

Diacritics Effect on Heteronyms in the Glorious Quran

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الملخص

تهدف هذه الدراسة إلى عرض الكلمات التي تحمل حركات مختلفة لتعطي لفظ ومعنى مختلف . تفرض هذه الدراسة بأن الحركات المختلفة التي تحملها الكلمات تعطي أجزاء مختلفة من الكلام وفي مواقع مختلفة . أيضا تهدف بأن هذه الظاهرة موجودة بكثرة في القرآن الكريم . النموذج المعتمد هو مكرم (٢٠:١٩٩٦) في تحليل الكلمات التي تحمل الشكل نفسه . توصل البحث إلى النتائج أن هذه الظاهرة موجودة بكثرة في القرآن الكريم والحركات المختلفة التي تحملها الكلمات تعطي لفظ ومعنى مختلف في أجزاء الكلام المختلفة.

Abstract

The study aims to show that the words that have different diacritics give different pronunciations and meanings .This study hypothesizes that the different diacritics give different parts of speech whether they come at the beginning, medially or at the end . It also hypothesizes that this phenomenon exists in the Glorious Quran .The model that is adopted is of Makram (1996:20) for the analysis of data that have similar form .The results show that this phenomenon exists in the Glorious Quran and the different diacritics the words have give different pronunciations and meanings and in different parts of speech .

1.Introduction

Arabic language and the Glorious Quran are full of the process of ambiguity and heteronym is one of the ambiguity cases. According to Parkinson and Noble (2005:19) , ambiguity means words which express multiple meanings. Lexical ambiguity occurs by the other meanings of words not by their grammatical analysis (Crystal, 2008:23) . Here in this paper we concentrate on the phenomenon of heteronyms which is considered the most important process in the Glorious Quran because learners are not familiar with this term .

2.Aim of the study

The aim is to show that words that have different diacritics give different pronunciations and meanings.

3.Hypotheses

1-The different diacritics the words convey give different parts of speech whether they come at the beginning, in the middle, or at the end .

2-Heteronyms exist abundantly in the Glorious Quran.

4. Model of Analysis

Makram's model (1996:20) is adopted for the research analysis . Makram explains that the different sounds and meanings are elicited from the different diacritics the words have. That is, any difference of diacritic on one letter of the word will change the pronunciation and meaning of that word .

5. Diacritics

Ahmed (2011) states that Arabic language is considered a sensitive language in that if the diacritics on the letters change, these diacritics lead to the change of pronunciations and meanings and by using these diacritics on the letter , the intended meaning is explained. Arabic has an important property which is one word can express more

than one meaning in contexts. For example , the word "جنة" has multiple meanings according to the different diacritics it conveys as the researcher explained it in data analysis .

Mahran (2021) states that the importance of diacritics lies in the following points:

- 1- Diacritics help to spell and write the words in the correct way and therefore lead to accurate meaning.
- 2- There are words that have the same letter , form and order but their diacritics are different, these words help to clarify the intended word and meaning in the context.

6. Heteronyms

Words that share the same form but are pronounced differently and have meanings that are different in contexts are called heteronyms (Beason,2006:121) . Johnston (1988:750) clarifies that the process of heteronyms has different parts of speech. Bergeron (1990:40) points out that sometimes heteronyms are confused with other similar pairs and these pairs are called homographs. Homographs are words with different meanings and sometimes different pronunciations but have the same spelling , sometimes homographs are considered as heteronyms by changing syllable stress like the two words " august " which means majestic and "August " which means month (Kress,2008:150) .

7. Data Collection and Analysis

To fulfill the aim of the research, qualitative approach is utilized for the analysis of data and to show their meanings. The following 20 heteronyms are chosen from the Glorious Quran. The meanings of heteronyms words are analyzed based on the best exegeses.

1. أَتَوًّا ، أَتَوًّا

قال تعالى " وَلَقَدْ أَتَوَّا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا عَلَيْهَا مَطَرًا سَوِيًّا "

"And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil " (Al-Furqan:40) , (Ali,2001:898)

Omar (2002:61) interprets أَتَوًّا as moved .

قال تعالى " وَأَتَوًّا بِهِ مُنْشَابِهَا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ "

"For they are given things in similitude; And they have therein Companions pure (and holy) ; And they abide therein (forever)"

(Al-Baqarah:25) , (Ali,2001:22)

Ibn-Katheer (2005:86) interprets أَتَوًّا as bring .

