

# **Antithesis As A Rhetorical Device in the Holy Quran**

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**نقيض كأداة بلاغية في القرآن الكريم**

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**Abstract:-**

The goal of this paper was to shed light on the nature of antithesis in both English and Arabic languages. To achieve that goal, the researcher has discussed such a concept in both languages in order to know the points of similarity or difference between them. The study finalizes with an applicable analysis to one of the Glorious Quranic Sura which includes an extensive use of antithetical relations.

The article deals with the issues related to the antithesis, its structural and functional classification based on the study of examples of Quran's literature. The main role of the antithesis, as a stylistic figure, is to put concepts in a relationship of contrast.

To understand Al-Qur'an need mastery in Arabic grammar especially Balaghah science, one of them is uslubs al-thibaq. So that, the writer feel interest to do research with a title "Study Analysis of Balaghoh about Dalalah Al-Thibaq in Qur'an Surah Al- Kahaf. Formulation problem of this research is what the kinds of and meaning of the uslu al-thibaq in Surah Al-waqi'ah dan al-hadid the purpose of the research is to know the kinds of and meaning of the uslub al-thibaq in Surah Al-waqi'ah dan al-hadid, from aspect Balaghah. This research using the descriptive analysis with using a table.

**Key words:** Antithesis, Holy Quran, Rhetorical Devices .

**المخلص:**

كان الهدف من هذه الورقة هو تسليط الضوء على طبيعة التناقض في اللغتين الإنجليزية والعربية. ولتحقيق هذا الهدف ناقش الباحث هذا المفهوم باللغتين لمعرفة نقاط التشابه أو الاختلاف بينهما. تنتهي الدراسة بتحليل قابل للتطبيق على إحدى السور القرآنية المجيدة التي تتضمن استخداماً مكثفاً للعلاقات المتناقضة.

يتناول المقال القضايا المتعلقة بالنقيض وتصنيفه البنيوي والوظيفي بناءً على دراسة أمثلة من الأدب القرآني. يمثل الدور الرئيسي للنقيض، كشخصية أسلوبية، في وضع المفاهيم في علاقة تباين.

لفهم القرآن يحتاج إلى إتقان قواعد اللغة العربية وخاصة علم البلاغة، أحدها أصول الثقاب. لذلك، يشعر الكاتب بالاهتمام بإجراء بحث بعنوان "دراسة تحليل بلاغة عن دلالة الثقوب في سورة القرآن الكريم. مشكلة صياغة هذا البحث هي ما هي أنواع ومعنى أصول الثقاب في سورة الواقعة دان الحديد، والغرض من البحث هو معرفة أنواع ومعنى أصل الثقب في سورة الواقعة دان الحديد من ناحية البلاغة. يستخدم هذا البحث التحليل الوصفي باستخدام الجدول.

**الكلمات المفتاحية:** نقيض، القرآن الكريم، أجهزة بلاغية.

## 1. Introduction

The phenomenon of the abundance of rhetorical terms in our Arabic heritage is one of the most important phenomena that has prompted scholars and researchers to reflect and study; Discovering their causes and showing their negative effects on the meaning of concepts and their overlaps; How not?! Its number in the dictionaries of rhetorical terms has reached one thousand one hundred. Term 1 as defined by Dr. Ahmed indicated is required and corrects this number d. Mohammed Al-Samel as He counted it, and it amounted to (1087) eighty-seven thousand members 2 and it was the largest portion of Budaiya Science. The number of its members reached (739) seven hundred and thirty-nine terms.

