

**Antonymous Relation In Surat Al-shams And  
Al-lail With Reference to Translation**

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This study deals with antonyms in semantics which can be defined as “pairs of words that have opposite or contrasting meaning . They have three types: gradable antonyms, complementary antonyms and relational antonyms .There are differences in translations of antonymous expressions and these differences may lead to difficulties in understanding the intended meaning of such expressions . This study aims at clarifying these differences in terms of appropriateness of translation . To achieve this aim, two chapter from Glorious Qur’an are selected with three translations of Dr. T.B.Irving (1991), Shaker (2005) and Al Hilali (٢٠٢٠) . These translations are analysed by using Nida’s model (1974 ).**Keywords:Antonymy semantics dynamic equivalence, formal equivalence**

التضاد في سورة الشمس والليل بالإشارة الى الترجمة تناولت هذه الدراسة التضاد في علم الدلالة والذي يعرف بأنه زوج من الكلمات تحمل معنى التضاد ولها ثلاث انواع اذ ان هناك اختلافات في ترجمة التعبيرات المتضادة اذ ربما يقود الى صعوبة فهم المعنى المقصود لمثل هذه التعبيرات وتهدف هذه الدراسة لتوضيح هذه الاختلافات تحت عنوان ترجمة مناسبة ولتحقيق هذا الهدف تم اختيار سورتين من القرآن الكريم وثلاث تراجم لافنك (١٩٩١) , شاكرا (٢٠٠٥) الهلالي (٢٠٢٠) وتم تحليل هذه التراجم استخدام (Nida- model (1974) .

## 1.Introduction

Semantics is a branch of linguistics. It is represented by studying the meaning of different linguistic forms, such as word , phrase, and sentence communicated through language .It focuses on the meaning that comes from purely linguistic knowledge. (Saeed , 2016: 3). Lexical semantics deals with meaning in relation to words including meaning relations among words, the meaning relations that the words have with extra-linguistic reality, as well as the study of expression meanings stored in the mental lexicon (Al-Sulaimaan, 2011:29).It characterizes the meaning of a word in terms of its relation to other words . Lexical relations include meronyms, hyponyms, homonyms, synonyms, and antonyms. “**Antonymy**” is one of the most important lexical relations. It is explained in the following section .

## 2.The concept of Antonymy

Antonymy is an opposite term to “synonymy”. It originates from the Greek word (anti) which means against or opposite, and (onym) which means name. So “Opposite name” makes sense. Antonymy is represented by pairs of words carrying the opposite meaning . The general label is an opposition (saeed, 2016: 17). The importance of antonyms depends on understanding them when use of in daily life communicational situations. Richards, and etal . (1985: 14 ) define antonymy as “a word which is opposite in meaning to another word” . Palmer, ( 1981:94) define antonymy as “oppositeness of meaning” . The linguist Hu Zhuanglin (2001:164) simply says “antonymy is the name for oppositeness relation”.

Antonyms can be in the form of pair of **adjectives**, such as big/small, rich/poor, long/short...etc., pair of **nouns** such as war/peace, love/hate, wife/husband...etc., pair of **verbs**, such as buy / sell, open / close, give / take ...etc., pair of **adverbs**, such as never/always, often/seldom, and even **prepositions**, such as : *above / below* . ...etc. There is another classification based on a morphological approach, dividing them into absolute antonyms, which are completely different in their sound - form (right / wrong, kind / cruel), and derivational antonyms with phonemically identical root-morphemes, distinguished by presence or absence of a negative affix (happy/ unhappy, kind / unkind). (Hurford, 2007 : 108) .

3. Types of Antonyms, they are :

**3.1.Gradable Antonyms:** They are the commonest type of antonymy. The opposite meaning of words is based on measured in terms of scale or degree of age, size, diameter, quality, brightness, difficulty...etc. For example: hot/cold, young/old, long/short ...etc. They have the following characteristics :

A. They can be comparative. For example :My brother is younger/older than me .

B. The negative of one does not imply confirming the other. For example: “He is not rich” does not mean that “he is poor” .

c. One word of pairs is unmarked ,while the other is marked. For example: in size adjective , one can say : “How wide is the road ?”, but cannot say: “How narrow is the road?”. The answer is : “three meters wide”, but not “three meters narrow”.

