

## Denotative Linguistic Oppositions And Their Doctrinal Dimensions In Arabic Texts: An Applied Study On The Meccan Surat Al-Duha

Shaima Muhammad Tawfeeq Mulla Hussain

Department of Language, Grammar and Morphology, College of Arabic Language,  
Umm Al-Qura University, Makkah, Saudi Arabia  
smmulhussain@uqu.edu.s

### Abstract

This research examines the denotative linguistic oppositions and their doctrinal dimensions in Arabic texts. It is applied on the Meccan Surat Al-Duha. This topic emerges from the linguistic differentiation of its types and doctrinal dimensions by inserting the word and its opposite, mentioning the factor deleting its direct object, and mediating between the word and what it asks for. In the case of oath, the condition is mediated between its elements; in the superlative style, the description is mediated between the preferred and the preferred upon, while in the negative style, the subject is mediated between its events. It presents a linguistic, semantic, rhetorical, and doctrinal analysis of the methods of denotative linguistic oppositions in the Arabic text, combining the rules of Arabic grammar, the methods of Arabic rhetoric, and the purposes of faith, highlighting the apparent commonness with its dimensions and types under study. This study adopts a qualitative analytical approach based on descriptive and interpretive methods. The analysis is rooted in both linguistic and rhetorical examination of Surat Al-Duha, supported by classical and modern Qur'anic exegesis (tafsir). The analytical linguistic, semantic, doctrinal, and initiative approach was inspired by it, leading to the occurrence of denotative linguistic correspondence with its doctrinal dimensions in Arabic texts in a single verbal manner and a definite syntactic manner in the two types of declarative and constructional linguistic styles, with what it entails in the style of oath, negation, interrogative, prohibition, and command. This study recommends dealing with linguistic texts in the light of denotative linguistic oppositions, with their various doctrinal dimensions, as a type of metasynthetic analysis. The analysis transforms the structure according to the many grammatical, rhetorical, and doctrinal meanings they indicate within the limits of what the text permits and accepts in a linguistic setting and an authentic interpretive law.

**Keywords:** Creation; Situation; Replacement; Male; Deletion; Centering.

### INTRODUCTION

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray – for him there is no guide (Quran, Al- Zumar: 23).

Scholars are of the opinion that what is meant by His saying – Glory be to Him – (Mathani): is that the matters mentioned in it are opposites (Ibn Katheer, 1999). If the Paradise is mentioned, the Hell is mentioned, and if you mention good news, you mention warnings, and so on: angels and devils, darkness and light, promise and threat. This is to

achieve balance in the human soul by equalizing the hope of God's reward with the fear of His punishment, rejoicing in God's promise while abstaining from His threats, and being willing to walk in the path of His pleasure while refraining from continuing in the path of His wrath (Ibn Kathir, 1999). Among the oppositions mentioned in the Holy Quran are the temporal oppositions of night and day (Al- Ghadaq & Al- Asal; Al- Raghrib, 2001).

Likewise, the coordinate conjunctions: causing enrichment and impoverishment, laughter and crying, death and revival – as in the Almighty's saying (That it is He Who granteth Laughter and Tears; That it is He Who granteth Death and Life) (An- Najm: 43 and 44). The substitutionary positivist conjunctions are by presenting what is due to the delay, which means contrasting the later with the preceding and the preceding with the latter in every composition that changes the positions of the word by initializing and finalizing (Sarmad, (2012). Besides, the deletive denotative oppositions occur by mentioning the transitive one and deleting what is done in it, so that what is mentioned is strengthened by deleting its directive by providing its meaning in order to demonstrate its importance and highlight the proven significance of its mention, or so that the meaning of what is deleted expands due to the absence of the mind in its perception of each school of thought (Al- Jurjani, 1992).

We should refer here to the mediating oppositions. The term mediating here denotes making the word a mediator between the conjunctions or elements of the structure contained in it – such as mediating the condition between what is divided by it and its relation, and the subject between what it is divided into, the preference between the preferred and the preferred upon, the situation between the owner and his money, etc. (Al- Isfarayini).