In general, communication can be seen as an essential factor in human life. Through communication, people want to share and emphasize their opinion, ideas and thoughts and also meet all daily demands whether they are social, religious, political etc. If someone wants to make a persuasive speech or write an effective message, they should do so. They have the power to determine what means are available to persuade, what effective words and means are used to create a particular effect or effect on the audience to create a certain feeling. Therefore, writing effective speeches requires the speaker or writer to have an unchanging understanding of the difference between verbal and non-verbal communication, literal and non-literal meaning. In other words, we can say that communication can be both oral and written. Oral communication can be done through everyday language, dialogue, etc., while written communication requires specific mediums. An example of written communication is literary work. Written literary works are also media of communication. Through literary work, the author wants to convey a message and engage in indirect communication with others. To achieve such non-verbal communication, authors need a supportive element to persuade and attract readers to what they want to convey through their works. The most important means of doing this is the use of rhetorical devices or imagery or idioms.

From an early age, the Arabs were known for their literary excellence. Poetry and rhetoric were the chosen forms of their artistic expression. Therefore, Arabs and non-Arabs, whether speakers or writers, tend to use different linguistic and rhetorical devices in constructing discourses in order to make them more effective and

persuasive, since such devices are universal phenomena. As a universal phenomenon, rhetorical devices are commonly used alongside other persuasion techniques by orators and skilled writers to effectively handle a case and convince the audience of their argument. (التقابل or antithesis) is one of the important Arabic figures of speech or rhetorical devices that used to give brilliance to speech and pleasure to the ear, and sweetness and beauty, all in addition to indicating the meaning. This style is based on the principle of involving a seeming contradiction of ideas, words, clauses, or sentences within a balanced grammatical structure to achieve the goals and values of rhetorical thought (العسكري: 316). (Such a parallelism of expression serves to emphasize opposition of ideas. The opposing clauses, phrases, or sentences are roughly equal in length and balanced in contiguous grammatical structures as in the following example taken from the Quranic verses: ( ) " ٨٢ التوبة: ( ) " (Let them laugh a little: much will they weep: a recompense for the (evil) that they do.) [Yusufali 9:82] (Let them laugh a little: much will they weep.)( )

In this example, both adjectives (كثيراً, قليلاً) and verbs (يضحكوا, يبكون) are contradictory to each other and they are arranged within a parallel grammatical structure. Such a balance is achieved by using the same weight in both structures such as the use of the conjunctions (و, and) (ف), the same tense (present tense), article of emphasis (ل), (the use of adjectives, and the verbs in both structures of the sentence. Generally speaking, (التقابل) antithesis) is regarded as one of the leading methods that come to rely upon intentionally, in many places from the Holy Qur'an, and Arabic literature which often used in both poetry and prose. The noun "المقابلة" is derived from the roots "قابل" and "تقابل", to mean meeting or facing somebody with somebody else and stop against him in a contradictory ideas (ابن منظور: 54:1994).

## 2.Definition of Antithesis

Antithesis is a literary device that refers to the juxtaposition of two opposite elements through the parallel grammatical structure. The word antithesis, meaning absolute opposite, is derived from Greek and means juxtaposition, indicating when something or someone is in direct contrast or the reverse of another thing or person's ideas by utilizing the parallel grammatical structure. This helps readers and viewers define concepts through contrast and develop an

understanding of something by defining the opposite. Furthermore, through the use of parallelism, the antithesis creates a repetitive structure that allows for rhythmic writing and lyrical language. Antithesis is an idiom that juxtaposes two contrasting or opposing ideas, usually within parallel grammatical structures. Antithesis is an idiom that refers to the juxtaposition of opposing or contrasting ideas. It involves bringing about a contrast in ideas through an apparent contrast in words, clauses, or sentences within a parallel grammatical structure.

Al-Tibaaq language: It is the combination of one thing and its opposite. Al-Tibaaq idiomatic: Al-Tibaaq is the combination of two words with opposite meanings. It is to gather the speaker in his speech between two words contradicting the existence of their meaning at the same time in one thing so that the speaker can gather

