

Differences between Arabic Antonym (*Al-Taddad/التضاد*) and Interpretation of the Qur'an

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ABSTRACT

This article examines antonyms in Arabic and the Al-Qur'an, which are kalamullah which were derived from Arabic. This research aims to explain the differences regarding what is meant by antonyms in Arabic rules and what is meant by antonyms which are agreed upon by the commentators in interpreting the Al-Qur'an. The method used in this research is descriptive analytical method. This method is used to parse the question, where are the differences between the antonyms in the Arabic norm and the interpretation of the Al-Qur'an? From this paper it can be concluded that antonyms in Arabic can be said to be more complex like other language rules. Starting from the definition, classification, linguist opinion about the existence of antonyms, to the reasons for their appearance, there are various differences of opinion between one another. While antonyms in the interpretation of the Al-Qur'an, the interpreters agree that what is called an antonym in interpreting the Al-Qur'an is what is called idiomatic in Arabic rules, namely one and the same word has opposite meanings depending on what words accompany it. Or what comes after.

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1. INTRODUCTION

Arabic has many grammatical rules which pose a challenge to modeling the language in terms of formal structures. In addition, the absence of diacritics in written text sometimes creates ambiguity. Moreover, distinguishing automatically between proper names, acronyms, and abbreviations is difficult because capitalization is not used in Arabic (ALdhubayi & Alyahya, 2014). Obviously, this is not a new phenomenon in the field of language. Each language has its own characteristics and features, both in the form of text and context.

In general, Arabic is part of a social phenomenon that grows in society. The development of the language is also inseparable from two factors, namely the internal influence of the speakers and the influence of other languages. In its development, there are several language rules in Arabic, especially regarding the relationship or relations of meaning. Of course, this relationship can provide an overview of a relationship of meaning (Adriana, 2011). This relation also influences the opposition of meaning in lexical pairs or what are commonly referred to as antonyms.

Antonym or antonymy is a semantic relationship between two units of speech whose meaning expresses the opposite, contradiction, or contrast between one and another (Chaer, 2012). The relationship of meaning between two words with antonyms is two-way. That is, if a long word is an antonym to a short one, then it can also be said that a short word is an antonym to a long word (Adriana, 2011). In Arabic, there are several factors that give rise to antonyms, one of which is the difference in the vocabulary of the Arab tribes in using a word. The word "قرأ" means holy according to the *Hijaj* people and means menstruation according to the Iraqis. The verb "سجد" means standing up straight for the *Thoyyi* tribe and bowing for most tribes (Ridlo, 2017). This affects the formation of words that have two opposite meanings.

Research on antonyms is not something new in the realm of science. There are several previous studies, such as: *first*, research conducted by Miftahul Mufid titled "Antonyms in the Al-Qur'an Perspective of Ali Al-Khuli (Semantic Study in *Surah Luqman*)". The discussion of this research explains the antonyms contained in *Surah Luqman*. The theory used to analyze the discussion is the theory of Ali Al-Khuli. The conclusion of this study is that antonyms in Arabic are divided into nine types. However, in *Surah Luqman*, which is the object of this research study, there are six types of antonyms (Mufid, 2017).

Second, research by Ubaid Ridlo titled "Synonyms and Antonyms in the Qur'an". This study explains the use of synonyms and antonyms in Arabic and the phenomena of synonyms and antonyms in the Qur'an. The method used in this study is a qualitative approach with reference to linguistic and descriptive analytical aspects. The conclusion of this study is the diversity of meanings in the Qur'an which is its undeniable majesty and miracle. Then he emphasized the urgency in understanding the context of verses and the various interpretations of the Qur'an for synonyms and antonyms in the Qur'an. Because there are often differences of opinion among experts about the relation of synonyms and antonyms in the context of the Qur'an (Ridlo, 2017).

In this study, the writer will briefly discuss antonyms (*al-tadladd/التضاد*), starting from the definitions, classifications, and debates among linguists, the factors and causes of their appearance, as well as how the antonyms agreed upon by the *mufasirs* in interpreting the Qur'an. The following are examples from several commentators. Based on the literature review above, the researcher tries to explore antonyms in Arabic and tries to examine the activities of commentators in interpreting what are called antonyms in the interpretation of the Qur'an.

