

Antonymy in Surat Al-Baqara

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Abstract: Antonymy is generally defined as relations of opposition or contrast in meaning. In Arabic, antonyms are somehow used differently from English. It is classified into three divisions in Arabic and into two divisions in English. This study aims at applying the Arabic classification of antonymy on Sura Al-Baqara and determining types of opposite words; besides, it adds a new classification of antonymy in Arabic which is known as implied antonymy. Both qualitative and quantitative approaches are used to collect and analyze the data. Quantitative research deals with numbers and statistics, while qualitative research deals with words and meanings in this research. The results of the analysis data show that the positive antonymy is the most popular types, and implied antonymy is higher than the negative one. This study contributes to understand types of antonymy and helps the students who are interested in to distinguish them easily.

Keywords: Antonymy in Arabic; negative antonymy; positive antonymy; implied antonymy; commutative antonymy

الأضداد في سورة البقرة

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كلية اللغات || كلية النور الجامعة || بغداد || العراق

الملخص: عرف الأضداد بصوره عامه على أنه اجتماع لفظين متضادين أو متناقضين في المعنى، ونوعا ما تصنيفه في اللغة العربية يختلف عنه في اللغة الانكليزية، حيث يصنف الأضداد فيها إلى ثلاثة أنواع وفي اللغة الانكليزية إلى نوعين. أن هذه الدراسة تهدف إلى تطبيق التصنيف العربي للأضداد على سورة البقرة، واستخراج الجمع بين الضدين فيها، وإضافة تصنيف جديد إلى اللغة العربية يعرف بالأضداد الضمني. تم استخدام كل من المنهج النوعي والكمي لجمع وتحليل البيانات. يتعامل المنهج الكمي مع الأرقام والإحصاءات، بينما يتعامل المنهج النوعي مع الكلمات والمعاني في هذا البحث. أظهرت النتائج من تحليل البيانات أن الأضداد الإيجابي هو أكثر الأنواع استخداما في السورة ويأتي بعده الضمني وبعده السلبي. أن هذه الدراسة ستسهم بفهم أنواع الأضداد وستساعد طلبة اللغة على تمييز أنواعه بسهولة.

الكلمات المفتاحية: الأضداد في اللغة العربية؛ الأضداد السلبي؛ الأضداد الإيجابي؛ الأضداد الضمني؛ المقابلة في الأضداد .

1- Introduction

The word 'antonymy' came from the Greek where the first part 'anti' means opposite and the second 'onym' means name (Dawood, 2011: 207). Kempson (1977) defines antonyms as two words with a "binary incompatible relation", as a result, the presence of one meaning entails the absence of the other. For example, the opposite words giant and dwarf denote to a person (Cruse, 1986: 198). As mentioned by Santus et al. (2014), there are two definitions distinguished by Mohammad et al. (2013), and they are as follows: (1): opposites are two words that are strongly incompatible with each other and are obviously

different across a dimension of meaning; (2) antonyms are the opposite words which are also gradable adjectives although a few, such as love: hate, are stative verbs (Cruse, 2006: 14- 15). In reality, having a lot of vocabularies are due to "the expansion and elaboration of antonyms is something that extends across a lifetime" (Nagy, 2005: 2). The opposite of synonymy is heteronymy, while the opposite of antonymy is lack of opposition (Hermann, Conti, Peters, Robbins, & Chaffin, 1979).

Antonyms are two opposite words that used to decorate the text to the readers. As the antonymy defines in different ways, it is also classified differently. The classification of antonymy in Arabic is different from English. In English, it is divided into two main groups, whilst in Arabic, each scholar has his own classifications. In this study, the researcher adopts the suitable classification and adds a new type of antonymy. The adopted classification in this study classifies them into three main types which are as follows: negative antonymy, positive antonymy, and implied antonymy. The results of the analysis data show that the positive antonymy is the most popular types, and implied antonymy is higher than negative one. To the best of the researcher's knowledge, no previous research has ever tackled such classifications in the study of antonymy in Sura Al-Baqara. The purpose of this study is to outline the procedures by which research design and methodology are obtained:

1.1 Research Questions

In order to conduct the study, the following research questions were raised:

1. How many kinds of antonymy do we have in Sura Al-Baqara?
2. Why implied antonymy is considered a new kind of antonymy to the researcher, and if it is so how is that?

1.2 Research Objectives

The study aims at:

1. applying the Arabic classification of antonymy on Sura Al-Baqara.
2. determining antonym words in this Sura and showing their types.
3. finding out whether implied antonyms exist in this Sura and analyzing how they are so by giving the interpretation of the selected verses.

1.3 Research Importance

1. It is expected that the present study is to be of value to linguists, students of linguistics, semanticists, and others who are actually concerned with the study of the relation between words and their meanings.
2. It can help the students of linguistics to understand and distinguish types of antonymy easily.

1.4 Methodology

1. The problem statements, research objectives and literature review help the researcher to choose qualitative and quantitative approach in this study. The qualitative approach is represented by the verses from the Holy Quran. The qualitative content analysis is used to analyze the types of antonymy using the cumulative frequency, specifically the bar chart.
2. The data is classified according to the types of antonymy which are existed in Sura Al-Baqara. These types are divided into three columns which are as follows: negative antonymy, positive antonymy, and commutative antonymy. In the second division, there are types of positive antonymy, parts of speech and implied antonyms. Additionally, each row shows the type of antonymy in the selected verse(s) as it appears clear in the Table (1)

2- Antonymy

The classification of antonymy in English is different from Arabic. In section (2.1), we have English classification, and in section (2.2), we have Arabic classification.

2.1 Classifications of Antonymy in English

Antonyms can be classified into two divisions: those which are of different roots and those which are formed with the help of negative affixes (derivational). The first group classified into three main types in English which are as follows:

2.1.1.1 Graded Antonyms

This type of antonymy deals with levels of comparison and they have opposite ends of a scale with varying degrees possible (Jones, 2002: 34-7). In other words, the positive term is not necessarily to imply the negative one. For example, happy/sad (Yule, 2010: 117). The relation between words in antonymy is reflected in this characterization "if A is X, then A is not Y". This is known as gradable antonyms where a number of ways make the senses of words contrast (Cann, 2011: 460). This type has three characteristics:

1. **Intermediate terms:** it occurs between gradable antonyms *hot* and *cold*: hot (warm-tepid-cool) cold (Saeed, 2009: 67).
2. **Relative terms:** the comparative forms of adjectives (those ending in -er or accruing with more) are called explicitly graded, as thinner (Palmer, 1981: 94)
3. **Gradable quality:** one term is more basic and common, as the pairs *long/short*. When someone wants to ask, he uses *How long is it?* not *How short is it?* And *How hot is it?* So *long* is more popular to use in such questions (Morzycki, 2014: 124; Saeed, 2009: 67).

Additionally, these antonyms are intensified with adverbs as 'so', 'too', 'very' etc. (Jones, 2002: 34-7).

2.1.1.2 Complementary Antonyms

In this type of antonymy, a negative term implies the positive one (Mehrad and Ahmadasab, 2012: 137; Parker and Riley, 2010: 32). So a person is male implies that that person is not female and that person is not female implies that that person is male, that rock is not female does not imply that that rock is male. Rocks are things that do not have sexual distinctions. So we can say of someone that they are not very alive without committing ourselves to the belief that they are very dead (Cann, 2011: 261). In addition, it is also known as binary antonyms which are all non-gradable and have no degree of meaning. We have some examples of non-gradable antonyms and they are as follows: dead/alive, possible/impossible, female/male, odd/even (numbers), etc. (Jones, 2002: 34-7; Cruse, 2006: 28-9).

2.1.1.3 Relational Oppositions

In this kind, the relation between antonym words in more than two expressions is not opposite extremes of a scale, but they describe the same relation or activity from different perspectives and have a pattern such as: if X is p to Y, then Y is q to X. We can refer to child/parent and buy/sell (Murphy & Koskela, 2010: 9). For example:

- a. John sold the car to Mary.
- b. Mary bought the car from John.

