



## Lexical pairs and semantic oppositions in Glorious Quranic Discourse

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### ABSTRACT

Binary oppositions in the Glorious Qur'an are deliberate juxtapositions of paired lexical items that organize meaning through contrast, forming a doctrinal and ethical discourse. Although prominent in Qur'anic discourse, binary structures have received limited comprehensive semantic analysis, as existing studies largely emphasize rhetorical or exegetical aspects over systematic semantic inquiry. This focus has left the semantic dimension underexplored, limiting insight into how oppositional structures contribute to meaning-making and ethical orientation. To address this gap, the study adopts Leech's (1981) seven types of meaning as its analytical framework. Four oppositions, Worldly Life/Hereafter, Righteousness/Wickedness, Truth/Falsehood, and Male/Female were purposively selected for thematic relevance. Results reveal that thematic positioning privileges the positive pole, collocative patterns reinforce positive associations, and connotative and affective meanings invoke moral and eschatological imperatives. The findings confirm that semantic binarity sustains doctrinal coherence, fosters ethical accountability, and translates abstract theology into accessible contrasts that guide judgment, reflection, and unity in Qur'anic discourse.

**Keywords:** binary opposition, semantic analysis, lexical pairs, Qur'anic discourse

## الثنائيات المعجمية والمتضادات الدلالية في الخطاب القرآني الكريم

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### المُستخلص

التناقضات الثنائية في القرآن الكريم هي تقابلات مقصودة بين عناصر معجمية مقترنة تنظم المعنى من خلال التباين، وتشكل خطاباً عقائدياً وأخلاقياً. وعلى الرغم من بروزها في الخطاب القرآني، إلا أن الثنائية لم تلق تحليلاً دلاليًا شاملاً كافياً، حيث تركز الدراسات الحالية بشكل كبير على الجوانب البلاغية أو التفسيرية على حساب البحث الدلالي المنهجي. وقد ترك هذا التركيز البعد الدلالي دون استكشاف كافٍ، مما حد من الرؤية الثاقبة لكيفية مساهمة البنى التضادية في صنع المعنى والتوجه الأخلاقي. ولمعالجة هذه الفجوة، تتبنى الدراسة أنواع المعنى السبعة التي وضعها لينتش (1981) كإطار تحليلي لها. وقد تم اختيار أربعة تضادات، وهي الحياة الدنيا/الأخرة، والبر/الشر، والحق/الباطل، والذكر/الأُنثى، عمداً لأهميتها الموضوعية. تكشف النتائج أن التوضع الموضوعي يُعطي الأولوية للقطب الإيجابي، وأن الأنماط الترابطية تعزز الارتباطات الإيجابية، وأن المعاني الدلالية والعاطفية تستدعي الضرورات الأخلاقية والأخروية. وتؤكد النتائج أن الثنائية الدلالية تدعم التماسك العقائدي، وتعزز المساءلة الأخلاقية، وتترجم اللاهوت المجرد إلى تناقضات يمكن الوصول إليها لتوجيه الحكم والتأمل والوحدة في الخطاب القرآني.

**الكلمات المفتاحية:** التناقضات الثنائية، التحليل الدلالي، الأزواج المعجمية، الخطاب القرآني

### 1. Introduction

Long before, binary oppositions are found to be critical to the organization of meaning in language and thought. According to Ferdinand de Saussure (1959) the meaning of linguistic signs is determined in relation to signs and this principle was used by Claude Levi-Strauss (1963) in cultural systems where the relationships between nature/ culture are constructed as pairs to form myth and social structure. The binary features and the antonymy are central in semantics, which is involved in mapping of the lexical fields, as well as how the abstract notions become cognitively accessible (Greimas, 1971; Saeed, 2003).

In the Glorious Quran, intentional lexical collocations in the form of light/darkness, life/death, and guidance/misguidance are a common repetitive rhetorical device, which not only explains doctrinal instructions but also supports the pedagogical agenda of the text (Boisliveau, 2014; Ola, 2016). Although these binary structures are prominent, there is little in the way of more extensive semantic analyses of such structures in the discourse of the Glorious Quran. The current literature is inclined to concentrate on either rhetorical or theological aspects, failing to approach the issue of semantic oppositions in a systematic manner, as the basis of interpretive and ethical response (Kareem & Alhusseini, 2023).

This study fills that gap by discussing the role that lexical pairs and semantic oppositions play in the text of the Glorious Qur'an to present theological, moral, and eschatological connotations. Using a qualitative research design, four important binary pairs, namely Worldly Life/Hereafter, Righteousness/Wickedness, Truth/Falsehood, and Male/Female were chosen to be thoroughly examined in terms of their thematic importance and frequency of mentioning. The analysis uses structuralist and lexical-semantic frameworks to reveal the strategies, by which these binaries bring

into the foreground the key messages, direct the reader response, and emphasize the unity of the Glorious Qur'an.

