

## A SEMANTIC ANALYSIS OF ANTONYMS IN *SURAH AL-HADID* OF THE QUR'AN BASED ON AL-KHAMMAS'S PERSPECTIVE

Mhd Ibnu Hanan Al Faruqi<sup>1\*</sup>, Muchammad Nuch Naufal Agung<sup>2</sup>, Hadri<sup>3</sup>, Rizky Firmansyah<sup>4</sup>

<sup>1</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

<sup>2</sup>Al-Azhar University, Egypt

<sup>3</sup>State Islamic Institute Parepare, Indonesia

<sup>4</sup>Al-Ahgaff University, Yemen

### Article History:

Received : 04/05/2025

Revised : 04/10/2025

Accepted : 29/10/2025

Published : 30/10/2025

### Keywords:

Antonyms; Al-Khammas Theory; Surah Al-Hadid

### \*Corresponding Author:

hananibnu220@gmail.com

**Abstract:** This study aims to find out the types of antonyms contained in the Qur'an *Surah Al-Hadid* which consists of 29 verses. The background of this research departs from the importance of understanding semantic relationships in the Qur'an to deepen the interpretation and understanding of divine messages. The problem raised is how the form and function of antonyms in *Surah Al-Hadid* if analyzed through the Al-Khammas approach. This research uses the library research method by utilizing secondary data in the form of journals, research reports, internet search results, and the Ottoman Rasam Qur'an. The analysis was carried out using the Al-Khammas approach which classifies antonyms into five types, namely *tadhad had*, *tadhad mutadarrij*, *tadhad aksiy*, *tadhad amudy*, and *tadhad imtidadi*. The results of the study show that in *Surah Al-Hadid* four types of antonyms are found, namely *tadhad had*, *tadhad amudy*, *tadhad aksiy*, and *tadhad imtidadi*. The four types of antonyms are spread across several verses and are categorized based on differences in their meaning. The data is presented in the form of a table that contains the verses and the types of antonyms contained in them. This research contributes to enriching the semantic study of the Qur'an through the application of the Al-Khammas approach which is still rarely used in linguistic analysis of the Qur'anic text.

الملخص: يهدف هذا البحث إلى معرفة أنواع المتضادات الواردة في سورة الحديد القرآنية المكونة من 29 آية. تنحرف خلفية هذا البحث عن أهمية فهم العلاقات الدلالية في القرآن لتعميق تفسير وفهم الرسائل الإلهية. المشكلة المطروحة هي كيف تم تحليل شكل ووظيفة المتضادات في سورة الحديد من خلال منهج الخماس. يستخدم هذا البحث منهج البحث المكتبي من خلال استخدام البيانات الثانوية في شكل مجلات وتقارير بحثية، نتائج البحث على الإنترنت، والقرآن بالرسم العثماني. تم إجراء

التحليل باستخدام منهج الخماس الذي يصنف المتضادات إلى خمسة أنواع، وهي التضاد الحد، والتضاد المتدرج، والتضاد العكسي، والتضاد العمودي، والتضاد الامتدادي. أظهرت نتائج الدراسة أنه في سورة الحديد توجد أربعة أنواع من المتضادات، وهي التضاد الحد، والتضاد العمودي، والتضاد العكسي، والتضاد الامتدادي. تنتشر الأنواع الأربعة من المتضادات عبر عدة آيات ويتم تصنيفها بناء على الاختلافات في معناها. يتم عرض البيانات على شكل جدول يحتوي على الآيات وأنواع المتضادات الواردة فيها. يساهم هذا البحث في إثراء الدراسة الدلالية للقرآن من خلال تطبيق منهج الخماس الذي لا يزال نادرا ما يستخدم في التحليل اللغوي للنص القرآني.

## Introduction

The Qur'an is a holy book of Muslims that has a very rich linguistic, theological, and aesthetic dimension. As the kalamullah revealed to the Prophet Muhammad in Arabic for twenty-three years, the Qur'an not only conveys religious teachings, but also displays a language structure that is a miracle in itself (Halimi, 2019). According to Quraishihab, the Qur'an is a miraculous kalamullah that was revealed to the Prophet Muhammad through the intermediary of Gabriel with the recitation and meaning of Allah SWT (Mufid, 2017).

Arabic is a complete and perfect language when compared to other languages. His perfection and completeness were his specialties (Baso, 2019). Arabic is also the language with the largest number of speakers in the semantic language family, the Prophet PBUH has said: "Love the Arabs for three reasons, first because I am an Arab, second because the Qur'an is in Arabic, and the last because Arabic is a means of communication in heaven (Salida & Zulpina, 2023). In addition to the hadith of the prophet, there are also many works of classical scholars, even those that are developing today, use Arabic in studies on religion and religious life of Muslims in the world. So, to explore and understand the laws and religious teachings in classical and modern books, it is absolutely necessary to use Arabic (Zakiah, 2021).