The two heteronyms أَتَوًّا and أَتَوًّا have the same spelling but we can not use one instead of the other in the same context because their diacritics are different so their pronunciations and meanings are different.

2. أَحَدًا ، أَحَدًا

قال تعالى " قُلْ هُوَ اللَّهُ أَحَدٌ "

" Say : He is Allah, The One and only "

(Al-Ikhlās:1) , (Ali,2001:1714)

Alsadi (2012:984) interprets أَحَدًا as the one alone with perfection, who has the most beautiful names and the Holy actions .

قال تعالى " مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَ لَكِن رَّسُولَ اللَّهِ خَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ

" Muhammad is not The father of any Of your men, but (he is) The Messenger of Allah, And the Seal of the Prophets:And Allah has full knowledge Of all things "

(Al-Ahzab:40) , (Ali,2001:1069)

Ibn-Katheer (2005:2287) interprets أَحَدٍ as someone and he is Zaid ; The Prophet Muhammad is not the father of Zaid.

Although the two heteronyms أَحَدٌ and أَحَدٌ have identical spelling, but, their pronunciations and meanings are absolutely different according to their different diacritics they have at the last letter.

3. البِرُّ ، البِرُّ ، البِرُّ

قال تعالى " لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ "

Ye will not attain unto piety ye spend of that which ye love .And whatsoever ye spend , Allah is Aware thereof"

(Al-Imran:92) , (Pickthall, 2018:44)

Alsadi (2012:132) interprets البِرُّ as goodness and charity. It is one of the types of reward and act of obedience that leads its owner to paradise.

قال تعالى " إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ "

" Lo! We used to pray unto Him of old. Lo!He is the Benign, the Merciful"

(Al-tur:28) , (Pickthall, 2018:435)

Ibn-Katheer (2012:865) interprets البِرُّ as kind Allah , whoever is kind to us and has mercy on us, He will grant us his pleasure, paradise , protect us from his wrath and hellfire.

قال تعالى " أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ

حُرْمًا "

"To hunt and to eat the fish of the sea is made lawful for you ,a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage "

(Al-Ma'idah:96) , (Pickthall, 2018:87)

Omar (2002:91) interprets النَّبْرَ as earth .

These three heteronyms النَّبْرُ , النَّبْرُ , and النَّبْرُ have the same spelling but we can't use one instead of another in the same context because their diacritics are different from each other so their pronunciations and meanings are absolutely different.

4. الحُزْنَ ، الحَزْنَ

قال تعالى " وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يَوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ "

" And he turned away from them and said : Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing "

(Yusuf:84) , (Pickthall, 2018:179)

Alsadi (2018:423) interprets الحُزْنَ as sorrow and regret.

قال تعالى " وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ "

" And they say: praise be to Allah who hath put grief away from us. Lo!Our Lord is Forgiving, Bountiful "

(Fatir:34) , (Pickthall, 2018:350)

Al-sadi (2018:73) interprets الحُزْنَ as the comprehensive grief such as the sorrow of the world ,the hereafter and religion.No grief is presented to them because of a deficiency in their drink ,food ,and beauty or in their bodies. They are in bliss.

The two heteronyms الحُزْنَ and الحَزْنَ both have the identical spelling but we can't use one instead of another in context because their diacritics are different so their meanings are different.

5. الْكِتَابُ ، الْكِتَابُ

قال تعالى " ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ "

"This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)"

(Al-Baqarah:2) , (Pickthall, 2018:2)

Al-Sabouni (1981:32) interprets الْكِتَابُ as the great book (the Glorious Qur'an) , it is the book that indicates the truth.

قال تعالى " وَ يُعَلِّمُهُ الْكِتَابَ وَ الْحِكْمَةَ وَ التَّوْرَةَ وَ الْإِنْجِيلَ "

"And He will teach him the Scripture and wisdom, and the Torah and the Gospel "

(Al-Imran:48) , (Pickthall, 2018:39)

Ibn Katheer (2005:533) interprets الْكِتَابُ as writing .

Although these two heteronyms above are identical in their spelling, they differ in their diacritics (Aldhamma and Alftha) on the last letter which lead to change their meanings.

6. الْأَخْرُ ، الْأَخْرُ ، الْأَخْرُ

قال تعالى " هُوَ الْأَوَّلُ وَ الْأَخْرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ "

"He is the First and the Last , and the Outward and the Inward ; and He is knower of all things "

(Al-Hadid:3) , (Pickthall,2018:454) Alsadi (2012:886) interprets الْأَخْرُ as who is nothing after him and it is one of God's names .