### 3. What Is a Rhetorical Device?

A rhetorical device is a linguistic tool that uses a specific type of sentence structure, sound, or pattern of meaning to elicit a specific response from an audience. Each rhetorical device is a tool in its own right that can be used to construct an argument or to make an existing argument more persuasive. It is (also known as stylistic device, persuasion device, or simply rhetoric) a technique or language used to get a point across or persuade an audience. And they're used by everyone: politicians, businessmen, even your favorite novelists. Any time you try to inform, persuade, or argue with someone, you are engaging in rhetoric. If you've ever had an emotional reaction to a speech or changed your mind on an issue after hearing a seasoned debater's rebuttal, you've experienced the power of rhetoric. By acquiring a basic knowledge of rhetorical devices, you can improve your ability to process and convey information while enhancing your powers of persuasion. You may already be familiar with some of these tools, such as similes and metaphors. Others might not (bdelegmia, looked at you). But whether you've noticed it or not, you've probably come across all of these remedies before, and maybe even used them yourself! If you haven't, don't let their complicated Greek names fool you, as rhetorical devices are actually pretty easy to implement. But before we delve into the different types of devices and how they are used, let's identify the four modes of operation of rhetorical devices.

## Types of Rhetorical Devices

Rhetorical devices are roughly divided into the following four categories: 1. Logos. Devices in this category attempt to persuade and persuade through logic and reason, and typically use statistics, cited facts, and statements from authorities to make their point and persuade the listener. 2. Pathos. These rhetorical devices are based on emotions. This could mean eliciting sympathy or pity from the listener, or enraging the audience to inspire action or change their mind about something. 3. Ethos. Ethical appeals attempt to convince the audience that the speaker is a credible source, that their words carry weight and must be taken seriously because they are serious and have the experience and judgment necessary to decide what is correct. 4. Kairos. This is one of the most difficult concepts in rhetoric; Devices in this category are dependent on the notion that the time has come for a particular idea or action. The very timeliness of the idea is part of the argument.

### 4. Antithesis

The word "antithesis" comes from the Greek word meaning "setting opposite," which has been utilized in different shapes. Let's look at some different shapes in more direct opposite examples. Some extra key points of interest about antithesis: • Antithesis works best when it is used in conjunction with parallelism (expressions that use the same syntactic structure), since the redundancy of structure makes the differentiation of the substance of the expressions as clear as possible. • The word "direct opposite" has another meaning, which is to portray something as being the inverse of another thing. For example, "Worship is the opposite of egocentrism." This text centers on direct opposite as a scholarly device. • The word directly corresponding has its beginnings in the Greek word antithenai, which means "restriction". The opposite plural is antithesis.

### Antithesis and Parallelism

#### 4. 1 ANTITHESES EXAMPLES

Often, however now not always, antithesis works in tandem with parallelism. In parallelism, two components of a sentence (or pair of sentences) mirror one every other with the aid of repeating grammatical elements. The following is

a accurate example of both antithesis and parallelism:

To err is human, to forgive divine.

The two clauses of the sentence are parallel due to the

fact every starts off evolved with an infinitive verb and ends with an adjective ("human" and "divine"). The mirroring of these elements then works to emphasize the distinction in their content, especially in the very robust opposite distinction between "human" and "divine."

#### Antithesis vs. Related Terms

Three literary terms that are often used in the vicinity of antithesis are juxtaposition, oxymoron, and foil. The three phrases have to do with establishing a relationship of distinction between two thoughts or characters in a text, however past that there are enormous variations between them.

#### Antithesis vs. Juxtaposition

In juxtaposition, two matters or ideas are positioned subsequent to one another to draw interest to their variations or similarities. In juxtaposition, the pairing of two thoughts is therefore no longer necessarily completed to create a relationship of opposition or contradiction between them, as is the case with antithesis.

So, while antithesis ought to be a kind of juxtaposition, juxtaposition is now not usually antithesis.

#### Antithesis vs. Oxymoron

In an oxymoron, two reputedly contradictory words are placed collectively due to the fact their not likely mixture exhibits a deeper truth. Some examples of oxymorons include:

- Sweet sorrow
- Cruel kindness
- Living dead

The center of attention of antithesis is opposites instead than contradictions. While the words concerned in oxymorons seem like they do not belong collectively (until you give them deeper thought), the phrases or thoughts of antithesis do feel like they belong together even as they distinction as opposites. Further, antitheses seldom feature by means of setting the two phrases or thoughts right subsequent to one another, so antitheses are commonly made up of greater than two words (as in, "I'd rather be amongst the dwelling than among the dead").

