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Antonym Sequence in Qur'anic Arabic: An Emically Etiological Approach

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Abstract

This article etiologically examines which principles pattern and govern antonym sequences in the Qur'anic discourse and why antonymous pair members are prone to a particularly regular order in the Qur'an. To conduct a rigorous analysis, the article builds on Jones's (2002) analytic toolkit for antonym sequence (Chapter 8, 120-137) and tests it on a dataset manually collected from the Qur'an (1420 antonymous pairs). The toolkit accounts for antonym order in language use according to sequence rules which include morphology, positivity, magnitude, chronology, gender, phonology, idiomaticity, frequency, and markedness. The results showed that most of these rules are retrievable and replicable across Qur'anic Arabic, with, however, both quantitative and qualitative variations due to the peculiarly idiosyncratic nature of the Qur'an. Given that not all these sequential rules are applicable, new ones were developed: context, end-rhyme, and distance. The general conclusion is that Qur'anic antonym sequences are ruled by rigorous principles that are sometimes overruled for teleological reasons.

Keywords: Qur'anic Arabic, Antonym Sequence, Emic Typology, Etiological Approach.

1. Introduction

Jones (2002) proposed a number of logical factors which motivate a particular favorite order of antonymous pairs within syntactic frames—factors to which he devoted a separate chapter in his corpus-based monograph (2002). Unlike his widely retrieved and replicated typology of the discourse functions of antonymous pairs across a variety of languages, including English (Jones and Murphy 2005; Murphy and Jones 2008, among others), Japanese (Muehleisen and Isono 2009), Swedish (Murphy et al. 2009), Romanian (Gheltofan 2013), Chinese (Wu 2014; Hsu 2015, 2019), Arabic (Hassanein 2013, 2018; AlHedayani 2016), Turkish (Akşehirli 2018), French (Steffens 2018), and Persian (Mohamadi et al. 2019a), his taxonomy of antonym sequence rules has been scantly and unduly replicated with English, but much more lamentably with other languages. Few studies were conducted on antonym sequence across few languages—a problem statement confirmed by some researchers: "Despite this abundance of previous research on antonym co-occurrence, relatively few studies have been devoted to the order of antonyms" (Wu 2017, 118) and "The few previous studies as well as the authors' initial study on the oral

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and written corpus reveal that antonyms' sequence is subject to a hidden regularity" (Mohamadi et al. 2019b, 129).

1.1. Problem statement

Previous research on the factors that account for the particularly favored sequence of paired antonyms, i.e. which antonym comes first (X or Y? And why?), is so sparse. The situation of previous literature on Arabic antonym sequence is much more deplorable although a handful of former studies using Jones's (2002) typology of antonym textual functions were conducted on CA (Hassanein 2013, 2018, 2020a, 2020b), MSA (AlHedayani 2016), and VA (Hassanein 2021a, 2021b). No single study, nonetheless, was undertaken on the preferential sequencing of paired anonyms across Arabic varieties (CA, MSA, and VA). Few studies across few languages other than Arabic were conducted on the favorite sequences of lexicosyntactic constructions in which antonymous pair members tend to co-occur.

1.2. Literature review

First and foremost, in his corpus-based study of antonym functions in news discourse, Jones (2002) assigns an exclusive section (Chapter 8) to antonym sequence to answer the question "Why do antonyms favor a particular sequence in text?" To answer this question, he examined 56 database sentences in which antonymous pairs tend to favor a particular order to identify how marked that tendency is and to what extent that order is maintained in text. Results showed that the normal sequence among antonymous pairs is a nonarbitrary and motivated sequence determined by a number of influential factors, influentially listed and regularly obeyed 'rules': (1) morphology, (2) positivity, (3) magnitude, (4) chronology, (5) gender, (6) phonology, (7) idiomaticity, (8) frequency, and (9) markedness. In rare cases, the sequence was shown to be reversed due to syntactic distance and collocational restrictions. Murphy (2006) and Jones et al. (2012) mentioned the sequences favored by antonym pairs in passing, factoring experience, markedness, and information structure in ordering antonyms across grammatical contexts.

Wu (2017) undertook a study on antonym order in Chinese four-character patterns, showed a correlation between antonym sequences and spatial, temporal, and cultural iconicities, and concluded that the etiology and reversibility of co-occurring antonyms order are attributable to general cognitive principles—a conclusion affirmed by Kostić (2015) who examined antonyms order in an e-corpus of contemporary Serbian and demonstrated that specific antonymous pairs co-occur in favorite sequences in correlation with markedness, frequency, neutrality, gender, and spatiotemporality. Mohamadi et al. (2019) studied antonym order in Persian and revealed, based on corpus data, an esoteric regularity of antonym order, half of which could be explained by Jones's framework; the other half by cultural and contextual factors.

The literature review given above manifests a dearth of interest in the regularity of factors in charge of arranging co-occurring antonymous pairs in particular sequences across languages. Inasmuch as the Arabic language is concerned, no single work has so far been found to account for the regular order in which Arabic antonyms prefer to co-occur. The lack of research on the order of co-occurring antonyms in

Arabic constitutes the rationale for undertaking the present study to try out Jones's (2002) antonym sequence factors on an Arabic dataset.

1.3. Research objectives

Motivated by the corpus-data-based observation that members of the antonymous pairs tend to co-occur in particular sequences in text, this article aims generally to explore which rules govern the sequence of antonyms in the Qur'anic discourse and why Qur'anic antonyms prefer a particular order therein. The specific objective is to answer the following questions:

1. Why and how often do pairs of antonyms tend to co-occur in specific order in Arabic?
2. What and which rules or principles govern this specific order?
3. Would any antonymous pairs defy the regularity theory and reverse this order?

In finding answers to the preceding inquiries, this study assumes that not all Jones's principles provide a comprehensive explanation of antonym order in Arabic; some antonymous pairs may reverse the regular sequence based on other rules. This study sets out to answer these questions and test these assumptions in the following sections.

1.4. Research significance

The importance of this study lies in being one of a kind that takes the initiative of exploring the propensity of Qur'anic antonyms to co-occur within a preferred sequence in discourse and identifying in quantitative and qualitative terms the principles that govern their preferences for a particular order in the Qur'anic text. The study is the first-ever of its kind to identify, quantify, and exemplify the principles of sequencing these Qur'anic antonyms in particular order to serve epistemological and axiological purposes. The contribution of the current study resides mainly in providing a provisional typology of these principles and refining a dynamic etiology thereof based on corpus data, including contextual, co-textual, and prosodic reasons for (over)ruling the criteria for Qur'anic antonym sequence. The present study is supposed to add significantly to the sparse or scant literature on antonym sequence across languages, accounting for language universalities and specificities in this area of research.

