless emphatic velarize alveolar fricative | It does not exist in English sounds | -------------- |
| ḍaad | /ḍ/ | Emphatic voiced velarized alveolar stop | It does not exist in English language | -------------- |
| ṭaaʕ | /ṭ/ | Emphatic voiceless velarized alveolar stop | It does not exist as an English sound | -------------- |

| Qura-nic term | Pho-netic symbol | Description according to matrix features | Equivalent consonant in English | Description according to Matrix features |
|---|---|---|---|---|
| ðaaς | /ð/ | Emphat-ic voiced velarized inter-dental fricative | It does not ex-ist in English sounds | -------------- |
| ςajn | /ς/ | voiced pharyngeal fricative | It does not exist as an En-glish sound | -------------- |
| ɣajn | /ɣ/ | voiceless pharyngeal fricative | It does not exist in | -------------- |
| faaʔ | /f/ | voiceless labio-dental fricative | /f/ is English sound | voiceless labio- dental fricative |
| qaaf | /q/ | voiceless uvular stop | It does not ex-ist in English | ----------------- |
| kaaf | /k/ | voiceless velar stop | /k/ is an En-glish sound as well as | voiceless velar stop |
| lam | /l/ | voiced alve-olar lateral | /l/ also an En-glish sound | voiced alve-olar lateral |
| Mi:m | /m/ | voiced bila-bial nasal | /m/ is an En-glish sound | voiced bila-bial nasal |
| Nu:n | /n/ | voiced alve-olar nasal | /n/ is an En-glish sound | voiced alve-olar nasal |
| haaʔ | /h/ | voiced glot-tal fricative | /h/ exists in-English | voiced glot-tal fricative |
| waaw | /w/ | voiced bila-bial | /w/ exists in English | voiced bila-bial |
| jaaʔ | /j/ | palatal semi-vowel | /j/ exists in English | palatal semi-vowel |

**A:3**

2.1 The reality of Quranic / ʝ / and English /ʤ/ in term of contrast: Through the reality of each phoneme of what we have already mentioned above, one can decide that Quranic//ʝ / and English /ʤ/ are impossible to be used exchangeable. In the sense that Quranic /ʝ / is immediately voiced palatal stop where as English /ʤ/ is voiced alveo-palatal affricate.                              The following diagram show to what extent both sounds are similar to each other and differ from each other at the same time.

| phoneme | Quranic | English | voiced | palatal | alveo-lar | stop | affricate | fricative | dorsal |
|---------|---------|---------|--------|---------|-----------|------|-----------|-----------|--------|
| / ʝ / | ✔ | | ✔ | ✔ | | ✔ | | | ✔ |
| /ʤ/ | | ✔ | ✔ | ✔ | ✔ | | ✔ | | ✔ |
| /ʒ/ | | ✔ | ✔ | ✔ | | | | ✔ | ✔ |
| /d/ | ✔ | ✔ | ✔ | | ✔ | ✔ | | | ✔ |

**A:4**

One can ask a question that what is the relationship of these four phonemes in term of contrast? The answer is obvious that there's a relationship between these phonemes, since all of these sounds are consonant phonemes. That is to say the air is obstructed by one of the organs of speech in certain point of articulation, such as palate or alveolar according to the four consonant phonemes established above. Secondly the fact that /ʤ/ sound is a matter of combination of two consonant phonemes; these are /d/ and /ʒ/ (affricate). The English affricate sound' /ʤ/ are two-part consonant sounds. It begins by fully stopping the air from leaving the vocal tract (similar to a stop sound), then releasing it through a constricted opening. (similar to a fricative sound)
Aronoff and Miller (2001:176) establish that:

Affricatation is also a characteristic of the offset, release phase of stops. The stop closure is released more slowly than in a non-affricated stop, so that a brief moment of audible friction is heard

as the stricture passes momentarily from complete closure through close approximation. In English, the sounds at the beginning of the words cheap /tʃiːp/ and Jeep /dʒiːp/ are affricated stops(or "affricates"). The special relationship between the stop and the fricative element is symbolized by the use of the linker diacritic. The fricative element of an affricate is by definition homorganic with the stricture of the associated stop element, and affricates can be made at any place of articulation where stops can be formed. The fricative element may also be lateral or central, as in the first and second affricates respectively.

