

## Qur'anic Stylistics: A Heart-Calming Surah

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### Abstract

Misunderstanding of the Qur'anic verse surah Ad-Dhuha by its readers, especially Muslims, is a matter of concern, because the contents of the Qur'an are a guide to life towards a straight path, stylistics is present and becomes one of the solutions that can lead to an understanding of the content of the Qur'an and reveal the beauty of the use of language in it. Therefore, this study aims to find out and reveal the use of language and the aesthetic aspects and meanings contained in surah Ad-Dhuha. The method used in this research is a qualitative approach using content analysis. This research is expected to contribute in expanding the understanding of the Quran, especially surah Ad-Dhuha, and increasing the appreciation of its aesthetic elements. The results of this study are 1) Surah Ad-Dhuha has perfect stylistic aesthetics, both in terms of sounds, words, and sentences, 2) the selection of plosive consonant sounds that are more than just fricative sounds, in accordance with the meaning contained therein, 3) based on morphological aspects, it was found that the selection of fi'il both madhi, 4) according to the syntactic aspect, it was also found that the selection of elements that compose it also aims to strengthen the meaning of surah Ad-Dhuha such as qasam letters, fa'il, and the use of maf'ul bih.

**Keywords:** Ad-Dhuha; Qur'an; Stylistics

### INTRODUCTION

The Qur'an is the greatest miracle of the Prophet Muhammad and the perfection of previously revealed books such as the *Taurat*, *Zabur*, and *Injil*.<sup>1</sup> The Qur'an has many glories, including it was revealed in the noblest month, namely the month of *Ramadan*, on the noblest night, namely the night of *Lailatul Qadr*, to the noblest Prophet, namely the Prophet Muhammad SAW, in addition to all that the Qur'an not only has beauty and glory in the process of its decline, but the Qur'an also has beauty contained in it such as grammar, language style, and the relationship between verses and even chapters in it, so it is not surprising when Muslims and even non-Muslims admire the beauty of reading the Qur'an and the content contained in it.<sup>2</sup>

At this time, the Qur'an is still one of the favourite studies for researchers because so many worldly things have been discussed in it; such as buying and selling, marriage, division of inheritance, etc; of course, to understand it all is not easy for us if it is not carefully

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<sup>1</sup> Huzaemah Tahido Yanggo, "THE AL-QUR'AN AS THE GREATEST MUKJIZAT," *Waratsah* 1, no. 2 (2016): 1-26; Ahmad Sona Hafadzah and Ainul Iman, "THE CONTROVERSY OF ESCATOLOGICAL AYES IN THE AL-QUR'AN FROM AN ORIENTALIST PERSPECTIVE," *MUSHAF JOURNAL* 3, no. 3 (2023): 335-343.

<sup>2</sup> Ali Mursyid, "THE SIDE OF THE BEAUTY OF THE LANGUAGE OF THE AL-QUR'AN," *Misykat* 4, no. 2 (2019): 23-60; Jukarlianto, "Development of the Dirosa Method in the Community at Al-Mujahidin Mosque, Malimongeng Village, Salomekko District, Bone," *PENDIMAS* 2, no. 1 (2023): 38-42.

researched and examined, so it is very natural to find often research that makes the Qur'an the object of discussion.<sup>3</sup> The Qur'an also has a distinctive and beautiful grammatical structure, which in every meaning contained in it has its beauty; of course, this has a purpose so that those who read it can understand and analyse it properly.<sup>4</sup> The Qur'an is entirely in Arabic, so the Arabic language and its derivative sciences, such as *nahwu* or syntax and *shorf* or morphology, will help us to understand and analyse it.<sup>5</sup>

In understanding the content of the Qur'an, of course, it is necessary to read and study much knowledge from the point of view as it should be; this indeed aims so that the meaning to be conveyed does not lead to things that make us as readers can deviate from the meaning that should be.<sup>6</sup> This is exemplified in an incident when a speaker named Evie Effendi said the word "ضالاً" in surah Ad-Dhuha means misguided, which of course, indirectly states that the Prophet Muhammad SAW was in misguidance when, as we know that the Prophet is the only human being who is clean from sin, so the statement that says the Prophet Muhammad SAW was misguided is wrong.<sup>7</sup> So, there is a need for a deep understanding of each verse contained in the Qur'an so as not to cause misunderstanding of the content of the Qur'an.

