

The Semantic Connotation of Contradictory Contrast in the Noble Qur'an, Represented in Serr (Concealment) and Alan (announcement)

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Abstract—Semantic connotation refers to the harmony of the linguistic item or structure with other linguistic items based on their coherence within a specific context in order to achieve a specific purpose. Since Qur'anic semantic connotations are formed specifically through the interaction of words within the context, the study aims to determine the effect of the contradictory contrast between the words Serr (concealment) and Alan (announcement) in determining the connotation. A descriptive and analytical approach is followed to extrapolate the research material from its resources, present these contrasting patterns in different contexts and explore their depths, revealing what semantic connotations of these specific oppositional collocations indicate which is not shown by other lexical items or collocations. As a result, a number of results are concluded, such as noting the effect of the context in invoking the appropriate lexical item for the contradictory contrast, while excluding the use of other synonyms in place of the chosen item due to the context. Also, the semantic meanings of the words Serr and Alan are explained along with their equivalents. Finally, it is shown why the word Serr precedes the word Alan in all of the collocations.

Index Terms—semantic connotation, contradictory contrast, Serr concealment, "Alan" announcement

I. INTRODUCTION

Words stimulate connotations with specific meanings according to their relation to other words and the context in which they exist. Connotations of a specific word are intended to settle at one meaning, which no other word can convey. Therefore, it must be recognized that there is a collocational, restrictive relationship between two opposite words, which is determined by the context, with the exclusion of any other substituting words even if they are synonymous. In addition, the contextual factor entails the use of these two words in a specific imperative arrangement.

Contrast is a loose term that includes many linguistic devices, such as Al-Mutabaqa, Al-Takafu', Al-Tanaqudh, Al-Mukhalafa and Al-Tadhad (Al-Qaraan, 2006), and it may be present in analogues. Al-Askari states that contrast is mentioning words with others that are same in meaning or pronunciation whether to indicate agreement or disagreement (Al-Askari, n.d.). For this reason, some of these terms were used by quite a few (Bin Safia, 2015).

It is possible to combine the dictionary entries regarding the concept of contrast so that all of them refer to the alignment between linguistic elements in a coherent linguistic fabric. This alignment may refer to Al-Tamathul (analogy), Al-Takhaluf (disagreement), Al-Tadhad (contradiction), etc. The encounter between words is infinite because it is not possible to limit the relationship between the elements of discourse (Bazzi, 2010).

Probably the contradictory contrast is the most apparent type of Al-Ta'abul, and this was what drew Qartājanni (1981) when he said that the most felt and perceived among its types is Al-Tadhad and Al-Takhaluf. Moreover, Al-Qayrawani (1972) claimed that in Al-Adad contronyms, contrast is present the most.

Just as the disagreement is great regarding terminology, it has always been so regarding the effect of contrast. Some argue that it is only an aesthetic device, while some believe that it contributes to the production of the text's meaning (Bin Safia, 2015). Bazzi (2010) goes even further, considering that the productive choices of discourse stem mainly from contrast and oppositional meanings. There is no doubt that limiting the function of contrast to linguistic aesthetics and improvement carries a degree of unfairness because it is considered one of the means of expression (Matloub, 1980), and an integral part of the structure of literary composition (Rajaa, n.d.).

The contradictory contrast has semantic and aesthetic impacts, with one leading to the other. The semantic impact is generated from the merging of *Al-Mutaqabilat* and their highlighting of the linguistic text, resulting in the clarity of the connotations of its constituents (Marzouk, 2013). The effect of *Al-Tadhad* is also evident in its ability to create the balance with which human behavior is straightened out (Ibid). As for the aesthetic impact, it is reflected in the strong psychological effect, given the pleasure and excitement it creates (Muhammad, 2016).

The choice of a specific type of contradictory contrast must be consistent with the context and parts of speech, so that it is the most accurate for the intended meaning and the most influential (Khoshnao, 2011). Furthermore, the semantic connotation of the collocations aims to link between them and the various situations in which the linguistic components are used (Blumenthal, 1972), especially when this contrast is employed in the Noble Qur'an?

