STYLISTICS OF ANTONYMS IN THE LAST PART *(JUZ'U ᶜAMMA)* OF THE QUR'ĀN

BY

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Abstract
Antonym, a sub-type of lexical relation, is a means through which natural languages are organized. It is employed by speakers and writers to express diverse opinions and contrast powerful ideas and emotions. Antonyms are widely used lexical relation techniques in the Qur'ān and constitute a significant stylistic feature in the chapters of the Qur'ān. This paper investigates the use of antonyms in the last part of the Qur'ān, known as *Juz'hᶜAmma*. Both qualitative and quantitative techniques of simple percentage and other statistical methods are used to analyse the data. A slight modification of Ndimele's (1997) model of semantic opposition is employed as theoretical framework to analyse the data. Findings reveal that nouns, verbs, adjectives and adverbs are syntactic class of antonymous pairs that are found in the data with the noun antonymous pairs of 62% as the dominant grammatical class employed to express key ideas and ideological contents. Findings also reveal that while the gradable binary contrast names and describe concepts that cannot be mentally grasped by mankind, the ungradable opposites are predominantly employed to express the concept of monotheism, moral rectitude, ideological belief of life after death and the cosmic connections between the heavens and the earth. In conclusion, the paper highlights the implications of the findings to contemporary global challenges.

Keywords: Qur'anic linguistics, Qur'ānic Stylistics, Antonym, Gradable Antonyms, Non-gradable Antonyms

Introduction

Qur'ānic linguistics applies modern descriptive linguistic principles and theories to analyse the English language translations of the meaning of the Qur'ān. It is an empirical investigation that provides an in-depth analysis, interpretation and knowledge of the linguistic features of the Qur'ānat the levels of phonology, morphology, lexicology, syntax, stylistics, pragmatics, etc.Qur'ānicstylistics, a variant of Qur'ānic linguistics, accounts for the unique literary style and linguistic patterns that make up the fabric of the English language translations of the meaning of the Qur'ān. Therefore, Qur'ānic stylistics investigates the diverse literary forms and linguistic patterning which constitute Qur'ānic texts with a view to linking their functional significance to the overall thematic engagements expressed in the texts. (See Ushama 2013, Abdul-Raof, 2018). The present study examines the artistic principles and stylistic choices underlying the employment of antonyms in Juz'hᶜAmma, the last part of the Qur'ān.

Antonym, also known as oppositeness or binary opposition, is a linguistic term that is situated within the purview of lexical semantics. It is one of the means through which natural languages are organized. Writers and public speakers employ antonyms to express diverse opinions, create powerful and contrasting ideas and emotions.Antonym is one of the widely used lexical relation techniques in the Qur'ān, and constitutes a significant stylistic feature, particularly in the last part of the Qur'ān, known as *Juz'hᶜAman.* Out of the 37 chapters contained in the last part of the Qur'ān, 25 chapters are skewed with antonyms.

This implies that more than two-third of the chapters in the last part of the Qur'ān employantonyms to stress important themes. This paper attempts to investigate the syntactic class and antonym types that are employed in the last part of the Qur'ān with a view to providing the functional relevance of the antonymy choices to the overall thematic pre-occupations expressed in *Juzh 'Amma.*

Literature Review

Words that are opposite in meaning are antonyms. Antonymy is derived from the Greek root word *anti-* which denotes oppositeness (Finegan 2012). It sets a binary relationship between any two words at a time. According to Cruse (2000), antonymy, among other sense relations at the lexical level, is widely used in everyday language. This view is corroboratedby Jones (2002) who avers that antonymy can be easily identified even in the speech pattern of children for it is everywhere in the environment. Like some other terms in linguistic study, defining antonymy has been a herculean task for there is an extensive debate in linguistic literature as to what constitute antonymy. However, we are not interested in opening the floodgate of such a debate here. Needless to say is that we take as antonymy words that are opposite in meaning to other words in the sentence. Jones (2002) reports that some linguists are wary of applying the general term'antonymy' for all instances of opposites. In addition Jones (2002) asserts that there is 'semantic tension' between 'antonymy' and 'opposites'. This is because scholars such as Kempson (1977), Lyons (1977, 1995) and Cruse (1986) regard pairs such rich/poor, old/new, hot/cold as antonyms, while pairs such as alive/dead/, man/woman, buy/sell are not accepted as antonyms, rather they are regarded as opposites, or semantic opposition (Ndimele, 1997) However, as earlier indicated in the preceding paragraphs, we may not go into details of the argument for space consideration. For the purpose of this paper we shall follow the views of Jones (2002) and Lobner (2013) in applying the technical term 'antonymy' for instances of opposite, sematic opposition and binary opposition, because native speakers immediately identify the opposites of words such as 'cold', 'legal' and 'above' without feeling the need to distinguish between gradable antonymy, complementary and converse antonyms. To deny the status of any antonymy to any familiar pair of 'opposites' seems counter-intuitive and likely to obscure the underlying uniformity of all such words pairs.