Stylistics is one of the fields of science that can discuss and study a text.<sup>8</sup> There are several studies that have discussed texts such as songs, poems, verses and surahs of the Qur'an with stylistics. While this research focuses on discussing stylistics by using surah Ad-Dhuha as its object to reveal the beauty of the meaning contained in it. Along with the times, stylistics is associated with the Qur'an so as to produce a study of Qur'anic stylistics, which makes the Qur'an the object of discussion, especially in studying the understanding of the meaning and beauty of the language style in the Qur'an, Quranic stylistics is a study or study of the unique way the Qur'an composes words or diction to sentences, or it can be called an analysis of the use of language in the Qur'an.<sup>9</sup> Qur'anic stylistics not only discusses vocabulary in the Qur'an but also reveals the methods used by the Qur'an in choosing vocabulary and sentence style. This is why Qur'anic stylistics is different from *hadith*, and books, even though the language used is the same and the vocabulary used to form the sentences is also the same.<sup>10</sup>

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<sup>3</sup> Aminullah Nasution, "SURAH AN-NASR KAJIAN STILISTIKA AL-QUR'AN," *Al-Bayan* 5, no. 2 (June 2022): 187-205.

<sup>4</sup> Sumper Mulia Harahap, "MUKJIZAT AL-QUR'AN," *Al-Maqasid* 4, no. 2 (2018): 15-29; Tri Tami Gunarti and Mubarak Ahmadi, "Quranic Stylistics Understanding Forms of Communication in Surah Ash Shu'ara'," *AL FURQAN* 4, no. 2 (2021): 220-233.

<sup>5</sup> Mia Nurmala et al., "Why Is Masdar Important? An Investigation of Masdar and Its Translation," *ALSUNIYAT: Journal of Arabic Language, Literature, and Culture Research* 5, no. 1 (April 28, 2022): 82-93.

<sup>6</sup> Moh Tulus Yamani, "UNDERSTANDING THE AL-QUR'AN WITH THE MAUDHU'I TAFSIR METHOD," *J-PAI* 1, no. 2 (2015): 273-291; Anas Mujahiddin and Muti'ah Mardhiyyah, "ANALYSIS OF MUSHLIH CHARACTERS IN THE AL-QUR'AN," *AL-MUHAFIDZ* 3, no. 1 (2023): 65-77, www.stiq-almultazam.ac.id.

<sup>7</sup> Ari Abi Aufa, "EDUCATIONAL VALUES IN THE LETTER AD DHUHA," *Al-Aufa* 1, no. 1 (2019).

<sup>8</sup> Arina Dicka Maretta, Elisabeth Nugraheni Eko Wardani, and Atikah Anindyarini, "STYLISTIC ANALYSIS AND CHARACTER EDUCATIONAL VALUES IN FOURTY'S SONG ALBUM LELAKU SERTA RELEVANCE AS AGRICULTURAL MATERIALS IN INDONESIA AT HIGH SCHOOL LEVEL," *BASASTRA* 6, no. 2 (2019): 31-39.

<sup>9</sup> Syihabuddin Qalyubi, *STILISTIKA AL-QURAN The Meaning Behind the Story of Ibrahim*, ed. Umi Nurun Ni'mah (Yogyakarta: PT. LKis Printing Cemerlang, 2009).

<sup>10</sup> Ayu Lestari and Ojim, "Stylistics of the Qur'an Surah Al-Baqarah: 94, 95 and 218," *Journal of Ulumul Qur'an and Tafsir Studies* 1, no. 1 (April 18, 2022): 51-62.

Surah Ad-Dhuha is the 93rd *Makkiyah* surah, consisting of 11 verses in the 30th juz.<sup>11</sup> This surah has several nicknames and designations, namely the surah of calming the heart and the surah of bringing sustenance; this is because in the *asbabun nuzul*, namely when the Prophet Muhammad SAW was in a state of anxiety because, at that time, the revelation of Allah SWT was not revealed to him. Allah SWT comforted him by sending down surah Ad-Dhuha.<sup>12</sup> Another opinion also states that the reason for the descent of surah Ad-Dhuha is that the Prophet Muhammad SAW was grieving because of the delay in the revelation. The angel Jibril did not meet the Prophet Muhammad for a long time. Some argue 2 to 5 days, even 15 days. Because of this delay, the polytheists said that the Prophet Muhammad had been abandoned by his Lord.<sup>13</sup>

Therefore, in this research, the author will discuss and reveal the meaning and beauty of surah Ad-Dhuha using the Qur'anic stylistics study, which the author hopes to provide additional means for the general public, especially for Muslims in providing a broader understanding of the meaning of a word and sentence contained in surah Ad-Dhuha and admire the miracles contained in it both from meaning, the use of words and sentences and others, with the hope that there will be no mistakes in absorbing the meaning of words and sentences contained in surah Ad-Dhuha and can feel the beauty of the miracles contained in it.

