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Stylistic Analysis in *Surah Al-Najm*

Ziana Walidah^{a, 1}, Muslim Yanuar^{b, 2}, Dyah Nurul Azizah^{c, 3}, Syihabuddin Qalyubi^{d, 4}
^{a,b,c}Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

^dAl-Azhar University Cairo, Egypt

¹zianawalidah.riau@gmail.com, ²muslimyanuar95@gmail.com, ³dyahazizah95@gmail.com, ⁴syihabuddinq@gmail.com

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*Corresponding

Author:

Name: Ziana Walidah
 Email:
zianawalidah.riau@gmail.com

ABSTRACT

Stylistic is a multidisciplinary approach that aims to foreground the peculiar properties of texts on the basis of language and derive hidden and in-depth meaning to figure out major and minor themes. The evident fact that makes Stylistic a multidisciplinary approach is its retrievable, rigorous, and replicable principles. With the stylistic science, someone can reveal the secrets of the *Qur'an* as a whole by analyzing all aspects of the Qur'anic linguistics. This article aimed to analyze *Surah al-Najm* with Stylistic theory. The research was qualitative research with a library research or literature study. The analysis was carried out using an objective approach and descriptive analysis method by reading *Surah al-Najm* repeatedly then collecting relevant data. So, the data that has been found was analyzed with the two terms of Stylistics, they are semantics and imagery. From this study, it was concluded that in *Surah al-Najm* there were (1) nouns and verb preferences, various sentence structures and sentence confirmation in syntactic aspects, synonyms and antonyms in semantic aspects, and (2) several kinds of language styles such as *isti'arah*, *majaz*, and *kinayah* in imagery.

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Keyword

Imagery; Semantic; Stylistic

مستخلص البحث

كانت الأسلوبية هي منهج بتعدد التخصصات التي تهدف إلى إبراز خصائص النصوص من اللغة المستخدمة وبحث المعاني المخبئة والعميقة. وتدل بذلك بوجود المبادئ القابلة للاسترداد والتكرار. بالنظرية الأسلوبية نستطيع أن نكشف كل الأسرار في القرآن شاملاً بطريقة التحليل في جميع الظواهر اللغوية في القرآن. يحلل هذا البحث سورة النجم بالتحليل الأسلوبية. قام الباحثون التحليل بالطريقة الجاذبية والطريقة الوصفية التحليلية. بقراءة سورة النجم تكررًا، بحث الباحثون في الدلائل اللغوية في سورة النجم، ثم حلل الباحثون الدلائل اللغوية بالتحليل الأسلوبية من المستوى الدلالي والتصويري. وهذا التحليل يحصل على الترادف والطباق والمشارك اللفظي في الدلالي، والمجاز والكناية والاستعارة التصريحية في التصويري.

التحليل التصويري : التحليل الدلالي: التحليل الأسلوبية

كلمات أساسية

INTRODUCTION

The *Qur'an* is a miracle in the form of the word of God revealed to the Prophet Muhammad, through the intermediary of the angel *Jibril*. The *Qur'an* is a constitution for the people, guidelines for humans, verses, and evidence regarding the prophecy of Muhammad's prophethood, and a helper on the Day of Resurrection. The *Qur'an* is respected and known as the most influential elite in Arabic literature. Its contents act as a source of science, which is not identical with a particular era and in accordance with the times. The *Qur'an* is full of competence, consideration and beauty that has never existed before, including the beauty of its methods. It has contributed to Arabic Language from many sides, they are: perpetuating letters and Arabic vocabulary, perpetuating the patterns and Arabic language style, maintains the grammatical system of Arabic language, improving the Arabic language, and bring out a new meanings in Arabic vocabulary (Salim, 2015). The Qur'anic method is very beautiful and interesting to study. The formula of the *Qur'an* method is not the same as the manuscript method that was known to humans before. The verses in the *Qur'an* are different from *qasidah* and poetry. Every sentence and words in the *Qur'an* is extraordinary and can make people's hearts soft, cry and even cheer. Therefore, the research on Al-Qur'an's language is an important study because the legitimacy of the Qur'anic language is being questioned by many now, especially among orientalisists (Murdiono, 2020).