The tracing of *Al-Mutaqabilat Al-Dhidiah* inevitably leads to the fact that these dualities which abound in the Qur'an form an entire interconnected structure and a series of interactive relationships between its constituents (Muhammad, 2016). Moreover, it is not surprising that the words of the Qur'an are fused like a single unit, on which Abdullah Daraz states that they are fused just as the organs are fused in the human body. Between each unit and the one next to it exists a bond similar to the joint that exists between two bones covered on top of which a network of interconnections closely surrounds them. It is also similar to the way arteries, veins and nerves are intertwined. It is one unit where the parts cooperate to perform one purpose with different organic functions. By the same token, a certain approach applies to a chapter as a whole to achieve a special purpose (Draz, 1985).

This *Tadhad* of expressions represented by collocational dualities calls for the researchers to stand on the semantic dimensions achieved as a result of this choice, to consider why these representations come in their final form and identify the reasons for excluding the substitution of these dual expressions with synonymous expressions. In addition, it is necessary to investigate whether the diversity of the forms of those expressions from verbs of varying tenses to nouns with specific morphological structures have an effect on the creation of specific connotations.

In order to answer these questions, *al-thuna'iah al dhidiah* (contradictory/oppositional duality) represented in the expressions *Serr* and *Alan* and some of their close synonyms in the Noble Qur'an will be the focus of the study. The features of their interconnectedness within a complete linguistic unit are discerned, revealing the semantic connotation achieved as a result of this duality.

Perhaps one of the most prominent examples of previous relevant studies is Fayeze Al-Quraan's book about contrast and analogy in the Noble Qur'an. He considers contrast a broad term that includes many types, such as: *Al-Mutabaqa*, *Al-Takafu*, *Al-Tanaqudh*, *Al-Mukhalafah* and *Al-Tadhad*, indicating that the common element between all of these terms is Contrast. He also presents a detailed explanation of these types with Qur'anic explanatory examples. Another study entitled *Verbal Contrast in the Holy Qur'an: a Semantic Study* by Yunus Abd Marzouk shows that the contradictory contrast has a semantic aesthetic effect, with one leading to the other, and that the semantic effect is generated from the merging of *Al-Mutaqabilat* and their highlighting of the linguistic text, resulting in the clarity of the connotations of its constituents. He also emphasizes *Al-Tadhad*'s ability to create balance with which human behavior is straightened out. Since the field of our research is the Noble Qur'an, the opinions of the interpreters who have accomplished great work in revealing many facts, exploring ambiguous elements, and clarifying what is obscure, are taken into account. Specifically for the lexical meaning and the linguistic differences between *Serr* and *Alan* utterances and their synonyms, the study relies on a range of original language dictionaries and books explaining meanings of words, as well as articles which address part of the topic of the study.

- Patterns of contradictory contrast in *Serr* and *Alan* utterances:
- Contradictory contrast in verbs:

It is stated in the dictionary of *Lisan al-Arab* that *Serr* refers to secrets that are kept, and also, what is hidden. Its plural form is *Asrar* (Ibn Manzur, 1993). *Al-Isfahani* mentions that *Israr* (secrecy) is the opposite of *I'lan* (revelation). Almighty Allah says: "openly and secretly" (14:31), "And He knows whatever you conceal and whatever you reveal." (64:4), and "And conceal your word or manifest it" (67:13), "He certainly knows what is secret and what is even more hidden" (20:7) (*Al-Isfahani*, 1992). *Serr* and *Alan* often come together in a contradictory contrast that frequently rotates in the linguistic use based on the context. Ibn Manzur mentions in his dictionary that *Alan* is derived from *Alana Al-Amru*, *Ya'lunu*, *Ulanun*, *Ya'linu*, *Alanan*, and *Alania*, when something becomes publicly known. In addition, *Alaniya* as in the case of *Karahiyah* and *Farahiyah* is the opposite of *Serr* (confidentiality). *I'lan* originally means showing something (Ibn Manzur, 1993); *Aluna Al-Amr* means it appeared and became known. While *i'talana*, *Allanahu*, *Alanah*, and *Alana beh* mean made it known. The primary meaning is the emergence of what was hidden inside, i.e. becoming public and disclosed. Almighty Allah says: "Our Lord! You certainly know what we conceal and what we reveal" (14:38). Wherever in the Qur'an there is a mentioning of (*Alaniyah*), the opposite *Serr* (confidentiality or secrecy) is also mentioned (*Jabal*, 2010).

