The Rhetoric of Qaṣr as a Linguistic Phenomenon in the Qur'an: A Study of the Verses of Tawheed

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Abstract

This investigation examines qaṣr, a rhetorical device denoting exclusivity, as both a linguistic and theological phenomenon within the Qur'anic verses of tawḥīd (divine oneness). Although classical balāghah scholarship has historically acknowledged qaṣr, its more profound epistemological and performative dimensions remain insufficiently explored, particularly in dialogue with contemporary linguistic theories. Employing a qualitative library search methodology, this research systematically analyzes authoritative classical texts alongside peer-reviewed international literature (2021–2024) to elucidate how qaṣr functions not merely as a stylistic ornament but as a mechanism that constructs meaning. The study identifies four distinct patterns: qaṣr ikhtirāṣ, syntactic inversion, implicit exception, and paired negation-affirmation, each strategically employed in key Qur'anic passages to affirm divine unity and refute polytheism. Findings indicate that qaṣr functions as an illocutionary act: it does not simply describe tawḥīd but enacts it, thereby shaping the believer's theological consciousness. This research contributes theoretically by integrating classical balāghah with pragmatic and discourse-analytic frameworks, proposing a model termed "Qur'anic Rhetorical Pragmatics." Practically, it provides a hermeneutical perspective for contextual and critical engagement with tawḥīd within pluralistic societies and pedagogical contexts. Ultimately, the study affirms that the linguistic architecture of the Qur'an is inherently theological, where form and faith converge to create an unambiguous understanding of divine Tawheed.
Keywords: Qaṣr, Qur'anic Rhetoric, Tawḥīd, Linguistic Performativity, Balāghah

INTRODUCTION

Rhetoric in the Qur'an has historically been a subject of interdisciplinary research, encompassing fields such as linguistics, literary studies, theology, and communication studies. Among the various rhetorical devices employed in the Qur'an, qaṣr (restriction or exclusivity) emerges as a notable linguistic phenomenon that not only enhances the argumentative structure of the text but also enriches its theological dimension, particularly within monotheistic verses. (Alsaied & Farag, 2025) In Arabic balāghah terminology, qaṣr denotes a rhetorical technique that restricts a predicate to a specific subject, thereby implying affirmation of exclusivity and the rejection of alternatives. (Ian Septiana, 2025) Within monotheistic verses such as QS al-Ikhlāṣ (112:1–4) and QS al-Anbiyā' (21:22), qaṣr functions as a linguistic instrument to assert the absolute oneness of Allah, denying any associates, rivals, or similarities. This phenomenon is relevant not only in classical Arabic linguistic discourse but also in modern academic contexts that aim to understand the interaction between language forms and theological meaning. (Abdullah, 2022) In the current landscape of Qur'anic studies, rhetorical approaches such as qaṣr are often examined through the lens of ʿilm al-balāghah (Arabic rhetoric), especially within the frameworks of al-maʿānī, al-bayān, and al-badīʿ. (Abdullah, 2022) However, in the field of global religious studies, this concept has yet to be fully incorporated into contemporary linguistic paradigms like pragmatics, critical discourse analysis, or speech act theory, which could significantly enhance the understanding of the persuasive and performative roles of monotheistic verses. (Erdy, 2025)