2. Methodology

2.1. Dataset

The corpus of this study includes a manually collected dataset of 1420 canonical antonyms filtered from Hassanein (2013). Canonical antonyms are conventional opposites that have been shown by corpus studies to co-occur in sentences at higher than chance rates (van de Weijer et al. 2014) and significantly more often than other less opposite (semicanonical) or semantically related (noncanonical) words (Justeson and Katz 1992). Psycholinguistic studies have revealed that canonical antonyms elicit one another in free-word association experiments and are better opposites than noncanonical antonyms, as in 'hot/cold' (Deese 1965; Charles and Miller 1989; Paradis et al. 2009). Semicanonical and noncanonical antonyms are less clearly opposable and (un)related words, as in 'hot/iced' and 'bumpy/small' (van de Weijer et al. 2014).

2.2. Method

The present study builds its analytical method on a rigorous, albeit understudied, framework developed by Jones (2002) in his corpus-based study[1] and his Group1 members' studies of the functions of antonymy in discourse based on syntactic frames in which canonical antonyms co-occur. Jones (2002, 123-130) found that the normal sequence of antonymous pairs is not arbitrarily established and hence identified a number of rules that control the particular sequences favored by these antonymous pairs, the great majority of which observe a sequence determined by one or more pertinent factors. These 'rules' are obeyed by antonymous pairs with surprising regularity, as identified and quantified in order of importance and impact in Table 1 (cf. Jones 2002, Chapter 8).

Table 1: An outline of antonym sequence rules or factors (Jones 2002, 123-130)

Rule	Definition	Example
Morphology	root antonyms precede morphological ones	correct/incorrect
Positivity	positive antonyms precede negative ones	happy/sad
Magnitude	large-sized antonyms precede small-sized ones	long/short
Chronology	predated antonyms precede postdated ones	old/new
Gender	male-masculine antonyms precede female-feminine ones	he/she
Phonology	short-syllabled antonyms precede long-syllabled ones	drunk/sober
Idiomaticity	semi-idiomatic antonyms precede non-idiomatic ones	dead/alive
Frequency	more common antonyms precede less common ones	win/lose
Markedness	unmarked antonyms precede marked ones	true/false

As Table 1 may show, Jones (2002) has identified, quantified, and exemplified nine rules or factors for antonym ordering in his journalistic discourse corpus—sequence 'rules' arranged in order of dominance and significance. The factors are said to most often motivate antonym order which is reversed in exceptional cases. However, the great majority of antonymous pairs favor maintaining a specific sequence over reversing it (Jones 2002, 120). Consider some examples that are given by Jones himself and that swim against the tide. A counter-example that reverses positivity is that of 'dead/alive' (2002, 125-128) which places the negative member 'dead' first in a majority of sentences and whose reversibility is ascribed by Jones to semi-idiomaticity, possibly influenced by the Wanted Dead Or Alive cliché of certain films and by the authentic posters of fugitives from the American history. By the same token, one might levy a criticism against Jones's argument. The semi-idiomatic example transpires in normal order, 'alive/dead', in Arabic—an example is *maṭlu:b ḥayyan aw mayyitan* ("Wanted Alive Or Dead!"), featuring as an Arab(ic) movie title (1984) and maintaining positivity and idiomaticity as antonym-sequencing rules. Another criticism resides in an inter-rule overlap or clash in that an example like 'young/old' goes with chronology but swims against markedness, the latter of which is found to be marginal and less influential in English (Jones 2002, 129) but more influential and significant in Serbian (Kostić 2015) and Persian (Mohamadi et al. 2019). Therefore, linguistic relativity holds in how antonyms are ordered in cross-linguistic and cross-cultural perspective—relative in that some minor factors might be aggrandized while some major ones might be marginalized or some new ones might be developed, as in neutrality and spatiality (Kostić 2015), iconicity and viewpoint (Wu 2017), and contextuality (Mohamadi et al. 2019).

3. Analysis

3.1. Quantitative analysis

This subsection provides statistics that answer the ensuing questions: What are the rules that govern the normal sequences of canonical antonyms in the QA dataset? How frequent are these normal sequences? Are there any cases in which such normal sequences are reversed? Figure 1 illustrates the frequencies of antonym sequence rules across the QA dataset in quantitative terms and in descending order.

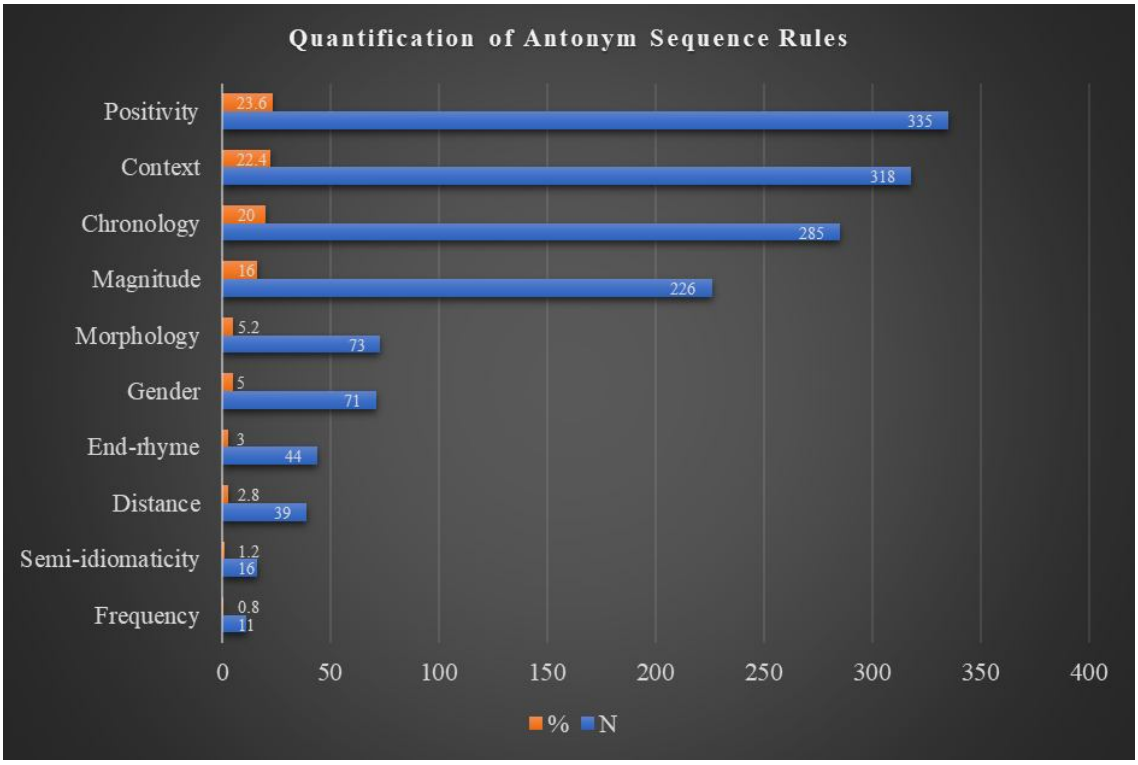

Figure 1: Frequency distributions of antonym sequence rules in the Qur'an

Figure 1 shows that the syntagmatic sequencing of canonically antonymous pair members, X/Y, in the QA discourse is motivated and can logically be explained and interpreted in terms of Jones's (2002) etiological framework (cf. Table 1). Most of the factors Jones quantified and exemplified in his corpus are retrievable and replicable with the dataset under scrutiny and are rigorous enough to explicate and elucidate approximately two-thirds of the database pairs—a finding in line with previous studies on Serbian (Kostić 2015), Chinese (Wu 2017), and Persian (Mohamadi et al. 2019b). Such factors are charted above (Figure 1) and outlined below in order of prevalence and influence. Rivetingly, positivity is the most dominant criterion for antonym sequence in QA and occupies 335 (23.6%) of the 1420 dataset patterns. Next in order is context which holds 318 (22.4%) of the total patterns. Context is a criterion foreign to Jones's rules but intrinsic to the Qur'an for revelatory and situational reasons. This criterion was also confirmed by Mohamadi et al. (2019b) who found that in some cases contextual clues might explain the sequence. Third in influence is chronology which takes 285 (20%) of the database sequences.

