# RESEARCH ARTICLE

## POLAR, OVERLAPPING AND EQUIPOLLENT NON-COMPLEMENTARY ANTONYMS IN STANDARD ARABIC

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| ARTICLE INFO | ABSTRACT |
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| | This paper investigates non-complementary antonyms in Standard Arabic in concord with recent denotational theories. Therefore, it builds on first order logic to check how these antonyms are contextualized in Arabic discourse. Accordingly, it has been assumed that the lexical meaning manipulated by these antonyms must express some true and untrue values at the logical level when they are used for debates or arguments. To draw these values, the antonym meaning relations and linguistic properties of the predicate and its arguments are all calculated. It has been found that Standard Arabic tends to use three types of non-complementary opposites: Polar, overlapping and equipollent. Arguments are often carried out by the positive as well as the negative pair parts of the polar antonyms to convey more realistic meaning relations. Debates are also manipulated by the negative pair part of the overlapping antonym, as this pair part helps draw a real meaning value. Exceptionally, Arabic also tends to use certain terms, such as *good* and *not good* to evaluate the argument done on the negative overlapping pair part. Arguments are inclusively carried out on the positive pair part of the equipollent antonym, though the negative part also helps draw a true meaning value. In some debates, the positive pair part of the equipollent antonym switches to the negative part which is tagged with another synonym functioning as an evaluative element. |

## INTRODUCTION

In recent denotational theories, meaning can be "conveyed in different ways" at different linguistic levels (Palmer, 2013, pp.1-8. From a pure semantic perspective, a word denotes once it is 'paraphrased or defined'. Such a word also makes sense when it is conveyed or felt by 'ostensive', i.e. perceptive, definition. On the syntactic level, meaning can be achieved by "addition and composition". Logically, Arabic syntax also allows for sentence-pattern shifting and phonemic deletion to model meaning. On the morphological level, "lexical meaning" can be carried out by providing a synonym, antonym, hyponym, meronym, polysemous word and family-resemblance. From more integrative perspectives on the lexico-grammatical level, meaning can be loaded in two types of expressions: "Categorematic and syncategorematic". The former often carries full meaning and can stand alone. Therefore, it is pivotal to meaning. The later can only help modify meaning for a grammatical purpose, such as the number and tense. The syncategorematic word cannot usually stand alone by itself (Kearns, 2000, pp.1-15). In first language acquisition (FLA) -if any, there is a clear inclination to focus

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on certain kinds of meaning. First language textbooks usually highlight lexical meaning mainly synonyms (see the Arabic language course book used for grade 9 part 1, pp.2, 3, 10, 34, 35, 56.. etc. for instance). From earlier to more advanced stages, language learners are often encouraged by their teachers to convey meaning by providing other words that carry similar meanings. They are also inspired (to some extent at very advanced stages) to define technical terms, stipulate good definitions for confusing words and restate sentences in their own words. The other 'kinds of meaning' and their techniques are relatively neglected. For example, packaging meaning on the structural level by composition and addition is probably underestimated; categorematic and syncategorematic phrases are officially quite disregarded; lexical meaning conveyed by polysemous words and family resemblances are quite absent. And above all, kinds of opposites are often indexed under one category referred to as linguistic *antonym*. Thus, its mechanism of use on the logical level is rather underestimated. In general, antonyms can be categorized into "complementary and non-complementary" lexemes (Kearns, 2000, pp.16-24). Complementary antonyms can also be subcategorized into binary and temporal complementaries. Binary complementary antonyms involve words, such as 'inside' vs. 'outside', 'up' vs. 'down'.. etc. that always integrates each other. For example, if X is 'inside' Y, this logically entails

that Y is 'outside' X. Similarly, temporal antonyms, such as 'alive' vs. 'dead' and 'day' vs. 'night' can be grossed as the binary ones as they always come together. However, their occurrence is conditioned by time passage. This means that if X is 'dead', then that X must be at once 'alive'. On the logical level, both antonyms constitute contradiction once used together, as in 'Could you please, leave that door open and not open'. That is to say, the door is still 'open' though it is 'closed' slightly. Non-complementary antonyms can also be categorized into polar, overlapping and equipollent. Polar opposites incorporate any words that have one neutral term. For example, words such as 'tall' vs. 'short' and 'light' and 'heavy' refer to *length* and *weight,* respectively. As the neutral term has its polarity, any comparative or argument with these antonyms sounds pseudo (i.e. not real) on both poles: the positive and negative (see A2 and B1 in Example 1 below).

**Example 1:** A) Both X and Y are *tall*, but 1) X is taller than Y, and 2) Y is *shorter* than X.
B) Both X and Y are *short*, but 1) X is *taller* than Y, and 2) Y is shorter than X.

Differently, the non-complementary but overlapping antonyms such as 'polite' vs. 'rude' and 'kind' vs. 'mean' refer to some words that do not have one neutral term. Instead, these words can be evaluative in terms of *good* and *bad*. However, any use of these words (in a comparative for instance) logically sounds real only on the negative pole (see A2 and B2 in Example 2). Elsewhere, it is pseudo (see A1 and B1 in Example 2).

**Example 2**: A) Both X and Y are *polite*, but 1) X is more polite than Y, and 2) Y is ruder than X.
B) Both X and Y are *rude*, but 1) X is more polite than Y, and 2) Y is *rudder than* (=less polite) X.

Finally, the non-complementary, equipollent antonyms, 'cold' vs. 'warm', for instance, do not point out to one neutral term that embraces both. Each of which, however, subsumes neutrality as well as reference by its own. In relevance, the use of these words in comparatives for instance, looks real on both poles of adjectives (see A1&2 and B1&2).

**Example 3:** A) Both X and Y are *cold*, but 1) X is colder than (= not as warm as) Y.
2) Y is warmer than (= not as cold as) X.
B) Both X and Y are *warm*, but 1) X is colder than (= not as warm as) Y.
2) Y is warmer than (= not as cold as) X.

Ganne and L'Homme (2016, p. 30) studied a number of semantic relations that are often disregarded in terminological description. The researchers focused on the opposite relationships that involve but are not limited to antonymy. They analyzed French and English words categorized in an environmental database. For example, the terms include the French counterparts for 'polluting', 'green', 'afforestation' and 'deforestation'. Based on criteria and typologies provided by corpus linguistics, psycholinguistics and lexical semantics, the researchers revised the first categorization of the words. They found that their revision revealed that diversified accord can be realized between terms of both languages. They also found that those diversified relationships present the same complication as in general language. Finally, the researchers concluded that the nature of the concept in one specific field should be regarded.

Gjergo and Delija (2014, p 493) explored the linguistic nature of opposition. They notified that many cross-linguistic studies examined antonyms in both Albanian and English. These studies focused on certain linguistic issues related to what comprised antonyms in contrast to scaling, negation and inconsistency, for instance. The researchers attempted to illustrate the nature of antonyms in respect to negation and incompatibility. As different linguists considered the issue from different perspective, the researchers claimed the value of the study was grounded in the nature of the study as the literature used, melded some information from both English and Albanian popular authors in linguistics. Paradis and Willners (2011, p. 367) investigated antonymy from a semantic perspective. Based on a number of more recent studies using different observational methods, the researchers analyzed the essence of the category of antonymy and the rank of antonyms in terms of goodness of opposition. They aimed to reconstruct the previous research so that they could establish a theoretical framework that was adequate for antonymy as a manner of thought in making meaning and language use. They found that antonymy had a conceptual basis. However, a limited number of words seem to have specific lexical status as dimensional protagonists when they were compared to other lexico-semantic construal. The researchers also found that pairings constituted antonyms when they were used as binary opposites in which each pair is divided by a boundary. This configuration of antonyms is pivotal to meaning. In contrast to classification by configuration, the researchers found that classification by the contents of the structural meaning establishes a continuum extending from some pairings that are strongly related as core members to impromptu couplings for a specific purpose.

Maienborn, Von Heusinger and Portner (2011, p. 454) explored the definition as well as interpretation of the conventional paradigmatic sense. They investigated lexical meaning (e.g. antonymy, synonymy, hyponymy.. etc.) and syntagmatic relations such as the selectional restrictions. In the first section of their article, the researchers provided a critical and a descriptive overview of the meaning relations. In the second, they briefly reviewed the relation between the different theories of word meaning and sense, i.e. meaning relations. They found that up to the mid of the 20th century structuralist approaches to lexical meaning contributed to their view of the lexicon as being grounded into the field of semantics. This commitment has led more recently to some work on decompositional or rather denotational approaches to word meaning. The latter work has been contrasted with atomic views of lexical meaning. It also aimed at apprehending the meaning relations by the use of postulates of meaning. Sun (2004, pp. 15-24) investigated the acquisition of opposites in English. In a cognitive study, the researcher analyzed how Chinese learners acquired a sequence of two pairs of contrasting terms in English as a foreign language. The researcher used a quantitative research method. He used the questionnaire as research tool and collected his data from different instructional levels. The researcher found that high-frequency, unmarked and easily recognizable terms from which the notions that express an earlier stage of an action are derived, incline to be easier to learn. These terms also enjoy a higher level of retention during the first phase of learning. Those terms which do not distribute the same properties, however, have a level of much lower retention during the same level of acquisition. Consequently, the study suggested that language teachers and learners needed to pay more attention to

the terms which are in an desired position in the vocabulary language sequence.