This pair old / young is also unmarked .one can ask : “ How old is the baby?”, without implying that the baby is old (Al-Sulaimaan,2011: 209).

**3.2.Non- Gradable Antonyms (Complementary Antonyms ) :** They includes such pairs as single/married, dead/alive, night/day, pass/fail, true/false, on/off ...etc.

A. They cannot be comparative .For example: one can’t say “ My brother is not dead than your sister”.

B. The negative of one implies the other as well as there is only one possibility of meaning, which is fixed, there is no intermediate ground between the two .For example:” His brother is alive”, this implies that his

brother is not dead and There is no word to be existed between dead and alive. The word "half dead" is not possible to be put to state that one is neither dead nor alive (Yule, 2010 :118).

**3.3. Converse Antonyms (Relational Antonyms):** This type refers to the existence of one member presupposes the existence of the other, such as give/take, buy/sell, send/receive, above/below, before/ after, west/east servant/master ...etc.(Crystal, 2008:196) . For example: "I bought computer .this means that someone sold it to me". "Ann is Tom's wife" this means Tom is Ann's husband .In addition , there are other words that presupposes the other as in :

**Debtor** presupposes **creditor**

**Lend** presupposes **borrow**

**Rent** presupposes **let** (Al-Sulaimaan, 2011:210).

### 4. Translation

Every language is unique and independent by itself .It is not easy to find an appropriate equivalence for the holly book because it is a sacred text , so, the translator needs cultural and linguistic knowledge to render this type of text . Nida (1975) states Translation equivalence appeared by analyzing the lexico – grammatical features of the source language , the meaning of text as a part of the wider context of the total relevant discourse, the communicative context concerning the situational features of time , place, audience ...etc. And finally , the cultural meaning of the source text . (Ilyas ,1989: 34).

Nida (1974: 165) states two types of equivalence , **Formal Equivalence** as word-for-word translation (translating the meanings of words and phrases in a more literal way), keeping literal fidelity. It attempts to keep closely the main text as possible, so the translator cannot add his/ her thoughts to his/her translation, It intends to achieve equivalence between the original text and translated text.

**Dynamic Equivalence** as sense-for-sense translation (translating the meanings of phrases or whole sentences): The translator tries to reproduce an equivalent effect on the receiver as that experience by the S.L. receiver .

for example : " وافق شن طبقة " is translated as follows:

Formal Equivalence: Shan and Tabaca are approved .

Dynamic Equivalence: They are perfect together .

Regarding the example above, it can be noticed that the sentence is translated by depending on two strategies which are formal and dynamic equivalence.

### 5. Fieldwork

#### 5.1 Source text surat Al-shams

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

"وَالشَّمْسِ وَضُحَاهَا (١) وَالْقَمَرِ إِذَا تَلَّاهَا (٢) وَالنَّهَارِ إِذَا جَلَّاهَا (٣) وَاللَّيْلِ إِذَا يَغْشَاهَا (٤) وَالسَّمَاءِ وَمَا بَنَاهَا (٥) وَالْأَرْضِ وَمَا طَحَاهَا (٦) وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (٩) وَقَدْ خَابَ مَنْ دَسَّاهَا (١٠) كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (١١) إِذِ انبَعَثَ أَشْقَاهَا (١٢) فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا (١٣) فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا (١٤) وَلَا يَخَافُ عُقْبَاهَا (١٥)"

**Target text by Dr. T.B.Irving (1991 : 611)**

"In the name of Allah ,the most Gracious ,the most merciful"

By the Sun and its radiance, and the moon as it trails after it, and daylight which shines resplendent from it, and night when it covers things up, and the sky and whatever built it, and the earth and what has stretched it out, and any soul and whatever has fashioned it and filled it with both its debauchery and its sense of duty! Anyone who purifies himself will prosper while whoever neglects to do so will be disappointed Thamud rejected it through their arrogance when their meanest wretch was delegated and God's messenger told them: "[Here is) God's she-camel; give her its day to drink." They rejected him and mistreated her, so their Lord snarled at them because of their offence and leveled things off. He does not fear its outcome!