In its development, antonyms are not only found in Arabic, but also found in the interpretation of the Qur'an by commentators. In addition, the relation of antonym meanings can also help interpreters in interpreting the Qur'an. It is important to know this rule if you want to understand the Qur'an more deeply. Moreover, there is a difference between the antonyms in Arabic conventions and in the understanding of commentators when they interpret the Qur'an. This raises the question of where the difference lies, what is the difference between antonyms in Arabic conventions and in the interpretation of the Qur'an? Furthermore, this paper will present and describe the answers to these questions.

2. METHOD

This is library research using analytical descriptive method as its approach. This research will try to break down the question into several discussions. The researcher will first collect sources from books, journals, articles, and magazines that are relevant to the discussion and other sources that can support the researcher's data. All data that has been collected will be filtered by researchers properly. Therefore, this research will provide comprehensive results both in terms of substance and essential (Moehnilabib & et al., 1997).

3. RESULTS AND DISCUSSION

3.1. Arabic Antonym (*Al-Tadladd/التضاد*)

3.1.1. Definition of Antonym (*Al-Tadladd/التضاد*)

Antonym (*al-tadladd/التضاد*) literally means *al-ta'akus/التعاكس*, *al-ta'arudl/التعارض*, and *al-taqabul/التقابل* which means opposite (Ya'qub, 2008). Meanwhile, according to the term antonym (*al-tadladd/التضاد*) that is (Taufiqurrochman, 2008),

لتضاد هو عبارة عن وجود كلمتين فأكثر لها دلالة متضادة

"Antonyms (*al-tadladd/التضاد*) are two or more words whose meanings are considered opposite."

In *'Ilm al-Badi'*, the antonym (*al-tadladd/التضاد*) is called *al-thibaq/الطباق*, which is the gathering of two words that have opposite meanings, for example (Ya'qub, 2008),

سَتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ

"They **hide** from humans, but **do not hide** from Allah SWT." (QS Al-Nisa'/4: 108)

In the verse above, Allah SWT uses the *lafadh يَسْتَخْفُونَ* which means "to hide" and the *lafadh لَا يَسْتَخْفُونَ* which means "not to hide," in which these two words have opposite meanings, the first has a positive meaning and the second has a negative meaning. In *'Ilm al-Badi'*, this *al-thibaq* is called *al-thibaq al-salb* (Idris, 2014).

Apart from *al-thibaq al-salb/الطباق السلب*, there is also *al-thibaq al-ijab/الطباق الإيجاب*, which are two opposite pronunciations that do not differ positively or negatively. For example, the word *أَيْقَظًا* which means "to wake up/to be awake" is opposite in meaning to *lafadh رُقُودًا* which means "to sleep," found in the words of Allah swt (Idris, 2014),

وَتَحْسَبُهُمْ أَيْقَظًا وَهُمْ رُقُودٌ

"And you think that they are **awake**, but they are **sleeping**." (QS Al-Kahf/18: 18)

There are differences regarding the definition of antonyms (*al-tadladd/التضاد*) between classical linguists and modern linguists. According to classical linguists, *al-tadladd* is a word that contains two opposite meanings, such as the word *زَوْج* which means *ذكر/ male* and *أنثى/ female* (Dawud, 2001). Moh. Matsna in his book also says the same thing regarding the opinions of classical Arabic linguists. They define antonyms (*al-tadladd/التضاد*) as one word that denotes two opposite meanings, such as the word *مولى/ mawla* which means *سيد/ master* or *عبد/ servant*, the word *قُرء/ qur'* which means *طَهر/ holy* or *حيض/ menstruation* (HS, 2008), and the word *الجون/ al-jaun* which means *الأبيض/ white* or *الأسود/ black* (Ya'qub, 2008). Meanwhile, modern linguists argue that what is meant by antonyms (*al-tadladd/التضاد*) are two words that are pronounced differently and have opposite meanings, such as the word *حي/life* which has an antonym with the word *ميت/die* (Dawud, 2001).