These are examples of antithesis:

- "Man proposes, God disposes." - *Source unknown*.
- "Love is an ideal thing, marriage a real thing." - *Goethe*.

The direct opposite Her temperament is the very *antithesis* of mine. **b(1)**: the rhetorical contrast of ideas by means of parallel arrangements of words, clauses, or sentences (as in "action, not words" or "they promised freedom and provided slavery"). Marriam Webster.

### Here are some examples of proverbs featuring antithesis:

That's one small step for man, one giant leap for mankind."

No pin no gin

- Cleanliness is next to godliness.
- Beggars can't be choosers.
- Easy come, easy go.

### Examples of Antithesis in Everyday Speech

Antithesis is often used in every day speech as a ability of conveying opposing thoughts in a concise and expressive way. Since antithesis is meant to be a figure of speech, such statements are not supposed to be understood in a literal manner. Here are some examples of antithesis used in daily speech:

- Go large or go home.
- Spicy food is heaven on the tongue but hell in the tummy.
- Those who can, do; these who can't do, teach.
- Get busy dwelling or get busy dying.
- Speech is silver however silence is gold.
- No pain, no gain.

### Common Examples of Antithesis from Famous Speeches

Antithesis can be an wonderful rhetorical system in terms of calling interest to drastic variations between opposing ideas and concepts. By highlighting the distinction side-by-side with the genuine identical structure, the speaker is able to affect an target audience in a memorable and sizeable way. Here are some common examples of antithesis from famous speeches:

- "I have a dream that my 4 little kids will one day live in a country where they will not be judged by using the color of their skin however by way of the content of their character." (Martin Luther King, Jr. "I Have a Dream")
- "The world will little note, nor lengthy bear in mind what we say here, but it can never overlook what they did here." (Abraham Lincoln "The Gettysburg Address")
- "Some men see things as they are and say why. I dream things that by no means have been and say why not."



(Edward Kennedy quoting Robert F. Kennedy at some stage in eulogy)

## 4.2 How do we use antithesis today?

With all the methods you can put in force and define antithesis, it's precise to have a variety of tricks or regulations of thumb to hold in your lower back pocket. Whether you're writing a short story or your next characteristic screenplay, here are some matters you can hold in mind.

## 4.3 How to use antithesis

With all the methods you can implement and outline antithesis, it's top to have a variety of tricks or regulations of thumb to maintain in your again pocket. Whether you're writing a brief story or your next characteristic screenplay, here are some matters you can hold in mind.

### 1. Aim for Moderation

If you're using antithesis in the structure of a rhetorical device, strive to keep the wide variety of antitheses to a minimum except it's a fundamental character trait of the speaker. Using a similar literary gadget too often can depart your writing predictable or even annoying. The greater you use a tool, like antithetical language, the less which means it can have.

### 2. Similar Structure

Keep the shape of your antithesis as comparable as feasible if you favor to spotlight the variations greater intensely. And attempt to keep the phrasing itself balanced. Both variables of the equation don't have to be exact, however the lyrical phrasing can help your antithesis shine and stick long after the read.

### 3. Focus on Differences

Focus on distinction however have in mind to locate methods to draw the parallels. How can the characters be compared to the factor the place their variations become obvious? How can their differences lead to dialog about how the characters may also simply be similar?

Antitheses by way of characters and sentence structure can aid in not just fascinating writing, however memorable writing. They can make your message greater comprehensible and retainable, which need to be a pinnacle goal in any written work. You in no way desire to provide you reader a purpose to end reading.

So, now that you've learned more about how an antithesis can make stronger your work, you can implement it into your subsequent project like a pro. After all, no guts, no glory.