### Research Objectives and questions

Though prevalent, antonymy in Standard Arabic (SM) has recently received less interest by Arab linguists. Most of the studies conducted in the area of lexical meaning, however, attempt to report what Arab linguists contributed to semantics when they compiled the first dictionaries in Arabic language centuries ago. Those studies do not tend to be experimental, though they are beneficial for meeting the challenges as well as problems Arabic encounter because of modernity, globalization and emerging of the new technology. Based on more recent denotational theories of word meaning, this small-scale study explores the extent to SM manipulates non-complementary adjective phrase (Adj-Ps) and noun phrases (NPs in argumentation. It addresses the following questions:

- What are the main types of non-complementary antonyms used in Arabic verbal arguments?
- What argumentative meaning relations are utilized when non-complementary antonyms are used?
- What argumentative meaning values are maintained or preferred in the arguments furthered by non-complementary antonyms?

## MATERIALS AND METHODS

For its precision as well as concision, the paper quotes only from the holy Script of Islam, i.e. the Noble Quran (Available at: www.al-islam.org). Therefore, it benefits from "corpus linguistics" (also known as text linguistics) for data collection as well as "discourse analysis" (N. Schmitt, 2010, pp. 92-111; pp. 55-73). In other words, it concordances the Quranic discourse for key words in context (KWIK). This research incorporates the contextualized antonyms used simultaneously at the structural level. It includes certain words, such as [ha:rrun] vs. [ba:radun], [qari:bun] vs. [ba'i:dun], and [hubbun] vs. [kurhun] meaning 'hot' vs. 'cold', 'near' vs. 'far' and 'love' vs. 'hate', respectively. Theoretically, the paper draws on a linguistic theory of language. It builds on "first order logic" to purify meaning from a pragmatic perspective (Kearns, 2000, pp. 25-35). It also builds on "systemic functional language" (SFL) which is supposed to leak some knowledge about the grammatical functions as well as the syntactic features of the units of language under analysis (N. Schmitt, 2010, pp. 55-73). Therefore, the "meaning relation" that each pair of words under investigation helps build will be analytically checked. The "meaning values" of the antonyms in context will be also drawn (Kearns, 2000, pp. 35-41). If necessary, the "predicate", i.e. what is said about the subject, as well as its "arguments", will be notified (Hurford, 2007, pp.198-204). The study also uses critical discourse analysis (CDA) as a research method. It builds on Van Dijk's 1998 ideology theory which includes discourse as an indispensable component of an ideology. Van Dijk (1998) has identified a variety of discourse structures that can carry important functions of ideology at the syntactic, semantic and schematic levels. The study also meets Fairclough's 2013, 2010 model of analysis. Fairclough's 2013 three-dimensional analytical framework includes three types of analysis at the process of producing, consuming and construing, i.e. realizing, meaning (Mirzaei and Eslami, 2013, p106). The first analysis is descriptive; it aims at describing the meaning produced. The second is interpretive; it aims at consuming the meaning produced by the writer or speaker. The last analysis is explanatory as it aims at realizing the meaning produced and consumed.

On the syntactic level, the subject of the sentence for example, mirrors the ideological views that the author of the text wants to stress on both the syntactic, i.e. structural, level or at the process of producing meaning. Similarly, pronoun phrases (PNs) can, in particular, echo the group's ideological membership. For example, the adoption of 'us' vs. 'them' shows an in-group and out-group ideology, respectively. The use of 'us' suggests that the writer is aligning himself with one group whereas the use of 'them' clearly shows that the writer is distancing herself from that group. By the same token, the application of certain references exophorically (out of text), endophorically (in text), by addition or by possession may reflect a specific mode of intimacy, casualty or formality. Besides, the selection of certain proper names (PNs), whether FN or TLN, also tells about the relationship between the interlocutors. On the semantic level, ideological as well as religious discourse is supposed to be persuasive in nature. How social and historical situations and events are described negatively, positively and neutrally can represent certain ideologies. A group of one ideology usually admires the events that are in harmony with their own believes while they usually tend to put a heavy blame the events that contradict what they believe. Lexical option is a classic example. In media, the choice between 'freedom fighters' or 'terrorists' for instance, reveals a positive or a negative opinion for the journalists reporting news. In the Quranic discourse, the stylistic selection between 'iba:duNa' meaning 'Our, i.e. Alla's or Ar-Rahman's servants' and 'iba:dun la-Na' glossed as 'servants belong to Us' indicates, respectively a positive and a negative approach to those people. Van Dijk (1998) had found that variations in lexical choice and use are a major source of ideological expressions in the various discourses.

Like the syntactic structures that reside at the sentence level, there are also schematic structures that can be found at the discourse level. Text features and components, such as headings and subtitles for instance, often include certain words, images and figures that can strongly signal for the writers' opinions and interests. So, it is important to utilize these portions as their selection is not random. They are supposed to inform a lot about the context as well as the contents of the text. For example, the selection of 'Al-Isra:' roughly glossed as 'earlier travel' as heading for a full Quranic chapter is intended to contrive religious tourism through which affiliations of holy places, old and new emerging doctrines are people of same sources are linked together.

## DISCUSSION

### Non-complementary antonyms in SA

The data collected from the Noble Quran reveal that SA applies two categories of antonyms: Complementary and non-complementary. It is important to note here that the use of both categories is frequent. As the scope of the study is limited to the second type, it is clear that the holy Script of Islam logically yield three subcategories of non-complementary antonyms mainly polar, overlapping and equipollent. These subcategories are exemplified, interpreted, discussed and explained in the following subsections.
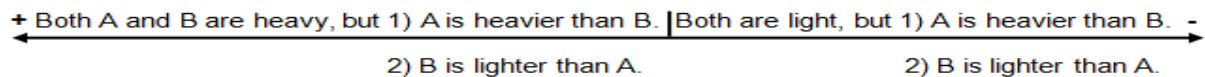
## Polar antonyms

In linguistics, polar opposition refers to "the relation between a pair of antonyms that denote relatively higher and lower degrees of a quality in respect to an explicit or implicit norm rather than absolute values". For example, the relation between 'tall' and 'short' or 'light' and 'dark' is *gradable* whereas the same relation between 'true' and 'false' is *evaluative*. Gradable antonyms subsume having a "positive or negative character" (www.dictionary.com). Positivity reflects a high degree of that character; however, negativity shows a less degree. As each pair of gradable antonyms mirrors either a positive or negative character, it must have one neural term. Neutrality shows 'the state of being neutral, especially in a dispute, contest.. etc. For instance, both gradable antonyms 'heavy' and 'light' refer to *weight* which indicates for the amount or quantity of heaviness or mass. To say the amount of one thing is 'heavy' or 'light' is simply to say that thing weighs. In this sense, the term *weight* is neutral, but has two poles extending from very negative to a very positive amount of heaviness. Thus, using such antonyms will build pseudo, i.e. not real, meaning relations between the pair parts (see Figure 1)

Quote1A: [fa-'in tawallaw fa-qul a:thantukum 'ala: swa:'in wa-'in adri: 'a-qari:bun 'am ba'i::dun ma: twa'adu:na] Al-Anbiya' 21:110

(But if they turn back, say, 'I have warned you all alike and I know not whether that which you are promised is near or distant.) In quote 1A, the semantic value the gradable antonyms help draw is illustrated in table 1. In L1, both the proposition (p), i.e. near, and the consequence (q), i.e. distant, sound only true. Here, the structural argument, carried out by both antonyms (and on both poles), looks real. Elsewhere, it is pseudo. On the logical level, L2 entails tautology, i.e. repetition. That is to say, analysis of (p) and (q) sustains the same value of 'near' and 'not distant'. No contradiction is spotted here. Similarly, L3 is only realized for 'not near' and 'distant'. In L4, the value makes no sense at all as it contradicts the general principle of first order logic. This analysis shows that non-complementary, polar antonyms are *predictable* in Standard Arabic. Once an antonym is used, the other must be present. In quote 1B, the presence of [saghiratan] meaning (small) has already triggered the use of [kabi:ratan] meaning (great) or (big).

### Figure (1)

+ Both A and B are heavy, but 1) A is heavier than B. | Both are light, but 1) A is heavier than B. -

2) B is lighter than A.                                    2) B is lighter than A.