Also, Mary is Hilary's child implies Mary is not Hilary's parent. So they are just members of a set of terms which often have a common hyperonym (Lobner, 2002; Storjohann, 2010: 103). This kind of antonym is also known as heteronymy. There are other examples of relational antonyms, as doctor/patient (Jones, 2002: 34-7). This type has three divisions which are as follows:

1. **Reverses:** relations between terms to describe movements in opposite directions: *push/pull, up/down, and right/left.*
2. **Converses:** a relationship between two entities from alternative viewpoints, as *own/belong, above/below, and employer/employee.*
3. **Taxonomic sisters:** the relation between terms in which each word would not exist without others, for example, colour adjectives in English (Saeed, 2009: 68; Cann, 2011: 261):
red orange yellow green blue purple brown

2.1.2 Making Antonyms

The second group is divided into three main divisions also and they are as follows:

2.1.2.1 Adding a Prefix

Adding a prefix does not always give antonyms, such as flammable and inflammable mean the same thing (i.e. synonyms). It is possible to find one word with two opposite meanings, as happy has two opposite words: unhappy and sad. The two words, unhappy and sad, are considered as different

antonyms, but they have similarities in meaning too (Salih, 2015: 1644). Here are some prefixes to make antonyms: "un, non, in, or, il, mis, dis, ab, dys, mal, im, ir, and etc." (Manser, 2004: 12-393).

2.1.2.2 Changing Words into Antonyms

We can change it by giving pairs with quite different letters (Manser, 2004: 12-393).

2.1.2.3 Changing One Letter

Check out these examples: hire and fire, and thin and thick (Manser, 2004: 12-393). In the dictionary, hire means "employing somebody to do a particular job", whilst fire means "forcing somebody to leave their job" (Hornby, 2000: 477, 614). Arabic can also make antonyms by changing only one letter just like English.

2.2 Antonymy in Arabic

Antonymy is a kind of polysemy in Arabic (Al-Suyuti, 1998: 304), for example, الجَوْنُ means black/white nor was the reverse true. Some scholars, like ibn Khalawi (370 A.H), Tha'labā Abu al-'Abbās (291 A.H), ibn Qutaybah (276 A.H), Obaid Bin Salam (224 A.H) and Ahmad bin Faris (395 A.H) thought that antonymy is found in Arabic language, whilst others like Al-Amadi (370 A.H) said that there are not antonyms in Arabic. Actually, antonyms used differently in Arab tribes caused its existence, for example, وثب in Hamir (it is an Arab tribe) means sat and in Egypt means leapt; لمق means wrote in Beni Al-Agail (it is an Arab tribe), and erased in Beni Qais; السدفة means darkness in Beni Tamim and light in Beni Qais. Similarly, fearing of envy, i.e. they describe beautiful things with ugly words, for example, they call الشوهاء (ugly) to the pretty pony. As well as, the figurative use of a word like الامة (nation) is used in plural and singular form. In addition, using grammatical morphemes to show a contradiction in the subjective and objective case, like راكب (a person who rides a horse, bicycle, etc.) and مركوب (the ridden animal) (Al-Dhamin, 2007: 72-76). Furthermore, antonyms are considered as one of the important element in literary works which is used in a coordinated way to create mental and psychological images that reflect the balance between the mind of the reader and his heart (Al-Dimashqi, 1996: 1/68).

2.2.1 Classifications of Antonymy in Arabic

Antonymy can be divided into three main types in Arabic, and they are as follows:

2.2.1.1 Negative Antonymy

The two words have the same form but one of them is negated by adding not, as لا يعلمون (not know) and يعلمون (know) (Ibn Mu'tazz, 1935:421).

2.2.1.2 Positive Antonymy

The two words have different forms whether they are marked or unmarked, as well as they are affirmative. We have six groups which are as follows:

1. Contradictory antonyms: *positive ≠ negative*
2. Taxonomic sisters: it is used with colors as using *red clothes* to refer to *death* or *dying (in a war)* and *green clothes* to *getting heaven*.
3. Reverse relation: the pairs that describe movements, such as (go) *up/down*.
4. Gradable antonyms: the positive term is not necessarily to imply the negative one. For example, *happy/sad*.
5. Relational antonyms: the two things are related as *father/son, and creation/ creator* (Al-Dimashqi, 1996: 752)
6. Grammatical morphemes: like *راكب* (a person *who rides a horse, bicycle, etc.*) and *مركوب* (*the ridden animal*) (Al-Dhamin, 2007: 72-76).

2.2.1.3 Implied Antonymy

It occurs in the interpretation of Sura Al-Baqara, the antonyms are either in the text and the interpretation of the verse [Text≠Interpretation] or in the interpretation only [Interpretation≠Interpretation] (Al-Kafoumi, 1998: 464). In other words, the antonym words do not appear clear to the readers; thus, they need to get back to the interpretations of sacred texts to find the opposite words where one antonym is present in the holy text and the opposite word is in the interpretation or both are in the interpretation of Sura Al-Baqara. This kind of antonymy is not only with positive antonymy but also with the negative one. For example:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (البقرة:8)

Of the people there are some who say: "We believe in God and the Last Day;" but they do not (really) believe (Ali, 1989:18) (Sura II. Baqara/Heifer.8). Implied antonyms here are *show≠hide*.

2.2.2 Commutative Antonymy

Two antonyms or more come against each other orderly (Ibn Othaimin, 2012: 13). There are five types of commutative antonymy:

1. Two commutative antonyms:

فليضحكوا قليلا وليبكوا كثيرا

Let them now laugh little and weep much

2. Three commutative antonyms:

ما أحسن الدين والدنيا إذا اجتمعا ... وأقبح الكفر والإفلاس بالرجل

What is the best in getting religion and life together, and what an ugly of disbelief and bankruptcy in a man (Al-Suyuti, 1939: 321).

3. Four commutative antonyms:

"فأما من أعطى واتقى وصدق بالحسنى فسنيسره لليسرى وأما من بخل واستغنى وكذب بالحسنى فسنيسره للعسرى"

(So he who gives (in charity) and fears (Allah), And (in all sincerity) testifies to the best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself self-sufficient, And gives the lie to the best We will indeed make smooth for him the path to Misery).

4. Five commutative antonyms:

أزورهم وسواد الليل يشفع لي وأنثني وبياض الصبح يغري بي

I will go to them and the darkness of the night will cover me,
and get back (again) because the morning daylight will expose me to all.

(Ibn Mu'tazz, 1935-422-423; Al-Suyuti, 1998: 291; Al-Sai'adi, 2005: 404).

5. Six commutative antonyms:

قال عنتره العبسي:

على رأس عبدٍ تاجٌ عزّيزينه ... وفي رجلٍ حرّ قيدٌ ذلٌّ يَشِينُهُ

Antar said:

On a slave's head, there is an honored crown decorated him,

And in a freedman's hand, there is a humiliated chain confined him. (Shahoud, 2006:58)

2.2.3 Parts of Speech in Antonymy

There are two groups to classify the parts of speech in antonym words:

1. The opposite words have the same part of speech:

- two nouns [Noun≠Noun]: الحي (living) and الميت (dead),
- two verbs [Verb≠Verb]: توتّي (give) and تنزع (take); تعز (honor) and تذلل (humble), or
- two letters [Letter≠Letter]: اس لها (it gets) and علمها (it suffers) (ibn Mu'tazz, 1935: 422).

2. The opposite words have different parts of speech:

- verb and noun [Verb≠Noun]: يُضِلُّ (sent astray) هَادٍ (guide)
- noun and verb [Noun≠Verb]: مَيِّتًا (dead) فَأَحْيَيْتَاهُ (giveth him life).

3- Data Analysis and Discussion of Results

3.1 Data Analysis

The types of antonymy are divided into three columns which are as follows: negative antonymy, positive antonymy, and commutative antonymy, as in Table (1).