The verses in *Surah al-Najm* have a special composition, beautiful style, and harmony at the end of the verse, and contains various speeches about life. It consisted of *aqidah*, monotheism, prophecy and doomsday, as God Almighty said in the *Qur'an*:

وَالنَّجْمِ إِذَا هَوَىٰ (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢) وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥). (Al-Najm: 1-5)

From the explanation and examples of these verses, it can be concluded that the verses in *Surah al-Najm* are very appropriate to be the substance of this study because of the standards and characteristics that other *Surah s* do not have. For this reason, researchers chose *Surah al-Najm* as material to be analyzed in their research. *Surah al-Najm* is *Surah* Makkiyah, the number of verses is 62 verses, and its location in the *Qur'an* is the 53rd *Surah*, before *Surah al-Qamar* and after *Surah al-Tur*. *Al-Najm* is the first *Surah* where the prostration is revealed, namely at the end of the *Surah* (Shihab, 2002).

To understand the beauty of the verses method in *Surah al-Najm*, it is required to be an expert in using Arabic and correct in choosing theories to help understand and analyze them. In this paper, the researcher chose Professor

Syihabuddin Qalyubi's (2013) theory. This theory is divided into five levels. This means audio level, morphological level, structural level, semantic level and visual level.

Nabil Ali Husein said that the field of stylistics and its usefulness has expanded to study literary discourse in all respects without neglecting any of its attachments on the longitudinal and transitional level as it has absorbed at the longest level in all levels of rhetorical analysis and with the levels of linguistic analysis: grammar, morphological, phonetic, lexical, and others (Qalyubi, 2013). Initially, stylistic features of a text were restricted to the narrow linguistic elements at the levels of phonetic arrangement, metrics and prosody, morphology and lexical choice, semantics and syntax up to the level of the clause and sentence. It absorbed on the transverse level of process: synthesizing all linguistic discourse and analyzing it at various levels on sound, word, sentence, paragraph, text, and speech (Khan, 2016). The field of analysis for stylistic abundance, but the researcher used only two levels in this research, they are: (1) Semantic level. Semantics is the study of the meaning of words, the meaning of sentences, to the meaning of language. Semantics in Arabic has another popular name, namely Ilmu Ma'aniy (Khaulī, 2000). The semantic level is a field of analysis that analyzes meaning at all levels of language, including lexical meanings, synonyms, antonyms, and homonym. (2) Imagery level (*Tashwir*) is the preferred instrument in the style of the *Qur'an*. It expresses mental meaning, psychological state, perceived accident, and human nature. Then, it rises with images which gives it a clear life. So the psychological meaning is a body and movement. The psychological state is unity and a scene while the human model is sharp and inspired. The artistic *tashwir* is with color, movement, imagination, and tone (Qutb, 1975). *Tashwir* has many types: *tasybih*, *majaz*, *isti'arah*, *kinayah*, and artistic consistency in the *Qur'an*.

Tashwir in The *Qur'an* is symmetrical in the section of *Surah* in The *Qur'an* and scene snapshots, which indicates the symmetry of words and phrases, images and shadows, rhythm and suggestion. The artistic consistency in Quranic depiction appears in the following manifestations: the independence of the word with the drawing of the image, the contrast between two present images, the contrast between the past and the present image, the harmony of rhythm with the context, the consistency in drawing the image, the consistency in drawing the picture, and the consistency in drawing the picture frame, and consistency in the show length (Khaulī, 2000).

Ash-Shabuni (2003) said in *al-Tibyan fi 'Ulum al-Qur'an* that the miracle of the *Qur'an* is divided into many terms: *First*, the wonderful couplets that are contradictory to all the systems entrusted to the tongue of the Arabs. *Second*, the strange style that contradicts all Arab methods. *Third*, the mower that a

creature cannot create. *Fourth*, complete and accurate legislation, which outlaws all statutory legislation. *Fifth*, informing about unknown women who are known only by revelation. *Sixth*, not contradicting the cosmic science. *Seventh*, fulfilling all the promises and threats of the *Qur'an*. *Eighth*, science and knowledge included (Sharia and Cosmic Sciences). *Ninth*, meet the needs of humans. *Tenth*, its effect on the hearts of followers and foes. *Eleven*, the safety from decreasing.