**Polar Antonyms**

### Table 1. Truth values in Quote 1A

| Proposition and consequence, *'near'* and *'distant'*: | P | q | p & q | Notes: |
|---|---|---|---|---|
| L1: That which you are promised is either near or distant. | T | T | T | *P & q makes sense* |
| L2: That which you are promised is near but not distant. | T | F | F | *Only p is true.* |
| L3: That which you are promised is not near but distant. | F | T | F | *Only q is true.* |
| L4: That which you are promised is neither near nor distant. | F | F | F | *P & q makes no sense.* |

### Table 2. Truth values in Quote 1B

| Proposition and consequence of *'small'* and *'great'*: | p | Q | p & q | Notes: |
|---|---|---|---|---|
| L1: The Book records every small and big thing. | T | T | T | *P& q makes sense* |
| L2: The Book records small but not big things. | T | F | F | *Only p is true.* |
| L3: The Book records not small, but big things. | F | T | F | *Only q is true.* |
| L4: The Book records not small and big things. | F | F | F | *P& q makes no sense.* |

In Arabic, the antonyms [qar:bun] and [ba'i:dun] glossed respectively as (near) and (far) in modern English, have one neutral term. Both show *distance*. The former shows less amount of distance; the later expresses more amounts. The question may arise here is related to how a native speaker of Arabic tends to use gradable antonyms on both poles, why he does so, and what techniques Arabic uses to further them in argumentative communication. To address these questions, quote 1 exemplifies for a pair of non-complementary, polar antonyms. In the quote, both antonyms [qari:bun] meaning (near) and [ba'i:dun] meaning (distant) are implemented in an "indirect question" (Baker, 2004, pp. 73-112). As the indirect question (IQ) is furthered by ['a] glossed as (if) or (whether) in English, it sounds that clause does not entail any missing noun phrases. The antonyms themselves are introduced in a conjunct that entails both options of time distance. As the main matrix confirms no answer no answer for the time distance, any exclusive argument on one pole other than the other sounds not real.

It is important to note that both words constitute an adjectivial phrase (Adj-P) on the structural level. On the grammatical level, these Adj-P's function as object for the VP [la: yughadiru] meaning (it [the Book] leaves out nothing). Though behave as NPs, these antonyms are used to describe as well as replace the unstated, neutral term [miqda:ran] or [kamiyyatan] glossed as a (trait, thing or quantity) in modern English. Quote 1B [..wa-yaqulu:na ya: waylatana: mali hatha: al-kita:bi la: yughadiru saghi:ratan wa-la: kabi:ratan illa: ahsaha:..] Al-Kahf 18:50

(..and they will say, 'O woe to us! What kind of a Book is this! It leaves out nothing small great but has recorded it..)

In quote 1B, the Quranic argument is first furthered by [saghi:ratan] on the negative pole. This verbal debate sustains that 'That Book records any *small* amount, but it excludes recording *big* traits. Including the positive pole, i.e. big, makes the debate look real. As in quote 1A, the semantic value is only true at L1. Elsewhere, it is not real. This interpretation explains why both antonyms are used intentionally and automatically

(see Table 2). More importantly, the neutral term that both antonyms recover, tends to be a "logical quantifier" (Kearns, 2000, pp.41-51). These adjectives, regardless of the amount, restore a universal quantifier that attributes to anything or trait that does not necessarily exist at the time of speaking. Drawing a semantic value for the neutral term and its replicable terms should be, therefore, treated differently. Any logical interpretation read: For every value of X (whether x is small or big) that Book does not leave out that X (see Formula 1).

Formula 1: $\forall X$ if BE SAMALL (x) $\lor$ BE BIG (x) $\rightarrow$ ~ LEAVE OUT (Book, x)

Notably, the Noble Quran benefits from the placement of the polarity to further the argument logically. In quote 1C, the negative pole [qali:lan] meaning (few) or (not many) is placed before the positive pole [kathi:ran] meaning (many). This manipulation aims at converting the negative effect of number (of enemies in fight) into a positive one at the subconscious level. In the quote, both antonyms function as an object for one predicate [yuri:kahmu] meaning (He showed you them in your dream as few). However, the quote presents two states of mind. The former is real as it takes place though in sub-consciousness. The later, expressed by the past tense as well as [wa-law] glossed as (and only if) in modern English, is conditional and unlikely (see Quote 1C).

Quote 1C: [ith yuri:kahmu Allahu fim mana:mika qali:lan wa-law arakahmu kathi:ran llafashiltum..] Al-Anfal 8:44

(When Allah showed them to thee in thy dream as few; and if He had shown them to thee as many, you would have surely faltered..]

On the discourse level, meaning is usually "produced, consumed" and construed (Mirzaei and Eslami, 2013, p.106). In the process of producing meaning, a "reference" should be assigned. This helps explain the use of references in the Quranic debate. In consuming meaning, the "illocutionary force" of what is said should be interpreted (N. Schmitt, 2010, pp. 74-91). The illocutionary force aims at explaining why something is said so. As the context of the quote is military, it sounds that the number is crucial in winning a dispute. This helps explain why both antonyms are used separately. Finally, construing, i.e. streaming meaning highlights the implementation of different linguistic techniques and features that do not constrain the follow itself. This helps explain why the long structure identified in the quote is used here and possibly in other themes.

Quote 1C also presents a factual, non-factual and desired debatable argument. It displays the de facto "Allah shows you them a few enemies" and suggests a contradiction in which "Allah showed you them as many" so as to introduce the undesirable consequence. This syllogism, i.e. logical formula, maintains a discursive practice in war discourse. A syllogism conceives an if-but-then way of thinking. However, the Quranic verse tricks the formula into a but-iff-then pattern. The but-track is furthered by [ith] roughly glossed as (indeed when). This manipulation has allowed to realize as well as to introduce the *many* as *few*. In relevance, the if-conditional track which is supposed to reflect a real consequence is converted to show a pseudo, unlikely one. It is often said that war is trick (see Table 3). In table 3, the components of the long structures in both Quranic parts of the verse reflect themselves as a chiasmus, i.e. mirror image on the structural level. Each part of the (in-dream) image employs the negative

**Table 3. Truth values in Quote 1C**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| But Allah showed you them in your dream as few: If.., then.. | p | q | p & q | *p & q as:* |
| L1: If He showed you them as many, then you could falter… | T | T | T | *= many* |
| L2: If He showed you them as many, then you could not falter… | T | F | F | *= many* |
| L3: If He didn't show you them as many, you could falter… | F | T | F | *= few* |
| L4: If He didn't show you them as many, you couldn't falter… | F | F | T | *= few* |

In both parts of quote 1C (whether real or conditional), the predicate, i.e. what is said about the subject, and most of its arguments, constitute a long structure. In "lexical morphology", such as that of the Inuit's, a long structure is identified as a construct where the various components are integrated as a whole on both the graphemic and structural level (Katamba, 2006, pp.65-85). The predicate of this big structure is a four-place argument (see Figure 2). It is important to notify here that the VP [ra'a:] meaning (he saw) is a tri-transitive verb that exclusively requires three words to function as object once the vision is real. Among the words functioning as object are the infixed second pronoun [-ka-] meaning (you) and referring to (Muhammad), the prefixed, third pronoun [-humu] meaning (them) and the quantifier NPs (qali:lan and Kathi:ran) meaning (few and many), respectively. As implicated above, only the pronouns are integrated in the long structure. The quantifiers are left non-integrative elements at the discourse level.

Figure (2) SHOW (Allah, you, them, few) $\lor$ if SHOWED (Allah, you, them, many) $\rightarrow$ ..

as well as the positive pole of the number under argument. The semantic value that the positive (imaginary) pole helps build with positive (real) one is only true at L1 and L4 in which the same meaning value is conveyed (see L1 and L4 in Column 4). Elsewhere, it is not true (see L2 and L3 in Column 4). As the values are equal, the condition tends to be temporal (see Column 4). That is to say, the imaginary condition is unlikely as another real one has already taken place. The semantic relations that the antonym positive polarity helps build with the negative one, is also inclusively equal at the logical level (see Column 5).

