



Effect of Inflectional Diacritics in Directing Meaning and Their Phonological Functions

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Abstract: The research aims to know the effect of inflectional diacritics in directing the meaning and to respond to the problems that deny the role of inflectional diacritics or reduce their importance, as well as to explain the function of the movement at the level of sound and inflection, starting with the letter and ending with the structure, then explaining its effect from the syntactic aspect. It has become clear that it has an undeniable effect in explaining the meaning. Or changing the meaning of words and directing them according to the speaker's intention or the reader's interpretation. Therefore, rulings changed, and meanings multiplied due to the syntactic diacritics. This multiplicity and direction of meanings was not specific to any chapter of grammar, but rather it was found in most of these chapters and in all grammatical cases and in the case of composition.

Keywords: Arabic, diacritical marks, inflections, linguistic context

1. Introduction

Speech is considered the main means of communication between all human beings, whether this speech is spoken or written. The Arabic language is distinguished among the world's languages by preserving its words from semantic change or deviation from the meanings assigned to them. One of the most important tools for preserving the integrity of these words are the syntactic diacritical marks that were developed by the first grammarians. So, the importance of the research lies in clarifying the role of diacritics in explaining the meaning and function of these marks at the level of sound.

Despite the interest of researchers at the local and Arab levels in studying and researching the role played by inflection movements at the level of words or sounds, there has not been a sufficient answer to the questions that arise regarding the impact of inflection diacritics before and after the birth of these movements. Therefore, the main problem that the research addresses is to reject opposing opinions that deny the role of inflection diacritics, and to prove the role of inflection diacritics in terms of words and sounds.

Given what was mentioned previously and based on illiteracy and the research problem, this study aims to: 1) prove the existence of inflectional movements even before they were written down or their rules were standardized, 2) explain the significance of movements on grammatical meanings, as well as the function of connecting words to each other, and 3) explain the functions of vocal inflection movements at the linguistic levels, starting with the letter and ending with the structure.

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2. Method

The descriptive qualitative research method was used in order to obtain a thorough grasp of inflectional diacritics in Arabic. The information offered in this study was gathered through a collection of pertinent literature, including literary works in Arabic.

Study of inflectional diacritics in Arabic, both in its phonological and semantical functions is the focus of this study. A methodical strategy was used to find pertinent material, such as looking for Arabic-language works that contains inflectional diacritics. After then, pertinent data were gathered and examined.

The outcomes of the data analysis were then explained in the section that followed.

3. Results and Discussion

3.1. Diacritics and Arabian grammar

Grammatical guidance depends mostly on syntactic diacritics in explaining the intended meaning, and it is no secret that the syntactic diacritics did not appear except at the hands of Abu Al-Aswad Al-Du'ali (d. 69 AH) in the form of dots (Al-Sirafi, 1966: 1), and then they took this form at the hands of Al-Khalil (d. 175 AH) when he derived it from letters (Sibawayh, 1988: 1/392), and several problems may come to mind to deny reliance on vowels to direct meaning, which includes:

- 1) Movements did not exist, but were born late, so how can they be relied upon to direct meaning?
- 2) How were the meanings known before the diacritics were born?
- 3) Many words do not show grammatical diacritics, or they appear contrary to the standard rules, so how can one infer their meanings from the diacritics?

The other forms: what some linguists have adopted is that these diacritics have no indication of meanings. Rather, their function is to connect words to each other, and they have no indication of grammatical meanings [1]

It is that the diacritics have no indication of the meanings, but rather their function is to connect words to one another and there is no significance [1], as Qatrub (d. 206 AH) believed this, and it is attributed to him that he was the first to say that, even if that was not explicit. In his saying, but it is inferred from his words when he said:

The Arabs only expressed their words, because the noun in the case of the stop requires silence sound for the stop. If they had made its connection with silence sound also, it would have required the silence sound in the stop and connection, and they were slow when inserting, so when they arrived and were able to move, they made the move punishable. For the *sukka* to moderate the speech. Don't you see that they based their speech on a vowel and a silence sound, and two vowels and a *sakun*, and they did not combine two *sakahs* in the filling of the word or in the filling of a verse, nor between four vowels, because when the consonants are combined, they slow down, and with a large number of letters they rush and the time limit disappears in their speech, so they made the vowel.

After Iskan [2], and Qatrba followed Ibrahim Anis, who suggested that "The movement of the last words was, in its origin, nothing but a form of getting rid of the consonance of consonants" [3] and he saw that parsing is led by meanings, and parsing does not lead to meaning as it did with the grammarians. This was made clear by his saying: "Thus we see that parsing led them to the meaning, and the meanings did not lead them to parsing as was necessary" [3], and Dr. Tamam Hassan stated that it is a mistake to consider grammatical diacritics as the most important thing in Arabic grammar, and they are not the only ones for understanding meaning. Meaning is understood from the connections of words to each other without the need for the indication of grammatical signs [4]. In some cases, the Arabs have relied on the moral presumption, which is Attribution and they neglected the movement as in *the nail pierced*

the garment and they also did in the hole of a ruined lizard, so they did not commit to conformity in the syntactic movement and dispensed with the moral presumption, which is the presumption of subordination [4].