Arabic, as a medium of revelation, has a complex and dynamic system of meaning, so the linguistic study of the Qur'an is an important means of understanding divine messages more deeply (Burhanuddin, 2021). In addition, Arabic also has a very wide and varied vocabulary. Arabic linguists even say that Arabic has a surprising number of synonyms and antonyms. One of the uniqueness of the Arabic language lies in the beauty of its literature. Unlike other languages, Arabic is able to combine beauty in the delivery of

the material presented (Aman, 2021). Therefore, Muslims believe that the study of Islam and the Qur'an is incomplete without learning Arabic.

In the context of Arabic linguistics, the study of semantics or *'ilm al-dilālah* plays an important role in uncovering the meanings contained in the text of the Qur'an. One of the central aspects of semantics is *al-diddiyyah* (antonyms), which is the relationship of meaning that indicates the contradiction between two or more words. An analysis of antonyms shows not only the beauty of the language of the Qur'an, but also the way in which these sacred texts affirm theological concepts through the contrast of meanings such as life and death, light and darkness, and faith and kufr. This kind of study has been of concern to contemporary linguistics and interpretive researchers, both in the Arab world and in the study of modern Qur'anic semantics (Raof, 2008).

One of the sciences to study the Qur'an is the science of *dalalah* or semantics. As the object of the study of semantic linguistics, meaning is in all or all levels of construction, meaning is at the level of phonology, morphology and syntax (Ramadani, 2020). According to Al-Khammas, the science of *dalalah* (semantics) linguistically means explaining something with a command to learn it. Meanwhile, according to the term, al-Jurjani said that *Dalalah* is the existence of something in a state of being settled in a knowledge with which it can know something else (Halimi, 2019). *Dilalah* (semantics) is a branch of linguistics that studies meaning in language whose object of study is limited to language symbols or symbols related to language as verbal communication. In the knowledge of *dilalah*, there are several studies. One of the studies is about the antonym or relationship of meanings in which two or more meanings of expressions are opposite to each other (Arbyanto, 2021).

The study of linguistics in the Qur'an has become an interesting and important field for researchers and scholars. The Qur'an, as the holy book of Muslims, not only serves as a spiritual guide but is also a rich source of language and literary studies. One aspect that can be analyzed is the use of antonyms, which are words that have opposite meanings. Analysis of antonyms in the Qur'an can provide in-depth insights into the way the message is conveyed and the meaning contained in it.

This study uses the perspective of Al-Khammas as the main theoretical framework in analyzing the phenomenon of antonyms in *Surah Al-Hadid*. What is meant by Al-Khammas here is Salim Sulaiman Al-Khammmas, a contemporary Arabic linguist who serves as a lecturer at King Abdul Aziz University, Saudi Arabia. He is widely known as an expert in the field of Arabic semantics, focusing on the study of meaning relations such as synonyms, antonyms, hyponymic, and other semantic relationships in classical Arabic

texts, especially the Qur'an. This approach is seen as more representative for exploring the complexity of the relationship of meaning in religious texts because it considers syntactic, pragmatic, and semantic aspects simultaneously (Khammas, 2019). Compared to other approaches such as structural semantic theory (Lyons, 1995) or the stylistic theory of the Qur'an (Raof, 2008). Al-Khammas emphasizes the integration between linguistic forms and meaningful messages in the theological context of the Qur'an.

In several of his scholarly works, Al-Khammas emphasized the importance of a semantic approach in understanding the structure of meaning in the Qur'an, including through the analysis of word pairs that have conflicting meanings (*al-diddiyyah*). According to him, it is not enough to understand antonyms based only on straightforward or lexical understanding, but must consider the broader syntactic, pragmatic, and semantic contexts of sacred texts (Al-Khammas, 1428).

Several previous studies have examined antonyms in the Qur'an, among others. Fadillah's research shows that the antonyms in the Qur'an are not only lexical, but also conceptual, and contain a deep spiritual dimension (Fadillah, 2021). and Irfanuddin and Halimi in their research entitled "Antonyms in the Qur'an *Surah Ar-Rum* Based on the Perspective of Al-Khammas: A Semantic Study" identified four types of antonyms out of five according to Al-Khammas in *Surah Ar-Rum*, namely absolute antonyms, cascading antonyms, opposite antonyms, and straight-line antonyms (Halimi, 2019). From previous research, it was shown that the researcher researched *Surah Ar-Rum* while the novelty or focus on this research was different from the previous researcher, namely the Qur'an *Surah Al-Hadid*. This shows the importance of the study of antonyms as a linguistic-theological approach in understanding the Qur'an as a whole.

Learning antonyms is quite important in Arabic. Because by studying it, one can know the implicit intention that the informant wants in the use of the antonym, so that he can understand the text more deeply (Arbyanto, 2021). Moreover, studying and understanding the various types of antonyms and their functions in the verses in the Qur'an, there will be more benefits to be found in them.

