

A Semantic Analysis of Strong Heteronyms in the  
Glorious Quran

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الملخص

تهدف هذه الدراسة إلى إزالة الغموض عن الكلمات التي يغير فيها نطقها المختلف معانيها في القرآن الكريم. تفترض الدراسة ان هذه الظاهرة لها علاقة بين الحروف وعلامات التشكيل، اي ان بعض التعديلات في نطقها تغير معانيها. كما تفترض أيضاً أن هذه العملية يتم تحفيزها في الأسماء والأفعال والصفات والظروف في مواقع مختلفة. النموذج المعتمد هو مكرم (١٩٩٦:٢٠) لتحليل البيانات بطريقة مثالية. افصحت النتائج ان علامات التشكيل لها دور كبير في تحديد معنى الكلمات وان اي تغير في اللفظ يؤدي إلى تغير في المعنى . بينت النتائج أيضاً أن هذه الظاهرة موجودة في الأسماء والأفعال ويندر وجودها في الصفات ولا توجد في الظروف.

### Abstract

This study aims to disambiguate words in which their different pronunciations change their meanings in the Glorious Quran . It hypothesizes that this phenomenon has a relationship between letters and diacritics, i.e., some modifications in their pronunciations alter their meanings. It also hypothesizes that this process exists in nouns, verbs, adjectives and adverbs in all parts of speech in different positions . The model adopted is Makram's (1996:20) for the data analysis. Qualitative approach was conducted to analyze the data in a perfect way . The results show that diacritics have a big role in specifying the meaning of words and any change in pronunciation will change the meaning of words. Also it concludes that heteronyms exist in nouns, verbs and seldom in adjective but there is no heteronyms found in adverbs .

## **1.Introduction**

Arabic and English are two of the languages that have ambiguity, one of the processes that causes ambiguity is heteronym. Lexical ambiguity is the process of having two meanings for the same word (Hornby, 1995:35) . Lexical ambiguity results from the multiple meanings the words have not from the grammatical analysis of the sentence (Crystal, 2008:23) . Many terms can lead to ambiguity such as homonyms, homophones, homographs, and heteronyms. Heteronyms are concerned with the present paper.

## **2.The Problem of the Study**

The problem of the study is that learners have confusion with words that are spelled exactly in the same way but pronounced differently and have distinct meanings. And this confusion may lead them to the wrong use of heteronyms words .

## **3.The Aim of the Study**

The aim of the study is to disambiguate heteronyms words in which their different pronunciations change their meanings.

## **4.Hypotheses of the Study**

This paper hypothesizes the following:

- 1-There is a relationship between diacritics and letters ; in that , any change in their sounds will change their meanings.
- 2-Heteronym is suggested to be existed in all parts of speech.

## **5.Model of the Study**

The present paper adopts Makram's Model (1996:20) who points out that the different pronunciations and meanings are inferred from the words that have different movements. Makram adds that if the movements of words change , their pronunciations and meanings will be different.

## 6.The Concept of heteronyms

Heteronyms are words of identical spelling but pronounced differently and have unrelated meanings in texts (Bergeron,1990:39) . Crystal (2008:227) points out that heteronyms are terms used to clarify the words which called them partial homonymy in case of having unrelated meanings but their spellings are identical, on the other part they called them as homographs or homophones as in the words **bass** (fish) and **bass** (music) , **two** and **to and too** respectively. Johnston (1988:572) illustrates that when the stress is put on the first syllable, the word conveys the function of a noun but when the stress is found on the second syllable, it is considered as a verb .

According to Martin, et al (1981:299) , there are two different kinds of heteronyms;Strong and Weak heteronyms. Strong heteronyms as Martin states are " words whose different phonemic representations are associated with unrelated meanings " , while weak heteronyms are " words whose different phonemic representations are associated with meanings that, although different, are not unrelated " . Carley (2013:151) points out heteronyms serve as parts of speech that are different. Sarkar (2019:37) , Wilson and Wauson (2010:217) clarify that sometimes heteronyms called as heterophones which consist of sounds that are not similar.

## 7.Data Collection

The researcher selected fourteen strong heteronyms from 28 verses in the Glorious Quran in an attempt to analyze their meaning depending on some exegeses that are reliable .

## 8.Data Analysis

To fulfill the aim of this paper, qualitative approach has been adopted to analyze the data depending on the model mentioned earlier. All the data that are analyzed are written in bold type.

١- قال تعالى: " وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ "

"For the life of this world is but goods and chattels of deception "

(Al-Imran:185) , (Ali,2001:177)

Makhloof (103) interprets الْغُرُورِ as deception .

قال تعالى: " وَغَرَّكُم بِاللَّهِ الْغُرُورُ "

"And the Deceiver Deceived you in respect of Allah "

(Al-Hadid:14) , (Ali,2001:1424)

Al-Sadi (2012:889) interprets الْغُرُورُ as Satan .

The two heteronyms الْغُرُورُ and الْغُرُورُ have the same spelling but their pronunciations are unrelated , because of their different movements so their meanings are different.