Magnitude is ranked fourth and is assigned 226 (16%) of the total dataset patterns. Surprisingly, morphology, gender, semi-idiomaticity, and frequency are not as major in the present study as they are in Jones (2002), being assigned much lower frequencies: 73 (5.2%), 71 (5%), 16 (1.2%), and 11 (0.8%), respectively. Occupying 44 (3%), end-rhyme is a phonological pattern unique to QA and is termed *al-fa:s̲ila*, marking off many verse endings with phonemic and rhythmic correspondence (cf. Bennet 2010, 2). Distance which is assigned 39 (2.8%) is added to Jones's (2002) rules as a principle similar to Wu's (2017, 123) proximal and temporal iconicity and Kostić's (2015, 28) temporal and spatial orderings. Markedness which is considered by Jones (2002, 129) to be marginal has been found by Kostić (2015, 28) to be influential under neutrality. It has not been logged here because of its morphosyntactic and morphosemantic versatility.

Figure 2 quantifies the formal classes of the 1420 antonyms across the entire dataset in order to specify which opposite word forms or parts of speech pervade the Qur'an.

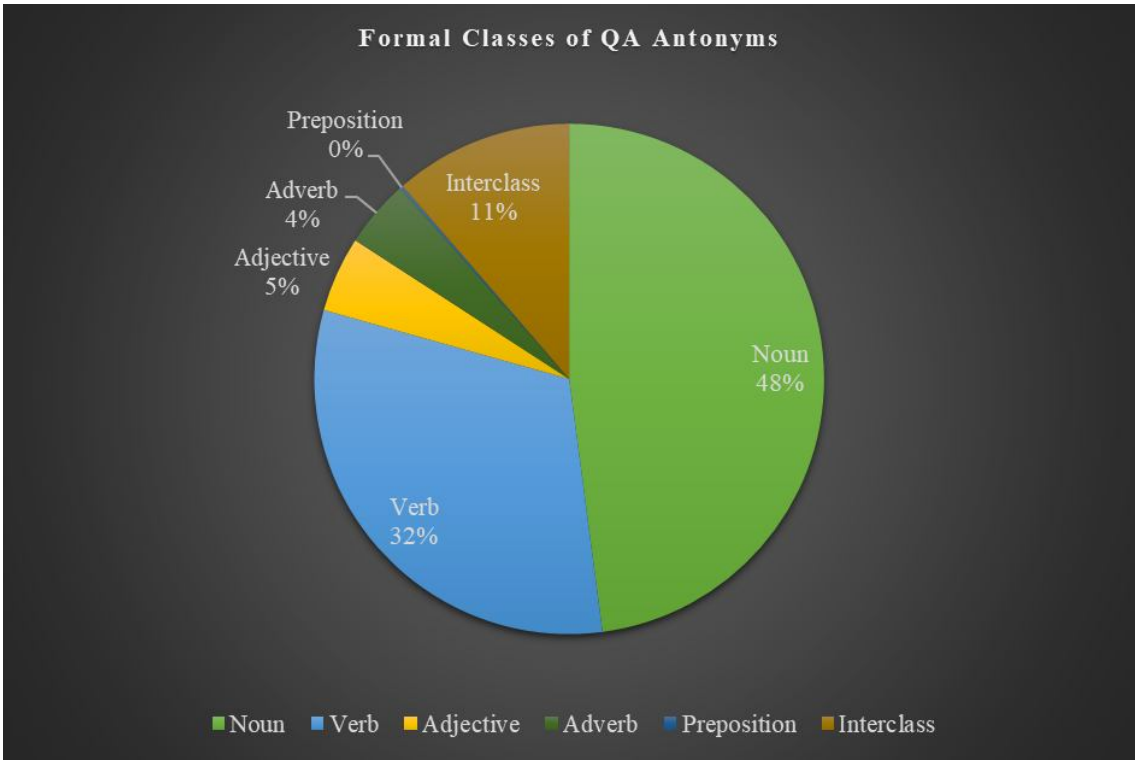

Figure 2: Frequency distributions of antonym classes in the Qur'an

Figure (2) champions the antonym co-occurrence hypothesis as propounded by Charles and Miller (1989) and extended by Fellbaum (1995), illustrating that antonymous nouns and verbs co-occur in syntactic frames with higher-than-chance frequencies compared to adjectives and adverbs. Prepositions which co-occur only thrice have insignificant frequency distributions as function words compared to content words. Intriguingly, interclass antonyms—i.e. antonyms from different form classes or parts of speech—are much more frequent in QA than adjectives, adverbs, and prepositions. This result supports

Fellbaum's (1995, 291) argument that "the co-occurrence of words from different classes is rather surprising."

3.2. Qualitative analysis

This subsection exemplifies each of the antonym sequence rules with two randomly selected but typically representative cases in the Qur'an. Jones (2002) highlights some intersubjectivity in the interpretation of sequence rules. One is prone to echo his argument that identifying which antonymous pairs best exemplify the criteria of antonym sequence requires making subjective choices (cf. Jones 2002, 44-125). The random selection of a sample of representative database verses including dataset pairs of antonyms has drawn on a number of criteria. First, specialist native speakers of Arabic have a strong *sprachgefül*, i.e. an intuitive feeling, about which pairs of words are typical and representative examples of conventional antonyms within and out of context—an intuition called the "clang phenomenon" applying to prototypical antonyms in a language (cf. Muehleisen 1997, 4). Next, another absolutely effective criterion for choosing a representative sampling, though randomly selected, is that of frequency, i.e. to choose such antonymous pairs with the highest frequency distributions (cf. Jones 2002, 30). The more frequent the discourse functions and syntactic frames of the pairs, the more representative they are. Last, the final criterion for selection is that of canonicity (i.e. conventionality). That is, antonyms which are unanimously considered to have a canonical status of oppositeness are included to the exclusion of those having less canonical or non-canonical status. One representative case to be randomly selected to meet all the criteria is that of *bashi:r/nadhi:r* ('herald of good/herald of evil'). The sample verses chosen for analysis appear in Arabic (A), Gloss (G), and English (E). Pairs of antonyms appear in bold.