In recent years, many studies have used stylistics as the primary knife to explore a text, one of which is the Qur'an. However, the author has not found research that examines surah Ad-Dhuha using Qur'anic stylistics studies, so this makes the author interested in studying and discussing more deeply surah Ad-Dhuha in the perspective of Qur'anic stylistics studies at the level of phonology, morphology, and syntax, especially surah Ad-Dhuha has several aspects of beauty both in terms of grammar and meaning.

## RESEARCH METHODS

This research uses qualitative research. Based on the object of study and the things to be achieved, it uses a literature study, which is then carried out content analysis. Therefore, this research focuses on literature data sources, namely all forms of documentation or other written sources in the form of books of interpretation, scientific articles, and others.

This research uses the Qur'an surah Ad-Dhuha as the primary data source. In contrast, the secondary data sources are several books of Qur'anic interpretation, books, and scientific articles related to this research. Data collection in this research is done using document study techniques, namely tracing and finding data in the form of several books relating to the interpretation of the Quran and scientific articles related to this research.

In accordance with the problems found in this study, the analysis used is a stylistic analysis of the level of phonology, morphology, and syntax generated in surah Ad-Dhuha, both from the harmony and meaning of words and sentences in it, by studying the selection of words and sentences and the meaning that appears in them. Finally, the style is connected to the impression obtained from the reader.

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<sup>11</sup> Muhammad Andri Setiawan and Karyono Ibnu Ahmad, "Resilience Skills in the Perspective of Surah Ad Dhuha," *Journal of Counselling Focus* 4, no. 1 (January 30, 2018): 37; Aditya Faruq Alfurqan and Maizuddin, "The Interpretation of Surah Al-Dhuha According to al-Baidhawi and Bintu al-Syathi'," *Tafse* 5, no. 2 (2020): 98-114, <https://jurnal.ar-raniry.ac.id/index.php/>.

<sup>12</sup> TABSYIR MASYKAR, "DAKWAH MATERIALS IN TAFSIR SURAH DHUHA," *AT-TANZIR* 10, no. 1 (2018): 79-90.

<sup>13</sup> Alfurqan and Maizuddin, "The Interpretation of Surah Al-Dhuha According to al-Baidhawi and Bintu al-Syathi'."

The data analysis technique in this research is a content analysis by describing various data and then analysing them with a stylistic approach, both from phonology, morphology, and syntax, and looking for the impression produced in each aspect. This research uses stylistic theory to show the aesthetic effect achieved in surah Ad-Dhuha and the impression it creates. The analysis step is to use Surah Ad-Dhuha from verses 1-11 as the primary data, then study and analyse it from the perspective of Qur'anic stylistic studies from phonology, morphology, and syntax by adding theories and findings in each of the three aspects, then finding the impression generated from each aspect, and making conclusions from the analysis results that have been found.

## RESULTS AND DISCUSSION

### 1. Phonology Level

Stylistics is the science of language style that has its own characteristics so that it can cause certain effects that are interrelated with aspects of beauty in it.<sup>14</sup> The first step in the stylistic analysis is the phonological aspect. In contrast, at this level of phonology, the aspects discussed are the effects of harmony and meaning contained in surah Ad-Dhuha; the discussion related to phonology is focused on consonants (*sawamit*) and vowels (*sawait*). Based on their articulation, consonants are divided into nine, namely *ṣawâmit infjariyyah* (plosive), *ṣawamit infjariyyah ihtikakiyyah* (plosive-fricative), *ṣawamit al-gin aw ṣawamit anfiyyah* (nasal), *ṣawamit munharifah* (lateral), *ṣawamit mukarrarah* (trill), *ṣawamit mufradah* (flapped), *ṣawamit ihtikkiyyah* (fricative), *ṣawâmit mumtadah gair ihtikkiyyah* (frictionless).<sup>15</sup>

This study focuses on discussing the consonants that dominate in surah Ad-Dhuha. The consonants that dominate in it are plosive, fricative, and nasal consonants. This is because the letters that have the most categories are plosive consonants and fricatives. Meanwhile, nasal consonants only have three categories of letters, but in surah Ad-Dhuha, these letters are quite numerous, such as *waw* and *mim*. The following is a data table of plosive consonants, fricatives, and nasal consonants contained in surah Ad-Dhuha.