٢- قال تعالى: " سَيُهْرَمُ الْجَمْعُ وَ يُؤَلَوْنَ الدُّبُرُ "

"The hosts will all be routed and will turn and flee"

(Al-Qamar:45) , (Pickthall,2018:443)

Omar (2002:128) interprets الْجَمْعُ as The group which are the infidels of Makkah .

قال تعالى " يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ "

"The day when He shall gather you unto the Day of Assembling "

(Al-Taghban:9) , (Pickthall, 2018:472)

Ibn-Katheer (2005:2886) interprets الْجَمْعُ as Doomsday , the day of gathering the first and the last .

Although the two heteronyms **الْجَمْعُ** and **الْجَمْعُ** have identical spelling , their different movements change their pronunciations and meanings so we can't use one instead of the other in the same context.

٣- قال تعالى: " يَقُولُ أَعْيَاكَ لَمِنَ الْمُصَدِّقِينَ "

"Who used to say, 'What! art thou amongst those Who bear witness to The truth (of the Message)?"

(Al-Saffat:52) , (Ali,2001:1143)

Al-Sabouni (1981:34) interprets **الْمُصَدِّقِينَ** as believing.

قال تعالى: " إِنَّ الْمُصَدِّقِينَ وَ الْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ "

"For those who give In Charity, men and women, And loan to Allah A Beautiful Loan, It shall be increased manifold (To their credit) , And they shall have (besides) A liberal reward "

(Al-Hadid:18) , (Ali, 2001:1425)

Al-Sadi (2012:889) interprets **الْمُصَدِّقِينَ** as legal charities and sick Expenses.

The two heteronyms **الْمُصَدِّقِينَ** and **الْمُصَدِّقِينَ** have the same spelling but with completely different pronunciations and meanings because their inflectional movements are different.

٤- قال تعالى: " وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ "

"And serve thy Lord Until there come unto thee The Hour that is Certain"

(Al-Hijr:99) , (Ali,2001:635)

Al-Sadi (2012:406) interprets اليَقِينُ as death .

قال تعالى: " إِنَّ هَذَا لَهُوَ حَقُّ اليَقِينِ "

"Verily , this is The very Truth And Certainty "

(Al-Waqi'ah:95) , (Ali,2001:1418)

Al-Sabouni (1981:316) interprets اليَقِينِ as sure which there is no doubt in it.

The two heteronyms اليَقِينُ and اليَقِينِ are similar in their spelling but their inflectional movements are different which lead to the change of their pronunciations and meanings.

٥- قال تعالى: " وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَّهُدِمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَ

مَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا "

"For had it not been for Allah's repelling some men by means of other , cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned "

(Al-Hajj:40) , (Pickthall, 2018:260)

Omar (2002:105) interprets بِيَعٌ as synagogues.

قال تعالى: " رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ

يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ "

"Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy I'm prayer and paying to the poor their due;who fear a day when hearts and eyeballs will be overturned "

(Al-Nur:37) , (Pickthall, 2018:276)

Al-Sadi (2012:599) interprets بَيْعٌ as sale and trade .

The two heteronyms above consist of the same spelling but with definitely different pronunciation and meaning because their inflectional movements are different so we can't use one instead of the other in the same context.

٦- قال تعالى: " أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ "

"Seest thou not that Allah sends down rain From the sky? With it We then bring out produce Of various Colours. And in the mountains Are tracts white and red, Of various shades of colour, And black intense in hue "

(Fatir:27) , (Ali, 2001:1109)

Ibn-Katheer (2005:2365) interprets **بَيْضٌ** as white colour.

قال تعالى: " كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ "

"As if they were (Delicate) eggs closely guarded "

(Al-Saffat:49) , (Ali, 2001:1142)

Makhloof (567) interprets **بَيْضٌ** as ostrich eggs .

The two heteronym **بَيْضٌ** and **بَيْضٌ** have identical form but they differ in pronunciation and meaning because they have different movements at the first letter (Alfatha and Alksrah) .

٧- قال تعالى: " قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ "

"They said:we have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it "

(Yusuf:72) , (Pickthall, 2018:178)

Al-Sadi (2012:422) interprets **حِمْلٌ** as reward for his conscience.



قال تعالى: "يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا "

"On the day when ye behold it, every nursing mother will forget her nursing and every pregnant one will be delivered of her burden "

(Al-Hajj:2) , (Pickthall, 2018:257)

Makhloof (423f) interprets حَمْلٌ as her son , before he was completed due to the severity of the horror.

The two heteronyms حَمْلٌ and حَمْلٌ have identical form but they differ in pronunciation and meaning because they have different movements.

٨- قال تعالى: " وَلَا تَأْيِسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يُيَسُّ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ "

"And despair not of the spirit of Allah. Lo!none despaireth of the spirit of Allah save disbelieving folk "

(Yusuf:87) , (Pickthall, 2018:180)

Al-Sadi (2012:423) interprets رُوحٌ as the mercy of Allah.

