A Stylistic Analysis Of Surah Al-Ikhlas (A Study Of Ma'Ānil-Qur'an)

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Abstract

This study examines Surah al-Ikhlāṣ as a discourse on tawhid through a stylistic approach integrated with ma'āni al-Qur'ān from a pragmatic perspective. The main focus of this study is to explain how the linguistic structure of Surah al-Ikhlāṣ at the phonological, morphological, syntactic, semantic, and pragmatic levels works systematically to construct, affirm, and finalize the concept of the oneness of Allah, both in the context of the theological polemics of the Meccan Arab community and in the context of modernity. This study is a qualitative research using a descriptive-analytical approach based on *library research*. The data were analyzed using *content analysis* by integrating classical exegetical traditions, Arabic and Western stylistic theories, and the concept of ma'āni al-Qur'ān. Stylistics was employed as an epistemological bridge to trace the relationship between linguistic form and semantic function, while the pragmatic approach was directed toward uncovering the communicative purpose and illocutionary force of the revelation. The results of the study indicate that Surah al-Ikhlāṣ is structured through a highly rigorous and functional linguistic design. The predominance of nominal sentence structures, the precision of lexical choices such as aḥad and ṣamad, and the strategy of layered negation form a mechanism of *semantic* control that closes off space for deviant theological interpretations. Pragmatically, this surah functions as a corrective and polemical divine declaration against polytheistic discourse, with strong illocutionary force and a clear communicative orientation.

Keywords: *stylistic approach; ma'āni al-Qur'ān; QS. al-Ikhlāṣ.*

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Introduction

The depth of the Qur'anic language has become the subject of interdisciplinary study that transcends the boundaries of traditional Islamic studies and enters the realms of linguistics as well as classical and modern Arabic literature.[1] In this context, stylistics (أسلوبية) emerges as a relevant approach to examining how meaning is constructed through language choices, sentence structure, and sound patterns so that it is easily understood and more comprehensive.[2] The application of stylistics in the study of tafsir allows for a more systematic and analytical exploration of the relationship between linguistic form and theological message. However, in academic practice, there remains a gap between classical linguistic exegesis which tends to be normative-descriptive and modern linguistic studies, which often disregard the theological dimension of meaning. This situation indicates a gap in exegetical literature that calls for an integrative approach combining linguistic analysis and theological interpretation.

On-the-ground evidence shows that this extreme theological pluralism is not merely an academic debate. At its 7th National Congress in 2005, the Indonesian Ulema Council (MUI) issued a fatwa specifically refuting this ideology, deeming it to have infiltrated religious educational institutions on a wide scale.[3] Even more strikingly, in 2023, the case of the Al-Zaytun Islamic Boarding School in Indramayu became the tip of the iceberg of a broader phenomenon: an educational institution that is structurally labeled as Islamic but teaches interpretations that deviate from the agreed-upon principles of faith (ushul akidah). The Indonesian Ulema Council (MUI) determined that there were deviations in doctrine and problematic ideological affiliations, and in August 2023, its leader was named a suspect in a blasphemy case by the Indonesian National Police's Criminal Investigation Department (Bareskrim).[4] Similar cases from Lia Eden to Al-Qiyadah Al-Islamiyah, with their claims of new prophethood demonstrate that even the most fundamental theological boundaries are now being questioned and violated.[5]

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[1]M. Nur Kholis Setiawan, *The Qur'an: The Greatest Literary Work* (Yogyakarta: eLSAQ Press, 2006), pp. 59–60.

[2]Muhammad Arfan, *The Stylistics of the Qur'an: A Pragmatic Analysis of the Stylistic Features of Prayers* (Mataram: UIN Mataram Press, 2022), pp. 3–4.

[3] Indonesian Ulema Council (*MUI*), *MUI Fatwa Decision No. 7/MUNAS VII/MUI/11/2005 on Pluralism, Liberalism, and Religious Secularism* (Jakarta: MUI, 2005). This fatwa was issued at the 7th MUI National Conference held July 26–29, 2005, in Jakarta.

[4] The chronology of the Al-Zaytun case and the designation of Panji Gumilang as a suspect on August 1, 2023, was documented by the editorial team, "Bareskrim Designates Panji Gumilang as a Suspect in a Blasphemy Case," *Kompas*, August 1, 2023. See also the official statement by the MUI in the Indonesian Ulema Council, *MUI's Findings and Recommendations Regarding the Al-Zaytun Islamic Boarding School* (Jakarta: MUI, June 2023).