Table (1) Antonyms in Surat Al-Baqara

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
1.	سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ (البقرة:6) It is the same to them Whether thou warn them Or do not warn them (Ali, 1989:18) (Baqara. 6).	أُنذَرْتَهُمْ (warn)≠ لَمْ تُنذِرْهُمْ (not warn)		
2.	أَمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (البقرة:8) "We believe in God and the Last Day;" but they do not (really) believe. (ibid:18) (Baqara.8)	أَمَنَّا (believe)≠ مَا هُمْ بِمُؤْمِنِينَ (believe not)	Implied antonyms: (show)≠ (hide) [Verb≠Verb] يبطن	
3.	يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ (البقرة: 9) Fain would they deceive God and those who believe, but they only deceive themselves. (ibid:18) (Baqara 9).	يُخَادِعُونَ (deceive God)≠ مَا يَخْدَعُونَ (deceive not God)	Implied antonyms: الايمان (show belief)≠ (hide unbelief) [Verb+Noun≠Verb+Noun]	
4.	لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (البقرة:11) "Make not mischief on the earth," They say: "Why, we only want to make peace!" (Ali, 1989:19) (Baqara. 11).		Complementary antonyms: (make mischief)≠ مُصْلِحُونَ (peacemaker) [Verb≠Noun] Implied antonyms: (obey) يطيع (disobey)≠ [Verb≠Verb]	
5.	هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (البقرة:12) They are the ones who make mischief, but they realize (it) not (ibid:19) (Baqara. 12)		Implied antonyms: المُفْسِدُونَ (mischief-maker) & يَشْعُرُونَ (realize not [they think that they make peace]) [Noun≠Verb]	
6.	كَمَا آمَنَ السُّفَهَاءُ إِلَّا إِيَّاهُمْ هُمْ السُّفَهَاءُ (البقرة: 13) "Shall we believe as the fools believe?" Nay, of a surety they are the fools (ibid:19) (Baqara. 13).		Implied antonyms: (the believers)≠ المنافقون hypocrites [Noun+Noun]	
7.	وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ (البقرة: 14)		Implied antonyms: المنافقين (hypocrites)≠ المؤمنين	Three commutative

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	When they meet those who believe, They say: "We believe:" But when they are alone With their evil ones, they say: "We are really with you." (ibid:19) (Baqara. 14)		(<i>believers</i>) [Noun≠Noun] & (<i>hide</i>) <i>يبطن</i> (<i>show</i>) ≠ يظهر [Verb+Verb] & in God) ≠ believe (<i>آمَنَّا</i>) <i>إِنَّا مَعَكُمْ</i> (لا نؤمن بالله) (<i>disbelieve</i>) [Verb≠Verb]	antonyms
8.	أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى (البقرة: 16) These are they who have bartered Guidance for error. (ibid:19-20) (Baqara. 16).		Complementary <i>الضَّلَالَةَ</i> antonyms: (<i>guidance</i>) <i>الهُدَى</i> (<i>error</i>) ≠ [Noun≠Noun] Implied antonyms: (<i>the life</i>) ≠ <i>الدنيا</i> (<i>the hereafter</i>) <i>الآخرة</i> [Noun≠Noun]	
9.	الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ (البقرة: 17) Who kindled a fire; When it lighted all around him, God took away their light And left them in utter darkness. So they could not see (ibid:20) (Baqara. 17)		Complementary antonyms: <i>اسْتَوْقَدَ</i> <i>ذَهَبَ</i> (<i>who kindled a fire</i>) ≠ (<i>God</i> <i>took away the light</i>) [Verb≠Verb] & <i>أَضَاءَتْ</i> (<i>light</i>) ≠ <i>ظُلُمَاتٍ</i> (<i>darkness</i>) [Verb≠Noun] Gradable antonyms: (<i>light</i>) ≠ <i>ظُلُمَاتٍ</i> (<i>darkness</i>) [Noun≠Noun] & Implied antonyms: (<i>belief</i>) ≠ (<i>disbelief</i>) <i>الكفر</i> [Noun≠Noun]	Two commutative antonyms
10.	كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا (البقرة: 20) Every time the light (Helps) them, they walk therein,		Complementary antonyms: <i>أَضَاءَ</i> (<i>the light helps</i>) ≠ <i>أَظْلَمَ</i> <i>darkness</i>	Three commutative antonyms

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	And when the darkness grows on them, They stand still. (ibid:20) (Baqara. 20)		<i>grows</i>) [Verb≠Verb] & (<i>لَهُمْ عَلَيَّهِمْ (to them) on</i> them) [Letter≠Letter] <i>مَشَوْا</i> Reverse relation: (walk)≠ (<i>stand still</i>) <i>قَامُوا</i> [Verb≠Verb]	
11.	الأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا (البقرة: 22) Who has made the earth your couch, And the heavens your canopy; And sent down rain from the heavens; And brought forth therewith Fruits for your sustenance. (ibid:21) (Baqara. 22)		Complementary antonyms: <i>الأَرْضَ</i> (<i>heavens</i>) <i>السَّمَاءَ</i> (earth)≠ [Noun≠Noun] & <i>لِلَّهِ (God) أَنْدَادًا</i> (<i>rivals</i>) [Noun≠Noun] (<i>sent</i>) <i>أَنْزَلَ</i> Reverse relation: (<i>brought</i> <i>أَخْرَجَ</i> down)≠ <i>forth</i>) [Verb≠Verb]	
12.	أَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا... يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا (البقرة: 26) Those who believe know That it is truth from their Lord; But those who reject Faith say ... He leads into the right path; But He causes many to stray. (Ali, 1989 :23) (Baqara.26).		Complementary antonyms: (<i>believe in God</i>)≠ <i>آمَنُوا</i> (<i>reject faith</i>) <i>كَفَرُوا</i> [Verb≠Verb] & (<i>He leads into the</i> <i>يَهْدِي</i> <i>right path</i>)≠ <i>stray</i>) [Verb≠Verb] <i>يُضِلُّ</i> (
13.	كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ (البقرة: 28) Ye were without life, And He gave you life; Then will He cause you to die, and will again bring you to life. (ibid:23) (Baqara.28)		Complementary antonyms: <i>أَمْوَاتًا</i> (<i>gave</i> <i>أَحْيَاكُمْ</i> (without life)≠ <i>you</i> <i>life</i>) [Noun≠Verb] & (<i>cause you to die</i>)≠ <i>يُمِيتُكُمْ</i> <i>يُحْيِيكُمْ</i> (<i>bring you to life</i>) [Verb≠Verb]	
14.	مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ (البقرة: 29) All things that are on earth; Moreover His design comprehend the		<i>خَلَقَ</i> Implied antonyms: (created)≠ (creation) <i>خَلَقَ</i> [Verb≠Noun]	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	heavens. (ibid:23) (Baqara. 29)		Complementary antonyms: الأرض (earth) ≠ السماء (heavens) [Noun ≠ Noun].	
15.	مَنْ يُفْسِدْ فِيهَا وَيَسْفِكْ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة:30) "They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises And glorify Thy holy (name)?" He said: "I know what ye know not." (ibid: 24) (Baqara. 30).	أَعْلَمُ (I know) ≠ مَا لَا تَعْلَمُونَ (ye know not)	Implied antonyms: وَيَسْفِكُ الدِّمَاءَ (يعصيك) ≠ (disobey) نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ (نطيعك) (obey) [Verb ≠ Verb]	
16.	وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (البقرة: 33) And I know what ye reveal And what you conceal?" (ibid: 25) (Baqara. 32).		Complementary antonyms: تُبْدُونَ ≠ (reveal) تَكْتُمُونَ (conceal) [Verb ≠ Verb]	
17	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ (البقرة: 34) We said to the angels: "Bow down to Adam:" and they bowed down: not so Iblis: he refused and was haughty. (ibid: 25) (Baqara. 34).		Complementary antonyms الملائكة: الأنبياء (angels) ≠ (Iblis) [Noun+Noun] فَسَجَدُوا ≠ (bow) (أبى) لم يسجد (refused to bow) [Verb ≠ Verb] Implied antonyms: (angels (Iblis لم يطع) ≠ edobey) edisobey [Verb ≠ Verb]	Three commutative antonyms
18	وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ (البقرة: 35) We said : "O Adam! Dwell thou And thy wife in the Garden. (ibid: 25) (Baqara. 35). فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا... وَلَكُمْ فِي الْأَرْضِ (البقرة: 36)		Implied antonyms: (Adam [Eve's آدَمُ /husband]) ≠ (Adam's wife [Eve]) [Noun ≠ Noun] Complementary antonyms: الجنة ≠ (heaven) الأرض	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	Then did Satan make them slip From the (Garden), and get them out... On earth (ibid:25-26) (Baqara. 36).		(<i>earth</i>) [Noun≠Noun] سَكَن/Reverse relation: (<i>dwel</i> (<i>get out</i>) (أَخْرَجَهُمْ <i>lin</i>)≠ [Verb≠Verb]	
19	لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ (البقرة: 42) And cover not Truth With falsehood. (Ali, 1989: 27) (Baqara. 42)		Complementary antonyms: الْحَقَّ (truth)≠الْبَاطِلِ (<i>falsehood</i>) [Noun≠Noun]	
20	فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ (البقرة: 50) And saved you And drowned Pharaoh's people. (ibid: 29) (Baqara. 50)		Implied antonyms: أَنْجَيْنَاكُمْ (saved you)≠أَغْرَقْنَا (drowned Pharaoh's people [ending their life]) [Verb≠Verb]	
21	ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ (البقرة: 56) Then We raised you up After your death. (ibid: 30) (Baqara. 56).		Complementary antonyms: بَعَثْنَاكُمْ (death) (مَوْتِكُمْ) (raised up)≠ [Verb≠Noun]	
22	وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ (البقرة: 58) In words, and we shall forgive your faults. (ibid: 31) (Baqara. 58). فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا (البقرة: 59) But the transgressors Changed the word (ibid:31) (Baqara 59).		Implied antonyms: أَقُولُوا (say forgive us)≠(لم يقولوا) فَبَدَّلَ قَوْلًا (say not) [Verb≠Verb]	
23	الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ (البقرة: 61) The better for the worse?" (ibid:32) (Baqara. 61)		Gradable antonyms: أَدْنَىٰ (worse)≠ خَيْرٌ (better) [Noun≠Noun]	
24	فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ (البقرة: 62) Shall have their reward with their lord: on them Shall be no fear (ibid: 33-34) (Baqara. 62).		Complementary antonyms: فَلَهُمْ (have their reward)≠ (on them fear)[Letter≠Letter]	
25	حُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ (البقرة: 63) (Saying): "Hold firmly to what We have given you (ibid: 34) (Baqara. 63) ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ (البقرة: 64) But you turned back thereafter. (ibid: 34)		Implied antonyms: أَحْذُوا بِقُوَّةٍ (obey Allah)≠ (disobey) تَوَلَّيْتُمْ [Verb≠Verb]	