Lyons (1977, 1995), Cruse (1986), Palmer (1987), Jackson, (1988), Ndimele (1997), Jones (2002) Lobner (2013) have come up with different typologies of antonym. Each of these scholars has a typology of antonymy. Although the paper will lean heavily on Ndimele's (1997) and Lobner's (2013) typology, there will be adequate reference to other typologies that are identified by other scholars of semantics. In this regards, we shall start will gradable antonymy.Gradable antonyms are adjectives that express two pairs of opposite ideas that do not provide an absolute scale or term. Gradable opposites are adjectives such as big/small, hot/cold, high/low, wide/narrow, and manifest the property of polarity (Lyons 1977). The meaning of gradable opposites are illustrated on the scale of age (eg. old/young; old new), size (big/small), quality (good/bad; brightness/light; brightness/ dark). This suggests that gradable opposites are scalar adjectives that involve qualification or comparison (Jackson, 1988, Lobner 2013), such as comparative (taller than) and superlative (tallest), equative (as tall as), or modification (very long enough, too tall/ too long). In addition, Finegan (2012) and Lobner (2013) argue that gradable antonymy is not restricted to pairs of adjectives, antonymous pairs can also be found in nouns such as war/peace, love/hate; in pairs of verbs such as love/hate, encourage/discourage; a pair of adverbs such as always/rare, often/seldom, everywhere/nowhere (Lobner, 2013, p. 210).Ndimele (1997) classifies gradable opposites into two: polarity opposites and hierarchy opposites. Polarity opposites is a semantic relation that holds between two pairs of contrasting lexical items that present two extremities of a scale with other possible intermediate points. Ndimele (1997) presents the possible intermediate points (gradation) of cold/hot in the temperature scale:
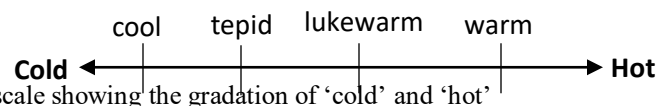

Fig. 1: The temperature scale showing the gradation of 'cold' and 'hot'

Thus, from the temperature scale of hot/cold, the gradation between cold/hot is identified and it suggests that the proposition 'X is not hot' does not generally imply that 'X is cold' (Lyons, 1977). So, antonymous pairs such as cold/hot, tall/short, rich/poor do not present absolute values. Hierarchy opposites pertain to units of measurement which involve a sense of grading and order from the lowest point to the highest point and vice versa (Ndimele,

1997). Examples such as 'one month is longer than one week'; '1 gramme is lighter than 1 kilogramme'; and 'one centimetre is shorter than one metre' are hierarchy opposites because they involve a sense of grading from smaller entities to higher entities.Ungradable opposites are pairs of opposites that express absolute contrast between lexemes that do not have or suggest any sense of gradability. Ungradable opposites are complementary, relational and directional opposites. Complementary opposites are mutually exclusive entities or concepts where the assertion of one entity or idea implies the denial of the other (Ndimele, 1997; Finegan 2012). Lobner (2013) avers that complementary opposites are logically complementary concepts such that 'the negation of one term is equivalent to the other term' (p. 212) that expresses an either-or-alternative assertion. In other words, complementary opposites set up a binary relationship of Yes/No that do not permit comparative, superlative, equative and modification (Lobner, 2013). Examples of complementary opposites are alive/dead, awake/asleep, single/married, male/female, present/absent. Thus, in complementary opposites, a person cannot be described as being male or female at the same time because to assert one term is to contradict the other.

Relational Opposites, also known as converse (Lyons 1977; Lobner 2013), exemplify two-place predicative expressions that implies reciprocal social roles such as doctor/patient, husband/wife, teacher/student; kinship relations such as father/mother, father/son, mother/ daughter, mother/son, son/daughter, uncle/aunt; temporal and spatial relational such as above/below, in front of/below, before/after (Lyons 1977). Words that express relational opposites or bilateral relationship involves two participants whose roles are reversal and 'display some sense of symmetry in their meaning' (Ndimle 1997, p. 65). However, these roles do not correspond to a uniform logical relation (Fromkin, et al 2011). Directional Opposites entail spatial assessment or interpretation. It expresses two opposite directions with respect to a common axis or a given place (Ndimele 1997 and Lobner 2013). Lobner identifies the primary horizontal axis front-back axis; lateral symmetry horizontal left-right axis; and vertical head-feet axis, which is, above-below. Examples that express vertical axis are top/bottom, high/low, upstairs/downstairs, rise/fall, ascend/descend/, uphill/downhill. Horizontal axis examples include forward/backward, advance/retreat, come/go, arrive/depart, north/south, and east/west. In relation to directional opposites, Lyons draws distinction between orthogonal and ani-podal directional opposites. Orthogonal opposition expresses two opposites in respect to perpendicular (vertical) direction such as north as opposed to 'east' and 'west' in perpendicular direction, and the 'east' as opposed to 'south' and north also in perpendicular direction. Anti-podal opposition expresses opposites in respect to diametrical (horizontal) position such as 'north' as opposed to 'south' and the 'south' as opposed to 'west'. In addition, Lobner (2013) asserts that directional opposite is also reflected in time axis. Pair of opposites such as before/after, later/earlier, past/future, yesterday/tomorrow, last/next, precede/follow are directional opposites that are related to time axis.