قال تعالى " وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالِيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ "

"And of mankind are some who say : We believe in Allah and the Last Day, when they believe not "

(Al-Baqarah:8) , (Pickthall, 2018:2)

Ibn-Katheer (2005:68) interprets الْآخِرِ as the Last day .

قال تعالى " فَتَقْبِلَ مِنْ أَحَدِهِمَا وَ لَمْ يُقْبَلْ مِنَ الْآخِرِ "

"It was accepted from one , But not from the other "

(Al-Ma'idah: 27) , (Ali,2001:255)

Omar (2002:64) interprets الْآخِرِ as the other one .

The spelling of the heteronyms الْآخِرِ , الْآخِرِ and الْآخِرُ are identical but we can't use one instead of another in context because their diacritics are different so their pronunciations and meanings are different.

7. تَوْلَوْهُمْ ، تَوَلَّوهُمْ

قال تعالى " يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا رَحِمًا فَلَا تَوَلَّوهُمْ الْأَدْبَارَ "

"O ye who believe! when ye meet those who disbelieve in battle, turn not your backs to them "

(Al-Anfal:15) , (Pickthall, 2018:128)

Alsadi (2012:327) interprets تَوَلَّوهُمْ as be firm to fight them and insist on their execution, for in that is a strength for the hearts of the believers and a victory for the religion of God and a terror for the unbelievers.

قال تعالى " إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَ أَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَ ظَاهَرُوا

عَلَىٰ أَخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ "

"Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them-(All) such are wrong-doers "

(Al-Mumtahinah:9) , (Pickthall, 2018:465)

Al-Sabouni (1981:364) interprets **تَوَلَّوْهُمْ** as God forbids you to treat them with affection, to be loyal and make friendship with those who defame you .

The two heteronyms **تَوَلَّوْهُمْ** and **تَوَلَّوْهُمْ** have spelling that are identical but their pronunciations and meanings are not the same because some of their inflectional diacritics are different from each other.

8. جَعَلَ ، جُعِلَ

قال تعالى " فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السَّقَابَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَدْنَىٰ مُؤَدَّتِ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ "

"At length when he had furnished Them forth with provisions (Suitable) for them ,he put The drinking cup into His brother's saddlebag . Then shouted out a Crier: "O ye (in) the Caravan! Behold!ye are thieves, Without doubt!"

(Yousuf:70) , (Ali,2001:570)

Ibn-Katheer (2005:1520) interprets **جَعَلَ** as put .

قال تعالى " إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ "

"The Sabbath was only made (Strict) for those who disagreed (As to its abservance); But Allah will judge between them On the Day of Judement ,As to their differences "

(Al-Nahl:124) , (Ali,2001:669)

Omar (2002:126) interprets **جُعِلَ** as set out .

In the Glorious verses above , the heteronyms expressions are in the words **جَعَلَ** and **جُعِلَ** , these two heteronyms consist of different inflectional diacritics which have an effect on the change of pronunciations and meanings in spite of their identical spelling.

9. جَنَّةٌ ، جَنَّةٌ ، جُنَّةٌ

قال تعالى " قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً مَّصِيرًا "

"Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil) ? It will be their reward and journey's end "

(Al-Furqan:15) , (Pickthall, 2018:281)

Ibn-Katheer (2005:2064) interprets جَنَّةٌ as paradise.

قال تعالى " أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جُنَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ "

"Have they not bethought there (that) there is no madness in their comrade? He is but a plain warner "

(Al-A'raf:184) , (Pickthall, 2018:124)

Al-Sabouni (1981:484) interprets جُنَّةٌ as madness.

قال تعالى " اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ "

"They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are won't to do "

(Al-Munafiquon:2) , (Pickthall, 2018:470)

Alsadi (2012:912) interprets جُنَّةٌ as protection.

The three heteronyms above have the same spelling but their inflectional diacritics are absolutely different in the first and last letters and these different diacritics lead to the change of pronunciations which will in turn change their meanings from one another.

10. حَجْرٌ ، حَجْرٌ

قال تعالى " وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حَجْرٌ "

" And they say: such cattle and crops are forbidden "

(Al-An'Am:138) , (Pickthall, 2018:103)

Omar (2002:137) interprets حَجْرٌ as prohibition.