**Overlapping antonyms**

In some cases, things overlap. One thing lies "over the edge of" another to "cover part of the edge" of the other. For example, to say "The petals of the flower overlap" is to mean that they cover part of the edge of other parts. One activity may also overlap with another as both "happen at the same time". "Football season overlaps with baseball season" if both take place in September, for instance (www.merriam.com). Overlapping takes place as one thing may have parts that are similar to parts of something else. If some of your duties

overlap with your colleagues', then you will have similar duty parts. Similarly, antonyms may overlap when they express meanings. They do so when they do not have one neutral term to present the potential meanings on a gradable scale of polarity. Lack of neutrality as well as scalability suggests that words should be manipulated differently. Certain words, such as 'peace' and 'war' for instance cannot be discussed in terms of 'true' and 'false'. They can only be judged in terms of *good* and *bad*. However, these evaluative terms are neither necessarily nor always true in reality. As 'peace' is good for both parties, so will 'war' be a bad choice for them. Sometimes, peace is not a good choice for one nation as it overlaps with total 'submission'. In some cases, war is a final choice though not good to avoid 'capitulation'. In brief, words may overlap when the boundaries of their meaning are evaluated on the logical level. In particular, overlapping antonyms are best evaluated in terms of *good* and *poor* quality. Each pair can also be subcategorized according to a scale of positivity and negativity. For example, the Arabic opposites [kari:mun] and [bakhi:lun] meaning (kind) and (mean) always connate the positive as well as the negative impact of either a good or bad behavior, respectively. When contextualized for a comparative purpose for example, they overlap. That is to say, the comparative carried by the negative pair part, i.e. mean, always comes true on the logical level. However, the same comparative done on the positive pair part, i.e. kind, always looks untrue (see Example 3).
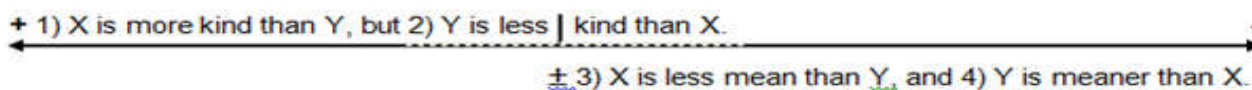
Example 3: A) Both X and Y are *kind*, but 1) X is kinder than Y.
2) Y is meaner than X.
B) Both X and Y are *mean*, but 1) X is kinder than Y.
2) Y is *meaner* than X.

pair. It is important to note here that a native speaker of English will leave the negative part unmarked (see 4 in Figure 3). This helps explain why a certain morpheme, such as 'unkind' exists whereas *'unmean' does not; however, a native speaker of Standard Arabic may mark both pairs. Quote 2A argues only for [al-qita:lu] meaning *fighting* which is freshly ordained for Muslims. It may, however, constitutes with the atrophic [as-salam] or more vivid [as-sala:m] both meaning *peace* an antonym pair. The Quranic verse also continues to fix [kurhun] meaning (abominable) as an expected reaction for the debate of ordaining fight for Muslims. This negative pair part may associate with [hubbun] meaning (amiable) as a positive antonym pair part. Then the quote satisfies the debate by using [takrahu:] and [tuhibu:] meaning (you dislike) and (like), respectively.

Quote 2A [kutiba 'alaykumu al-qita:lu wa-hwa kurhun llakum wa-'asa: 'an takrahu: shay'an wa-hwa khirun llakum wa-'sa: 'an tuhibu: shay'an wa-hwa sharrun llakum.. ] Al-Baqarah 2:217

(Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you..)
In quote 2A, the negative pair part is introduced as a topic for the discussion. Grammatically, it functions as an agent for the passive VP [kutiba] meaning (was ordained). Then, another negative pair part is added in a nominal, commentary sentence. This sentence highlights [kuruhun] as a predicate for what is said about the agent (see Figure 4). Notably, both the topic under argumentation as well as the predicate approves a negative presentation of the antonyms on the logical level. It has been argued in this section that any comparative held on the negative pair part always comes true. Elsewhere, it looks unreal.

**Figure (3)**

+ 1) X is more kind than Y, but 2) Y is less | kind than X. -

± 3) X is less mean than Y, and 4) Y is meaner than X.

**Overlapping antonyms in Standard Arabic**

**Table 4. Truth values in Quote 2A**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| The Quranic negative pair parts of the overlapping antonym [kurhun] | p | q | p & q | *P & q fixes:* |
| L1: Fighting is ordained for you, and it is abominable to you. | T | T | T | *Fight is abominable.* |
| L2: Fighting is ordained for you, but it is not abominable to you. | T | F | F | *Fight is amiable.* |
| L3: Fighting is not ordained for you, but it is abominable to you. | F | T | F | *Peace is abominable.* |
| L4: Fighting is not ordained for you and it is not abominable to you. | F | F | T | *Peace is amiable.* |

Example 3 shows that the pair of the antonyms exemplified overlap when two items are compared. In the positive part of the antonym pair, i.e. kind, the comparative sounds pseudo. Though both X and Y are *polite*, only Y shifts to the negative value (see 1 and 2 in Figure 1). This is natural as the value occurs at the beginning of the logical continuum, so there is no *plus* value for the X item, but there might be a *minus* one for the Y item. Therefore, the comparative, though grammatical, entails a fake value. Dissimilarly, the comparative carried out by the negative part sounds real (see 3 and 4 in Figure 3). When both X and Y are *mean,* there might be some space for both items to fit into the continuum which gives more space to the negative pair to fit. Thus, the comparative only has a real value if it is carried out by the negative part of the antonym

Figure (4) KUTIBA ('alayku-um, alqi:talu) & KURHUN (hwa, lla-kum)

BE ORDAINED (prep-p, fight) & BE ABOMINABLE (it, prep-p)

As quote 2A exemplifies for an argument, it is knowledgeable to check the meaning values for the negative pairs used at the beginning of the quote. In table 4, only two values look true. They are presented in L1 and L4. Indeed, the value calculated in L4 reflects itself in L1. That is to say, *peace* is good whereas *fight* is not. This also helps explain why the Noble Quran in another episode encourages Muslims to choose 'peace' if enemies also take it as an option. The value in L2 makes no

sense as it presents 'fight' as a lovable act. Similarly, L3 mocks 'peace' as awful as war. In brief, the pair part 'fight' overlaps with 'peace', though it only sustains a true value with a negative pair part of an antonyms that maintains the connotation of negative 'hatred'.

Quote 2A also continues to comment on the debate raised for suasion. Additionally, it displays [takrahu:] meaning (you dislike) and [tuhibu:] meaning (you like). Both opposite VPs do not form a "symmetrical meaning relation" in which if X likes or dislikes Y, then Y likes or dislikes X (Hurford, 2007, pp.187-197). Instead, they help build a mutual / immutual relationship. That is to say, if X likes Y, for instance, then Y either mutually likes X or immutually dislikes X (see Formula 2). The relationship the VPs attempt to build is kept for the NP [shay'an] meaning (something). It is important to note here that this NP is an "existential" item (Kearns, 2000, pp.41-51). It, therefore, refers one thing that exists for the debate. In the quote, the existential NP is used twice to serve as a predicate and to reflect -or rather to comment on, what is said first about the *thing* which one might *dislike* and then about the thing one might *like*. The thing that people might dislike is likely to be *good*; the same thing that people might like is likely to be *bad* (see Formula 3 for the same interpretation).

Formula 2: $XPY \rightarrow [PYZ \vee \sim YPZ]$

Formula 3: $\Diamond \exists(x)$ & DISLIKE (you, x) $\vee$ BE GOOD (x, to you) & $\Diamond \exists(x)$ & LIKE (you, x) $\vee$ BE BAD (x, for you)

Formula 3 can be interpreted as: Possibly, there exists at least one thing that you dislike, but that thing is likely to be good for you, and possibly there exists at least one thing that you might like, but that thing is likely to be not good for you. The presence of the evaluative terms, such as *good* and *bad*, suggests that the use of overlapping antonyms sounds stylistically predictable in the Noble Quran. Checking the Quranic discourse also shows that [bashshi:run] meaning (give good news or tidings to) is used frequently to argue with these overlapping antonyms.

as-sabiri:na ∗ al-lathi:na itha: asa:batum musi:batun qa:lu: inna: le-Ahhi wa-inna: 'ilayhi ra:ji'u:na] Al-baqarah 2:156-157

(And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, ∗Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.')

Figure (5) BALAWA-BI (Na, -kum, Sahy'in]     TEST-WITH (We, you, something)

Quote 2B continues to list what is being tested as follows: some fear, hunger, and loss of wealth, lives and fruits. The components of the category look negative. Logically, fear connotes the negative feelings of insecure or the positive feeling of secure. Similarly, hunger connotes the negative feeling of lack of food as well as the positive feeling of food sufficiency. In turn, feeling insecure denotes, i.e. means, loss of lives. And feeling hungry may also result from loss of wealth and fruits. This interpretation suggests that last category should attempt to explain (by exemplification, carried out by 'and' so as not constrain stream of ideas) how the negative feeling of *fear* and *hunger* should be manipulated by a *good* Muslim as misfortunes. In this section, it has been argued that the argumentation carried out by the overlapping antonyms should take place at the negative continuum; otherwise, the debate looks unreal on the logical level. Calculating the meaning values for both antonyms reveals that the quote is a conjunct. A conjunct only sustains a true meaning value at L1. Elsewhere, the values manifest themselves as untrue values (see Column 4 in Table 5). L2 and L2 exclude certain values and implicates for the positive pair parts, i.e. satisfaction and security (see Column 5 for L2 and L3 in Table 5). L4 makes no sense as it exclusively confirms untrue values that draw on the positive side of the antonyms (see Column 5 for L4 in Table 5). Briefly, the meaning values are unlikely if the debate would be done on the positive side of the antonyms employed. These antonyms would also overlap if they were not illustrated by other direct examples.