Thirdly, it has been noticed that all three consonant phonemes are voiced, because affricate /dʒ/ child of both (the voiced alveolar plosive /d/ and the voiced palatal fricative /ʒ/.Thus the affricate /dʒ/ has to be classified phonetically as voiced palato-alveolar affricate dorsal. (Is a form of consonant phoneme that is pronounced as the speaker move the middle region of the tongue. Dorsal consonants are the consonants that articulated also with back of the tongue. They include the palatals, velars, and in some cases alveo-palatals and uvular consonants. Watson (2002:35) states that: Dorsal describes constriction by the tongue body and, particularly as a no primary feature, involves pharyngeal expansion. In recent work, it had been suggested that the discussion over the representation of palatal vowels can be resolved by maximizing the cover feature [dorsal] in an articulator-only approach and by allowing phonetic interpretation in conjunction with Universal Markedness Conventions to realize segments containing [dorsal] in a particular context with a particular stricture. Thus, a primary [dorsal] stop is predicted to be velar (/g/, /k/) and palatal /j/. /ɟ / which is predicted to be front dorsal. A primary [dorsal] fricative is predicted to be post-velar /x/ but not uvular: [dorsal] uvular fricatives (/χ/, /ʁ/) are distinguished from [dorsal] velar fricatives by the additional

specification of non-primary [guttural], [dorsal] vocoids are predicted to be palatal /j/. It is worth mentioning that even the Quranic /ɹ / is like /d/,/ʒ/ and /dʒ/ characterize with its quality of voicing that why often the EFL learners who descend from Quranic Arabic linguistic background used to replace /dʒ/ with /j/, /p/ with /b/ and /v/ with /f/. Shifting to distinguish between the Quranic /ɹ /.and affricate /dʒ/ which does not exist in the language of the Holy Quran in the following Quranic verse in contrast with an English text in an attempt of precise accurate phonetic transcription of each text to what extent the target phoneme is exist or not.

## A: English text:

The measurement is a useful job. It has advantages and disadvantages. It can measure someone 'age, allows people to make judgment and bridge large light images of what is being measured. It shows the range of values and pleasure. Measurement is precise than the original estimate. The average has to be in the range of the usage of technology.

## Phonetic Description:

ðə meɪʒəment ɪz əju:zful dʒɒb.ɪt həz ədvæntɪdʒɪz ənd dɪsædvæntɪdʒ. ɪt kæn meɪʒə sʌmwʌn'eɪdʒ ælau pi:pul tu: meɪk dʒʌdʒment ənd brɪdʒ lɑːdʒ lait ɪmɪdʒɪz əf wət ɪz bi:ŋ meɪʒd. ɪt ʃɔ:z ðə reɪnʒ əf vælju:z ənd pleʒə.meɪʒəment ɪz pri:saiz ðæn ðə ɒrɪdʒɪnæl estɪmeɪt. ðə əveɪdʒ həz tu: bi: ɪn ðə reɪnʒ əf  ðə ju:zɪdʒ əf teknɒlɒdʒɪ.

## B: Quranic verses:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِّله أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (٢٢)

## Quranic Translaration:

ʔalaði: ɹaçala lakum ʔalarḍa fɪraaʃan wassamaaaaaaaʔa bɪnaaaaaʔaw waʔanzala mɪna assamaaaaʔɪ maaaaaaʔan faxraɹa bɪhɪ mɪna aθθamaraat rɪzqal lakum falataɹalu lɪllahɪ ʔandaadaw waʔantum taçlamun.  It has been noticed that from this minimal contrast between the English text and the Quranic verse, there's

an obvious different between the affricate /ʤ/ that exists in English language and Quranic /ɟ / which exists in the language of the Holy Quran. In the sense it is impossible to use these sounds exchangeable as well as it is unacceptable to consider that they are allophones to each other.