#### (i) Table of plosive consonants

No.	Sound	Number of Sounds	Fathah	Dammah	Kasrah	Sukun
1	ب	4	-	2	2	-
2	ت	7	3	1	3	-
3	د	5	4	-	-	1
4	ض	2	1	1	-	-
5	ط	1	-	-	1	-

<sup>14</sup> Anggi Febrianti, Silva Caesarani Destiana, and Moch Ichsan Nugraha, "MAJAS AND IMAGE ANALYSIS IN THE PUIS 'BAWA SAJA AKU' KARYA HERI ISNAINI STYLISTIC APPROACH," *JURRIBAH* 1, no. 1 (2022): 28-34.

<sup>15</sup> Zakiatul Fikriyah and Syihabuddin Qalyubi, "SURAT AL-LAHAB IN A STILISTIKA ANALYSIS STUDY," *TSAQOFIYA Department of Arabic Language Education IAIN Ponorogo* 2, no. 2 (September 30, 2020): 108-128.

6	ق	2	1	-	-	1
7	ك	9	9	-	-	
8	ء	11	7	1	3	-
	Total	41	25	5	9	2

(ii) Table of fricative consonants

No.	Sound	Number of Sounds	<i>Fathah</i>	<i>Dammah</i>	<i>Kasrah</i>	<i>Sukun</i>
1	ث	1	-	-	-	1
2	ح	2	2	-	-	-
3	خ	1	-	-	1	-
4	ذ	1	1	-	-	-
5	س	3	3	-	-	-
6	ع	4	2	-	-	2
7	غ	1	-	-	-	1
8	ف	9	9	-	-	-
9	ه	3	3	-	-	-
	Total	25	20	-	1	4

(iii) Nasal consonant table

No.	Sound	Number of Sounds	<i>Fathah</i>	<i>Dammah</i>	<i>Kasrah</i>	<i>Sukun</i>
1	م	10	8	-	1	1
2	ن	4	2	-	1	1
3	و	15	13	-	-	2
	Total	29	23	-	2	4

The table above shows the composition of the diversity of sounds contained in surah Ad-Dhuha. Therefore, it can be concluded several things, namely: In the table of plosive consonants, there are 41 plosive consonant sounds in surah Ad-Dhuha, and this is the most consonant sounds contained in surah Ad-Dhuha, so the effect caused is for the readers of surah Ad-Dhuha to require them to take a lot of long breaths when reading it. It is inversely proportional to the fricative consonant sounds, where the readers do not need a long breath

when reading it. This is because plosive consonants are articulated by obstructing the air from the lungs and surrounding it behind the speech organ. This obstruction causes air pressure as it exits the speech organ and produces a sound that sounds like a pop.<sup>16</sup>

Then, the fricative consonant sounds amounted to 25 times and were dominated by mentioning the letter *fa'* 9 times. The nasal consonant sounds amounted to 29 times and were dominated by the letter *waw* 15 times. This also shows the effect of the relationship between one theme and other themes shown by the use of the letter *waw* athaf as in the following verses 6-7:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ (7) وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (8)

In some verses in surah Ad-Dhuha there are also some harmonies of the end of the sound that have beauty and uniqueness when reading it as in verses 1-8 which both end with the letter *alif maqshurah* whose previous letter uses the *harakat fathah*, namely:

الضُّحَىٰ - سَجَىٰ - قَلَىٰ - الْأُولَىٰ - فَتَرَضَىٰ - فَتَأْوَىٰ - فَهَدَىٰ - فَأَغْنَىٰ

In the end, each letter in the Qur'an, its selection and combination with other aspects such as consonants and vowels, the placement of *fathah*, *dammah*, *kasrah*, and *sukun* talents, and other aspects create a lot of beauty, one of which is in the sound system and its harmony, so that it makes us amazed when we hear it or read it with the correct reading according to the science of *tajwid* and *tahsin* and a beautiful voice.

The beauty of the Qur'an, especially surah Ad-Dhuha, is the harmony of sound at the end of the verse; This certainly exceeds the literary works that have ever existed, such as poetry, rhyme, and others that are strengthened by the contents of the Qur'an which contains the words of Allah SWT which include commands, prohibitions, good news and so on, in this case, surah Ad-Dhuha contains a message of the joy of Allah SWT to the Prophet Muhammad SAW not to feel sad and gloomy because Allah's revelation did not come down, the harmony of each verse makes the readers not bored and dissolve in every beauty contained in it, the beauty in the form of harmony of the final sound of this verse is also referred to as rhyme.<sup>17</sup>