The researcher chose *Surah Al-Hadid* as the object of research on the antonyms based on the many different types of antonyms and the stylistic richness, depth of meaning contained in this *surah*, especially in the use of semantically contradictory word pairs. This *surah* consistently displays dichotomys of meaning such as life–death, light–dark, and world–hereafter to affirm theological, ethical, and eschatological concepts in Islam. In contrast to other *surahs*, Al-Hadid combines a distinctive rhetorical style with a strong religious and social content, making it very representative to examine how

antonyms are used in the Qur'an as a linguistic strategy to reinforce the message of da'wah. In addition, the lack of linguistic studies that specifically highlight the antonymic aspects of this *surah* opens up space for significant scholarly contributions in the field of semantics of the Qur'an.

Based on that, researchers are interested in studying various antonyms and their functions in the Quran. The researcher will try to discuss the various types of antonyms and their functions in one of the *surahs* in the Qur'an, namely *Surah Al-Hadid* according to the perspective of Al khammas. With this approach, it is hoped that it can make a significant contribution to the development of the linguistic study of the Qur'an and Arabic language education.

## **Method**

This study aims to find out the forms of antonyms in *Surah Al-Hadid's* based on the perspective of Al-Khammas. This research is a library research using a descriptive qualitative approach. It is called literature research because all data and research materials are sourced from various relevant literature, such as tafsir books, Arabic linguistic books, scientific journals, encyclopedias, and other academic documents (Subadi, 2006). The research chosen is qualitative research, which is a research that emphasizes the collection of qualitative data that is descriptive (Nugrahani, 2014). The qualitative approach is used because this study focuses on the interpretation of the meaning and semantic relationships of antonyms in *Surah Al-Hadid* based on the perspective of Al-Khammas, not on quantitative measurements.

The data collection in this study was obtained through Primary Data sources, and Secondary Data, According to Suharsimi Arikunto, secondary data is a data source that supports and complements primary data sources (Ahmad et al., 2020). Primary data in the form of Qur'anic texts, especially *Surah Al-Hadid*, which is the main focus of the analysis. The selection of the *surahs* is based on its rich characteristics of contrasting diction and the relationship of opposite meanings that are relevant for the study of antonyms. Secondary data were obtained from various supporting literature, such as classical tafsir books and Arabic semantic works such as Al-Khammas's knowledge *al-Dalalah*, and various books and journals that discuss the theory of antonymy and linguistics of the Qur'an. The selection of secondary sources is carried out by considering scientific authority, topic relevance, and up-to-date information. Classical sources are prioritized to guarantee the authenticity of interpretation, while modern sources are used to reinforce the methodological foundations and contemporary linguistic approaches.

The data collection technique is carried out using reading and recording techniques that are applied systematically. The first step is a thorough reading of all verses in *Surah Al-Hadid* to identify word pairs or concepts that have antonymic relationships. The second step is to record each antonym pair found, complete with the context of the verse and the verse number. After that, the data is filtered to ensure that the word pairs really show antonymic relationships, not synonyms or thematic contradictions. The selected data is then coded and grouped based on the initial category to facilitate the analysis process. The recording technique is used by researchers to record the data that has been obtained so that the data is recorded and monitored systematically and well organized (Kaelan, 2012). In addition, data in qualitative research can be collected through secondary data sources in the form of documentation, with various alternative forms (Nugrahani, 2014).

Data analysis was carried out using the Miles and Huberman interactive model (Miles et al, 2014). That is contextually adapted in the linguistic study of the Qur'an. The analysis stages include data reduction, semantic categorization, and interpretation and interpretation. In the data reduction stage, the researcher selects the verses that contain antonym pairs and removes the irrelevant data. At the semantic categorization stage, antonym pairs are classified into types of meaning opposition, such as binary antonyms (e.g., life–death, faith–disbelief), gradational antonyms (e.g., strong–weak), and relational antonyms (e.g., give–receive). Furthermore, at the interpretation and interpretation stage, the researcher analyzes each pair of antonyms using the framework of *al-Dalalah* according to Al-Khammas and compares it with classical and modern interpretations. This analysis also considers the literal and metaphorical aspects as well as the theological implications of the relationships of meaning found.

Data validation techniques by examining data by utilizing sources in books from primary data and scientific writings to obtain theories as references for data validation (Sugiono, 2016). The validity and reliability of research results are maintained through several verification steps. First, source triangulation was carried out by comparing the results of the analysis against various classical and contemporary interpretations. Second, a peer review was conducted with Arabic linguists to test the consistency of interpretation. Third, a cross-examination of classical and modern Arabic semantic theories was carried out. These steps aim to ensure that the results of the analysis have a strong scientific basis and avoid the subjectivity of the researcher.

The researcher is also aware of the interpretive challenges in the linguistic study of the Qur'anic text, especially in distinguishing between literal antonyms and connotative or metaphorical antonyms. Therefore, in each analysis process, the researcher pays attention

to the context of the verse (*asbab al-nuzul*), syntax structure, and thematic interpretation approach so that the interpretation of meaning does not deviate from the theological content and linguistic message contained in *Surah Al-Hadid*.