[5] The case of Al-Qiyadah Al-Islamiyah and various movements categorized as deviant was academically documented by Zuly Qodir, *Religious Radicalism in Indonesia* (Yogyakarta: Pustaka Pelajar, 2014), pp. 112–118. For the case of Lia Eden, see Ahmad Syafi'i Mufid, *The Development of*

Submitted: May 13, 2026 Accepted: June 20, 2026 Published: June 20, 2026

What is most concerning is the secularization of values not formal secularization in the sense of the separation of religion from the state, but rather cultural secularization. This is a gradual process in which religious values shift from the center of moral consideration to the periphery of life. The Ministry of Religious Affairs' 2024 Religiosity Index notes that Generation Z consistently scores lower on religiosity than previous generations.[6] A survey by MERIT and PPIM UIN Jakarta found that Millennials and Gen Z are the two generations with the lowest levels of religiosity, respectively, with a trend of " " becoming increasingly significant from one generation to the next.[7]

Furthermore, a 2023 survey by the Alvara Research Center shows that 98 percent of Gen Z is connected to the digital world, and the majority obtains religious knowledge from social media not from religious scholars, not from religious texts, and not from structured scholarly traditions.[8] As a result, religious understanding has become fragmented, reactive to trends, and has lost its normative depth. Religion is reduced to content: viral quotes, 60-second sermons, and morning motivational messages paired with background music. This is the secularization of values in its most up-to-date digital form.[9]

Within this framework, Surah al-Ikhlāṣ was chosen as the subject of study because it possesses strong methodological representativeness. Although classified as a short surah with only four verses, al-Ikhlāṣ contains extraordinary linguistic and theological density in articulating the concept of tawhid. This surah is even referred to as "one-third of the Qur'an" because its content exclusively affirms the absolute oneness of Allah[10] .

Transnational Religious Ideologies in Indonesia (Jakarta: Research, Development, and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia, 2011), pp. 201–207.

[6] Ministry of Religious Affairs of the Republic of Indonesia, *Index of Interfaith Harmony and Index of Religious Devotion, 2024* (Jakarta: Research and Development Center for Religious Affairs and Religious Services, Research, Development, and Training Agency, Ministry of Religious Affairs of the Republic of Indonesia, 2024), pp. 23–27

[7] MERIT (Maarif Institute Research and Innovation Team) and PPIM, UIN Syarif Hidayatullah Jakarta, *Executive Summary: Survey on the Religious Beliefs of Indonesia's Youth* (Jakarta: PPIM, UIN Jakarta, 2023), pp. 8–11. This survey involved respondents from the Generation Z (born 1997–2012) and Millennial (born 1981–1996) age groups, with a total sample of 3,200 respondents across 34 provinces.

[8] Alvara Research Center, *Indonesia Muslim Report 2023: A Portrait of Religious Beliefs Among Indonesian Muslims* (Jakarta: Alvara Research Center, 2023), pp. 34–37. This report is available at https://www.alvara-strategic.com.

[9] Noorhaidi Hasan (ed.), *Islamic Literature of the Millennial Generation: Transmission, Appropriation, and Contestation* (Yogyakarta: UIN Sunan Kalijaga Graduate School Press, 2018), pp. 1–24. See also Martin van Bruinessen, "Ghazwul Fikri or Arabization? Indonesian Muslim Responses to Globalization," in *Southeast Asian Muslims in the Era of Globalization*, ed. Ken Miichi and Omar Farouk (New York: Palgrave Macmillan, 2015), pp. 63–85.

[10]The text of the hadith is: "Say: 'He is Allah, the One'—this is equivalent to one-third of the Qur'an," found in several hadith collections, including: Muslim ibn al-Ḥajjāh Abū al-Ḥasan al-

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Therefore, understanding Surah al-Ikhlāṣ cannot be achieved solely through a literal approach but also requires an analysis of its linguistic structure and stylistic expression.

The selection of Surah al-Ikhlāṣ as the focus of stylistic analysis is based on several well-founded scholarly considerations. *First*, its concise textual structure allows for an in-depth and focused stylistic analysis without losing the complexity of its meaning. *Second*, this surah demonstrates a strong relationship between phonological, morphological, semantic, and syntactic choices and the implications of the message of tawhid it seeks to affirm, making it relevant for exploring the connection between *linguistic choice* and *stylistic effect*. *Third*, its frequent use in Islamic worship practices and religious traditions makes Surah al-Ikhlāṣ not only textually significant but also contextually significant in the life of the Muslim community.

The urgency of a stylistic study of Surah al-Ikhlāṣ is further reinforced when considered in light of the challenges facing modern Islamic discourse, such as truth relativism, extreme theological pluralism, and the secularization of values. In this context, reinterpreting this fundamental surah on tawhid through a linguistic approach becomes essential to ensure that the values of tawhid remain relevant and communicative for contemporary Muslims. In line with Nasr Hamid Abu Zayd's idea in [11] , which emphasizes reading the Qur'an as a linguistic text without disregarding its sacred dimension, the stylistic approach opens a space for dialogue between the legacy of classical exegesis and modern linguistic theory.

Method

This study is a qualitative research project employing a descriptive-analytical approach. It will analyze the stylistic features of Surah al-Ikhlas. The descriptive aspect involves explaining and detailing every linguistic element in the surah, while the analytical aspect involves examining and interpreting the meanings underlying these linguistic choices. The framework used in this study is interdisciplinary, integrating the stylistic approach to the Qur'an with ma'āni al-Qur'ān from the perspective of linguistic exegesis. The stylistic approach serves to elucidate linguistic structures and the resulting semantic effects through phonological, morphological, and syntactic analysis, while the *ma'āni al-Qur'ān* approach provides a strong foundation in classical linguistics through the examination of i'rāb and the syntactic functions of the verses. The collaboration of these two approaches enables researchers to harmoniously bridge classical and modern readings from al-Jurjānī's theory *of nazm* to Geoffrey Leech's concept *of stylistic choice* to achieve a deep understanding of the meaning of tawhid and its relevance in contemporary religious and intellectual contexts.

