

Surah Al-Duha: A Textual Approach to the Mechanisms of Cohesion and Coherence

Dr. Dridech fatima zohra

IBN khaldoun university. Tiaret. Algeria

Dridechenourelhouda9@gmail.com

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Abstract:

This study is situated within the field of text linguistics, an approach concerned with examining the text as an integrated linguistic unit that extends beyond the sentence level. It seeks to analyze the textual relations governing the structural and semantic interconnectedness of textual components. From this linguistic perspective, Surat Al-Duha is approached as a cohesive Qur'anic text through an examination of its textual architecture and the mechanisms underlying meaning construction. The study is grounded in the premise that meaning in Qur'anic discourse is not generated at the level of isolated sentences; rather, it emerges through textual relations that regulate discourse cohesion and coherence. Accordingly, the research draws upon key concepts of textual cohesion, including reference, ellipsis, repetition, anonymic relations, and part-whole relations, in analyzing the textual structure of Surat Al-Duha. The findings demonstrate that Surat Al-Duha constitutes an integrated textual system characterized by a highly organized structure in which cohesive mechanisms interact with communicative intent within a strictly hierarchical framework, thereby producing a unified meaning that is consolatory and directive in purpose.

1. Introduction

The development of modern linguistic studies has brought about a methodological shift from the analysis of microstructures, particularly the sentence, toward the investigation of the text as a broader semantic unit. Consequently, scholarly attention is no longer confined to syntactic structures as independent entities examined in isolation from their wider context. Instead, these structures are now studied within the framework of their organization and interaction inside the overall textual architecture. In this regard, the contributions of Robert de Beaugrande established seven standards of textuality through which a text may be characterized and its textual status assessed.

In a parallel intellectual trajectory, the Arabic rhetorical tradition, particularly the Theory of Nazm, offered an early conceptualization of textual unity and the coherence of its constituent elements. This orientation found profound expression in Qur'anic discourse, which constitutes a structurally complete text distinguished by its elevated composition, wherein linguistic and rhetorical mechanisms operate harmoniously within a precise system that achieves textual unity. Such developments have contributed to the emergence of what may be termed Qur'anic text linguistics.

Against this theoretical background, the present study adopts a textual approach to Surat Al-Duha, aiming to identify the mechanisms of textual cohesion, both grammatical and lexical, and to trace the networks of interrelation among its linguistic and semantic components in order to clarify how they collectively produce a unified textual structure. Accordingly, the study seeks to address the following fundamental questions:

- How does Qur'anic discourse in Surat Al-Duha construct its internal network in a manner that preserves coherence despite the multiplicity of its linguistic and semantic units?
- What mechanisms render the unity of the Qur'anic text a phenomenon that transcends the mere accumulation of sentences and enables readers to perceive an integrated representation of the text's overall meaning?
- What role does context play in establishing textual coherence within Surat Al-Duha?
- How do the linguistic mechanisms employed in Surat Al-Duha create an experience grounded in semantic density and condensation?

2. An Introduction to Surat Al-Duha

2.1. Naming of the Surah

Surat Al-Duha opens with an oath by *Al-Duha* (the morning brightness), from which it derives its name. It is referred to in most copies of the Qur'an, as well as in numerous works of Qur'anic exegesis and in *Jami' al-Tirmidhi*, as *Surat Al-Duha* without the conjunction *wa* ("and"). The Qur'an frequently adopts the practice of naming surahs after prominent expressions appearing in their opening verses, a convention acknowledged and approved by Muslim scholars. In several exegetical works and in *Sahih al-Bukhari*, however, it is designated as *Surat Wa Al-Duha*, retaining the conjunction *wa*. Nevertheless, no authentic report from the Companions has reached us regarding its specific designation.¹

2.2. Place of Revelation

There is scholarly consensus that Surat Al-Duha is a Makki surah. It was revealed in Makkah after dawn.²

2.3. Chronological Order of Revelation

Surat Al-Duha occupies the eleventh position in the chronological order of Qur'anic revelation. It was revealed after Surat Al-Fajr and before Surat Al-Inshirah.³

2.4. Position of the Surah in the Mus'haf

The majority of Qur'anic manuscripts identify Surat Al-Duha as the ninety-third surah in the Mus'haf. It belongs to the thirtieth *juz'* of the Qur'an and appears after Surat Al-Layl and before Surat Al-Sharh. It is also regarded as the first surah among the shorter sections of *Al-Mufasssal*.⁴

1- See: Muhammad al-Tahir Ibn Ashur, *Al-Tahrir wa al-Tanwir*, Tunis: Tunisian Publishing House, 1984, vol. 30, p. 393.

2- See: Jar Allah Abu al-Qasim Mahmud ibn Umar al-Zamakhshari, *Al-Kashshaf 'an Haqa'iq Ghawamid al-Tanzil wa 'Uyub al-Aqawil fi Wujuh al-Ta'wil*, Riyadh: Obeikan Library, 1st ed., 1998, vol. 6, p. 390.