Another type of opposite that is discussed in semantic literature is the non-binary contrast (Lyons 1977; Ndimele 1997), what Lobner (2013, p. 212) refers to heteronymy, a kind of opposite that denotes more than two possibilities. Lyons (1977) and Ndimele (1997) opine that non-binary contrast connotes 'multiple incompatibility', a type of sense relation that holds between lexical items in many-member sets. The terms for the days of week or months of the year and the basic colour terms are typical examples of non-binary contrast that denotes multiple incompatibility having many-member sets. Non-binary contrast or multiple incompatibility can be cyclic contrast and serial contrast (Lyons1977; Ndimele 1997). Cyclic contrast suggests a sense relation holding between words where there is neither first nor last because it covers a wider range of possibilities (Lobner, 2013). The relationship that holds between days of the week and months of the year express a cyclic contrast. For example, if X is Monday, it cannot be Tuesday, Wednesday, Thursday, etc. On the other hand, serial contrast expresses a relationship holding between two outermost members such that the other members are ordered between the two extremes. Serial contrast can be identified as scales or ranks. For example, letters of alphabet, cardinal or ordinal ordering of numeral, grading patterns of students' performances in an examination are serially ordered or organized in scales or graded classification system (Ndimele, 1997). Rank as a sense relation holds between words that are serially ordered or organized in hierarchical patterning either from the lowest to the highest or vice versa.

Antonym is generously employed in the Qur'ān to express contrasting key ideas. The study and analysis of antonyms in the English translation of the meaning of the Glorious Qur'ānhavebeen given profound treatment by scholars of linguistics. Aldhubayi and Alyahya (2014), Al-kharabsheh and Al-Jdayah (2017), Hassan (2020) Al-Zieny (2020), Taufiq, et al (2023), Hassanein (2023) and Muhammad (2023) are among the numerous works that have investigated antonyms in the Qur'an.For example, Aldhubayi and Alyahya (2014) and Hussanein (2023) are corpus-based studies. Aldhubayi and Alyahya (2014) use automated method to extract semantic relations between antonymous Arabic words. This method involves finding instances of predefined antonymous relations between pairs of Arabic words using a patterned-based bootstrapping approach. This approach identifies and automatically generates specific rules to extract the desired information. Hassanein's (2023) equally carries out a corpus-data based study of the sequence of antonyms in Qur'ānic discourse. His article explores the rules governing the co-occurrence of antonymous pairs in the Qur'ān. However, he adopts Jones's (2002) taxonomy of antonym sequence rules. The main objective of his study is to confirm whether Jones's (2002) order of co-occurring antonyms equally applies to the antonymous pairs in the Qur'ān.

Moving away from corpus-based study, Al-Kharabsheh and Al-Jdayeh (2017) and El-Zieny (2020) investigate the complexity involved in translating antonymous pairs of words in the Qur'ān. While Al-Kharabsheh and Al-Jdayeh grapple, from the point view of semantics, with the interpretative challenges associated with translating antonyms in Arabic to English, Al-Zieny focuses on auto-antonyms in the Glorious Qur'ān. According to El-Zieny (2020), auto-antonym is a unique linguistic phenomenon of the Arabic language in which a single word has two meanings and the two meanings are set in binary opposition to each other. In other words, the two meanings are opposite to each other. Thus, his study examines the appropriateness or otherwise of these two meanings in the light of three Qur'ānic translations. So, the main thrust of El-Zieny's work is limited to auto-antonyms with a view to identifying areas of similarities and differences in the choice of the two meanings of auto-antonyms in the three selected Qur'ān translations. Two works that are partially related to the present study are Hassan (2020) and Taufiq et al (2023). Both studies give a different classification of antonyms within the field of Arabic studies. Hassan explores antonyms in Sūratu'l-Baqarah and classifies (using Arabic typology) antonyms in Arabic into three: positive, negative and implied antonyms and employs both qualitative and quantitative approaches in his analysis. A statistical analysis of the data revealed that positive antonyms are generously used in Sūratu'l Baqarah, and it is followed by negative and implied antonyms respectively. In similar vein, Taufiq et al (2023) explores antonyms in Sūratu'lWāqiᶜah. The study is based on Al-Kuliyah's view and perspective of antonyms, where antonyms in Arabic are classified into six types. These studies, Hassan (2020) and Taufiq et al (2023), have shown that different typologies of antonyms exists within Arabic studies and that English and Arabic do not classify antonyms in this same way. The foregoing exposition of studies on antonyms in the Qur'ān has shown that no study, to the best of the researcher's knowledge has embarked on antonyms in the last parts of the Qur'ān and there is no work that has used an English typology of antonym to analyse chapters of the Qur'ān. This present study explores the forms (grammatical class and types of antonym) and functions of antonyms that are used in the last part of the Holy Qur'ān and is interested in finding out the rhetorical appeal and stylisticsignificance of the antonymous choices made in the last part of the Qur'ān.But this present study is stylistics in orientation as it investigates how the luxuriant choice of different types of antonyms in the Qur'ān are manipulated to highlight important issues that can proffer solution to contemporary socio-psychological issues traumatizing the global world.