The phenomenon of the beauty of the Quran, which uses regular and beautiful letter sounds, aims to cause psychological aspects to the listener. Because human psychology likes beauty.<sup>18</sup> So there is communication between the Koran and its listeners. If communication is open, then the messages in the Qur'an will be readily accepted.<sup>19</sup>

## 2. Morphological Level

At this morphological level, researchers focus on discussing the selection or use of word forms and their changes from one word to another word form; the selection of word forms certainly has a vital role at this morphological level because each existing word has its purpose and purpose for readers to understand it correctly, there are several things discussed in the morphological aspects of surah ad-dhuha such as the use of isim and fi'il. However, the author only focuses on the use of three fi'il, namely fi'il madhi, mudhari' and amar, as listed below:

### a) Use of *Fi'il Madhi*

<sup>16</sup> Ibid.

<sup>17</sup> Tri Tami Gunarti, "PHONOLOGY OF THE AL-QUR'AN IN SURAH ASY-SYAMSY THE FUNNESS OF THE SOUNDS AND THE EFFECTS," *Al Furqan* 3, no. 2 (2020): 272-280.

<sup>18</sup> Fikriyah and Qalyubi, "SURAT AL-LAHAB IN A STYLISTIC ANALYSIS STUDY."

<sup>19</sup> Syihabuddin Qalyubi, *Ilm Uslub: Stylistics of Arabic Language and Literature* (Yogyakarta: Karya Media, 2017).

There are seven *madhi fi'il* that compose surah Ad-Dhuha from the first verse to the last verse, namely "سَجَى-وَدَّعَ-قَلَى-أَوَى-وَجَدَ-هَدَى-أَغَى", in this discussion the focus of the researcher is to analyse the selection of *madhi fi'il* namely "وَدَّعَ" found in the third verse, in the book of interpretation Al-Qurtubi explained that the word "وَدَّعَ" using *tasydid* according to the imams *qira'ah* comes from the word التَّوَدُّيعُ (goodbye) which this word comes from "وَدَّعَ-يُودِّعُ" "وَدَّعَ-يُودِّعُ" with the wazan "فَعَلَ-يُفَعِّلُ-تَفْعِيلًا" and this is like an expression or goodbye to the person who is leaving, In this verse the word leaving is not used "تَرَكَ-يَتْرُكُ-تَرْكًا" because this *fi'il* is more dominantly used to discuss verses about *fara'idh* science such as in surah Al-Baqarah verse 180, 284, and surah An-Nisa' verse 7, 11, 12, 33, 176, the word "تَرَكَ-يَتْرُكُ-تَرْكًا" has the meaning of leaving, but only just leaving as is the case when a person dies and he leaves his property to be inherited to those entitled to receive it as in the verses about the science of *fara'idh* and in the context of this verse the use of the word "وَدَّعَ" confirms to the Prophet Muhammad that Allah really never left him under any circumstances, this is evidenced when the little Prophet was born in a state of orphanhood Allah SWT sent his uncle and grandfather to look after and many other things that show how Allah will never leave the Prophet Muhammad SAW.<sup>20</sup>

#### b) Use of *Fi'il Mudhari'*

In the tenth verse there is a *mudhari' fi'il* which is "تَنَهَّرَ" which is rooted from "نَهَرَ-يُنْهَرُ-نَهْرًا" and with the wazan "فَعَلَ-يَفْعَلُ-فَعْلًا" which means rebuking or cursing, In Al-Misbah's interpretation, it is explained that the word "تَنَهَّرَ" is only found twice in the Qur'an, namely in surah Ad-Dhuha verse 10 and in surah Al-Isra' verse 23 which contains the prohibition of yelling at parents. The similarity of using the word "تَنَهَّرَ" in these two verses is a form of assertiveness for us Muslims not to yell at parents and those who need help, while the difference is in the object, namely the 10th verse of surah Ad-Dhuha to those in need while the 23rd verse of surah Al-Isra' to parents. Arabic uses the word for something terrible. A rubbish dump is named "الْمُنْهَرَةُ" which is rooted in the word "نَهَرَ" and from this, the word is interpreted as delivering or giving roughly or poorly, or in other words, rebuking or treating roughly.<sup>21</sup> The use of the word "تَغَضَّبَ" which has the same meaning as the word "تَنَهَّرَ" is to emphasise the prohibition of yelling at and even rebuking people in need, just as the prohibition of yelling at and even rebuking parents is mentioned in Surah Al-Isra' verse 23.