3.1.2. Classification of Antonym (*Al-Tadladd/التضاد*)

Al-Khammas classifies antonyms (*al-tadladd/التضاد*) into three types (Taufiqurrochman, 2008). *First*, absolute antonyms (*التضاد الحاد*). Is antonyms between the fields of meaning in two opposite words, there are no levels. That is, the two words that have opposite meanings are unquestionably absolute. Example,

Woman	أنثى	X	Man	ذكر
Married	متزوج	X	Bachelor	أعزب
Die	ميت	X	Live	حي
Lady	امرأة	X	Gentleman	رجل

Second, multilevel Antonyms (*التضاد المتدرج*), which are antonyms in which there are levels/levels between the fields of meaning in two opposite words. That is, the meanings of words that are opposite to each other are still relative. Example,

Easy	سهل	X	Difficult	صعب	(there is still a certain level of ease/difficulty between these two words)
Cold	بارد	X	Hot	حار	(between these two words there is still a certain level, for example فاتر/ warm, دافئ/ warm, ساخن/ the warmest)

Third, opposite/reciprocal antonyms (*التضاد العكسي*), which are common/commonplace antonyms between the fields of meaning in two opposite words. Example,

Table 2.

أب	x	أم	زوج	x	زوجة
Father		Mother	Husband		Wife
باع	x	اشترى	أعطى	x	أخذ
To sell		To buy	To give		To take
رئيس	x	مرؤوس	فائز	x	مهموز
Leader		Be led	To win		To lose

In addition to the classification from *Al-Khammas* above, there are additional types of other antonyms (Taufiqurrochman, 2008). *First*, sideline antonyms (التضاد العمودي), that is, when the opposite words consist of directional vocabulary. Opposite words along the sidelines are called sideline antonyms. For example, شمال/ north x شرق/ east, جنوب/ south x غرب/ west, and غرب/ west x شمال/ north. *Second*, straight line antonyms (التضاد الامتدادي), that is, if the opposite vocabulary is based on a straight line/against the direction. For example, شمال/ north x جنوب/ south, شرق/ east x غرب/ west, and فوق/ up x تحت/ down.

Moeliono also mentions other antonyms related to motion and direction. The examples related to motion are, خروج/ out x دخول/ in, and جرّ/ pulls x دفع/ pushes. Whereas those related to direction, for example, فوق/ up x تحت/ down, and يمين/ right x شمال/ left (HS, 2008).

3.1.3. Linguists Opinion on Antonym (*Al-Tadladd*/التضاد)

Linguists have different opinions when discussing whether there are antonyms in Arabic. Some refused and some accepted it. Linguists who objected were few in number, but the most famous of them are, *first*, Ibn Durustawaih (d. 347 H) composed a special book titled *Ibthal al-Adldad*/إبطال الأضداد to strengthen his opinion in rejecting antonyms (Sholih, 2010). According to him, language exists to express a meaning. If there is one word that shows two different meanings, or one of which contradicts the meaning of the other, then there will be no expression in that language (Durustawaih, 2004). *Second*, One of the teachers of Ibn Sidah's. In the book *al-Mukhashshah*/المختصص Ibn Sidah said that there was one of his teachers who rejected antonyms, but Ibn Sidah did not explain clearly the reason for the rejection of one of his teachers. Whereas Ibn Sidah himself accepted the existence of antonyms, he even wrote a fashal about *al-adldad* (فصل الأضداد) in his book *al-Mukhashshah* (Sidah, n.d.). *Third*, Baqlab (d. 291 H) composed a book in which there is a discussion of the rejection of antonyms. According to him, antonyms will not be found in Arabic, because with this, conversation will be impossible (Umar, 2009).

The linguists' rejection was based on several arguments to strengthen their opinion. *First*, they take refuge in what Taj al-Din al-Armawi says in his book *al-Hashil*/الحاصل that two opposite meanings do not exist in one word because later there will be repetition of these two meanings, and this repetition is the result of the substance, not from the pronunciation (Al-Fadl, 1994; Umar, 2009). *Second*, the existence of antonyms will show the shortcomings of the Arab nation and also their language, because if there are deficiencies in Arabic, then it will not be used as the language of the Qur'an (Umar, 2009).

There are many language experts who accept antonyms, but some of them are famous. *First*, Ibn Faris said his disagreement with those who reject antonyms, because the Arabs themselves do use one word for one meaning and also the opposite meaning, and things like this are nothing so they don't have to be rejected (Umar, 2009). In his book *al-Shohibi*/الصاحبي, Ibn Faris explains that Arabic is a unique language and has a wide range and scope of meaning (Zakaria, 1997).

