

ICONICITY IN THE BINOMIALS OF THE GLORIOUS QURAN: AL-BAQARAH SURAH AS A CASE STUDY

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Abstract

This study investigates evidence for the existence of iconicity as a processing strategy in Quranic discourse. It is argued here that the Muslim's most glorious book, the Quran, is an excellent source of morphosyntactic iconicity in the Arabic language. The hypothesis was tested by analysing sixty-six binomials from Al-Baqarah Sura within a synthetic model based on an extension of Givón's 1984 model of iconicity. The main reason for investigating Binomials in this sura is that it is the first, longest and most basic since it provides the background to other suras of the Quran. The findings show that some of the sampled iconic binomials accord with these principles, while others are iconic with regard to the human perceptual system. This result challenges Saussurian arbitrariness and lends support for the view that some aspects of language are iconic. Furthermore, iconic binomials are richly manifested in Quranic lexicon and discourse. This is because they are part of the rhetoric of Quran. Allah has created everything in pairs: night and day, death and life, sun and moon, paradise and hell, etc. These pairs express such rhetorical functions as revealing situation, warning, promising, inhibition, specification, etc. They also express Allah's intention in motivating people to make a balance between benefits and problems of each pair. The role played by iconic binomials can be easily tested by removing some of them from the suras of Quran and asking what happens then. On such cases, the Quranic rhetoric is distorted rather than unites. Above all, such binomials are cross linguistics, they are universal since they are found in all languages. This conclusions challenges Sapir-Worf hypothesis and lends support to an assumption of a minimal universality of linguistic interactions.

Keywords: *Binomials; Iconicity; Sequence Iconicity; Cognitive; Discourse*

Abstrak

Kajian ini menyelidiki bukti keberadaan ikonisitas sebagai strategi pengolahan wacana Alquran. Dikatakan di sini bahwa buku Muslim yang paling mulia, Al-Qur'an, adalah sumber yang sangat baik untuk ikonisitas morfosintaksis dalam bahasa Arab. Hipotesis diuji dengan menganalisis enam puluh enam binomial dari Al-Baqarah Sura dalam model sintetik berdasarkan perluasan model ikonisitas Givón tahun 1984. Temuan menunjukkan bahwa beberapa binomial ikonik sampel sesuai dengan prinsip-prinsip ini, sementara yang lain ikonik berkaitan dengan

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sistem persepsi manusia. Hasil ini menantang kesewenang-wenangan Saussurian dan mendukung pandangan bahwa beberapa aspek bahasa adalah ikon. Selain itu, binomial ikonik dimanifestasikan dengan kaya dalam leksikon dan wacana Alquran. Hal ini karena mereka adalah bagian dari retorika Quran. Allah telah menciptakan segala sesuatu secara berpasang-pasangan: malam dan siang, kematian dan kehidupan, matahari dan bulan, surga dan neraka, dll. Pasangan-pasangan ini mengungkapkan fungsi retorik seperti mengungkapkan situasi, peringatan, janji, larangan, spesifikasi, dll. Mereka juga mengungkapkan maksud Allah dalam memotivasi orang untuk membuat keseimbangan antara manfaat dan masalah masing-masing pasangan. Peran yang dimainkan oleh binomial ikonik dapat dengan mudah diuji dengan menghapus beberapa darinya dari surah Al-Qur'an dan menanyakan apa yang terjadi kemudian. Dalam kasus seperti itu, retorika Al-Qur'an terdistorsi bukannya menyatu. Di atas segalanya, binomial semacam itu adalah lintas linguistik, bersifat universal karena ditemukan dalam semua bahasa. Kesimpulan ini menantang hipotesis Sapir-Worf dan mendukung asumsi universalitas minimal interaksi linguistik.

Kata kunci: Binomial; Ikonisitas; Ikonisitas Urutan; kognitif; Ceramah

مستخلص

تبحث هذه الدراسة في الأدلة على وجود الأيقونية كاستراتيجية معالمة في الخطاب القرآني. وبما أن القرآن الكريم أعظم كتاب للمسلمين وهو مصدر ممتاز للأيقونة الصرفية في اللغة العربية. تم اختبار الفرضية من خلال تحليل ستة وستين أيقونة من سورة البقرة ضمن نموذج تركيبى يعتمد على امتداد لنموذج الأيقونية الذي وضعه جيفون عام 1984. تم اختبار سورة البقرة للدراسة بسبب أنها السورة الأطول وأساس لامتداد لسور القرآن الأخرى. وتظهر النتائج بأن بعض من الأيقونات تتوافق مع هذه المبادئ، في حين أن البعض الآخر يعتبر أيقونياً فيما يتعلق بالجهاز الإدراكي البشري. تتحدى هذه النتيجة التعسف السوسوري وتدعم وجهة النظر القائلة بأن بعض جوانب اللغة مبدعة. علاوة على ذلك، فإن الثنائيات المميزة تتجلى بشكل غني في معجم القرآن وخطابه. وذلك لأنهم جزء من بلاغة القرآن. لقد خلق الله كل شيء أزواجاً: الليل والنهار، الموت والحياة، الشمس والقمر، الجنة والنار، الخ... وهذه الأزواج تعبر عن وظائف بلاغية مثل الكشف عن الحال، والتحذير، والوعد، والنهي، والتخصيص، الخ. كما أنها تعبر عن قصد الله في تحفيز الناس على تحقيق التوازن بين فوائد ومشاكل كل زوج. ويمكن اختبار الدور الذي تلعبه ثنائيات الحدين بسهولة من خلال إزالة بعضها من سور القرآن الكريم والسؤال عما يحدث بعد ذلك. وفي مثل هذه الحالات، يتم تشويه الخطاب القرآني بدلاً من أن يتوحد. قبل كل شيء، مثل هذه الثنائيات هي لغويات متقاطعة، فهي عالمية لأنها موجودة في جميع اللغات. تتحدى هذه الاستنتاجات فرضية Sapir-Worf وتدعم افتراض الحد الأدنى من عالمية التفاعلات اللغوية.