3.2.1. Positivity

Jones (2002, 124) cites Lyons (1977, 276) as noting that "The positive opposite tends to precede the negative when opposites are co-ordinated"—a note extendable to all intrasentential antonyms, whether coordinated or otherwise. The more connotatively positive antonym usually tends to precede the less positive counterpart within discourse. There are self-evident patterns in which the connotatively positive antonyms are prioritized over the connotatively negative ones to such an extent that the more positive the connotations are, the more marked the patterns are. The normal order of a considerable number of Qur'anic antonyms is triggered by positivity whereby the X-antonyms are the positive ones while the Y-antonyms are the negative ones. Or the X-antonyms are the more positive of the two. In either case, the (more) positive antonym comes first.

1. A: وَمَا أَرْسَلْنَاكَ إِلاَّ كَافَّةً لِلنَّاسِ **بَشِيراً** وَ**نَذِيراً** (ق، 028:034)

G: wa-ma: arsalna:ka illa: ka:fatan li-n-na:si **bashi:ran** wa-**nadhi:ran**

E: 'We have sent you [Prophet] only to bring **good news** and **warning** to all people.' (Abdel Haleem 2004, 274)

Example (1a) is an address from God the Sender to his prophet Muhammad the Messenger in which the former declares the latter as a messenger and prophesier of good and bad news to all humanity—as

bashi:ran/nadhi:ran, auguring good for the believers, portending evil for the unbelievers, and promising heaven to the obedient and hell to the disobedient—as a herald of good news and bad news confirmed here and elsewhere (Q, 002: 119-213; 006:001; 007:158; 033:045) to have been sent to all the human beings, Arabs and non-Arabs. In most verses, with few exceptions, *al-bisha:ra* 'reporting good news' is prioritized over *an-nidha:ra* 'reporting warnings', in agreement with the message of Islam: *at-targhi:b* 'incitation' precedes *at-tarhi:b* 'intimidation'. Qur'an exegetes (e.g., Ar-Ra:zi: 1981 [P25], 61; Ibn ᶜA:shu:r 1984 [P22], 53) are unanimous that heralding of good news precedes that of bad news on the exegetical grounds that God's mercy precedes His wrath as His reward precedes His punishment, and the Prophet of Islam has been sent as mercy to all the humankind (Q, 021:107), not to mention as witness, adviser, warner, caller, and a lighted torch or illuminating flambeau (Q, 033:045-046).

However, the regularity of positivity-based antonym sequence is countered in few Qur'anic verses which mention the negative or less positive antonym first. The negative antonym *nadhi:r* 'herald of warnings' occurs before the positive one *bashi:r* 'herald of good news' in a minority of verses for situational reasons. The frequency distribution of this irregular order, 2 out of 335 (0.5%), is statistically insignificant when compared with the regular pattern which pitches positivity as a central factor in deciding which of the two antonyms to place first.

2. A: (188:007 إِنْ أَنَا إِلَّا **نَذِيرٌ وَبَشِيرٌ** لِقَوْمٍ يُؤْمِنُونَ (ق،

G: in ana: illa: **nadhi:run** wa-**bashi:run** li-qawmin yu?minu:na

E: 'I am no more than a **bearer of warning**, and **good news** to those who believe.' (Abdel Haleem 2004, 108)

Example (2a) repeats the pair of antonyms in Example (1a) in reverse order, *nadhi:r/bashi:r*, thus going against the tide and bucking the trends of sentences that mention the (more) positive antonym first (cf. Jones 2002, 125). Ibn ᶜA:shu:r (1984 [P22], 209) states that heralding of bad news is given precedence here over that of good news due to the particular context of discourse on polytheists who interrogate the Prophet of Islam about the Hour in denial about the advent of Doomsday. One may add to this contextual clue a cotextual cue that necessitates mentioning the negative antonym *nadhi:r* prior to its positive partner *bashi:r*. The verse's coda *li-qawmin yu?minu:n* as part and parcel of the interversial rhyming scheme necessitates the precedence of *al-bisha:ra* over *an-nidha:ra*, being connected with *al-?ima:n* 'belief' and *al-kufr* 'unbelief', respectively. Were the coda *li-qawmin yakfuru:n* 'to people who disbelieve', one would expect a reverse order of *an-nidha:ra* before *al-bisha:ra*. The context, cotext, and interversial rhyme scheme combine to account for this reverse order.

3.2.2. Context

The role of context in textual interpretation and translation is a universally acknowledged issue at micro and macro levels (cf. Wolf 1989; Nida 2001; van Dijk 2006; de Fina 2008).[2] Exactly so is the role of context in Qur'an interpretation and translation. It is both etically and emically confirmed (cf. Martin 1982; Abdel Haleem 2018). Syntactic contexts were shown to play a pivotal role in interpreting the co-occurrences of antonyms in general and antonymous adjectives in particular (cf. Charles and Miller 1989;

Justeson and Katz 1991). As antonym sequence rule, context is employed here in its linguistic and situational guises. The former is an intralinguistic environment of an antonymic pair in company with other linguistic elements or lexical items in the same verse or between subsequent verses. The latter is an extralinguistic context referred to in Qur'anic Studies as *maqa:m* or *siya:q al-ḥa:l*, the sociohistorical setting, in light of which verses including antonyms must be interpreted. Wolf (1989) cites Malinowski (1923) as coining the term "context of situation", whose Arabic equivalent is *maqa:m or siya:q al-ḥa:l*, to refer to the cultural context of use in which an expression or utterance is situated—the whole way of life borne in mind while interpreting an utterance or expression. According to Malinowski's "context of situation", language study must be conducted in conjunction with the study of culture and environment. Abdel Haleem (2018) refers to these two contextual configurations as *siya:q al-nass* 'textual context' and *siya:q al-mawqif* 'situational context'. Both act with *?asba:b an-nuzu:l* 'reasons for the revelations', "a genre of literature devoted to recounting the circumstances when particular verses from the Quran were revealed and a field of study of great importance, on the principle that sound understanding of the revelation proceeds from knowing the reasons God revealed the Quran and how the Prophet Muhammad applied the revelation when he received it".[3] Mohamadi et al. (2019b) report that some cases of antonym sequence in Persian may be explained by contextual differences.

3. A: أَتَسْتَبْدِلُونَ الَّذِي هُوَ **أَدْنَى** بِالَّذِي هُوَ **خَيْرٌ** (ق، 061:002)

G: a-tastabdilu:na al-ladhi: huwa **adna:** bi-l-ladhi: huwa **khayrun**

E: 'Would you exchange **better** for **worse**?' (Abdel Haleem 2004, 9)

Example (3a) typifies the key role of linguistic and situational contexts in dictating a specific order of a pair of antonyms, *adna:/ghayr* 'lower/better', the first of which is said to be far less positive than the second. Positivity, which necessitates placing the more positive antonym prior to its less positive or negative one, is not observed here for revelatory, contextual, and cotextual reasons. The revelatory situational context is a deprecatory interrogation about the Israelites' request to replace the manna and quails bestowed down upon them from heaven with the earth's produce, as they can no longer bear one kind of food. Moses exclaims in condemnation against their replacement of the God-sent foods with human-produced ones. The *soi-disant* linguistic context adds no less important textual clue to this positivity-reversing sequence: the exchange verb *yastabdil* 'substitute' is ditransitivized by the preposition *bi* 'with' whereby *al-mustabdal* ('what is taken') necessarily follows the verb and *al-mustabdal bi-hi* ('what is left') necessarily follows the preposition. Prepositional ditransitivization applies to other exchange verbs in the same chapter, as in *ishtaraw* X *bi*-Y (Q, 002:086-175) and *yatabaddal* X *bi*-Y (Q, 002:108). These exchange verbs construct a homologous pattern of "negative for positive", within which the two VP arguments are nonreciprocal and irreversible. Ibn ᶜA:shu:r (1984 [P1], 523) is very explicit about the ditransitivity of analogous exchange verbs and expounds that it features two verb arguments: accusative and genitive. The accusative is *al-ma?khu:dh* (that which is taken) and the genitive is *al-mabdhu:l* (that which is relinquished).