Socially and culturally, the exploration of qaṣr rhetoric remains pertinent in addressing contemporary challenges to the comprehension of monotheism, both internally (e.g., theological pluralism) and externally (such as philosophical critique of monotheism). (Hidayatullah, 2023) Consequently, this study possesses not only academic significance but also practical implications in reinforcing the epistemological and hermeneutical foundations underpinning the understanding of monotheism within modern Muslim society. (Armayanto, 2024) Several previous studies have significantly contributed to the understanding of the phenomenon of qaṣr in the Qur'an, although each leaves room for further development. Abdul Raḥman al-Ḥajj (2010), in his work *Al-Qaṣr fī al-Qur'ān al-Karīm: Dirāsah Balāghiyyah*, examines qaṣr within the framework of ʿilm al-balāghah, employing a qualitative-descriptive approach based on classical texts. He succeeds in identifying various rhetorical patterns of qaṣr and its role in affirming the Tawheed of Allah; however, his studies do not incorporate contemporary linguistic approaches and tend to remain descriptive without modern contextual interpretations. (al-Ḥajj, 2010) Meanwhile, Al-Zarkashī (1995, modern edition), in *Al-Burhān fī ʿUlūm al-Qur'ān*, presents an encyclopedic discussion of qaṣr rooted in the authority of classical scholars, rendering it an authoritative reference; nevertheless, it does not explore the analytical dimension nor compare it to modern linguistic theories. (al-Dīn al-Zarkashī, 1995) Additionally, Musthafa al-Khinn (2005), in *Al-Balāghah al-ʿArabiyyah wa al-Tafsīr al-Qur'ānī*, emphasizes the relationship between balāghah and tafsir, illustrating how qaṣr reinforces the message of monotheism; however, it does not systematically map its use in specific monotheistic verses. (al-Khinn, 2005)

A similar approach is adopted by Abdul Hayy al-Farmawi (2007) in *Al-Bidāyah fī al-Tafsīr al-Balāghī*, highlighting the function of qaṣr as a tool for affirming theological significance, although it does not distinctly differentiate between linguistic qaṣr and logical qaṣr. (al-Farmawi, 2007) Outside the traditional realm of classical balāghah, Mohamed Ghaly (2013), in his article "Rhetoric and Theology in the Qur'an: A Pragmatic Approach," published in the Journal of Qur'anic Studies, pioneered the analysis of Qur'anic rhetoric through a pragmatic perspective grounded in Austin and Searle's speech act theory. This work unveils the performative dimension of monotheistic verses but does not specifically address qaṣr as a linguistic phenomenon. (Ghaly, 2013) Najib M. Hourani (2018), in "The Linguistic Structure of Tawḥīd in the Qur'an," published in Arabica, concentrates on the syntactic and semantic structures of monotheistic verses, identifying grammatical patterns that underpin monotheism, while neglecting rhetorical aspects such as qaṣr. (Hourani, 2018)

At the national level, M. Quraish Shihab (2015) in Tafsir al-Misbah implicitly addresses the function of qaṣr through a contextual thematic interpretation approach, yet does not examine it systematically or theoretically. (Shihab, 2015) Subsequently, Siti Maryam (2020), in her study titled "The Rhetoric of Tawheed in the Qur'an: A Study on QS al-Ikhlāṣ" published in the Journal of Qur'an Studies, demonstrates the rhetorical power of the surah in affirming monotheism; however, its scope is somewhat limited as it neither compares the passage with other monotheistic verses nor relates it to broader linguistic theories. (Maryam, 2020) Overall, these studies have established a significant foundation for understanding qaṣr as a rhetorical device; nevertheless, most are descriptive, rely on classical authority, or are confined to traditional balāghah approaches. The absence of integration with contemporary linguistic theories and the insufficient exploration of the interpretative significance of qaṣr within a holistic framework of monotheism highlight the necessity for a new approach—one that is more reflective, critical, and interdisciplinary.

Based on a review of various existing literature, it is clear that there are several important gaps that have not been met. First, most studies still rely heavily on the classical balāghah

approach, a rich tradition, but it tends to be normative and rarely dialogues with the development of modern linguistic theory. (Aritonang et al., 2024) Second, there is still very little research that directly links the phenomenon of qaṣr to how the concept of monotheism is constructed and understood through a functional or pragmatic linguistic lens, i.e., an approach that sees language not only as a structure, but as a tool that actively shapes meaning in the context of communication. (Rahmatulloh, 2020) Third, there has been no systematic attempt to map the use of qaṣr comparatively across all the major monotheistic verses in the Qur'an, so that the rhetorical pattern and its theological impact have not been fully visible. (Aflisia et al., 2022) Fourth, recent linguistic studies of the Qur'an predominantly employ quantitative or semi-quantitative methods that prioritize calculation and classification. Meanwhile, interpretive aspects that encompass the nuances of meaning, historical context, and readers' experiences remain inadequately explored. In fact, qaṣr is not merely a grammatical rule or a conventional rhetorical style; it represents a linguistic mechanism that actively influences the reader's understanding, emotions, and perception of the oneness of God. Therefore, this research aims to employ an interpretive and descriptive library search approach to examine the layers of meaning that have been overlooked by formalistic analysis, to enhance our comprehension of how the language of the Qur'an functions in affirming monotheism. (Junaidi et al., 2025)