## Result and Discussion

The term antonym comes from the Ancient Greek, namely *onoma* means name and *anti* means to fight. Literally means that the word *ysng* contains the opposite or opposite meaning to another word (Ridlo, 2017). In addition, Chaer also provides a definition of antonyms as expressions (usually in the form of words, but can also be in the form of phrases or sentences) whose meanings are considered the opposite of the meanings of other expressions (Mufid, 2017). Another definition of antonym is the semantic relationship of two units of speech whose meaning expresses the opposite, the opposite of the other speech. For example, the word *big* is antonymous with the word *small* and the word *buy* is antonymous with the word *sell*. Classical Arabic linguists define *al-tadhadd* (antonyms) as a single word that denotes two opposite meanings (Ramadani, 2020). Meanwhile, antonyms according to the Great Dictionary of the Indonesian Language are interpreted as words that have the opposite meaning to other words, for example, the word *clever* is the opposite of the word *stupid* (Halimi, 2019).

Arabic linguists define the antonym with different expressions, but nevertheless refer to the same meaning. Amil Badi' Ya'kub defines an antonym by using one word or two opposite meanings. In this context, the antonym is part of the homonym (المشترك) (اللفظي) he further explained that each antonym is a homonym, but not the other way around. Example: المولى which means servant and also master. And الجون which means white and black (Ridlo, 2017).

Al-Khammas is a scholar (Muslim) who is very keen on writing or researching works in the field of Arabic, especially in the field of linguistic semantics. His full name is Salim bin Sulaiman bin Gheyth Al-Khamash who was born in 1957 in the city of Taif, Saudi Arabia he teaches at the Faculty of Letters and Humanities, Department of Arabic Language, King Abdul Aziz University, Jeddah, Saudi Arabia. He is a linguist in Saudi Arabia. In his daily life he works as a writer, researcher, and lecturer at King Abdul Aziz University Jeddah. This figure is also active in publishing articles and writings about the study of the language of Ad-Dalalah both in Saudi Arabia and outside (Al-Khammas, n.d.).

Al-Khammas classifies antonyms into five main types based on the semantic relationship between pairs of opposite words (Al-Khammas, 2012). The first type is

absolute antonyms (*tadhad had*), which refer to words that express complete opposition without any intermediate level of meaning. In this category, the contrast between two words is total and mutually exclusive. Examples include the pair أنثى (woman) and ذكر (man), ميت (dead) and حي (alive), or خطأ (wrong) and صح (true). Other examples such as متزوج (married) and أعزب (single), or امرأة (woman) and رجل (man), also belong to this group. These pairs show that one state cannot coexist with the other, illustrating a clear binary opposition. The second type is gradable antonyms (*tadhad mutadarrij*), in which the meanings of the two opposing words are relative and exist along a scale or continuum. Unlike absolute antonyms, there are degrees of difference between them. For instance, سهل (easy) contrasts with صعب (difficult), but in between, there may be varying levels of ease or difficulty. Similarly, بارد (cold) and حار (hot) have intermediate degrees such as فاتر (lukewarm), دافئ (warm), and ساخن (hotter). The same applies to قريب (near) and بعيد (far), where proximity can vary by degree. This category thus represents antonyms that allow for gradation in meaning.

The third type is conversive or relational antonyms (*tadhad aksiy*), which describe pairs of words that denote a reciprocal or complementary relationship. These antonyms are related in meaning because one implies the other. For example, أم (mother) is the antonym of أب (father), باع (sell) is the antonym of اشترى (buy), and تعلم (learn) contrasts with علم (teach). Other examples include فائز (win) and مهموز (lose), as well as زوج (husband) and زوجة (wife). These examples show that each concept presupposes the existence of the other within a shared semantic field. The fourth type is vertical or sideline antonyms (*tadhad 'amudy*). This category includes directional words that contrast based on orientation rather than opposition along a straight line. Examples include شمال (north) versus شرق (east), and جنوب (south) versus غرب (west). These pairs represent antonyms that are opposite based on position or side, emphasizing directionality rather than polarity. Finally, the fifth type is straight-line antonyms (*tadhad imtidadi*), which are based on direct spatial opposition along a single axis. For instance, شمال (north) is opposed to جنوب (south), شرق (east) is opposed to غرب (west), and فوق (top) is opposed to تحت (bottom). Both *tadhad amudy* (sideline antonyms) and *tadhad imtidadi* (straight-line antonyms) are collectively referred to as directional antonyms (*tadhad ittijahi*), as they describe opposition in terms of spatial direction rather than semantic contrast.