Based on Muhammad Ali al-Shabuni's opinion, it can be concluded that a partial analysis is not enough to understand the *Qur'an*. Therefore, it is needed a theory that can help in uncovering the secrets of the *Qur'an*, including by using analytical methods in all linguistic phenomena, which is style theory. Syihabuddin Qalyubi said that the *Qur'an* method is the study of the *Qur'an* method itself in composing and selecting sentences. In other words, the *Qur'an* method is research that analyzes the use of language in the *Qur'an* (Qalyubi, 2013). This research focused on how the *Qur'an* used language as well as effects that occurring arise from the language style.

Furthermore, stylistics takes a close look at the text and analyzes its significant language forms for the sake of interpretation, it comes very close to practical criticism (Jaafar, 2014). In this study, researchers analyzed *Surah al-Najm* with style theory. The purpose of this study was to determine *Surah al-Najm* with style analysis in terms of semantic and imaginary levels. The benefits of this research From a theoretical point of view, this research was useful for increasing knowledge and understanding of analytical style studies for intellectuals in the Department of Arabic and literature. Furthermore, it is hoped for further researchers to conduct similar topic of this study, which not only focuses on style theory but also on the other aspect of semantic.

Ibn Khaldun as quoted by Ahmad Muzakki and Syuhadak (2006) that miracles that show the truth of prophethood are miracles that are highlighted in the structure of the revelation itself, namely the *Qur'an*. This miracle is said in the form of literary language texts. This is proof that the privilege of the *Qur'an* lies in the composition of the language method and interpretation of the *Qur'an*, which contains aesthetic values and high literary values. From this point of view, to uncover the beauty of the *Qur'anic* language style and the surprising meaning were highlighted by the influence of its method. The researcher wanted to provide an analysis of studying the texts of the *Qur'an*. Studying the texts of the *Qur'an* is part of the study of linguistics and literature because language functions as its medium, whereas literary works function as characteristics of the use of the perfect *Qur'anic* language (Ash-Shabuni, 2009). From this point of view, the researchers found the aspects needed to discuss the texts of the *Qur'an* in terms of the method. In order to be more extensive research and to configure the

accuracy of research, researchers have decided to analyze one of the *Surahs* of the *Qur'an*, namely *Surah al-Najm*.

Finally, the researchers hope the research might be able to reveal miracles in *Surah al-Najm*. In order to ensure the originality of this research and to help the reader to find the position of this research in academic field, it is obligated on the part of the researcher to provide readers with some reviews of previous studies that discuss the same book, theory, or similar issue in order to be able to show the differences and similarities which this study might have with other studies. In so doing, the researcher has found many other studies which analyze stylistic. Some of them are journal articles written by Hanif Fathoni (Fathoni, 2012) in the journal *At-Ta'dib* with the title Language Style in *Syi'ar Al-I'tiraf* by Abu Nawas: A Stylistic Analysis. Furthermore, the thesis research written by Henni Amalia with the title Language Style in the Novel *Azazil* by Yusuf Zidan: Statistical Analysis. In accordance with the explanation previously described, stylistics is a scalpel to generate ideas in accordance with the aims and effects of the author, in the first article it was concluded that *al-I'tiraf's* poem contains elements of deep taste and emotion, compared to other Abu Nawas works, this poem. use more free language and direct meaning. In the second study, it was concluded that there were five aspects of the language style used by Yusuf Zidan in writing the novel, namely lexical, grammatical, rhetorical and figurative, cohesion, and conversation. The influence of this language style on the meaning is that the reader can feel sadness, joy, trauma, pessimism, optimism, romance, advice, comfort, and can make readers more focused and curious. With this, the reader can also better understand the implied and express messages of the author. The above studies have revealed the express message and its effects from a poetry work whose language part of which cannot be understood spontaneously by the reader. Then also revealed the characteristics of Yusuf Zidan's language style in his novel (Amalia, 2018). So in this study the researcher will describe the style of language in *Surah Al Najm*, then reveal its effects on the reader because as it is well known that the language of the *Qur'an* is a special language, nothing can match that work. Every word in the *Qur'an* has a deep meaning that needs to be revealed, considering that it is a guide and guidance for humans in every age.

METHOD

The type of research in this study was Qualitative Research, which is a means of achieving accreditation in various academic disciplines, usually in the social sciences but also in the field of research and other contexts (Subroto,

2007). This research was a library research or literature study. This research was conducted by reading books that fit to the research topic (Zed, 2004).