Research Questions

The research questions for the study are presented below:

1. What is the grammatical class of the antonyms employed in the last part of theQur'ān?
2. Which is the dominant grammatical class of antonyms employed in the last part of the Qur'ānᶜan?
3. Which of the two types (gradable and ungradable) of antonym has the higher occurrence in the last part of the Qur'ān?

4. Which of the three ungradable antonym types has the highest occurrence in the last part of the Qur'ān?
5. What is the stylistic significance cum rhetorical appeal of the choiceof antonym types that are employed in questions 1, 2, 3 and 4 above?

Methodology

The chapters that are contained in the last part of the Qur'ānconstitute the population of the study. Purposive sampling technique is adopted to select chapters that contain antonyms. Out of the thirty-seven (37) chapters that are contained in *Juzh^{c}Amma,* twenty-four (24) chapters that consist of examples of antonyms are selected for analysis, whileQur'ān chapters **97, 100, 102, 103, 104, 105, 107, 108, 109, 110, 111, 113 and 114** which do not contain antonyms are not included in the samples. This implies that more than two third of the chapters in the last part of the Qur'ān employ antonyms.The research adopts both quantitative and qualitative methods. Quantitative technique, involving frequency and simple percentage that are presented in pie charts, is employed to compute the syntactic class and types of antonyms that are widely used in *Juz'h^{C}Amma*. Analysis of these antonyms to show their social and functional significance and their rhetorical appeal involves qualitative method. In addition, the theoretical framework adopted for this study leans heavily on antonym types as espoused by Ndimele (1997) and Lobner (2013). Ndimele's (1997) model of sematic opposition is adopted for analysis, but with a slight modification due to the nature of the data for analysis, which does not contain hierarchy type of gradable semantic opposition and non-binary contrast. In other words, the analysis will not contain hierarch opposite and non-binary contrast of cyclic and serial. Ndimele's (1997) model of semantic opposition is presented below.
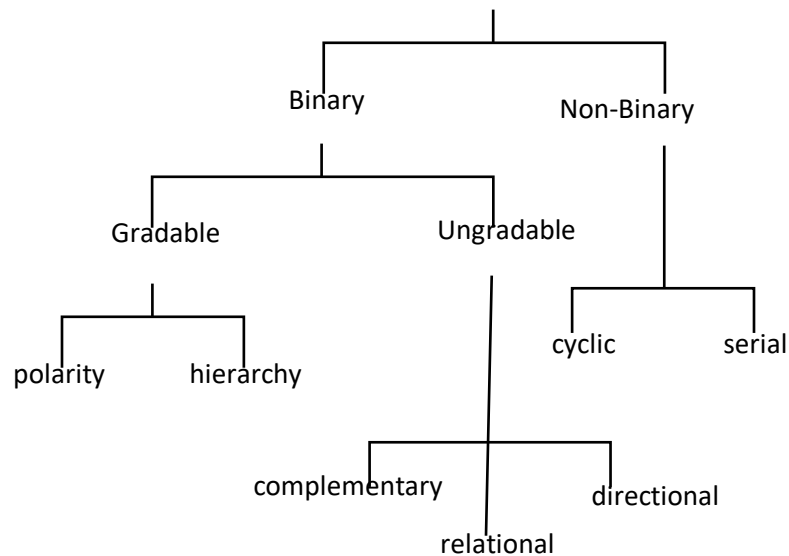
Sematic Opposition

Fig. 2: Ndimele's Model of Semantic Opposition
Results

This sub-section presents the results of the study. It provides answers to the first four questions that are raised in the research questions. First is table 1, which shows the number of occurrence and the percentage of the grammatical class of the antonymous pairs that are found in the data.Next is figure 3 which answers question two of the research questions. The next result is figure 4 which shows thepercentage of antonym types (gradable and ungradable) and

the one with higher occurrence. Figure 5 presents the percentage of the three types of ungradable opposites that are identified in the data.

Table 1:
Number of occurrence and the percentage of each of the grammatical class of the antonyms

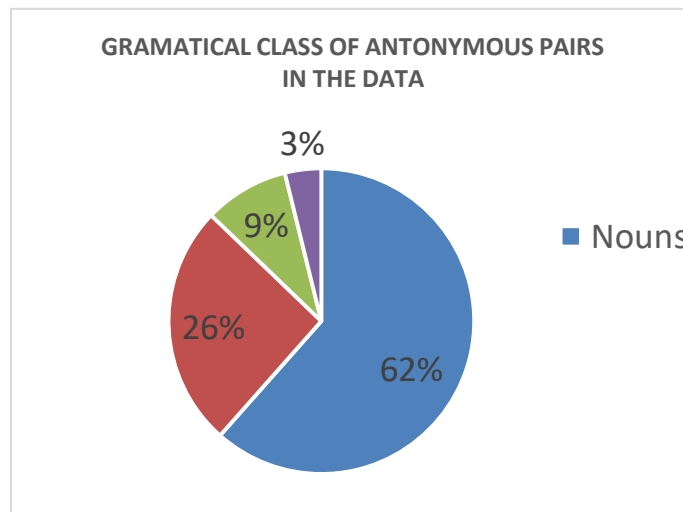| S/N	Grammatical Class	Number of Occurrences	Percentage
1	Nouns/Nominal Group	48	62%
2	Verb	20	26%
3	Adjective	7	9%
4	Adverb/Adverbial Group	3	3%
	Total	78	100&