**Target text by Shaker (2005 – 306)**

1. I swear by the sun and its brilliance, 2. And the moon when it follows the sun, 3. And the day when it shows it, 4. And the night when it draws a veil over it, 5. And the heaven and Him Who made it, 6. And the earth and Him Who extended it, 7. And the soul and Him Who made it perfect, 8. Then He inspired it to understand what is right and wrong for it; 9. He will indeed be successful who purifies it, 10. And he will indeed fail who corrupts it. 11. Samood gave the lie [to the truth] in their inordinacy, 12. When the most unfortunate of them broke forth with 13. So Allah's messenger said to them [Leave alone] Allah's she-camel, and [give] her [to] drink 14. But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them [with the ground]. 15. And He fears not its consequence.

**Target text by Al Hilali and Khan (2020, 837)**

“By the sun and its brightness (1) By the moon as it follows it (the sun) (2) By the day as it shows up (the sun’s) brightness (3) by the night as it conceals it (the sun) (4) By the heaven and Him who built it (5) By the earth and Him who spread it (6) By Nafs (Adam or a person or soul) , Him who perfect him in proportion (7) Then He showed him what is wrong for him and what is right for him (8) Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah order , by following the true faith of Islamic Monotheism and by doing righteous good deeds (9) And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds” .

### 6. Data Analysis

#### 6.1. Surat Al-shams

This surat is meccan and has 15 verses . It is a short sura with one rhyme and one musical rhythm emerge from the scene of universe and its phenomena . It is based on the antonymy and swear to show that there are two teams ,one of them will win the paradise and the other will lose it .

Almighty Allah swears by the sun and by the specific time of day (forenoon) in which its light is shining and in which the light of the sun is manifested before the noon hotness . Almighty Allah swears by moon which comes after the sun .

Almighty Allah swears by the day in which there is movement, activity, and living and then by the night when it covers the universe and creature and hides the light of sun .

The sun is a symbolic of day and the moon is a symbolic of night Almighty Allah swears by the day and the night which are the symbolic of darkness and lightness . Almighty Allah swears by the sky and then by the land which is paved and spread for habitations. Almighty Allah swears by human soul that provides by reason, willness and ability to choose the good path or the evil path .All these things are antonyms .This sura is based on a combination between the swear and the antonymous relations . The swear response (جواب القسم) is that who chooses the good path and purifies himself will win and who chooses the evil path and spoils himself will fail . Even the swear response is based on antonymous relations.

- القمر / الشمس complementary antonymy – noun

To take a look at the translation of these antonyms .The translators 1,3 render الشمس and القمر into “by the sun” , it is formal equivalence and the translator 2 renders it into “I swear by the sun”. This translation is dynamic .They are appropriate translations. The translation of antonym القمر and الشمس is rendered by the first translator and the second one into “and the moon”. This is inappropriate translation because they render واو القسم into “and” , which must be rendered into “by”. “And” is used as coordinator or for addition . It is considered formal translation . Al-Hilali renders it into “by the moon” . It is appropriate and formal equivalence .

- الليل / النهار complementary antonymy – noun

First translator renders النهار and الليل into “and daylight” and “and the night” the second one renders النهار and الليل into “and day” , “and night” .These translations are inappropriate as they must be rendered as what Al-Hilali do when he renders them into “by the day” and “by the night” , which is appropriate translation. These translations are formal equivalence .

- يغشاها / يجلاها: relational antonymy – verb

First translator renders يغشاها / يجلاها into “shines resplendent from it / when it covers things up”. The second one renders them into “ when it shows it/ when it draws a veil over it”. Al-Hilali renders them into “as it shows up the sun brightness / it conceals the sun ) . They are dynamic equivalence and appropriate translation.

- السماء والارض complementary antonymy – noun

The first and the second translators render السماء والارض into “and the sky”/ “and the earth” .It is an inappropriate translation because واو القسم must be rendered into “by” .Al-Hilali renders them into “by the heaven /by the earth” .It is appropriate translation . They are formal equivalence .

- تفجورها وتفجورها Gradable antonymy – noun

The first translator renders تفجورها وتفجورها into “its debauchery and its sense of duty !” . The second translator renders them into “what is right and wrong for it” . Al-Hilali renders them into “what is wrong and what is right” .They are dynamic equivalence .