## 3.0 Research methods used:

As has been hinted before the researcher mostly adopted the experimental research method as a best research method indeed, perfectly make strong reasons of results you can believe it. Experimental research method reinforces the process of establishing justifications, so as to explain the phonemic problem Faces EFL learners as a result of overlapping between Quranic /ɟ / and English affricate /ʤ on the way that EFL learners make speech sounds .It also organizes a careful designed experiment in which the impact of possible variables are controlled . Furthermore the researcher uses the analytic descriptive research, since the present study is indispensible for analyzing the phonemic and phonological data. These data is collected from the performance of EFL learners in the University of West Kordufan, printed sources and unprinted sources. Descriptive analytic method has been used to provide an accurate concept of what has happened as a result of replacement of unfamiliar sound by familiar one. Generally, it is seemed that more than one research methods are incorporated to operate .These are experimental and analytic descriptive methods. These two research methods utilize for performing a study that involves gathering data, measuring, analyzing and describing the Quranic/ɟ /   in contrast with English /ʤ/. This approach of using more than one research methods as it is embodied here by adopting the experimental and analytic descriptive research methods is justifiable. This cooperative mixture of use provides a better understanding of the impact of L1 on the EFL learners' articulation than using only one method of the research. One of the most important advantageous features of adopting cooperative methods is the pos-

sibility of utilizing several means and data sources to examine the same phenomenon simultaneously. On the other hand the nature of study requires a careful analysis of the type of phonological data by using certain method including weaknesses; this demands additional cooperative research methods. The population of this study is the EFL learners in the University of West Kordufan who study English phonetics and phonology. They are about (100) students. The other group represented by the famous reciters from different nationalities. They are Muslims. They have a background about Quranic phonology to which the choice will be taken randomly. The sample of this study has been randomly selected from the EFL learners of West Kordufan University. The oral and written test has been distributed to (25) students. Since the study is an experimental, the study is carried out on the basis of academic achievement of EFL learners: those who are knowledgeable about phonetics and phonology. Each student has to be exposed to the same items of the test (experimental procedure). This will help to make sure that the EFL learner properly articulate the unfamiliar sound or deviate from the norm the target language as well as the famous Quranic reciters influence by their colloquial dialects such as the Egyptian who replace Quranic /ʄ / by /ʒ/.　.

4.0 Data Analysis and Discussion an oral test:

Table A: 5 shows to what extent the EFL learners reflect a negative transfer that the familiar sound replace the unfamiliar sound in identifying orally the consonant sound /dʒ/:

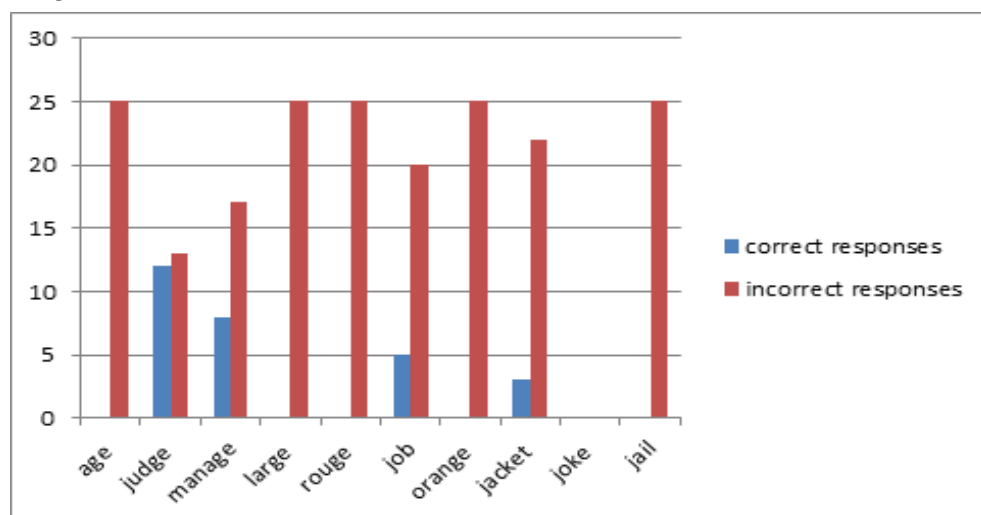| No | item | dominant articulation | correct responses | Per-cent-age | incorrect responses | Per-cent-age | phonemic deviation | Total |
|----|------|----------------------|-------------------|--------------|---------------------|--------------|--------------------|-------|
| 1 | age | /eɪɹ / | 0 | 0 | 25 | 100 | ɹ replaces ʤ | 25 |
| 2 | judge | / ɹʌɹ/ | 12 | 48 | 13 | 52 | ɹ replaces ʤ | 25 |
| 3 | manage | /'mæn.ɪɹ / | 8 | 32 | 17 | 68 | ɹ replaces ʤ | 25 |
| 4 | large | /lɑːɹ / | 0 | 0 | 25 | 100 | ɹ replaces ʤ | 25 |
| 5 | rouge | /ruːɹ/ | 0 | 0 | 25 | 100 | ɹ replaces ʒ | 25 |
| 6 | job | /ɹɒb/ | 5 | 20 | 20 | 80 | ɹ replaces ʤ | 25 |
| 7 | orange | /'ɒr.ɪnɹ/ | 0 | 0 | 25 | 100 | ɹ replaces ʤ | 25 |
| 8 | jacket | / ɹæk.ɪt/ | 3 | 12 | 22 | 88 | ɹ replaces ʤ | 25 |
| 9 | joke | / ɹəʊk/ | 0 | 0 | 0 | 100 | ɹ replaces ʤ | 25 |
| 10 | jail | /ɹeɪl / | 0 | 0 | 25 | 100 | ɹ replaces ʤ | 25 |