By examining the positions of this duality in the Noble Qur'an, we find a set of verses that include an oppositional relationship between the two words (*Serr* and *I'lan*) in several contexts and various derivations such as the present tense: (*Yuseruna / Yu'linun*), the past tense (*A'lantu* and *Asrartu*) or the Gerund: (*Serran / Alaniyah*). However, what is in common in all its contexts is beginning with the word (*Ser*) and ending with its opposite, which is the word (*Alan*). There is an important semantic connotation, which indicates, among other things, that the concept of confidentiality for human beings in general is considered more important and better maintained in many aspects of their lives, which

makes things easier. In addition, confidentiality includes everything that can be announced later since a person first hides what they intend to announce later, as if it is a prelude to what is to come.

II. CONTRAST IN THE PAST TENSE

The representations of the expressions Serr and Alan in the Noble Qur'an are not limited to the present tense, as mentioned above. Such as A'lantu vs. Asrartu, Asara vs. Jahara, Arradhtum vs. Aknantum and Akhfaiyum vs. A'lantum; these dualities are evident in the following examples:

No.	Verse	Chapter & verse No.
1.	Then I surely preached to them publicly and privately,	71:9
2.	It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day.	13:10
3.	There is no sin on you if you hint as a proposal to the women, or conceal it in your hearts.	2:235

In the first verse mentioned in the above table, the duality of taqabul (opposition) between the two words (publicly and privately) was evident in a context about important events in the life of any preacher. More importantly, this preacher is a prophet sent to his people attempting to guide them to the causes of their happiness in this world and the Hereafter. These verses included a complaint from Noah - peace be upon him - to Almighty Allah showing signs of sadness and pain due to the insistence of his people on rejecting his message and their severe denial of it.

This complaint represents a set of invitation methods from secretly preaching in a variety of ways, to openly declaring his message to his people, and finally combining the two methods of openly as well as secretly reaching out to people without despair or apathy. However, all these methods did not work, and thus the complaint carried a request for help from Almighty Allah. Perhaps his insistence on calling his people in various ways confirms his keenness to save them from their misguidance and loss. An important point in these verses is that the two verbs (Alantu and Asrartu) are especially used. This leads us to investigate the contextual indication of these words. First of all, the use of the past tense is due to the context of Noah's - peace be upon him - complaint to his Lord after all other available means were exhausted. Thus, mentioning past events that have passed serves as a way of asking God to provide him with the help to achieve his purpose. As for the verb A'lantu, the context requires the revelation of something after it was not apparent, because Noah's call was concealed Almighty Allah decreed it be delivered to his people. I'lan as was aforementioned is the opposite of Serr, thus there is no other possible synonym to replace it with. On the other hand, Abdaitu, for example, denotes the expression of opinion publicly, unlike I'lan that may be accompanied by sudden disclosure and in many ways through voice, movement and body language. Also, Ibda' may be used to express an opinion, which may not be based on convincing or relevant arguments and evidence. Moreover, it is not suitable to use the verb Akhfaitu instead of Asrartu because Serr denotes the secrecy within one's self and for others, while Khafa' refers to not showing it to others, which means that Serr is more general. The context reveals that Noah's invitation was kept secret Ser from his people in many ways but did not conceal Ikhfa' it from them. Another observation in this collocation is the precedence of the verb A'lantu over Asrartu, unlike what we have seen in other verses in which the Serr precedes I'lan. This is perhaps due to the context that imposes this structure. When Al-Nasfi interprets the verse "Then I surely preached to them publicly and privately", he argues that the invitation was carried out openly and secretly. In other words, he called them night and day in secret, then called them openly, then called them in secret and in open. This is how enjoining the good is performed, beginning with the less difficult, then the more severe. Thus, he started in secret, and when they did not accept, he spoke openly. After that the two methods of secrecy and revelation were used. Thumma (then) denotes the space between circumstances. Because going public is greater than in secret, and combining the two is more difficult than using one of them" (Al-Nasafi, 1998). Since the context of the verses addresses the invitation of Noah - peace be upon him - which is guidance to the truth, it must be openly conveyed and revealed. That is because the truth is more worthy to be followed. Furthermore, the word Jahran (publicly) which refers to announcement was followed by the word A'lantu by examining the verse "And whenever I invite them to be forgiven by You, they press their fingers into their ears...", it shows that the ears indicate public announcement, because they put their fingers into their ears, which is a response to speaking out. That is, they don't want to hear something from the invitation even if they are passing by (Al-Khawalda, 2014).