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	(Baqara. 64)			
26	وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ (البقرة: 72) But God was to bring forth What ye did hide. (ibid : 36) (Baqara. 72).		Implied antonyms: (bring forth [show])≠ (hide) [Verb≠Verb]	
27	كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى (البقرة: 73) Thus God bringeth the dead to life. (ibid: 36) (Baqara. 73).		Complementary antonyms: يُحْيِي (the مَوْتَى (bringeth to life))≠ dead) [Verb≠Noun]	
28	أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (البقرة: 77) God knoweth what they conceal And what they reveal? (ibid:37) (Baqara. 77).		Complementary antonyms: يُسِرُّونَ ≠ (conceal) يُعْلِنُونَ (reveal) [Verb≠Verb]	
29	قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ (البقرة: 80) Say: "Have ye taken a promise rom God, for He never Breaks His promise?" (ibid: 38) (Baqara. 80).		Complementary antonyms: أَتَّخَذْتُمْ (take a promise)≠ never(a promise) breaks [Verb≠Verb]	
30	النَّارِ وَالْجَنَّةِ (البقرة: 81-82، 221) Fire and the garden The (ibid: 38-39, 87) (Baqara: 81-82, 221).		Complementary antonyms: النَّارِ ≠ (fire) الجَنَّةِ (garden) [Noun≠ Noun]	
31	إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ... ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ (البقرة: 83) And remember We took A Covenant from the Children Of Israel... Then did ye turn back. (Ali, 1989: 39) (Baqara. 83). Except a few		Complementary أَخَذْنَا/أَخَذْنَا ميثَاقٍ ≠ (took a covenant) تَوَلَّيْتُمْ back) [Verb≠Verb] Implied antonyms: (least of اقلهم (most of اكثرهم them)≠ them) [Noun≠Noun]	
32	لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ (البقرة: 84) Shed no blood amongst you, nor turn out your own people (ibid: 39) (Baqara. 84). تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ... أَفْتُؤْمِنُونَ بِبَعْضِ	لَا تُخْرِجُونَ (nor turn out from homes)≠	Implied antonyms: لَا تَقْتُلُونَ أَنْفُسَكُمْ (lay not yourselves)≠ تَقْتُلُونَ انفسكم (slay	

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	<p>الْكِتَابِ وَتَكْفُرُونَ ... الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ (البقرة: 85)</p> <p>Who slay among yourselves, and banish a party of you... Then is it only a part of the Book</p> <p>That ye <i>believe</i> in, and do ye <i>reject</i> the rest?... ...in this life? And on the Day of Judgment (ibid: 39-40) (Baqara. 85).</p>	<p>تُخْرِجُونَ <i>banish</i></p>	<p>yourselves) & [Verb≠Verb]</p> <p>Complementary antonyms: (<i>تُؤْمِنُونَ</i> ≠ <i>(believe)</i>) <i>تَكْفُرُونَ</i> <i>reject</i>) &[Verb≠Verb]</p> <p><i>الْحَيَاةِ الدُّنْيَا</i> ≠ <i>(life)</i> <i>وَيَوْمَ الْقِيَامَةِ</i> <i>the Day of Judgment</i> [<i>hereafter</i>]) [Noun≠Noun]</p>	
33	<p>الدُّنْيَا وَالْآخِرَةِ (البقرة: 86، 114، 200، 201، 217، 220)</p> <p>This life! And in the Hereafter. (ibid: 40, 49, 80, 85, 86) (Baqara: 86, 114, 200, 201, 217, 220).</p>		<p>Complementary antonyms: <i>الدُّنْيَا</i> ≠ <i>(life)</i> <i>الْآخِرَةِ</i> <i>(Hereafter)</i> [Noun≠Noun]</p>	
34	<p>نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَكَفَرُونَ (البقرة: 91)</p> <p>"We believe in what was sent down To us": yet they reject (ibid: 42) (Baqara. 91).</p>		<p>Complementary antonyms: <i>نُؤْمِنُ</i> <i>(believe in)</i> ≠ <i>كَفَرُونَ</i> <i>reject</i> <i>the Truth</i> [Verb≠Verb]</p>	
35	<p>وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ (البقرة: 92)</p> <p>There came to you Moses With clear (Signs); yet Ye worshipped the Calf (Even) after that (ibid: 42) (Baqara. 92).</p>		<p><i>جَاءَكُمْ</i> Implied antonyms: <i>بِالْبَيِّنَاتِ</i> <i>(obey Allah by witnessing the clear signs)</i> ≠ <i>الْعِجْلَ</i> <i>(they disobey Allah by worshipping the calf)</i> [Verb+Noun≠Verb+Noun]</p>	Two commutative antonyms
36	<p>قَالُوا سَمِعْنَا وَعَصَيْنَا (البقرة: 93)</p> <p>They said: "We hear And we disobey." (ibid: 42-43) (Baqara. 93).</p>		<p>Implied antonyms: (we <i>سَمِعْنَا</i> ordered to <i>obey</i>) ≠ <i>(disobey)</i> [Verb≠Verb]</p>	
37	<p>لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا (البقرة: 104)</p> <p>Say not (to the apostle)</p>	<p>لَا تَقُولُوا <i>(say not)</i> ≠</p>		