In a sense, linguistic opposition is a verbal, syntactic, and stylistic phenomenon that includes several phenomena: assimilation, creation, placement, substitution, mention, deletion, and mediation. Thus, this study comes to examine the denotative linguistic oppositions and their doctrinal dimensions in Arabic texts. It is applied on the Meccan Surat Al-Duha, highlighting aspects of the Qur'anic linguistic miracle, renewing the method of dealing with the most common linguistic phenomena in Arabic. In doing so, the analysis combines grammatical rules, rhetorical methods, and semantic implications. It includes doctrinal, linguistic, single verbal, syntactic, sentence and stylistic aspects. The researcher follows the analytical, semantic, and authentic approach. In this regard, reference is made to what was written on the subject, in books of interpretation, such as: Al- Jami' li Ahkam Al- Qur'an by Al- Qurtubi, Al- Tahrir wa Al- Tanwir by Ibn Ashour, and language dictionaries, such as: Al- Sihah by Al- Jawhari, Al- Mukhassas by Ibn Sayyidah, and books on the parsing of the Qur'an, such as The Parsing of the Qur'an by Al- Nahhas. And the problem of parsing the Qur'an by Makki al- Qaisi, and books of rhetoric, such as: Evidence of Miracles by al- Abd al- Qahir al- Jurjani, and Basas al- Balagha by al- Zamakhshari.

Significantly, this study comes as a link in a series of analytical studies of Arabic texts that carry the applied structure and analyze verses of the Holy Quran, such as:

Semantic Analysis in the Holy Qur'an, by Abdul Rahman Tohme.

Pages in the world of Qur'anic semantics by Adel Hassan.

Phonological and semantic studies on Qur'anic readings, by Adel Hassan.

Semantics of the Qur'an, by Ziad Al- Rawashda.

The Creed in the Short Holy Surats, Amir Al- Haddad.

Monotheism in Surat Al-Duha, by Amin Al- Dumairi.

The doctrinal interpretation of Surat Al-Dhuha, by Ahmed Al- Qadi.

The current study was distinguished by its brevity, focus, and depth, in its analysis, detail, and branching.

Expansion is one of the verbal rhetorical improvements in expression, and it occurs by inserting a duplex word, interpreted as two, the second of which is joined to the first, and that is in the absence of direct speech (Al- Isfarayini). This study was also distinguished by its combination in analysis of the objectives of belief, grammar rules, rhetorical methods, and implications of significance.

The research problem is represented in analyzing and highlighting the denotative linguistic oppositions and their doctrinal dimensions in Arabic texts. It is applied on the Meccan Surat Al-Duha, highlighting aspects of the Qur'anic linguistic miracle, renewing the method of dealing with the most common linguistic phenomena in Arabic. The importance of the research is highlighted in the following: highlighting the existence of the phenomenon of denotative linguistic oppositions in the Arabic text in multiple linguistic forms with complex dimensions, the novelty of the Linguistic Forms by dealing with the topic as it deals with the denotative linguistic oppositions in a way that combines grammatical rules and methods, rhetorical, semantic implications, and doctrinal objectives. Discussing the denotative linguistic oppositions in the Arabic text of the Holy Qur'an in terms of being a linguistic phenomenon with common complex dimensions, as it comes with conjunction and occurrence, placement and substitution, mention, deletion and mediation.

This research aims to identify and categorize the linguistic oppositions present in Surat Al-Duha, including both direct lexical oppositions and contextual contrasts, analyze how these oppositions function semantically and rhetorically to convey layered meanings within the surah, interpret the role of oppositional language in reinforcing the emotional and spiritual themes of reassurance, divine care, and prophetic mission found in the surah, evaluate the contribution of these oppositions to the coherence and aesthetic structure of the Qur'anic discourse, highlight the theological significance embedded in these contrasts, especially regarding the concepts of light and darkness, hardship and ease, loss and gain, abandonment and companionship, contribute to the broader field of Qur'anic linguistic analysis by providing a model of how rhetorical opposition can be studied in relation to meaning and context.

## METHOD

This study adopts a qualitative analytical approach based on descriptive and interpretive methods. The analysis is rooted in both linguistic and rhetorical examination of Surat Al-Duha, supported by classical and modern Qur'anic exegesis (tafsir). The methodology involves the following steps:

1. Textual Analysis: A close reading of the verses of Surat Al-Duha to identify lexical oppositions, contrasts in tone, and rhetorical devices.
2. Thematic Categorization: Classifying the identified oppositions into thematic categories such as temporal (past vs. present), emotional (grief vs. comfort), and existential (abandonment vs. divine presence).
3. Interpretive Analysis: Drawing upon the interpretations of classical scholars
4. such as Al-Tabari, Al-Qurtubi, and Ibn Ashur, as well as modern commentators, to explore the deeper meanings behind the oppositions.

5. Contextual Integration: Placing the findings within the historical and spiritual context of the early Meccan period, with particular attention to the psychological state of the Prophet Muhammad (peace be upon him) at the time of revelation.

This approach enables a comprehensive understanding of how oppositions are skillfully employed in Surat Al-Duha to offer both rhetorical beauty and spiritual reassurance.