Perhaps there is a merit in the argument that the reason for the precedence of the word A'lantu before the word Asrartu is in order for the Qur'anic rhyme with the previous verses.

It seems that Noah - peace be upon him - was keen on calling his people and having them respond by using the subject pronoun (I) with the two verbs A'lantu and Asrartu. Rather, his keenness on the salvation of his people and asking forgiveness of their missteps is evident in the saying "To be forgiven by you" made him insist on using various means to persuade them to enter his religion and worship Almighty Allah.

Other representations of contradictory contrast are evident in the second verse which are the two past verbs Asarra and Jahara when Almighty Allah says "It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day" (13:10).

This duality in this context confirms the knowledge of Almighty Allah whether a matter is confidential or public. According to Prophet Mohammad's companion Ibn Abbas, the polytheists kept bothering the Prophet - blessings and

peace be upon him – when he received revelations from Almighty Allah. Some of them said to one another: “Conceal your words so that the God of Mohammed does not hear.” So, it was said to them: “Conceal your word or manifest it. Surely He (Allah) is All-Knowing.” The fact that Serr precedes Jahr was to imply exposing them and the occurrence of what they were afraid of from the beginning. Also, it was to explain the comprehensiveness of His knowledge about everything as if his knowledge about what they keep confidential is even more than what they announced. In fact, they are both the same since his knowledge is not achieved by its manifestation, but by the existence of everything within his knowledge. However, the use of the two words in that order maybe due to the fact that the state of Serr precedes that of Jahr since there is nothing that becomes publicly known without being concealed within one’s self first (Abu Al-Saud, n.d.).

Furthermore, the semantic connotation in this verse is represented in the use of the verbs Asarra and Jahara. For example, A’lana did not have the pattern of other verses where the two words Serr and Alan are both mentioned in one context, and perhaps this is what prompts us to look into the context of the verse and explore the depths to find out its meaning. It mentions “Man Asarra Al-qawl wa man Jahara beh (whether one conceals [his] speech or publicizes it).” Here, concealment refers to the unseen, whereas publicity is not unseen. Perhaps the occurrence of the verb Jahara but not the verb A’lana or Adhara is due to the fact that Jahr is more general and encompasses a broader scope. If you reveal a matter to a man or two, you say Adhartu and not Jahartu unless it is a group of people. That is why the children of Israel said “Make Allah visible to us! (Jahratan),” which indicates certainty with no doubt. Its original meaning is to raise one’s voice, as when it has to do with reading, which means to read aloud. Moreover, the principal meaning of Jahr is to reveal something for others. Therefore, taking something out of a bowl or a house is not considered Jahr but Idhar (Al-Askari, n.d.).

In addition, by examining the third verse in the Almighty’s saying: “There is no sin on you if you hint as a proposal to the women, or conceal it in your hearts” (2:235).

We notice a representation of an oppositional duality within another semantic pattern that correlates between the two words: Arradatum (exposed) and Aknantum (kept hidden). Al-Zamakhshari states in his interpretation that the metaphor refers to the mentioning of something without using the word that denotes it, as saying: Taweel Al-Nejad wal-hama’el for being tall, and Katheer Al-Ramad for hospitality. On the other hand, Al-Ta’reed means saying something to indicate something you did not mention, as when the needy says to the needed: I came to greet you, and to look at your honorable face. The response is: The greeting is all I could offer. It is like twisting speech to indicate the purpose (Al-Zamakhshari, 1997).