## 2. Literature Review

### 2.1 Definition of Binarism

In linguistics and semiotics, binarism refers to the foundational principle that many elements of language and thought are structured as pairs of opposites. Ferdinand de Saussure (1959) argued that linguistic signs derive their value from what they are not, each term is defined through its opposition to other terms in the system. In Saussure's structural view, meaning is a product of difference: we understand "day" in contrast to "night," "true" in contrast to "false," and so on.

Claude Lévi-Strauss (1963) extended this insight into anthropology, highlighting binary oppositions such as nature vs. culture, and raw vs. cooked as deep structures that shape myth and social organization across human societies. Modern treatments describe binary pairing as an (universal law of life), whereby cognitive processes rely on dichotomous categories to organize experience.

In cognitive linguistics, Toyota (2009) defined binarism as the reliance on pairs of interdependent concepts such as yes/no, male/female, or light/dark, where each member gains significance only through its contrast with the other. Crucially, classical structuralism views these oppositions not as antagonistic, but as complementary: the two poles jointly encompass a semantic domain and enable each other's meaning (Fogarty, 2005). Post-structuralist critics like Derrida (1973) have reminded us, however, that such binaries can oversimplify and must sometimes be deconstructed to reveal underlying complexities.

### 2.2 Binarism in the Glorious Qur'an

The Glorious Qur'an abounds in deliberate contrasts, pairings that both clarify its message and reinforce its cohesive structure (Boisliveau, 2014). From the opening chapters onward, readers encounter sharp dichotomies. For example, the ultimate destinies of the righteous and the unbelievers are set in direct opposition:

(مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلُّهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ) (الرعد: 35)

*[The parable of the Garden which the righteous are promised! - beneath it flows rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.] [Surat Ar-Ra'd, 13: 35; (Ali, Trans. 2004, P. 249)].*

Similarly, the Glorious Qur'an contrasts the fleeting nature of this life with the permanence of the hereafter:

(وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ) (العنكبوت: 64)

*[And what is the life of this world except amusement and diversion ... but the home of the Hereafter is best for those who fear Almighty Allah.] [Surat Al-Ankabut, 29: 64; (Ali, Trans. 2004, P. 539)].*

And in countless places the Glorious Qur'an underscores human choice by pairing light (guidance) with darkness (misguidance), urging believers to embrace the former and avoid the latter:

( اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ) (البقرة: 257)

*[Almighty Allah is the ally of those who believe; He brings them out from darkneses into the light ... but those who disbelieve, their allies are Taghūt, they bring them out from the light into darkness.] [Surat Al-Baqarah, 2: 257; (Ali, Trans. 2004, P. 43)].*

Such juxtapositions are not mere rhetorical flourishes but serve as didactic pivots: by framing eternal outcomes, temporal existence, and moral directions in binary terms, the Glorious Qur'an emphasizes human free will and accountability, urging readers to align with the positive pole of each opposition (Boisliveau, 2014).

Importantly, Glorious Qur'anic binaries operate within a strict monotheistic paradigm. Unlike dualistic systems that posit two co-equal cosmic forces, the Glorious Qur'an insists on Almighty Allah's absolute sovereignty over all oppositions:

( الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ ) (الملك: 2)

*[He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; -] [Surat Al-Mulk, 67: 2; (Ali, Trans. 2004, P. 526)].*

Thus, although Satan appears as the opposing moral force, his power remains contingent upon and ultimately subordinate to divine will (Gobillot, 2007), preserving divine unity even as the text draws stark contrasts to guide ethical behavior.

Beyond moral instruction, binaries in the Glorious Qur'an also signal comprehensiveness. Pairing heaven and hell, life and the hereafter, light and darkness, the scripture testifies to God's mastery over the full spectrum of existence. Moreover, the Glorious Qur'an even swears by pairs of natural phenomena to signify the full scope of divine wisdom. For example, in Sūrat Ash-Shams (91:1–2) it declares:

( وَالشَّمْسِ وَضُحَاهَا (1) وَالْقَمَرِ إِذَا تَلَّهَا (2) ) (الشمس: 2-1)

*[By the sun and its brightness, (1) and by the moon when it follows it (2)] (Surat, Ash-shams 91:1–2; Ali, Trans. 2004, p. 595).*

Here, the sun and the moon form a binary opposition daylight vs. night to encompass the entirety of creation's cycles and to underscore Almighty Allah's comprehensive power (Gul et al., 2022).