كلمات رئيسية: الثنائيات; الأيقونة; الأيقونة التتابعية; الإدراك; الخطاب

A. INTRODUCTION

Arabic This study focuses on analysing the coordinating opposites or near synonymous iconic binomials which appear in an irreversible linear word order. It is believed here that the fixed order of the binomial determines its meaning, and so reduplicative expressions and reversible binomials are excluded. The received view that language is arbitrary has been challenged by advocates of the iconicity theory¹, functional typology², theory of meaning and form³, grammar⁴ and with the principles of iconicity⁵, inter alia). Indeed, it is true that language follows no universal logic, i.e., language is essentially arbitrary. Ferdinand de Saussure stated in his *Course in General Linguistics* that “the linguistic sign is arbitrary”⁶. Since that time, each language has been studied according to its own logic, and each provides an intricate system of symbols that represents nature in its own way. Evidence for Saussurian arbitrariness can be seen in almost all languages. In Arabic, for example, it is necessary to distinguish between (عم) ‘a paternal uncle’ and (خال) ‘a maternal uncle’ with separate words, while English employs the single word ‘uncle’. This implies that languages are not based on logic in the same way as mathematical concepts⁷.

Although Saussurian arbitrariness as a line of argument was followed for generations by scholars, further research produced a different paradigm, that of iconic form-meaning mappings. In this regard, linguists have begun to study the iconic features of language in both spoken and written modalities and at all levels of language from sound to text⁸. Newmeyer considers *iconic mapping* as a general property of language structure and he discusses in detail the iconicity of onomatopoeia. This type of iconicity is well-acknowledged in linguistics⁹. The structure of language reflects the structure of experience. He gives examples of several iconic principles such as complexity, coherence, and quantity¹⁰. However, the main problem with the topic of iconicity is that it has largely been neglected in linguistic research

¹ Peirce, Charles Sanders. *Collected papers of Charles Sanders Peirce*. Vol. 1. Harvard University Press, 1974.

² Givón, Talmy. *Syntax: A Functional Typological Introduction*. Volume II. John Benjamins. (1984).

³ Bybee, JL. *Morphology: A study of the relation between meaning and form* (Vol. 9). John Benjamins Publishing. (1985).

⁴ Anderson, Earl R. *A grammar of iconism*. Madison, New Jersey: Fairleigh Dickinson Univ Press, 1998.

⁵ Marcus, Solomon, and Andreea Calude. "Syntactic iconicity, within and beyond its accepted principles." (2010).

⁶ Saussure, Ferdinand de. "DE (1974) Course in General Linguistics." *London, Fontana* (1916).

⁷ Levelt, Willem JM, Ardi Roelofs, and Antje S. Meyer. "A theory of lexical access in speech production." *Behavioral and brain sciences* 22, no. 1 (1994): 1-75.

⁸ Newmeyer, Frederick J. "Iconicity and generative grammar." *Language* (1992): 756-796.

⁹ Haiman, John. "The iconicity of grammar: Isomorphism and motivation." *Language* (1980): 515-540.

¹⁰ Croft, William. 'Typology,' in *Encyclopedia of Cognitive Science*, ed. L. Nadel (London: Nature Publishing Group), 434-440. (2003).

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in favour of arbitrariness. Another problem is that the existing research on the topic has narrowed down its scope to signed and spoken languages only. The solution to these problems lies in regarding iconicity as a principle of language organisation and broadening its scope to other modalities of language, as well as applying it to language teaching (outside the scope of this paper¹¹).

Our contribution to this new or opposite paradigm is to show that iconicity is a functional principle of language organisation and categorisation in the Glorious Quran. Iconic binomials (BIs) are one of the most frequent literary devices used in the Quran and, indeed, it is virtually impossible to find a Sura of the Glorious Quran which does not contain some iconic BIs because they are part of the Quran's rhetoric. Iconic BIs may thus be regarded as part of the literary richness of the Noble Quran. All these considerations make iconic BIs deserve serious investigation. The aims of this study are threefold: to investigate the role played by iconic BIs in comprehending Quranic discourse; to identify whether iconic Quranic BIs are different from ordinary BIs in Arabic; to prove that iconicity is of no less significance than arbitrariness for a more comprehensive theory of language use. Preferring one over the other makes language use rigid. The following research questions are generated: How are iconic Quranic BIs processed using syntactic analysis? Which iconic principles determine the order of Quranic BIs? Which model of analysis can be used to analyse BIs in the Glorious Quran? Are Quranic BIs different from ordinary BIs in Arabic regarding their structure and meaning?

On the basis of these questions, we postulate the following hypotheses:

Iconicity is richly manifested in the Quranic lexicon and discourse. Iconicity is basically an interdisciplinary phenomenon which operates at all levels of discourse from sound to text and ideology; Iconic BIs in the Glorious Quran reflect the structure of the universe, based on word pairs; Iconic principles are natural tendencies in language and are part of our cognitive and biological make-up; and Iconic BIs reflect the literary richness of the Glorious Quran.

B. DISCUSSION

An early reference to iconicity is found in Plato's Cratylus dialogue, in which Socrates is asked whether names belong to their objects naturally or conventionally¹². In reply, Socrates confesses that he prefers the view that "names should be as much like things as

¹¹ Li, Tinghua. "Application of Iconicity to English Teaching." *Higher Education Studies* 10, no. 2 (2020): 13-23.

¹² Reeve, C. D. C. "Aristotle, De Anima: Translation, Introduction, and Notes." (2017).

possible". Unfortunately, Socrates' view was isolated and even ridiculed by Saussure and, since, the arbitrariness of the linguistic sign has become a design feature of language. Levelt et al.⁷ went further by denying the presence of any natural connection between form and meaning in favour of iconic and motivated form-meaning mapping in language.

Therefore, a good starting point from which to develop a theory of iconicity is to return to Peirce¹. His theory of semiotics divides signs into icons whose forms resemble their meanings; they are indices whose forms share an existential link with their objects or meanings, and symbols which are conventional or arbitrary. Peirce further differentiated three kinds of icons: images, diagrams, and metaphors. This system of signs was used later by Jakobson¹³, who broadened the scope of iconicity from the level of sound to the morphosyntactic level of analysis, and thereby paved the way for a linguistic study of iconicity. Furthermore, the works of cognitive linguists such as Givón have made iconicity a key term in several fields such as semantics, poetry, novels, and advertising; however, it is scarcely used as a categorisation strategy for BIs in the Glorious Quran.