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	Words of ambiguous import, But words of respect. (ibid: 46) (Baqara. 104).	قُولُوا (say)		
38	مَنْ بَعْدَ إِيمَانِكُمْ كُفَّارًا (البقرة: 109) Turn you (people) back to infidelity after ye have believed (ibid: 47) (Baqara. 109).		Complementary antonyms: إِيمَانِكُمْ (infidelity)كُفَّارًا (believe)≠ [Verb≠Noun]	
39	الْمَشْرِقِ وَالْمَغْرِبِ (البقرة: 115، 142، 258) The East and the West (ibid: 49, 57, 104) (Baqara. 115, 142, 258).		Complementary antonyms: الْمَشْرِقِ (west) الْمَغْرِبِ (east)≠ [Noun≠Noun]	
40	السَّمَاوَاتِ وَالْأَرْضِ (البقرة: 33، 117، 116، 164، 255 و 284) The heavens and the earth. (ibid: 25, 49-50, 64, 103 and 115) (Baqara. 32, 116, 117, 164, 255 and 284).		Complementary antonyms: السَّمَاوَاتِ ≠ (heavens) الْأَرْضِ (earth) [Noun≠Noun]	
41	أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ (البقرة: 121) The ones that believe therein; Those who reject faith therein. (Ali, 1989: 51) (Baqara. 121).		Complementary antonyms: يُؤْمِنُونَ (reject) يَكْفُرْ (believe)≠ faith) [Verb≠Verb]	
42	قُلْ بَلْ مَلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (البقرة: 135) "Nay! (I would rather) the Religion Of Abraham the True, and he joined not gods with God." (ibid: 55) (Baqara: 135).		Complementary antonyms: حَنِيفًا (joined not gods with God)≠ (joined gods with الْمُشْرِكِينَ God) [Noun+Noun]	
43	فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا (البقرة: 137) They are indeed On the right path; but if They turn back. (ibid: 55-56, 64) (Baqara. 137).		Complementary antonyms: اهْتَدَوْا (they are on the right path)≠ تَوَلَّوْا path) (they turn back) [Verb≠Verb]	
44	إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ (البقرة: 143) Only to test those who followed The Apostle from those		Complementary antonyms: يَتَّبِعُ (turn on) يَنْقَلِبُ (followed)≠ from	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	Who would turn on their heels (ibid: 58) (Baqara. 143). (From the Faith).		the Faith) [Verb≠Verb]	
45	فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي (البقرة: 150) So fear Them not, but fear me. (ibid: 60) (Baqara. 150).	لَا تَخْشَوْهُمْ (fear them not)≠ (fear me)		
46	وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (البقرة: 151) Instructing you In Scripture and Wisdom, And in new knowledge. (ibid: 61) (Baqara.151).		Grammatical morphemes: يُعَلِّمُكُمْ (instructing you)≠ (knowing) [Verb≠Verb]	
47	أَمْوَاتٌ بَلْ أَحْيَاءُ (البقرة: 154) "They are dead." Nay, they are living. (ibid: 61-62) (Baqara. 154).		Complementary antonyms: أَمْوَاتٌ (living) (dead)≠ [Noun≠Noun]	
48	وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ... وَمَا أَنْزَلَ اللَّهُ مِنْ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ... بَيْنَ السَّمَاءِ وَالْأَرْضِ (البقرة: 164) In the alternation Of the Night and the Day... In the rain which God Sends down from the skies, And the life which He gives therewith to an earth that is dead....Between the sky and the earth. (ibid: 64) (Baqara. 165).		Complementary اللَّيْلِ antonyms: (Night)≠ [Noun≠Noun] & (skies)≠ (earth) [Noun≠Noun] & (the life which He gives)≠ (dead) [Verb≠Noun] & (sky)≠ [Noun≠ Noun]	
49	يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (البقرة: 165) They love them As they should love God, but those of Faith are overflowing in Their love for God (ibid: 64-65) (Baqara.165).		Implied antonyms: يُحِبُّونَهُمْ كَحُبِّ اللَّهِ (disbelievers love gods)≠ (believers love God) [Noun+Noun≠Noun+Noun]	Two commutative antonyms
50	اتَّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا (البقرة: 166) Who are followed clear themselves of those		Grammatical morphemes: اتَّبِعُوا (who are followed)≠	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	Who follow (them). (Ali, 1989: 65) (Baqara. 166).		(<i>who follow them</i>) [Noun≠Noun]	
51	اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ (البقرة: 170) "Follow what God hath revealed:" " (ibid: ...They say: "Nay! we shall follow 67) (Baqara. 170).	اتَّبِعُوا (follow) بَلْ نَتَّبِعُ (follow not)		
52	أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى (البقرة: 175) They are the ones who buy Error In place of Guidance (ibid: 68) (Baqara. 175).		Complementary antonyms: الضَّلَالََةَ (Guidance)(Error)≠ [Noun≠Noun]	
53	لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ الْأَيْمَانَ (البقرة: 177) It is not righteousness that ye turn your faces Towards East or West; But it is righteousness. (ibid: 69) (Baqara. 177).	لَيْسَ الْبِرَّ (not righteousness) الْبِرَّ ≠ (righteousness)		
54	الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ (البقرة: 178). The free for the free The slave for the slave. (ibid: 70) (Baqara. 178).		Complementary antonyms: الْحُرُّ (slave)(free)≠ [Noun≠Noun]	
55	وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ (البقرة: 179) In the law of Equality There is (saving of) Life to you, O ye men of understanding. (ibid: 71) (Baqara. 179).		Implied antonyms: القِصَاصِ (punishment)(crime)≠ [Noun≠ Noun]	
56	يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ (البقرة: 185) God intends every facility For you; He does not want To put you to difficulties. (ibid: 73) (Baqara: 185).		Gradable antonyms: الْيُسْرَ (facility)≠ (difficulties) [Noun≠Noun]	
57	لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ (البقرة: 187) Until the white thread of dawn appear to you distinct from its black thread; Then complete your fast till the night appears. (ibid: 74) (Baqara. 187).		Taxonomic sisters: الْأَبْيَضُ/الْأَسْوَدُ (black)(white)≠ [Noun≠Noun] Complementary antonyms: الْفَجْرِ (night)(dawn)≠ [Noun≠Noun]	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
58	<p>وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا (البقرة: 189)</p> <p>It is no virtue if ye enter your houses from the back: It is virtue if ye fear God. Enter houses through the proper doors: And fear God. (ibid: 75) (Baqara. 189).</p>	<p>لَيْسَ الْبِرُّ (no virtue)≠ الْبِرُّ (virtue)</p>	<p>Reverse relation: (enteringها من ظُهُورِها from the back)≠ (entering from the front doors) [Noun≠Noun]</p>	
59	<p>فَمَنْ تَعَجَّلَ.. وَمَنْ تَأَخَّرَ (البقرة: 203)</p> <p>But if any one hastens... And if anyone stays on (ibid: 81) (Baqara. 203).</p>		<p>Complementary تَعَجَّلَantonyms: (stay on)تَأَخَّرَ (hasten)≠ [Verb≠ Verb].</p>	
60	<p>وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ ... وَهُوَ أَلَدُّ الْخِصَامِ (البقرة: 204)</p> <p>There is a type of man Yet is he the most ...Whose speech contentious of enemies. (Ali, 1989: 81) (Baqara 204).</p>		<p>أَلَدُّ يُعْجِبُكَ Implied antonyms: قَوْلُهُ أَلَدُّ الْخِصَامِ (show)≠ (conceal) [Verb≠Verb]</p>	
61	<p>وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ (البقرة: 216)</p> <p>But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you. (ibid: 84) (Baqara. 216).</p>		<p>Complementary تَكْرَهُواantonyms: تُحِبُّوا (dislike)≠ (love)[Verb≠Verb] & Gradable antonyms: (good)≠ شَرٌّ [Noun≠Noun] (bad)</p>	Two commutative antonyms
62	<p>وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ (البقرة: 221)</p> <p>Do not marry unbelieving woman (idolaters), Until they believe: A slave woman who believes is better than an unbelieving woman, even though she allure you. Nor marry (you girls) to unbelievers until they believe: A man slave who believes is better (ibid: 87) (Baqara. than an unbeliever</p>		<p>Complementary antonyms: (unbelieving الْمُشْرِكَاتِ woman)≠ يُؤْمِنُ [Noun≠Verb] (believe) & (believing woman)≠ مُشْرِكَةٍ (unbelieving woman)[Noun≠Noun] & مُؤْمِنٌ (believing man)≠ مُشْرِكٍ</p>	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	221).		(<i>unbelieving man</i>) [Noun≠Noun]	
63	اعْتَرِلُوا النِّسَاءَ فِي المَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ (البقرة: 222) So keep away from women In their courses, and do not Approach them until They are clean. (ibid: 87-88) (Baqara. 222).		Complementary antonyms: (<i>المحِيضِ Women's courses</i> [<i>Women</i> <i>are not clean</i>])≠ (<i>Purify</i> [<i>they are clean</i>]) & [Noun≠Verb]	
64	لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُم بِمَا كَسَبْتُمْ فُلُوبِكُمْ (البقرة: 225) God will not Call you to account For thoughtlessness In your oaths, but for the intention In your hearts. (ibid: 89) (Baqara. 225).	يُؤَاخِذُكُمْ (<i>call to account</i>)≠ لَا يُؤَاخِذُكُمْ (<i>will not</i>)	Implied antonymy= (<i>يبطنون</i> (<i>show</i>))≠ [<i>hide</i>] [Verb≠Verb]	
65	فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ (البقرة: 226) If they return God is oft-forgiving Most Merciful. (ibid: 89) (Baqara. 226). وَإِنْ عَزَمُوا الطَّلَاقَ (البقرة: 227) But if their intention Is firm for divorce. (ibid: 89) (Baqara. 227).		Complementary antonyms: <i>فاءوا</i> (<i>return</i>)≠ (<i>firm for</i> <i>divorce</i>) [Verb≠Noun]	
66	فَأَمْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحُ بِإِحْسَانٍ (البقرة: 229) Either hold together on equitable terms, or separate with kindness. (ibid: 90) (Baqara. 229).		Complementary antonyms: <i>أَمْسَاكُ</i> (<i>hold together</i>)≠ (<i>separate</i>) [Verb≠Verb]	
67	فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ (البقرة: 231) Either take them back On equitable terms or set them free On equitable terms. (Ali, 1989: 91-92) (Baqara. 231).		Complementary antonyms: (<i>أَمْسِكُوهُنَّ</i>)≠ <i>سَرِّحُوهُنَّ</i> (<i>set them free</i>) [Verb≠Verb]	
68	مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لِهِنَّ فَرِيضَةً (البقرة: 236) Before consummation or fixation of their	ما لم تَفْرِضُوا (<i>before the fixation</i>)		