Classical and modern scholarship has variously examined these oppositions. Boisliveau's (2014) rhetorical study highlights how the Glorious Qur'an self-references through binaries casting its message as guidance against misguidance to assert its authority. Shafieyan (2015) contrasted Glorious Qur'anic dualities with Western metaphysical binaries, arguing that Islamic oppositions are often hierarchical or complementary rather than strictly binary in Derrida's sense. Ola (2016) further demonstrates that Glorious Qur'anic binaries function as aspects of integration and juxtaposition, revealing an underlying ethical unity: opposites exist not to divide reality irreconcilably but to underscore the necessity of choosing rightly between them.

### 2.3 Binarity in Linguistics

Binary oppositions have long been recognized as a backbone of linguistic structure. Structural linguistics and its successors showed that language can be analyzed as a system of contrasts at every level (Saussure, 1959). Phonology provided an early and clear example: distinctive features of sounds are often binary (e.g., voiced vs. unvoiced) (Chomsky & Halle, 1968). The pioneering phonologist Nikolai Trubetzkoy (1976) introduced the idea that phonemes are distinguished by binary features, for instance, /p/ is identical to /b/ except that /b/ has the feature [voiced] while /p/ does not. He classified oppositions as "privative" (one element marked, the other unmarked, such as presence vs. absence of voicing) or "equipollent" (both elements are distinct features, like different places of articulation). Roman Jakobson, building on Trubetzkoy, went further to propose that all phonological contrasts could be described in binary terms (e.g., +nasal/-nasal) (Jakobson, 1952), an insight later embedded in generative phonology (Chomsky & Halle, 1968). Thus, at the sound level, binarity simplifies how we represent contrasts in pronunciation (Chomsky & Halle, 1968).

Moving up to morphology and syntax, binary thinking also appears. Many morphological structures oppose a root (core meaning) to affixes (auxiliary modifiers) (McCarthy, 2002). Grammatical categories like number, tense, or person can often be viewed as binary choices (e.g., singular vs. plural, past vs. non-past, 1st vs. non-1st person), even if some languages add additional neutral or tertiary options (Anderson, 1982). In semantics, the most straightforward binaries are antonyms: pairs of words that are opposites (hot vs. cold, full vs. empty) (Saeed, 2003). Some antonyms are polar (endpoints on a continuum), while others are complementary (truly either/or, like dead vs. alive). The very notion of a lexeme's meaning often relies on contrast within a semantic field. For instance, the concept of "night" is understood in opposition to "day," forming a binary that structures our concept of time (Lakoff & Johnson, 1980).

Even pragmatics and discourse exhibit binarity. Pragmatic theories sometimes model communication as binary distinctions e.g., a speaker's intended meaning vs. the hearer's interpretation (Searle, 1975), or the binary of truth value in logic (a statement is either true or false, foundational to semantics and pragmatics) (Levinson, 2000). Litvin's survey of linguistic levels underscores that each stratum of language can be approached in terms of paired contrasts (Litvin, 1985). This aligns with the cognitive observation that humans tend to classify experiences in dichotomous ways (self vs. other, now vs. later, here vs. there), which then gets reflected in linguistic encoding (Lakoff & Johnson, 1980).

## 2.4 Semantic Binarity

Within structuralist linguistics, the use of binary features proved essential for any compositional approach to meaning. Early phonological analyses framed oppositions in binary terms, and this perspective was extended to semantics first by Hjelmslev (1934), and later by Pottier (1964), Coseriu (1966), Geckeler (1971), and Greimas (1971).

The underlying principle is that lexical meaning arises from combinations of binary features. For example, the English nouns man, woman, boy, and girl can be described through features such as [+animate], [+human], [+adult], [+male], etc., where “+” indicates presence and “-” absence. Crucially, these semantic distinctions only function when conceived as binary oppositions (Toyota, 2009).

In lexicology and lexical semantics, antonymy exemplifies such binary relationships. Saeed (2003) identifies five subtypes:

1. Simple antonyms, e.g., dead/alive (of animals), pass/fail, hit/miss;
2. Gradable antonyms, e.g., hot/cold with intermediate stages like warm, tepid, cool;
3. Reverse pairs, describing opposite-directed movement (pull/push, come/go);
4. Converse pairs, relating two entities from alternate viewpoints (own/belong to, above/below, employer/employee);
5. Taxonomic sisters, words at the same taxonomic level that are mutually exclusive (red/blue, flavors of ice cream, dog breeds).

While gradable antonyms and taxonomic sisters may be subtler, all of these categories rely on binary opposition patterns that have long attracted the attention of lexicographers (Saeed, 2003).