1.1 Definitions and Origins of Iconicity

1.1.1 Definitions

As early as 1932, Peirce broadly defined iconicity as the relation between linguistic form and its object or meaning. Others have defined it in the light of linguistic structure and concept. Shen for example, argues that the linguistic structure reflects the conceptual structure¹⁴. Like Peirce, Haiman regards iconicity as the relation of resemblance between a set of signs and their forms⁹. For Fromkin, iconicity is a non-arbitrary relation between form and meaning. What all these definitions have in common is that they focus on the similarity or resemblance of words.

In this study, iconicity is defined as the similarity between the form of a sign and its meaning. It is basically an interdisciplinary phenomenon that plays a key role in the organisation and categorisation of Arabic, particularly in the discourse of the Muslim's most glorious book, the Quran. Iconicity is one of the most important distinguishing features of Quranic discourse. Iconic binomials in the Glorious Quran contribute information over and above the propositional content of the verses (Kanaan, forthcoming). This is why the topic is worthy of study.

¹³ Jakobson, Roman. "Quest for the essence of language." *Diogenes* 13, no. 51 (1965): 21-37.

¹⁴ Shen, J. X. The study of Iconicity in Syntax. *Foreign Language teaching Research*, 1 (2). 8–80. (1993).

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1.1.2 *Origins*

All linguists agree that language and thought are closely related, but whether language determines thought or vice versa remains controversial. It is over fifty years since Chomsky made the argument that the human brain contains a limited set of constraints (i.e., rules known as universal grammar) for organising language. The main problem with this argument is that the mental mechanisms that shape language are still implicit. Hence, it is important to know which principles determine the system we use for organising and categorising information.

In a recent work on the topic, cognitive linguists like Marcus and Calude⁵ claimed that, although mental mechanisms are not visible or explicit, the distinguishing features of human language, such as discreteness and sequentiality that are imposed by a genuine link with the ‘left-hemisphere of the brain’, make language a potentially universal phenomenon. They added that the universality of language is due to the universality of the left-hemisphere as part of the human brain. As such, they believe that the direct link between biology and language is a clear manifestation of universal iconicity. This implies that iconicity comes from the direct link between biology and language. They conclude their discussion on the topic by stating that, “looking through the lens of the syntactic microscope allows us to see the mechanisms which shape language, iconicity being one of them”⁵.

An important question which arises here concerns whether we can test Marcus and Caludes’ claim regarding the way in which the left-right axis of human brains is iconically mirrored. The answer is yes. It is quite obvious in linguistic expressions of spatial orientation¹⁵. However, in syntax, English speakers, for example, imitate egocentric serialisation of ‘up’ before ‘down’, ‘front’ before ‘back’, and ‘right’ before ‘left’. Because of our visual and spatial experiences, we want to see things clearly even if they are too abstract. Accordingly, when we see something higher than other things we consider it more important because what is more important is higher up in our conceptual hierarchy. Similarly, what is positive is more important than what is negative¹⁶. In this way, iconicity reduces the gap between linguistic form and conceptual representation to allow language to link to our motor and perceptual experience (Kanaan, forthcoming).

¹⁵ Evans, Vyvyan, & Green, M. *Cognitive linguistics: An introduction*. Lawrence Erlbaum Associates Publishers, 2006.

¹⁶ Cooper, William E., John Robert Ross, Robin E. Grossman, L. James San, and Timothy J. Vance. "Papers from the Parasession on Functionalism." Chicago: Chicago Linguistic Society, 1975.

1.2 *Binomials in Arabic*

The phenomenon of BIs was not explicitly identified by the old Arab grammarians and linguists. Accordingly, BIs in Arabic have been studied under such nomenclatures as:

¹⁹، والطباق¹⁸، التقابل، الجناس¹⁷الاتباع

Early Arab scholars regard BIs as a sub-category of polysemous words, i.e., one word with two different meanings. The word 'جوان', for example, is used for both black and white in Arabic. The nearest equivalent to BIs in Arabic is probably the term 'التقابل', which may be rendered as oppositions in pairs such as النهار والليل (day and night), امام وخلف (forward and backward), and الحياة والموت (life and death)¹⁹.

In this study, BIs are defined as cognitive preference organisation strategies that speakers of language use in discourse processing. They are semantically non-compositional since their total meaning cannot be derived from the meaning of their parts. They are syntactically frozen in that they cannot be affected by transformational rules. When the order of the BIs is fixed, it is said to be irreversible, as in pairs such as هنا وهناك (here and there) and اسود وابيض (black and white), The order of irreversible BIs is, to a considerable degree, an iconic reflection of the conceptual structure. Since BIs are very frequent in Al-Baqara Sura, only those word pairs connected with a conjunction such as الذهب والفضة (gold and silver), النهار والليل (day and night) are included in the corpus. Thus, although most of the analysed BIs are opposites, some are at least near-synonyms.

1.3 *Rationale for the Selection of Al-Baqarah Sura (Sura 2)*

The main reason for investigating BIs in this sura is that it is the first, longest and most basic since it provides the background to other suras of the Quran. Another reason is that the BIs mentioned in this sura are repeated in other suras' verses in the Quran. BIs such as الله واليوم الاخر (Allah and the last day), السماء والارض (heaven and Earth), and النهار والليل (day and night) are repeated many times. Repetition by itself is a facet of iconicity. Furthermore, most of the Quranic stories, laws, and theses mentioned in this sura are elaborated further in subsequent suras of the Quran.

¹⁷ Jasim, Basim Yehya. "Investigating the advanced Iraqi EFL learners' mastery of using English irreversible binomials." *Adab Al-Rafidayn* 53 (2009): 1-30.

¹⁸ Abbas, Fadhil. Hasan. *Al-Balaayah: Funwnuwnuha wa Afnaaanuhaa* [Rhetoric and its arts]. Amman: Dar Al-Furqan. (1987).

¹⁹ Al-Hashimi, A. *Jawahir Al-Balaayah fi l-Ma'aany wa l-bayaan wa Al-Badii'* [germs of rhetoric in meanings, statement and Budaiya]. (1994). Beirut: Dar al-Fikr

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1.4 Previous Works

Much has been written on BIs in the Arabic language²⁰. These studies have focused primarily on the constraints determining the order of BIs and their grammatical and semantic categories. To the best of our knowledge, no study has yet appeared on syntactic iconicity in the BIs of the Glorious Quran. This is the primary purpose behind investigating this controversial and interesting topic. Another inspiration is to prove that iconicity constraint is the most important ordering principle accounting for BI ordering.