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	dower.(ibid: 94-95) (Baqara. 236). وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً (البقرة: 237) After the fixation Of a dower for them, Then the half of the dower (Is due to them) (ibid: 95) (Baqara. 237).	<i>of a dower</i>)≠ فَرَضْتُمْ (<i>after the fixation of a dower</i>)		
69	فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا فَايَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ (البقرة: 239) If ye fear (an enemy) Pray on foot, or riding, (As may be most convenient) But when ye are in security, celebrate God's praises in the manner He has taught you, which ye knew not (before). (ibid: 95) (Baqara. 239).		Complementary antonymy: خِفْتُمْ (<i>security</i>) (fear)≠ [Noun≠ Noun] Grammatical morphemes: عَلَّمَكُمْ (<i>ye taught you</i>) (taught you)≠ <i>knew</i>) [Verb≠Verb]	
70	غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ (البقرة: 240) And residence; But if they leave (The residence) (ibid: 96) (Baqara. 240).	غَيْرِ إِخْرَاجٍ (<i>residence</i>)≠ خَرَجْنَ (<i>leave</i>)		
71	فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ (البقرة: 243) God said to them: "Die"; Then He restored them to life. (ibid: 97) (Baqara. 243).		Complementary antonyms: مُوتُوا (die)≠ (<i>restored them to life</i>) [Verb+Verb]	
72	وَاللَّهُ يَفِيضُ وَيُسْطُ (البقرة: 245) It is God that giveth (you) want or plenty, and to who shall be. (ibid: 97) (Baqara. 245).		Complementary antonyms: يَفِيضُ (<i>straiteneth</i>)≠ يُسْطُ (<i>enlargeth</i>) [Verb≠Verb]	
73	فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا (البقرة: 246) But when they were commanded to fight, they turned back. (ibid: 98) (Baqara. 246).		Complementary antonyms: كُتِبَ (<i>commanded to fight</i>)≠ تَوَلَّوْا (<i>turned back</i>) [Verb≠Verb]	
74	فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي...كُمْ مِّنْ فِتْنَةٍ فَلَئِمَّةٌ غَلَبَتْ فِئَةً كَثِيرَةً (البقرة: 246)	شَرِبَ (<i>drink</i>)≠	Implied antonymy: يذهب (<i>stay</i>)≠ (<i>go</i>)	Two commutative

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	(249) If any drinks of its water, He goes not with my army: Only those who teste not Of it go with me "How oft, by God 's will, hath a small force vanquished a big one? (ibid: 99-100) (Baqara. 249).	لَمْ يَطْعَمُهُ (<i>teste not</i>) & فَلَيْسَ مِنِّي (<i>not with</i> <i>me</i>) ≠ (<i>with me</i>)	[Verb≠Verb] & Gradable antonyms: (small) ≠ (big) [Noun≠Noun] كَثِيرَةٌ	antonyms
75	وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة: 250) Help us against those That reject faith." (ibid: 100) (Baqara. 250). فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ (البقرة: 251) By God's will, They routed them. (ibid: 100) (Baqara. 251).		Complementary antonyms: انصُرْنَا (bring victory) ≠ (routed) [Verb≠Verb]	
76	فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ (البقرة: 253) Some believing and others Rejecting (Ali, 1989: 101) (Baqara. 253).		Complementary antonyms: آمَنَ (reject) كَفَرَ (believe) ≠ [Verb≠Verb]	
77	مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ (البقرة: 255) In the heavens on earth. He knoweth What (appeareth to His creatures As) Before or After or Behind them (ibid: 102-103) (Baqara.255).		Complementary antonyms: السَّمَاوَاتِ (heavens) ≠ (earth) [Noun≠Noun] & Implied antonyms: أَيْدِيهِمْ (hide) خَلْفَهُمْ (show) ≠ [Verb≠Verb]	
78	لَقَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفصَامَ لَهَا (البقرة: 256) Truth stands out Clear from Error: whoever Rejects Evil and believes In God hath grasped The most trustworthy. Hand-hold, that never breaks. (ibid: 103) (Baqara. 256).		Complementary antonyms: الرُّشْدُ (error) الْغَيِّ (truth) ≠ [Noun+Noun] & يَكْفُرْ بِالطَّاغُوتِ ≠ يُؤْمِنِ بِاللَّهِ (believe in God) [Verb+Noun ≠ Verb+Noun]&	Two commutative antonyms

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
			اشْتَمَسَكَ ≠ انْفِصَامًا <i>never</i> (لا) [Verb≠Noun] breaks)	
79	اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ (البقرة: 257) God is the Protector Of those who have faith: From the depths of darkness He will lead them forth Into light. Of those Who reject faith the patrons Are the Evil ones: from light They will lead them forth into the depths of darkness. (ibid: 103-104) (Baqara. 257).		Complementary antonyms: <i>آمَنُوا</i> (<i>reject كَفَرُوا</i> (have faith)≠ <i>faith</i>) [Verb+Verb] & Gradable antonyms: إِلَى النُّورِ (darkness into <i>light</i>)≠ (<i>light into</i> الظُّلُمَاتِ <i>darkness</i>) [Noun+Noun Noun+Noun]	Two commutative antonyms
80	رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ (البقرة: 258) "My Lord is He who Giveth life and death." He said: "I give life and death." (ibid: 104) (Baqara. 258).		Complementary antonyms: <i>يُحْيِي</i> (<i>giveth يُمِيتُ</i> (giveth life)≠ <i>death</i>) [Verb+Verb] & <i>أُحْيِي</i> (give life)≠ <i>death</i>) [Verb+Verb]	
81	قَالَ أَنَّى يُحْيِي هَٰذَا اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ (البقرة: 259) He said: "Oh! how shall God Bring it (ever) to life After (this) its death?" But God caused him To die for a hundred years, then raised him up (again). (ibid: 105) (Baqara. 259).		Complementary antonyms: <i>يُحْيِي</i> (<i>death</i> مَوْتِهَا) (bring to life)≠ [Verb+Noun] & <i>أَمَاتَهُ</i> (to die) (raised بَعَثَهُ up) [Verb+Verb]	
82	رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى (البقرة: 260) My Lord! Show me how thou givest life to the dead." (ibid:105) (Baqara. 260).		Complementary antonyms: <i>تُحْيِي</i> (<i>the الْمَوْتَى</i> (givest life)≠ <i>dead</i>) [Verb≠Noun]	
83	أَصَابَهَا وَاِبِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَاِبِلٌ فَطَلٌّ (البقرة: 265)	<i>أَصَابَهَا وَاِبِلٌ</i> (<i>heavy rain</i>)		