This meaning is confirmed by the author of Tafseer Al-Bahr Al-Muheet, who states that pointing to an object without explicitness (Al-Andalusi, 1992). Moreover, Ta’reed is the opposite of Tasreeh and goes around it but does not expose it.

The word Kan originates from Kanana, Kinu, Kinatu, and Kinan and means the protection and covering of something, house and what protects buildings from heat and cold. Its plural forms are Aknanon, Akinaton and Kinu. In the Noble Quran there is “Conceal it in your hearts,” meaning hiding (Ibn Manzur, n.d.).

Furthermore, it also means what is concealed in the hearts and not mentioned by the tongues, neither evasively nor straightforwardly. Abu Hayyan (n.d.) explains the meaning of the above verse by hiding the marriage matter within the heart and not hinting at it. The point is to permit announcement through Ta’reed hinting or to keep it concealed. In addition, it is said that the meaning is to intend in the heart and to state it later in the future after the end of Idda (waiting period). In this case, Almighty Allah allows Ta’reed and forbids Tasreeh.

Accordingly, it was not possible to use any of the synonyms of the words Arradatum and Aknantum due to the context’s requirements in the verses that address the provisions of Idda. The semantic connotations of the above two convey the intended meanings that no other synonyms can, such as I’lan, Jahr, Idhar, Budu, etc. The synonyms are far from Ta’reed and require the statement and direct disclosure of what is within one’s self, and the same is the case with the synonyms of Iknan, since they do not, under any circumstances, substitute it because they denote the concealment of emotions that may be experienced within one’s self before the expiration of the woman’s Iddah period.

Another variation of the contradictory contrast’s representations in the Noble Qur’an confirms the effect of context in the use of one word and not another, since there are no synonymous words that convey the intended meaning due to what the context requires. For example, the verse “O you who believe, do not take My enemies and your enemies for friends, expressing love with them, while they have rejected the Truth that has come to you, expelling the Messenger and your selves (from Makkah) merely because you have faith in Allah Who is your Lord, if you have set out to do Jihād (struggle) in My way, and to seek My pleasure. You express love with them secretly, while I know what you have concealed and what you have revealed. Any of you who does this has missed the straight path” (60:1).

In this context, there is an oppositional pattern that belongs to the words expressing Serr and Alan and which is represented by the two past verbs Akhfaitum and A’lantum with regard to this form of the verbs. According to Al-Razi (n.d.), Allah says: “...what you have concealed (Akhfaitum) and what you have revealed (A’lantum),” and not Asrartum and A’lantum. I believe that Akhfaitum indicates exaggeration that is not present in Asrartum as mentioned in the verse “He certainly knows the secret and what is even more hidden” (20:7). In addition, Akhfaitum precedes A’lantum even though the latter is a prerequisite of the former but not vice versa. However, this relates to our knowledge not to God’s, as they are the same for him, and because the intention is to indicate what is Akhfa (more

hidden) which is disbelief (Ibid).

Therefore, the word *Asrartum* cannot, according to the context, denote what the word *Akhfaitum* does. *Serr*, as mentioned above, indicates keeping a secret within one's heart or between him/her and others, while *Ikhfa'* means not revealing the matter to others, which indicates that *Ikhfa'* is more specific. Furthermore, depending on the context, no synonymous word for *A'lantum* may substitute it due to their inappropriateness for the context and not achieving the desired connotation, as in saying *Adhartum*, for example. This is because even if it is revealed, it may be contradictory to what is hidden inside, and this *Idhar* (revelation) may be visible through the features of the face only, unlike *I'lan*, that includes voice, and statements.