## RESULTS AND DISCUSSION

### Relevance of Rhetorical Opposition to Qur'anic Stylistics

The Qur'an frequently uses oppositions to prompt reflection and moral awakening. For example, the alternation between punishment and mercy across different verses serves not only as a theological statement but also as a stylistic device that engages the reader's attention and emotions. In Surat Al-Duha, this technique is particularly evident in the contrast between abandonment and divine care, past hardship and present ease. Analyzing these oppositions within a stylistic framework enables us to understand the subtle yet powerful ways in which the Qur'an communicates reassurance, warning, and moral guidance.

### Analytical Study of Rhetorical Oppositions in Surat Al-Duha

Surat Al-Duha, the 93rd chapter of the Qur'an, is a Meccan surah that consists of 11 verses. It is known for its comforting and reassuring tone, primarily addressing the Prophet Muhammad (PBUH) during a period of spiritual distress and uncertainty. The surah opens with an oath by the morning light, followed by a promise of divine support and care. This surah highlights the contrast between moments of difficulty and the eventual relief and prosperity that come with faith and perseverance. The rhetorical structure of Surat Al-Duha is enriched with oppositions, notably the contrasts between hardship and ease, darkness and light, abandonment and divine care, and spiritual guidance and misguidance. These oppositions are essential to the surah's theme of divine compassion and mercy, particularly for those who endure hardships in pursuit of righteousness.

### Thematic Rhetorical Oppositions in Surat Al-Duha

A close reading of Surat Al-Duha reveals several key oppositions that contribute to the surah's emotional and theological depth.

#### 1. Light vs. Darkness

The opening verse of the surah, "By the morning light" (Qur'an 93:1), contrasts light with the metaphorical darkness that the Prophet (PBUH) may have felt in his moments of despair. Light symbolizes divine guidance, hope, and reassurance, whereas darkness represents confusion, spiritual distress, and emotional uncertainty. The surah immediately sets the tone by affirming that just as the morning light dispels the darkness, so too will Allah's mercy eliminate the darkness of the Prophet's struggles.

#### 2. Hardship vs. Ease

In verses 2 and 3, the Qur'an highlights the past hardships faced by the Prophet: "Your Lord has not forsaken you, nor has He become angry" (Qur'an 93:3). These verses address the period when the Prophet experienced feelings of abandonment and isolation. However, this opposition is counterbalanced by the promise of ease that follows: "And the Hereafter is better for you than the first" (Qur'an 93:4). The contrast

between hardship and ease signifies the importance of patience and trust in Allah's plan. The future rewards far outweigh the temporary challenges faced by the Prophet.

### 3. Abandonment vs. Divine Care

Another crucial opposition in Surat Al-Duha is the contrast between the perceived abandonment of the Prophet and the reality of Allah's ongoing care. The surah reassures the Prophet (PBUH) that despite moments of apparent isolation, Allah has never left him. The verse "Did He not find you an orphan and give you shelter?" (Qur'an 93:6) reminds the Prophet of Allah's past mercies, including His care for him during his childhood when he was an orphan. The rhetorical effect here is to reinforce the notion that Allah's care has always been present, even when it was not immediately obvious.

### 4. Gratitude vs. Neglect

The opposition between gratitude and neglect is introduced in verse 7: "And He found you lost and guided you" (Qur'an 93:7). This contrasts the state of being spiritually lost with the state of being divinely guided. The Prophet (PBUH) is reminded that Allah not only found him lost but also guided him, a divine act of mercy and care. This opposition emphasizes the importance of recognizing divine guidance and responding with gratitude, rather than neglecting the blessings and opportunities provided.

## The Role of Rhetorical Oppositions in Shaping the Surah's Message

The use of rhetorical oppositions in Surat Al-Duha serves several critical functions:

1. **Reassurance and Consolation:** The opposition between hardship and ease, abandonment and care, serves to reassure the Prophet (PBUH) that his struggles are temporary and will be followed by divine relief. It provides comfort to the Prophet by reminding him of the rewards that await those who persevere in faith.
2. **Moral Instruction:** The oppositions also provide moral guidance for the broader Muslim community. Just as the Prophet (PBUH) faced challenges, so too will believers. The surah teaches that hardship is not a sign of divine displeasure but a test of patience, and that ease and reward will follow for those who endure with faith.
3. **Spiritual Reflection:** The oppositions between light and darkness, guidance and misguidance, also encourage deeper reflection on the nature of spiritual struggle. The contrasts invite the believer to consider the transient nature of worldly difficulties and the lasting nature of divine reward.
4. **Emotional Impact:** The contrasts between opposing concepts in the surah evoke a range of emotions, from despair to hope, from feeling abandoned to experiencing divine care. These emotional shifts make the message of Surat AlDuha both deeply personal and universally applicable, as it speaks to anyone going through moments of struggle or doubt.