**Table 5. Truth values in Quote 2B**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| The negative pair parts of the overlapping antonyms: Fear and hunger | p | q | P & q | *P & q fixes:* |
| L1: We will try on you fear, and hunger. | T | T | T | *Both fear and hunger.* |
| L2: We will try on you fear but not hunger. | T | F | F | *Only fear.* |
| L3: We will not try on you fear, but hunger. | F | T | F | *Only hunger* |
| L4: We will not try on you fear, and hunger. | F | F | F | *Nothing, but implicates security and satisfaction.* |

Quote 2B also exemplifies for a long structure in which certain elements are construed. The VP [wa-la-Na-bluwan-Na-kum] meaning (and we will certainly test you with) has first prefixed with [wa-] meaning (and) to coordinate a previous theme related to *death*, [la] roughly glossed as (certainly) in modern English and the present tense marker as well as the bound morpheme [-Na-] meaning (We), referring to Allah. Then the VP has fixed [-k-] showing the speech and the plural bound morpheme [-um] meaning (you). In this long structure, the VP is a headword that functions as a predicate and argues namely for (We), (you) and (something). The argument [shay'in] meaning (thing) is followed by [mina] meaning (with). This Semitic preposition can be glossed as (some) in English as it tends to show quantity (see Figure 5). Quote 2B: [wa-la-Nabluwannakum bi-shayin mina al-khawifi wa-alju:'I wa-naqsin fi: al-amwa:li wa-alnfusi wa-ath-thamara:ti wa-bashshir

Overlapping antonyms should be evaluated in terms of *good* and *not good*. As quote 2B argues on the negative side and urges for patience, it also fixes some good tidings or news for those who would suffer the misfortunes being experienced. It uses [bashshir] meaning (Give good news to). Socially, this VP denotes telling and carrying some news. However, it only connotes the positive felling of telling or carrying good news. That is to say, it is not used if the news is not good. If so, then the potential misfortunes manipulated by the overlapping antonyms, sound real and good, though it is not. Quote 2C legislates for male couples who accuse their wives of adultery and who do not have witnesses except themselves. The Noble Quran mandates (to avoid punishment) a four-time witness be said that the husband is telling the truth. This vow is done by repeating "I swear by Allah that I'm telling the truth" four times. As those oaths are carried out on the positive part of the

overlapping antonym, i.e. *telling the truth*, they sound insufficient or rather unreal on the logical level. Surprisingly, the holy Script of Islam accelerates another oath for the fifth time. This time the oath mandates the male husband say that 'Allah's curse be upon him if he be of the liars'. It is important to note here that the final oath is carried on the negative side of the antonym pair part of *telling lies*. This use suggests that the fifth time must look real on the logical level.   Quote 2C [wa-allathi:na yarmu:na azzwajahum wa-lam yakun llahum shuhada:'a illa: 'anfusa-hum fa-shaha:datu 'ahadihim 'arbu'u shaha:dati(m) bi-Allahi innahu la-mina as-sadiqi:na * wa-alkha:misatu 'anna la'nata Allahi 'alayhi 'in ka:na mina al-ka:thibi:na] An-Nur 24:7-8

(And as for those who calumniate their wives, and have not witnesses except themselves — the evidence of any one of such people shall suffice if he bears witness four times in the name of Allah saying that he is surely of those who speak the truth.* And his fifth oath shall be to say that Allah's curse be upon him if he be of the liars.)

Checking the components of the fifth oath reveals two negative antonym pair parts, namely [la'nata] meaning (curse) and [ka:thibi:na] meaning (liars). However, drawing the semantic values for both suggests that the former is realized in -if not conditioned by, the latter. In table 6, L1 as well as L4 look true. To confirm that someone is not cursed and not a liar is simply to agree that he is telling the truth (see Column 4 L4 in Table 6). To confirm that he is cursed and a lair is to agree that he is simply not telling the truth (see Column 4 L1 in Table 6). In natural language, people may express their feelings in response to a similar case by saying 'Damn, a liar!' The values in L2 and L3 are exclusively conditioned by one value (for these values, see Column 4 in Table 6).

divorce and death, marks a certain circle of human life in which one moves from one circle to accommodate another.
Quote 2D [wa yadra'u 'anha: al-'atha:ba 'an tashhada 'arb'a shaha:dati(m) bi-Allahi innahu la-mina al-ka:thibi:na * wa-alkha:misata 'anna ghadaba Allahi 'alayha: 'in ka:na mina as-sadiqi:na] An-Nur 24:9-10

(But it shall avert the punishment from her if she bears witness four times in the name of Allah saying that he is of the liars.* And her fifth oath shall be to say that the wrath of Allah be upon her if he speaks the truth.)

In quote 2D, table 7 calculates the truth value for the extraordinary, fifth oath. This Quranic textual presentation maintains only truth value for the oath carried by the wife (see Column 4 L1). Overtly and directly, this meaning value explicates that the husband 'speaks the truth'. Covertly and indirectly, it also implicates that the wife is guilty of what is being accused of. In response to such a truth in real life, people usually tend to show anger as well as use some offensive words relate concubine. All the values in the other lines entail either a contradiction or nothing (see L2-L4 in Column 5). As implicated earlier, the Noble Quran discusses the traits associated with women's chastity and sexuality carefully and technically. It stylistically tends to use certain terms, such as [taghasha:ha] roughly glossed in modern English as (he turn over her) and [ar-rafathu] glossed as (intercourse), that do not stimulate sexual desires. In relevance, recent studies on "women language" have already revealed that women use language differently (Holmes, 2013, pp.258-283). Unlike men, women tend to use less directive terms, for instance. As they receive less directives, they incline to give directives. They also prefer to use words for an affective function, i.e. to socialize, rather than for a referential purpose, i.e. to inform.

**Table 6. Truth values in Quote 2C**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| The negative pair parts of the overlapping antonyms: cursed and liar | P | q | P & q | P & q fixes: |
| L1: He is cursed and he is a liar. | T | T | T | *Being cursed and being a liar.* |
| L2: He is cursed, but he is not a liar. | T | F | F | *Only being cursed.* |
| L3: He is not cursed, but he is a liar. | F | T | F | *Only being a liar.* |
| L4: He is not cursed and he is not a liar. | F | F | T | *Not being cursed and a liar.* |

**Table 7. Truth values in Quote 2D**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| The negative pair parts of the overlapping antonyms: Wrath and speak the truth | p | Q | p & q | *P & q entails:* |
| L1: He speaks the truth and wrath of Allah will be upon her. | T | T | T | *He is not a liar; she is guilty.* |
| L2: He speaks the truth, but wrath of Allah won't be upon her. | T | F | F | *A contradiction.* |
| L3: He doesn't speak the truth, but wrath of Allah will be upon her. | F | T | F | *A contradiction.* |
| L4: He doesn't speak the truth and wrath of Allah won't be upon her. | F | F | F | *Nothing.* |

Dissimilarly, quote 2D legislates for the female wife accused of adultery by her own husband to swear four times that he is a liar. As these oaths are carried on the negative part of the antonym, the values look real. As these vows can only maintain that her husband is not speaking the truth or rather a liar, they attempt to keep face. Another fifth oath is needed to reflect the truth of what she says. This time, the oath is carried out by 'Alla's wrath be upon her' if 'her husband speaks the truth'. In this final oath, only the negative part of *wrath* is used as a potential punishment for the wife. The other belongs to the husband himself. Responsibly and sensitively, this linguistic treatment attempts to diagnose as well as to fix a very fragile, familial rapport between a couple who is about to change their right of discourse. A right of discourse, such as birth, marriage,

They also tend to avoid strong oaths; they prefer using empty words such as 'Gosh' and 'Heaven', for instance. One reason for doing so relates to the social role they play. At earlier stages, they are encouraged at home and later at school to play certain roles that fit them as daughters, sisters, wives and mothers later. Gradually, women tend to tailor their linguistic norms according to the social roles the society imposes on them. The findings of these studies are in concord with the linguistic norms discussed in quotes 2C and D.

**Equipollent antonyms**

Equipollent antonyms refer to a group of words in which each pair is "equal or equivalent in significance, power and effect"

(www.dictionary.com). Logically, equipollency suggests that the proposition, whether held for comparison or debate, are equivalent in any specified way. These antonyms do not overlap, as each pair part of which constitutes a full entity. In other words, each pair does not have one neutral term like the polar antonyms, so each, such as 'cold' and 'hot', has its own scalable polarization as well as negative or positive description. If someone is taking a shower for instance, he can tell whether the water flowing into the washing sink is cold, very cold or hot or too hot. His perception, whether positive or negative, is relatively true.