III. TAQABUL IN THE PRESENT TENSE

The oppositional relationship between the two present verbs *Yusirrun* vs. *yu'linun* or *Tusirrun* vs. *Tu'linun* (confide vs. reveal) is found in several verses. The present tense creates specific connotations according to the context in which these oppositional dualities are used within a restrictive collocational relation where the two cannot be separated nor substituted. This representation is found in the following verses:

No.	Verse	Chapter & verse No.
1.	But do they not know that Allah knows what they conceal and what they declare?	2:77
2.	Indeed, they enfold 'what is in' their hearts, 'trying' to hide it from Him! But even when they cover themselves with their clothes, He knows what they conceal and what they reveal. Surely He knows best what is 'hidden' in the heart.	11:5
3.	Surely Allah knows all that they conceal and all that they disclose. He certainly does not love those who are steeped in arrogance.	16:23

According to Al-Tabari (2000), the first verse in the previous table refers to their concealed disbelief and denial of Muhammad – peace and blessings of Almighty Allah be upon him – and their declaration is saying to the believers that they believe. It also could mean that the extensive knowledge of Almighty Allah includes what those who deny Muhammad conceal and do not reveal to him nor to the believers.

The context in this verse requires the use of the present tense verb *Yusirrun* and not any of its synonyms within an oppositional relationship with its counterpart – the verb *Yu'linun* and not its other synonyms either. This pairing in many verses is due to the pattern in which this oppositional relationship is mentioned. The context is directed towards a specific connotation achieved by the word *Tusirrun* and that is consistent with its lexical meaning. *Serr* includes *Ikhfa'*'s intangible and material (figurative) meaning. In addition, as the context states Almighty Allah's unlimited knowledge, the word *Yusirrun* is present in all its semantic shades, and not any of its synonyms, such as *Kitman*, *Ikhfa'*, *Sitr* or others. Each synonym is directed towards a different intentional connotation, depending on its context. The same applies to the verb *yu'linun*, whose all synonyms cannot substitute it because they are far from conveying the intended meaning. *I'lan* – as mentioned above – is a subsequent event of the concealment, or something that can happen after a secret is kept. *I'lan* has several forms, like having sound or having both sound and movement (event). Moreover, *I'lan* is more general than *Idhar* or *Ibda'* and more revealing and declaring of what a person hides inside.

Based on the verses mentioned in the above table, it is found that there is an oppositional correlation between the two words *Tusirrun* and *Tu'linun* that are in the accusative present tense form and with their subject as the plural *Was* (Waw Al-Jama'a). This whole unit indicates continuity and renewal in the process of *Israr* and the corresponding *I'lan*, since the *Israr* of the unbelievers and others is a continuous habit that involves hiding things they believe or intend to do in terms of actions or sayings against Islam and its people, as well as their explicit declaration of what they had previously *Asaru* (concealed). However, despite these deceptive behaviors and actions, Not 'even' an atom's weight is hidden from Almighty Allah regarding their concealment or announcement. As in the verse "Indeed, they enfold 'what is in' their hearts, 'trying' to hide it from Him! But even when they cover themselves with their clothes, He knows what they conceal and what they reveal. Surely He knows best what is 'hidden' in the heart" (Hud: 5), restricting the two present verbs *Yusirrun* and *yu'linun* in the contradictory contrast requires the presence of this collocation and not other synonyms. The context exhibits the scene of infidels who if the Messenger of Allah, peace and blessings of Almighty Allah be upon him – met with them lowered themselves, bended, turned their backs, and hid their faces in their garments to distance themselves and due to the hate of meeting him. They thought that this was hidden from him or Almighty Allah, and thus the verse came down (Al-Andalusi, 1992).

Almighty Allah says in the Noble Quran: "He knows whatever is in the heavens and the earth. And He knows whatever you conceal and whatever you reveal. For Allah knows best what is 'hidden' in the heart" (64:4). The connotation indicates that He knows what they conceal and what they reveal, so beware of His wrath in both cases (Al-Nasafi, 1998).

The collocation of these two opposite words has an important semantic connotation, Al-Nisaburi (1995) states. It also includes a scolding because Almighty Allah is aware of the concealed and the announced, while the idols that they worshiped are essentially inanimate objects with no feelings, so how could they be worshiped! (Ibid).