3.2.3. Chronology

A major principle for placing X-antonyms before Y-antonyms is chronology, whereby the former comes first while the latter comes next based on order of occurrence. "If one antonym is prone to precede the other in the real world, this sequence will be reflected in the syntax of an average sentence … To reverse this real-world sequence in language would be marked" (Jones 2002, 127). The logic of the chronological order of antonymy and the awareness of its temporal aspect help to explain why many antonyms tend to occur before their counterparts in the Qur'an.

4. A: لَهُ الْحَمْدُ فِي **الْأُولَى** وَ**الْآخِرَةِ** (ق، 070:028)

G: la-hu al-hamdu fi: **al-u:la:** wa-**l-a:khirati**

E: 'All praise belongs to Him in **this world** and **the next**.' (Abdel Haleem 2004, 250)

Example (4a) conjoins a biserial antonymous pair whose constituent members, *al-u:la:/al-a:khira*, are chronologically arranged in that the first in a series logically takes place before the last. The clear reason for this sequence is our conviction that the first precedes the last as the beginning necessarily precedes the end. The logic behind this order is applicable to our first life, the worldly or earthly life initiated by birth, which is mentioned prior to our last life, the heavenly life or afterlife instigated by death, owing to the occurrence of the former prior to the latter and the creation of earth before heavens (Q, 002:029). Chronology accords with theology on that we were born to live a first mortal life and die to lead a last immortal life. Our awareness of the temporal order of these two lives is also attested by the regular order of *ad-dunya:* or *al-ᶜa:jila* (short life) prior to *al-a:khira* (afterlife) (Q, 002:202; 075:020; 076:027; 087:016-017). As-Samirra:?i: (2003) expounds that the positioning of the first life (this world) prior to the last life (the afterworld) is motivated by the context of enumerating the worldly blessings bestowed by God on humans.

However, the logical order of Qur'anic antonyms according to chronology is also inverted for co(n)textual purposes, as in example (5a) below.

5. A: وَإِنَّ لَنَا **لَلْآخِرَةَ وَالْأُولَى** (ق، 013:092)

G: wa-inna la-na: la-l-**a:khirata** wa-**l-u:la:**

E: '**This world** and **the next** belong to Us.' (Abdel Haleem 2004, 424)

Example (5a) features a reverse order of the same antonymic pair members in Example (4a), *al-a:khira/al-u:la:*, whose possession is said in the verse to be exclusive to God. The reversal of the normal order is considered here to be situationally motivated by the macrocontext of the verse and reasonably by its microcontext, i.e. by the semotactic or cotextual environment (cf. Hatim and Munday 2004, 35) in relation to the verses around it. The eschatological context of the verse, which reminds and warns the misers and self-sufficient unbelievers of death and hellfire, necessitates reversing the chronological order of the antonymous pair (As-Samirra:?i: 2003). Ibn ᶜA:shu:r (1984 [P30], 389) states that the verse makes allusion to the apocalyptical and eschatological repercussions triggered by one's choice to be generous, pious, and faithful or to be mean, impious, and faithless—a choice leading its maker to a path steering its taker to heaven or to hell. One is again prone to add the interversial *fa:sila* 'end-rhyme' as a *prima facie*

paradintagmatic principle working in tandem with the (non)linguistic co(n)texts on dictating a particular antonym sequence. Maintaining the end-rhyming scheme of *alif maqṣu:ra*, a softly defective, nonvocalized prolongation realized orthographically as *ya:?* (ى) and phonologically as *alif* (ا), marks the Night Chapter from beginning to end (Q, 092:001-021).

3.2.4. Magnitude

Another prevalent principle of Qur'anic antonym sequence is that of size which is central to the order of a considerable number of antonymous pairs and which is identified in Jones (2002, 126) under magnitude, "a valid criterion of antonym sequence." There is a pervasive tendency for antonyms of greater size, extent, quantity, number, and caliber to precede their counterparts.

6. A: خَلَقَ اللَّهُ **السَّمَاوَاتِ وَالْأَرْضَ** بِالْحَقِّ (ق، 044:029)

G: khalaqa al-la:hu **as-sama:wa:ti** wa-**l-arḍa** bi-l-ḥaqqi

E: 'God has created the **heavens** and **earth** for a true purpose.' (Abdel Haleem 2004, 254)

Example (6a) gives the most frequent antonymous pair in the Qur'an, *as-sama:wa:t/al-arḍ* 'heavens/earth', as preponderantly representative case of the proneness of many antonym pairs to be ranked first or second based on their greater or lesser magnitude. Al-Qamma:sh (2012, 878) supports the dominance of this pair in particular and pinpoints that when it relates to the magnificent creation, the antonym member 'heavens', which is said to have been built without visible pillars or probably with invisible ones (Q, 013:002) and which God retains from falling on the earth (Q, 022:065), precedes its always singular partner 'earth' in all positions but five (Q, 002:022-029; 020:004; 040:064; 041:009-012). However, there is again a slight shift to the contrary in some verses, the excepted five above, and a reversal of the magnitude-based order. Though this shift is statistically insignificant, 6 out of 226 (2.5%), one may account for it by claiming that co(n)text and chronology are much more influential in these five than magnitude. Example (7a) is one case.

7. A: تَنزِيلًا مِّمَّنْ خَلَقَ **الْأَرْضَ وَالسَّمَاوَاتِ** الْعُلَى (ق، 004:020)

G: tanzi:lan mi-mann khalaqa **al-arḍa** wa-**s-sama:wa:ti** al-ʿula:

E: 'A revelation from the One who created the **earth** and the high **heaven**.' (Abdel Haleem 2004, 196)

Example (7a) features the same antonym pair in Example (6a) but this time in reverse order *al-arḍ/as-sama:wa:t* 'earth/heavens'—an inverted order Al-Qamma:sh (2012, 878) ascribes to the maintenance of *an-naẓm*[4] 'word order', a compositional style of which the *fa:ṣila* 'end-rhyme' scheme of *al-alif al-maqṣu:ra* 'defective *alif*' between the verses is a key aspect and which sometimes necessitates reversing a marked word, or antonym, order, i.e. foregrounding and backgrounding of lexical items to meet syntactic, semantic, and stylistic requirements (cf. Abdul-Raof 2001). This argument is syntagmatically supported by adding the adjective *al-ʿula:* 'high' as a post-modifier of the noun *as-sama:wa:t* 'heavens'—a hysteron-proteron style which syntactically dictates the reversal and achieves a semantic congruence between the lexical item *tanzi:lan* 'a revelation' and its goal, a godsend to earth from heaven, with an anastrophe that inverts the syntagmatic order of words for rhetorical effects. Al-

A:lu:si: (1995 [P8], 168) opts for a chronological argument that the earth precedes the (seven) heaven(s) since the creation of the former occurred before that of the latter, as evidenced in the Qur'anic verses (Q, 041:009) and (Q, 002:029).