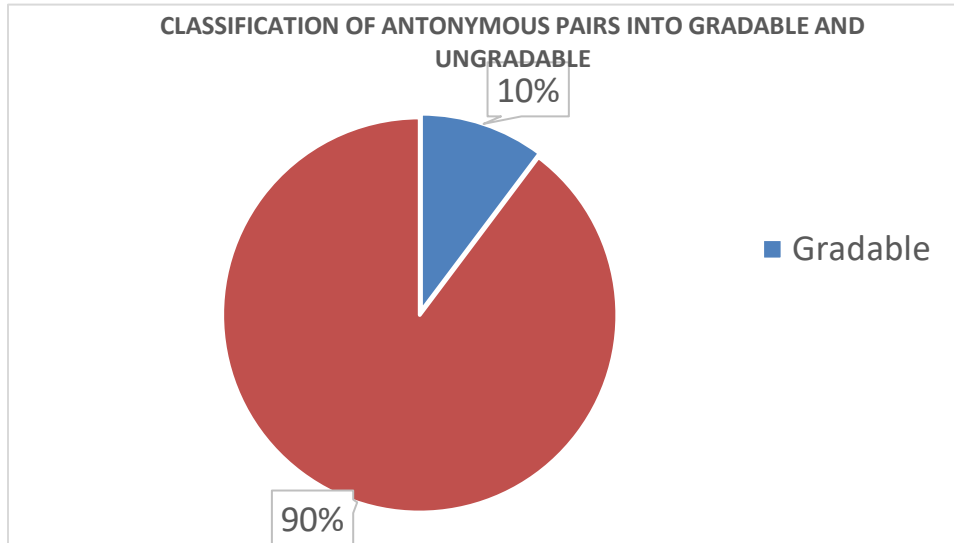Figure 3: Percentage of grammatical class of antonymous pairs in the data

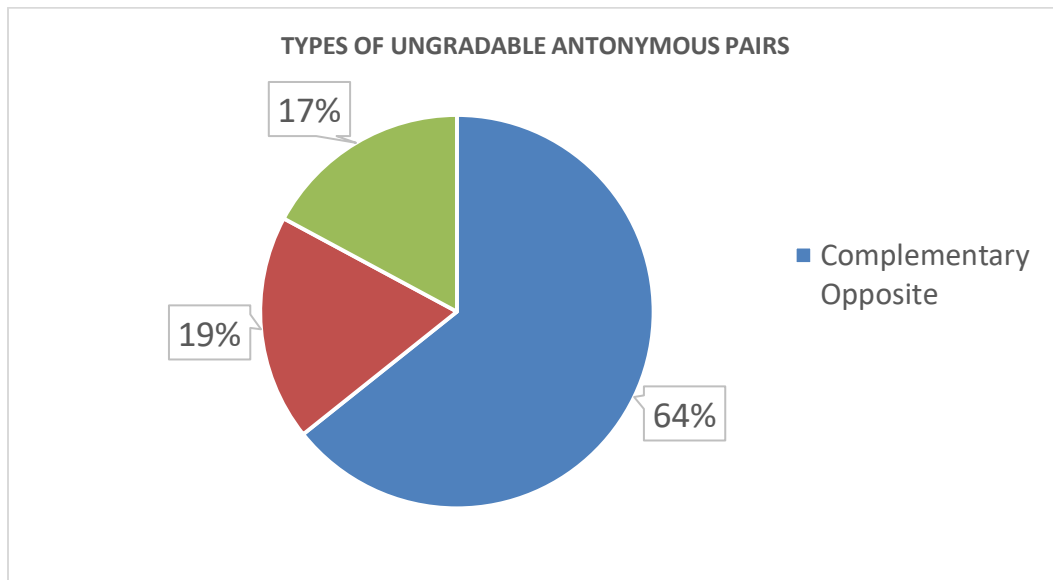Figure 4: Percentage of gradable and ungradable antonyms in the data

Figure 5: Percentage of ungradable types of antonyms

Discussion

Seventy-eight (78) pairs of antonymous lexical items are found in the data. The grammatical class of these antonymous pairs are noun or nominal group, verb, adjective, adverb/adverbial group. The number of occurrence and the percentage of each of the grammatical class of the antonyms in the data are presented in **Table 1** above**.** From the table, it is revealed that nouns/ nominal groups antonymous occur 48 times and this amount to 62%, verbs 20 times, 26%, adjectives 7 times, 9%, and adverbs/ adverbial group 3 times, 4%. This statistical information is presented on the pie labelled figure 2. From the pie chart, it is shown that the noun antonymous pairs are almost two-thirds of the entire antonyms that employed in the data. This dominant linguistic style implicates some significant stylistic functions, namely, Allah, the author of the Qur'ānic text, is describing, naming and contrasting some key concepts and key ideas, which, among other things, include the contrast between monotheism and polytheism, belief and disbelief, truth and falsehood, etc. In addition, Through the antonymous pairs that are nouns/ Nominal Group, Allah expresses the scientific, cosmic and social relevance of the day and night (Q79: 34-6; Q89: 1-4; Q91: 3-4; Q92: 1-2) etc, the sharp and stark differences between the bliss of paradise and the burning and humiliating hell (Q81: 12-13; Q88: 2-8; Q91: 9-10; Q101: 6-9), the attributes of the believers and non-believers (Q82: 13; Q84: 7-10), the contrast between life and death and of this present life and the hereafter (Q87: 13-16; 88: 2-8), and the attributes of the righteous and the wicked, or the binary contrast between righteousness and wickedness (Q82: 13; Q79: 37-41; 96: 11-13), etc.Some antonymous pairs that are nouns are mainly non-gradable complementary opposites that give absolute descriptions and concrete expressions of ideas that are put forward by Allah. These expressions do not give room for manipulation, misinterpretation and misconception. Few of the adjective class are gradable pairs (Q78: 24-25; Q88: 2-8; 95:Q 4-5; Q101: 6-9) that describe the bliss of paradise and fierce and ferocious burning of the hellfire, and other abstract entities that are beyond the mental grasp and intellectual assessment of human beings.