### 2.4.1 Types of Meaning

Semantics has long grappled with the question of what “meaning” actually entails. Early definitions (Palmer, 1981) treat meaning as the full range of sign processes designation, signification, and mental appraisal, while Bloomfield (1933) famously argued that meaning is too elusive and context-dependent to yield a scientific study. Ogden and Richards (1923) distinguished between natural signs (e.g., sounds) and conventional symbols (e.g., writing), showing that neither carries inherent meaning but relies on arbitrary social conventions. Lyons (1977) further clarified the sense–reference relationship: sense involves paradigmatic and syntagmatic relations within language, and reference ties linguistic units to their real-world counterparts.

Because “meaning” proved so broad and polysemous Palmer (1981) counted over sixteen senses of the term, Ogden and Richards (1923) twenty-two, and Leech (1981) distilled seven core types:

1. **Conceptual (Denotative) Meaning:** The basic, dictionary definition of a word, structured by syntactic and phonological contrasts (e.g., the features distinguishing /b/ or the defining properties of “woman”).
2. **Connotative Meaning:** The additional associations and emotions a word evokes, rooted in personal or cultural experience and inherently unstable across contexts.
3. **Reflective Meaning:** When one sense of a word influences the perception of another sense (e.g., “Comforter” vs. “Holy Ghost,” where everyday notions of “comfort” and “ghost” shade the theological terms).
4. **Affective (Emotive) Meaning:** The speaker’s attitude or emotional stance conveyed through tone, register, or intonation, which can dramatically alter how a message is received.
5. **Thematic Meaning:** How information is organized and emphasized in discourse, choices like active vs. passive voice shift the focal point of a message.
6. **Collocative Meaning:** The meaning contributed by words habitually found together (e.g., the typical adjectives paired with “beautiful” vs. “handsome”).
7. **Associative Meaning:** An umbrella term covering all non-conceptual meanings, connotative, social, emotional, reflected, and collocative characterized by openness and cultural variability.

### 3. Methodology

This study adopts a qualitative research design to explore the semantic dimensions of four binary oppositions in the Glorious Qur’an (Worldly Life and Hereafter; Righteousness and Wickedness; Truth and Falsehood; Male and Female). Qualitative research “concentrates on the concepts, definitions, features, metaphors, symbols, and descriptions of phenomena” (Berg, 2001, p. 3) and is “a form of systematic empirical inquiry into meaning” (Shank, 2002, p. 5).

The study employs purposive sampling to select four oppositional pairs that are both central to Glorious Qur’anic discourse and rich in cognitive resonance. In qualitative sampling, strategic selection and data depth take precedence over representativeness (Nakhilawi, 2016). Each binary was chosen for its thematic importance (e.g., existential, moral, theological, and social) and its frequency of occurrence across the text.

The theoretical framework of the current study which includes the adopted model to analyse the selected data is stated in the figure below:

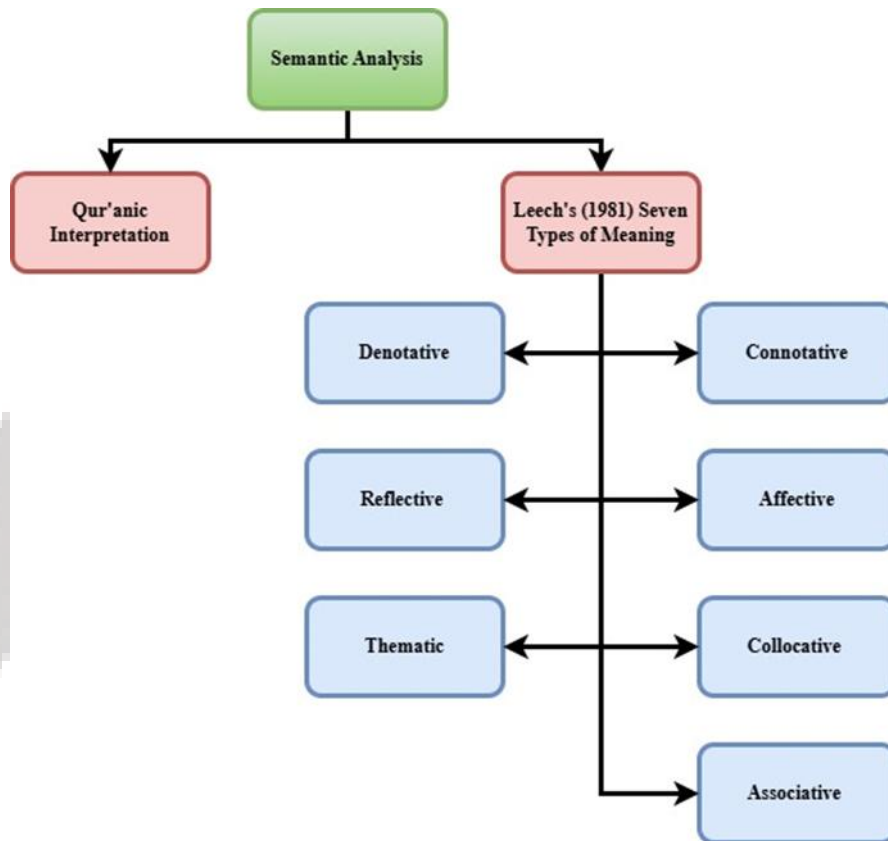


Figure 1: The Theoretical Framework of the Study adopted Leech's (1981) Seven Types of meaning.

#### 4. Data Analysis

In this section, four selected binary pairs are chosen from the Glorious Qur'an will be analyzed according to the above model in Figure 1 and based on the following procedures:

1. Providing the Quranic interpretation for the selected verses based on authentic Islamic exegeses that include Ibn Abbass (1992), Ibn Kathir (1999), Al-Shirazi (2001), and Al-Tabatabai (2010).
2. Analyzing the selected binary oppositions in Quranic verses semantically by employing Leech's (1981) Seven Types of Meaning.

##### 4.1 Analysis of Binary Oppositions Worldly Life and Hereafter in Surat Al-Qasas (28:77)

"وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ" (القصص: 77)

*"But seek, with the (wealth) which Almighty Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Almighty Allah has been good to thee, and*

*seek not (occasions for) mischief in the land: for Almighty Allah loves not those who do mischief." [Surat Al-Qasas, 28: 77; (Ali, Trans. 2004, P. 394)].*

#### 4.1.1 Interpretation of the Verse

According to Al-Tabatabai (2010), the verse urges believers to invest the wealth and resources granted by Almighty Allah in ways that secure His approval and prepare them for the hereafter, while still claiming their rightful share for worldly sustenance; it reminds them that worldly prosperity limited to what one eats, drinks, and wears is only a small portion of Almighty Allah's provision and that any surplus should be spent charitably to reflect His generosity. Moreover, believers are encouraged to perform acts of kindness toward others as an extension of divine benevolence. Finally, the verse warns against using one's wealth or influence to cause mischief and corruption on earth, since such behavior contradicts Almighty Allah's fundamental purpose of creation, which is based on goodness and reform.

#### 4.1.2 Semantic Analysis

##### 1. Denotative Meaning

In this verse, worldly life (الدُّنْيَا) denotes the immediate, temporal sphere in which humans eat, drink, work, and learn, a realm defined by proximity and finitude. By contrast, the Hereafter (الْآخِرَةُ) denotes the life to come beyond death, a subsequent, enduring abode that follows the temporal stage. Together they form a clear opposition between the near, transient world and the distant, permanent realm.

##### 2. Connotative Meaning

The worldly life (الدُّنْيَا) carries a connotation of impermanence and moral testing, evoking images of fleeting pleasures that can distract from higher ends. Inversely, the Hereafter (الْآخِرَةُ) connotes ultimate fulfillment and justice, invoking the promise of lasting reward and spiritual completion that transcends temporal trials.

##### 3. Reflected Meaning

When the verse cautions "do not forget your portion in this world," worldly life (الدُّنْيَا) reflects back a sense of limitation, turning even neutral notions like "portion" into reminders of scarcity. Conversely, the imperative "seek the Home of the Hereafter" casts the Hereafter (الْآخِرَةُ) as a benevolent gift, so that "seek" carries not only obligation but the warmth of gracious invitation.

##### 4. Affective (Emotive) Meaning

Reference to worldly life (الدُّنْيَا) arouses mild anxiety or restraint, readers intuit a warning against excessive attachment to passing gains. In contrast, mention of the Hereafter (الْآخِرَةُ) stirs hopes and aspiration, encouraging an emotional orientation toward enduring well-being rather than momentary satisfaction.

## 5. Thematic Meaning

Within the verse's structure, worldly life (الدُّنْيَا) is thematically backgrounded, introduced after the principal command, signaling its supportive, preparatory function. The Hereafter (الْآخِرَةِ), by opening the injunction, is thematically foregrounded, framing the entire message around the ultimate goal of eternal abode.

## 6. Collocative Meaning

Worldly life (الدُّنْيَا) commonly collocates here with terms like “forget” and “portion,” creating a small cluster that emphasizes neglect and minimal share. The Hereafter (الْآخِرَةِ), in turn, collocates with “seek” and “home,” forming a semantic neighborhood of active pursuit and permanent dwelling.