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	Heavy rain Falls on it but makes it yield a double increase Of heavens, and if it receives not Heavy rain, light moisture sufficeth it. (Ali, 1989: 107) (Baqara. 265).	<i>falls on</i>)≠ لَمْ يُصَيِّهَا وَابِلٌ (it receives not heavy rain)		
84	إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا (البقرة: 271) If ye disclose (acts Of) charity, even so it is well, But if ye conceal them. (ibid: 110) (Baqara. 271).		Complementary antonyms: تُبْدُوا تُخْفُوهَا (disclose)≠ (conceal) [Verb≠Verb]	
85	لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ (البقرة: 272) It is not required Of thee (O Apostle), To set them on the right path, But God sets on the right path Whom He pleaseth. (ibid: 110) (Baqara. 272).	لَيْسَ عَلَيْكَ هُدَاهُمْ (It is not required to set them on the right path) ≠ (اللَّهُ يَهْدِي) themsets		Two commutative antonyms
86	لِلْفُقَرَاءِ... يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ (البقرة: 273) Those in need... The ignorant man thinks, Because of their modesty. That they are free from want. (ibid: 111) (Baqara. 273).		Gradable antonyms: فُقَرَاءٌ (those in need)≠ (rich) [Noun≠Noun]	
87	بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً (البقرة: 274) By night and by day, In secret and in public (ibid: 111) (Baqara. 274).		Complementary antonyms: اللَّيْلِ (day) النَّهَارِ (night)≠ [Noun≠Noun]& سِرًّا (secret)≠ (public) عَلَانِيَةً [Noun≠Noun]	
88	وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا... فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ (البقرة: 275) But God hath permitted trade And forbidden usury... Desist, shall be pardoned for the past; their case		Complementary antonyms: أَحَلَّ (permitted)≠ (forbidden) حَرَّمَ [Verb≠Verb] & فَانْتَهَى (desist)≠ (repeat) عَادَ	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	Is for God (to judge); But those who repeat (ibid: 111-112) (Baqara. 275).		[Verb≠Verb]	
89	يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ (البقرة: 276) God will deprive Usury of all blessing, But will give increase For deed of charity. (ibid: 112) (Baqara. 276).		Complementary antonyms: (God will deprive) (يَمْحَقُ الرِّبَا) ≠ (God will give increase) (يُزِيهِ الصَّدَقَاتِ) ≠ will give increase for charity) [Verb+Noun≠Verb+Noun]	Two commutative antonyms
90	وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا (البقرة: 278) And give up what remains of your demand For usury (ibid: 112) (Baqara. 278). فَإِنْ لَّمْ تَفْعَلُوا (البقرة: 289) If ye do it not (ibid: 112) (Baqara. 279).		Implied antonyms: أَذَرُوا (اتركوا) (give up) ≠ لَمْ تَفْعَلُوا (لم تتركوا) (give up not) [Verb≠Verb]	
91	ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ (البقرة: 280) If the debtor is in a difficulty, grant him time till it easy for him to repay. (ibid: 113) (Baqara. 280).		Gradable antonyms: عُسْرَةٍ (difficulty) ≠ مَيْسَرَةٍ (easy) [Noun≠Noun]	
92	فَرَجُلٌ وَامْرَأَتَانِ... أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ... صَغِيرًا أَوْ كَبِيرًا (البقرة: 282) Then a man and two women... So that if one of them err The other can remind her... Whether it be small or big (Ali, 1989: 114) (Baqara. 282).		Complementary antonyms: رَجُلٌ (a man) ≠ امْرَأَتَانِ (women) [Noun≠Noun] & تَضِلَّ (forget) ≠ تُذَكِّرَ (remind) [Verb≠Verb] Gradable antonyms: صَغِيرًا (small) ≠ كَبِيرًا (big) [Noun≠Noun]	
93	وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا (البقرة: 283) Conceal not evidence; For whoever conceals it (ibid: 115) (Sura II, Baqara/Heifer: 283).	لَا تَكْتُمُوا (conceal) (conceal) ≠ يَكْتُمُهَا (conceal)		
94	إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ... فَيَغْفِرُ... وَيُعَذِّبُ (البقرة: 284) Whether ye show what is in your minds or conceal it... He forgiveth...and punisheth (ibid: 115-		Complementary antonyms: تُبْدُوا (show) ≠ تُخْفُوهُ (conceal) [Verb≠Verb] & يَغْفِرُ (forgiveth) ≠ يُعَذِّبُ	

No	Verse	Negative Antonymy	Positive Antonymy: Types and Parts of Speech	No. of Commutative Antonyms
	116) (Baqara. 284).		(punisheth) [Verb≠Verb]	
95	لَهَا... وَعَلَيْهَا (البقرة: 286) It gets every good and it suffers every ill (ibid: 116) (Baqara. 286).		Complementary antonyms: لَهَا عَلَيْهَا (it gets every good)≠ (it suffers every ill) [Letter≠Letter]	

3.2 Discussion of Results

In order to achieve the objectives of the research and answer its questions, the interpretation of selected verses and the tables of antonymy types are presented with their frequencies. In (3.2.1), we have negative antonyms. In (3.2.2), there are positive antonyms, as well as in (3.2.3), the types of implied antonyms explained sufficiently with the table of implied antonymy and types of antonymy in Sura Al-Baqara.

3.2.1 Negative Antonymy in Selected Verses

3.2.1.1 Sura II. Baqara/ Heifer. 6: according to Al-Tunisi (2000: 1/255, 405), the antonym *أَنْتَذِرُهُمْ* (*warn*) is in conjunction with *لَمْ تُنذِرْهُمْ* (*not warn*). Therefore, whether you (the disbelievers) convince to believe or not you will not follow the right way. In this type of antonymy, the prefix 'not' is added at the beginning of the word and negated the meaning of *تُنذِرُهُمْ*. So, it is negative antonymy where the two verbs have the same form but one of them is negated by adding *not* [i.e. verb+ *not* (لَمْ) verb]. God compliments the believers from (2-5), in verse 6, He mentions the antonymy word of *believers* (≠ *disbelievers*) and shows how they do not follow the Prophet Muhammed and reject the message from Allah.

3.2.1.2 Sura II. Baqara/Heifer. 8: as interpreted by Al-Basri (2010: 73), the hypocrites *show* the opposite of what they *hide*. In this verse, we have implied antonymy and negative antonymy. The negative antonymy appears clearly in the holy text, *آمَنَّا* (*believe*) and *وَمَا هُمْ بِمُؤْمِنِينَ* (*not believe*) [i.e. verb+ not (ما works as ليس) noun]. There are other negative antonyms, as in Sura II, Baqara/Heifer: 6, 8, 9, 30, 84, 104, 150, 170, 177, 189, 237, 249, 225, 272, 265.

3.2.2 Positive Antonymy in Selected Verses

3.2.2.1 Sura II. Baqara/Heifer. 20: the people or Iblis that you (disbelievers) follow cannot *send down* (from the *sky*) rain or *brought forth* (from the *earth*) fruits (Al-Shanqeeti, 1995: 208/7). This type of antonymy is known as reverse relation. There are other reverse relation antonyms in verse 22, 36, 189.

3.2.2.2 Sura II. Baqara/Heifer. 187: there are taxonomic sisters between *الْأَسْوَدُ* (*white*) ≠ *الْأَبْيَضُ* (*black*) [Noun≠Noun]. In this type of relation, the existence of one word depends on the existence of the other.

3.2.2.3 Sura II. Baqara/Heifer. 151, 166 and 239: the subject and the object are against each other, i.e. who does the action and who(m) will undergo from the action, such as *اتَّبِعُوا* (*who are followed*) ≠ *اتَّبِعُوا* (*who follow them*) [Noun≠Noun]. *اتَّبِعُوا* (*who are followed*) seduce the *اتَّبِعُوا* (*who follow them*) to worship other gods with Allah.

3.2.2.4 Sura II, Baqara/ Heifer. 17, 61, 185, 216, 249, 257, 280, 282, and 273: gradable antonymy in Arabic is different from English where parts of speech are [Adjective≠Adjective] in English and [Noun≠Noun] in Arabic. They are classified so in English because this type of antonyms deals with levels of comparison, such as *hot/cold* (*hotter/colder*), whilst in Arabic, the pattern of the verb (افعل) can be applied on the noun, such as *عُسْرَة* (*difficult*) becomes *اعسر*, and so on.

3.2.2.5 Sura II, Baqara/ Heifer: 282: the word *تَضَلَّ* is translated by Ali (1989: 114) as err, but according to the interpretation of the verse, it is translated as "one of them forgets or errs". Actually, it is better to use *forget* as an antonym to *remind* (Al-Jazari, 2003: 274). This type of antonymy is classified as complementary antonyms. Actually, there are other complementary antonyms in verse 11, 16, 17, 20, 22, 26, 28, 29, 32, 34, 35, 42, 56, 62, 73, 77, 80, 81-82, 83, 85, 86, 91, 109, 114, 115, 116, 117, 121, 135, 137, 143, 142, 150, 154, 164, 165, 166, 175, 178, 187, 200, 201, 203, 216, 217, 220, 221, 222, 227, 229, 231, 239, 243, 245, 246, 250-251, 253, 255, 256, 257, 258, 259, 260, 271, 274, 275, 276, 282, 284 and 286.

Table (2) Positive Antonymy

	Positive Antonymy	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Complementary Antonyms	94	83.2	83.9	83.9
	Taxonomic Sisters	1	.9	.9	84.8
	Reverse Relation	4	3.5	3.6	88.4
	Gradable Antonyms	10	8.8	8.9	97.3
	Grammatical Morphemes	3	2.7	2.7	100.0
	Total	112	99.1	100.0	

It is quite obvious in the table (2), the complementary antonymy is the most popular type where its frequency equals (94), and the remaining types are roughly equally popular (n between 1 and 10).