In addition, the seventy-eight antonymous pairs can further be classified into broad types of opposites: gradable and ungradable opposites. Through the counting of the entire antonymous pairs, it is revealed that gradable opposites in the data are eight (8), amounting to 10.5%, ungradable opposites, seventy (70), 89.5%. This mathematical information is presented on the pie chart labelled figure 3 above.Gradable opposites do not express or provide absolute terms or descriptions. The stylistic functions of these opposites within the linguistic context of *Juz'h ᶜAmma,* is to contrast some human qualities and tendencies. In the data, an example of gradable description is given in Qur'ān95: 45: "Certainly, we created man in the best mould and then we reduce him to the lowest of the low."Although the superlative forms of the adjectives 'best' and 'lowest' are employed in this verse, the actual interpretation and of these two adjectives can be fully graspedonly by Allah, the Supreme Creator. Thus, 'best' and 'lowest' are gradable and scalar opposites that involve comparison and do not give absolute descriptions. Similar use of gradable antonymous pairs is presented in Qur'ān 101: 6-9. Here, Allah compares the deeds of man: "Then he whose scales are heavy shall be in a state of bliss. And he whose scales are light, his refuge shall be the deep pit (of Hell)".The verse and the adjectives 'heavy' and 'light'are semiotic resources through which Allah foregrounds one of the thematic engagements of Juz'hᶜAmma, that is, the concept of life after death, an ideology that has been vehemently contested by the polytheists and disbelievers when Islam was presented to them (See Qur'an 50: 3 and Q56: 47-48)) and by contemporary proponents of moral relativism.In this verse (Q101: 6-9), Allah affirms the concepts of life after death, the Day of Judgement and reward and punishment by comparing human deeds that are heavy and deeds that are light and the rewards or punishment for each of the items being compared. Again, both 'heavy' and 'light' are not absolute descriptions for they present possible intermediate positions. So, the full interpretation and perception of 'heavy' and 'light' in this context rests with Allah.

In Qur'an 78: 24-25, Allah employs non-absolute terms beyond the mental grasp of human beings to describe the state of inmates of hell-fire. Allah says: "They shall not taste therein any coolness nor drink, except boiling water and discharge from wound.Here, coolness, that is cool water, is contrasted with boiling water." To the scientists, the

highest point of boiling water is 100^C Celsius. In our mundane life, we would still consider 80^C, 90^C and 95^C Celsius as the boiling point of water, likewise the degrees for coolness. Thus, in relation to the happenings of the hereafter, the actual knowledge, the actual temperature and degree of 'coolness' and 'boiling water', is known only to Allah, hence, the choice of this pair of gradable antonym. Furthermore, Allah employs the visual metaphor of face to characterise and classify humanity in two opposite groups in the Day of Resurrection. This visual metaphor of face is repeated twice in the data: in Qur'ān 80: 38-41 and Qur'ān88: 2 and 8. Allah asserts thus: "Some faces on the Day will be happy, laughing and rejoicing. And other faces on the Day will be dust-stained . . ."(80: 38-41). "Faces on the Day will be downcast, entering burning fire; faces on the day will be happy in a lofty garden"(88: 2 & 8). Based on the linguistic context and context of situation (Lawal, 2012) of the two verses, the adjectives 'dust-stained' and 'downcast' on one hand, 'light' and 'happy' on the hand, can be said to be synonymous. In the first example, 'bright' and 'dust-stained' are contrasted, ditto for 'happy' and 'downcast' and both pairs of antonym are gradable adjectives that describe ambivalent psychological conditions of people on the Day of Reckoning.