In the process of collecting material, researchers collected the research by reading. This means read to all the linguistic phenomena in the research text, which is research material on the origin of the theoretical concepts. The steps taken by researchers were: first, read *Al-Najm* repeatedly. second, researchers look for linguistic points in *Surah al-Najm*. Third, Researchers analyzed these linguistic points by style analysis from the semantic level and the visual level.

As for the process of analysis on *Surah al-Najm*, the researchers analyzed the research by objective gravity and focusing on looking at the linguistic elements found in the research subject. Descriptive analysis method was used to describe the results of the analysis by describing all the facts and then followed by analysis (Ratna, 2004).

RESULTS & DISCUSSION

Semantic Level Analysis

Semantics is a branch of linguistics that studies the meaning of words in languages, while linguistics is the study of spoken and written languages that have systematic, rational, empirical characteristics as description of the structure and rules of language (Mohammad Ahsanuddin, Irhamni, & Asrori, 2019). At this semantic level, researchers analyzed the meaning of words in *Surah al-Najm*. This analysis included lexical meaning, synonym, antonym, and homonym.

Lexical meaning

ضَيْرَى

تِلْكَ إِذًا قِسْمَةٌ ضِيزَى. (Al-Najm: 22)

The meaning is "that indeed were an unfair division!". ضَيْرَى has meaning unfair from word يضيزه. It is an adjective of فعلى (fu'la) then it was read *fi'la*.

ذُو مِرَّةٍ

ذُو مِرَّةٍ فَاسْتَوَى. (Al-Najm: 6)

The meaning is "One vigorous; and he grew clear to view". ذُو has meaning owner and it is *mudhaf*. If this word is considered *nakirah*, it can be *nakirah*. If this word is considered *ma'rifah*, it can be *mudhaf* with *mudhaf ilaih alif al*

(Manzhur, 1969). مَرَّةٌ has meaning twist. ذُو مَرَّةٍ means having strength and prudence in the mind. It refers to *Jibril* (Yaqut, n.d.).

أَلَاتٌ وَالْعُزَّىٰ، وَمَنْوَةٌ
أَفْرَاءٍ يُتَمُّ اللَّاتُ وَالْعُزَّىٰ. وَمَنْوَةٌ الثَّلَاثَةُ الْآخِرَىٰ. (Al-Najm: 19-20)

The meaning is "Have ye thought upon Al-Lat and Al-'Uzza. And Manat, the third, the other?". مَنَوَةٌ، والعزى، واللات has meaning the idols of the Arabs that they worshiped. اللات was to educate Taif or Quraish with a palm tree, it was called it, because it is the image of a man who used to fill Suwaiq with ghee and feed the pilgrim. العزى was for Ghatfan. It is a tree with a palm tree. The Prophet Muhammad sent General Al-Fath Khalid ibn Walid to cut it, so he hit it with an ax and said, "Glory be to You, Your Glory, to Your Glory # I saw God insulted you". مَنَاةٌ is rock that was of a meager and submissive form, and the blood of the women was wished at that time. That is the parting (Zuhaily, 2007).

Synonym

شَدِيدُ الْقُوَىٰ وَذُو مَرَّةٍ
عَلَّمَهُ شَدِيدُ الْقُوَىٰ. ذُو مَرَّةٍ فَاسْتَوَىٰ. (Al-Najm: 5-6)

The meaning is "Which one of mighty powers hath taught him. One vigorous; and he grew clear to view". شديد القوى was interpreted as the owner of a strong power, and he is *Jibril*. ذُو مَرَّةٍ interpreted as having power and wisdom in his mind and opinion (Zuhaily, 2007).

The verse consisted of one subject which was described in two terms. The subject was *Jibril* when he taught the Holy *Qur'an* about Muhammad. He was very strong and powerful.

These two words شديد القوى and ذُو مَرَّةٍ are synonyms. Both of these adjectives refer to one meaning which is "extremely powerful". There is a relationship between these two words شديد القوى and ذُو مَرَّةٍ. شديد القوى or very strong means to have the intensity of scientific and natural strength. While ذُو مَرَّةٍ means having a high level of strength, or having a wise mind and strength in opinion. Both are qualities possessed by *Jibril*.