Kanaan²¹ analysed 130 BIs in Arabic with reference to English to identify whether BIs contribute to a theory of language which is pragmatically rather than grammatically motivated. Data analysis was performed within the framework of pragmatics as a general functional perspective on language. The analysis yielded positive results concerning the hypothesis since it was found that the ordering of BIs was largely based on the experientially and socially produced patterns of expectation held by most members of the speech community. Another striking conclusion is that iconicity was found to override other constraints. It is this conclusion which motivated the researchers of the current paper to investigate iconicity in Quranic BIs to show that the iconicity constraint is the most important neglected ordering principle.

Mahdi²² investigated binomial expressions in ‘The Morning Invocation‘ by Imam Ali bin Abi Talib (A S). This is the first paper that deals with religious BIs, focusing primarily on the formal features of BIs and the constraints determining their order. The results showed that most BIs are noun + noun combinations. This conclusion gives support to other studies²⁰. Mahdi also found that the phonological constraint is the most important factor in determining the order of BIs. With regard to the semantic categories, the analysis shows that most BIs are opposites. Both conclusions were previously drawn by other researchers.

A more recent work on iconicity in religious texts is that of Sultan and Lafta²³. In their paper entitled ‘Imagic Iconicity in Saad Sura‘ (Sura 38), the researchers carried out a morphophonemic study of imagic iconicity. The aim of this paper was to evidence the existence of iconicity as a phono symbolic process in the discourse of the Glorious Quran.

²⁰ Gorgis, Dinha T., and Yaser Al-Tamimi. "Binomials in Iraqi and Jordanian Arabic." *Journal of Language and Linguistics* 4, no. 2 (2005): 135-151.

²¹ Kanaan, Muhammad Hamza. (Forthcoming). Towards a theory of preference: An Examination of Binomials and Linguistics: Relativity Principle. *Journal of Tikrit University for Humanities*.

²² Mahdi, A. "Binomial Expressions with Reference to Du'aa as-Sabah (The Morning Invocation) by Imam Ali bin Abi Talib (AS)." *Journal of University of Babylon* 24, no. 1 (2016): 188-197.

²³ Lafta, Maha, and Abbas HJ Sultan. "IMAGIC ICONICITY IN SAAD SURAH: A MORPHOPHONEMIC STUDY." *Journals Education for Girls* 1, no. 27 (2020).

The paper was based on the hypothesis that the Glorious Quran presents a wonderful start for a linguistic study of the appearance, form and representation of phonological iconicity in Arabic. To verify the hypothesis, the researchers adopted Fischer and Nännys' model of imagic iconicity to facilitate the assessment of phonological iconicity²⁴. The analysis revealed that the iconicity principle starts with phonemes and morphemes, and finally moves to visual, tactile, and rhythmical features. Thus, the existence of imagic iconicity in this sura resists the narrowing of the scope of iconicity to mere onomatopoeia. This conclusion further motivated us to investigate iconicity in larger structures.

The most recent study on religious BIs was by Al-Otaibi²⁵, who defines binomials as a collection of two combined words belonging to the same word class. He claimed that binomials are very frequent in every language. In his study, he reviewed literature on religious BIs in Hebrew and Arabic and argued that, in both languages, the focus has been on constraints determining the order of binomials, their semantics and grammatical categories, and their functions. He concluded by arguing for further research on BIs in the Holy Quran and Hadith.

It is hoped that the present study will be of value to teachers and students learning English as a foreign language since it will draw their attention to the fact that iconicity can be implemented as a learning strategy. It may also be of help to translators. In general, translators aim to find expressions which are as equivalent as possible to the original text. This implies that translators want to achieve the greatest or highest degree of iconicity between the translated and original texts. The study may also be of significance to readers and interpreters of the Glorious Quran since it may motivate them to interpret the Quran at its most abstract and deepest level to understand its propositional and intended meanings. Furthermore, scholars from different fields such as discourse analysis, cognitive linguistics, semantics and linguistics may benefit from it. Pragmatists may also benefit from the findings of this study since it provides valid proofs that iconicity is a crucial aspect of language use.

²⁴ Fischer, Olga, and Max Nänny, eds. *The motivated sign: Iconicity in language and literature 2*. Vol. 2. John Benjamins Publishing, 2001. Matthews, Peter H. *Morphology*. Cambridge university press, 1991.

²⁵ Al-Otaibi, Ghuzayyil. "Religious binomials in Hebrew and Arabic: A review of literature." *International Journal of Linguistics, Literature and Translation* 4, no. 3 (2021): 209-215.

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2 Methods

2.1 Model of Analysis

In this study, a synthetic model which is an extension of Givón's model of iconicity principles is used to study Quranic BIs. In our model, some of the principles of iconicity mentioned by Givon are conflated, some have been omitted and new ones have been added. As such, the researchers have drawn heavily up on scholars working within the theory of iconicity in particular Peirce and Marcus and Calude. This implies that our model is basically eclectic. We have made use of a number of notes, comments and proposals appearing here and there in order to come up with generalisations where possible. In our revised model, we added new BI categories specific to the Quran which differ from other BIs in Arabic. In addition, we found that more than one principle of iconicity determines the order of Bis (see Givon model below).

2.2 Givón's model 1984

Givón's model of iconicity manifests itself in the following principles:

1. The quantity principle. In its simple form, this principle means the more form, the more meaning, or to say more and more by less and less.
2. The proximity principle. This principle means nearness or closeness. Givón stated that 'entities that are closer together functionally, conceptually or cognitively will be placed close together at the code level'.
3. The distant principle. This principle implies bringing together at the code level two entities that are opposed in their meaning. This type of iconicity is similar to Nöth's model of the iconicity of symmetry²⁶. Nöth recognises three types of symmetry, mirror, translative, and antisymmetry; the latter is the focus of our study. This type of iconicity is best illustrated by pairs of universal opposites such as heaven and hell, sun and moon, and day and night. Most of the analysed BIs are in accordance with this principle.
4. Sequence Iconicity. This type of iconicity is either temporal or spatial. ¹⁴ stated that 'The order of syntactic elements reflects the order in which they are expressed in a series of events'. For example, life and death as a BI iconises temporal sequence for the simple reason that one has to live before dying. There is no death before living. The second dimension of the sequence is the spatial position in nature. These include dimensions like upper and lower, front and back, and left and right. Spatial sequence

²⁶ Nöth, Winfried. "Semiotic foundations of iconicity in language and literature." *The motivated sign: Iconicity in language and literature* 2 (2001): 17-28.

iconicity is influenced by our cognition which is based on our physical experience, namely our visual perception.