What are the stylistic functions of the gradable opposites that are identified in the data in relation to the thematic focus of the verses? The foregoing analysis has revealed that the choice of the gradable antonyms are connected with the events, happenings and descriptions of the hereafter or the Day of Judgement and to establish the concept of life after death. The knowledge of what will happen on the Day of Resurrection is beyond the mental grasp of mankind, who cannot fully understand the precise and accurate details of the Hereafter.Hence, Allah employs terms and descriptions that are not absolute to name, describe and convey these events. These events are presented in gradable descriptions that do not express absolute terms. In addition, the use of gradable antonyms in this context is to stylistically underscore the narrow perceptions and confines of human knowledge in affairs and issues relating to the borders of Hereafter. It also an indirect suggestion of the complex dynamics and intricate subtleties in the way Allah does His work.Ungradable opposites in the data are 70 pairs of antonyms and they are spread across the three types of ungradable opposites that are identified in the review, namely, complementary opposites, relational opposites and directional opposites. Complementary opposites are 45 pairs, amounting to 67%, relational opposites 13, 19%, directional opposites 12, 14%. This is presented on the pie chart labeled figure 5 above. The gradable opposites analysed in the previous paragraphs revealed that mankind are classified into two groups, which are given non-absolute descriptions in terms of their deeds. Samples of complementary opposites extracted from the data equally classify humanity into two contrasting groups. They are:the righteous/the wicked (82:13), the souls of the wicked/the souls of the blessed (79;32), the most wretched/the righteous (92: 15-18), those who believe/ those who disbelieve (90: 17-19) and people of the right hand/ the people of the left hand (17-19).

The pair of complementary antonyms stated above belong to the noun/ nominal group category and function to express the 'either-or-alternative linguistic feature, which is a characteristic of complementary opposite. As in the analysis of gradable opposition, the subject matter of the sample verses contrasts monotheism and polytheism, belief and disbelief, righteousness and wickedness, reward (paradise) and punishment (hell-fire). The sense of complementarity opposite which runs the fabric of *Juzh 'Amma* is aptly captured in Q82: 13. Allah says: "Verily, the righteous are in bliss and the wicked are truly in burning fire." In addition, the verb category of complementary pairs of opposites denotes the 'doings', 'actions', 'activities' and 'events' that were carried out or performed by the two major groups of people, delineated by the noun category of complementary opposition as the righteous/wicked, those who believe/those disbelieve, etc. Theseunderlined verbs define their doings, activities, action, etc.

- 'He indeed succeeds who purifies (his soul), and indeed fails who corrupts it' (91: 9-10).

. . . 'who denies and turns away, who gives his wealth to purify (92: 15-18)

. . . 'enjoinsrighteousness, and turns away

'Then for him who <u>transgressed</u> . . . and <u>preferred</u> this life of this world . . ., but as for him who <u>feared</u> . . . and <u>restrained</u> himself . . . . (79: 37-41)

Other verb categories of complementary pairs of opposite are found in other chapters of Qur'an such as Qur'an **79:1-2; 82:5; 90:17-19; 96: 11-13; 96:11-13,** etc. While the noun/nominal class of complementary opposites discussed polarises people into two contrasting descriptions and naming, the underlined verbal class of complementary opposition gives detailed explanations of their actions and activities, which each of the two groups indulges during the existence on earth.In the first excerpt, Allah employs the mental process verbs 'succeeds' to give glad tidings to the person who purifies his/her heart and actions from iniquities and treachery, and chooses "fails" to demean and disparage whoever corrupts and plunges his/her heart into the roaring sea of destruction while on earth. Furthermore,Qur'ān 79 verses 37-41 give further 'doings', 'actions' and 'activities'that define 'the believers'/ 'disbelievers', 'the people of the right hand'/ and 'the people of the left hand'. Allah states:"Then for him who transgressed all bounds and preferred the life of this world, verily, his abode will be hell-fire, but as for him who feared standing before his Lord and restrained himself from impure evil desires, verily paradise will be his abode". The material process verb 'transgress' represents all forms all evil actions and immoral activities that human beings apply a quantum of energy before they come into being or are executed. Such activities include stealing, killing, dancing nakedly, fornication, adultery and physical actions (verbs) of criminal and sinful tendencies. The verb 'preferred' in 'and preferred the life of this word' is a mental process verb which describes all dastardly acts that reside or emanate from inner consciousness of the perpetrators, such as ideological and philosophical beliefs that run contrary to the tenets of orthodox Islamic teachings. In the following verse, 'feared' and 'restrained' are equally mental process verbs that connoteall lawful, physical and mental activities that may be termed sound and valid actionsthrough which humanity may earn Allah's pleasures. Thus, 'transgressed' and 'preferred', and 'feared' and 'restrained', are verb categories that are presented in complementary binary opposition to stylistically explain the doings and actions that define the people of paradise and the people of hell of the Day of Recompense.

The relational opposites in the data foreground the significance of Islamic codes, conduct, discipline and moral inclination. In Qur'ān 92: 5-10, Allah compares the moral behaviour of giving charity and financial assistance to the aid the cause of Allah or to uplift the less-privileged with the debased crudity of stinginess and miserliness. Allah asserts:"He who gives (in charity) and fears Allah and believes in goodness, we shall make smooth for him the path to ease. But he who is miser, and thinks himself self-sufficient and rejects goodness, we shall make smooth for him the path of evil". The verse establishes the reciprocal social roles of relational opposites that sharply contrasts the sense of giving and the sense of miserliness, where the former will be rewarded with ease navigation to the path of paradise and the former will be wobbled onto the path of scorching hell. Thus, relational opposite of charity and miserliness is again connected with the ideological inclination of life after death. Similar use of relational opposites to emphasise the moral content and moral character of Islam reverberates in the following verses taking from Quran 82 verses 2-3, where Allah severely condemns the evil and impunityof giving short weight and measure as ignoble moral behaviour that must be punished with the blazing fangs of fire. Poignantly, Allah states: "Woe to the defrauders. Those who when they have to receive by measure from men demand full measure. And when they have to give by measure, or weight to (others) men, give less than due". The relational opposites in the verse can be set up as: 'receive give'; 'demand full measure'/ 'give less than due'.