#### c) Use of *Fi'il Amar*

In the last verse of surah Ad-Dhuha Allah SWT ordered the Prophet Muhammad SAW to tell all the favours that Allah had given him so as not to feel discouraged by his feelings of anxiety and sadness; this aims to make the Prophet Muhammad SAW realise that the blessings of Allah SWT are not comparable to the trials that the Prophet has felt so far.<sup>22</sup> In this verse

<sup>20</sup> Imam Al Qurthubi, *Tafsir Al Qurthubi Juz 'Amma*, 2nd ed., vol. 20 (Jakarta: Pustaka Azzam, 2016).

<sup>21</sup> M. Quraish Shihab, *TAFSIR AL-MISHBAH The Message, Impression and Concordance of the Qur'an*, vol. 15 (Lentera Hati, 2002).

<sup>22</sup> Ibid.

there is one *fi'il amar* which reads "فَحَدِّثْ" which means then tell me, this *fi'il* comes from the word "حَدَّثَ-يُحَدِّثُ-تَحَدَّثُ" which has the *wazan* "فَعَلَّ-يُفَعِّلُ-تَفْعِيلًا", In this verse Allah uses the word "فَحَدِّثْ" and does not use the word "فَأَخْبِرْ" with the *wazan* "أَفْعَلَ-يُفْعِلُ-إِفْعَالًا", which has the same meaning as "فَحَدِّثْ", in the book of *mufradat Alfazh Al-Qur'an* the word "فَأَنْبَأُ-فَأَعْلِنُ-فَأَخْبِرُ" has the meaning of just telling the news and announcing it in general, but the word "حَدِّثْ" has a specific meaning of telling it and then telling it as explained earlier.<sup>23</sup>

The word "حَدِّثْ" means tell, which means tell all the favours of Allah SWT to yourself so that you always feel grateful for Allah's gifts in any form by increasing obedience to him and giving these favours to those in need. In contrast, the word "أَخْبِرْ" only tells and says something to others; in this case, if this word is used in this verse, of course, the meaning seems to be just informing the public without the intention of making yourself and even others grateful or even to cause a sense of *riya'*, then the selection of *fi'il amar* as a command word in verse 11 has its meaning in which all the favours that Allah gives us are not told to others with a sense of *riya'* but we tell these favours with the intention because of Allah SWT for our form of gratitude to Allah SWT, so that it creates an impression on us as readers to always be grateful for Allah's favours without boasting about them with the intention of *riya'*.<sup>24</sup>

This verse also explains that Allah ordered the Prophet to convey the instructions of truth because this verse is related to verse 7. Namely, the Prophet used to be a confused person. Then Allah gave instructions, and in verse 11, the Prophet was ordered to convey the favours (instructions) that Allah had given to the Prophet. This is also corroborated by the verb in verse 11 is "to convey," so the object cannot be food or anything else but information; in this case, it is the guidance of truth, but for the people of the Prophet Muhammad SAW this verse also indirectly commands us to tell and be grateful for any favours, both guidance and other favours.<sup>25</sup>

### 3. Syntactic Level

The last step of analysis is the syntactic level, Syntax is a part of language science that discusses putting together words into word groups or sentences and word groups into sentences, and can also be said literally the word syntax means joint arrangement or arrangement.<sup>26</sup> At this level, the researcher's focus is on several *nahwiyyah* rules, namely the use of *fa'il* (the perpetrator), *maf'ul bih* (the object) in a sentence and *qasam* letters contained therein, the syntactic level discussed will also not expand everywhere so focus on these aspects contained in *surah Ad-Dhuha*, as follows:

#### a) Use of *Fa'il*

<sup>23</sup> Al-Raghib Al-Asfahani, *Mu'jam Mufradat Alfazh Al-Qur'an* (Beirut: Dar Al-Fikr Al-Lubnani, 2010).

<sup>24</sup> Alfurqan and Maizuddin, "The Interpretation of *Surah Al-Dhuha* According to al-Baidhawi and Bintu al-Syathi."

<sup>25</sup> Nur Aida, "Motivational and Imperative Communication in *Surah Ad-Duha* and *Al-Inshirah* Nur Aida," *Kopis* 5, no. 2 (2023): 118-133, [www.ejournal.iai-tribakti.ac.id/index.php/kopis](http://www.ejournal.iai-tribakti.ac.id/index.php/kopis).

<sup>26</sup> Yeni Ramdiani, "SYNTHESIS OF THE ARAB LANGUAGE (A DESCRIPTIVE STUDY) Yeni Ramdiani," *EL-HIKAM* 7, no. 1 (2014): 111-134.