#### 4.4 Why Do Writers Use Antithesis?

Fundamentally, writers of all kinds use antithesis for its capability to create a clear contrast. This distinction can serve a range of purposes, as proven in the examples above. It can:

- Present a stark desire between two alternatives.
  - Convey magnitude or vary (i.e. "in brightest day, in darkest night" or "from the very best mountain, to the deepest valley").
  - Express robust emotions.
- Create a relationship of opposition between two separate ideas.
- Accentuate the traits and traits of one element with the aid of setting it in opposition to another.

#### 5. Antithesis {الطباق} in Arabic

Whatever the case, antithesis almost always has the delivered benefit of making language extra memorable to listeners and readers. The use of parallelism and other simple grammatical constructions like "either/or" assist to establish opposition between concepts—and opposites have a way of sticking in the memory.

From early times, the Arabs were noted for their literary excellence. Poetry and oratory were the chosen forms of their artistic expression. Thus, Arabs and non-Arabs, whether speakers or writers, tend to use different linguistic and rhetorical devices in the construction of discourse to make it more effective and persuasive because such devices are universal phenomena. Being a universal phenomenon, rhetorical devices, in addition to other persuasive techniques, are heavily used by orators and skilled writers to effectively handle a case and convince the audience of their argument. المقابلة أو التقابل ( antithesis ) is one of the important Arabic figures of speech or rhetorical devices that used to give brilliance to speech and pleasure to the ear, and sweetness and beauty, all in addition to indicating the meaning. This style is based on the principle of involving a seeming contradiction of ideas, words, clauses, or sentences within a balanced grammatical structure to achieve the goals and values of rhetorical thought( 316: العسكري، 1971 ). Such a parallelism of expression serves to emphasize opposition of ideas. The opposing clauses, phrases, or sentences

are roughly equal in length and balanced in contiguous grammatical structures as in the following example taken from the Quranic verses:

فليضحكوا قليلا وليبكموا كثيرا " "

(Let them laugh a little: much will they weep: a recompense for the (evil) that they do.) [Yusufali 9:82] (Let them laugh a little: much will they weep.)

### 5.1 Types of Antithesis انخفاة in Arabic

انخفاة (antithesis) can be found in four types:

#### 1- Bilateral Antithesis:

In this type, there be two contradictory phrases or thoughts near each different as in the following Quranic verses:

(Let them chortle a little: a whole lot will they weep: a recompense for the (evil) that they do.)

[Yusufali 9:82]

"----- Thou bringest the Living out of the dead, and Thou bringest the dead out of the

Living; ----- [Yusufali 3:27]

(And made the night time as a covering,(10) And made the day as a capacity of

subsistence?(11)) [Yusufali 78:10-11]

In such examples , we have two parallel contrasted components in opposition to each other in a very interesting style to adorn the meanings of such utterances. Thus, such a rhetorical function of antithesis is not solely a literary device but additionally a linguistic device meant to please or persuade the listeners ; that differs from everyday speech.

#### 2- Trilateral Antithesis:

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### 3- Quadrilateral Antithesis:

In this type, there need to be 4 contradictory phrases or ideas close to or against each different as in the following Quranic verses: "--So he who offers (in charity) and fears (Allah),<sup>5</sup> And (in all sincerity) testifies to the best,-<sup>6</sup> We will certainly make clean for him the direction to Bliss.<sup>7</sup> But he who is a grasping miser and thinks himself self-sufficient,<sup>8</sup> And offers the lie to the best,-<sup>9</sup> We will indeed make smooth for him the direction to Misery;<sup>10</sup>"[Yusufali 92:5-

"The day We shall gather the righteous to (Allah) Most Gracious, like a band before a king for honours,<sup>85</sup> And We shall force the sinners to Hell, like thirsty cattle driven down to water,-<sup>86</sup>"[ Yusufali 19:85-86]

### 5.2 Antithesis in Al-Kahaf Sura:

﴿ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوهُ مِنْ دُونِهِ ۚ إِنَّهَا لَفَقْدَ قَلْنَا إِذَا شَطَطًا ۝﴾

Behold, they stood up<sup>44</sup> And said: " Our Lord is The Lord of the heavens And of the earth : never Shall we call upon any god Other than Him : if we Did, we should indeed Have uttered an enormity !