3.2.5. Morphology

The antonym sequence rule that is ranked number one in Jones (2002, 123) comes fifth in order in this study. It is the most dominant single factor affecting antonym order referred to as morphological derivation which features the tendency of morphologically related antonyms to place their root antonyms before their derivative ones. This normal pattern is reflected in using negative Arabic particles in the dataset, as in *ghayr*, *la:*, and *ma:* which all amount to 'un/not' in English. The statistical distribution proves morphology to be a powerful rule for antonym sequence in the Qur'anic text, probably on the grounds that the root antonym is the base without which the derived one would not have existed.

8. A: وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ **مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ** (ق، 141:006)

G: wa-huwa al-ladhi: ansha?a janna:tin **maᶜru:sha:tin** wa-**ghayra maᶜru:sha:tin**

E: 'It is He who produces both **trellised** and **untrellised** gardens.' (Abdel Haleem 2004, 91)

Example (8a) conjoins a pair of morphologically related antonyms, *viz. maᶜru:sha:t/ghayra maᶜru:sha:t* 'trellised/not trellised', the latter of which is clearly considered by the translator to be a morphemic derivative of the former and hence his translation 'untrellised'—a translation coincidentally opted for by a majority of Qur'an translators who placed the root antonym prior to its morphologically related one.[5] This morphologically based pattern is statistically shown to be common to all the pertinently collected dataset verses without exceptions, 73 out of 1420 amounting to 5.2% (cf. Q, 006:099-141; 013:004; 022:005, to name but a few). God defines himself as the one who produces both trellised and untrellised gardens, whose modification is said to be a *maja:z ᶜaqli:* 'conceptual metonymy', "a figurative expression that is intellectually based" (Meri 2006, 427), as it is not the gardens but their plants that are trellised and untrellised (Ibn ᶜA:shu:r (1984 [P8], 118).

3.2.6. Gender

There is a strong tendency for the male to occur prior to the female in discourse, as much as a propensity of the masculine to precede the feminine. Jones (2002, 127) labels it as 'gender' and finds it one of the most striking preferences whereby the male precedes the female in 82.8% of his database sentences. It may be reasonable to regard chronology as a factor simultaneously applicable with gender in (re)ordering sex-related antonyms. It is Biblically and Qur'anically recounted that the humanity had its genesis firstly with the male (proto-father Adam) that was subsumed by the female (proto-mother Eve) that is said to have been created from (a crooked rib of) Adam, a whole preceding a part (Q, 004:001; 007:189; 039:006).

9. A: فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ **فَرَجُلٌ وَامْرَأَتَانِ** (ق، 282:002)

G: fa-in lam yaku:na: rajulayni fa-**rajulun** wa-**mra?ata:ni**

E: 'If two men are not there, then call one **man** and two **women**.' (Abdel Haleem 2004, 32)

Example (9a) coordinates two nominal gender antonyms, *rajul/imra?ata:n* 'man/women', with the former taking precedence and superiority over the latter in witness. The context of the verse is to rectify and codify the debtor-creditor relationship in financial dealings. A debt, no matter small or large, shall be penned down between the borrower and the lender by a scrivener or notary public scribe(r) in the presence of two witnessing men; if not possible, one man and two women in order that if a woman erred, the other would remind her of the right thing. In few verses, the canonical order of antonyms based on gender is tenably changed for situational purposes. Consider example (10a).

10. A: يَهَبُ لِمَنْ يَشَاءُ **إِنَاثاً** وَيَهَبُ لِمَنْ يَشَاءُ **الذُّكُورَ** (ق، 049:042)

G: yahabu li-mann yasha:?u **ina:than** wa-yahabu li-mann yasha:?u **adh-dhuku:ra**

E: 'He grants **female** offspring to whoever He will, **male** to whoever He will.' (Abdel Haleem 2004, 314)

Example (10a) conjoins a pair of antonyms, *ina:th/adh-dhuku:r* 'females/males', to divide the semantic dimension of gender into two mutually exclusive binaries or complementaries, but it reverses the conventional pattern of prioritizing the male over the female, as in (9a). Ibnul-Qayyim (n.d., 24-25) is explicit on this atypical syntagm and anormal paradigm and maintains that the female child precedes the male in this special context to be given her due right to and share in life as a divine gift the same as the male according to the divine will. Moreover, God foregrounds the female child because she was backgrounded and buried alive in the pre-Islamic period known as *al-Ja:hiliyya* 'The Ignorance Age'. Az-Zamakhshari: (1998 [P5], 420) seems to give prominence to *al-fa:s̲ila* 'end-rhyme' as a reason for the precedence given to the female over the male in order not to disrupt the prosodic cadence between verses. Both the semantic and phonetic prosodies are supported by the indefinite case of *ina:th* 'females' and the definite case of *adh-dhuku:r* 'the males'. The latter case has always been the parents' favorite.

3.2.7. End-rhyme

The Qur'anic *fa:s̲ila* 'interverse end-rhyme' plays an undeniably key role in the antistrophic fronting, foregrounding, inversion, and reversal of Qur'anic word order in general and antonym order in particular—a general 'paradintagmatic' theory known as *naz̲m* (cf. al-Jurja:ni: 2000) and rendered as "discourse" (cf. Larkin 1982, 86), "word order system" (cf. Abdul-Raof 2019, 113), *inter alia.* The criterion of *al-fa:s̲ila* that is unique and peculiar to the Qur'anic discourse creates a synergy of form and function and a synthesis of argument and information structures to serve phonosemantic and pragmastylistic purposes. Abdul-Raof (2019, 113-114) expounds that through word order, antonym order is no exception, and foregrounding of words, antonyms are no exception either, a particular notion is given focus and saliency in an (un)marked and (ir)regular style or manner of expression.