Qusyairī al-Naisābūrī, *Ṣahīh Muslim* (Beirut: Dār Iḥyā' al-Turāts al-'Arabī, n.d.), Vol. 1, p. 556; Ibn Mājah, Abū 'Abd Allāh Muḥammad ibn Yazīd al-Qazwainī, *Sunan Ibn Mājah* (Beirut: Dār Iḥyā' al-Kutub al-'Arabiyyah, n.d.), Vol. 2, p. 1244.

[11] Nasr Hamid Abu Zayd, *The Concept of the Text: A Study in the Sciences of the Qur'an* (Cairo: al-Hay'ah al-Miṣriyyah al-'Āmmah li'l-Kitāb, 1990), p. 11.

Submitted: May 13, 2026 Accepted: June 20, 2026 Published: June 20, 2026

Discussion

Stylistics of Ma'āni Al-Qur'ān

Stylistics is a branch of linguistics that focuses on the analysis of style in language use. Etymologically, the term stylistics derives from *the* English word "style" or the Latin *"stilus*," which originally referred to a writing instrument but later came to denote a person's distinctive way of expressing themselves through language. Over time, stylistics has come to be understood as a discipline that examines linguistic choices and the semantic effects they produce within a text.[12]

The basic concepts in stylistics include several key terms, such as *"choice"* (linguistic choice), *"deviation"* (departure from the norm), *"foregrounding"* (emphasizing certain elements), and *"patterning"* (linguistic patterns). The concept *of "choice"* emphasizes that language always involves selecting a specific form from among the various possibilities available within the language system.[13] Meanwhile, *deviation* and *foregrounding* are used to explain how deviations from common linguistic patterns can actually produce strong semantic effects and capture the attention of readers or listeners.

Thus, stylistics in this study is positioned not merely as an aesthetic approach, but as a functional and interpretive framework for linguistic analysis. Stylistics serves as a theoretical instrument that guides the reading of the Qur'anic text toward the mechanisms of meaning formation through language. In the context of this section, this framework serves as the conceptual foundation that prepares the way for the stylistic-pragmatic analysis in the following chapter, while ensuring that the study of Surah al-Ikhlāṣ is grounded in a clear, consistent theoretical foundation that is integrated with the tradition of ma'āni al-Qur'ān. Stylistics can be understood as a discipline that not only addresses the beauty of language but also examines the mechanisms of meaning formation through linguistic choices and patterns. This theoretical framework serves as a crucial foundation for understanding the text as a linguistic product rich in communicative strategies.

The study *of ma'āni al-Qur'ān* emerged from the early scholars' realization that the language of the Qur'an possesses unique characteristics that cannot always be understood through a literal approach or translation alone. The sentence structure of the Qur'an often deviates from the conventions of spoken Arabic, whether in terms of word order, the choice of grammatical forms, or its rhetorical strategies. Therefore, understanding the meaning of the verses requires an in-depth and contextual linguistic analysis. Within this framework, *ma'āni al-Qur'ān* serves not only to explain meaning but also as an instrument to uncover the divine intent behind the linguistic choices of the revelation.

This study positions *ma'āni al-Qur'ān* as an interpretive foundation that enriches stylistic analysis. A stylistic approach is used to identify and explain the linguistic choices in Surah al-Ikhlāṣ, while *ma'āni al-Qur'ān* serves to interpret the semantic functions and communicative purposes of those choices. Through this integration, the analysis does not stop at a description of linguistic form but is directed toward understanding how the

[12]Peter Verdonk, *Stylistics* (Oxford: Oxford University Press, 2002), pp. 3–5.

[13]Geoffrey Leech and Mick Short, *Style in Fiction* (London: Longman, 2007), pp. 31–34.

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linguistic structure of Surah al-Ikhlāṣ constructs a discourse of tawhid that is firm, concise, and definitive.

Thus, the study *of ma'āni al-Qur'ān* in this research is not treated merely as a classical reference but as a living and relevant conceptual framework. It serves as a bridge between the classical linguistic exegetical tradition and modern linguistic theory, while also enabling a more comprehensive reading of Surah al-Ikhlāṣ as a text of tawhid that is not only linguistically beautiful but also communicatively effective and theologically profound.

The Application of Stylistics in the Analysis of Surah al-Ikhlāṣ

Stylistics serves as a relevant analytical tool because it enables a layered reading of the text, taking into account the reciprocal relationship between linguistic form and semantic function. This approach positions Surah al-Ikhlāṣ not merely as a theological text but also as a linguistic construction carefully designed to convey the message of tawhid concisely, forcefully, and effectively.