**Antonyms in Surah Al-Hadid Based on Al-Khammas's Perspective**

Here we form antonyms in *Surah Al-Hadid* and its division based on the perspective of Al-Khummas:

Table 1. Antonyms in *Surah Al-Hadid* and its division based on the perspective of Al-Khummas

No	Verse	Fill	Type
1	1	سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ	<i>tadhad had</i>
2	2	لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ	<i>tadhad aksiy</i>
3	3	هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ	<i>tadhad had</i>
4	3	هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ	<i>tadhad had</i>
5	4	وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا	<i>tadhad imtidadi</i>
6	6	يُولِجُ اللَّيْلَ فِي النَّهْرِ وَيُؤَلِّجُ النَّهْرَ فِي اللَّيْلِ	<i>tadhad imtidadi</i>
7	9	هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ	<i>tadhad imtidadi</i>
9	10	لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلٌ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا	<i>tadhad had</i>
10	12	يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشْرِكُهُمِ الْيَوْمَ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	<i>tadhad amudy</i>
11	19	وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا	<i>tadhad had</i>
12	20	وَفِي الْأَجْرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ	<i>tadhad had</i>
13	20	إِغْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيَجُ فَتَرَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْأَجْرَةِ عَذَابٌ شَدِيدٌ	<i>tadhad had</i>

Table 3 shows that the research findings on antonyms in *Surah Al-Hadid* are based on the perspective of Al-khummas. along with the types and verses of *Surah Al-Hadid*.

In verse 1, it includes absolute antonyms (*tadhad had*), namely in the words السَّمَوَاتِ and الأَرْضِ because what is opposite to the word heaven is the earth, and it is absolute, because every word that mentions heaven must be the opposite of the word earth. The word heaven refers to the upper space and the word earth refers to the lower space. Conceptually, heaven and earth are the two poles of existential space in the view of Arabic cosmology and the Qur'an. And every mention of heaven in the Qur'anic text is almost always paired or contrasted with the earth. It is not categorized as stratified (*mutadarrij*) because heaven and earth have no levels or levels. It is also not included in amudy or

imtidadi because it is not included in the direction. The word السَّمَوَاتِ uses the plural while the word الْأَرْضِ uses the form mufrod (singular).

In the second sentence there is an antonym in the word يُعْيِي and يُمَيِّتُ a type of antonym is directly and totally opposed to each other (Tadhad Aksy) because the opposite word to animate is deadly. The word يُعْيِي comes from the root ح ي which indicates the meaning of reviving both physically and spiritually, while يُمَيِّتُ means to kill or eliminate life. In the semantic structure of the Arabic language, this pair not only represents life and death biologically, but also has deep theological and spiritual meanings, such as reviving the heart with faith and extinguishing the soul due to disbelief. The placement of this antonym pair in the context of the affirmation of Allah's power over the heavens and the earth underscores the concept of monotheism rububiyah, that Allah is not only the creator, but also the arbiter of the entire cycle of life and death.

In verse 3 there is an antonym, namely in the word الْأَوَّلُ (Early), and الْآخِرُ (End) which means "*He is the Beginning and the End*", This shows the nature of God that does not depend on the order of man's time; "the beginning" and the "end" are not in the ordinary temporal sense, but are symbols of God's eternity. This word uses an antonym of the type Had this is because the opposite of these two words is absolute and not gradient. While the next antonym is in the word الظَّاهِرُ (the visible) الْبَاطِنُ (which is "invisible") The nature of Allah which is *Zahir* and *Inner* are two sides of existence that cannot be compared hierarchically. two words are antonyms of the type of Had or absolute.

In verse 4, there is an antonym, namely in the word يَنْزِلُ meaning down is a form of moderate active verb or will occur opposite to the word يَعْرُجُ meaning ascending is an active verb form and both are included in the type of straight line antonym or Imtidadi antonym. These two words are in the same plane of meaning, which is vertical movement, but have opposite directions linearly down from top to bottom, and up from bottom to top. In the Arabic semantic context, this type of antonymy shows an opposition of meaning that is not absolute, but rather is in a continuum of opposite directions. The meaning of descent يَنْزِلُ is often associated with the descent of commands or revelations, while ascending يَعْرُجُ refers to the return of affairs or deeds to Allah. These nuances reflect the two-way interaction between heaven and earth in the Islamic theological system.

In verse 6 there is an antonym in the word اللَّيْلُ and words النَّهَارِ. And اللَّيْلُ which means night time has a straight line antonym with the word النَّهَارِ which means daytime. In the rotation of time there are four times, namely morning, noon, afternoon and night. The

morning time antonym is straight with the afternoon time. While the time of day is antonym, in a straight line with the time of night. In the Arabic structure of the Qur'an, this opposition not only describes the difference in time, but also contains the dimension of the natural order and God's power over the system of rotation of time. In the time span of the day, this opposition is parallel to other pairs such as morning and evening, which are also in opposite directions in the daily cycle. However, in the context of this verse, the night and day pairs appear as the primary representation of cosmic alternation and balance.

In verse 9 there is an antonym form in the word *النُّورِ* and *الظُّلُمَاتِ*. Including the type of straight line antonyms. Word *النُّورِ* which has the meaning of light antonyms straight lines with the word *الظُّلُمَاتِ* which means darkness. These two words are in one dimension of meaning, namely visual conditions but are completely opposite to each other, with no level or neutral area between them. Darkness and light in Arabic Qur'ani not only function physically, but also contain metaphorical and spiritual meanings, such as the *النُّورِ* hint and the heresy *الظُّلُمَاتِ* of. It does not include cascading antonyms because there are no levels in light and darkness. It is the same with daytime which has a straight line antonym with night.