In figure 6, the predicate PROTECT argues only for 'heat' from the Sun. This presentation excludes the garments that people may wear when there is no heat or war. That is to say, it does not exemplify for the attire people put on in winter when it is cold or in their daily life when they are not in a state of war. The question may arise here is whether such exemptions affect the meaning conveyed or not. To answer such a question, it is important first to draw the meaning relations the predicate furthers and then the meaning values satisfied on the logical level. The meaning relations that the Arabic, intransitive VP [taki:] helps build with the arguments assigned in the quote,

**Table 8. Truth values in Quote 3A**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| These garments: | p | q | p & q | *P or q fixes:* |
| L1: protect against heat or against cold. | T | T | T | *Both.* |
| L2: protect against heat, but not against cold. | T | F | T | *Heat.* |
| L3: do not protect against heat, but against cold. | F | T | T | *Cold.* |
| L4: do not protect against heat and cold. | F | F | T? | *Something else, in case.* |

As they are "symmetrical" in significance, power and effect, equipollent antonyms, whether used on the negative or positive scale, often build real meaning values (Hurford, 2007, pp. 187-197). For example, if a child resembles his own father in appearance and temperament, then they both have *similar* qualities. One may also say that they are *not different* in relevance to these qualities (see Formula 4 for symmetry). If the same child does not look like his own father, then they are realized as different people (see Formula 5 for asymmetry). Therefore, certain antonym pair parts, such as similar vs. different, like vs. dislike for example, help build symmetrical or asymmetrical meaning relations (see Formula 4 for these relations)

Formula 4: If XPY→ YPX (P= resemble)
Formula 5: If XPY→ ~ YPX (P= different)

In Arabic, one of the most common equipollent antonym pairs is [harrun] and [ba:ridun] meaning (hot) and (cold), respectively. It is expected that any argumentation or debate carried on the negative or positive part to be symmetrical. Because of symmetry, the debate can be done on any scale, as it looks real. Quote 3A exemplifies for these equipollent antonyms. In the quote, the word [sara:bi:la] glossed as (garments and uniform coats) is used to protect from both *heat* and *war*. The predicate [ja'ala] roughly glossed as (made or let you make) in modern English, takes place in the sentential, matrix clause. It argues once for the attire that protects people from heat of sun and wounds in war. The sentential subordinate clause [taqi:] meaning (it protects) shows the purpose of the garment. This predicate which is expected to inform what is said about this clothing, argues only for *cold* and war *cuts* (see Figure 6).

Quote 3A [.. wa-ja'ala lakum sara:bi:la taqi:kum al-harra wa-sara:bi:la taqi:kum ba'saqum..] An-Nahl 16:82)

(.. and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars...)

Figure (6) JA'ALA LA- (Hwa-unstated referring to Allah, -kum, (sara:bi:la) TAKI: (sara:bi:la-unstated, k-um, al-bard & ba'sa-kum))

MAKE-TO (He, you, (garments) PROTECT (they, you, from heat & from yourselves in war))

are not straightforward. Lack of straightforwardness is resulted from the denotations of the VP which entails both "keeping someone or something from being harmed" and "saving someone from loss" (www.merriam.com). Thus, it is meaningful to say 'You have no raincoat to protect yourself from rain'. This also means that 'A raincoat saves someone from the harm of rain', as it protects against rain. Similarly, the 'insurance may save someone from any loss caused by flooding', for example. To integrate both meanings in one example, one may argue that 'A heater protects, i.e. saves, you from cold, and a coaler protects against, i.e. keeps you away from, heat. Accordingly, the meaning relation that the antonyms, i.e. hot and cold, help advance is a symmetrical one. This is similar to say that 'heat' protects against 'cold', and 'cold' protects from 'heat'. Formula 6 can be interpreted as: H protects from C, and C protects against H.

Formula 6: HPC→CPH

Besides, the meaning relationship that the predicate PROTECT builds between the argument [sara:bi:la] meaning (garments) and the symmetrical antonyms, is inclusively "transitive" (see Formula 7). That is to say, if garments can protect from *heat*, and *heat* can protect from *cold*, then garments can protect from *cold*. It is also possible to "postulate" that if garments can protect from *cold*, and *cold* can protect from *heat*, then garments can protect from *heat* (Hurford, 2007, pp. 187-197).

Formula 7: GPH & HPC→GPC or GPC & CPH→GPH

The symmetrical meaning relationship the antonyms help build, maintains a true meaning value for any use. Besides, the transitive meaning relationship the predicate furthers, maintains a true, inclusive meaning values on both parts of the symmetrical antonyms. In other words, the debate can logically "explicate" directly any pair of the antonyms. Still, it can "implicate" indirectly the other part as it meaning value always comes true (Kearns, 2000, pp. 267-271). This interpretation suggests that the Quranic, informative quote is a disjunct in which all the values look true (see the values for L1-L3 in Column 4 Table 8). Notably, the Noble Quran refers only to the value depicted in L2, though the other values presented mainly in L1 and L3, are true. Logically, arguing with both entails some tautologies, i.e. useless repetitions that constrain the flow or coordination of other more important ideas (see Column 5 for L1). Stylistically, Arab people (possibly for

some geographical reasons related to Arabia) tend to argue by the positive part of the antonym pair, such as *hot*, as it connotes the negative feeling of heat which, in turn, calls for the positive feeling of *cold* (see Column 5 for L3).

In table 8, the meaning value drawn in L4, is redeemed false as it hedges for another potential but true value of meaning to stream. This flow is facilitated by the repetition of [sara:bi:la] meaning (garments) once again. "Recursion", i.e. repetition, of a certain word, such as a VP or NP, in Arabic discourse often indicates a change in meaning (Katamba, 2006, pp.41-60). For example, the Arabic VP ['istafa:ki] meaning (He chose you) entails a *selection* from other choices or options (see also At-Tabari, 2012; Al-Alusi, 1997). Whether the selection carried on certain criteria or not, it must also reflect *preference*. Regardless of the interpretation provided, example 4 shows a recursive VP through which Maryam was picked and purified by Providence and preferred among all other women in the world. Once there is no potential change on meaning, recursion, does not, however, occur in Arabic discourse. In example 5, see how the Arabic syntactic marker [-un] in [shawa:th-un] and [nuha:s-un] meaning (flame) and (brass) coordinates two nominative words for the one passive VP [yursalu] meaning (There shall be sent against).

realization on the logical level as well as the representation on the syntactic level "connotes" the negative feeling of war compared to the positive feeling of peace (Palmer, 2013, pp.1-5). One may also argue that it is much easier for someone, like a soldier who is experiencing war and perceiving the quite negative feeling of that situation to recall for the positive feeling of peace.

### When equipollent antonyms overlap in Arabic discourse

Unlike English, Arabic is one of the "coordination" languages (Azar, 1999, pp.262-282. Frequently, it uses the coordinator [wa-] meaning (and). This frequent bound morpheme is used to flow ideas freely, to show manner, accompany and call for others, and to express oath, for instance. For these usages, it appears as a polysyndetic -if not a multi-syndetic, morpheme within Arabic texts. However, the only monsyndetic case in which the coordinator [wa-] is used once, is referred to as [waw-althmaniyyah] or [waw al-mughayrah] meaning (the number eight 'and') or ('and' of contrast). In this linguistic event, seven NPs are listed subsequently and one final but different NP is coordinated with 'and'. This final addition shows that the meaning of the NP though different from the previous one, i.e. number seven, is also inclusive within the

**Table 9. Truth values in Example 5**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| These garments also: | p | q | p & q | *P or q fixes:* |
| L1: can protect you in war and in peace. | T | T | T | *Both everyday and military attire.* |
| L2: can protect you in war but cannot in peace. | T | F | T | *Only military uniforms.* |
| L3: cannot protect you in war but can in peace. | F | T | T | *Only everyday clothing.* |
| L4: cannot protect you in war and in peace. | F | F | T? | *Something else.* |

**Table 10. Truth values of Quote 3A as endorsed disjunct**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Those scorching winds, scalding water and black smoke are: | p | q | p & q | *P & q:* |
| L1: hot and cold. | T | F | F | *Entails contradiction and doesn't show symmetry.* |
| L2: hot and not cold (=only hot). | T | T | T | *Doesn't entail contradiction but shows symmetry.* |
| L3: not hot, but cold (=only cold). | F | T | F? | *Entails contradiction but shows symmetry.* |
| L4: not hot and not cold (=cold & hot) | F | T | F | *Entails contradiction and doesn't show symmetry.* |

Example 4: [wa-ith qa:lat al-mala:'ikatu ya: Maryamu 'inna Allaha 'istafa:ki wa-taharaki wa-'istafa:ki 'la: nisa:'I al-'ala:mi:na] AL-Imra:n 3:43

(And remember when the angels said, 'O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.)

Example 5: [yursalu 'alaykuma shawa:th-un min na:rin wa-nuha:s-un fa-la: tantasira:ni] Ar-Rahman 55:36

There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.)

In quote 5, the recursive NP [sara:bi:la] must reflect another change associated only with the purpose of using these garments themselves. As the VP [taqi:] meaning (they protect) is not recursive, it sounds that there is no meaning change to check. This maintains a similar -if not identical, meaning relation as well as the meaning value between how the equipollent antonyms, i.e. cold and hot, behave and how the forthcoming antonyms are supposed to behave (see Table 9). Once again, only the value of the *uniforms* used in the war is realized in the quote (see Column 5 for L2 in Table 9). This

others (see Example 6). Example 6: [.. muslima:tin mu'mina:tin qaninta:tin ta'ba:tin 'abida:tin sa:iha:tin thayyiba:tin wa-abka:ra(n)] At-tahri:m 66:6

(.. resigned, believing, obedient, always turning to God, devout in worship, given to fasting, both widows and virgins.)