3- See: Muhammad al-Tahir Ibn Ashur, op. cit., vol. 30, p. 394.

4- Ibid., p. 394.

2.5 Number of Verses in Surah Al-Duha

Scholars unanimously agree that Surah Al-Ḍuḥā consists of eleven verses, with no difference of opinion reported regarding this count.

2.6 Theme of Surah Al-Duha

Surah Al-Duha was revealed during a critical period in the life of the Prophet Muhammad (peace be upon him), when the revelation had temporarily ceased for a period of time. This interruption caused him deep and silent sorrow, while the polytheists grew emboldened in their verbal attacks, casting doubt upon the truthfulness of the message and questioning the Prophet's relationship with his Lord. They claimed that his Lord had abandoned and forsaken him. In response, this noble surah descended like a light breeze after a long and tranquil night, carrying within its verses profound meanings of consolation and reassurance. It affirms the continuity of divine care, restores confidence to the heart of the Prophet (peace be upon him), and refutes every suggestion of divine abandonment or estrangement.⁵

2.7 The Significance of the Verses of Surah Al-Duha in Relation to the General Objective of the Surah

Surah Al-Duha addresses the following themes:⁶

Verses (1-5): The surah opens with Allah Almighty swearing by the morning brightness and the stillness of the night, affirming that He has never abandoned the Prophet since his creation, nor withdrawn His care from him. Rather, He has continuously surrounded him with divine protection and providence. Allah promises him that the Hereafter will be better for him than the present life and assures him that He will grant him satisfaction and bestow upon him all that he hopes and desires. This divine oath establishes inner tranquility and strengthens the spirit of the Prophet (peace be upon him) following the distress and sorrow caused by the interruption of revelation.

Verses (6-8): These verses enumerate the divine blessings bestowed upon the Prophet (peace be upon him) from his early life: sheltering him after orphanhood, guiding him after uncertainty, and enriching him after hardship and need. These reminders follow the earlier reassurance and serve to reinforce emotional stability and spiritual steadfastness.

Verses (9-11): These verses provide guidance to the Prophet (peace be upon him) on expressing gratitude for Allah's blessings through compassion toward the orphan, kindness to the petitioner, and acknowledgment of divine favor by speaking of Allah's blessings. They illustrate how gratitude is translated into tangible ethical conduct.

Accordingly, the verses of Surah Al-Duha revolve around Allah's care for the Prophet (peace be upon him), reassuring him regarding his mission and message, and giving him glad tidings that his future circumstances would surpass those of the past. They further affirm that what has been

5- See: Ibid., p. 393.

6- See: Ali ibn Sulayman al-Ubayd, *Maqasid Suwar al-Qur'an al-Karim*, Riyadh: Dar al-Tadmuriyyah, 1st ed., 2021, p. 626.

prepared for him in the Hereafter is superior to the present life, and that he will attain victory, divine support, and the triumph and prevalence of the religion. This reflects the overarching objective and central message of the surah, namely, strengthening and consoling the heart of the Prophet Muhammad (peace be upon him).

3. Grammatical Cohesion Devices in Surah Al-Duha

The producer of discourse employs grammatical linking devices whose function extends beyond merely connecting sentences into a textual sequence. These devices perform an essential role in constructing the text as a unified semantic entity and ensuring the continuity of meaning, thereby maintaining coherence among ideas. The use of such devices varies in both quantity and type from one text to another according to the writer's style and the nature of the text itself. In the surah selected as the focus of this analysis, two grammatical cohesion devices have been chosen for examination. Each device is discussed separately as follows:

3.1 Reference

One of the most significant linguistic features that can be examined in this surah is pronominal reference. This grammatical phenomenon is employed to indicate elements previously or subsequently mentioned within the text, or entities inferred through contextual meaning, whether referring to a person, object, or specific idea. This section is limited to the explanation and analysis of pronominal reference in order to understand the role of pronouns in establishing semantic cohesion and logical progression within the surah, particularly since the surah does not contain demonstrative pronouns or relative pronouns.

3.1.1 Pronominal Reference in Surah Al-Duha

Examples of pronominal reference in the surah may be observed through the following table:

Type	Referential Device	Referent	Reference Item	Verse Number
Anaphoric reference (textual)	The verb <i>sajā</i> (became still) contains an implicit subject pronoun estimated as "it."	The night	<i>sajā</i>	2
Exophoric reference (situational/external)	The verb <i>wadda 'aka</i> (has forsaken you) contains an implicit subject pronoun estimated as "He."	Allah	<i>wadda 'aka</i>	3
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>wadda 'aka</i> , referring to the addressee, that is, "you."	The Prophet Muhammad (peace be upon him)	<i>wadda 'aka</i>	3
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>rabbuka</i> (your Lord),	The Prophet	<i>rabbuka</i>	3

	referring to the addressee.	Muhammad (peace be upon him)		
Exophoric reference (situational/external)	The verb <i>qalā</i> (detested) contains an implicit subject pronoun estimated as “He.”	Allah	<i>qalā</i>	3
Exophoric reference (situational/external)	The implicit object pronoun in <i>qalā</i> refers to the addressee; the original expression is <i>qalāka</i> (detested you).	The Prophet Muhammad (peace be upon him)	<i>qalā</i>	3
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>laka</i> (for you), referring to the addressee.	The Prophet Muhammad (peace be upon him)	<i>laka</i>	4
Exophoric reference (situational/external)	The verb <i>yu ‘ī</i> (will give) contains an implicit subject pronoun estimated as “He.”	Allah	<i>yu ‘īka</i>	5
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>yu ‘īka</i> (will give you), referring to the addressee.	The Prophet Muhammad (peace be upon him)	<i>yu ‘īka</i>	5
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>rabbuka</i> (your Lord), referring to the addressee.	The Prophet Muhammad (peace be upon him)	<i>rabbuka</i>	5
Exophoric reference (situational/external)	The verb <i>tarḍā</i> (you will be pleased) contains an implicit subject pronoun estimated as “you.”	The Prophet Muhammad (peace be upon him)	<i>tarḍā</i>	5
Exophoric reference (situational/external)	The verb <i>yajid</i> (found) contains an implicit subject pronoun estimated as “He.”	Allah	<i>yajiduka</i>	6
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>yajid</i> (found you), referring to	The Prophet	<i>yajiduka</i>	6

	the addressee.	Muhammad (peace be upon him)		
Exophoric reference (situational/external)	The verb <i>āwā</i> (gave shelter) contains an implicit subject pronoun estimated as “He.”	Allah	<i>āwā</i>	6
Exophoric reference (situational/external)	The implicit object pronoun in <i>āwā</i> refers to the addressee; the original expression is <i>āwāka</i> (gave you shelter).	The Prophet Muhammad (peace be upon him)	<i>āwā</i>	6
Exophoric reference (situational/external)	The verb <i>wajada</i> (found) contains an implicit subject pronoun estimated as “He.”	Allah	<i>wajadaka</i>	7
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>wajada</i> (found you), referring to the addressee.	The Prophet Muhammad (peace be upon him)	<i>wajadaka</i>	7
Exophoric reference (situational/external)	The verb <i>hadā</i> (guided) contains an implicit subject pronoun estimated as “He.”	Allah	<i>hadā</i>	7
Exophoric reference (situational/external)	The implicit object pronoun in <i>hadā</i> refers to the addressee; the original expression is <i>hadāka</i> (guided you).	The Prophet Muhammad (peace be upon him)	<i>hadā</i>	7
Exophoric reference (situational/external)	The verb <i>wajada</i> (found) contains an implicit subject pronoun estimated as “He.”	Allah	<i>wawajadaka</i>	8
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>wajada</i> (found you), referring to the addressee.	The Prophet Muhammad (peace be upon him)	<i>wawajadaka</i>	8
Exophoric reference (situational/external)	The verb <i>aghnā</i> (enriched) contains an implicit subject pronoun estimated as “He.”	Allah	<i>aghnā</i>	9
Exophoric reference	The implicit object pronoun	The	<i>aghnā</i>	9

(situational/external)	in <i>aghnā</i> refers to the addressee; the original expression is <i>aghnāka</i> (enriched you).	Prophet Muhammad (peace be upon him)		
Exophoric reference (situational/external)	The verb <i>taqhar</i> (oppress) contains an implicit subject pronoun estimated as “you.”	The Prophet Muhammad (peace be upon him)	<i>taqhar</i>	10
Exophoric reference (situational/external)	The verb <i>tanhar</i> (rebuke) contains an implicit subject pronoun estimated as “you.”	The Prophet Muhammad (peace be upon him)	<i>tanhar</i>	11
Exophoric reference (situational/external)	The attached pronoun (<i>ka</i>) in <i>rabbika</i> (your Lord), referring to the addressee.	The Prophet Muhammad (peace be upon him)	<i>rabbika</i>	11
Exophoric reference (situational/external)	The verb <i>ḥaddith</i> (proclaim/speak of) contains an implicit subject pronoun estimated as “you.”	The Prophet Muhammad (peace be upon him)	<i>ḥaddith</i>	11

Based on the data presented in the table above, the following observations can be drawn:

- The statistical analysis of referential devices in the surah revealed the numerical predominance of exophoric reference, which recorded twenty-seven instances, compared with only one instance of anaphoric textual reference.
- A close examination of the table indicates that the surah is devoid of cataphoric references and relies primarily on exophoric references directed to the Prophet (peace be upon him), thereby serving the rhetorical functions of reassurance and consolidation.
- The total number of pronominal references identified in the surah reached twenty-seven, distributed between eighteen instances of implicit pronouns and nine instances of attached pronouns.
- The analysis and quantification of referential expressions demonstrated that references returning to the Divine Name amounted to nine external exophoric references, whereas seventeen external exophoric references referred to the Prophet (peace be upon him), in addition to one anaphoric textual reference. This finding confirms that the overwhelming majority of references in the surah are directed toward Allah Almighty and the Prophet (peace be upon him). It also

indicates that the surah places greater emphasis on the Prophet than on explicit references to Allah. This is attributable to the fact that the Prophet (peace be upon him) constitutes the central axis of Qur'anic discourse in Surat Al-Duha, as the verses address him directly in order to reassure him following a period of sorrow or interruption of revelation, affirm his elevated status, and encourage patience, steadfastness, and perseverance in conveying the divine message. The repeated references to the Prophet further confer a direct and personal dimension upon the surah, reflecting divine care and attention toward him. Consequently, each reference becomes a practical lesson, a living example, and a model for believers in patience, trust in Allah, and reliance upon Him at all times.

– The textual analysis of referential elements within the surah reveals that references to Allah Almighty are realized through implicit pronouns. These references transcend the internal textual structure and are instead connected to the situational context as exophoric references. Although the Divine Name is absent at the lexical level, its meaning remains firmly established through contextual indication. This referential relationship extends throughout the entire surah, from its opening to its conclusion, forming a coherent semantic thread that links its verses and affirms the contextual presence of the divine referent despite the absence of explicit lexical mention.

– References to the Prophet (peace be upon him) display notable variation. They appear in the form of the attached pronoun *kaf* functioning as a second-person pronoun, attached to verbs on five occasions (*wadda'aka, yu'tika, yajidka, wajadaka, wajadaka*), where it occupies the syntactic position of the direct object and refers to the Prophet (peace be upon him). The same pronoun is attached to non-verbal forms on four occasions (*rabbuka, rabbuka, rabbuka, laka*). In other instances, the reference is omitted and inferred contextually, occurring in four positions (*qala, hada, aghna, awa*). The subject also takes the form of an implicit pronoun referring to the Prophet (peace be upon him) in four positions (*tarda, taqhar, tanhar, haddith*).

This referential diversity is not arbitrary; rather, it carries multiple semantic implications, foremost among them the affirmation of the unique relationship between Allah Almighty and His Messenger (peace be upon him). The density of direct address through the second-person pronoun (*kaf*) reflects the Prophet's closeness to his Lord while simultaneously highlighting his central presence within the surah despite the absence of explicit mention. Thus, the variety of references establishes an overwhelming semantic presence whereby the Prophet (peace be upon him) emerges as the pivotal center around which the intentional structure of the surah revolves, rather than merely serving as the recipient of discourse.

Furthermore, the variation in the syntactic position occupied by references to the Prophet (peace be upon him) reveals two complementary semantic dimensions. His occurrence in the position of the direct object is associated with verbs such as *wadda'aka, yu'tika*, and *wajadaka*, an association that conveys meanings of divine care, protection, and direct attention toward the Prophet (peace be upon him). Conversely, his appearance in the subject position is linked to verbs such as *taqhar, tanhar*, and *haddith*, thereby emphasizing his active presence and his prophetic role in guidance, instruction, and communicative performance.

Among the examples of anaphoric reference in the surah is the Qur'anic verse: “*By the night when it grows still*” (Al-Duḥā: 2). The verb *sajā* (grew still) is in the active voice and refers back to *the night*. Lexicographical sources attribute several meanings to the term *sajā*, most notably tranquility and calmness. In *Lisān al-‘Arab*, it is stated: “*Sajā*: it means to become still and remain so.”⁷ The term also conveys the meanings of stillness and darkness. Al-Farrā’ explains: “*Sajā*: when it becomes dark and settles in its length, as one says *baḥr sājin* (a calm sea) and *layl sājin* (a still night), meaning it becomes motionless, tranquil, and dark.”⁸ It is likewise used in the sense of spreading and extending, as in the expression: *the smoke settled in the room*, meaning that it extended and diffused gently. Accordingly, it may be argued that the word *sajā* is predominantly associated with the night and carries the semantic implication of enduring serenity and stillness.

When examining the phonetic properties of the letters constituting the word *sajā*, it becomes evident that the letter *sīn*, an alveolar consonant characterized as voiceless, fricative, and low with the feature of sibilance, embodies acoustic qualities that harmonize with the atmosphere of solitude, intimate supplication, and serenity in which the heart becomes prepared for communion with God. This was precisely the spiritual state experienced by the Prophet, peace and blessings be upon him, during his nightly devotion and supplications. Since the servant’s intimate discourse with God is inherently a spiritual act founded upon concealment and proximity, the phonetic structure of the letter functions as an expressive counterpart to this spiritual station. Its affinity with whispering rather than vocal intensity establishes a semantic horizon suggestive of tranquility, humility, and reverence, distancing the discourse from connotations of elevation and prominence. Likewise, the phonetic features of lowering and softness do not merely contribute to the acoustic rhythm; rather, they evoke the state of humility and brokenness that should characterize the servant at the moment of supplication, wherein sound dissolves into meaning and language itself becomes an instrument of submission and dependence before God.⁹