Therefore, the stylistic analysis of Surah al-Ikhlāṣ in this study is conducted at multiple levels (*multi-level analysis*) to demonstrate how linguistic elements at various levels work simultaneously to create a persuasive density of meaning regarding tawhid. Based on the stylistic framework proposed by Syihabuddin Qalyubi, the analysis focuses on four main levels: phonology, morphology, syntax, and semantics. Through this approach, it is hoped that a systematic understanding can be gained of how the choice of sounds, word forms, sentence structures, and semantic relationships intertwine to affirm the concept of the oneness of Allah, which is the core of Surah al-Ikhlāṣ.

A stylistic analysis of Surah al-Ikhlāṣ is essential, as it goes hand in hand with efforts to understand its verses through phonology which, in Arabic language studies, is commonly referred to as *ilm al-aṣwāt*.[14] This discipline is so crucial to understanding the text that even the slightest phonetic modification can significantly alter the meaning of a word or sentence, and even reverse a positive connotation into a negative one. Ahmad Sayuthi Anshari Nasution describes at least six causes of a shift in meaning from the intended to an erroneous one, including: a change in a single segment of the spoken language,[15] An example of this is the change from بلد to ولد. The first means "country," and the second means "boy." This shift in meaning occurs due to a difference in the initial segment from ب to و.

The occurrence of word separation and changes in stress placement. An example in Arabic is the shift in stress from the word *ṭa'ām* in the sentence ما في المطعم طعام لذيذ ("All the food in that restaurant is delicious") to the letter *mā* in the same sentence ما في المطعم طعام

[14]*See*: Muḥammad Ali al-Khūli, *Mu'jam 'Ilm al-Aṣwāt* (Jordan: Dār al-Falah, 1998), p. 127. Other books include: Kamal Muḥammad Bişr, *Aṣwāt al-'Arabiyyah* (Cairo: Maktabah al-Ṣabāb, 1991); Nasaruddin Idris Jauhar, *'Ilm Aṣwat lidaris al-Lughah al-'Arabiyyah min Indunisiyyin*, trans. *Arabic Phonology for Indonesian Speakers* (Sidoarjo: Lisan Arabi, 2016).

[15]Ahmad Sayuthi Anshari Nasution, *The Sounds of Language: 'Ilm al-Ashwāt Al-Arabiyyah* (Jakarta: Amzah, 2010), pp. 20–21.

Submitted: May 13, 2026 Accepted: June 20, 2026 Published: June 20, 2026

لذيذ ("There isn't a single delicious dish in this restaurant"). Changes in intonation can be observed in the pronunciation of the phrase يا سلام, which is spoken with a flat intonation followed by a rising inflection at the end; this conveys an expression of appreciation and amazement. If the intonation is reversed—rising at the beginning and falling at the end—the meaning shifts to an expression of disappointment and contempt. The placement of pauses, as in QS. Yusuf/12:17, *wa taraknā yūsufa 'inda matā'inā fa akalahu al-dzi'bu*, which means *"We left Yusuf beside our belongings, then the wolf pounced on Yusuf."* If one pauses at the phrase *"fa akalahu*," the meaning shifts from the wolf devouring Yusuf to Yusuf eating the items beside him. Additionally, the distinction between long ( ) and short ([16]) vowel length—for example, the word "مطر" (without *a madda*, meaning "rain") becomes "مطار," changing its meaning to "airport."

In addition to phonological aspects, the application of stylistics in the analysis of Surah al-Ikhlāṣ also includes morphological studies that play a crucial role in consolidating the meaning of tawhid. The choice of word forms in this surah is not neutral but reflects a deliberate semantic strategy. The use of nominal forms, such as the terms Allāh, aḥad, and al-ṣamad, indicates a tendency to emphasize meanings that are fixed, absolute, and not bound by time. In Arabic stylistics, the selection of nominal forms is understood as a marker of stable and definitive meaning, thus aligning with the surah's purpose as a declaration of tawhid that leaves no room for relativization.

At the syntactic level, Surah al-Ikhlāṣ exhibits a predominance of nominal sentence structures that serve to reinforce the impression of definitiveness and certainty of meaning. The absence of verbal structures indicating processes or events underscores that the message of tawhid in this surah is not dynamic or temporary, but rather ontological. Furthermore, the concise, symmetrical sentence structure free from descriptive elaboration indicates a stylistic strategy of structural streamlining to produce an effect of semantic certainty. From a stylistic perspective, this type of syntactic structure functions as a rhetorical device that guides the reader toward an irrefutable theological conclusion.

From a semantic perspective, the relationships between the elements of meaning in Surah al-Ikhlāṣ form a mutually reinforcing network of meaning. The affirmation (*aḥad*), absolute self-sufficiency (*al-ṣamad*), and the negation of genealogy and likeness (*lam yalid wa lam yūlad wa lam yakun lahu kufuwan aḥad*) are arranged sequentially and progressively. This pattern indicates the presence of structured semantic coherence, in which each verse serves to reinforce the previous one. Thus, the meaning of tawhid is not conveyed in a fragmented manner, but rather through an integrated and systematic semantic construction.