Second, Ibn al-Anbary authored a book on antonyms which he entitled "Book of *al-Adldad*/كتاب الأضداد." In his preamble he said that the Arabic language makes corrections between one and another, so that one word is related to another. Therefore, it is not wrong if there are meanings that are mutually exclusive, because one meaning will come after the other meaning and this shows the special features of each of these meanings (Al-Anbary, 1987).

Third, Imam Suyuthi in his book *al-Mazhar*/المزهر says that according to ahl al-ushul, the meaning of *al-lafdh al-musyarak* is when the two words explain each other so that it is impossible to put them together to justify something, such as the words 'al-haidl' and 'al-thuhr' because both show the meaning of time, therefore it is impossible to unite the two at one time. This is the basis for Imam Suyuthi accepting the existence of antonyms (Umar, 2009).

3.1.4. Reasons for the Appearance of Antonyms (*Al-Tadladd*/التضاد)

The emergence of antonyms (*al-tadladd*/التضاد) in Arabic is caused by the following things, including (Al-Husaini, n.d.; Ridlo, 2017; Ya'qub, 2008);

First, the differences between Arab tribes in using a word, for example the word السُدفة which means "الظلمة/dark" according to the *Tamim* tribe, while according to the *Qais* tribe means "الضوء/bright".

Second, dilalah of a *lafadh* at the origin of its formation has one general meaning, which in turn contains two opposite meanings. If there is a word that has two opposite meanings, then originally has only one meaning, the emergence of two opposite meanings is due to the expansion of meaning. For example, *lafadh* السُدفة which has opposite meanings namely الظلمة / dark and الضوء / light, the original meaning is البستر which means "barrier." This can be likened to day and night, when the day comes, the light of day blocks the darkness of the night, and vice versa, when night comes, the darkness of the night blocks the light of day.

Third, phonetic development of a pronunciation, for example the verb رَبَّرَ which means كتب / writing and قرأ / reading. The existence of these conflicting meanings is because the verb دَبَّرَ which means كتب / writes undergoes phonetic development, in which case the letter dzal/ذ changes to the letter zai/ز so that it becomes رَبَّرَ, which coincidentally the word رَبَّرَ is an Arabic verb and means قرأ / read. So, the two opposite meanings are united in the pronunciation رَبَّرَ, where the pronunciation has two meanings, for Arabs it means كتب / writing, and for Persians it means قرأ / reading.

Fourth, the Conformity of two words in one morphological form. For example, in *wazan* فَعِيل which is meant for *fa'il* and *maf'ul*. The word سَمِعَ has two opposite meanings, namely "one who hears" and "one who hears".

Ahmad Mukhtar Umar (2009) in his book "*Ilm al-Dalalah* / علم الدلالة" divides the factors for the emergence of antonyms into three parts (Adriana, 2011). *First*, external factors which include dialect differences, foreign language borrowing, and social motivation. *Second*, internal factors include meaning relations, pronunciation relations, and form relations. The emergence of meaning relations is due to the expansion of meaning, expressions in the form of *majaz* - both *majaz mursal* and *majaz 'aqly*, generalization of the original meaning, and expressions as a form of affirmation. While the *lafadh* relation is caused by differences in the origin of the word roots (derivational), substitution of consonant roots, and changes in the place of the roots. The form relation arises because there is a negative positive word form and *fa'il* and *maf'ul* form. *First*, historical factors which are marked by expressions of human thought in the past, whose existence is basically an initial innate or original form of the word itself.

3.2. Antonym (*Al-Tadladd* / التضاد) in the Interpretation of Al-Qur'an

Even though there are denials regarding the existence of antonyms (*al-tadladd* / التضاد), there are also quite a few linguists who remain adamant that there are antonyms (*al-tadladd* / التضاد) in the Qur'an. These experts are of the view that antonyms (*al-tadladd* / التضاد) are separate concepts of meaning relations which can also help in interpreting the Qur'an. This is because the Al-Qur'an itself contains many forms of words with antonymic patterns (*al-tadladd* / التضاد), which can be one of the proofs that the linguistic concepts in the Al-Qur'an are far more complete and more complex than other linguistic concepts (Ridlo, 2017).

As for the antonym (*al-tadladd* / التضاد) in the Qur'an, the commentators referred to the definition of the opinion of the classical linguists, namely اللفظ المستعمل في معنيين متضادين which means that one word contains two opposite meanings (Umar, 2009). In other sources it is explained with المعنى الواحد على اللفظ الواحد (Sholih, 2010). But in this case, the form is slightly different from the various examples of antonyms that have been described above. The following are some examples agreed upon by the commentators regarding what are called antonyms (*al-tadladd* / التضاد) in the interpretation of the Qur'an.