## Linguistic Techniques in Rhetorical Oppositions

1. The power of language in creating contrast
2. One of the most striking features of Surat Al-Duha is the use of language to create vivid contrasts through rhetorical oppositions. These contrasts are not only thematically significant but are also linguistically powerful, designed to engage the reader's intellect and emotions.
  - a. Use of juxtaposition

The surah frequently uses juxtaposition, placing opposites side by side to draw

attention to their differences. This technique is highly effective in emphasizing the central theme of the surah: the transition from hardship to ease. For instance, the transition from the state of abandonment to the reassurance of Allah's care highlights a profound shift, both thematically and emotionally. The reader is forced to confront the severity of one state before experiencing the relief of the other, deepening the emotional impact of the contrast.

b. Pacing and rhythm

The pacing and rhythm of the verses also contribute to the effectiveness of the rhetorical oppositions. The surah flows seamlessly from one opposition to the next, creating a rhythmic balance between the contrasting ideas. This pacing mirrors the emotional journey that the reader undergoes as they progress through the surah. The repetition of certain phrases and structures adds to the musical quality of the surah, enhancing its memorability and impact.

3. Thematic Repetition and Its Role in Emphasis

4. Another important linguistic technique in Surat Al-Duha is the repetition of key themes and phrases. This thematic repetition serves to reinforce the central oppositions and ensures that their significance is deeply ingrained in the reader's mind.

a. Repetition of Divine Mercy

The recurring theme of divine mercy throughout the surah serves to emphasize Allah's ever-present care for His believers. This repetition highlights the central message of

hope and comfort, reassuring the reader that Allah is always near, even during times of apparent abandonment. This repeated assurance is both comforting and instructive,

reinforcing the reader's trust in Allah.

b. Repetition of Opposites

The surah also repeats the theme of opposites, further driving home the message of transition from difficulty to ease. The repeated juxtaposition of hardship and relief,

darkness and light, helps the reader internalize the idea that hardship is temporary and that divine help will always follow.

5. Metaphorical Language in Rhetorical Oppositions. Metaphor plays a significant role in the surah's use of rhetorical oppositions, adding depth to the contrasts between states.

a. Light vs. Darkness

One of the most striking metaphors in the surah is the contrast between light and darkness, which is often used to symbolize knowledge, guidance, and divine favor (light) versus ignorance, confusion, and hardship (darkness). This metaphorical opposition is powerful in conveying the emotional and spiritual states that the surah addresses. Just as light dispels darkness, divine guidance dispels the confusion and hardship that believers face.

b. Nurturing vs. Neglect

Another important metaphor is the contrast between nurturing care and neglect. In the surah, Allah is presented as the nurturing force that guides and supports His believers, while feelings of abandonment are dispelled by His enduring care. This metaphor helps the reader understand the intimate relationship between the believer and Allah, reinforcing the theme of divine providence and mercy.

6. **The Role of Sound and Word Choice in Impacting the reader.** The sound and choice of words in Surat Al-Duha are carefully crafted to maximize the impact of the rhetorical oppositions. The surah's word choices are not only theologically significant but also contribute to the emotional and psychological effects on the reader.
  - a. **Euphony and Harmony**  
The surah's rhythmic patterns and euphony (pleasant sound quality) create a sense of harmony that contrasts with the harshness of the opposites it presents. This contrast in sound enhances the emotional journey of the reader, moving them from feelings of difficulty and distress to eventual peace and reassurance. The gentle, harmonious nature of the verses calms the reader, making the oppositions feel more poignant and meaningful.
  - b. **Powerful Consonants and Vowel Sounds**  
The use of strong consonants and vowels in the surah contributes to the weight of the message. For example, the repetition of the letter "ha" (ح) in phrases like "رَوْحًا" (and His bright morning) creates a sense of emphasis and importance. This linguistic technique draws attention to the key themes and heightens their impact on the reader.
7. **Impact of Linguistic Techniques on the Reader's Understanding.** The linguistic techniques used in Surat Al-Duha play a critical role in shaping the reader's understanding of the surah's message. These techniques serve to deepen the emotional and intellectual impact of the rhetorical oppositions, ensuring that the reader not only understands the themes but also feels their significance on a personal level.
  - a. **Emotional Engagement**  
The interplay between language, rhythm, and metaphor ensures that the reader is emotionally engaged. As the surah moves between opposites, the reader is taken on an emotional journey, beginning with feelings of hardship and uncertainty and moving toward a sense of hope, trust, and divine care.
  - b. **Cognitive Reflection**  
The thematic and linguistic techniques in the surah also encourage cognitive reflection. The contrasts between hardship and ease, darkness and light, and neglect and nurturing invite the reader to reflect on their own experiences and their relationship with Allah. This reflective process deepens the reader's understanding of the surah's message and strengthens their connection to its themes.