This research offers significant novelty in three main aspects. First, it constructs a new conceptual synthesis by linking classical balāghah theory, particularly the concept of qaṣr, with contemporary linguistic frameworks such as pragmatics and critical discourse analysis. This integration facilitates the reinterpretation of qaṣr not merely as an aesthetic rhetorical structure but also as a theological speech that performatively manifests a belief in the oneness of God. (Aflisia et al., 2022) Second, this study adopts a reflective and critical approach to literature analysis, transcending mere textual data collection by evaluating the epistemological assumptions underlying various interpretative models, both within the classical tradition and modern scholarship. This enables a more profound comprehension of how the concept of monotheism is constructed through language. (Hidayatulloh, 2024) Third, the study conducts a cross-verse comparative mapping of the utilization of qaṣr in key monotheistic verses of the Qur'an, such as Surah al-Ikhlāṣ, al-Anbiyā', al-Furqān, and al-Zumar, to identify rhetorical patterns that are consistent and responsive to specific theological contexts. This systematic effort has not previously been comprehensively undertaken, thereby opening new horizons in understanding the relationship between linguistic form and the theological mission of the Qur'an. (Kamil et al., 2023)

This research aims, in general, to understand and reinterpret the phenomenon of qaṣr rhetoric in the Qur'anic monotheistic verses through a systematic literature review and qualitative analysis that integrates the classical balāghah perspective with contemporary linguistic frameworks. To achieve this goal, this study is designed to answer four specific interrelated questions. First, how qaṣr is linguistically constructed in monotheistic verses, either through syntactic structures, exclusive particles, and semantic patterns. (Alsaied & Farag, 2025) Second, what is the rhetorical and theological function of qaṣr in affirming the concept of monotheism, especially in denying the ally, rival, or similarity to Allah. (Ichwan et al., 2025) Third, how the integration between traditional balāghah theory and modern linguistic approaches, such as pragmatics, discourse analysis, and functional semantics, can expand the understanding of qaṣr as a phenomenon that is not only aesthetic but also performative and epistemological. Fourth, what are the hermeneutical implications of the use of qaṣr in the context of modern reading, especially in the face of challenges such as religious pluralism, veiled anthropomorphism, or relativism of meaning? Through the exploration of

these questions, this research contributes to the development of an interdisciplinary approach to the study of the Qur'an. This approach not only respects the depth of the Islamic scientific tradition but is also open to critical dialogue with contemporary theories to enrich people's understanding of the universal and eternal message of monotheism. (Junaidi et al., 2025)

RESEARCH METHODS

This research employs a qualitative methodology grounded in a library research approach, which emphasizes exploration, conceptual analysis, and critical interpretation of pertinent scientific literature sources. This method was selected because the primary aim of the study is not to gather empirical data from the field but to explore, reflect upon, and synthesize the meanings, concepts, and theoretical constructs within the academic literature concerning the rhetoric of qaṣr and monotheism in the Qur'an. As noted, library research represents a valid qualitative methodology when the focus is on conceptual, historical, or theoretical objects of study. Furthermore, this approach aligns with the principles of systematic literature review in qualitative research, as proposed by Kitchenham and Charters (2007), which underscores transparency, systematic organization, and depth of interpretation in reviewing existing scholarly works. (Fadli, 2021)