In other parts of the surah, the second-person suffix pronoun *kāf* is attached to the noun *Rabb* (“Lord”), functioning deictically to refer to the Prophet, peace and blessings be upon him. Thus, the grammatical construction in the expression *Rabbuka* (“your Lord”) links the noun *Rabb* with the second-person pronoun, transforming the term from a general designation into a direct and exclusive reference to the Prophet. This genitive construction extends beyond its grammatical function to reveal divine care and special concern for the Messenger. Ibn ‘Āshūr offers a subtle rhetorical observation in this regard, stating: “The expression *your Lord* is defined through annexation rather than by employing the proper name of God because the term *Rabb* conveys

7- Ibn Manzur, *Lisān al-‘Arab*, Beirut: Dar Sadir, n.d., 14, p. 371.

8- Al-Farrā’, *Ma‘āni al-Qur‘an*, ed. Abd al-Fattah Isma‘il Shalabi, Egyptian General Book Organization, n.p., 1972, 3, p. 273.

9- See: Sumayyah al-Kurdi, “The Semantic Dimensions of the Opening of Surat al-Duha: An Applied Study,” *Journal of Scientific Research and Islamic Studies*, Algeria, vol. 13, no. 3, September 2021, p. 520.

compassion and gentleness; moreover, its attachment to the second-person pronoun suggests divine care for His Messenger and honors him through attributing *Lord* to his pronoun.”¹⁰

In light of the foregoing analysis of pronominal reference, it becomes evident that Sūrat al-Duḥā predominantly focuses on two specific types of pronominal reference, namely the implicit pronoun and the attached pronoun (*kāf*). Most of these references are directed toward the Prophet, peace and blessings be upon him, and toward Allah, the Exalted. This pattern is consistent with the cohesive function performed by reference, as the unification of referential entities causes the surah to revolve around two fixed poles: the divine sender and the prophetic recipient. Such referential centralization contributes significantly to the structural coherence of the discourse. These references effectively interconnect the various thematic components of the surah, including the oath, the alleviation of loneliness, the removal of anxiety, the restoration of reassurance, the reminder of divine blessings, and the elements of counsel and guidance, all within a continuous semantic framework in which the reader perceives neither fragmentation nor discontinuity. Furthermore, they ensure semantic continuity by maintaining the referent actively present in the reader’s consciousness without repeated explicit mention, thereby producing a condensed mode of expression in which meaning becomes more concentrated and interpretive possibilities are broadened.

3.2 Ellipsis:

A close examination of Sūrat al-Duḥā reveals that ellipsis occurs at the lexical level and includes the omission of both the subject and the object, as illustrated in the following table:

Reference Type	Reconstructed Expression	Type of Omitted Element	Omitted Referent	Verse Number
Anaphoric	<i>sajā al-laylu</i> (the night became still)	Subject	The night	2
Exophoric	<i>qalāka</i> (He detested you)	Object	The Prophet Muhammad (peace be upon him)	3
Exophoric	<i>āwāka</i> (He gave you shelter)	Object	The Prophet Muhammad (peace be upon him)	6
Exophoric	<i>hadāka</i> (He guided you)	Object	The Prophet Muhammad (peace be upon him)	7
Exophoric	<i>aghnāka</i> (He enriched you)	Object	The Prophet	8

10- Muhammad al-Tahir Ibn Ashur, op. cit., 30, p. 398.

			Muhammad (peace be upon him)	
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This Qur'anic passage, “*Did He not find you an orphan and give shelter, and find you lost and guide you, and find you in need and enrich you*” (Al-Duha: 6-8), reveals a highly structured referential network. What particularly invites attention, however, is the deictic element represented by the second-person pronoun implied in the verbs *āwā* (gave shelter), *hadā* (guided), and *aghna* (enriched). Although the pronoun is omitted at the lexical level, its semantic presence remains intact, thereby maintaining the discourse's direct orientation toward the Prophet Muhammad, peace be upon him, and reinforcing his presence within the textual context.

This omission is by no means an isolated formal device; rather, it constitutes a semantic strategy governed by the rhetorical context of the surah, foremost among which is the preservation of verse endings in a manner that sustains rhythmic harmony and phonetic balance. Nevertheless, according to the majority of exegetes, Qur'anic discourse cannot be reduced to purely formal or lexical considerations. Instead, it rests upon profound rhetorical and semantic principles in which meaning and expression operate in mutual complementarity, without allowing structural symmetry to become either the primary concern or ultimate objective. Had Qur'anic eloquence depended solely on such formal considerations, it would not have departed from maintaining the rhyme scheme at the conclusion of Surat Al-Duha. This demonstrates that the priorities of Qur'anic expression are fundamentally grounded in semantic and rhetorical purposes that reinforce meaning rather than in form alone.¹¹

One of the central implications of omitting the direct object in “*fa-āwā*” (“and gave shelter”) is that the act of sheltering was not confined exclusively to the Prophet, peace be upon him. Rather, it extended as a manifestation of divine mercy encompassing many among creation. God sheltered him and, through him, provided refuge for numerous orphans and those in need. Likewise, many orphans found care and protection through his teachings and guidance, making his very presence a direct cause of their support and dignified treatment.