The integration of phonological, morphological, syntactic, and semantic analyses reveals that Surah al-Ikhlāṣ is constructed through a comprehensive stylistic strategy. Each linguistic level contributes to creating a meaning effect that is persuasive, corrective, and definitive. Therefore, the application of stylistics in the analysis of this surah serves not only as a descriptive tool but also as a means to reveal how the language of the Qur'an effectively functions in shaping and reinforcing the consciousness of tawhid. This finding

[16]Nasution, *Ibid.,* pp. 20–21.

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also affirms that the density of meaning in Surah al-Ikhlāṣ is the result of a systematic linguistic design, not merely a consequence of the text's brevity. Methodologically, this study intersects with the principles of thematic exegesis (tafsir mauḍū'ī) as formulated by Abdul Muin Salim et al.[17] , particularly in its emphasis on the unity of theme and the coherence of the verses' meanings in constructing a cohesive theological discourse.

These examples demonstrate that phonological aspects play a crucial role in maintaining semantic precision, especially in sacred texts such as the Qur'an, which demand strict linguistic accuracy.

1. *Phonological Analysis (al-Mustawā al-Ṣautī)*

At the level of phonological analysis, Surah al-Ikhlāṣ exhibits a simple yet highly structured sound pattern. The dominance of plosive and dental sounds such as /d/, /t/, and /ṣ/, as well as the repetition of the sounds hamzah and *ḥā'* in the words *aḥad* and *ṣamad*, creates an impression of firmness and strength of articulation. This pattern reinforces the surah's declarative character as a statement of faith that leaves no room for ambiguity.

Furthermore, the harmony of the final sounds of the verses (*fāṣilah*) reveals a phonological pattern that supports textual cohesion. The tanwīn ending in the first and fourth verses (*aḥad*) frames the entire surah symmetrically. This phonetic harmony serves not only an aesthetic function but also a mnemonic one, facilitating memorization and reinforcing the internalization of the message of tawhid among listeners. Studies of Qur'anic phonology indicate that such sound patterns are frequently used in the Makkan surahs, which aim to instill the foundational principles of faith.[18]

Thus, at the phonological level, Surah al-Ikhlāṣ utilizes sound structure as a means of reinforcing meaning, so that the message of tawhid is not only understood rationally but also experienced auditorily. This also demonstrates one of the Qur'an's unique strengths and miracles through its unparalleled phonological level.

2. *Morphological Analysis (al-Mustawā al-Ṣarfī)*

A morphological analysis of Surah al-Ikhlāṣ reveals a highly selective and theologically charged choice of word forms. The use of nouns (isim) such as *Allāh*, *Aḥad*, and *Ṣamad* is more dominant than that of verbs (fi'l). This dominance *of nouns* indicates a stylistic tendency to emphasize the permanent and absolute nature of Allah's divinity, in contrast to *verbs,* which generally indicate temporal events.

The morphological form *Aḥad* used in the first verse carries stronger semantic implications than its synonym *Wāḥid*. In Arabic linguistic studies, *Aḥad* is used to emphasize oneness that cannot be divided or associated with partners, making it

[17]Abdul Muin Salim, Mardan, and Achmad Abubakar, *Research Methodology in Thematic Exegesis* (Jakarta: Pustaka Arif Jakarta, 2012)

[18]Lukman Fajariyah, *"A Stylistic Study of the Quran: A Theoretical and Practical Analysis of Surah Al-Ikhlas,"* ALFAZ (Arabic Literature for Academic Zealots) Vol. 8, No. 2, December 2020.

Submitted: May 13, 2026 Accepted: June 20, 2026 Published: June 20, 2026

particularly appropriate in the context of affirming tawhid. Similarly, the form *Ṣamad* as *an isim ma'rifah* denotes a quality that is universally recognized and acknowledged within the Islamic concept of divinity.

Meanwhile, the use of *the fi'l muḍāri' majzūm* in the third verse (*lam yalid wa lam yūlad*) indicates a comprehensive negation, encompassing the past, present, and future. The choice of this form demonstrates the Qur'an's morphological precision in , closing off all possibilities of meaning that contradict the concept of tawhid.

The author conducted a systematic morphological analysis of Surah al-Ikhlāṣ by identifying word forms (*ṣīghah*), parts of speech (*nouns* and *verbs*), and the dominant morphological features in the four verses of the surah. The analysis aims to demonstrate how the choice of morphological forms functions as a stylistic strategy in affirming the concept of tawhid in an absolute and comprehensive manner. This approach is intended to empirically reinforce the stylistic reading, ensuring that the analysis does not stop at lexical meaning but also explores the theological implications of the word forms used. The data below also presents the distribution and characteristics of the main morphological forms to demonstrate the consistency of *ṣarfī* patterns in Surah al-Ikhlāṣ.

3. *Syntactic Analysis (al-Mustawā al-Naḥwī)*

At the syntactic level, Surah al-Ikhlāṣ is dominated by nominal sentence structures (*jumlah ismiyyah*), particularly in the first and second verses. In Arabic linguistic tradition, nominal sentences serve to express meanings that are fixed and enduring. Therefore, the choice of this structure aligns with the surah's purpose of affirming Allah's absolute and unchanging attributes. The sentence structures of *"Allāhu Aḥad"* and *"Allāhu al-Ṣamad"* demonstrate a simple yet effective *mubtada'–khabar* pattern. The absence of additional elements such as *ḥāl* or *maf'ūl bih* creates a concise style that gets straight to the core of the meaning. From a nazm perspective, this structural simplicity actually enhances the rhetorical impact, as the reader's attention is not distracted by complex syntactic details.