﴿ ۝۲ وَرَأَى السَّمْسُ إِذَا طَلَعَتْ تَزَوُّرً عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَن يُضِلِلْ فَلَن يَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ۝﴾

jp?Ihou wouldst have seen The sun, when it rose, Declining to the right<sup>2347</sup> From their Cave, and when . It set, turning away From them to the left, While they lay in the open Space in the midst Of the Cave. Such are Among the Signs of God : He whom God guides<sup>2348</sup> Is rightly guided ; but he Whom God leaves to

stray,— For him wilt thou find No protector to lead him To the Right Way.

٣. ﴿وَنَحْسَبُهُمْ آفَكاظًا وَهُمْ رُقُودٌ وَنَقْلَهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعبًا﴾

J<sup>^</sup>Elhou wouldst have deemed them <sup>234</sup> 9 Awake, whilst they were asleep, And We turned them On their right and on Their left sides: their dog<sup>2350</sup> Stretching forth his two fore-legs Qn the threshold: if thou Hadst come up on to them, Thou wouldst have certainly Turned back from them in flight, And wouldst certainly have been Filled with terror of them. <sup>233</sup>

٤. ﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غِيبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرَ بِهِ وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾

26. Say: " God knows best How long they stayed: With Him is (the knowledge Of) the secrets of the heavens And the earth: how clearly He sees, how finely He hears (Everything)! They have no protector<sup>2</sup> Other than Him; nor does He share His Command With any person whatsoever

٥. ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

28 And keep thy soul content With those who call

On their Lord morning And evening, seeking <sup>231,9</sup> His Face; and let not Thine eyes pass beyond them, Seeking the pomp and glitter Of this Life; nor obey Any whose heart We Have permitted to neglect The remembrance of Us, One who follows his own Desires, whose case has Gone beyond all bounds.

٦. ﴿وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

" The Truth is From your Lord": Let him who will, Believe, and let him Who will, reject (it):<sup>2371</sup> For the wrong-doers We Have prepared a Fire Whose (smoke and flames), Like the walls

and roof Of a tent will hem Them in: if they implore Relief they will be granted Water like melted brass, That will scald their faces. How dreadful the drink! How uncomfortable a couch To recline on !

٧. ﴿ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴾

There, the (only) protection comes From God, the True One. He is the Best to reward, And the Best to give success.

٨. ﴿ وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا كَمَا أَهْلَ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْنِدًا ﴾

45. J@et forth to them The similitude of the lifen Of this world: it is like The rain which We send Down from the skies: The earth's vegetation absorbs it, But soon it becomes Dry stubble, which the winds<sup>2J86</sup> Do scatter: it is (only) God Who prevails over all things.

٩. ﴿ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلُنَا مَا لِي هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴾

49. And the Book (of Deeds) Will be placed (before you); And thou wilt see. The sinful in great terror Because of what is (recorded) Therein; they will say, <sup>4</sup> Ah! woe to us! What a book is this! It leaves out nothing Small or great, but Takes account thereof! " They will find all that they Did, placed before them: And not one will thy Lord Treat with injustice.

١٠. ﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴾

50. )©ehold! We said To the angels, " Bow down<sup>239</sup> 2 To Adam " : they bowed down Except Iblis. He was One of the Jinns,<sup>239</sup> 3 and he Broke the Command Of his Lord. Will ye then take him And his progeny 2394 as protectors Rather than Me ? And they Are enemies to you ! Evil would be the exchange<sup>21</sup> M For the wrong-doers !

١١. ﴿ مَا أَشْهَدُهُمْ خَلْقَ السَّمَكَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾

51.1 called them not To witness the creation Of the heavens and the earth, \* Nor (even) their own creation : Nor is it for Me To take as helpers Such as lead (men) astray !