In the third verse, which reads "مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ", there is a *fa'il*, which is the word "رَبُّكَ" which means your God. This is in line with the context of the third verse of surah Ad-Dhuha, in which Allah uses the word "رَبُّكَ" which shows an element of meaning related to the *tawhid* of *rububiyah*, which is the *tawhid* of glorifying Allah Swt in creating, guiding, and regulating the universe.<sup>27</sup> The use of the word "رَبُّ" and "إِلَهٌ" is by what is discussed in a particular discussion; when Allah SWT discusses discussions related to the *tawheed of uluhiyyah* then Allah uses the word "إِلَهٌ" and when Allah SWT discusses matters related to the *tawheed of rububiyah* Allah uses the word "رَبُّ" as an example of Allah SWT using the word "إِلَهٌ" in surah Thoha verse 14 as follows:

(إِنِّي أَنَا إِلَهُ لَّا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي)

In surah Ad-Dhuha the third verse, Allah SWT does not use the word "إِلَهٌ" as a word that refers to God, namely Allah SWT, but Allah uses the word "رَبُّكَ". This is appropriate because the context in this verse is related to the *tawhid rububiyah*, it was Allah who guided and managed the Prophet Muhammad SAW from childhood until the Prophet Muhammad SAW died, so with that, the effect caused is proof of how careful Allah is and proof of the great love of Allah to all his servants, one of which is by paying attention to small things such as the choice of words in each of his words.

#### b) Use of *Maf'ul Bih* "ضَالًّا"

*Maf'ul bih* is one of the topics of syntax or *nahwiyyah* rules, which functions as the object of a verb; *maf'ul bih* is divided into several parts, one of which is *maf'ul bih* in the form of *isim zhahir*.<sup>28</sup> In surah Ad-Dhuha, there are several uses of *maf'ul bih*, one of which is found in the seventh verse, which reads, "وَوَجَدَكَ ضَالًّا فَهَدَىٰ". Shihab in the Book of Tafsir Al-Misbah explains that the word "ضَالًّا" is taken from the word "ضَلَّ-يَضِلُّ" which means losing the way or being confused not knowing the direction. This meaning has developed so that it means perishing, buried, and in an immaterial sense, it is straying from the path of virtue or the antonym of guidance. This last meaning is commonly used in religious circles, so some people mistakenly understand verse 7 above, stating that "Allah SWT found the Prophet Muhammad in a state of heresy or disbelief or irreligion, then He gave him religious guidance." This meaning is not in line with the use of the word "ضَالًّا" in the Qur'an and not also with the principle adopted by the majority of scholars who state that the Prophet Muhammad was preserved from all kinds of sins both before and after his prophethood.<sup>29</sup> So understanding the meaning of the word "ضَالًّا" in surah Ad-Dhuha verse seven requires an understanding of syntax or *nahwu* science, which, of course, will have an impact on our understanding of the Qur'an, especially surah Ad-Dhuha, so that it gives the impression to all of us to consistently and not get tired of reading the contents of the Qur'an in order to save the world hereafter.

<sup>27</sup> Syafieh, "GOD IN THE PERSPECTIVE OF THE AL-QUR'AN," *At-Tibyan* 1, no. 1 (2016): 144-172.

<sup>28</sup> Naura Najipa and Darwin Zainuddin, "ANALYSIS OF THE TEACHING MATERIALS IN THE MAHIR ARAB LANGUAGE 2 BOOK FOR CLASS XI MADRASAH ALIYAH KEAGAMAAN PROGRAMME," *Journal of Arabic Language and Literature Education* 5, no. 2 (2023): 181-195.

<sup>29</sup> Shihab, *TAFSIR AL-MISHBAH The Message, Impression and Concordance of the Qur'an*, vol. 15, p. .

**c) Use of *Dhamir Muttashil Mukhatab* as *Maf'ul Bih***

*Dhomir* is a pronoun that functions to replace a previously mentioned noun or phrase. In Arabic, *dhomir* is adjusted according to its type, such as *mudzakkar* and *muannats*, and its form, *mufrad*, *mutswana*, and *jama'*.<sup>30</sup> One of the *dhomirs* that is mentioned a lot in surah Ad-Dhuha is *dhomir muttashil mukhatab* which is "ك" and occupies the *i'rab* position as *maf'ul bih*, *dhamir muttashil mukhatab* is in 5 verses, namely: "وَدَّعَكَ" in the third verse, "يُعْطِيكَ" in the fifth verse, "يَجِدُكَ" in the sixth verse, and "وَجَدَكَ" in the seventh and eighth verses. The *dhamirs* all return to the Prophet Muhammad SAW, which is also intended for all humanity; the selection of *dhamir mukhatab* certainly has a specific purpose and intention; in this surah, Allah does not use *dhamir ghaib* or third person such as "هُمَ-هُمَا-هُمْ" because Allah wants to emphasise directly and show the Prophet Muhammad SAW Allah's affection and concern for the Prophet Muhammad SAW so that the impression given to the Prophet Muhammad SAW and us as his people is a form of God's concern that will not leave us and always accompany our lives as long as we still believe in Allah SWT.