In verse 10 verse there is an antonym, namely the word *قَبْلَ* and *بَعْدَ* the types are an absolute antonym (*tadhad had*), because the opponent of before is after. In the context of the verse, this pair is used to show the limitations of humans in knowing and mastering the dimension of time as a whole, while Allah has perfect knowledge of what happens before and after. Semantically, the use of this antonym emphasizes the perfection of God's nature in overcoming temporal boundaries, while at the same time showing a rhetorical function that emphasizes His absolute power and knowledge. This word is not categorized as *mutadarrij* (tiered) because in both words there is no specific level of the word. It also does not include the antonyms *amudy* (side lines) or *imtidady* (straight lines).

In verse 12 there is an antonym, namely the word *بَيْنَ أَيْدِيهِمْ* and words *وَبِأَيْمَانِهِمْ* which has the meaning of the front and right side. Including the type of sideline antonym (*Tadhad Amudy*) That is, if the antonyms consist of a directional vocabulary. Opposite vocabulary according to sideways is called sideline antonyms. The front and right are in a contrasting horizontal spatial relationship, and are used in the Qur'an to describe the scope of the guard or the light of guidance shining on the believers from different sides. Semantically, this two-way choice has a strong symbolic meaning, the front symbolizes

orientation towards the future and the journey of life, while the right in the Qur'anic symbolism is often associated with blessings, salvation, and righteous deeds.

In verse 19 there is an antonym, namely the word **أَمَنُوا** and words **كَفَرُوا** which has the meaning of faith and disbelief. It is a type of absolute antonym (Had) because the opposite believer is said to be only a kafir, the most classic pair in the Qur'anic tradition of faith vs disbelief. In *Surah Al-Hadid*, this contrast emphasizes human moral choices and differences in spiritual consequences. This word is not categorized as *mutadarrij* (tiered) because in both words between believers and disbelievers there is no certain level of words. It also does not include the antonyms *amudy* (side line) or *imtidady* (straight line), because the words believers and kafir are not part of the direction.

In verse 20 there is a type of antonym of had or absolute *tadhah*, namely in the word **عَذَابٌ** which has the meaning of punishment (punishment) and **مَغْفِرَةٌ** which has the meaning of forgiveness. Because the opposite of punishment must be forgiveness. And also the antonym in verse 20, which is in the word **الدُّنْيَا** and words **الْآخِرَةِ** which has the meaning of the world and the hereafter. Both words belong to the absolute antonym type (*tadhah had*). Because the opposite of the world must be the hereafter. It is not considered multi-level because there is no level between this world and the hereafter. It is also not included in the antonyms of straight or lateral lines, because the world and the hereafter are not included in the direction.

After an explanation of antonyms and their division in *Surah Al-Hadid* which consists of 29 verses, researchers found several types of antonyms in the *surah*, namely the type of absolute antonym or had found in verse 1, verse 3, verse 10, verse 19, and verse 20. And the antonyms of the side lines in *Surah Al-Hadid* are found in verse 12. Then there is the opposite type of antonym in verse 2. Furthermore, this *surah* has a type of straight line antonym located in verse 4, verse 6, and verse 9, meaning. So, the number of words that contain straight line antonyms is 6 words out of 29 verses in this *surah*. However, from the many antonym findings in the perspective of Al-Khammas, the researcher did not get a type of stratified antonym or (*tadhah mutadarrij*) in *Surah Al-Hadid* which amounted to 29 verses. This phenomenon shows the semantic character of *Surah Al-Hadid* which tends to affirm a firm and absolute opposition, not a gradational one, this *surah* is uncompromising in conveying the message of monotheism and the eternity of Allah's power.

*Surah Al-Hadid* shows a strong tendency towards absolute and linear antonyms, which illustrate the binary contrast between two extreme states: life–death, heaven–earth, faith–disbelief, and the world–hereafter. This pattern is not merely a linguistic structure, but reflects the main theological structure of the Qur'an, which is that all reality is under the power of Allah who regulates between the two existential poles. Examples such as يُحْيِي وَيُمِيتُ (turning on and off) in verse 2 does not merely display semantic opposition, but affirms the monotheism of the rububiyyah that Allah is in control of the entire cycle of life and death. Similarly, السَّمَوَاتِ وَالْأَرْضِ the opposition (heaven and earth) in verse 1 affirms the unity of the cosmos in the Divine will. In this case, antonyms enrich the meaning of the *surah* by confirming the relationship between transcendence and the immanence of Allah.