Quote 3A displays a group of disbelievers who will experience a different kind of punishment including being in the midst of scorching winds, scalding water and under the shadow of black smoke. It is important to note here that these categories are listed by the stressed [wwa]. In Arabic, stressing is a linguistic process in which meaning is often endorsed. The endorsed category includes [samumin] roughly glossed as 'scorching wind' in English. In Arabic, this word constitutes connotes the negative feeling of [nasi:mun] meaning (fresh wind). The category also incorporates [hami:mun] describing 'very hot water'. It also [hamma:mun] where someone can take a shower with 'relatively hot' water. This Semitic word denotes 'boiling water', but may have the connotation of warm water. The last category encompasses to [thillin mmin yyahmu:min] very roughly glossed as (the shade resulted from ascending hot smoke). This expression also refers to a hot shelter where someone does not feel relaxed.

Quote 3A [fi: samu:min wwa hami:min * wwa thillin mmin yyahmu:min * lla: ba:ridin wwa-la: kar:min] Al-waqi'ah 56:43-45

(They will be in the midst of scorching winds and scalding water,* And under the shadow of black smoke, * Neither cool nor of any good.)

In quote 3A, all the words used cover the positive pair part of the antonym. That is to say, they introduce 'hot' as an opposite to 'cold'. In the previous section, it has been argued that this pair of antonyms helps further an equal, but true value. The section also concludes that the Noble Quran stylistically flavors the positive part. Dissimilarly, quote 3A also adds the negative pairs [ba:ridin] meaning (cold) as well as [kari:min] glossed as [good] in a separate, non-stoppable verse to comment on the NP arguments listed earlier. This Quranic verse is furthered by using the linking words, [lla:] and [wwa-la] glossed as (neither, nor) in English. The first part of the linking words strongly suggests (as it is stressed) that that place must be *not cold*; the other part of the linking word [-la:] also strongly certifies (as it is headed by a stressed wwa-] that the place is of *no good*.

the meaning relationships of the endorsed equipollent antonym have totally faltered to connote for the positive feeling of *not being cold*, especially for the shade of smoke which sounds less hot when it goes up), a word of evaluation is accelerated. Evaluation is done by [wwa-la: kari:min] glossed roughly as (not kind or mean) in modern English. In Semitic languages, this adjective phrase (Adj-P) is used to give certain qualities to someone or something. In Arabic, the Adj-P may be used to describe an 'honorable family' which descends from good origins; it is also used to show the good qualities of someone who is *generous* and keeps welcoming others. In Hebrew, it is used to describe cold water that encourages someone to drink. These denotations mandate that the word manipulated in the quote connote something that is *not good, mean* or *unwelcoming*.

As the denotations of the word attempt to evaluate, this negative, overlapping antonym pair also help convey a real value of meaning. To proceed, quote 3B exemplifies for ['athbun] glossed as (sweet) and [milhun] meaning (salty). Both antonyms are introduced in a couple of paraphrasing clauses attempting to show how two bodies of water, such as open seas, though merged together and become united, remain



**Figure (7)**
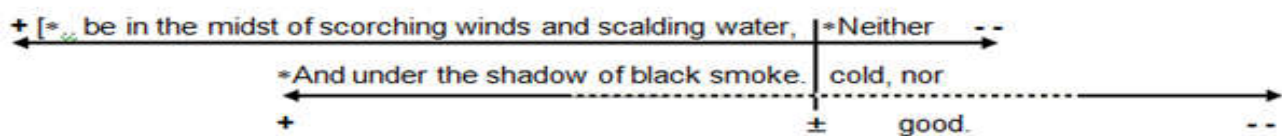
Equipollent and overlapping antonyms in quote 3A

In quote 3A, the Quranic, endorsed disjunct presents the contradictory pair part, i.e. *not cold*, as an equal value to 'hot'. "Contradiction" is a logical term that presents "the proposition (P) and not the proposition (~P)" (Kearns, 2000, pp. 25-35). Therefore, the meaning values of the scorching winds, the scalding water and the shadow of black smoke which manifest themselves as 'hot' items are intended to be realized again as symmetrical relations. In other words, they supposed to be understood dramatically as 'not cold' as they are already perceived as 'hot'. They are not, however, expected to be presented as 'hot' and 'cold'. This also explains the extraordinary use of endorsement of speech as well as streaming of ideas on the structural level and equipollency of meaning values on the logical level. The meaning values drawn in table 10 clearly show that debate is likely at L2 (see Column 4). The truth value of this line stems from the fact that the argument is carried out first by [lla:] meaning (not). This manipulation has already fixed logical contradiction through which the negative pair part, i.e. [ba:ridin] meaning (not cold) has to head exclusively. The exclusive use of the negative part has already satisfied a truth value at the logical level by repeating the same values, e.g. *hot* and *not cold*, twice. In relevance, tautology is dismissed in semantics because it attempts to repeat the same meaning values, as in 'She is not kind' and 'She is mean' (see Column 5 for L2 and L3). Though the value in L3 is untrue, the meaning relations are still equal due to symmetry. In more concrete words, a cup of hot or iced tea for instance, is likely in real life, though each sounds undesirable under certain circumstances. The target place under description is referred to as a place that sounds *hot* and certainly *not cold* as it is *unwelcoming* (see also Figure 7). As

different as God has placed between them a barrier and a great partition. The quote reopens with [maraja] meaning (He caused two or more things to come together) as a predicate which argues for [al-bahraiyni] meaning (two seas). Then, the argument resumes in a nominal style where the antonym pair ['athbun furta:tun] roughly glossed (palatable sweet) is assigned as a predicate to the argument [hatha:] demonstrating one sea; and [milhun uja:jun] roughly glossed as (unpalatable salty) as a predicate for [hatha:] referring to the other sea. Notably, the meanings depicted in the clauses are endorsed by a stressed ['wwa-] meaning 'and'.

Quote 3B [wa-Hwa Al-lathi: maraja al-bahraiyni hatha: 'athbun fura:tun wwa-hatha: milhun uja:jun wa-ja'ala baynahuma: barzakhan wwa-hijran mmahjuran] Al-Furqa:n 25:54
(And He it is Who has caused the two seas to flow, this palatable and sweet, and that saltish and bitter; and between them He has placed a barrier and a great partition.)

In quote 3B, the sentential predicates SWEET and SALT constitute an equipollent antonym pair in which meaning values can present themselves as true values whether carried out stylistically on the positive part, inclusively on the negative part or even exclusively on both parts. The Quranic debate attempts to exclude the denotation of the main predicate MERGE which suggests that once something is merged into another, then they should become one. Therefore, the quote maintains both antonym pair parts to refute any total 'unity' in bodies of water. This manipulation helps explain why both pair parts of the antonym are used (see Figure 8). It is important to note here that the demonstrative pronoun [hatha:] meaning

(this) is an "endophoric" element as it refers anaphorically, i.e. backward, to a linguistic element mentioned somewhere in the text (N. Schmitt, 2010, pp.74-91).

Figure (8) AND MARAGA (Hwa, (al-bahraiyni): 'ATHBUN FURA:TUN (hatha:) AND MILHUN UJA:JUN (hatha:))

AND MERGE (He, (both seas): PALATABLELY SWEET (this) AND UNPALATEBLY SALTY (this)).

In quote 3B, the equipollent antonyms are also each tagged with FURA:TUN and UJA:JUN roughly glossed as *palatable* and *unpalatable*, respectively. The Arabic Adj-P [fura:tun] is used to describe water which is drinkable or *good for drink*. The Adj-P [uja:jun] is used to refer to water or any liquid or food that is not drinkable or edible because it is too bitter -so uncomfortably good, to ingest. Notably, this attachment is carried out without coordination.

one hand. On the other, this rule allows for the syncategorematic words to be inserted either first (as in English) or last (as in Arabic). It is important to note here that writing as a graphemic process can be different in its journey from east to west or right the opposite.