قال تعالى " هل في ذلك قَسَمٌ لذي حِجْرِ "

"There surely is an oath for thinking man "

(Al-Fajar:5) , (Pickthall, 2018:527)

Al-Sabouni (1981:556) interprets حِجْرٍ as mind or intelligence.

The two heteronyms حِجْرٌ and حِجْرٍ have the same spelling but we can't use one instead of another in context because their inflectional diacritics are different so their pronunciations and meanings are absolutely different.

11. رَجَزٌ ، رَجَزٌ

قال تعالى " وَ الَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجَزٍ أَلِيمٍ "

"But those who strive Against Our Signs, to frustrate Them -for such will be A Penalty-a,Punishment Most humiliating "

(Saba':5) , (Ali,2001:1084)

Omar (2002:200) interprets رَجَزٍ as bad torment.

قال تعالى " وَ يُنَزَّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَ يُدْهَبَ عَنْكُم رَجَزَ الشَّيْطَانِ "

"And he caused Rain to descend on you From heaven ,to clean you Therewith , to remove from you The stain of Satan "

(Al-Anfal:11) , (Ali, 2001:416)

Makhloof (235) interprets رَجَزٌ as Satan's whispers .

The two heteronyms رَجَزٌ and رَجَزٌ have the same spelling but we can't use one instead of the other in context because their inflectional diacritics are different so their pronunciations and meanings are absolutely different.

12. سَلَّمَ ، سَلَّمَ

قال تعالى " وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ "

"But Allah Saved (you) for He knoweth Well the (secrets) of (all) hearts "

(Al-Anfal:43) , (Ali,2001:425)

Omar (2002:243) interprets سَلَّمَ as saved and protected .

قال تعالى " أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ "

"Or have they a ladder , By which they can (climb Up to heaven and) listen (To its secrets)? Then let (Such a) listener of theirs produce a manifest proof "

(Al-Tur:38) , (Ali,2001:1373)

Al-Sabouni (1981:268) interprets سَلَّمَ as a ladder , they use it to listen to the words of the angels to know they are right.

The heteronyms سَلَّمَ and سَلَّمَ both have the same form but their senses are different so we can't change one instead of the other in the same context because their meanings are different

13. سِنَةً ، سِنَةً

قال تعالى " اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ "

" Allah!There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakerh Him "

(Al-Baqarah:255) , (Pickthall 2018:30)

Makhloof (61) interprets سِنَةً as drowsiness.

قال تعالى " يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سِنَةٍ "

"(Each) one of them would like to be allowed to live a thousand years"

(Al-Baqarah:96) , (Pickthall, 2018:11)

Alsadi (2012:47) interprets سِنَةً as years (age) .

The two heteronyms **سِنَّةٌ** and **سِنَّةٌ** have the same spelling but we can't use one instead of the other in the same context because their diacritics are different so their pronunciations and meanings

14. **ظَلَّ ، ظَلَّ**

قال تعالى " وَ إِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ "

"When news is brought To one of them of (the birth Of) what he sets up As a likeness to (Allah) Most Gracious ,his face Darkens, and he is filled With Inward grief "

(Al-Zukhruf:17) , (Ali,2001:1267)

Omar (2002:301) interprets **ظَلَّ** as stay or transform.

قال تعالى " انطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ "

"Depart ye to a Shadow (Of smoke ascending) In three columns"

(Al-Mursalat:30) , (Ali,2001:1581)

Omar (Ibid) interprets **ظِلِّ** as smoke .

The two heteronyms above have identical spelling but their pronunciations are different according to their different diacritics so their pronunciations and meanings are different.

15. **قَدَّرَا ، قَدَّرَا**

قال تعالى " قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا "

"Allah hath a set a measure for all things "

(Al-Talaq:3) , (Pickthall, 2018:474)

Makhloof (730) interprets **قَدَّرَا** as time and an amount that he does not exceed and fall short of .

قال تعالى " وَكَانَ أَمْرَ اللَّهِ قَدَرًا مَّقْدُورًا "

"And the commandment of Allah is certain destiny "

(Al-Ahzab:38) , (Pickthall, 2018:338)

Alsadi (2012:706) interprets قَدَرًا as done , it has to happen.

The two heteronyms قَدَرًا and قَدْرًا have the same spelling but we can't use one instead of another in context because their diacritics are different so their pronunciations and meanings are different.