3.2.1. *Lafadh isytara/ syara* (شَرَى / اشترى) has two opposite meanings, that is, "to sell" and "to buy"

Lafadh اشترى/شَرَى with the meaning "to sell" occurs at least five times in the Qur'an. It is found in QS al-Baqarah/2: 16, 90, 102, QS an-Nisa'/4: 74, and QS Yusuf/12: 20.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

"They are the ones who **sell** misguidance with guidance, so their trade is not profitable and they are not guided." (QS al-Baqarah: 16)

يَسْمَأُ اشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعَثْنَا أَنْ نُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ قَبَائِدَهُمْ وَعَصْبٌ عَلَىٰ غَضَبٍ وَلَكُفْرِينَ عَذَابٌ مُهِينٌ

"How bad (deeds) are those who **sell** themselves in disbelief for what Allah has sent down, out of envy that Allah sends down His grace to whoever He wills among His servants. Because of that they get wrath after (get) wrath. And for the disbelievers a humiliating torment." (QS al-Baqarah: 90)

... وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

"... And very evil is their act of **selling** themselves by magic, if they know." (QS al-Baqarah: 102)

فَلْيَقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

"Therefore, let those who **sell** the life of this world for the life of the hereafter fight in the way of Allah. Whoever fights in the way of Allah and then dies or wins; We will later give him a great reward." (QS an-Nisa': 74)

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الرَّاغِبِينَ

“And they sold Joseph at a low price, namely a few dirhams, and they felt that their hearts were not attracted to Joseph.” (QS Yusuf: 20.)

All the pronunciations of اشترى / شرى above which are followed by the letters *jar*, namely "bi" mean "to sell." Ibn 'Ashur, (1984) in his book of commentaries explains that the word *isytarau* in verse 16 of surah *al-Baqarah* comes from the word *isytira'* / اشتراء with *wazan ifti'al* / افتعال, with the original word *fi'il syara'* / شرى which means *ba'a* / باع, as *isytara'* / اشترى which means *ibta'a* / ابتاع which means "to sell." Likewise with surah *al-Baqarah* verse 90. He also interprets the *lafadh* with *isytira'* / اشتراء which means *ibtiya'* / ابتاع which means "to sell" (Ibn 'Ashur, 1984).

Ali Al-Shabuni (1981) also interprets the *lafadh syarau* / شروا in surah *al-Baqarah* verse 102 with the meaning *ba'u* / باعوا which means "to sell." Likewise with surah *an-Nisa'* verse 74. He also interprets the *lafadh yasyruna* / يشرون with the *lafadh yabi'una* / يبيعون which means "to sell" (al-Shabuni, 1981, p. 289). Ibn 'Ashur (1984) in surah Yusuf verse 20 also interprets the *lafadh syarau* / شروا with the meaning *ba'u* / باعوا which also means "to sell."

While the word اشترى / شرى which means "to buy" is found in QS *al-Baqarah*/2: 102 and QS *at-Taubah*/9: 111.

... وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ...

“... And indeed, they already know, whoever **buys** (using magic) will definitely not benefit in the hereafter...” (QS *al-Baqarah*: 102)

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ...

“Indeed, Allah has **purchased** from the believers their lives and property by providing them with paradise...” (QS *at-Taubah*: 111)

The *isytara'* / اشترى pronunciation above followed by the *jar* letter "min" means "to buy" which is the original meaning of the اشترى pronunciation. Ibn 'Ashur (1984) in interpreting the wording in surah *al-Baqarah* verse 102 by "getting something with an effort." This is in accordance with the meaning of "buying" which is when you want to buy something you have to try first to get money or something that is commensurate with what you are going to buy. It is the same as 'Ali Al-Shabuni (1981) when interpreting the *lafadh isytara'* / اشترى in surah *at-Taubah* verse 111 with the true meaning of "buying".