Similarly, the omission of the pronoun in “*fa-hadā*” (“and guided”) indicates that although God guided the Prophet, peace be upon him, his existence and teachings subsequently became a means through which others attained guidance. Guidance, therefore, was not restricted to the Prophet alone but extended to all those influenced by his instruction and direction. This reflects the Prophet's role in disseminating guidance among humanity and transforming it into a comprehensive instrument of mercy embracing all people.

The same semantic principle applies to “*fa-aghna*” (“and enriched”), whereby God enriched the Prophet, peace be upon him, enriched many through him, and granted provision for his sake and by divine will. Wealth thus transcends the notion of personal gain and becomes a means of elevating others, preserving their dignity, and promoting human welfare. This, in turn,

11- See: A'ishah Abd al-Rahman Bint al-Shati', *Al-Tafsir al-Bayani li al-Qur'an al-Karim*, Dar al-Ma'arif, n.p., 7th ed., n.d., 1, p. 35.

embodies the transformative impact of the prophetic message in advancing justice, mercy, and collective benefit.¹²

Returning to the verse that negates any abandonment or forsaking of the Prophet by God, closer examination of its grammatical structure reveals that Qur'anic discourse omits the object of the verb *qalā* ("to forsake" or "to detest"), whose complete form would be *qalāka* ("He has forsaken you"). This omission conveys profound rhetorical intentions and elevated meanings, most notably divine compassion and gentleness toward the Prophet, peace be upon him. The context necessitated the omission of the object in order to avoid directly associating him with the notion of repudiation.¹³ Such avoidance reflects the delicacy of divine address to His chosen Messenger within a discourse of reassurance and consolation, particularly because the term *qalā* carries connotations of rejection, distancing, and intense aversion.¹⁴

Fadil Al-Samarrai further argues that this omission serves an additional and subtle rhetorical purpose beyond those commonly identified, namely honor and exaltation. God, in His wisdom, did not wish to confront His Prophet, peace be upon him, with an explicit attribution of abandonment. Hence, the discourse sufficed with the previously mentioned object, thereby honoring the Messenger of God and elevating him above any direct association with such an expression.¹⁵

4. Lexical Cohesion in Surat Al-Duha

Lexical cohesion represents one of the principal manifestations of textual coherence. Unlike other cohesive mechanisms, however, it does not depend on recoverable elements or formal devices linking textual components. Rather, it is achieved through two primary mechanisms: repetition and collocation.¹⁶

4.1. Repetition (*Réitérations*)

Repetition occupies a central position in Qur'anic discourse as an effective mechanism of lexical cohesion that functions to interconnect lexical items, establish semantic unity, and ensure continuous linguistic flow. This form of cohesion appears in various manifestations, including the recurrence of words or clauses and the use of synonymous or near-synonymous expressions.

The analysis of Surat Al-Duha revealed the presence of two recurrent cohesive patterns. Within this framework, instances of repetition were identified, their positions within the surah were determined, and the frequency of each element was calculated, as illustrated in the following table:

12- See: Fadil Salih al-Samarrai, 'Ala Tariq al-Tafsir al-Bayani, Beirut: Dar Ibn Kathir, 1st ed., 2017, 1, pp. 157–158.

13- See: Muhammad ibn Abd Allah al-Alusi, Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azim wa al-Sab' al-Mathani, Beirut: Dar Ihya' al-Turath al-'Arabi, n.d., 30, p. 156.

14- See: A'ishah Abd al-Rahman Bint al-Shati', op. cit., 1, p. 35.

15- See: Fadil Salih al-Samarrai, Ma'ani al-Nahw, Amman: Dar al-Fikr for Printing and Publishing, 1st ed., 2000, 2, p. 93.

16- See: Muhammad al-Khattabi, Text Linguistics: An Introduction to Discourse Coherence, Beirut: Arab Cultural Center, 1st ed., 1991, p. 24.

The following observations can be drawn from the table above:

Frequency of Repetition	Type of Repetition	Repeated Element	Repeated Verse Numbers
Three occurrences	Full repetition (verb repetition)	<i>wajadaka</i> (He found you)	6/7/2008
Three occurrences	Full repetition (particle repetition)	<i>ammā</i> (as for)	9/10/2011
Three occurrences	Full repetition (noun repetition)	<i>rabbuka</i> (your Lord)	3/5/2011
Two occurrences	Particle repetition (oath particle)	<i>wa</i> of oath	2-Jan

- Repetition in Surah Al-Duha occurs in four specific instances.
- All cases of repetition identified in the surah fall within the category of complete repetition.
- The repeated elements in the surah display notable diversity, encompassing a particle, a noun, and a verb.