A: 5



Chart ( 1)

The above table shows that there's a serious differences in the oral phonemic identification of the consonant sound /ʤ/ that the EFL learners who are unfamiliar with some English phonemes  and those who lack the knowledge about the sound commit phonemic errors as a result the familiar sound replaces the unfamiliar one. It is seemed that the members of  group are often  equal in certain

phonemic misidentification of several cases the sound /dʒ/ instead deviate into the Quranic sound /ɟ/ .This is because sound /ɟ/ /ج/ is well known by the members of the group, since they all descend from an Arabic background . Sometimes it is appeared that the members of  EFL learners are equal in a particular phonemic mis-identification of some items ,such as (age) which phonemically misidentified as /eɪɟ / by all members of the group  that is reached 100 failure to identify the word (age) correctly as /eɪdʒ/ as well as the word  large which is totally misidentified by all members of the groups as //lɑːɟ/ that is reached 100 incorrect. The fact that the two items, the transcribed word /eɪdʒ/ and  /lɑːdʒ/ include the affricate /dʒ/ which  does not exist in the language of the Holy Quran and Modern Standard Arabic in a same single phonemic version. That is to say this sound is unfamiliar for the members of the group of EFL learners, but they phonemically misidentified it completely .This does not refer to the phonemic ignorance about the process of the articulation the sound /dʒ/ ,but refers to the ignorance of the phonetic symbols of these sounds in the inventory of the  pho-netic alphabets of classic Arabic. One of the noticeable challenge is that all members of  group of EFL learners shared same types of phonemic errors when phonemically misidentifying the item (job) /ɟɒb/ in which the dominant phonemic deviation is /ɟ/ for /dʒ/ .This appears in similar several cases as a result of incomprehen-sibility of the phonetic courses studied by the EFL learners .That is because these courses of phonetics and phonology do not give extreme care to involve the phonetic alphabets of the learners' first language inside the scholastic curriculum. This involvement pro-vide an additional  phonemic and phonological insights that help EFL learners understanding the nature of the problems that are encountered by the EFL learners .Thus as the result of that pho-nemic incomprehensibility EFL learners confused by the nearest phonetic symbol /ɟ/ and /g/. It is most probable that Sudanese EFL learners change /dʒ/ into  / ɟ / as in their language جمـل / ɟamal/