### Verses of Surat A-Dhuha

By the morning brightness (1) And [by] the night when it covers with darkness, (2)Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]. (3) And the Hereafter is better for you than the first [life]. (4)And your Lord is going to give you, and you will be satisfied. (5) Did He not find you an orphan and give [you] refuge? (6)And He found you lost and guided [you], (7)And He found you poor and made [you] self-sufficient.(8)So as for the orphan, do not oppress [him].(9)And as for the petitioner, do not repel [him].(10)But as for the favor of your Lord, report [it].(11) (Quran, Al-Duha, 1-11).

Why was the Surah revealed with an oath, and why does the oath appear in it at two times in particular? This Surah, known as the time divided by it, in its beginning begins with the oath with a time of daylight, with sunshine and fading extending over its sides. Another word has been attached to it with a time of the day, as an origin for the previous one (al- Isbah).

The time of Al-Duha, which is mentioned in the oath, is the most honorable, generous, dearest, and strongest time of the day, and it is the youth of the day, which is in the middle of its childhood (al- ishraq) (Al- Alusi, 1995).

It is the time in which God Almighty spoke to Moses, peace be upon him, and his victory over the sorcerers was clearly achieved, prostrating to God, submitting to Him, and in which a prayer was initiated that was specific to the Prophets and was attributed to them, since the forenoon was the time for praising God during the day and seeking livelihood (2005).

The most honorable time of the day (Al-Duha) corresponds to the most honorable time of the day (night), when it approaches and intensifies, covering everything, as everything calmed down, thus the worshiper was alone with his God in prayer, and supplication (Bint Al-Shate', 1998).

The oath came about these two honorable times from God, Glory be to Him, who created them and created the darknesses and the light. It was obligatory to praise the benefactor for his blessings, and it was obligatory to always renew thanks to him alone. Besides, it was necessary to single Him out with praise for His blessings. Furthermore, the oath in the morning indicates that the Creator, Glory be to Him, has the right to swear by whatever He wants from what He created, and that is not for anything of the one who created it. (Whoever swears by something other than God has disbelieved or committed polytheism).

God – Glory be to Him – swears by the most honorable times of the day and the most honorable times of the night, which include prayer, supplication and sincerity, that His blessings did not leave His Prophet – peace and blessings be upon him. He – Glory be to Him – did not leave him even if a long time passed without news from heaven, and He did not hate him even if signs of calamity appeared upon him (Al-Hijazi, (1992).

The oath in the forenoon and the night is an indication of their conditions in that they differ and differ from the conditions that he – peace and blessings be upon him – found fault with. Time is an hour of day in an hour of night, alternating with increase and decrease. Neither to ignore nor to say farewell – the use of this source is few, and among them is the hadith: “People have to stop leaving the Friday prayers, or God will seal their hearts, and they will be among the heedless” – Al- Nasa’I, (1985) – but rather because of great wisdom from the Wise, the All- Knowing (Al- Amadi). This contains an explanation of a universal law, which is the inevitable transition from one state to another in time, space, body, and heart (Ibn Uthaymeen) (You will ride from one level to another).

The text of this Surah (Al- Duha) is rich in the phenomenon of denotative linguistic oppositions with its types of temporal, coordinate, substitutional situation, Hanafi remembrance, and mediation, and an explanation of the occurrence of each type with its doctrinal dimensions in the Surah as follows:

#### 1. Denotative-temporal linguistic opposition

The denotative-temporal linguistic opposition in the Surah comes with the oath by the night during the period of darkness in general, after the oath by the noon day, which extends from after dawn until noon in particular. Its doctrinal dimension is evident in



proving the universal difference. Night is followed by day, and day is followed by night. The depth of the extension of the temporal emotional state in these two times is proven by the name given to the first time indicating heat, ending with a thousand maqasas (dhuha), and what the second time was described with, in terms of a verb indicating comprehensiveness, ending with a thousand maqasas (saja).

2. Denotative coordinate oppositions

In it, God brings about guidance, as opposed to the feeling of misguidance, which is mixed with the self being addressed (Al- Harari, 2000). It is true that these coordinates and the ability to change them are from God Almighty alone. The same applies to the creation of wealth in absolute terms, as opposed to the family's emotions, mixed with the self being addressed (Al- Harari, 2000).

In contrast to the prohibition of oppression, its causes are located in the limited human self due to the loss of the father (Al- Harari, 2000). In contrast to the prohibition of the oppression, its causes are there in the broken human self with the lack of sources. In contrast to speaking of the blessings of God – Glory be to Him – by the guidance and enrichment of the Messenger – may God bless him and grant him peace – by denying what those who tend to hate and exclude him spoke of, Ibn Ashour (1984), it includes attributing blessings to the one who is bestowed with them alone, (God) Glory be to Him, and thinking well of Him in times of distress.