Examples of this include:

- (1) **The incomplete noun and some cases of shortened nouns and *itbaa***, as was reported from Al-Farra' in breaking the *dāl* from *praise* according to the movement of the *lām* from the word majesty (to God), when he said: "As for the one who reduced the *dāl* from 'praise'", he said: "This is a word that has been widely used on tongues." The Arabs until it became like a single noun, so it became burdensome for them to combine in one noun in their speech a *dhamma* followed by a *kasra*, or a *kasra* counted by a *dhammah*, and they found that the two *kasra* could be combined in a single noun, such as: camel, so they broke the *dāl* to be like one of their names) [5,6]. It seems that Al-Farra' meant something other than the Holy Qur'an because he mentioned that the readers gathered to raise praise, and as for the one who says: by opening the *dal* or *kasra* or *dhamma* with the *lam* of the word "*jalala*", they are the people of the Bedouins, so they say: "Praise be to God." And among them are those who say: "Praise be to God." And among them are those who say: "Praise be to God," and raise the *dāl* and the *lām* [5] and Al-Zajaj saw this as a matter of matching, and it is a good chapter, so the *dāl* was broken, according to the *lām* in "Praise be to God." Or the *lam* is organized according to the signifier [7].
- (2) **The predicate is on the adjective**, as in *kharab* (the burrow of a lizard), when Sibawayh mentioned that the correct way, by analogy with the words of the Arabs, is to raise *kharab* because it is an adjective for *jahr*, and it is in the nominative case. It is in the nominative case, because it is an indefinite noun, like lizard, and because it became *jahr*, and the lizard is in the status of a single noun, and it is unlikely that "*Kharab*" is an adjective for *lizard* because when you bend it, "they only say: 'These are two ruined lizard holes'" [8].
- (3) **Considering the meter and levelling the rhymes** [1]

In order to preserve the meter or rhyme of the verse, poets make the words follow the meter of their poetry and do not care about the grammarians' rules. This is what happened between Al-Farazdaq and Ibn Abi Ishaq when Abdullah bin Abi Ishaq wondered about the reason for raising "*mujallaq*" when Al-Farazdaq recited it [9]

She played with nests and almost did not play
Until he came to this house
For a long time, Ibn Marwan did not give up
Of money except a piece of money or a piece of paper

Abdullah said to Al-Farazdaq: Objecting or wondering what Rifaat was about? Al-Farazdaq said to him: What is wrong with you? [5], and Al-Farazdaq heard that Abdullah bin Abi Ishaq was criticizing him, so he said satirically to him:

If Abdullah was a client, he would have made his attack
But Abdullah is a loyal servant

When Ibn Abi Ishaq heard this verse, he said: He is also wrong in this, but the correct thing is: a loyal servant [10].

3.2. First question

Denying the existence of vowels is inaccurate, and reality belies that. The birth of inflectional vowels coincided with the birth of Arabic speech. The Arabs used to pronounce classical classical and speak in a manner, and there is no doubt that they used these vowels, but they were not apparent in their writings, but rather in their tongues according to their nature and nature, not by learning. And gain, they do not need signs placed on the word to protect them from speech deviation, as the nature of pronunciation and reliance on the phonetic aspect spared them the need to draw diacritics.

For them, language is “a faculty in their tongues that the other takes over from the first, just as it takes our children in this era” [11]. They even criticized the grammarians for setting their rules, so their poet said [12]

And I'm not like him to twist his tongue

But I will say and express

When we see the reasons that led to the development of the science of grammar in its entirety, it is the deviation of the tongues from the correct pronunciation of these vowels to the point that melody in speech became the error of the tongue. Abu Darda narrated that the Prophet (PBUH) heard a man melodic in his reading and he (PBUH) said “*Guide your brother*” [13]. The movement is perceived by the conscience and the voice makes it clear to the recipient as if it were written on paper. Relying on the vocal aspect in stating the speaker’s intention is considered one of the most important aspects on which one relies, or what is known as science. Speaking with intonation, which is “the raising and lowering of the voice in speech, and it has an important grammatical and semantic function, to distinguish sentences, which may be affirmative (declarative), or interrogative, and to know the meaning of sarcasm or rebuke, approval or rejection, or astonishment and astonishment” [14], and since intonation had an effect in directing speech, it was called speech guide [14]. With the variety of tone, the meaning varies, since

There are many written examples whose written form allows them to be read in several tones, and each tone requires... A meaning different from the meaning implied by another tone [15],

and among the evidence for this is what Ibn Hisham mentioned in Al-Mughni when he said:

“And there was a difference of opinion regarding the words of Omar bin Abi Rabi’ah:

Then they said: Do you love her? I said: Wow

He counted the sand, gravel and dirt

It was said: He wanted to love her? It was said: It is news, meaning you love her.” [16], and from the tone of speech.