instead of / dʒamal /. However /ʤ/ does not exist in the language of the Holy Quran as well as in the Modern Standard Arabic, but it may exist in some Arabic dialects. In addition all the members of EFL learners phonemically misidentified the item (orange) /ˈɒr.ɪnʤ/ is 100 incorrect .The observation is that EFL learners who are unfamiliar the sound /ʤ/ are even failed to create responses of the phoneme since the sound does not exist in their first language. Shifting to the comment about the following item (jacket) /ɟækɪt/ which phonemically misidentified by most members of the group that is reached 88  failure to identify the word (jacket) correctly that unfortunately they mostly use Quranic sound  /ɟ / replaces /ʤ/ similar way as shown by EFL learners who came from a phonemic Arabic background often confused voiceless bilabial stop /p/ and voiced bilabial stop/b/.It is obvious that, phonemic confusion between /p/ and /b/  not made only by those who unfamiliar ,but also by the EFL learners who are mastering the foreign language. However there is no significance phonemic outperform can suggest a better performance by the learners who are familiar in contrast with those who are unfamiliar the articulation the foreign language. However the phonemic identification of consonant sounds such as /ʤ/ and /p/ by those who are unfamiliar these sounds is to some extent better than the other transcribed items above. The reason behind this phonemic confusion between /ʤ/ and/ ɟ / refers to familiarity of sound / ɟ / by those EFL learners, because voiced palatal stop / ɟ / exists in their L1 whereas voiced palatal affricate /ʤ/ does not. Similarly the majority of EFL learners identified correctly the item (joke)  /ɟəʊk/. In the sense the phonemic identification of consonant sound /ʤ/ by those who are familiar Quranic sound
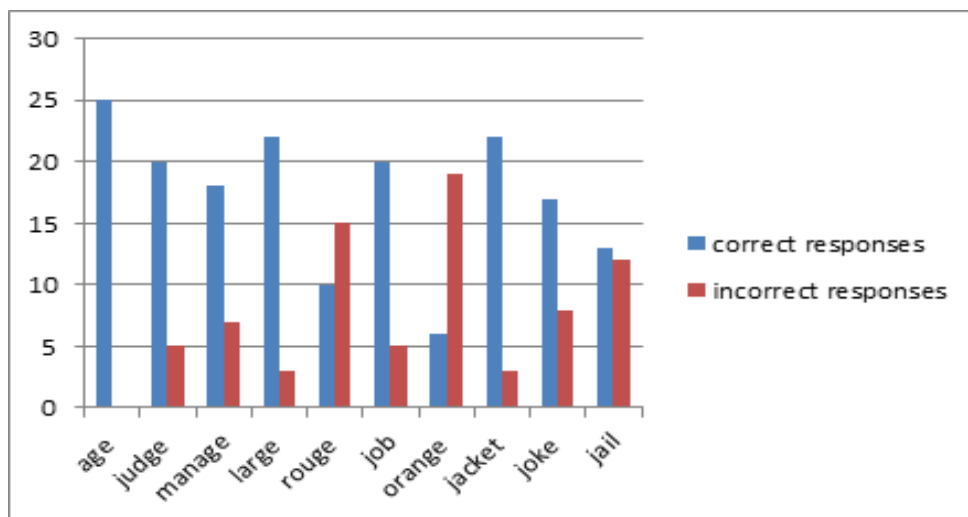
/ɟ / is completely failure is reached 100 . The voiced palatal affricate /ʤ/ can be accounted as non – Arabic consonant phoneme .It is noticed that the sound /ʤ/ phonemically misidentified very odd as voiced palatal stop/ ɟ / but very rare .Shifting to another finding it has been observed that most of EFL learners confused /ʤ/ and /ʒ/. The phonemic confusion is reached 80 incorrect by those who are unfamiliar the two sounds .This result supports the assumption that the phonemic identification of the foreign language affected by the existence of that target phonemic phenomena in L1. That is the phonemic confusion between /ʤ/ and /ʒ/ is very likely, because the voiced palatal-alveolar affricate /ʤ/ and the voiced palatal fricative /ʒ/ are uniquely English consonants sounds. They do not exist in the Arabic language.

### 4.1 Data Analysis and Discussion a written test:

Table A: 6 shows to what extent the EFL learners reflect a negative transfer that the familiar sound replaces the unfamiliar sound in identifying the consonant sound /ʤ/ when the EFL learners instructed to transcribe the items phonemically:

| No | item | dominant articulation | correct responses | Per-cent-age | incorrect responses | Per-cent-age | phonemic deviation | To-tal |
|----|------|----------------------|-------------------|--------------|---------------------|--------------|--------------------|--------|
| 1 | age | /eɪʤ / | 25 | 100 | 0 | 0 | not exist | 25 |
| 2 | judge | / ʤʌʤ/ | 20 | 80 | 5 | 20 | ʒ replaces ʤ | 25 |
| 3 | manage | /ˈmæn.ɪʤ / | 18 | 72 | 7 | 28 | ʒ replaces ʤ | 25 |
| 4 | large | /lɑːrʤ / | 22 | 88 | 3 | 12 | ʒ replaces ʤ | 25 |
| 5 | rouge | /ruːʤ | 10 | 40 | 15 | 60 | ʤ replaces ʒ | 25 |
| 6 | job | /ʤɒb/ | 20 | 80 | 5 | 20 | ʒ replaces ʤ | 25 |
| 7 | orange | /ˈɒr.ɪnʒ/ | 06 | 24 | 19 | 76 | ʒ replaces ʤ | 25 |
| 8 | jacket | / ʤækɪt/ | 22 | 88 | 3 | 12 | ʒ replaces ʤ | 25 |
| 9 | joke | / ʤɒk/ | 17 | 68 | 8 | 32 | ʒ replaces ʤ | 25 |
| 10 | jail | /ʤeɪl / | 13 | 52 | 12 | 48 | ʒ replaces ʤ | 25 |