رَبِّ وَاللَّهُ

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى. (Al-Najm: 23)

The meaning is "They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them". الربّ means He is Almighty God, He is Lord of all, Owner of all creation. He has no partner and He is the King of all kings, and there is no God but Him (Manzhur, 1969).

Abu Haitham said that الله from word إله. There shall not be a God until he is a deity, and until the servant has a Creator, a Ruler and a Master, and He has power (Zuhaily, 2007). The two words الله and ربّ are synonyms and refer to one meaning, which is "God". There is a relationship between these two words. الله means the Worshiped, the Creator and Provider of fortune for His servants. The word ربّ means the Owner of everything or the King of all kings and queens.

كِبَائِرِ الْإِثْمِ وَالْفَوَاحِشِ

الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ. (Al-Najm: 32)

The meaning is "Those who avoid enormities of sin and abominations, save the unwilled offences – (for them) lo! thy Lord is of vast mercy. He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefor ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil)". كِبَائِرِ الْإِثْمِ means something greater than the penalty for sin, which is every sin that God promised to its owner with severe torture, such as polytheism, disobedience to parents, killing and eating orphans' money. الفواحش means an immoral act in the form of a major sin specifically. This is a sin that God punishes with penalties such as deliberate murder, fornication, slander, drinking alcohol and other intoxicants (Zuhaily, 2007).

Synonymy simply describes a lexical item that is in some sense similar in meaning with a preceding one. It is not a straightforward repetition of the same lexical item but a repetition of the sense of it. Synonymy refers to a situation whereby two or more forms are associated with the same meaning (Yeibo, 2011). These two words كِبَائِرِ الْإِثْمِ and الفواحش are synonyms. These two words show

the same meaning, which means "great sin". There are similarities between كِبَائِرُ الإِثْمِ and الفواحش, which means that the guilty person is punished for his sins, such as the murderer and adulterer. Immorality is part of a great sin, as the word of God:

(Al-Isra': 32) وَلَا تَقْرُبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا.

"And come not near unto adultery. Lo! it is an abomination and an evil way."

اسْجُدُوا وَاعْبُدُوا

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (Al-Najm: 62)

The meaning is "Rather prostrate yourselves before Allah and serve Him". اسجدوا: سجد يسجد سجودا means: he is submissive, means prostration in prayer, and he places his forehead on the ground, and no greater subordination is required of him. The word عبد يعبد عبادة worship is obedience to submission (Manzhur, 1969).

The two words اسجدوا and اعبدوا are synonyms, because they have one meaning which means "submission to God" and prostration is a form of worship.

أَعْطَى قَلِيلًا وَأَقْنَى

وَأَعْطَى قَلِيلًا وَأَكْدَى (Al-Najm: 34)

وَأَنَّهُ هُوَ أَعْنَى وَأَقْنَى (Al-Najm: 48)

أعطى قليلا means giving a little of money or treasure. أقنى means impoverishes the desired person. Allah explains that He is rich in everything from His servants. Only he who makes rich out of the servants that He wills, and who makes poor His servants He wants, according to the wisdom and benefits of those creatures, because of wealth and poverty or giving money and their prevention, both are in the hands of Allah SWT (Zuhaily, 2007).

These two words أعطى قليلا and أقنى are synonyms. These two words refer to the same meaning which means "to give less" and there is a similarity between أعطى قليلا and أقنى meaning both in the hands of Allah SWT.

الْأَنْفُسُ وَالْهَوَى

وَمَا يَنْطِقُ عَنِ الْهَوَى (Al-Najm: 3)

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى (Al-Najm: 23)

الهوى means desire, plural form of الأهواء. Narrowing of meaning, linguists say beautiful human love and its victory over its heart. Allah SWT says, "ونهى النفس عن الهوى". God forbids lust and everything that leads to disobedience to God (Manzhur, 1969).

وما تهوى الأنفس means what the soul wants, what the devil wears on them is that he can mediate between them and Allah Almighty (Ash-Shabuni, 2009). These two words الهوى and الأنفس are synonyms. Because they have one meaning, which means "desire".