The third and fourth verses demonstrate syntactic variation through the use of verbal structures and prepositional phrases (*lahu kufuwan aḥad*). This variation serves both to enrich the structure and to reinforce the meaning, ensuring that the surah is not syntactically monotonous while remaining thematically cohesive.

The syntactic analysis of Surah al-Ikhlāṣ in this study is used to examine sentence structure, patterns of relationships between elements (*mubtada'–khabar, fi'l–fā'il*), and the grammatical functions that form the construction of the concept of tawhid. The analysis focuses on how the choice of syntactic structures functions stylistically to emphasize the absolute, stable, and incomparable nature of Allah's divinity. This syntactic analysis is intended to reinforce the stylistic reading by demonstrating that the clarity of the message of tawhid lies not only in the diction and word forms but also in the sentence structures employed; simultaneously, the author presents the dominant syntactic patterns in Surah al-Ikhlāṣ to highlight the consistency of grammatical structure and its semantic implications.

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4. *Semantic Analysis (al-Mustawā al-Dalālī)*

Semantically, Surah al-Ikhlāṣ contains a very high density of meaning. Each word is chosen to encapsulate broad theological concepts in a concise form. The word *Allāh*, as an isim jalālah, not only refers to the name of God but also embodies all the attributes of perfection inherent in Him. The meaning *of Aḥad* affirms the absolute oneness of Allah, while *Ṣamad* conveys the dependence of all creatures upon Him. The negations in the third and fourth verses expand the meaning of tawhid by negating any form of relationship, attribute, or counterpart that could potentially tarnish Allah's oneness. Thus, the meaning of tawhid in this surah is constructed through a combination of complementary affirmations and negations.

This semantic approach demonstrates that Surah al-Ikhlāṣ not only conveys theological information but also establishes a comprehensive and systematic conceptual framework regarding divinity. The semantic analysis of Surah al-Ikhlāṣ examines the lexical and relational meanings of the key terms that form the message of tawhid in the surah. The analysis aims to demonstrate how semantic density and interconnections between meanings work systematically to construct a concept of divinity that is absolute, comprehensive, and impervious to deviant interpretations. This approach is intended to reinforce a stylistic reading by positioning meaning as the result of the interaction between lexical choices and discourse structure.

Furthermore, the lexical meanings in Surah al-Ikhlāṣ function relationally, rather than in isolation. Each key lexeme derives its significance through semantic relationships with other elements within the surah's structure. The name *of Allah* (Isim jalālah *Allāh*), for example, functions not only as a referential marker but also as a semantic center that binds all subsequent predications. All the attributes mentioned *aḥad*, *al-ṣamad*, as well as the negations regarding birth, descent, and equivalence semantically function as clarifications (tafsīl dalālī) of the concept of divinity already stated in the first verse. The word *aḥad* carries a different semantic load from *wāḥid*. Semantically, *aḥad* does not merely denote numerical oneness but rather an existential oneness that precludes any possibility of division, composition, or repetition. In the context of Surah al-Ikhlāṣ, the choice *of aḥad* narrows the semantic field so that the concept of tawhid is understood as an absolute oneness that is not open to quantitative interpretation. This lexical choice indicates that semantic aspects play a strategic role in limiting the scope of theological interpretation.

Meanwhile, the lexeme *al-ṣamad* possesses a multidimensional density of meaning. In the tradition of Arabic lexicography, *ṣamad* conveys the meanings of ultimate goal, point of reliance, and the entity upon which all depend. From a relational semantic perspective, this meaning positions Allah as the center of ontological dependence for all creatures, while simultaneously negating any dependence of Allah on anything other than Himself. Thus, *al-ṣamad* functions as a key concept that bridges the oneness of Allah and His relationship with the universe.

The meaning of tawhid in Surah al-Ikhlāṣ is also constructed through the semantic strategy of negation (negation semantics). The phrase *lam yalid wa lam yūlad* not only

Submitted: May 13, 2026 Accepted: June 20, 2026 Published: June 20, 2026

negates biological processes but also rejects all concepts of divinity based on genealogy or anthropomorphism. This negation functions as a mechanism of semantic restriction that prevents the meaning from expanding toward deviant theological conceptions. In other words, the negation in this surah is not defensive in nature but rather constitutive in the formation of the concept of tauhid.

As for the statement *"wa lam yakun lahu kufuwan aḥad,"* it functions as a semantic " " that binds the entire meaning of the surah. Relationally, this verse negates all forms of equality, comparison, or analogy with regard to Allah. The placement of the concept *of "kufuw"* at the end of the surah indicates a semantic function of finalization—that is, closing off all possible interpretations that might relativize Allah's oneness and uniqueness.