11. A: لَمْ يَلِدْ وَلَمْ **يُولَدْ** (ق، 003:112)

G: 'lam **yalid** wa-lam **yu:lad**'

E: 'He **begot** no one nor was He **begotten**.' (Abdel Haleem 2004, 444)

Example (11a) features a case-marking antonymic pair, *yalid/yu:lad* 'beget/begotten', whose correlatively negated case roles of agency and experiencing, i.e. neither begot nor was begotten, flouts the

chronological order of birth to maintain *al-fa:s̲ila* ‘end-rhyme’ scheme that pervades the chapter from start to finish. The chronology of birth dictates that one has to be born first to be able to have a child then. Two prosodies can be introduced as logical arguments for such an anastrophic and antistrophic order. One is the phonological prosody which keeps consistent the penultimate realization of *fat̲ha* (◌َ) assonance in the verse-final words. Had the chronological order been kept intact, *lam yu:lad wa-lam yalid*, the phonological prosody of end-rhyme would have been violated. This argument is supported by the tendency of Qur’anic reciters of chapter 112 to non-vocalize its verse-final words with a superscripted *suku:n* (◌ْ). The other is discourse prosody (cf. Martin 2008, 116) which carries comparable material processes realized by verbal predicators in the verse, *yalid* ‘beget’, *yu:lad* ‘begotten’, and *lam yakun la-hu kufuwan a̲had* ‘none has ever been equal to him’. The function of these predicators is most probably to provide a contratext and counterclaim in favor of Unitarianism against Binitarianism and Trinitarianism (Q, 005:073; 009:030; 017:040; 072:003). Both the form and function integrate to define Allah through material processes as being childless, parentless, and matchless. The antistrophe brings in focus and enhances the salience of divine unity. Ar-Ra:zi: (1981 [P32], 183) argues for the order of importance and priority of childlessness over parentlessness and matchlessness—an argument staunchly supported by Ibn ᶜA:shu:r (1984 [P30], 618-619) who regards the second, *viz.* parentlessness, as *i̲htira:s* ‘precautioning just in case’ that is an aversive and apprehensive strategy against any probable afterthought of divine parenthood.

3.2.8. Distance

Distance speaks! Iconicity has been proven to play a central part in antonym sequence within discourse. Strictly, the iconicity of “visual-spatial ordering” (Kostić 2014, 29) and “closeness” (Wu 2017, 117) has been shown to figure a statistically significant correlation to antonym order in Serbian and Chinese discourses, and exactly so is also the case in Qur’anic Arabic discourse. Given that both iconicity and its subclass deixis have multitiered and multilayered typologies, I am prone to choose ‘distance’ as a more precise principle of Qur’anic antonym sequence with its two reverse orientations of spatial proximization (Chilton 2004; Cap 2013) and distalization. Many Qur’anic antonym pairs occupy different positions on the ‘space axis’ (cf. Chilton 2004) which stems from the ‘deictic center’ (cf. Cap 2008).

12. A: وَالْجارِ ذِي **الْقُرْبى** وَالْجارِ **الْجُنُبِ** (ق، 036:004)

G: ‘wa-l-ja:ri **dhi: al-qurba:** wa-l-ja:ri **al-junubi**’

E: ‘To neighbours **near** and **far**.’ (Abdel Haleem 2004, 54)

Example (12a) codifies neighborly relationships by telling near and far neighbors to be good and kind to one another. The thematic thrust of the verse is to dictate relations *de bon voisinage*, neighborliness relations, among people living in the near or distant neighborhood. Proximity precedes distality in this verse and in many others in which beings situated or related at close range on the space axis come before those situated or related at a distant range. This antonymic pair is semantically versatile in that it denotes either spatial or relational proximity and distality. Al-A:lu:si: (1995 [P3], 28) and Az-

Zamakhshari: (1998 [P2], 74) prioritize the spatial reading over the relational but suppose the latter, too. In both cases, nonetheless, the role of distance in antonym sequence is still at work, telling neighbors, near and far or relative and foreign, to be mutually congenial and amiable.

3.2.9. Semi-idiomaticity

A number of Qur'anic antonym pairs prefer a particular order because they have developed semi-idiomatic status as a result of frequent use (cf. Jones 2002, 126). It is feasible and riveting to watch these pairs figuring prominently in a more consistent than reverse pattern to a degree of semi-idiomaticity.

13. A: **جَعَلْنَا عَالِيَهَا سَافِلَهَا** (ق، 082:011)

G: 'ja^{c}alna: ^{c}a:liyaha: sa:filaha:'

E: 'We turned their town **up**side **down**.' (Abdel Haleem 2004, 142)

Example (13a) is a typical case of an antonymous pair which is considered by the majority of Qur'an exegetes and translators to be a non-compositional, semi-idiomatic expression. This semi-idiomatic expression refers to the genocide of Prophet Lot's townspeople as a result of their repugnant and scandalous practice of homosexuality. The semi-idiomatic status of this prolix expression is more informative and expressive of the mass destruction sense than non-idiomatic verbs like 'demolish, destroy, obliterate, and overthrow.' Semi-idiomaticity may be the trigger for instructing the Qur'an translators to opt twice (Q, 011:082; 015:074) for the idiomatic, albeit registerially informal, equivalent 'turn something upside down', indicating an orientational metaphor of a spatial relation.[6] Seeing the top of an abhorrently sinful town placed at or torn down to its bottom does trigger conceptual metaphors as DESTRUCTION IS DOWN and DEATH IS DOWN (respectively, RECONSTRUCTION IS UP/LIFE IS UP)—conceptual blendings we all universally live by in upward and downward movements. The idiom in either language can be claimed to also have a compositional meaning that "emphasizes the semantic contribution of an idiom's component word meanings in interpretation" (Titone and Connine 1999, 1655). It is quite feasible to grasp the destruction meaning from the individual meanings of the constituents of such a consistently twice-used semi-idiomatic string, in which *^{c}a:liyaha:* 'top' precedes *sa:filaha:* 'bottom' in an up-down processing of divine punishment. Would this semi-idiomatic expression function identically in reverse order? Certainly not!

3.2.10. Frequency

One of two marginal criteria found by Jones (2002, 129) to have a lesser influence upon the sequence of antonymous pairs is frequency that is considered much less exhaustive in its effect. With respect to frequency, the more common antonym, being the more familiar, is expected to take or enjoy a good lead over its counterpart in the verse. Qur'anic antonym pairs, not so large in number, tend to place higher-frequency members before lower-frequency ones. Statistically, frequency is a minor criterion residing at the bottom of the ranked list of major criteria.

14. A: **فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ** (ق، 024:010)

G: 'fa-khtalaṯa bi-hi naba:tu al-arḏi mi-mma: ya?kulu **an-na:su** wa-**l-an^{c}a:mu**'

E: ‘Absorbed by the plants of the earth, from which **humans** and **animals** eat.’ (Abdel Haleem 2004, 130)

Example (14a) features the antonymic pair members *an-na:s/al-anᶜa:m* ‘humans/animals’, the former of which, being the more frequent of the two, is placed prior to the latter although the latter precedes the former in terms of chronology (Q, 002:029; 040:079). The frequency of the former is 252 times compared to the latter which occurs 33 times. Ibn ᶜA:shu:r (1984 [P30], 142) points out that the verse is a description of earthly plants of many types: vegetables and legumes consumed by humans as well as grass and pasture eaten by animals. The similitude likens essentialities to the plants that people consume, trivialities to the plants that animals feed on, and the triflers or nigglers to the grazing animals.