5. Word order iconicity. In our synthetic model, we subsumed all principles of iconicity mentioned by Givón under word order iconicity. This type of iconicity indicates preference, hierarchy or chronology, implying that iconic BIs reflect the syntax of preference. Thus, positive concepts precede negative ones (e.g., good and bad, high and low, great and small, and light and dark. The BI of Allah and the last day iconises chronology, while the BI of Adam and Eve iconises hierarchy, and that of eat and drink iconises preference. Our point of departure of Givon is that we have found that some binomials in the Glorious Quran are iconic by a bundle of principles.

2.3 Data Collection and Study Procedure

In this study, 66 iconic BIs were analysed via the synthetic model mentioned earlier. Since BIs are very frequent in Al-Baqarah Sura, only those word pairs linked by the conjunction *wa* (and) were included. The analysed BIs are more commonly found in the religious texts of Semitic languages, and some of them are universal (e.g., heaven and earth, sun and moon, day and night). Quranic translations are based on Al-Hilali and Khans' study entitled *Interpretation of the Meanings of the Noble Quran*²⁷. The procedure followed in collecting BIs was to translate them literally first and then to transcribe them phonemically.

3. Data Analysis, Results and Discussion

For the purpose of analysis, we divided the BIs into three groups: opposites which show iconicity of antisymmetry; triplets (three element BIs and 'quadruplets' (four element BIs²⁸); and, near-synonym BIs.

3.1 Group one

The first group is in accordance with Givón's distance principle, such as:

- | | |
|---------------------------|--------------------------|
| (1) / الله واليوم الاخر / | 'Allah and the last day' |
| (2) / الناس والحجارة / | 'Men and stones' |

²⁷ Muhsin Khan, M., & Taqi-ud-Din Al-Hilali, M. The Interpretation of the Meaning of The Noble Qur'an in The English Language. *Riyadh: Darussalam Publications*. (2001).

²⁸ Duke, James T. "Word pairs and distinctive combinations in the Book of Mormon." *Journal of Book of Mormon Studies* 12, no. 2 (2003): 5.

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|-------------------------|---------------------------|
| (3) / السماء والارض / | ‘Heaven and the Earth’ |
| (4) / الحق والباطل / | ‘Truth and fact’ |
| (5) / كلوا واشربوا / | ‘Eat and drink’ |
| (6) / المرء وزوجه / | ‘Man and his wife’ |
| (7) / الجنة والنار / | ‘Heaven and hell’ |
| (8) / المشرق والمغرب / | ‘East and west’ |
| (9) / الدنيا والاخرة / | ‘This life and hereafter’ |
| (10) / رجل وامرأتان / | ‘Man and two women’ |
| (11) / يحيي ويميت / | ‘Gives life and death’ |
| (12) / يسرون ويعلنون / | ‘Conceal and reveal’ |
| (13) / الجن والانس / | ‘Jinn and human’ |
| (14) / الشمال والجنوب / | ‘North and south’ |
| (15) / ليل ونهار / | ‘Night and day’ |

Some of these BIs occur both in the common Arabic language and the Quranic discourse but their meanings are different from their ordinary usual meanings. All are clear manifestations of Allah’s existence as the One Creator who should be worshipped. They are iconic by virtue of the fact that they express Allah’s intention to be worshipped. Another iconic source of such BIs is due to their intuitive common base with the respective BIs in everyday Arabic language.

Semantically, they are opposites. As far as the grammatical categories are concerned, all except the BIs five, and 11–12 are combinations of noun + noun, while BIs five, and 11–12 are verb + verb combinations. The order of the first group of BIs is irreversible because of the iconicity of the Quranic language. For example, the BI الدنيا والاخرة (this world and hereafter), is irreversible, i.e. the reverse order is impossible because ‘this world’ precedes the ‘other world’. The BI iconises chronology. A question which can be raised now is why the reverse order is impossible. In the available literature, scholars have mentioned many ordering constraints such as phonological, syntactic, semantic and pragmatic.¹⁶ for example, mentioned approximately twenty ordering constraints which they subsumed under the umbrella term ‘ME First’. Iconicity is regarded as a peripheral phenomenon which does not deserve serious study.

In this study, we regard iconicity both as a conceptual phenomenon and cognitive process which contributes to meaning construction in discourse in general and in the Glorious

Quran in particular. In cognitive semantics (for example²⁹ and³⁰), it is believed that meaning not only resides in linguistic terms but also in language users' conceptualisation of situations and events. To reiterate, although the mental mechanisms which determine language are implicit, our conceptual structure is embodied, i.e., it is related to our sensory perception. As such, we think first of all of what is iconic.

The BI /الله واليوم الاخر/ (Allah and the last day) is a combination of two nouns: Allah Who is the Creator of the whole universe and 'the last day', i.e., life after death. It also iconises chronology; when we reverse the order, confusion occurs regarding the interpretation of the verse in which the BI occurs. This BI occurs five times in the analysed sura in different contexts. In /V. 8, Sura 2/, the BI addresses hypocrites who claim that they believe in 'Allah and the last day', but /V.9, Sura 2/ shows that they are pagans who worship idols. In /V. 126, Sura 2/, the BI is metaphorically iconic since it stands for (أمن 'security'; أمان 'protection'; رحمة 'mercy' and الامل 'hope') of winning in the hereafter. In /V. 62/, the BI is also metaphorically iconic since it is a symbol of the 'heaven' for the pious, i.e., believers who believe in 'Allah and the last day', will be rewarded by Almighty Allah after they die. In all these instances, the BI also iconises Allah's intention to warn hypocrites and make a promise to the pious. The underlying semantic structure of these BIs is that they all describe 'the last day', sometimes in terms of heaven for the pious, but sometimes all five occurrences of the BI 'Allah and the last day' are used as cognitive tools in the Quran to understand the abstract world.