Among the forms of lexical repetition is the recurrence of the term “*Lord*” (*Rabb*), which is one of the most prominent lexical items in the surah. It appears in the genitive construction “*your Lord*” (*Rabbuka*), and its repetition reinforces its semantic significance as the One who nurtures, educates, guides, and sustains. This concept is fundamentally connected to all the verses of the surah. The orphan requires someone to care for, protect, educate, guide, and rectify his condition, all of which are attributes associated with the Lord. Likewise, the one who has lost the way requires guidance, and the Lord is the ultimate Guide. Similarly, the needy and destitute require one who provides care, rectifies their affairs, and grants sustenance. Thus, the term *Rabb* is semantically compatible with all these states. In the Holy Qur’an, guidance is frequently associated with the concept of Lordship, further emphasizing the divine role as nurturer, guide, and provider in all the situations addressed in the surah.¹⁷

Following the enumeration of the manifestations of divine care bestowed by Allah upon His noble Prophet Muhammad (peace be upon him), namely shelter after orphanhood, guidance after uncertainty, and sufficiency after hardship, the surah introduces ethical obligations that transform these blessings into practical conduct. Within this framework appears the repetition of the conditional particle “*ammā*” (“as for”), which implies an implicit condition, namely: *if you acknowledge and recognize these blessings, then gratitude toward your Lord becomes incumbent upon you*. This gratitude is clarified in the verses:

Therefore, as for the orphan, do not oppress him; and as for the petitioner, do not repel him; and as for the favor of your Lord, proclaim it ((Al-Duha: 9-11).

17- See: Fadil Salih al-Samarrai, *Lamasat Bayaniyyah li Suwar al-Qur’an al-Karim*, revised edition, n.p., n.d., p. 2389.

This repetition reveals a subtle relationship between the blessings Allah granted to His Prophet (peace be upon him) and the ethical and missionary responsibilities imposed upon him. It establishes the principle that whoever experiences divine favor is obliged to transform it into compassion extended to others, generosity offered in service, and gratitude expressed both verbally and practically. In this context, a clear correspondence emerges between the verses of divine favor and the verses of guidance, reflecting the structural unity and semantic coherence of the surah.¹⁸

4.2 Collocation

Collocation is governed by a set of semantic relationships established between its constituent elements, namely:

4.2.1 Antithesis

The manifestations of antithesis in the surah may be illustrated as follows:

- a.** Allah Almighty says: *“By the morning brightness, and by the night when it grows still”* (Al-Duha: 1-2). These two verses embody a temporal antithesis between *al-duha* (the morning brightness) and *al-layl* (the night). This opposition is not based on contradiction but rather on succession and alternation. The oath sworn by these two temporal states harmonizes with the psychological condition of the Prophet (peace be upon him) during the interruption of revelation. The still night is not intended to signify darkness associated with loneliness or desolation; rather, it conveys stillness and tranquility preceding the return of light. In contrast, *al-duha*, the time when sunlight emerges and spreads, evokes the restoration of radiance after calmness. It thus becomes a symbolic indication of the renewal of revelation and the attainment of guidance following a period of anticipation. Accordingly, the transition from light to stillness and from radiance to serenity aligns with the overall structure of the surah and reinforces its thematic unity.
- b.** Allah Almighty says: *“Did He not find you an orphan and give you shelter?”* (Al-Duha: 6). This noble verse presents a single antithesis between two contrasting states. Orphanhood represents deprivation, loss, and the loneliness experienced by the Prophet (peace be upon him) following the death of his parents in early childhood. In contrast, shelter signifies care, protection, serenity, and reassurance granted to him by Allah thereafter. This antithesis illustrates the transformation from hardship to relief and from deprivation to divine care. It also highlights the central theme of the surah, namely Allah’s mercy and His care for the Prophet (peace be upon him). Consequently, the verse appears as part of an interconnected chain of meanings rather than a fragmented narration of trials and blessings. Through it, the reader perceives both divine mercy and the profound eloquence manifested in the Qur’anic arrangement.
- c.** Allah Almighty says: *“And He found you unaware and guided you”* (Al-Duha: 7). In this verse, the Qur’anic expression adopts antithesis as a rhetorical means of conveying meaning. The term *dalal* (being unaware or unguided) does not denote doctrinal deviation; rather, it refers to “the absence of guidance toward the path leading to an intended destination, whether by taking

18- See: Mahmud ibn Hamzah al-Kirmani, *Asrar al-Tikrar fi al-Qur’an al-Karim*, ed. Khayri Sa’id, Cairo: Dar al-Tawfiqiyah li al-Turath, 2000, p. 213.