The data sources utilized in this study comprise a variety of academic documents that adhere to stringent inclusion criteria, including reputable scientific journal articles (indexed by Scopus, DOAJ, or SINTA), scholarly monographs, dissertations, international conference proceedings, and pertinent research reports. The inclusion criteria are as follows: (1) direct relevance to the topics of qaṣr, Qur'anic rhetoric, or monotheism; (2) publication within the period 2021–2024 to ensure the incorporation of contemporary theoretical perspectives; and (3) availability in Arabic, English, or Indonesian, which are the three primary languages in contemporary Qur'an studies. Sources not meeting these criteria, such as opinion articles, blogs, or non-academic materials, are excluded from the analysis. The selection process for these sources is founded on the methodological principle that the quality and authority of the primary sources employed substantially influence the credibility and depth of qualitative analysis. (Alfaro Jimenez et al., 2024)

Data collection was conducted through a systematic literature review utilizing various academic databases, including Google Scholar, Scopus, the Directory of Open Access Journals (DOAJ), and the Indonesian Digital National Library. The process commenced with the formulation of strategic keywords such as "qaṣr al-Qur'an," "rhetoric of tawḥīd," "Qur'anic exclusivity," and "balāghah and theology," which were subsequently combined using Boolean operators. Search outcomes were filtered based on title, abstract, and relevance, and organized into thematic matrices to facilitate comparative analysis. The researcher served as the primary instrument, supported by auxiliary tools such as Zotero for reference management and thematic synthesis sheets for recording findings. The research process was iterative and reflective, encompassing: (1) the formulation of focus and keywords; (2) literature search and selection; (3) critical reading and concept extraction; (4) thematic synthesis and integration of theories; and (5) validation through theoretical triangulation and peer debriefing. Data analysis employed a thematic content analysis approach, involving data reduction (identification of key concepts), data display (thematic grouping), and interpretive conclusion drawing. The validity of the findings was ensured through source triangulation (comparison between sources), trail audit (systematic documentation of the entire process), and the researcher's reflexivity as the interpreter of meaning. (Hagman, 2023; Morgan, 2022)

RESEARCH RESULTS AND DISCUSSION

The principal findings of the research were derived through a qualitative analysis rooted in a comprehensive library review of the phenomenon of qaṣr rhetoric within the verses of tauhid al-Qur'an. Unlike empirical studies that depend on field data, these findings are constructed through rigorous critical synthesis, detailed interpretative methods, and the integration of diverse academic literature, ranging from classical balāghah scholarship to contemporary research in linguistics, hermeneutics, and global Qur'an studies. (Adnan & Siregar, 2023) The analytical process is designed not only to identify various forms of qaṣr but also to elucidate their rhetorical functions, theological significance, and the epistemological as well as performative dimensions embedded within. (Kusmana, 2020) Through thematic and comparative approaches, the findings are systematically compiled to address research questions regarding the linguistic construction of qaṣr, its function as a mechanism for affirming monotheism, and how understanding of it can be broadened through dialogue between the balāghah tradition and contemporary linguistic theories. (Prayitno et al., 2024) The results presented reflect a reflective endeavor to uncover layers of meaning that have historically been neglected in formalistic studies, while providing a pertinent re-interpretation within contemporary academic and hermeneutical frameworks. (Malik et al., 2025)

In an effort to comprehend how the Qur'an upholds the principle of monotheism through its linguistic framework, the phenomenon of qaṣr rhetoric—a restriction technique that asserts the exclusivity of a predicate to a specific subject—has emerged as one of the most effective and sophisticated mechanisms. (Susiawati et al., 2023) Unlike conventional descriptive statements, qaṣr in verses concerning monotheism does not simply relay information but actively refutes any alternative or neighboring notions in divinity. Literature analysis indicates that qaṣr does not manifest in a singular form; rather, it is expressed through various rhetorical strategies that are sensitive to the context of theological arguments, audiences, and ideological challenges encountered. This variety of forms demonstrates the depth of Qur'anic balāghah, capable of integrating linguistic beauty with the incisiveness of theological reasoning. (Adnan & Siregar, 2023) To elucidate the variation and rhetorical function of qaṣr within the verses of monotheism, this study identifies four primary patterns that consistently occur within Qur'anic texts. These patterns *qaṣr li al-ikhtirāṣ, qaṣr bi al-taqdīm wa al-ta'khīr, qaṣr bi al-istiṭnā' al-munqaṭiʿ, and qaṣr bi al-nafy wa al-itsbāt al-mutaqābil* employ distinct linguistic mechanisms to attain the common objective: (بن أحمد بن سليمان العليوى, **2020**) to affirm the absolute oneness of Allah and to reject all forms of shirk. The detailed descriptions are presented in the subsequent table.