By examining the representations of contradictory contrast in the expressions of *Serr* and *Alan* in the Noble Qur'an and their synonyms, we find a pair of verbs in the present tense *Tukinnu* and *Yu'linun*, and this is evident in the

example of Almighty Allah' saying: "And surely your Lord knows what their hearts conceal and what they reveal" (Al-Naml: 74).

Almighty Allah informs us of the capacity of His knowledge, beginning with what pertains to humans, then refers to the chests, where the hearts which can resonate are placed. He says: "...but it is the hearts in the chests that grow blind." On the other hand, I'lan is attributed to them, but not to hearts, because the announcement is an act of the senses. Moreover, since what is hidden in the heart affects the senses and is considered the reason for its revelation, Iknan precedes the I'lan. For example, Tukinnu means to hide and refers to the hostility and plots against the messenger – peace of blessings of Almighty Allah be upon him (Andalusi, 1992).

IV. CONTRADICTORY CONTRAST IN THE IMPERATIVE MOOD

No.	Verse	Chapter & verse No.
1.	Whether you speak secretly or openly—He surely knows best what is 'hidden' in the heart.	67:13

Ibn Manzur points out that Jahara means appearing without a cover in between (Ibn Manzur, 1993). This oppositional duality seeks to restrict the Qur'anic connotation in a way that is required by the context. Since Jahr entails loudness of the voice in front of a group of people and an explicit disclosure of what is hidden within the heart, it best conveys the intended meaning and not other synonyms. I'lan, for example, is not necessarily achieved through voice, a matter can be announced and revealed without resorting to the voice, or it can be in a medium-pitched voice that is not loud, but it may call for the presence of a crowd of people. By examining the previous verse, the oppositional pair found in the imperative mood is directed towards the infidels in Makkah when Almighty Allah says: "Whether you speak secretly or openly...", it is based on the context that indicates that the attempts of the infidels to conceal their words among themselves or to utter them loudly, but in fact is not hidden from Almighty Allah nor out of His scope of knowledge. Hid knowledge does not stop at a place or time, but rather covers what is concealed in hearts.

Perhaps the reason for the revelation of this verse is to explain the situation of the infidels who were bothering the Messenger – peace and blessings of Almighty Allah be upon him – which is indicated by Al-Thaallabi, who reports that Ibn Abbas met those polytheists, who used to bother the Messenger of God, may God bless him and grant him peace. However, Gabriel told him what some of them said to each other: conceal your words so that the God of Muhammad will not hear (Al-Thaqabi, 2002).

As for choosing the imperative mood form for the two verbs Asirru and Ijharu, it is due to showing that whether the infidels concealed or announced their plots, hatred and deceit towards the Messenger, it is one and the same. This is evident in Al-Zamakhshari (1997)'s argument that the apparent meaning of the imperative is one of two: Israr concealment and Ijhar announcement. It means that Almighty Allah is equally knowledgeable whether you conceal or announce. Since He is All-Knowing of what exists in the hearts before the tongues convey them, so how could he not know what they say (Ibid)!

Ibn Ashour confirms the view of Al-Zamakhshari in explaining the reason for using the verbs in the imperative form. He argues that the imperative form of the words Asirru and Ijharu is used to indicate the indifference between the two, similar to "Fasbiru aw la Tasbiru" (52:16). This is often the case of most of the imperative verbs if they have opposites. Thus, the verse "He surely knows best what is hidden in the heart" explains the function of equalization which the imperative performs as well as the reason of its revelation. This means whether something is concealed or announced both states is equal to Almighty Allah. He is the All-knowing of what people keep in their hearts and what they reveal. Therefore the word Alim (The All-Knowing) is used as an examples of hyperbole (Ibn Ashour, 2000).