The other frequent BI is in example three, which is also a combination of two nouns. It occurs three times in Sura 2. Being visually iconic, this type of iconicity is used in the Quran to increase the effect of meanings and messages. The 'Heaven' and the 'Earth' and the objects they contain are visible and clear manifestations of Allah's existence. This refutes the claim of disbelievers who deny the existence of Allah. The BI also iconises preference, in that what is higher is more salient than what is lower. This is how our conceptual structure is used to perceive the world. The BI is interpreted according to a sensory perception grounded in conceptual structure. It also ensures maximal ease of accessing the intended meaning of Allah. Thus, it is in accordance with Grice's maxim of manner³¹, which requires the speaker to avoid obscurity. Moreover, the BI also iconises

²⁹ Haiman, John. "In defence of iconicity." (2008): 35-48.

³⁰ Panther, K. U., & Thornburg, L. (2018). What kind of reasoning mode is metonymy. *Conceptual metonymy: Methodological, theoretical, and descriptive issues*, 121-160.

³¹ Grice, Herbert P. "Logic and conversation." In *Speech acts*, pp. 41-58. Brill, 1975.

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relevance and thus it is in accordance with Sperber and Wilson's principle of relevance³². The BI 'heaven and Earth' is also iconic with regard to the sequence since it deals with spatial reference. It is closely related to our bodily movement. Again, here we have several iconic principles due to the inimitable nature of the Glorious Quran. In the light of this discussion, we can suggest that the more iconic principles apply, the greater the iconic motivation of the BI.

The BIs examples 2, 6, 8, 10, and 14 iconise semantic preference. BI five also iconises semantic preference but is a combination of verb + verb. BI two is quite striking. In this BI, both 'men and stones' are regarded as fuels for the fire (i.e., hell). We know from experience that the fuels of fire are straw and wood. Thus, this BI is also metaphorically iconic because both 'men and stones' are described as fuels.

Before we proceed further, we would like to make two general remarks about the analysis of the opposite BIs. The first remark deals with the synthetic model being applied in this study. The main reason for extending Givón's model of iconicity is to make it applicable to the Quranic discourser. The analysis of this group of BIs shows that some Quranic BIs are iconic via principles. The BIs 'man and wife' and 'man and two women', for example, not only iconise semantic preference but also iconise power. According to our conceptual structure, the first element of the BI has a higher rank than the second and, accordingly, takes precedence. The same is true of the BIs 'Allah and the last day' and 'Allah and His messengers', as well as the BI 'men and stones'. The second remark deals with the order of BIs in the Quran. The analysis of group one shows that the order of BIs in the Quranic discourse has considerable iconic motivation in that iconic principles seem to govern the choice of linguistic resources. Quranic verses combine BIs in the order which is socially preferable and cognitively more salient in accordance with our embodied conceptual structure. As such, Quranic BIs are an iconic reflection of our conceptual structure. Accordingly, we normally think of what is iconic first because it is easier to understand than which is not iconic.

3.2 Group Two

The second group of iconic BIs in the Glorious Quran is here called multinomials. These include what Duke calls 'triplets' (three words with complementary meanings), 'quadruplets' (four words with complementary meanings), and 'literary lists'

³² Sperber, Dan, and Deirdre Wilson. *Relevance: Communication and cognition*. Vol. 142. Cambridge, MA: Harvard University Press, 1986.

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(combinations of five words and more). Watson³³ calls literary lists ‘tours’. Examples of multinomials are given below:

- (16) / ختم الله على قلوبهم وعلى سمعهم وعلى ابصارهم / (Verse: 7)
‘Set a seal on their hearts / their hearing / their eyes’
- (17) / ظلمات وبرق ورعد / ‘darkness, thunder, lighting’ (Verse: 19)
- (18) / الذين يؤمنون بالغيب وقيامون الصلاة / (Verse: 3)
‘who believe in the Ghaib and perform As-Salat (prayer)....’
- (19) / واقموا الصلاة واتوا الزكاة / ‘perform As-Salat/ give Zakat’ (Verse: 43)
- (20) / هادوا والنصارى والصابئين / ‘Jews / Christians / Sabians’ (Verse: 62)
- (21) / قالوا سمعنا وعصينا / ‘we have heard / disobeyed’ (Verse: 93)
- (22) / للطائفين والعاكفين والركع السجود / (Verse: 125)
‘Circumambulating/ staying/ prostrating’
- (23) / ربنا افرغ علينا صبرا وثبت اقدامنا وانصرنا / (Verse: 250)
‘Pour forth on us patience / Set firm our feet / Make us victorious’
- (24) / رسول منكم يتلوا عليكم آياتنا ويزكيكم ويعلمكم الكتاب والحكمة / (Verse: 151)
‘Our messenger reciting to you our verses purifying you, teaching, the book,/ Hikmah (Islamic Law) ’.
- (25) / واقموا الصلاة واتوا الزكاة وما تقدموا لانفسكم من خير تجدوه عند الله / (Verse: 110)
‘Perform As-Salat (prayer) / give Zakat / Whatever of good deeds send for yourselves’
- (26) / مستهم البأساء والضراء وزلزلو / (Verse: 214)
afflicted with poverty / ailments / were shaken
- (27) / كتب عليكم القصاص في القتلى الحر بالحر والعبد بالعبد والانثى بالانثى / (Verse: 178)
‘Punishment is prescribed in case of murder: the free for the free / the slave for the slave / the female for the female’
- (28) / الذين امنوا والذين هاجروا وجاهدوا في سبيل الله / (Verse: 218)
‘those who have believed / emigrated / have striven hard’
- (29) / انما حرم عليكم الميتة والدم ولحم الخنزير وما اهل به لغير الله / (Verse: 173)
‘Forbidden you the Mitah (dead animals) / blood / flesh of swine/ that which is slaughtered not for Allah’
- (30) / الذين ينفقون اموالهم في الليل والنهار سرا وعلانية / (Verse: 274)
‘Spend their wealth in night / day / in secret / public’

³³ Watson, Janet CE. *The phonology and morphology of Arabic*. OUP Oxford, 2007.