## 7. Associative Meaning

In broader Islamic discourse, worldly life (الدُّنْيَا) is associated with material concerns, moral trials, and the daily workshop of character testing. The Hereafter (الْآخِرَةِ) evokes associations of divine justice, eternal reward, and spiritual fulfillment, serving as the transcendent horizon toward which all moral effort is directed.

### 4.2 Analysis of Binary Oppositions Righteousness and Wickedness in Surat As-Shams (91:7-8)

(وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) (الشمس: 7-8)

[By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right; -] [Surat As-Shams, 91: 7-8; (Ali, Trans. 2004, P. 595)].

#### 4.2.1 Interpretation of the Verse

According to Ibn Kathir (1999), the opening verse [By the Soul, and the proportion and order given to it;] invites a profound reflection on the divinely created nature of the human soul. Ibn Kathir explicated that the term “proportion” signifies a deliberate and precise act of creation by Almighty Allah, whereby the soul is endowed with an intricate balance and the essential faculties required for discerning moral distinctions.

In the subsequent verse, [And its enlightenment as to its wrong and its right;], Ibn Kathir further elucidated that the notion of “enlightenment” does not refer to an external, revelatory force. Instead, it denotes an innate disposition, inherent in every individual. He argued that Almighty Allah has instilled within each soul the dual potential for both righteousness and wickedness.

#### 4.2.2 Semantic Analysis

##### 1. Denotative Meaning

Righteousness (تَقْوَى, taqwa) denotes the soul's faculty for self-protection and moral guarding, an innate mechanism that preserves one from harm by adhering to what is right. Wickedness (الْفُجُورِ),

fujūr) denotes the soul's capacity to burst beyond moral bounds, a force that breaks forth violently into wrongdoing. Together they map the soul's dual potential: one pole of preservation and one of rupture.

## 2. Connotative Meaning

Righteousness (تَقْوَى, taqwa) connotes an inner equilibrium and vigilant mindfulness, echoing the image of a compass guiding one toward God-pleasing action. Wickedness (الْفُجُور, fujūr) connotes chaotic transgression and shameless abandonment, evoking the sense of moral unraveling and the breakdown of inner restraint.

## 3. Reflected Meaning

In "its enlightenment as to its wrong and its right," Wickedness (الْفُجُور, fujūr) (its wickedness) casts a shadow over the term "enlightenment," so that judgment itself feels fraught with risk. Conversely, Righteousness (تَقْوَى, taqwa) reflects back a glow of clarity, making "enlightenment" read as a beacon drawing the soul toward safety.

## 4. Affective (Emotive) Meaning

Mention of Wickedness (الْفُجُور, fujūr) stirs alarm and aversion, readers sense guilt and the weight of shame at the possibility of moral breach. In contrast, mention of Righteousness (تَقْوَى, taqwa) brings reassurance and hope, eliciting feelings of security and trust in the soul's capacity for uprightness.

## 5. Thematic Meaning

By pairing Wickedness (الْفُجُور, fujūr) and Righteousness (تَقْوَى, taqwa) in parallel, the verse thematizes the soul's moral choice as central. Neither concept is merely background; both are foregrounded equally, underscoring that the very essence of the human condition lies in navigating between these two innate potentials.

## 6. Collocative Meaning

Both Wickedness (الْفُجُور, fujūr) and Righteousness (تَقْوَى, taqwa) regularly collocate with "inspiration" (الْإلهَمَهَا), forming a mini-cluster that highlights the divine origin of moral guidance. Wickedness (الْفُجُور, fujūr) clusters with notions of "bursting forth," while Righteousness (تَقْوَى, taqwa) clusters with ideas of "guarding," reinforcing their oppositional actions.

## 7. Associative Meaning

Righteousness (تَقْوَى, taqwa) is broadly associated with piety, self-discipline, and proximity to the Divine, invoking cultural and spiritual networks of worship and ethical living. Wickedness (الْفُجُور, fujūr) is associated with rebellion, corruption, and spiritual estrangement, evoking the darker spheres of sin, impulsivity, and moral collapse.

### 4.3 Analysis of Binary Oppositions Truth and Falsehood in Surat Al-Isra (17:81)

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا) (الأسراء: 81)

[And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." ] [Surat Al-Isra, 17: 81; (Ali, Trans. 2004, P. 290)].