- ذكاهها / ذكاهها gradable antonymy – verb

The first translator renders ذكاهها / ذكاهها into “will prosper / will be disappointed” The second one renders them into “be successful who purifies/fail who corrupts it” . Al-Hilali renders them into “succeeds who purifies / fail who corrupts his ownself”. All these translations are dynamic equivalence.



"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

"وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجَلَّى (٢) وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى (٣) إِنَّ سَعْيَكُمْ لَشَتَّى (٤) فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (١١) إِنَّ عَلَيْنَا لَلْهُدَى (١٢) وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى (١٣) فَأَنْذَرْنَكُمْ نَارًا تَلَطَّى (١٤) لَا يَصْلَاهَا إِلَّا الْأَشْقَى (١٥) الَّذِي كَذَّبَ وَتَوَلَّى (١٦) وَسَيُجَنَّبُهَا الْأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (١٩) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى (٢٠) وَلَسَوْفَ يَرْضَى (٢١)"

**Target text by Dr. T.B.Irving (1991 : 613)**

"In the name of Allah ,the most Gracious ,the most merciful"

By night as it broods, and daylight when things seem radiant, and whatever has created the male and the female, your effort has been too diffuse. For anyone who gives (generously), performs his duty and acts charitably in the finest manner We shall facilitate an easy way for him; while anyone who acts miserably, and feels he is self-sufficient and rejects the finest [things in life] We shall make it easy for him (to go) the hard way. His money will not help him out as he stumbles along. Guidance is Our concern: to Us belongs the Hereafter and the very First [of life]; so I have warned you (all) about a raging fire. Only the most wretched will roast in it, the one who rejects [the Message] and turns away; while the most heedful will keep away from it, the one who gives his money away and (thereby) purifies himself. No one is awarded any favor by Him except through seeking the countenance of his Lord, the All-Highest. [Such a man] shall meet approval.

**Target text by Shaker (2005 – 307)**

1. I swear by the night when it draws a veil, 2. And the day when it shines in brightness, 3. And the creating of the male and the female, 4. Your striving is most surely [directed to] various [ends]. 5. Then as for him who gives away and guards [against evil], 6. And accepts the best, 7. We will facilitate for him the easy end. 8. And as for him who is niggardly and considers himself free from need [of Allah], 9. And rejects the best, 10. We will facilitate for him the difficult end. 11. And his wealth will not avail him when he perishes. 12. Surely Ours is it to show the way, 13. And most surely Ours is the hereafter and the former. 14. Therefore I warn you of the fire that flames: 15. None shall enter it but the most unhappy, 16. Who gives the lie [to the truth] and turns [his] back. 17. And away from it shall be kept the one who guards most [against evil], 18. Who gives away his wealth, purifying himself 19. And no one has with him any boon for which he should be rewarded, 20. Except the seeking of the pleasure of his Lord, the Most High. 21. And he shall soon be well-pleased.

**Target text by Al Hilali (٢٠٢٠, 838-839)**

By the night envelops (1) By the day as it appears in brightness(2)By Him who created male and female (3)Certainly, your efforts and deeds are diverse (different in aims and purposes)(4) As for him who gives (in charity) and keeps his duty to Allah and fears Him (5)And believes in Al-Husna(6) And we will make smooth for him the path of ease (goodness)(7)But he who is greedy miser and thinks himself self-sufficient(8) And belies Al-Husna (9) We will make smooth for him the path for evil (10) And what will his wealth a vail him when he goes down (in destruction) (11) truly! unto Us(belong)the last (Hereafter)and the first (this world)(13) Therefore I have warned you of blazing fire (Hill) (14) Non shall enter it save the most wretched (15)Who denies and turns away (16)And Al-Muttaqun will be far removed from it (Hell)(17) He who spends his wealth for increase in self-purification(18)And who has (in mind)no favour from anyone to be paid back (19)Except to seek the countenance of his Lord,the most High(20)He surely will be pleased (when he enters paradise)."