١٢. ﴿ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ۚ ﴾

56. We only send the apostles To give glad tidings And to give warnings : 2400 But the Unbelievers dispute With vain argument, in order Therewith to weaken the truth, And they treat My Signs As a jest, as also the fact That they are warned!

١٣. ﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِلَّا ذُرِّيًّا ۚ ﴾

57. And who doth more wrong Than one who is reminded Of the Signs of his Lord, But turns away from them, Forgetting the (deeds) which his hands <sup>3401</sup> Have sent forth ? Verily We Have set veils over their hearts Lest they should understand this, And over their ears, deafness. If thou callest them To guidance, even then Will they never accept guidance.

١٤. ﴿ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ۚ ﴾

58. But your Lord is Most Forgiving, Full of Mercy. If He were To call them (at once) to account For what they have earned, Then surely He would Have hastened their Punishment: But they have their appointed Time, beyond which <sup>240</sup> 2 they Will find no refuge.

١٥. ﴿ وَأَمَّا الْفَالُغُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ۚ ﴾

80. "As for the youth, His parents were people Of Faith, and we feared That «he would grieve them By obstinate rebellion And ingratitude (to God and man). <sup>243</sup> 3



No.	The Verse	Words/Phrases/ Sentences	Kinds of Rhetorical Devices
1.	وَرَبُّنَا عَلَىٰ هَوِيهِمْ إِذْ قَالُوا قَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْخُقَ مِنْ ذُنُوبِهِ إِنَّا لَقَدْ كُنَّا إِذًا شَاطِئًا	السماوات والأرض	Positive Antithesis
2.	وَأَنزَلَ السَّمَاءَ إِذًا مَطَلَّتْ سَازُورٌ عَنْ كَيْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبَتْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ الْكِتَابِ لَعَلَّ الْفَاسِقَ يُفْهَمُ وَفِيهِ لَعْنٌ لِّكُلِّ شَاقٍ لَهُ وَلِيَّا مَرْشِدًا	مطلعت - غربت اليمين - الشمال	Positive Antithesis
4.	وَتَحْسِبُهُمْ أَيُّهَا اللَّهُ غَيَّبَ رَقُودٌ وَتَقْلِبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكُلُّهُمْ بَاسِمٌ لِّرَبِّهِ بِالْوَصِيدِ لَوْ أَعْلَفْتَ عَلَيْهِمْ لَوَلَّيْتُ مِنْهُمْ فِرَارًا وَلَمْ يَكُنْ مِنْهُمْ رَحْبًا	إيقاعيا - رقود	Positive Antithesis
5.	اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ عَيْنٌ وَأَلَّا يُشْرَكَ فِي حَقِّهِ أَحَدًا	السماوات - الأرض	Positive Antithesis
6.	وَأَسْمِعْ تَقَاتُكَ مَعَ الَّذِينَ يَدْخُلُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْلَمُ عَيْنُكَ عَذَابَ عَذَابِهِمْ تَرِيدُ رِيشَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَحِيطُ مَنْ أَعْتَقَكَ قَلْبُهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ قَرْعًا	الغداة - العشي	Positive Antithesis
7.	هَذَلِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا	ثوابا - عقبا	Positive Antithesis
8.	وَأَضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَتْرَكْنَا مِنْ السَّمَاءِ فَاسْتَخْلَطَ بِهِ نَبَاتٌ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا	السما - الأرض	Positive Antithesis
9.	وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا ضَلُّوا حَاضِرًا وَلَا يَنْظُرُونَ إِلَيْكَ إِلَّا خَدًا	صغيرة - كبيرة	Positive Antithesis
10.	وَإِذْ كُنَّا لِمَآزِنِكُمْ مَّسْحُورِينَ لَوْلَا دَعَاؤُكُمْ لَخَلَجْنَا بِكُمْ لَوْلَا أَن يَدْعُوا لِلَّهِ لَمَّا كُنَّا فِي الْغَيْبِ قُلْ هُوَ الَّذِي يُدْعَىٰ عَلَيْهِمْ لَمَّا كَانُوا فِي الْغَيْبِ قُلْ هُوَ الَّذِي يُدْعَىٰ عَلَيْهِمْ لَمَّا كَانُوا فِي الْغَيْبِ قُلْ هُوَ الَّذِي يُدْعَىٰ عَلَيْهِمْ لَمَّا كَانُوا فِي الْغَيْبِ	اولياء - اليبس	Negative Antithesis
11.	مَا أَشْهَدُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُنْجِئَ الْمُضِلِّينَ عَذَابًا	السماوات - الأرض	Positive Antithesis
12.	وَمَا أَرْسَلْنَا إِلَّا رِجَالًا مُّبَشِّرِينَ وَمُنْذِرِينَ يُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِجُوا بِهِ الْحَقَّ وَاسْتَخْلِفُوا آيَاتِي وَمَا أُنْزِلُوا هَزُولًا	الباطل - الحق	Positive Antithesis
13.	وَمَنْ أَظْلَمُ مِمَّنْ لَكَرَ بَيِّنَاتٍ مِنْ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا كُنْتُ نَذِيرًا إِنَّا جَعَلْنَا عَلَىٰ هَوِيهِمْ آكُفَةً أَتَىٰ بِتَقْوَاهُمْ فِي الدِّينِ وَكُرًا وَإِنْ تَذَكَّرْهُمْ إِلَىٰ هُدًى لَّنْ يَهْتَدُوا إِذًا أَبَدًا	الهدى - لن يهتدوا	Negative Antithesis
14.	وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَاجَلَ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْجِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْجِدًا	الرحمة - العذاب	Positive Antithesis
15.	وَأَمَّا الْعَادِمُ فَكَانَ آتِوَاهُ مُؤْمِنِينَ فَخَشِيَ أَنْ يُرْجِعَهُمَا طَغْيَانًا	مؤمنين - طغيانا وكفرا	Positive Antithesis