قال تعالى: "قُلْ نَزَّلَهُ رُوحُ الْقُدْسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ "

"Say : The holy spirit hath delivered if from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah)"

(Al-Nahl:102) , (Pickthall, 2018:207)

Makhloof (356) interprets رُوحٌ as Gabriel, peace be upon him.

The two heteronyms رُوحٌ and رُوحٌ have the same spelling but with completely different pronunciation and meaning because they have different movements.

٩- قال تعالى: " وَ إِنَّهُ لَفِي زُجُرِ الْأَوَّلِينَ "

"Without doubt it is (announced) In the revealed Books of former peoples "

(Al-Shu'ara:196) , (Ali,2001:931)

Ibn-Katheer (2005:2109) interprets زُجُرِ as the books of the previous apostles.

قال تعالى: " ءَاتُونِي زُيَرَ الْحَدِيدِ "

" Bring me blocks of iron "

(Al-Kahf:96) , (Ali,2001:734)

Al-Sadi (2012:511) interprets زُيَرَ as the precious piece of iron .

The different inflectional movements the words above convey give different pronunciation which in turn will lead to different meaning although they have identical spelling.

١٠- قال تعالى " مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ

وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ "

" Their similitude is that of a man Who kindled a fire ; When it lighted all around him , Allah took away their light And left them in utter darkness. So they could not see "

(Al-Baqarah:17) , (Ali,2001:20)

Omar (2002:194) interprets ذَهَبَ as Allah went with their light, removed it.

قال تعالى: " يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ "

"They will Be adorned therein With bracelets of gold "

(Al-Kahf:31) , (Ali,2001:223)

Omar (Ibid) interprets ذَهَبٍ as grooming tools as gold .

The two heteronyms above consist of different inflectional movements at the last letter (Alfatha and Alksrah) which lead to different pronunciation and meaning , but consist of the same spelling.

١١- قال تعالى: " قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ "

"Say : "Nothing will happen to us Except what Allah has decreed For us: He is our Protector ": And on Allah let the Believers put their trust "

(Al-Tawbah:51) , (Ali,2001:454)

Al-Sadi (2012:351) interprets كَتَبَ as Fate and destiny.

قال تعالى: " يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ "

"O ye who believe! The law of equality Is prescribed to you In case of murder "

(Al-Baqarah:178) , (Ali,2001:71)

Al-Sabouni (1981:118) interprets كُتِبَ as imposed on them .

The two heteronyms كَتَبَ and كُتِبَ have the same spelling but with completely different pronunciation and meaning because of their different inflectional movements they have .

١٢- قال تعالى: " فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ "

"They will be standing And looking on !"

(Al-Zumr:68) , (Ali,2001:1199)

Al-Sadi (2012:773) interprets قِيَامٌ as they have risen from their graves to be resurrected and accounted for.

قال تعالى: " فَمَا اسْتَبَاطُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ "

"Then they could not Even stand (on their feet) , Not could they help themselves "

(Al-Thariyat:45) , (Ali,2001:1362)

Omar (2002:382) interprets قِيَامٍ as getting up .

The two heteronym قِيَامٍ and قِيَامٍ have the same spelling but with different pronunciations and meaning because they have different movements at the last letter.

١٣- قال تعالى " وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ "

"They say : why hath not an angel been sent down unto him ? ,if we sent down an angel , then the matter would be judged;no further time would be allowed them (for reflection)"

(Al-An'am:8) , (Pickthall, 2018:90)

Al-Sabouni (1981:380) interprets مَلَكٌ as angel .

قال تعالى: " وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا "

"For there was a king behind them who is taking every ship by force "

(Al-Kahf:79) , (Pickthall, 2018:228)

Al-Sadi (2012:507) interprets مَلِكٌ as a ruler who rules the city .

The two heteronyms مَلِكٌ and مَلِكٌ have the same spelling but with different pronunciations and meaning in different contexts because of their different inflectional movements so their meanings are different.

١٤ - قال تعالى " الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَعْتُونَهَا عَوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ "

"Those who would hinder (men) From the path of Allah And would seek in it Something crooked: They were those who Denied the Hereafter "

(Al-A'raf:45) , (Ali,2001:356)

Al-Sabouni (1981:447) interprets يَصُدُّونَ as they prevent others from the religion of Allah.

قال تعالى: " وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ "

"When (Jesus) the son Of Mary is held up As an example, behold Thy people raise a clamour Thereat (in ridicule) !"

(Al-Zukhruf:57) , (Ali,2001:1275)

Makhloof (626) interprets يَصِدُّونَ as they laughed , shout and claiming that have been victorious in their argument.

The two heteronyms يَصِدُّونَ and يَصِدُّونَ have the same spelling but with obviously different pronunciation and meaning because they have different movements.

9.

### 9.Conclusions

After analyzing the data collection , the researcher has arrived at the results that the diacritics in words has a role to specify the meaning of words ,this means any change in their sounds will alter the meaning of words. Also, the researcher concludes that heteronyms exist in nouns, verbs and rarely in adjective but this phenomenon is not found in adverbs .

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