(A:6)



The above table shows that there's a large differences between the responses of the oral phonemic identification of the consonant sound /ʤ/ and written task that the EFL learners had achieved. That is to say most of the EFL learners who are unfamiliar with some English phoneme /ʤ/ and who lack the knowledge about the sound, this once correctly identified the phoneme. It is seemed that the members of group are often equal in certain phonemic identification of several cases the sound /ʤ/ instead of the deviation into the Quranic sound /ʝ/ .This is because phonetic symbol of sound /ʝ/ is completely ignorant by the members of the group, since they did not exercise or inform to become knowledgeable about the sounds of their mother tongue language. Sometimes it is apparent that the EFL learners are equal in a particular phonemic misidentification of some items, such as word (joke) /ʤɒk/ which phonemically misidentified as /ʒɒk/ by some members of the group that is reached 32 failure to identify the word (joke) correctly as /ʤɒk/. The very strange dichotomies are that EFL learners mostly identified the items correctly in an excellent academic achievement when they took an opportunity to transcribe phonemically what

they have already done orally. For instance the word (large) which is totally misidentified by all members of the group in the oral test as //lɑːɹ/ that is reached 100 incorrect, but in the written test the success is reached 88 This mean that EFL learners fail to express the sound /dʒ/ correctly via the use of their vocal tract, but they success to express the sound /dʒ/ calligraphically and orthographically. Generally one can decide that in the oral test the EFL learners committed a negative transfer that is / ɹ / replaces /dʒ/ that is unfamiliar for the members of the group of EFL learners, but they phonemically misidentified it completely. Shifting to the academic achievement of the EFL learners in term written test about the phonetic transcription, it has been noticed that even the phonemic deviation is justifiable that is /ʒ/ replaces /dʒ/.

## 5.0 Conclusion:

It is worth mentioning that English language is an international language which connected with the language of the Holy Quran at least in the area of sounds system. EFL learners represent an important source for the results that the study has provided through reflecting many unexpected phonological and phonemic phenomena. The study has come out with the following findings:

The phonemic cultural awareness of the EFL learners contributes to the phonemic identification of the sounds of the target language. The phonemic confusion is made by the EFL learners who are not knowledgeable about the learned sounds in their first language such as /dʒ/. EFL learners who are familiarizing the target sound often success to achieve correct phonemic identification. The academic achievement of EFL learners is affected by their experiences and the similarities of L1 and the way they learn foreign language. EFL learners mostly overcome the difficulty of a particular sound by the nearest corresponding sound that is familiar in their L 1.Forinstance / ɹ / instead of /dʒ/. Sudanese EFL learners make phonemic and phonological errors as a result of discrepancy between spelling and English sounds due the neg-

ative transfer from their L1 which is phonemic-orthography system. There is a phonemic ignorance of the phonetic symbols by the EFL learners like some familiar consonant sounds that exist in their L1 and do not exist in the inventory of English language. For example Quranic / ɟ /. The oral production of EFL learners is more accurate and exact than when they use the phonetic transcription in the phonemic identification and the phonological recognition. Based on the findings above the present study has come out with the following recommendations:

Teachers and lecturers of English as a foreign language should discover and take in their account the area of phonemic and phonological similarities between the Quranic Arabic and English language in order to create a sort of familiarity. Process of teaching phonetics and phonology should be based on a degree of phonemic and phonological awareness. It has been recommended that the departments of English language should add additional courses of contrastive phonetics and phonology in particular to compare between the sounds system of Quranic Arabic and English phonetically. Students should be trained to become knowledgeable about the phonemic identification by using the cooperative technique between the oral and written tasks spontaneously using the phonetic representation via the phonemic symbols. The teaching curriculum of phonetics and phonology should teach the phonetic alphabets of L1 and the foreign language as well as. An important recommendation is that Sudanese EFL learners should draw their attention in order to avoid the phonemic and phonological errors that occur as a result of discrepancy between spelling and English sounds due the negative transfer from their L1 which is phonemic-orthography system, whereas English language is non-phonemic orthography system.

## Tables and Charts

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