It can be made clear that what is meant is a question or news of its love, and Dr. Tamam Hassan believes that the tone made it unnecessary to write the interrogative letter and was sufficient to clarify the intended meaning, and with the change of tone another meaning is understood from the verse, which is: “declaration of reprimand, expression, or resort to confession” [4]

Examples of this in the Holy Qur’an include the Almighty’s saying *وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ* (Al-Shu’ara’: 22), its grammatical direction depends on the way it is pronounced ((If the rhetorical tone is high, this means In speech, there is an elimination of the interrogative tone, and the speech thus creates me with a question and a report (or that is a blessing that He bestowed upon me) [16]. And if the tone is low, calm, without emotion, then the sentence is declarative, intended to be sarcastic, that is: “if then there is no blessing except that you have made my people slaves” [15].

3.3. Second question

As for the problems in which diacritics do not indicate meanings and that their function is to connect words to one another, it was a different opinion by many grammarians, and that inflectional diacritics indicate meanings and have a syntactic function such as subject and object [2, pp. 70–99], and the hadith scholars have only disagreed on this matter. From Radar [17, p. 45], and even those who tried to reduce the importance of syntactic movement and reliance on evidence, we see him believing that this is possible when the words are spoken and not possible when the words are written, so he says:

And this is what prompted the ancients when they maintained the constant mention of tools; Because the heritage is written, in which the relationships are made clear by

means of instruments, and not spoken, in which the relationships are made clear by the tones [4, p. 228].

What was mentioned about relying on word connections can be considered when reliance was on the spoken word more than the written word, but when the matter was reversed, the grammarians turned to that. They codified the rules and established the vowels to protect the speech from deviation and the meanings from change, and they gave room for guidance in most aspects of grammar.

3.4. Third problem

Many words do not display inflectional diacritics, or they appear in contradiction to the standard rules, so how can one infer their meanings from the diacritics, for each is rejected according to its own merit, so it was not followed or prepositioned by juxtaposition (This is anomalous and cannot be compared to it). *Do you not see that you do not say: Your destiny is vast, nor Your justice is heavy, and your daughter is not sane* [18], and whatever violation of the rules of grammar appears in poetry, grammarians such as Abu Amr, Al-Khalil, and Sibawayh have made it a necessity of poetry [10]

3.5. Movement function at sound level and parsing

The inflectional movement has several phonetic functions at the linguistic levels, starting with the letter and ending with the structure. Its function in the letter is, as Ghalib stated, *“The movement plays the role of the force of hearing; it makes the silent letter sound”* [19, p. 6] and in the word: *“The movement plays the role of the phoneme unit which changes the meaning with its change”* [19, p. 6], so the verb turns into a noun when this movement changes, or what is expressed by the phonetic unit such as *he looked, and he looked and he turned, and he turned*. As for the function of the movement at the structural level, its role appears. In connecting the pronunciation of words through changing the type of connection between words at the sentence level, which results in a change in meaning. The meaning of the word *who* does not become clear except in terms of the connection to the words. When we say, *“Who knocked on the door?” And I was tired of knocking on the door*. The speaker’s intention appears from the movement of *of* and the connection between the elements of the sentence.

As for the syntactic aspect, it has become clear that it has an undeniable effect in clarifying the meaning or disposing of the meaning of words and directing them according to the speaker’s intention or the reader’s interpretation. Therefore, rulings changed and meanings multiplied due to the syntactic movement. This multiplicity and direction of meanings was not specific to any section of grammar but was found in most of the syntactic aspects. These doors are in all grammatical cases and in the compound case.

4. Conclusion

In conclusion, this research is important in explaining one of the manifestations of the greatness of the Arabic language, its beauty, the breadth of its words and vocabulary, clarifying its explanation, and the accuracy of its expression, all of which made it ready to be a language of Islamic legislation.

The knowledge of grammar cannot be dispensed with; therefore, the scholars unanimously agreed that understanding Arabic is one of the conditions for a jurist, and that he must be knowledgeable of grammar so that he can derive the legal ruling. The multiple aspects of parsing reveal the greatness of the Arabic language and enable the researcher to know the reasons that led to the difference in the legal ruling.

Grammatical guidance is an important science in serving the sciences of the Holy Qur’an, and the sciences of Sharia cannot do without it, as it is considered a solution to many of the problems facing the grammarian or jurist in stating his demands.

In Sharia rulings, the science of grammar – if its rules are applied correctly – has the ability to resolving many controversial issues in Sharia sciences. This also realizes the

importance of the phonetic aspect and its impact in directing meaning, especially at a time when inflectional diacritics did not appear.

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