Thus, a semantic analysis of Surah al-Ikhlāṣ reveals that the density of meaning in this surah is achieved through the integration of precise lexical choices and structured semantic relationships. Meaning is not conveyed in a fragmented manner but is constructed gradually through complementary affirmations, relationships, and negations. This approach affirms that the semantic stylistics in Surah al-Ikhlāṣ serve as the primary mechanism for constructing a concept of tawhid that is absolute, systematic, and impervious to deviant interpretations.

Stylistic Discourse as a Response to Modern Challenges

The results of this study confirm that Surah al-Ikhlāṣ functions not only as a doctrinal statement regarding the oneness of Allah but also as a discourse on tawhid that is consciously constructed through precise and functional linguistic strategies. Through a stylistic approach combined with an analysis of ma'āni al-Qur'ān (pragmatics), this surah is shown to function as a linguistic-theological response to the challenges to tawhid, both within the historical context of the Meccan Arab society and within the context of modernity characterized by the fragmentation of meaning, religious relativism, and a crisis of religious authority.

Stylistically, the structure of Surah al-Ikhlāṣ reveals a linguistic design deliberately crafted to be impervious to theological ambiguity. The choice of nominal sentences, the use of emphatic forms (ta'kīd), and the strategy of layered negation (*lam yalid wa lam yūlad wa lam yakun lahu kufuwan aḥad*) indicate that the language of revelation is not neutral but is directed toward semantic control. Thus, tawhid is not allowed to develop as an open, abstract concept but is finalized through a linguistic structure that limits the possibility of deviant interpretations. This finding confirms that the stylistics of the Qur'an function as an ideological instrument of revelation in establishing orthodoxy of faith.

From a pragmatic perspective, Surah al-Ikhlāṣ functions as a divine speech act with high illocutionary force. The imperative *"qul"* in the first verse positions the Prophet Muhammad saw. as the medium for the public declaration of tawhid, making this surah, from the outset, communicative, polemical, and ideologically confrontational. Within this framework, revelation not only conveys information about God but also takes corrective action against polytheistic discourse. The series of affirmations and negations in this surah forms a systematic communication strategy: establishing God's identity, affirming the

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absolute dependence of creatures upon Him, and negating all forms of genealogical relations as well as ontological equality.

The integration of stylistics and ma'āni al-Qur'ān in this study demonstrates that the linguistic structure of Surah al-Ikhlāṣ is entirely subservient to the communicative goal of tawhid. An analysis of the i'rāb and syntactic structure reveals that every grammatical choice carries rhetorical and pragmatic implications that reinforce the theological message. Thus, the findings of this study reject approaches that rigidly separate linguistic analysis from doctrinal interpretation. On the contrary, the language of revelation serves as the primary medium for the formation, affirmation, and internalization of tawhid.

In the context of modernity, the stylistic discourse of Surah al-Ikhlāṣ holds significant epistemological relevance. Amid trends toward relativistic and symbolic interpretations of religion, this surah presents a model of religious language that is concise, argumentative, and resistant to the reduction of meaning. The stylistics of revelation serve to preserve the stability of the meaning of tawhid so that it does not dissolve into modern discursive negotiations, which often blur the boundaries between faith, opinion, and personal preference. In other words, the language of the Qur'an in Surah al-Ikhlāṣ functions as a theological protective mechanism against the disintegration of the meaning of God's oneness.

The primary implication of this research is the affirmation that stylistics is not merely an approach to analyzing linguistic form but an epistemological framework for understanding how the Qur'an constructs meaning, shapes consciousness, and guides belief. In Surah al-Ikhlāṣ, stylistics serves as the primary means through which revelation transforms tawhid from a mere theological concept into a definitive, stable, and communicative consciousness of faith. Therefore, the stylistic discourse of the Qur'an proves relevant not only for linguistic and exegetical studies but also as a scholarly response to the challenges facing tawhid in the modern era, which is rife with crises of meaning and religious authority.

The results of the analysis show that Surah al-Ikhlāṣ constructs the discourse of tawhid through highly rigorous linguistic strategies. Nominal sentence structures, sound repetition, and layered negation are not merely aesthetic elements but discursive devices designed to close the gaps that could lead to polytheistic interpretations. Thus, tawhid is constructed as a definitive meaning that leaves no room for theological compromise. In the context of modernity, these findings have significant implications. The language of the Qur'an is proven not to be static but is designed to address various discursive contexts. Stylistics serves as a bridge to explain why a text revealed in the context of 7th-century Arabia retains its persuasive power in modern society. Another implication lies in the fields of education and da'wah. An understanding of stylistics enables the presentation of tawhid in an argumentative and rational manner without losing its spiritual dimension. The language of the Qur'an can be explained not only as revelation but as an effective divine communication system. Thus, stylistics functions as an epistemological response to the challenges of modern tawhid not merely as an alternative approach, but as a legitimate methodological enrichment.