In quote 3, the antonym pair parts can be classified into categorematic and syncategorematic words. The categorematic includes both ['athbun] which carries the truth value of some water that manifests itself as a real *sweet*, fresh thing, and [milhun] which presents itself as a real *salty* thing. So any debate, whether carried on the positive, negative or both pair part of these antonyms, will necessarily give a true value (see Column 4 for L1-3 in Table 11). Surprisingly, the value calculated in L4, which is supposed to mirror itself as a true value as in L1 when analyzed at the logical level, has faltered to show an explicit truth value. It shows only a contradictory state-of-mind in which certain values reside covertly true for

**Table 11. Truth values in Quote 3B**

| Column 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Sea-water: sweet and salty | p | q | p & q | *P & q:* |
| L1: This seawater is sweet and that is salty. | T | T | T | *Makes sense as it entails both sweet and salty* |
| L2: This seawater is sweet, but that is not salty. | T | F | T | *Makes sense, but entails only sweet.* |
| L3: This seawater is not sweet, but that is salty. | F | T | T | *Makes sense, but entails only salty.* |
| L4: This seawater is not sweet, and that is not salty. | F | F | F? | *Entails contradiction, but implicates for both salty and sweet.* |

**Table 12. Truth values in Example 7**

| Column1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Seawater: palatable and unpalatable | p | q | p & q | *P & q:* |
| L1: This seawater is palatable, and that is unpalatable. | T | T | T | *Good and not good for drink.* |
| L2: This seawater is palatable, but that is not unpalatable. | T | F | T | *Only good for drink.* |
| L3: This seawater is not palatable, but that is unpalatable.. | F | T | T | *Only not good for drink* |
| L4: This seawater is not palatable and that is not unpalatable. | F | F | T | *Not good and good for drink.* |

That is to say, the absence of [wa-] meaning (and) post these words suggests that there must be no other fresh senses to flow. If so, then they tend to modify the meaning expressed by the previous word they fit in compound with. This is natural because the linguistic process has already shifted simply from coordination, which aims listing phrases or clauses that carry fresh, full meanings, to "compounding", which struggles for presenting a series of words that either carry full meanings or attempt to modify meaning (Katamba, 2006, pp. 65-85). In relevance, compounding is a linguistic process of "categorizing and syncategorizing" meanings (Kearns, 2000, pp. 1-24). In compounding, one categorematic word is linked verbally with another or more words. The categorematic word, like [fa:tu:ratu] meaning (bill) usually carries full meaning as it can stand alone. When this word is combined with another, as [kahraba:'in] for instance, to form the fresh expression [fa:turatu kahraba:'in] meaning (electricity bill), for instance, it remains pivotal to meaning. The other part, also known as a syncategorematic word, has to function as a meaning modifier. It expresses certain values about the 'bill' itself as to show certain values, like 'electricity' but not 'phone' item, for instance. Apart from the price and some other details, the syncategorematic word 'electricity', does not denote anything about electricity itself. According to Chomsky, categorematic and syncategorematic expressions are governed by "the right-hand or left-hand-head rule" (Katamba, 2006 pp.17-38. Some natural languages, such as English and Arabic for example, highlight the right-hand-head rule. This allows for the categorematic words only to be placed to the most right, on

other values to preview and view. The review is usually carried out by a perceptive action, such as vision or tasting. Example 7 exemplifies for a similar presentation for the pair parts under logical analysis. Both quotes shown in example 7 and quote 3B are identical except for the addition of [sa:'ighun shara:buhu] glossed as (pleasant to drink). This linguistic addition sounds commentary, perceptive and evaluative. In short, it attempts to view seawater as either sweet, palatable so good for drink or salty and unpalatable; thus, it is not good for drink. Example 7: [wa-ma: yastawi: al-bahra:ni hatha: 'athbun fura:tun sa:'ighun shara:buhu wa-hatha: milhun uja:jun..] Fatir 35:13 (And the two seas are not alike: this one palatable, sweet and pleasant to drink, and the other, salt and bitter. ..)

The meaning values that each antonym pair part helps realize, suggest that there is a shift from equipollent to overlapping antonyms. Unlike equipollency, overlapping antonyms always build a true evaluative meaning value if the argument is carried out only by the positive pair part of the antonyms. This helps explain why the positive part, i.e. salty and unpalatable, in example 7 is free of any evaluation sentences. To present more true values, the debate should be carried out by both pair parts of the antonym. This helps explain why the quote presents both [fura:tun] and [uja:junan] to evaluate the equal true values realized by the Arabic counterparts of *sweet* and *salty*. Inserting these overlapping antonyms has already reflected true meaning values at L1 to L4 (see Column 4 in Table 12). More importantly, it fixes the contradiction realized for the truth values of the equipollent antonyms (see also L4 in Column 4 and 5 in Table 11).

## Conclusion

Non-complementary antonyms are used for argumentation, i.e. providing knowledge in Standard Arabic. When contextualized, they always appear as pairs. Therefore, their type is predictable. Each pair must have one neutral term with a positive and negative pole. Neutrality subsumes polarity which, in turn, accelerates the pairs to be gradable. When used in a debate, each pair part of these polar antonyms provides some referential but pseudo knowledge on the logical level. When integrated, each pair informs some knowledge that makes sense. It is important to note here that their use as pairs has nothing to do with parallelism in writing, the stylistic technique that an Arab writer is believed to frequently adopt for codification. Overlapping antonyms are likely in Standard Arabic. In some quotes, the negative pair part is furthered to argue for something. As these antonyms overlap, the negative part is only furthered. The meaning value calculated on the negative part is always true. This helps explain why arguments are frequently carried by the negative pair part of the antonyms. As these terms are evaluative, the holy Script often furthers them by certain evaluative terms, such as [khairun], [sharun], [sidiqun], and [kithbun] meaning *good, bad, truth* and *lie*. In some cases related to personal and social affairs, meaning values are only calculated for affiliation and power of masculinity.

Equipollent antonyms often show a real meaning value when used for argumentation. This value always comes true whether the argumentation is carried out on the positive or the negative part of the antonyms. Because of their symmetrical truth values, the argumentation can be furthered equally on one part of the antonym pair to include logically the representation of the other part. Stylistically, the Noble Quran flavors to highlight explicitly the positive pair part of the equipollent antonyms. Pragmatically, this manipulation looks both perceptually cognitive as it appears visually one the surface of the text and purely non-linguistic as it only manifests itself only on the logical level. In some debates, there is a clear switch from equipollency to overlapping antonymy. This unique linguistic process is usually manipulated by phonemic endorsement and lexemic insertion. Endorsement is often carried out by both stressing and repeating the coordinator [wwa-] meaning (and). Stressing exceptionally signals for different but true values to proceed. Insertion is usually carried out by compounding in which another synonym is furthered immediately. As both parts of the compound sound similar, the headword which is placed to the right carries full meaning. The other works as either a meaning modification or a meaning evaluation element. To convey a full meaning, the equipollent antonyms must address a real as well carrier content. The real content functions internally, i.e. where the pair is used. The other carries the antonym part to behave accordingly but externally. To enable their capacities for other potential, true functions in a debate for example, they are equipped with other synonyms that help validate the truth values realized.

## Implications for pedagogy and research

In Arabic speaking countries, lexical and structural meaning is officially discouraged in schooling syllabi. Lexical meaning is usually conveyed by providing synonyms, antonyms, meronyms, hyponyms, polysemous words and family-resemblance expressions. Structural, also known as syntactic, meaning is usually satisfied by addition and composition.

Among these kinds, only synonyms are highlighted as a potential technique for conveying meaning. Educational policy makers and language material writers and publishers should include other kinds. They can model from the Noble Quran mainly for the different types of complementary and non-complementary types. The scholarly research carried out on the meaning values and relations the different types of non-complementary help draw and build in Arabic debates is quite limited. To fill the gap, researchers should investigate complementary antonyms in Arabic debates, arguments, comparatives and conditions. They can check how certain Arabic counterparts for 'day', 'night', 'right' and 'left', for example manifest themselves differently in Arabic texts. They can also examine how synonyms and antonyms are integrated in some arguments to further some true meaning values. It has been found in this small-scale study that parallel synonyms in some debates aim at satisfying meaning values through evaluation. Using synonyms has nothing to do with parallelization, i.e. expressing the same idea twice.

Semantic as well as Islamic scholars need to explore the Quranic discourse differently. A fresh area is stylistic pragmatics. This area aims at investigating the holy scripts in particular in order to purify the meaning underlying these scripts. It also attempts to explain the linguistic styles each script uses to further meanings differently. Based on the findings of this paper as well some other published ones (Heeh, 2016, 2017), the Noble Quran is promising. In long conversational patterns for example, it sounds that Quranic discourse tends pragmatically to first produce meaning by assigning reference, then consuming meaning by interpreting the meaning implicated, and finally construing meaning (stylistically) in a longer structure. Another area is sociolinguistics. In dealing with the social practices of the members of both functional and dysfunctional families for instance, the Noble Quran often (stylistically) helps realize these characters from both pragmalinguistic and socio-pragmatic points of view. Language teachers of native Arabic can employ the antonyms in their classes. They can help their students examine categories of antonyms at earlier stages. Categorization is a simple process that aims at identifying the word types. Type identification can be simply carried out by applying contradiction: the proposition (P) and not the proposition (~P). For example, the use of complementary antonyms as in (This door is open and not open (=closed) entails some contradiction. The use of non-complementary, such as 'hot' and 'cold', however, does not show any contradiction. At later stages, teachers can teach antonyms by modeling from the holy Script of Islam. Here, teachers need to draw the learners' attention to the truth values, whether real or pseudo the different subcategories of the antonym pair parts manifest in the text. Comparative, argumentative and descriptive kinds of writing thrive on applying antonyms.

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