3. Denotative and substitutional oppositions: As for the orphan, do not be subdued by introducing the object (the orphan) and replacing it with the verb (conquer), to express the prohibition against oppression of the orphan, especially of all kinds, and in it establishing the principle of kindness to those who lost their father when they were young, by not harming him in any way.

1. (As for the beggar, do not rebuke).

By starting with the object (the beggar), then the verb (rebuke), the general prohibition of all kinds of rebuke, the beggar of particular need, establishes the principle of dealing kindly with the weak.

2. But for the favor of your Lord, report [it].

Almighty introduced the effect (semi- sentence) and substituted it with the verb (report) so as to launch the command to them. This implies the inculcation of attributing the blessing to its giver, God Almighty.

3. Denotative opposition and the ellipsis.

(Covers): the effect here was deleted, letting the mind go into imagining what is applied to it. The Meaning of it according to All Madhhab Al- Jurjani (1992) is swearing at night if the resident is covered and the one who moves, the rational and the irrational, the fearful and the safe, the worshiper and the heedless ,and so on until the meaning of the generalization is settled and includes everything (Al-Suyuti). It is sufficient to indicate (something) to refer to everything that exists, whether its existence is real or imagined (Al- Kafawi, 2000).

4.(taken leave); Because he omitted the object (Al- Nahhas 2000), and it was known that the person being addressed is the Messenger of God – may God bless him and grant him peace. And after the event (taken leave) of God – glory be to Him – for the Prophet – peace and blessings be upon him – did not confront it, deletion here is to distance the event from reality, and separate it from whom it is intended to be attached to and delivered to (Bint Al- Shati, 1998).

4. (Give you refuge), as its effect was deleted to launch the event into what it becomes (Al-Jurjani, 1992), God Almighty took him to his grandfather, then to his marriage, then to his wife and companions, then to his nation, then to his mercy. And He – Glory be to Him – has sheltered him; and restored creation to the nature of monotheism after going astray (Al-Hanbali, 1998).
5. (Guided you); Its effect has been deleted for the same purpose as what preceded it, which is the purpose of releasing the event into what it becomes. God – Glory be to Him – has guided him, guided him, guided him, and guided Ibn Abd al- Salam to him (1995).
6. (So He made you self-sufficient) and it is like it's the previous sentences in which the object is deleted (Al- Jurjani, 1992). God – Glory be to Him – has made him self-sufficient after his hardship. (Al- Hanbali, 1998).
7. (Do not be invincible), deleting its effect to focus on the event in prohibiting it, alienating it, and denouncing it. (Al- Jurjani, 1992) comments by saying "What is meant is that you should not oppress, given that appreciation is whatever it may be, so do not oppress (Al- Ansari, 2000).
8. (So do not repel). It is like the previous examples, as its effect was deleted due to the presence of the event in prohibiting it and denouncing it.
9. (Report): Its effect has been omitted to refer to the event as it relates to (Al- Jurjani, 1992). This is what was mentioned to him – peace and blessings be upon him – in this Surah (Al- Hanbali, 1998). So tell people what is revealed to you. Tell them about the falsehood that has been attributed to you, and the good news of the falsehood will come.
10. The appearance of the denotative medial opposition in the structures of Surat Al-Duha.

We discuss here all its types; the temporal, the active, the actual, the present, and the instrumental, and an explanation of the coming of each type of it in the Surah is as follows:

1. Denotative mediatory temporal oppositions:  
The temporal mediation came with the word (if), as it came between what is sworn by and its condition.
2. Denotative mediatory active oppositions:  
The effective mediation came with the word (your Lord), with its connection between the negative event (He did not bid you farewell) and what he said with kindness to it and what he said, and between the event promised at the beginning (He gives you) and the event promised at the end and you will be satisfied.
3. The actual medial denotative opposition:  
The actual mediation came with the word (good), the most preferable, as it came between the (the afterlife) and (this life).
4. The present medial absolute oppositions:  
The present mediation came with the word "orphan," with its connection between the event of conscience and the event of shelter. It is also evident through the word (lost) between the event of conscience and the event of guidance.
5. Denotative mediational instrumental opposition:  
Instrumental mediation came with the word (so), by coming between the present object (the orphan) and its verb (rebuke). The emergence of the dichotomy of generalization and specification is evident in circles.