another path that leads elsewhere or by remaining uncertain without knowing which way to follow.”¹⁹ In contrast, guidance embodies the transition toward clarity, rectitude, and knowledge. Thus, the antithesis between *dalal* and *huda* vividly demonstrates Allah’s power and boundless mercy. Semantically, this contrast is significant; textually, it establishes cohesion by linking the preceding verse with the present one, thereby revealing the sequence of divine transformations in the Prophet’s life: from orphanhood to shelter, and from uncertainty to guidance. This pattern integrates with the other antithetical structures in the surah to reinforce its principal theme, namely divine care for the Prophet (peace be upon him), and its progression from material care to spiritual guidance, allowing the surah to emerge as a cohesive and unified textual entity.

d. Allah Almighty says: “*And He found you in need and made you self-sufficient*” (Al-Duha: 8). This noble verse presents a vivid representation of Allah’s absolute power and mercy toward His servants by portraying the divine transformation in the Prophet’s life from need to sufficiency. It reveals the Creator’s wisdom and His gracious care for His servant. The verse forms part of a sequence that recounts Allah’s blessings upon His chosen Messenger (peace be upon him), embodying the meanings of divine care and favor while affirming that Allah never abandoned His Prophet. Consequently, the verse functions as a link with what precedes it, further illustrating Allah’s grace and care toward His Messenger and thereby supporting the overall objective of the surah. In this way, it strengthens textual cohesion and directs meaning along a unified and coherent path without creating any sense of discontinuity or separation between the verses.

This temporal progression between orphanhood and shelter, between uncertainty and guidance, and between deficiency and sufficiency endows the text with a clear ascending pattern through which the reflective reader may trace the stages of divine mercy, beginning with protection and care, progressing through spiritual guidance, and culminating in sufficiency. It thus reflects the comprehensive nature of Allah’s mercy in both material and spiritual dimensions.

If cohesion contributes to the construction of Sūrat al-Duḥā as a unified and coherent text, such coherence extends beyond mere formal interconnectedness to perform an argumentative function. The argumentative structure of the surah is established through the presentation of the conclusion at the outset, employing the cosmic scene to negate the illusion of abandonment, instill reassurance, and affirm the continuity of divine care. The supporting arguments are then introduced in a descending order based on inference from tangible realities through the evocation of manifestations of divine providence. The argument of sheltering is presented first as the strongest argumentative pillar due to its direct invocation of the most profound forms of human vulnerability and its powerful emotional impact, in addition to its grounding in an indisputable lived reality. This is followed by the argument of guidance after being astray, which occupies an intermediate position by integrating both psychological and epistemic dimensions, thereby functioning as a bridge between physical shelter and material sufficiency. The argument of enrichment, however, appears relatively weaker in persuasive force because wealth is generally

19- Muhammad al-Tahir Ibn Ashur, op. cit., 30, p. 400.

associated with material manifestations and therefore does not constitute a definitive indication of divine care touching the spiritual and emotional dimensions, as is the case with sheltering and guidance. Nevertheless, it remains an essential component within this cumulative framework in which the arguments converge to reinforce the central conclusion.

Within the context of recalling divine blessings, the repetition of the verb *wajadaka* (“He found you”) shifts from serving merely as a device of textual cohesion to becoming an argumentative mechanism that presents empirical evidence as though it were visibly set before the recipient. This reinforces the certainty of the Prophet, peace and blessings be upon him, and of the Muslim community as a whole that they remain continuously under the shade of divine mercy.

4.2.2 Part-Whole Relation:

The aesthetic richness of *Sūrat al-Duhā* lies in the fact that each verse functions as a small star contributing its light to the broader semantic horizon and the overarching message of the surah. Its opening verses soothe the heart and affirm the continuity of divine mercy and faithfulness. The subsequent verses then unfold the promise of goodness and satisfaction awaiting the Prophet, peace and blessings be upon him, while reminding him of God’s blessings bestowed upon him, thereby filling his heart with reassurance and hope. The focus subsequently shifts from the self toward others, calling upon him, peace and blessings be upon him, to express gratitude for these blessings through benevolence toward the vulnerable. Thus, each component of the surah is not merely an isolated statement but rather an interconnected thread woven into the fabric of the complete message, transforming the surah into an integrated tableau of reassurance, mercy, and beneficence.

The verses expressing the blessings bestowed by Allah upon His noble Messenger Muḥammad, peace and blessings be upon him, including the blessing of protection from orphanhood, the blessing of guidance that illuminated his heart, and the blessing of support and facilitation throughout every stage of his life, represent more than isolated events. Rather, they constitute elements within a comprehensive system of divine goodness and mercy. They serve as a window opening onto an ocean of blessings and call upon the Prophet, peace and blessings be upon him, to respond through gratitude and benevolence toward others. Consequently, these blessings transcend the boundaries of personal memories associated with the Prophet, peace and blessings be upon him, and evolve into an integrated message of consolation, comfort, gratitude, and righteous action.

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