**d) Use of *Qasam Elements***

Using *qasam* elements for humans aims to prove a person's adherence to the information that he is not lying and saying things as they should be, in contrast to Allah SWT, when Allah SWT swears Allah wants to show and confirm what he wants to convey. *Qasam* means oath, taken from the word "قَسَمَ" which is a statement produced from the mouth officially with witnesses to God or to something that is considered sacred (to strengthen the truth and seriousness and so on).<sup>31</sup> In the context of the Qur'an, oaths are also spoken by Allah SWT to strengthen and emphasize a matter; there are many elements of oaths that Allah uses in the Qur'an, such as at the beginning of surah Al-Fajr, Ash-Shams, Al-Lail, and many others, surah Ad-Dhuha is also inseparable from the element of *qasam* itself, which at the beginning of surah Ad-Dhuha begins with a *qasam* element in the form of the letter waw. in the rules of *nahwiyyah* uslub *qasam* includes uslub *taukid*, which consists of *adat qasam*, *muqsam* and *jawabul qasam*, for example: "وَاللَّهُ لَنْ يُضَيِّعَ حَقَّنَا", in the sentence the word "و" is the *waw qasam*, then the word "اللَّهُ" is the *muqsam bih*, and the word "يُضَيِّعَ حَقَّنَا" is the *jawabul qasam*.<sup>32</sup>

As for the custom of *qasam* itself has three letters, namely *waw*, *ba'*, and *ta'*; when Allah SWT wants to swear by something, Allah uses the letter *waw*, while for custom, *qasam ba'* and *ta'* must be juxtaposed with *lafaz jalalah*, In this verse, Allah SWT uses the custom of *qasam* in the form of *waw* which is located in the first verse which reads "وَالضُّحَىٰ" and the second verse which reads "وَاللَّيْلِ إِذَا سَجَىٰ" to confirm to the Prophet Muhammad for the time of dawn when living things, especially humans, are happy with all their conditions which symbolises a happy time and continues to swear by night time when it is dark which symbolises a difficult

<sup>30</sup> Kamalia, "PRONOMINA (ISIM DHAMIR) OR SUBSTITUTION WORDS IN THE ARB LANGUAGE (GENDER REVIEW)," *Al-Idarah* 7, no. 2 (2019): 62-79.

<sup>31</sup> Amir, "QASAM IN THE AL-QUR'AN (A REVIEW OF USLUB NAHWIYYAH)," *LiNGUA* 9, no. 1 (2014): 20-30.

<sup>32</sup> Ibid.

time.<sup>33</sup> So, the effect and impression caused in this aspect is evidence of how Allah revealed this surah Ad-Dhuha to refute the reproach of the polytheists to the Prophet Muhammad SAW and calm the heart of the Prophet Muhammad SAW.

## CONCLUSIONS

Using stylistic analysis of surah Ad-Dhuha has shown and displayed the harmony and aesthetic uniqueness of surah Ad-Dhuha, as it has been analysed through stylistic levels of phonology, morphology, and syntax. The dominance of plosive consonants in Surah Ad-Dhuha becomes the distinctiveness and uniqueness of the sound in the letter and the fricative and nasal consonants. Also, the harmony of verses that both end with an *alif maqshurah* from verse 1 to verse 8 adds beauty and rhythmic harmony when read and gives a comfortable impression when listened to.

The review of morphological, syntactic, analyses of Surah Ad-Dhuha can reveal the meaning and provide a deep understanding of the letter. Meaning and profound understanding in the form of Allah's compassion for his believing servants, especially in this context, is the Prophet Muhammad SAW when discouraged not revealed to him so that this verse comes as a calming heart for us and especially the Prophet SAW, with all the omnipotence implied in the meaning of this letter can refute the negative stigma of the polytheists and can also increase the firmness of one's faith.

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<sup>33</sup> Shihab, *TAFSIR AL-MISHBAH The Message, Impression and Concordance of the Qur'an*, vol. 15.

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