This is noted through:

1. (Al-Duha): A specific time in general. As Duha was one of the hours  
The day,:
2. (And the night when it falls) is divided into a general, restricted time; Night was the  
opposing time for the day.
3. (Your Lord has not forsaken you nor has He said): A response to the oath in two  
sympathetic sentences, the first of which is restricted with its effect, and the other is  
denotative by deleting the object. (Bint Al- Shate' 1998).
4. (And your Lord will give it to you, and you will be satisfied with the promise of more  
until contentment which is absolute blessings (Al- Naysaburi). In the Holy Quran we  
read, in His saying, (And satisfaction from God is greater) (Quran, Al-Tawbah, 72).  
This is also evident in the text of the hadith of the Messenger of God – may God bless  
him and grant him peace): “God says to the people of Paradise, O people of Paradise,  
and they say: At Your service, our Lord, and I am happy with you, and goodness is in  
your hands. Then He says: Are you satisfied? They say: Why are we not satisfied? Oh  
Lord, and you have given us what you have not given to anyone of your creation.  
Then He says: ‘Are you not satisfied? Should I give you something better than that?  
And He would say: Is there something better than that?... (Rida).
5. (Didn't He find you an orphan and give you refuge): A reminder to the Messenger of  
extending blessings to him by calling for refuge to include all its types of refuge for  
the group of messengers, and for the generality of the monotheists, especially for the  
chosen ones among whom he was sent from the family, clan, and close associates,  
and other than that. Al- Maturidi (2005) commented that the restriction of conscience  
to absolute orphanhood is due to the loss of a father.
6. He found you lost, so he guided you with absolute compassion and guidance. Here Al-  
Maturidi, (2005) comments that God provided the Prophet with absolute compassion  
and guidance on the constraint of conscience, when he was confused before the  
mission (Al- Maturidi, 2005).
7. He found you to be a supporter, so he enriched you with absolute compassion  
(enrichment by deleting the direct object due to the possibility of his being – that is,  
the Prophet – may God bless him and grant him peace – and the being of a number of  
belongings are in his place, so he enriched you (Bint Al- Shate', 1998).
8. (As for the orphan, do not oppress him) by linking the denotative prohibition against  
inflicting oppression on the orphan in particular. By presenting the object, and  
assigning the verb to the subject pronoun, it is obligatorily hidden (Al-Ansari, 2000) in  
all cases estimated in the sentence (no matter what), this is based on the fact that  
appreciation, no matter what, is not invincible (Al- Ansari (2000).
9. (As for the beggar, do not rebuke). This occurs by beginning with the object, and  
assigning the verb to the subject's pronoun, obligatorily hidden (Al-Ansari, 2000), in  
all circumstances, estimated in a sentence, no matter what (Al- Ansari, 2000).
10. (And as for the blessing of your Lord, then speak by linking the absolute command to  
speak with the grace of God, and attaching the verb to the subject pronoun is  
obligatorily concealed by all adverbs that are estimated in a sentence, no matter what)  
(Al- Ansari, 2000).

Having shown this, the study recommends this type of fundamental, synthetic  
semantic analysis, which combines the rules of grammar, methods of rhetoric, the results  
of meaning, and the goals of belief, based on flipping the structures over the many

meanings and thus bear in the linguistic situation and the interpretive law, in the circle of temporal oppositions, coordination, positivism and substitution, denotation and Hanafism, and mediation. This ultimately leads to highlighting the Arabic textual cohesion through the collaboration of its elements and consolidating the doctrine of monotheism by clarifying the meanings of these elements.

## CONCLUSION

This research entitled “Denotative linguistic oppositions and their doctrinal dimensions in Arabic texts: An applied study on the Meccan Surat Al-Duha”, in its focus and brevity, proves the existence of the studied phenomenon (the phenomenon of denotative linguistic oppositions), and highlights its prevalence in the Arabic Qur’anic linguistic text in its singular, sentence, and syntactic verbal types. It explains that the verbal, denotative, singular linguistic opposition comes with the occurrence of the word and its opposite, as in morning and night, and hereafter and life. It also clarifies that the syntactic denotative linguistic opposition comes in the form of beginning with the timed event (the verb) and the personal event, something similar to the verb from the derived nouns operating and its opposite, as He guided you when you were misguided.

It also shows that the denotative, synthetic linguistic opposition comes through the method of the prescribed denotative entry and the estimated deletion assumption, as in I told him and he was satisfied, so He gave refuge, then He guided me and I was enriched. Furthermore, the research clarifies the occurrence of the general linguistic opposition through mediation, the mediation of the condition between the subject and its relative, the subject and the action that comes before and after it, the preference between the preferred and the preferred upon, the condition between the owner and his property. It also highlights the occurrence of linguistic launch in the duality of generalization and specification in the circles of imported oppositions. Besides, it becomes clear in this study that the presence of so many singlings of the phenomenon in this short linguistic text enumerates many of the meanings and enumerates their apparent semantic implications, whether external or internal. Moreover, it becomes clear that approaching the linguistic text with absolute contrastive analysis makes it clear that these contrastive types work together – in their various singlings – to create textual cohesion. Thus, dealing with linguistic texts in light of the various denotative linguistic oppositions is a type of synthetic and reversible linguistic analysis. This study recommends this method for analyzing Arabic texts.