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- (31) /ان الذين امنو وعملوا الصالحات و اقاموا الصلاة واتوا الزكاة/ (Verse: 277)
'Those who believe/do deeds of righteousness /perform As-Salat/ give Zakat'
- (32) /الله ما في السموات وما في الارض وان تبدوا ما في انفسكم او تخفوه يحاسبكم به الله/ (Verse: 284)
'To Allah belongs all that is in the heavens / on the earth/ whether you disclose conceal it'
- (33) /ابراهيم واسماعيل واسحق ويعقوب والاسباط/ (Verse: 136)
'Ibrahim (Abraham) / Ismail (Ismael) / Ishaq (Isaac), Yaqub / Al-Asbat'
- (34) /الله وملائكته ورسله وجبريل وميكال/ (Verse: 98)
'Allah, His Angles , His Messengers , Jabrael (Gabriel) /Mikael (Michael)'
- (35) /يقطها وقتائها وفومها وعدسها وبصلها/ (Verse: 61)
'Its herbs, / its cucumbers, / Fum (garlic) / its lentils / its onions'
- (36) /نعبد الهك واله ابائك ابراهيم واسماعيل واسحق الها واحدا ونحن له مسلمون/ (Verse: 133)
'we shall worship your Ilah (Allah) the God of your fathers Ibrahim, Ismail, Ishaq, one (God) / to him we submit.
- (37) /قولوا امنا بالله وما انزل الينا وما انزل الى ابراهيم واسماعيل واسحق ويعقوب والاسباط وما اوتي موسى وعيسى وما اوتي النبيون من ربهم/ (Verse: 136)
'We believe in Allah / that which has been sent down to us and which has been sent down to Ibrahim, Ismail, Ishaq, Yaqub/to Al-Asbat (the offspring of the twelve sons of Yaqub/ that which has been given to Musa (Moses) and Isa (Jesus)/ that which has been given to prophets'
- (38) /لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ/ (Verse: 177)

'It is not Al-Birr that you turn your faces to the east / west but of the one who believes in Allah / the Last Day / the Angles/ the Book / the Prophet/ gives wealth to the Kinsfolk / to the orphans / to the needy / to the wag farer / to those who ask / to set slaves free / performs As-Salat / gives Zakat / who fulfill their covenant / who are patient in poverty / ailment / at the time of fighting?.'

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(39) / لا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ/

‘Worship none but Allah / be dutiful / good to parents / to kindred / to orphans /
to be needy / speak good / forbid evil / say truth / perform As-Salat / give Zakaat’

(40) / ولنبلونكم بشي من الخوف والجوع ونقص من الاموال والانفس والثمرات/ (Verse: 155)

‘we shall test you with something of fear / hunger / loss of wealth / lives/ fruits’

(41) / إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا
أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ/

(Verse: 164)

‘In the creation of the heavens / earth / in the alteration of night / day / the ships / the water
/ which makes the Earth alive / the moving creatures / in the veering of winds / clouds
which are held between the sky / the Earth’

(42) / قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ/ (Verse: 215)

‘Good must be for parents / kindred / orphans / the needy / way farer’

(43) / والؤمنون كل امن بالله وملائكته وكتبه ورسله/ (Verse: 285)

‘Believers believe in Allah / Angles (His Books / His messengers’

(44) / ان الذين امنوا وعملوا الصالحات واقاموا الصلاة واتوا الزكاة لهم اجرهم عند ربهم/ (Verse: 277)

‘Believers do deeds of righteousness / perform As-Salat / give Zakat / will
be rewarded’

There are thirteen triplets (BIs 16–28), six quadruplets (BIs 29–34), and ten literary lists (BIs 35–44). This group of BIs tends to occur in the Glorious Quran and other scriptures and their existence in Quranic verses shows the richness of the Quran and variation in its style. Duke²⁸ argues that word lists are not merely lists of words, as they take on special meaning because they form an ensemble that exhibits ‘unity and purpose’.

In contrast to opposites as mostly noun + noun constructions, multinomials appear in different grammatical classes such as nouns, verbs, and adverbs. The important role played by BI in general and this type in particular in creating the texture of the Glorious Quran can easily be tested by removing some from the verses in which they occur to see the effect. In such cases, the Quranic discourse becomes disjointed rather than united and is derailed rather than following a track. As such, multinomials iconise coherence. They are also concise because they are reduced forms of longer verses. Above all, they are iconic with the purpose for which they are used, i.e., to convey Quranic messages clearly, to give

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proof of Allah's existence, and to make people and readers think about, and meditate on, the Quranic verses.

In addition to conciseness and coherence iconicity, multinomials are also made iconic by other iconicity principles—they are in general in accordance with the quantity principle since they convey a great deal of information in a single verse. The BI in /V: 140/ and other verses which begin with the names of prophets iconise firstborn (i.e., birth order) or hierarchy. The triplet in /V: 3/ is 'believe in Ghaib....'. Similarly, the triplet 'darkness and thunder and lightning' is heroically iconic because it is a simile. While the triplet 'Allah has set a seal on their heart and their hearing and their eyes' (V: 9) is metonymically iconic since 'heart', 'hearing' and 'eyes' are parts of the human body, i.e., there is a relation between the human body and these parts.

The most fascinating multinomial is /V: 164/: 'Verily, in the creation of the heavens and the Earth and in the alternation of night and day, and the ships which sail through the sea and the water which Allah sends down from the sky and makes the Earth live and the moving creatures and in the veering of winds and clouds which are held between the sky and the Earth. This verse contains six BIs. If we divide the verse into smaller structures, we have six separate verses, each of which contains one BI and we have to repeat the word 'Verily' six times. However, they are combined in a single verse. This BI is an economically motivated index of familiarity, while also being visually iconic because the BIs it contains are observable signs of Allah's absolute capacity and omnipresence. It draws attention to the sky, the Earth, and other natural and universal phenomena, which, being physical, help us to conceive the mental activity of thinking as the physical activity of seeing because we gain most of our knowledge through vision. Allah never covers things up, but wants us to conceive of thinking as seeing, because this helps us to understand Quranic discourse better by making an accurate connection between the abstract and the concrete. All that we see in the sky and on Earth are Allah's creations, be they human or non-human, animate or inanimate. The multinomials urge us to think of heaven and Earth and to worship Allah, in order to conceive that He alone is the Creator. Thus, there is a direct similarity between the elements of the BI and their meaning in the sense that they refer to the names of objects which exist in this world. The same is true of BIs which refer to the names of prophets— such BIs are examples of iconicity par excellence. The existence of such BIs in the Quran challenges the received view that

language is fundamentally arbitrary in nature and allows the iconic aspects of language to be brought into focus.