3.2.2. *Lafadh dhanna* / ظن has two opposite meanings, that is “sure” dan “doubt”

Lafadh dhanna / ظن with the meaning “sure” appears in QS *al-Baqarah*: 46 and QS *al-Haqqah*: 20.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

“(they are) those who **believe**, that they will meet their Lord, and that they will return to Him.” (QS *al-Baqarah*: 46)

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ

“Truly I am **sure**, that in fact I will meet reckoning against myself.” (QS *al-Haqqah*: 20)

Lafadh dhanna / ظن above followed by the letter "an" means "sure." Al-Zamakhshari (2009) in his commentary book states that يَظُنُّونَ in surah *al-Baqarah* above has the meaning *yatayaqqanuna* / يتيقنون which means "to believe, to be sure, or to know for sure." Likewise with surah *al-Haqqah* verse 20, he interprets ظَنَنْتُ with *'alimtu* / علمت which means "sure" (Al-Zamakhshari, 2009).

While the *lafadh* ظن which means "approximately / doubtfully" is found in QS *al-Jatsiyah*: 32.

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنَؤُنَّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُحْسِنِينَ

“And if it is said (to you): “Indeed, Allah's promise is true and the Day of Resurrection has no **doubt** about it”, you will say: “We do not know what the Day of Resurrection is, we are nothing but guessing and we never believe it.” (QS *al-Jatsiyah*: 32)

Lafadh dhanna / ظن above which stands alone, is not followed by the letter "an", so it has the meaning "approximately, guess or doubt." 'Ali Al-Shabuni (1981) in his commentary explains the word with the meaning "not sure" or "doubt".

3.2.3. *Lafadh ragha* / راع has two opposite meanings, that is “come” dan “go”

Lafadh ragha / راع which means "come" is contained in QS *ash-Shaffat*: 93.

فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ

“Then he **came** to the idols hitting them with his right hand (strongly).”

The pronunciation of راع above which is followed by the letter "ala" means "come". According to Ibn 'Ashur (1984), the use of the word راع has the meaning *aqbala* / أقبل which means "come."

While *lafadh ragha* / راع which means "go" is found in QS *ash-Shaffat*: 91 and QS *Adz-Dzariyat*: 26.

فَرَاغَ إِلَىٰ آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ

“Then he **went** secretly to their idols; then he said: “Are you not eating?” (QS *ash-Shaffat*: 91)

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ

“So he **went** quietly to his family, and brought him fat (roasted) calf.” (QS *Adz-Dzariyat*: 26)

The pronunciation of رَاغ above which is followed by the letter "ila" means "to go". Ibn 'Ashur (1984) interprets verse 91 of surah *ash-Shaffat* above with the meaning of *dzihab*/ ذهاب which means "to go." Similarly, he interprets surah *adz-Dzariyat* verse 26 with the meaning "depart or go" (Ibn 'Ashur, 1984).

From the examples above, it can be concluded that antonyms in the interpretation of the Qur'an are what are called idiomatic concepts in Arabic, which give rise to opposite meanings in the same word (Ritonga, 2018). This happens because of the influence of the context or *siyaq al-kalam* (سياق الكلام) which surrounds a word. In addition, the antonym that also depends on the meaning that appears in the word in question. For example, the letters after it, or the letters that accompany it are different from one another, then the resulting meanings are also different from one another. Like the example above, اشترى + — which means "to sell" is the opposite of اشترى + من which means "to buy." Then ظنَّ + أن which means "sure" is opposite to ظنَّ without أن which means "doubtful." Furthermore, رَاغ + على which means "coming" is opposite to رَاغ + إلى which means "going".

4. CONCLUSION

Based on the discussion above, it can be concluded that antonyms (*al-taladd*/التضاد) are one of the Arabic conventions regarding the relation of meanings that have opposite meanings. Although there are still differences of opinion among linguists, both regarding the definition and existence of antonyms in Arabic or in the Qur'an, it is undeniable that this rule is one of the important and useful things in studying and understanding the Qur'an. who use Arabic. Through antonyms with various forms and classifications, it can help to find out the forms of opposite meaning relations in the Qur'an. Furthermore, regarding antonyms in the interpretation of the Qur'an, the commentators agree that antonyms in the Qur'an are what are called idiomatic in Arabic. In other words, the same word has opposite meanings depending on what word comes after it. The commentators in interpreting antonyms in the Qur'an certainly see and pay attention to what surrounds the word. In addition, the context of the word and *siyaq al-kalam* is also important and influential in interpreting a word that contains the opposite meaning in the Qur'an.

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