## 6.Data Analysis

### 6.2. Surat Alail

This surat is meccan, has 21 verses ,contains the miracle of Quranic harmony . This sura starts with swearing through using opposite things . Almighty Allah swears by night and day .They are opposites with depiction of the scene .The night covers everything between heaven and earth with darkness . The day reveals with its light the darkness of night .Almighty Allah swears by Himself Who creates the male and female .Human's action is also different , contradictory, the doer of good and the doer of evil .The person who gives and keeps his/her duty and fears Allah as well as believes in Al-Husna ,he/she will reach paradise. While the person who denies Al-Husna ,he will reach the path of evil . Almighty Allah is the Owner of hereafter and the former. The worst one will reach the hell and the good doer will reach the paradise .

In short, Almighty Allah swears by natural phenomena that he creates such as night and day, swears by himself who creates human being (male and female) and they are antonyms So the swear is based on

antonymous relations good and evil, which are two contradictory attributes and their actions will take them paradise or hell and it is an opposite recompense.

– النهار / والليل complementary antonym - noun

The first translator renders الليل into “by night” and النهار into “and daylight”. They are formal equivalence. The second translator renders الليل into “I swear by the night”. It is appropriate translation and it is dynamic equivalence. He renders النهار into “and the day”. It is a formal equivalence. Al-Hilali renders them into “by the night” / “by the day”. They are formal equivalence.

تجلى / يغشى relational antonymy – verb -

The first translator renders يغشى into “brood”. It is a formal equivalence. He renders تجلى “when things seem radiant”. It is a dynamic equivalence. The second one renders them into “when it draws a veil/when it shines in brightness”. They are dynamic translation. Al-Hilali renders them into “envolops”. It is a formal equivalence. And into “it appears in brightness” so it is a dynamic equivalence.

- الذكر / الانثى complementary antonym - noun

The three translators render الذكر / الانثى into “the male and female”. They are formal equivalence and appropriate translation. .

اعطى / بخل relational antonymy – verb -

The three translators render اعطى into “who gives”. It is a formal equivalence. But when they render بخل they produce different translation. The first one renders it into “who acts miserable”. The second one renders it into “who is niggardly”. The third one renders it into “who is greedy miser”. They are dynamic equivalence.

صدق بالحسنى / كذب بالحسنى relational antonymy – verb

The first one renders كذب بالحسنى / صدق بالحسنى into “acts charitably in the finest manner / reject the finest”. The second one renders them into “accept the best/ and reject the best”. The last one renders them into “believes in Al-Husna /believes Al-Husna”. These translations are formal equivalence.

يسرى / عسرى gradable antonymy – noun

The first translator renders عسرى / يسرى into “an easy way for him/ to go to hard way”. The second one renders them into “the easy end/ the difficult end”. Al-Hilali renders them into “the path of ease (goodness)/ the path for evil”. They are dynamic equivalence .

الاولى / الاخرى complementary antonym - noun

The three translators render الاخرى into “hereafter” and الاولى into “the very first, the former/ the first”. They are formal equivalence .

يتجنبها / يصلها relational antonym- verb

The first translator renders يتجنبها / يصلها “will roast / will keep away from it”. The second one and Al-Hilali render يصلها into “enter it” and يتجنبها into “away from it/ will be far removed from”. They are dynamic equivalence .

الاتقى / الاشقى gradable antonymy – adjective -

The first translator renders الاتقى / الاشقى into “the most wretched/the most headful”. The second one renders them into “unhappy / the most [against evil].

Al-Hilali renders them into “the most wretched/ AL-Muttaqun”. These translations are formal equivalence

### Conclusions

1. Antonymous relations play important roles in specific texts especially in the Holly Quran .The oppositeness of expressions produce the strong sense of contrast that help the readers to understand and appreciate the intention much more easily .
2. The appropriate translation of antonymy can be achieved by using formal (word-to – word) and dynamic (sense – to - sense )equivalence .
3. The sun and the night surah are based on swear which related to antonymous relation .
4. There is no other language can accurately express the unchangeable meaning of Glorious Quran’s language .
5. The verses which are rendered into English language lost its rhyme and rhythm.
6. The study supports the fact that Quranic language is unique . No language can achieve the same techniques of rhetorical and aesthetic value of Arabic language.
7. All these renderings are mere translation .

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