Antonym

Lyons defines "antonymy" as the word which are opposite in meaning and "antonymy" as the oppositeness between words. For example, "buy" and "sell" is a pair of antonyms and the relation between these two words is termed as antonymy (Gao & Zheng, 2014). As seen in the following example:

أَضْحَكَ > أَبْكَى وَ أَمَاتَ > أَحْيَا وَ الذَّكَرَ > الْأُنْثَى
وَأَنَّهُ هُوَ أَضْحَكَ وَ أَبْكَى (٤٣) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (٤٤) وَأَنَّهُ خَلَقَ الرِّجَالَ الذَّكَرَ وَالْأُنْثَى
(٤٥).

From the verses, there were some words that have opposite meanings such as أضحك (making him laugh), that is rejoicing and the opponent is أبكى (making someone cries) that is grieving, the word أَمَاتَ (he is dead in the world) and the opponent is أَحْيَا (he lives for the resurrection), the word الذكر (a man) and the opposite is الأنثى (a woman). From this meaning, the word "laugh" is opposite to "cry", the term "dead" is opposite to "live", and the term "man" is opposite to "woman". These words are a kind of true equivalent because all opposition terms are not from exile and are proven and all the meanings of the opposite terms are derived from their true meaning. The terms male and female antonyms are absolute types of antonyms, because they do not accept the third or gradual option.

ضَلَّ > اهْتَدَى

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى (٣٠)

الهدى و الهدى means misguided: الضلال و الضلالة (misguided) the opposite is الهدى و الهدى (guidance) (Manzhur, 1969).

اهتدى means instructions, taken from one of the names of *Asmaul Husna*, الهدى. Ibn Saydah: الهدى the opposite is الضلال, and the meaning is guidance. From the meanings, the words that اهتدى and ضلّ are two words that have opposite meanings or are called antonyms. These two words are absolute antonyms, because the meaning of الضلال and الهدى is the true meaning, and the meaning does not accept the third or gradual option.

الَّذِينَ أَسَاءُوا > الَّذِينَ أَحْسَنُوا
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا
بِالْحُسْنَى (٣١).

الذين أساءوا means bad people and الذين أحسنوا means good people (Ash-Shabuni, 2009). From the meanings, the words الذين أساءوا and الذين أحسنوا are two words that have opposite meanings or are called antonyms. These two words are also an absolute antonyms, because the meaning of these two words are the true meaning, and the meaning does not accept the third or gradual option.

أَغْنَى > أَقْنَى
وَأَنَّهُ هُوَ أَغْنَى وَ أَقْنَى (٤٨).

أغنى means He has money, which means to get rich and richer, and the opposite is أغنى which means poor (Zuhaily, 2007). From the meaning, the term richer is the opposite of the poorer one. these two words have another equivalent in the form of the verb "أغنى و أقنى" which means "the richest and poorest" and the equivalent in the adjective "غني و فقير" which means "rich and poor".

تَضْحَكُونَ > تَبْكُونَ
وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠).

تضحكون means laugh. It has explanation that someone laughs when listen to the *Qur'an*. The word لا تبكون means someones don't cry when see signs of Allah's

power (Ash-Shabuni, 2009). From the meaning, the word "laugh" is contrary to the word "don't cry", so there is no real antonym between the two words, but a counterpoint.

Homonym

Homonyms are words that have the same form, but they have a different meaning (Kostadinovska-Stojchevska, 2018). According to one of the most widely accepted definitions for this type of words by Hurford, Heasley and Smith (2007), homonymy is when the meanings of a word that has multiple meanings are drastically different from one another and do not have an obvious connection with one another. As seen in the following example:

نَجْمٌ
وَالنَّجْمِ إِذَا هَوَىٰ (١).

نجم means luminous objects in the sky (Umar, 2003). On another verse, the meaning of النجم is plants that don't have stems, as the word of God: وَالنَّجْمُ (Al-Rahman: 6). The term "النجم" has only two meanings: a luminous object in the sky and a plant that has no stem. Therefore, it is called homonym meaning and the two have no meaning relationship.

صَاحِبٌ
مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢).

The word صاحب here means the prophet Muhammad. The meaning of صاحب in the *Qur'an* are very much, they are friends, owners of objects, people based on these objects, and the doctrine or opinion of free people. So, the word "الصاحب" is called a multi-meaning syllable and has no relationship between meanings.

الظَّنَّ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ... (٢٨).

The meaning of "الظن" here means mere thought that is not based on evidence. It doesn't help in the area of truth, so something meant here is delusion (Zuhaily, 2007).