4.3 Group Three

The last group of BIs includes those which are near synonyms. Look at the following BIs:

- (45) /استعينوا بالصبر والصلاة/ ‘patience and prayer’ (Verse: 153)
- (46) /ضربت عليهم الذلة والمسكنة/ ‘They covered with humiliation and misery. (Verse: 61)
- (47) /بالسوء والفحشاء/ ‘evil and sinful’ (Verse: 169)
- (48) /الخمير والميسر/ ‘alcoholic drink and gambling’ (Verse: 219)
- (49) /وما لكم من دون الله من ولي ولا نصير/ ‘protector and helper’ (Verse: 107)
- (50) /يهلك الحرث والنسل/ ‘destroy the crops and the cattle’ (Verse: 205)
- (51) /واقاموا الصلاة واتوا الزكاة/ ‘perform As-salaat and give Zakat’ (Verse: 277)
- (52) /بالاتم والعدوان/ ‘sin and transgression’ (Verse: 85)
- (53) /بشيرا ونذيرا/ ‘bringer of glad tidings and a warner’ (Verse: 119)
- (54) /الصفاء والمروة/ ‘As-safaa and Al-Marw’ (Verse: 158)
- (55) /واتموا الحج والعمرة/ ‘perform the Hajj and Umrah’ (Verse: 196)
- (56) /الجنة والمغفرة/ ‘paradise and forgiveness’ (Verse: 221)
- (57) /سمعنا واطعنا/ ‘we hear and obey’ (Verse: 285)
- (58) /الوصية للوالدين والاقربين/
‘makes a bequest to parents and next of kin’
- (59) /الكتاب والحكمة/ ‘the book and Al-Hikma’ (Verse: 129)
- (60) /الذين امنوا وعملوا الصالحات/
‘those who believe and do rightness deeds’
- (61) /يفسد فيها ويسفك الدماء/ ‘make mischief and shed blood’ (Verse: 30)
- (62) /اتينا موسى الكتاب والفرقان/
‘we gave Moses the Scripture (Tawraat) and the criterion (Furqan)’
- (63) /المن والسلوى/ ‘manna and salwa’ (Verse: 57)
- (64) /هدى وبشرى للمؤمنين/ ‘guidance and tidings for the believers’ (Verse: 97)
- (65) /اتاه الله الملك والحكمة/
‘Allah gave him (David) the kingdom and Al- Hikma (wisdom)’
- (66) /قول معروف ومغفرة/ ‘kind words and forgiveness’ (Verse: 263)

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This group is in accordance with Givón's principle of iconic sequencing or the logical order of events. In the BI (الصبر والصلاة) (patience and prayer), patience precedes prayer because the latter needs patience. Allah calls believers to pray, but the completion of full faith cannot be achieved without patience. This conjures up a powerful image in the mind of the reader. Thus, in terms of power iconicity, the first element has a higher rank within the extra-linguistic organisation. There is a deep-rooted relationship between language and religion. Religion represents a regulatory system for human beings so that they do not deviate from the path of Allah. Many religious concepts find their way into people's minds through the existence of such BIs. One of the means in which religion interacts with language is through prayer and patience. According to the Prophet Muhammad's (PBUH) Sunnah, prayer is the pillar of religion, and this pillar requires a solid ground, which is patience. The concepts of situation and revelation require different strategies to simplify Quranic concepts and as such BIs are a facilitating strategy.

The BI (ولي و نصير) (protector and helper) also iconises sequence in that *waly* should come first so that there may be (نصير: protector). The BI (يقيمون الصلاة و يؤتون الزكاة) (prayer) and (gives money to the poor) also iconises sequence because prayer is the most important since it is a repeated activity every day, while /zakaat/ is given once year.

The aim of BIs 53–60 and 62–66 is to control and constrain human behaviour so that it attains the highest possible levels of refinement and perfection, enabling people to be immortal in the hereafter. Another aim of these BIs is to advise people to follow the path of Allah and avoid the path of the devil. The other BIs in this group symbolise wrong-doers who follow the path of the devil. They are iconic with Allah's intention, i.e., either reward or punishment in the hereafter.

C. CONCLUSION

In this paper, we have explored iconicity in the BIs of the Glorious Quran, starting with the hypothesis that iconicity is richly manifested in the Quranic lexicon and discourse. The results of the analysis show that some BIs accord with Givón's principles of iconicity (1984), while others are iconic through several iconic principles. The majority of Quranic BIs are in accordance with the human perceptual system. It is taken for granted that words related to the senses are more iconic than words with an abstract meaning, emphasising that iconicity is inherently an interdisciplinary phenomenon and cognitive process that connects linguistic form with the experience of the world. When we gain insight of good and bad,

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perception of the world is not based on fear of the unknown future anymore but on excitement and anticipation for the meaningful signs of Allah's words. This is why some BIs are iconic through various iconicity principles. They motivate Quranic readers and hearers to think deeply and carefully and to open their hearts when they read the Quran. Hence, we dare say that iconic BIs function as spiritual food for the mind. All BIs aim to advise readers to avoid bad ideas which lead to corruption, and as such they are pervasive not only in Quranic discourse but also in language. Language users exploit them in language processing since they visualise what is invisible. Each pair is wonderfully illustrated that makes it visually appealing and helpful to the readers in remembering the Quranic words as well as their meaning in an engaging way. Above all, Quranic BIs are more than a lexical or syntactic phenomenon since the whole universe is based on pairs. They are signs of Allah's absolute capacity. They function as signals that both affirm that capacity and urge believers to have full confidence and certainty in Allah's power. They help the reader arrive at an interpretation that is in line with Allah's intentions, i.e., true worship. Hence, we can say that the structure of the BI is an iconic reflection of our conceptual structure. Accordingly, iconic BIs in the Glorious Quran are more than a morpho-syntactic phenomenon in the sense that they can be regarded as strategies that conceptualise the mental activity of thinking as the physical activity of seeing. In summary, we can say that a comprehensive theory of language use requires both arbitrary and iconic aspects of language. This conclusion challenges Saussurian arbitrariness and paves the way for motivated non-arbitrary form-meaning mappings in language. Iconic BIs can never be neglected in linguistic analysis because they are part of our cognitive and biological make-up. Studying one thing in comparison to another is to be able to get a richer understanding of both subjects. This is one of the mechanisms that Allah teaches readers the lessons of Quran. They reflect structures which are perceived in the universe, in human society, and in one's own individual conceptual and cognitive structures. This implies that some iconic binomials are universal. This conclusion is in contrast with Linguistic Relativity Principle proposed by Sapir-Worf.

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