#### 4.3.1 Interpretation of the Verse

According to Al-shirazi (2013), this verse celebrates the coming of Prophet Muhammad (PBUH) with the Glorious Qur'an as the ultimate manifestation of (the truth), heralding Islam's ascendancy and its power to overthrow (falsehood) symbolized by Satan, idolatry, and polytheistic error. He emphasizes that falsehood, lacking any divine foundation or moral validity, is inherently unstable and destined to perish, whereas truth, rooted in Almighty Allah's revelation and justice, is inherently victorious and enduring. This portrayal establishes a profound ontological contrast between divine truth and deceptive falsehood, offering believers assurance of eventual triumph while warning opponents of their inevitable defeat, and framing the human journey as a central struggle between these opposing forces.

#### 4.3.2 Semantic Analysis

##### 1. Denotative Meaning

Truth (الْحَقُّ, al-ḥaqq) denotes that which is firmly established, real, and aligned with divine reality, an objective certainty that cannot be denied. Falsehood (الْبَاطِلُ, al-bāṭil) denotes that which lacks substance or validity, a vanishing, illusory state destined to disappear.

##### 2. Connotative Meaning

Truth (الْحَقُّ, al-ḥaqq) connotes reliability, moral clarity, and the power of revelation, it feels like a beacon that enlightens and guides. Falsehood (الْبَاطِلُ, al-bāṭil) connotes deception, instability, and moral error, it feels like a collapsing façade that leads astray.

##### 3. Reflected Meaning

When the verse declares "Truth has arrived," truth (الْحَقُّ, al-ḥaqq) casts a bright reflection onto "arrival," making it read as triumphant emergence. Conversely, "Falsehood perished" casts a dark shadow over falsehood (الْبَاطِلُ, al-bāṭil), so that the very act of perishing underlines its emptiness.

##### 4. Affective (Emotive) Meaning

Mention of truth (الْحَقُّ, al-ḥaqq) stirs confidence and relief, readers sense assurance that reality is upheld. By contrast, mention of falsehood (الْبَاطِلُ, al-bāṭil) evokes unease or alarm, prompting a feeling of distrust toward anything unstable or deceitful.

##### 5. Thematic Meaning

By placing truth (الْحَقُّ, al-ḥaqq) first as the subject (“Truth has arrived”), the verse foregrounds it as the central theme. Falsehood (الْبَاطِلُ, al-bāṭil), introduced only to be declared “perished,” is thematically backgrounded, treated as a defeated by-product of truth’s advent.

## 6. Collocative Meaning

Truth (الْحَقُّ, al-ḥaqq) collocates here with verbs of coming and declaration (“has arrived”), forming a cluster of emergence and proclamation. Falsehood (الْبَاطِلُ, al-bāṭil) collocates with “perish” and “bound to perish,” creating a mini-cluster of decline and inevitable collapse.

## 7. Associative Meaning

In broader discourse, truth (الْحَقُّ, al-ḥaqq) is associated with revelation, justice, and divine victory, evoking images of light overcoming darkness. Falsehood (الْبَاطِلُ, al-bāṭil) is associated with error, idolatry, and decay, evoking images of ruin and the breakdown of moral order.

### 4.4 Analysis of Binary Oppositions Male and Female in Sūrat Al-Hujurat (49: 13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات 13):

*[O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Almighty Allah is (he who is) the most righteous of you. And Almighty Allah has full knowledge and is well acquainted (with all things).] [Surat Al-Hujurat, 49: 13; (Ali, Trans. 2004, P. 517)].*

#### 4.4.1 Interpretation of the Verse

According to Ibn Abbass (1992), the verse teaches that all humans descend from a single pair “Adam and Eve” and that subsequent divisions into nations and tribes, and even more specific genealogical groupings like clans and lineages, exist only for social recognition and organizational purposes rather than implying any inherent superiority or inferiority; these distinctions facilitated identification and interaction but carry no weight in moral worth. He emphasizes that true honor in Almighty Allah’s sight lies in piety and God-consciousness, as illustrated by the Prophet’s hadith affirming that Almighty Allah judges individuals by their hearts and deeds rather than by lineage, wealth, or status. Finally, Ibn Kathir reminds believers that only Almighty Allah, who possesses complete knowledge of every soul’s intentions and actions, can justly assess and reward each person.

#### 4.4.2 Semantic Analysis

### 1. Denotative Meaning

Male (ذَكَرٌ, dhakar) denotes the biological sex that contributes active reproductive material, referring simply to the male half of the human pair. Female (أُنْثَىٰ, unthā) denotes the biological sex that bears offspring, referring purely to the female half of that pair. Neither term carries any additional social or moral weight here; they merely identify the two complementary components of human origin.