الظنّ has two meanings: they are knowledge, good thinking conquers the heart, as in *Surah Shod* verse 24, and the accusation that related to it, there is no certainty there. So, الظنّ is called double syllables. There is a relationship between the two meanings, because the place of all conjectures is in the heart.

هُدَى

وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى (٢٣).

The word الهدى in this verse in the meaning of the *Qur'an*. This is a clear statement, which is an argument and evidence from God in the words of the Messenger, which Allah sent to us.

الهدى has multiple meanings: it means persistence in *Surah Al-Fatihah* verse 6. It means statement in *Surah Al-Baqarah* verse 5. It means religion in *Surah Ali Imran* verse 73. It means faith in *Surah Maryam* verse 76. It means praying in *Surah Ar-Ra'ad* verse 7. It means prophets and his books in *Surah Al-Baqarah* verse 38. It means knowledge in *Surah An-Nahl* verse 16. It means prophet Muhammad in *Surah Al-Baqarah* verse 258. It means Monotheism in *Surah Al-Qashash* verse 57 and the Sunnah in *Surah Al-An'aam* verse 90, the reform in *Surah Yusuf* verse 52, the inspiration in *Surah Taha* verse 50, repentance in *Surah Al-A'raaf* verse 156, guidance in *Surah Al-Qashash* verse 22. And the miracle of these common words on what Imam Al-Suyuti (1988) saw is: (That one word behaves to twenty faces, more and less, and there is no such thing in the words of men. So, this face became one of the greatest miracles of the Almighty).

Therefore, the term "guidance" here enters into a kind of multi-meaning verbal subscription, which has no relationship between meanings.

أَطْعَى

وَقَوْمٌ نُّوحٌ مِنْ قَبْلُ إِيَّاهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَى (٥٢).

Meaning أطغى here more rebellious and exceeded the limit. "They are the darkest and the tyrannical" because he was tyrannical because they heard the sermons for a long time, and they sought God for sins, along with the length of time Noah's call to them (Zuhaily, 2007). أطغى has two meaning, they are: Exceeded the limit in disobedience and high and loose like in *Surah al-Haqqah*:11 (Umar, 2003). The word أطغى is called a double-meaning syllable. It has no relationship between meanings.

Imagery Level Analysis

In *Balaghah* science, some discussion on the imagery realm is in *badi'* science, which is the science in which aspects to improve speaking skills are known, visualizing meaning so that it can be followed the sholars through observation and extrapolation. The realm is divided into two parts, repair expression and enhancement of meaning (Ahmad, 2014). In this study, the researcher only took several language styles, they are:

Declaratory Metaphors

أَفْرَأَيْتَ الَّذِي تَوَلَّى (٣٣) وَأَعْطَى قَلِيلًا وَأَكْدَى (٣٤)

The verse "أَفْرَأَيْتَ الَّذِي تَوَلَّى" is *isti'arah tasrihiyyah* because it borrowed manipulation and provocation to not enter into faith. This could reward an officer for mentioning the assumption in the *Qur'an*, so it is mentioned as an absolute and unrestricted, which means unbelief. Another *isti'arah tasrihiyyah* is the verse "وأعطى قليلاً وأكدى" like someone who gave a little and then held back from giving to one who could only hold on to the pits after he had been stifled by it like a rock .

From the previous statement, we understand that the metaphor of his saying (أَفْرَأَيْتَ الَّذِي تَوَلَّى) means "took over" and what is meant by taking over here is not the meaning of taking over from the *Qur'an* in fact, but lack of faith. As for his saying (وأعطى قليلاً وأكدى) the word "a little" is permissible, and what is meant by a little here is not in the sense of a little in fact, but in the sense of "sustenance" because God's provision is few and easy.

In the previous verse, God likened the hid and stated the suspect. The method of metaphor in which the suspect stated is called declarative metaphor.