## 6. Conclusion

The goal of this paper was to shed light on the nature of antithesis in both English and Arabic languages. To achieve that goal, the researcher has discussed such a concept in both languages in order to know the points of similarity or difference between them. The study finalizes with an applicable analysis to one of the Glorious Quranic Sura which includes an extensive use of antithetical relations.

The following study has arrived at the following findings:



1- The concept antithesis, in both languages, may be defined in a similar way since it establishes a clear, contrasting relationship between two ideas by joining them together or juxtaposing them, often in parallel structure.

Antithesis, in both languages, is one of the figures of speech or rhetorical devices which involves the bringing out of a contrast in the ideas by an obvious contrast in the words, clauses, or sentences, within a parallel grammatical structure.

Since it is based on relation of contrast, Antithesis is one of the rhetorical devices that used to give brilliance to speech and pleasure to the ear, and sweetness and beauty. In addition to that, it tends to attract the attention of the listener because of its opposing ideas that will be perceived in the listener's or reader's mind. Antithesis, thus, may give the historical narrative and the direct speeches a touch of aesthetic achievement and literary significance: vivid, imaginable, moving, knowledgeable and philosophical.

In Analyzing antithesis in Arabic language, the researcher has found that The Glorious Qur'an exhibits and employs an unparalleled frequency of rhetorical features, surpassing any other Arabic text, classical or modern. The most important one of these rhetorical features is the extensive use of contrast and antithesis. For this reason, Arab rhetoricians state that the Glorious Qur'an can be considered as a 'sea of rhetoric'.

In both languages, Parallel construction is most frequently used in antithesis in order to consolidate the general effect achieved by the use of such a stylistic device. Thus one can say that parallel construction carries an emotive function towards the listeners, and in other cases parallel construction emphasizes diversity and contrast of ideas.

In Arabic language, the antithetical structural device is mainly used in the language of the Holy Qur'an in order to attract the attention of the audience who are reading or listening.

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