## 2. Connotative Meaning

Male (ذَكَرٌ, dhakar) often connotes qualities of strength, visibility, and initiative, suggesting leadership and protector ship. Female (أُنْثَىٰ, unthā) often connotes softness, receptivity, and nurturing, suggesting care and emotional depth. In this verse, those associations quietly underscore the balance and mutual dependence intended by “a male and a female.”

## 3. Reflected Meaning

By placing male (ذَكَرٌ, dhakar) first in “from a male and a female,” the ordering reflects familiar patterns of mention, yet the immediate pairing with female (أُنْثَىٰ, unthā) mirrors back a sense of symmetry, so that neither term appears to outrank the other. Each term reflects onto its counterpart, emphasizing shared origin rather than hierarchy.

## 4. Affective (Emotive) Meaning

Hearing male (ذَكَرٌ, dhakar) evokes feelings of solidarity and assurance, rooting humanity in an active, outward-facing principle. Hearing female (أُنْثَىٰ, unthā) evokes warmth and intimacy, reminding listeners of care, home, and inward nurture. Together they arouse a sense of wholeness and communal belonging.

## 5. Thematic Meaning

Both male (ذَكَرٌ, dhakar) and female (أُنْثَىٰ, unthā) are thematically foregrounded as co-founders of humankind, appearing in parallel to open the verse. This equal thematic weight spotlights the core message: everyone, regardless of gender, shares a singular human origin.

## 6. Collocative Meaning

Male (ذَكَرٌ, dhakar) regularly collocates here with “created you” and “from a single pair,” forming a cluster that ties masculinity to the act of origination. Female (أُنْثَىٰ, unthā) collocates with those same verbs, creating a mirrored cluster that ties femininity equally to origin. Their shared collocates reinforce unity in diversity.

## 7. Associative Meaning

In broader discourse, male (ذَكَرٌ, dhakar) is associated with social roles of leadership and public engagement, while female (أُنْثَى, unthā) is associated with roles of care, empathy, and lineage. In this context, each term also triggers the concept of universal equality, associating both sexes with the shared dignity of taqwa (righteousness) that the verse ultimately elevates above all other distinctions.

## 5. Discussion of Data Analysis

The semantic analysis of the chosen binary pairs shows that the Glorious Qur'an uses contrast not only as a stylistic device, but as a functional means of expressing ethical and spiritual priorities. Every opposition: Worldly Life/Hereafter, Righteousness/Wickedness, Truth/Falsehood, and Male/Female is semantically organized to highlight values that are important to Quranic doctrine, using Leech (1981) categories to add meaning beyond the surface definitions. In Surat Al-Qasas (28:77), the worldly life is put in contrast to the Hereafter, which makes the temporal existence secondary and subordinate. The focus on eternal reward is reinforced by semantic elements like collocation and affect, which direct the reader in his/her orientation.

In the same way, Surat As-Shams (91:7-8) introduces the two moral potentials of the human soul, where righteousness is semantically associated with clarity and security, and wickedness evokes chaos and imbalance, which is an internal moral conflict that the Glorious Quran invites believers to overcome. The opposition of Truth and Falsehood in Surat Al-Isra (17:81) is on an ontological plane. Semantics depicts truth as God-based and permanent, whereas falsehood is unstable and doomed to decay, which supports theological certitude.

In Surat Al-Hujurat (49: 13), the Male/Female couple is considered as the basis of human diversity without any implication of hierarchy. The semantic equivalence of the two terms lends credence to a unifying message: moral worth is gauged by righteousness, not social identity. Taken together, the analysis shows that Quranic binary oppositions are didactic, organizing complex concepts into simple oppositions. The layered semantic approach enhances interpretive depth and supports the Qur'an's emphasis on choice, accountability, and unity under divine will.

## 6. Conclusion

The following are the major conclusions of this study:

1. The analysis demonstrated that denotative meanings offered precise semantic anchors for each term, while connotative elements contributed rich cultural and emotional nuance.
2. Patterns of lexical association and thematic organization consistently prioritized the positively valued term in each pair, thereby reinforcing ethical guidance and eschatological themes.
3. Reflective and associative dimensions of meaning played a key role in shaping readers' interpretive orientations and emotional responses.

4. Semantic binarity became one of the key instruments in the communication of the Glorious Qur'an. A strategy that encourages textual coherence and has a didactic role. By articulating These contrasts elucidate moral and existential principles that are structured through contrasts, these oppositions clarify theological messages and draw upon familiar semantic patterns to support understanding.

5. Future research can be enhanced by using this analytical lens on other issues. Using corpus-based methods to determine the wider prevalence and/or using binary pairs. The significance of such structures in the Qur an text.

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