In *Surah Al-Hadid*, the finding of more antonyms of *Imtidadi* (straight lines) than any other type shows that *Surah Al-Hadid* emphasizes the concept of cosmic balance and vertical-spiritual direction of motion. For example, the يَنْزِلُ – يَعْرُجُ pairs (descending–ascending) and اللَّيْلُ – النَّهَارُ (night–day) describe the cyclical dynamics and order of nature under the will of Allah. This is in line with the thematic character of *Surah Al-Hadid* which highlights the majesty and power of Allah in arranging the universe.

In contrast, the absence of the *Tadhad Mutadarrij* (tiered antonyms) suggests that this *surah* does not highlight a spectrum of relative meanings (such as "cold–warm–hot"), but rather emphasizes the firmness and certainty of theological values. This can be interpreted as the stylistic and rhetorical choices of the Qur'an that consistently display a moral dichotomy: faith or disbelief, heaven or hell, light or darkness. This firmness of opposition forms the argumentative and persuasive character of *Surah Al-Hadid* in calling people to faith and righteous deeds.

From the semantic point of view of the Qur'an, the use of antonyms in *Surah Al-Hadid* not only strengthens the coherence of meaning, but also serves as a rhetorical tool that affirms moral and cosmological messages. For example النَّوْرُ – الظُّلُمَاتُ (light–dark) in verse 9 serves metaphorically to describe the transition from error to guidance and الدُّنْيَا – الأَجْرَةَ (world–hereafter) in verse 20 emphasizes man's existential transition from mortal life to eternity. These oppositions deepen the dichotomic semantic structure, in which each pair of antonyms marks the spiritual tension that is central to the reflections of this *surah*.

When compared to similar studies, such as *Surah Ar-Rum* which contains many cascading antonyms such as قُوَّةٌ – ضَعْفٌ (strong) and *Surah Ash-Shams* which features

moral antonyms such as *فُجُور – تَقْوَى*, *Surah Al-Hadid* appears unique in that it highlights cosmological and theological opposition, rather than psychological or moral-emotional opposition. That is, the antonym structure of *Surah Al-Hadid* reflects the central theme of the power and supremacy of Allah, not human dynamics as in other *surahs*. This shows that the antonymic pattern of the Qur'an is thematic and contextual, depending on the focus of the message of the *surah*.

Linguistically, these findings suggest that antonyms in the Qur'an serve as markers of the binary meaning structure that build the classical Arabic semantic system. For the study of modern Arabic semantics, these results reinforce the theory that binary oppositions are the primary way in which Arabic conveys absolute meaning and metaphysical values. From the pedagogical side, this analysis opens up opportunities to teach Qur'anic Arabic through a contrasting semantic approach, so that students can understand the relationship between concepts (such as faith-kufr, life-death, sky-earth) not only lexically, but also conceptually and theologically.

## Conclusion

This study analyzes the form and function of antonyms in *Surah Al-Hadid* based on the semantic framework of Al-Khammas. The results of the analysis show that in the 29 verses of *Surah Al-Hadid* there are four of the five types of antonyms categorized by Al-Khammas, namely absolute antonyms (*tadhad had*), opposite (*tadhad aksiy*), straight lines (*tadhad imtidadi*), and side lines (*tadhad amudy*), while cascading antonyms (*tadhad mutadarrif*) are not found.

However, these findings are not just descriptive. Linguistically, the dominance of absolute antonyms and *imtidadi* indicates that the semantic structure of *Surah Al-Hadid* is binary and absolute, showing a style of language that emphasizes the stark contrast between two realities: faith and kufr, life and death, the world and the hereafter. This pattern of opposition is not only a semantic feature, but also reflects the theological thinking pattern of the Qur'an that teaches cosmic balance and moral certainty. Thus, *Surah Al-Hadid* illustrates how the antonymic structure is used not only to enrich linguistic expression, but also to assert the concepts of monotheism and divine power rhetorically and conceptually.

From the theoretical side, the results of this study confirm and expand the framework of Al-Khammas. The finding that cascading antonyms do not appear suggests that in religious texts such as the Qur'an, the opposition of meaning tends not to be

gradual, but rather absolute and ideological. Thus, Al-Khammas' approach is effective in explaining the structure of the Qur'an's meaning, but it needs to be expanded to include the pragmatic and contextual dimensions of the use of antonyms.

Academically and pedagogically, this research has several implications. First, in the semantic study of the Qur'an, these results show that antonymic analysis can be an entrance to understanding the conceptual and ideological structures that make up theological messages. Second, in Arabic teaching the study of antonyms can be used to conceptually introduce abstract concepts such as life, death, faith, and light through the relationship of contrasting meanings. Third, for the study of interpretation and linguistics, an understanding of antonymic patterns can enrich thematic interpretations of the Qur'an's messages about God's balance, justice, and power.