In Quran 6:152, full measure and just balance is enjoined by Allah through the use of imperative sentences. In that verse, the illocutionary effect is to give instructions or commands. In this present verse, however, Allah employs semantic opposition presented in relational opposite so as to be in tandem with the Qur'ānic style of *Juz'h*ᶜ*Amma,* which is replete with binary opposites. Here through the use of relational opposites, Allah abhors and therefore condemns dishonesty, fraud and all sharp business practices that wereprevalent in the pre-Islamic societies and have and have been maliciously integrated into modern commercial dealings. Thus, the moral principle of full measure in commercial and trading activities is hereby stressed and promoted and this principle is connected to faith because

only those who sincerely believe in the Hereafter will strive to actually put the practice of full measure in trade into use as a normal and daily principle guiding their business and commercial transactions.

Another example of relational opposite identified in the data is in connection with the terrifying happening of the Hereafter represented by the verb 'flee'. In Qur'ān 80: 34-36, Allah says:"That Day shall a man flee from his brother, and his mother and father, and his wife and children". The semantic opposition in this verse stylistically reveals the sharp contrast between the mundane life of this world and sacred, spiritual and true life of the hereafter. Blood relation, strong family ties and filial love are cords of reciprocity that would be severed and ruptured in the hereafter when thereligious deeds of family members are diametrically opposed to each other. Thus, through this relational opposite, Allah impresses on humanity the possibility of life after death which further emphasizes the reward of paradise for the believers of Islamic monotheism and punishment of hell-fire for the polytheists and transgressors. The dominant and major directional opposite in the data is the vertical head-feet axis, which is the above-below axis. The vertical opposite in the text is the heavens and earth. At times,'mountain' is used as a linguistic variant of the earth and is contrasted with the heavens as in Q78: 19-20; Q18: 18-20. In addition, the 'sky', also used as a variant of heaven, is contrasted with the earth in Q18: 11-12; and the life of this world, Q87: 16. Directional opposites involving the heavens and the earth occur in the following verses: Q78: 19-20; Q78: 37; Q81: 17-18; Q82: 5; Q84: 1-3; Q86: 11-12; Q88: 18-12; Q91: 5; 93: 4; and Q106: 2. The binary opposition that is set up between the heavens and the earth is stylistically presented to foreground (i) that Supreme Creator of the heavens and the earth is Allah and His Dominion is firmly established in both as it is explained in several places in the Qur'ānsuch as in Q78: 37: (Lord of the heavens and the earth); Q88: 18-20; Q86: 11-12; Q91:5. Thus, this contrast of the heavens and the earth establishes that worship, servitude and humility are to be directed to Him Alone. Secondly, the directional contrast between the heavens and the earth strengthens the cosmic connection with the two as the former provides the resources to sustain the latter as in Qur'an 86: 11-12: "By the sky which gives rain; and the earth splits (with growth of tress)". This semantic opposition further reinforces the belief that the sustenance of the heavens and earth and what they contain rest with Allah. Stylistically, the directional opposites as contained in the data reinforce the ideological standpoint of Islam on life and death, the connection between the two lives (Ali, 2002), the Day of Reckoning (Q78: m19-20; 84: 13) and that the seekers of the hereafter or heavens are the believers, the righteous and the best of creatures as evidenced in Qur'an 87: 16 and Q93: 4. And lastly, the relational opposites in the heavens and the earth challenge humanity to probe into the profound mystery of creation.

Conclusion and Recommendations

The study has shown that linguistic style of antonyms employed in *Juz'hᶜAmma*foregrounds important assertions and messages expressed in the Qur'ānand which are still very relevant in contemporary age. This style addresses dominant socio-cultural, socio-psychological and socio-economic issues that have engulfed modern world. The concept of monotheistic ideology expressed in the chapters of *Juz'hᶜAmma*is to suppress the destructive flames of irreligiousity and Godlessness that have enveloped the global world as encapsulated in the theory of moral relativism. The concept of life after death and the ravaging and raging torment of hell fire are meant to provide cautions to proponents of transgender, same sex marriage or gay marriage,which are thriving and expanding to every corner of the world. In like manner, the reward of paradise for the righteous underscores the necessity for involving in honest, plain and clear commercial transactionsand rendering financial assistance to the less-privileged in the society. Cybercrime, dishonest dealings and moral indecency are evil tendencies that Allah condemns through the use of antonyms in the last part of Qur'ān. The paper recommends that stylistics of antonyms may be carried out on others parts of the Qur'ān. In addition, an extensive corpus stylistics on antonyms using the framework of Jones (2002) is also recommended. Other lexical relation features such as synonym, hyponym, polysemy and meronymy can also be investigated in the Qur'ān.

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