4. Conclusion

The etiological typology of antonym order that goes with or against the tide is providentially teleological. The regularity of antonym sequence is mostly maintained but occasionally flouted for stylistically rhetorical and situationally contextual reasons. Based on the dataset gathered from the Qur’anic discourse, this study shows that Qur’anic antonym pairs co-occurring within syntactic frameworks have a strong propensity for a preferred sequence. There is a correlation between Qur’anic antonym sequence and Jones’s etiologic framework (2002) whose antonym sequence principles are rigorously replicable with the Qur’an. However, his framework is not a completely retrievable frame of analysis in respect of a divinely sacred, sententially cohesive, and ideationally coherent text as the Qur’an. First, some factors identified by Jones (2002) are hierarchically more basic than others to the extent of being considered principles whereas some others are less or not applicable.

Second, a number of Qur’anic antonym pairs could not be accounted for by all of the factors quantified by Jones (2002). This necessitated the identification and quantification of some new rules. One is the linguistic and situational contexts that arrange Qur’anic antonyms in terms of cotextual relations and sociohistorical settings. This rule accords with Mohamadi et al. (2019b) who found that cultural and contextual differences explain the sequence. The second is ‘end-rhyme’, the Qur’an-specific *fa:s̲ila*, which arranges antonym members on paradintagmatic axes phenomenally known in *dala:?il al-iᶜja:z* ‘Signs of Miraculousness’ (al-Jurja:ni: 2000) as *naz̲m* which retains or reverses antonym order on a co(n)textual basis. This rule is in agreement with Wu’s (2017, 128) conclusion that factors such as prosodic and phonological factors also play a role in antonym order and may take precedence over iconicity under certain conditions. The third rule is distance (near before far), which is partly in line with Kostić’s (2015) visual-spatial ordering and Wu’s (2017) iconicity of closeness (to the deictic center). What these newly added factors have in common is that the normal sequence is overruled in some cases by pressing and compelling discursive requirements (cf. Kostić’s 2015, 30).

In conclusion, one has to admit that interpretive subjectivity casts some of its shadows over the exegetical interpretations of Qur’anic antonym sequences—a case figuring prominently in the exegetically diverse stances on and viewpoints of counter-examples. Such a limitation finds its course in Jones (2002, 16-44) who states that his intuitions are not compatible with analysis, not making the

analysis wrong though, and are susceptible to a criticism of asynchrony between individual intuitions. Echoing Jones (2002, 44), the dataset quantified and analyzed is unlikely to be a flawless etiology of antonym sequence in the Qur'anic discourse, but it can be regarded as a panoramic view of how antonyms are sequenced therein. Eventually, this suggests that the principles developed thus far to account for antonym sequence in discourse are not rigid. These principles dominantly rule (i.e. applicable) or are occasionally overruled (i.e. reversible).

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ترتيب الأضداد الثنائية في عربية القرآن: دراسة تعليليّة استنباطيّة

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الملخص

يُعني هذا البحث بدراسة المبادئ التي تنظم وتحكم ترتيب الأضداد الثنائية في القرآن والعلة وراء تفضيل هذه الأضداد لنمط بعينه في آي القرآن. ولكي تجري هذه الدراسة تحليلها بدقة، استندت وبنت على الإطار التحليلي لترتيب الأضداد الثنائية الذي طوره جونز (2002، الفصل الثامن، 120-137) بتجريبه وتطبيقه على قاعدة بيانات من الأضداد الثنائية المستقاة والمستخرجة يدوياً من القرآن (قِوَامها 1420 زوجاً)، ويُعلّل إطاره التحليلي ترتيب الأضداد الثنائية عند التداول اللغوي في ضوء مجموعة من القواعد الحاكمة وهي الاشتقاق، والإيجاب، والمقدار، والتسلسل الزمني، والنوع، والمقطع الصوتي، والاصطلاح، والتكرار، والتوسيم. وأوضحت النتائج أن غالبية هذه القواعد تنطبق فعلياً على عربية القرآن، ولكن بتفاوت كمي وكيفي واضح نتيجة الخصوصية الفريدة للقرآن. ونظراً لعدم انطباق كافة القواعد، اقتضت الحاجة تطوير ثلاثة مبادئ تعليلية جديدة هي السياق المقامي، والفاصلة القرآنية، والبعد المكاني، واختتمت الدراسة بأن ترتيب الأضداد الثنائية في القرآن تحكمه بعض المبادئ الصارمة التي أحياناً ما تُنقَض لأسباب غائية.

الكلمات المفتاحية: عربية القرآن، ترتيب الأضداد الثنائية، تصنيف استنباطي، منظور تعليلي.

Endnotes

1. The Group includes Steven Jones, Lynne Murphy, Carita Paradis, Caroline Willners, and Victoria Muehleisen. See http://www.f.waseda.jp/vicky/complexica/.
2. Oxford Reference cites Malinowski as having coined the phrase 'context of situation' in 1923 to refer to the cultural context of use in which an utterance was located and has to be interpreted, quotes Firth as defining context as all of the circumstances in which a spoken utterance occurs and that are relevant in making sense of it, and cites Halliday as regarding context as extralinguistic circumstances of use, such as the social settings, which influence the linguistic form of an utterance.

See https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095634862.

3. See http://www.oxfordislamicstudies.com/article/opr/t125/e205.
4. See al-Jurja:ni: (2000) for further details on the theory of *nazm*.
5. See https://corpus.quran.com/translation.jsp?chapter=6&verse=141.
6. See https://corpus.quran.com/translation.jsp?chapter=11&verse=82

https://corpus.quran.com/translation.jsp?chapter=15&verse=74

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Appendix: Transliteration symbols for Arabic vowels and consonants

Arabic Letter	English Symbol	Arabic Example	English Equivalent
أ	a	amal	hope
ب	b	ba:b	door
ت	t	tibn	chaff
ث	th	thaᶜlab	fox
ج	j	jamal	camel
ح	h̲	h̲ubb	love
خ	kh	khubz	bread
د	d	dubb	bear
ذ	dh	dhahab	gold
ر	r	rabb	Lord
ز	z	zayt	oil
س	s	sabt	Saturday
ش	sh	shams	sun
ص	s̲	s̲ayf	summer
ض	d̲	d̲ayf	guest
ط	t̲	t̲i:n	mud
ظ	z̲	z̲uhr	noon
ع	ᶜ	ᶜabd	slave
غ	gh	gharb	west
ف	f	famm	mouth
ق	q	qalam	pen
ك	k	kita:b	book
ل	l	layl	night
م	m	makr	guile
ن	n	nawm	sleep
هـ	h	hudhud	hoopoe
وِ	w	ward	rose
يَ	y	yawm	day
ء	ʔ	da:ʔ	disease
ـَ (فتحة)	a	kataba	he wrote
ـُ (ضمة)	u	kutub	books
ـِ (كسرة)	i	sinn	tooth
مد طويل ا/ى	a:	ka:tib	writer
ضمة طويلة و	u:	fu:l	beans
كسرة طويلة ي	i:	fi:l	elephant
أصوات مدغمة	aw	mawt	death
أصوات علة مركبة	ay	bayt	house

Source: Retrieved and adapted from http://www.ijaes.net/Author/Help on 30/07/2021.