This study has limitations because it focuses only on one *surah* without comparing it with other *surahs* or alternative semantic frameworks. Further research suggests applying the Al-Khammas approach to other *surahs* that are rich in semantic opposition, such as *Al-Baqarah*, *An-Nur*, or *Ash-Shams*, as well as using digital corpus analysis to quantitatively measure the frequency and distribution patterns of antonyms. In addition, advanced studies can explore how antonymic patterns relate to the rhetoric of revelation, thematic structure, and the evolution of theological concepts in Qur'anic texts. Thus, this research contributes to the linguistic and semantic study of the Qur'an by showing that antonyms are not only lexical phenomena, but also conceptual and rhetorical tools that deepen the understanding of the structure of divine meaning and message in Islamic revelation.

## References

- Al-Khammas, S. S. (1428). *Al-Mu'jam wa Ilm Al-Dalalah*. Damaskus: Mauqi Lisan Al-Arab
- Al-Khammas, S. S. (2012). *Al-Mu'jam wa Ilm Ad-Dalalah*. Lisan Arab
- Al-Khammasy, S. S. (n.d.). *Al-Mu'jam wa Ilmu Al-Dilalah*. Mauqi Lisan Al-Arab
- Aman, M. (2021). Bahasa Arab dan Bahasa Al-Qur'an. *Jurnal Kajian Islam Dan Pendidikan Tadarus Tarbawy*, 3(1), 300-308. DOI: <https://doi.org/10.31000/jkip.v3i1.4256>
- Arbyanto, R. (2021). Analisis Antonimi Surat Asy-Syams Menurut Perspektif Ali Al-Khauili. *Seminar Nasional Bahasa Arab Mahasiswa V 2021 HMJ Sastra Arab Fakultas Sastra Universitas Negeri Malang*, 5(7), 280-289. DOI: <https://doi.org/E-ISSN 2621-5632>
- Baso, S. M. M. (2019). Bahasa Arab Bahasa Al-Qur'an. *Dakwah Program's Scientific Contributions*. 1-14. Retrieved from <https://www.researchgate.net/publication/337730355>
- Burhanuddin, R. (2021). Pentingnya Al-Qur'an bagi Pembelajaran Bahasa Arab. *EL-FUSHA*:

- Jurnal Bahasa Arab Dan Pendidikan*, 2(1), 226–258.
- Fadillah, R. (2021). Relasi Semantik dalam Al-Qur'an: Kajian Makna dan Antonimi dalam Perspektif Bahasa Arab. *Jurnal Lughawiyat*, 3(2), 101–115.
- Halimi, A. F. I. (2019). Antonim dalam Al-Quran Surat Ar-Rum Berdasarkan Perspektif Al-Khammas : Kajian Semantik. *Seminar Nasional Bahasa Arab Mahasiswa III*, 3(6), 163–174.
- Kaelan. (2012). *Metode Penelitian Kualitatif Interdisipliner Bidang Sosial, Budaya, Filsafah, Seni, Agama, dan Humaniora*. Paradigma
- Khammas, A. (2019). *Dirasat fi Al-Ilm Al-Dalaliy wa Al-Diddiyyah fi Al-Lughah Al-'Arabiyyah*. King Abdul Aziz University Press
- Lyons, J. (1995). *Linguistic Semantics: An Introduction*. Cambridge University Press
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications
- Mufid, M. (2017). Antonim dalam Al Quran Perspektif Ali Al Khuli (Kajian Semantik Dalam Surat Luqman). *An-Nas : Jurnal Humaniora*, 2, 120–131.
- Nugrahani, F. (2014). *Dalam Penelitian Pendidikan Bahasa*. Pilar Media
- Ramadani, F. (2020). Hakikat Makna dan Hubungan antar Makna dalam Kajian Semantik Bahasa Arab. *Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, 3(5), 87–102.
- Raof, A. H. (2008). *Qur'anic Stylistics: A Linguistic Analysis*. Lincom Europa
- Ridlo, A. A., Ali, N., & Khamid, A. (2020). Konsep Etika Pelajar (Studi Komparasi Kh. Hasyim Asy'ari dan Umar bin Ahmad Baraja). *Jurnal Pendidikan Islam Al-Affan*, 1(1), 1–13. DOI: <https://doi.org/10.69775/jpia.v1i1.1>
- Ridlo, U. (2017). Sinonim dan Antonim dalam Al-Quran. *Jurnal Al Bayan*, 9(2), 281–295.
- Salida, A., & Zulpina, Z. (2023). Keistimewaan Bahasa Arab sebagai Bahasa Al-Quran dan Ijtihadiyyah. *Sathar*, 1(1), 23–33. DOI: <https://doi.org/10.59548/js.v1i1.40>
- Subadi, T. (2006). *Metode Penelitian Kualitatif*. Muhammadiyah University Press.
- Sugiono. (2016). *Memahami Penelitian*. Bandung Alfabeta
- Triningsih, W. (2012). *Bahasa Arab Bahasa Al-Qur'an*. STAIN Sorong Papua Barat
- Zakiah, N. (2021). Problematika Pembelajaran Bahasa Arab Siswa Madrasah Tsanawiyah Al-Islamiyah Kotabumi Lampung Utara. *Indonesian Journal of Instructional Technology*, 2(1), 52–66.
-