V. CONTRADICTORY CONTRAST IN THE GERUND FORM (AL-MASDAR)

One of the forms of contradictory contrast of Serr and Alan is the Gerund. Based on the context, a set of verses that contains the collocation of Serr and Alan when addressing the subject of charity are as follows:

No.	Verse	Chapter & verse No.
1.	Those who spend their wealth in charity day and night, secretly and openly—their reward is with their Lord, and there will be no fear for them, nor will they grieve.	2:274
2.	And 'they are' those who endure patiently, seeking their Lord's pleasure, establish prayer, donate from what We have provided for them—secretly and openly—and respond to evil with good. It is they who will have the ultimate abode:	13:22
3.	Tell My believing servants to establish prayer and donate from what We have provided for them—openly and secretly—before the arrival of a Day in which there will be no ransom or friendly connections.	14:31

The Qur'anic context in the previous verses calls for the use of Serran and Alaniah within a collateral and coherent relationship to emphasize the meaning and strengthen its coherence in an exquisite pattern that reveals charity as a human behavior inherent in it. It is also coupled with the most important pillars of religion, which is the performing of prayer, as well as continuing to give charity day and night without stopping or regressing.

This is supported by Al-Razi in his interpretation in which he states that the verse Serran and Alaniah refers to doing whatever is at disposal: Serran if possible and Alaniah if not, without thinking that it might seem as hypocrisy. On the other hand, abstaining from charity for fear of looking hypocritical is hypocrisy in itself. Moreover, the verse might refer to secrecy Serran for charity and openly Alaniah for Zakat, for declaring Zakat is considered declaring an obligation – which is desirable.

Another example of contradictory contrast in the Gerund form is the collocation of Serr and Jahr, found in the following verses:

No.	Verse	Chapter & verse No.
1.	Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know.	16:75
2.	And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.	6:3

The contradictory contrast between the two words Serr and Jahr in the previous two verses is present in a different representation from the ones before them, namely Serran and Alaniyah, due to the context's requirements indicating that continuous spending is performed by the free person and not the slave. The slave does not have the means to spend in contrast to the free person's capacity, whether secretly or in public. Jahr here is not only the opposite of Serr, but it also indicates the excessive exaggerated appearance. Accordingly, the context of this verse demonstrates the full ability of the free man to control his money and spend it Serran (secretly), or Jahran (publicly), including openly Alanan because it is included in the term jahran, but not vice versa. Therefore, the verse includes the two furthest verbs in meaning Serran and Jahran to indicate the complete disposition, not just the ability (Qaddumi, n.d.).

The mentioning of Serr and Jahr is here to indicate the complete disposition, meaning to spend as desired. Serr precedes Jahr because the context demonstrates that the free men's best practice is in spending secretly better than publicly. Almighty Allah says: "To give charity publicly is good, but to give to the poor privately is better for you, and He will absolve you of your sins. And Allah is All-Aware of what you do" (2:271) (Ibid).

Perhaps the selection of the words Serr and Jahr as gerunds shows the effect of the gerund form on the semantic connotation that conveys generality and infinity. The unparalleled spending of these people is not restricted to a specific time, for they do not strive to search for ways of spending, whether secretly or openly since it is their habit as long as they are alive.

VI. CONCLUSION

The research concludes the following:

- The study has investigated the collocational oppositional representation of the two words Serr and Alan and their synonyms, which was divided into two: contradictory contrast in verbs, contradictory contrast in the gerund form (Masdar).
- The study of many of these patterns has shown a clear effect in directing the Qur'anic connotation according to the context or position of the collocation.
- The collocations of the contradictory contrast represented in the expressions of Serr and Alan established a distinct model requiring the combination of these two opposites together for the purpose of creating an intended connotation that is not achieved by any other synonyms.
- The selection of the gerunds Serran and Alaniyah shows the effect of the gerund form on the semantic connotation that conveys generality and infinity. The unparalleled charity spending of these people is not restricted to a specific time, for they do not strive to search for ways of spending secretly or openly, since it is their habit as long as they are alive.
- It has been proven that the context cannot take in the word asrartum to denote what the word Akhfaitum denotes. Serr, as mentioned above, indicates keeping a secret within one's heart or between him/her and others, while Ikhfa' means not revealing the matter to others, which indicates that it is more specific, and that the word Serr does not convey the same meaning.
- The choice of the verb Jahara and not the verb A'lana or Adhara is due to the fact that Jahr is more general and encompasses a broader scope. If you reveal a matter to one or two people, you say Atdhartu and not Jahartu, unless it relates a group of people.

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