## REFERENCES

- Al- Alusi, Mahmoud (1995). *The Spirit of Meanings in the Interpretation of the Great Qur’an and the Seven Mathanis*, edited by: Ali Atiya, 1<sup>st</sup> edition, Beirut: Dar Al- Kutub Al- Ilmiyyah.
- Al- Ansari, Zakaria, *The Parsing of the Great Qur’an*, edited by: Musa Ali, 1<sup>st</sup> edition, 2000.
- Al- Emadi, Abu Al- Saud, *Interpretation by Abu Al- Saud: Guiding the Sound Mind to the Merits of the Holy Book*, Beirut: Dar Revival of Arab Heritage.
- Al- Hanaili, Ibn Adel, *The Wise in the Sciences of the Book*, edited by: Adel Abdul-Mawjoud and Ali Moawad, 1<sup>st</sup> edition, Beirut: Dar Al- Kutub Al- Ilmiyyah, 1998.

- Al- Jurjani Abdul Qahir, Evidence of Miracles, Commentary by Mahmoud Shaker, 3<sup>rd</sup> edition, Cairo: Al- Madani Press (1992).
- Al- Maturidi, Muhammad, Interpretation by Al- Maturidi, edited by: Majdi Ba Salloum, 1<sup>st</sup> edition, Beirut: Dar Al- Kutub Al- Ilmiyya (2005).
- Al- Nahhas, Abu Jaafar, The Parsing of the Qur'an, Inayat Abdel Moneim Ibrahim, 1<sup>st</sup> edition, Beirut: Dar Al- Kutub Al- Ilmiyya (2000).
- Al- Naysaburi, Muslim, the authentic, brief chain of transmission of justice from justice to the Messenger of God, edited by: Muhammad Abdel Baqi, Beirut: Arab Heritage Revival House.
- Al- Ragheb, Abdul Salam, The Function of the Artistic Image in the Holy Qur'an, 1<sup>st</sup> edition, (Aleppo Faslat for Studies, Translation and Publishing, 2001).
- Al- Wadi, Muhammad, Al- Bahr Al- Muhit Al- Hajjaj in the explanation of Sahih by Imam Muslim bin Al- Hajjaj, (2005) 1<sup>st</sup> edition, Dar Ibn al- Jawzi.
- Al-Harari, Muhammad Al-Amin, Interpretation of the Gardens of the Spirit and Basil in the Rawabi of the Qur'anic Sciences
- Al-Hijazi, Muhammad, The Clear Interpretation, 10<sup>th</sup> edition, Beirut: Dar Al- Jeel (1992).
- Al-Isfarayini, Ibrahim, The longest explanation of the summary of The Key of Sciences, edited by: Abdul Hamid Hindawi, Beirut.
- Al-Kafawi, Ayoub Al-Kulayat, Attended by Dr. Adnan Darwish and Muhammad Al-Masry, 2<sup>nd</sup> edition, Beirut, Al- Resala Foundation (2000).
- Al-Nasa'I, Ahmad, Al-Sunan Al- Sughra, edited by: Abdel Fattah Abu Ghudda, 2<sup>nd</sup> edition, Aleppo: Office of Islamic Publications, (1985).
- Bint Al-Shate', Aisha, The Graphic Interpretation of the Holy Qur'an, 7<sup>th</sup> edition, Cairo: Dar Al-Ma'refa (1998).
- Hamad Sarmad, Advancement and Delay in Verbally Similar Verses of the Qur'an, a Linguistic Study, edited by: Odeh Khalil, Jordan: International Islamic Sciences University, 2012.
- Ibn Abd al- Salam, I. (1999). Interpretation of the Qur'an, edited by: Abdullah, A. (1995), Beirut, Dar Ibn Hazm.
- Ibn Ashour, A. (1984). Liberation and Enlightenment, Tunisia, Tunisian Publishing House.
- Ibn Kathir, Ismail, Interpretation of the Great Qur'an, edited by: Muhammad Shams al-Din, 1<sup>st</sup> edition, (Beirut: Dar al- Kutub al- Ilmiyyah, 1999).
- Inayat Hashem Mahdi, 1<sup>st</sup> edition, Lebanon: Dar Touq Al- Najat, 2000.
- Reda Muhammad, Interpretation of the Wise Qur'an (Tafsir Al- Manar), (Cairo: Egyptian Book Authority, Al- Suyuti, Jalal al- Din, Al- Durr al- Manthur fi Tafsir bi al- Ma'thur, (Beirut: Dar Al- Fikr).