Submitted: May 13, 2026 Accepted: June 20, 2026 Published: June 20, 2026

Conceptually, this study affirms that Surah al-Ikhlāṣ represents an ideal model of religious language that possesses a high resistance to semantic distortion. The clarity of this surah's linguistic structure demonstrates that revelation is not structured as an open narrative or ambiguous symbolism, but rather as a normative statement that serves to establish the conceptual boundaries of faith. In this context, stylistics serves as a tool to explain how the of the Qur'anic language systematically prevents the relativization of tawhid, both in the context of classical polytheism and modern theological pluralism, which tends to equate all concepts of divinity.

The research findings also show that the effectiveness of Surah al-Ikhlāṣ as a discourse on tawhid lies in the harmony between its linguistic form and the ideological purpose of the revelation. No linguistic elements of an accidental or ornamental nature were found; all choices of sound, grammatical structure, and patterns of meaning contribute directly to reinforcing the message of tawhid. This indicates that the stylistics of the Qur'an do not operate solely on an aesthetic level, but rather on functional and normative levels. Thus, the beauty of the language of revelation cannot be separated from the cohesive power of the theological meaning it contains.

From the perspective of Islamic epistemology, this study positions stylistics as an approach capable of bridging revelation with modern critical reasoning without diminishing the text's authority. Stylistic analysis, in fact, demonstrates that the rationality of tawhid in Surah al-Ikhlāṣ is constructed through linguistic mechanisms that can be scientifically explained, analyzed, and justified. In other words, stylistics opens a space for dialogue between faith and reason, where faith does not rest solely on dogma but on the coherent and argumentative structure of the language of revelation.

Furthermore, these findings reinforce the position of Surah al-Ikhlāṣ as a paradigmatic text in contemporary Qur'anic studies. This surah demonstrates that a brief text can contain high linguistic complexity and theological depth, thereby requiring a precise analytical approach. This research also corrects the tendency of some modern studies to focus linguistic analysis on long, narrative surahs, while neglecting the discursive potential of short surahs, which actually possess a denser intensity of meaning. In practical terms, the results of this study clarify that stylistics plays a strategic role in the development of a contextual and communicative Islamic discourse. An understanding of the linguistic mechanisms of QS. al-Ikhlāṣ enables the formulation of arguments for tawhid that are not only normative but also persuasive and defensive against contemporary ideological challenges. This is relevant for religious education, da'wah, and interfaith dialogue, where religious language is required to explain, convince, and shape religious consciousness rationally.

Thus, this study affirms that the stylistic discourse of the Qur'an is not a marginal or secondary approach, but rather a valid and necessary analytical framework in modern Islamic studies. Surah al-Ikhlāṣ serves as concrete evidence that the language of revelation is designed to transcend the boundaries of space and time, and is capable of consistently responding to crises of meaning and the authority of faith. Stylistics, in this context, functions as a scientific instrument to reveal how revelation constructs tawhid as a final, stable, and unifying meaning in human consciousness.

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Conclusion

The results of the stylistic analysis of Surah al-Ikhlāṣ indicate that this surah possesses highly distinctive and concise linguistic characteristics. At the phonological level, Surah al-Ikhlāṣ displays a clear and concise sound pattern, which serves to strengthen the affirming and reinforcing power of the message of tawhid. At the morphological level, word choices such as the use of the words aḥad and ṣamad demonstrate lexical precision that is not coincidental but carries profound semantic implications. At the syntactic level, the dominance of nominal sentence structures and the use of layered negation affirm the nature of Allah's immutability, eternity, and transcendence. Meanwhile, at the semantic and pragmatic levels, Surah al-Ikhlāṣ constructs a discourse of tawhid that is declarative, corrective, and polemical toward various concepts of divinity that are inconsistent with the principle of Allah's absolute oneness.

This study affirms that pragmatic analysis (ma'āni al-Qur'ān) represents the pinnacle of integration between exegesis, stylistics, and the communicative context of revelation. Through this approach, Surah al-Ikhlāṣ is shown to function as a divine speech act possessing strong illocutionary force namely, to affirm, correct, and preclude any deviation from the meaning of tawhid. The imperative *"qul"* positions this surah as a public declaration of a communicative and ideological nature, while the sequence of layered affirmations and negations forms a mechanism of semantic control that safeguards the purity of the concept of divinity. Thus, the language of Surah al-Ikhlāṣ not only conveys a message but also systematically directs the audience's theological response.

This study affirms that the stylistic approach is not a method external to the discipline of exegesis but rather a complementary approach that can enrich our understanding of the Qur'an. Through this approach, Surah al-Ikhlāṣ can be interpreted more deeply not only in terms of what is said but also in terms of how the language of the Qur'an functions in conveying and reinforcing the message of tawhid.

Finally, this study affirms that Surah al-Ikhlāṣ serves as an ideal model of how the language of revelation functions as an effective divine communication system. The density of its structure, the clarity of its meaning, and the precision of its communicative purpose establish this surah as the definitive center of tawhidic articulation, leaving no room for theological compromise. Through the integration of stylistics and ma'āni al-Qur'ān, this study offers theoretical and methodological contributions to Qur'anic studies, while reinforcing the understanding that the language of revelation is not merely a medium for conveying teachings, but the primary instrument for shaping and reinforcing the faith consciousness of Muslims.

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