16. قُوَّةٌ ، قُوَّةٌ

قال تعالى " وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ "

"Make ready for them all thou canst (armed) force and of horses tethered"

(Al-Anfal:60) , (Pickthall, 2018:132)

Omar (2002:383) interprets قُوَّةٌ as strength like a weapon.

قال تعالى " لو أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ "

"He saith: What that I had strength to resist you or had some strong support (among you) "

(Hud:80) , (Pickthall, 2018:167)

Al-Sabouni (1981:72) interprets قُوَّةٌ as ability, power ,and energy.

The two heteronyms قُوَّةٌ and قُوَّةٌ have the same spelling but we can't use one instead of another in context because their inflectional diacritics are different so their pronunciations and meanings are different.

17. كَبُرَ ، كَبِرَ

قال تعالى " كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ "

"Dreadful for the idolaters is that unto which thou callest them "

(Al-Shura:13) , (Pickthall, 2018:394)

Omar (2002:386) interprets كَبِرَ as hardship because he called them to devotion to God .

قال تعالى " إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ "

"There is naught else in their breasts save pride which they will never attain "

(Ghafir:56) , (Pickthall, 2018:384)

Alsadi (2012:785) interprets كَبِرَ as arrogance ; in their breasts for the truth and for what it brought.

The two heteronyms كَبِرَ and كَبُرَ have the same spelling but we can't use one instead of another in context because their diacritics are different so their pronunciations and meanings are different.

18. يُنظَرُونَ ، يَنْظُرُونَ

قال تعالى " خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ لَا يَنْظُرُونَ "

"They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved "

(Al-Baqarah:162) , (Pickthall,2018:18)

Alsadi (2012:67) interprets يُنظَرُونَ as they slow down, because the time for respite, which is the world, has passed, and there is no excuse left, so they apologize.

قال تعالى " هل يَنْظُرُونَ إلا السَّاعَةَ أن تأتيهم بُعْتَةً وَهُمْ لا يَشْعُرُونَ "

"A wait they aught save the Hour , that it shall come upon them suddenly, when they know not?"

(Al-Zukhruf:66) , (Pickthall, 2018:402)

(Ibid:962) interprets يَنْظُرُونَ as they look at what God has promised them of bliss, and they look at the face of his noble Lord.

Although the two heteronyms يَنْظُرُونَ and يُنظرون have identical form but their pronunciations and meanings are different from each other according to their different diacritics at the first letter .

19. حَرَمَ ، حُرِّمَ

قال تعالى " وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا "

" But Allah hath permitted trade And forbidden usury "

(Al-Baqarah:275) , (Ali,2001:115)

Omar (2002:141) interprets حَرَّمَ as prevent .

قال تعالى " يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَ أَنْتُمْ حُرِّمَ "

"O ye who believe! Kill not game While in the Sacred Precincts or in pilgrim garb "

(Al-Ma'idah:95) , (Ali,2001:278)

Alsadi (2012:247) interprets حُرِّمَ as it is forbidden to kill in a Forbidden area such as Hajj or Umrah.

In the Glorious verses above , the two heteronyms حَرَّمَ and حُرِّمَ have identical spelling but their pronunciations and meanings are different because their diacritics are different.

20. زُخْرَفٌ ، زُخْرَفَ

قال تعالى " أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْتَقَى فِي السَّمَاءِ "

"Or thou have a house Adorned with gold , Or thou mount a ladder
Right into the skies "

(Al-Isra':93) , (Ali,2001:700)

Alsadi (2012:490) interprets زُخْرَفٍ as gold .

قال تعالى " وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحى بَعْضُهُمْ إِلَى بَعْضٍ
زُخْرَفَ الْقَوْلِ غُرُورًا "

"Likewise did We make For every Messenger An enemy-evil ones
Among men and Jinns, Inspiring each other With flowery discourses
By way of deception "

(Al-An'am:112) , (Ali,2001:327)

Omar (2002:220) interprets زُخْرَفَ as adorn the speech with falsehood.

The two heteronyms زُخْرَفٍ and زُخْرَفَ have the same spelling but with obviously different pronunciations and meanings because their inflectional diacritics are different at the last letter (Alfatha and Alksrah).

8. Conclusions

This paper concludes that :

- 1- The phenomenon of heteronyms is available abundantly in the Glorious Qur'an because linguistics is universal .
- 2-The diacritics the words convey lead to different pronunciations and meanings and different parts of speech in all positions.

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