3.2.3 Implied Antonymy in Selected Verses

3.2.3.1 Sura II. Baqara/Heifer. 9: as mentioned by Al-Jazari (2003: 24), the hypocrites said that we believe in God, His Messengers, His angels, and the Final Day, but in fact, they do not (they *show* their *belief* and *hide* their *unbelief*), i.e. the antonyms are implied in the interpretation. The contradictory

antonymy is in their thinking because they think that they deceive God, the Messenger and the believers whereas they deceive themselves.

3.2.3.2 Sura II. Baqara/Heifer. 11: لَا تُفْسِدُوا (make not mischief) ≠ مُصْلِحُونَ (make peace). The first interpretation is that hypocrites order not to *make mischief* (i.e. like spreading corruption and disbelief, but they do it and contradict themselves by saying that they *make peace* and they are not (Al-Saidi, 2000: 1/42). The second interpretation is that they *disobey* Allah and His Prophet, and they say that they make peace by *obeying* Allah and His Messenger, i.e. the antonyms are implied [interpretation≠ interpretation] (Al-Tabri, 2000: 1/288)

3.2.3.3 Sura II. Baqara/Heifer. 12: in this verse, they *realize (it) not* has implied meaning. It interpreted in two ways: they *make mischief* and they show that they *make peace* (i.e. hypocrisy) or they *make mischief* and they think that they *make peace* (i.e. without knowing that they *make mischief*) [text≠ interpretation]. So, the antonyms are *mischief-maker*≠ *make peace* (Al-Nahas, 2010: 93).

3.2.3.4 Sura II. Baqara/Heifer. 13: the hypocrites describe the Prophet Muhammed's followers as *fools*, but Allah says to them in the Quran "*you are the fools*". The opposition here is in their thinking; they think that they are wise because they do not follow the prophet, but in fact they are fools. The antonyms are the wise men (the believers)≠ the fools (the hypocrites) [Interpretation≠Interpretation] (Al-Jurjani, 1995: 181).

3.2.3.5 Sura II. Baqara/Heifer. 14: when the hypocrites are *with Muslims*, they say "We are *with you*" (follow your Prophet), but when they are *with the evil ones* (whether human or devils) they say that we are *against Muslims* (Al-Baghdadi, 1979: 32-33). We have implied antonyms when they *show* to Muslims that they are *with them* and *hide* that they are *against them* [interpretation≠ interpretation].

3.2.3.6 Sura II. Baqara/ Heifer. 16: those who have bought *الْحَيَاةَ الدُّنْيَا (the life of this world)* at the price of *الْآخِرَةِ (the Hereafter)* [interpretation≠ interpretation] (Al-Tunisi, 2000: 4/48).

3.2.3.7 Sura II. Baqara/Heifer. 17: the hypocrites are like a man who *kindled* a fire in a *dark* night when it *lit up* all around him, Allah *took away the light* and left them in utter *darkness*. This description shows that their heart lit up with *faith*, but then their *disbelief* took them away as when the darkness entered into their heart [Interpretation≠Interpretation] (Al-Hubaishi, 2010: 62).

3.2.3.8 Sura II, Baqara/ Heifer 93: according to Al-Jawzi (2010: 155), the children of Israel said: "we hear and we *obey*" when Allah raised above them (the towering height) of Mount (Sinai), but they turned back thereafter and said: "we hear and we *disobey*" when they look to the Tablets [Interpretation≠Text].

3.2.3.9 Sura II, Baqara/Heifer: 255: مَا بَيْنَ أَيْدِيهِمْ (future)≠ خَلْفَهُمْ (past) are interpreted by Al-Turki (2009: 268) as God knoweth what is their future or past, whereas البصري (2010: 324) interpreted it in three ways: 1. *قبل خلقهم (before their creation)*≠ *ما بعد موتهم (after their death)*, [Prepositional+Noun≠ Prepositional+Noun] 2. *أظهره (show)*≠ *ما كتموه (conceal)*, and 3. *مستقبلهم (their future)*≠ *ماضهم (their*

past) [Interpretation≠Interpretation]. The second interpretation is the correct one according to other interpreters, like Al-Saidi (2000: 953) and Al-Tunisi (2000: 491). There are other verses where the antonyms are in the interpretation of the verse, i.e. [Interpretation≠ Interpretation], as in Sura II. Baqara/Heifer.8, 30, 34, 35, 50, 63, 83, 92, 204, 225, 249 and 278.

Table (3) Types of Interpretations in Implied Antonymy

Types		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	[Interpretation≠Interpretation]	24	75.0	75.0	75.0
	[Text≠Interpretation]	4	12.5	12.5	87.5
	[Interpretation≠Text]	4	12.5	12.5	100.0
	Total	32	100.0	100.0	

Table (3) shows that the most popular type is [Interpretation≠Interpretation] (n=24). The remaining majors are equally (n=4).

Table (4) Types of Antonymy in Sura Al-Baqara

Types of Antonymy		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Positive Antonymy	112	69.1	69.1	69.1
	Negative Antonymy	18	11.1	11.1	80.2
	Implied Antonymy	32	19.8	19.8	100.0
	Total	162	100.0	100.0	

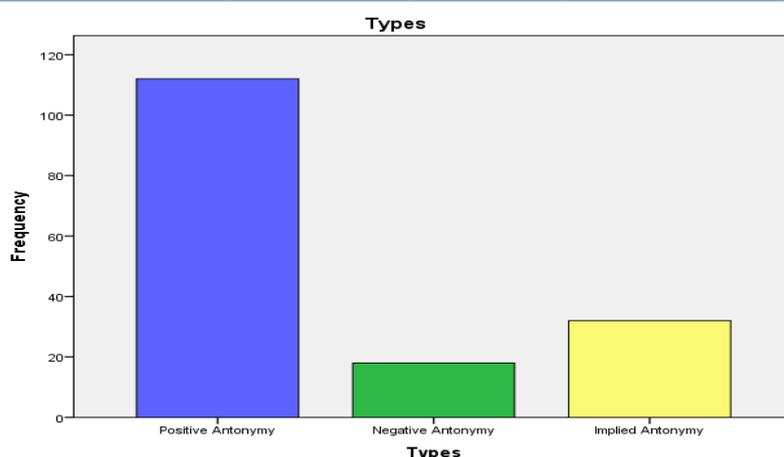


Figure (1): Types of antonymy in Sura Al-Baqara

As it is obvious in figure (1) and table (4), positive antonymy is the most popular types (n=112) and implied antonymy is higher than negative antonymy (i.e. implied=32 and negative=18).

4- Conclusions and Recommendations

Antonymy is the paradigmatic lexical relation between two terms that are opposite in meaning. Antonyms are considered as one of the important element which is used in a coordinated way to create mental and psychological images that reflect the balance between the mind of the reader and his heart. In fact, they are used in Sura Al-Baqara to help Muslims and non-Muslims to understand the importance of following God and rejecting other gods, as well as, they add a descriptive picture of punishment and sanction to the people who are reading the Quran. In Arabic, each scholar has his own classifications. The adopted classification in this study classifies them into three main types which are as follows: negative antonymy, positive antonymy, and implied antonymy. In reality, the interpretation of selected verses and the tables of antonymy types are presented with their frequencies. According to the positive antonymy, the complementary antonymy is the most popular type where its frequency equals (94), and the remaining types are roughly equally popular (n between 1 and 10), i.e. taxonomic sisters (n=1), reverse relation (n=4), grammatical morphemes (n=3) and gradable antonyms (n=10). In implied antonymy, the antonyms do not appear clear to the readers in some verses, and they need to get back to the interpretations of sacred texts to find the antonym word(s), i.e. one antonym is present in the holy text and the opposite word is in the interpretation or both are in the interpretation of Sura. The frequencies in implied antonymy show that the most popular type is [Interpretation≠Interpretation] (n=24), and the remaining types are equally (n=4). Furthermore, the antonyms may come as commutative where two antonyms or more come against each other orderly. In this paper, two types of commutative antonyms appeared and they are as follows: two commutative antonyms (n=8) and three commutative antonyms (n=2). Actually, the results of the analysis data show that the positive antonymy is the most popular types (n=112), and implied antonymy is higher than negative one (i.e. implied=32 and negative=18). This study contributes to understand types of antonymy and helps the students who are interested in to distinguish them easily.

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