Majaz

According to Arabic stylistic rhetoricians, the metaphor is more informative than the truth, and that *isti'arah* is more informative than the statement of *tasybih*, and that *tamtsiil* in the term of *isti'arah* is more informative than *tamtsiil* that is not in the term of *isti'arah*, and that the *kinayah* is more informative than *ifshah bi al-dzikh* because the *majaz* is more informative than the trut (Ausi, 2014) وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ (٣٢) وَهُوَ جَمْعُ جَنِينٍ، تَقْدِيرُهُ سَرِيرٌ وَأَسْرَةٌ. وَقَوْلُهُ: وَأَعْطَى قَلِيلًا وَأَكْدَى (٣٤). مَعْنَى أَكْدَى: قَطَعَ اشْتَقَتْ مِنْ كَدِيَةِ الرِّكِيَةِ وَكَدِيَةِ الرَّحْلِ وَهُوَ أَنْ يَخْفَرَ حَتَّى يَبْسَسَ مِنَ الْمَاءِ فَيَقُولُ: بَلَّغْنَا كَدِيَتَهَا. وَقَوْلُهُ: وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٤٠)

From the verses, It can be understood that the term "أجنة" means its true meaning "still a fetus" and its metaphorical meaning "family". As for the relationship between fetuses and a family, it means the similar relationship because "أجنة" are subject to the boy and "family" is a place for human sleep.

The word "أكدى" means its metaphorical cut off of the bid and did not complete it, and its true meaning is "digging and confirming, which means preventing the well of the well from continuing and completing the work. It is "cut". The term "سعيه" means metaphor "his work". The relationship between his pursuit and his work means a similar relationship, because labor is the pursuit.

Kinayah

أَزَفَتِ الْأَرْفَةَ (٥٧) لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ (٥٨)

The verse أزفت الأرفة means "The threatened Hour is nigh" and it is *kinayah* or metaphor about the day of resurrection. The *Qur'an* used the term resurrection (القيامة) to the term (الأرفة), in order to magnify its affair and exaggeration by affirming the meaning الأرفة for the Day of Resurrection, and it means warning for the torment and destruction that befell the ancient people: Noah's people, 'Aad, Thamud, and Lot, mentioning it and foreshadowing. The verses 50-57 of *Surah al-Najm*: (50) And that He destroyed the former (tribe of) 'Aad; (51) And (the tribe of) Thamud He spared not; (52) And the folk of Noah aforetime, Lo! they were more unjust and more rebellious; (53) And Al-Mu'tafikah He destroyed; (54) So that there covered them that which did cover; (55) Concerning which then, of the bounties of thy Lord, canst thou dispute?; (56) This is a warner of the warners of old; (57) The threatened Hour is nigh. The verses mean that it is appropriate for the context to be a warning of the torment of the resurrection by the term "pseudo", which indicates a severe warning of its imminence.

From the verses, it can be understood that the meaning of the word (الأرفة) means near, but not that which is meant in this context. From the context of the speech, what is meant by (الأرفة) is not near, but resurrection. Every word denotes a meaning that may be carried on both sides of the truth and metaphor, in a comprehensive description between truth and metaphor (metonymy).

The various styles of language above have certain effects. In the semantic realm, the existence of synonyms, antonyms, and the meaning of context can

reveal the express message of the *Surah Al-Najm*, so that it can explain the meaning of the letter more deeply.

Then in the realm of imagery, there are connotative meaning, metonymy, and metaphor language styles which also have effects that can influence meaning. Among these is the effect of satire and weakening of people who are willing to return to their polytheism because of the deceit of the idol worshippers. This is an affirmation of the truth of Allah's religion with all the signs of His greatness as mentioned in the verses.

CONCLUSIONS

After the researcher presents the analysis of *Surah Al-Najm* with style theory, the researcher can conclude the results of the study as follows: in the semantic level, there was different relationships between meanings such as synonyms, antonyms, homonyms and meaning of words in *Surah Al-Najm* like the word "ذو مرة", "اللات والعزى ومنوة", and "ضيبي" from lexical meaning side in stylistic analysis. In the visual level, there were several rhetorical methods such as declarative metaphors, *majaz*, and metonymy. After completing the analysis in the study of *Surah al-Najm* in the Holy *Qur'an* (style analysis study), researchers proposed to those who take an understanding of the *Qur'an* and anyone who learns methodology, then they must learn the methodology to understand the *Qur'an* and reveal the magic of its meaning. This research may useful for researchers in particular and for readers in general. This research is incomplete, and the researcher asks others to analyze *Surah al-Najm* with other theories or style analysis in terms of phonemes to continue this research and discover the secrets of linguistic phenomena in *Surah Al-Najm* comprehensively. Instead, it contains many suggestions and reforms to expand the statements and explanations in this study.

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