Table 1. Types of Qashr

Types of Qasr	Verses	Meaning	Mechanism
Qaṣr li al-ikhtirāṣ (Restriction through exclusive particles)	قُلْ هُوَ اللَّهُ أَحَدٌ (سورة الإخلاص: ١)	Say: "He is Allah, the One."	The sentence structure involving *dhāhir al-fāʿil* ("*huwa*") and the predicate "aḥad" affirms that the concept of absolute oneness is exclusively attributable to Allah and is not merely a numerical characterization, thereby serving as an exclusive ontological affirmation.
Limitation through Syntactic Inversion (*Qaṣr bi al-taqdīm wa al-ta'khīr*)	لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا (سورة الأنبياء: ٢٢)	If there were other gods in heaven and on earth besides Allah, they would have been destroyed.	The placement of the exclusionary phrase " إِلَّا اللَّهُ" at the conclusion of the main clause serves to emphasize rhetorically: exclusively Allah is deserving of worship; all other alternatives are logically and cosmologically impossible.

Qaṣr bi al-istiṯnā' al-munqaṭiʿ (Restrictions through disconnected exceptions)	وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا (سورة الفرقان: ٣)	And they incorporate some of His servants as a component of Him.	This verse implicitly encompasses qaṣr, as the context refutes the assertion of shirk. The statement negates the notion of division within the divinity of Allah, asserting that there are no "parts" or allies, thereby reaffirming the exclusivity of monotheism through a rebuttal to the interlocutor.
Qaṣr bi al-nafy wa al-itsbāt al-mutaqābil (Restriction through denial and affirmation in pairs)	لَمْ يَلِدْ وَلَمْ يُولَدْ • وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ (سورة الإخلاص: ٣–٤)	He was both begotten and unbegotten, and there was no one comparable to Him.	The parallel structures of nafy (denial) and implicit itsbāt (affirmation of uniqueness) establish a definitive dichotomy: God is beyond the realm of creation (unborn/unbegotten) and has no equal affirmation of the exclusivity of the divine nature.

Based on Table 1, it can be inferred that qaṣr encompasses four distinct types. The first type, qaṣr li al-ikhtirāṣ, as exemplified in the verse "قُلْ هُوَ اللَّهُ أَحَدٌ" (QS al-Ikhlāṣ: 1), demonstrates significant rhetorical potency through its structural simplicity. The pronoun "هُوَ," positioned at the beginning of the sentence, though not grammatically obligatory, functions not merely as an affirmatory device but also as an expression of ontological exclusivity. This verse asserts that God is "one" in number and emphasizes that He is the sole entity deserving of the title of divinity, devoid of allies, parts, or counterparts. In the context of pre-Islamic Arab society, characterized by polytheism with numerous deities, this statement serves as a semantic declaration that eliminates any ambiguity: no other entity holds the right to be called ilāh. Epistemologically, this qaṣr establishes the cognitive foundation of monotheism by delineating an unassailable boundary between the Divine and all other entities, thereby safeguarding the understanding of Allah from contamination by the category of creation. (Al-Jallad, 2025)

Secondly, the device of qaṣr bi al-taqdīm wa al-ta'khīr is clearly exemplified in the verse "لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا" (QS al-Anbiyā': 22). In this context, the placement of the phrase "إِلَّا اللَّهُ" at the conclusion of the clause is not incidental, but rather a deliberate rhetorical strategy intended to generate a dramatic effect and emphasize a logical point. The reader is thus encouraged to envisage the chaotic repercussions of the plurality of deities in heaven and earth, with the sole exception of Allah, to be the only entity capable of salvation. Accordingly, this verse not only presents a theological argument but also offers implicit empirical evidence: the order observed within the cosmos is a tangible testament to the existence of a single Sovereign. This qaṣr synthesizes deductive reasoning, phenomenological observation, and rhetorical persuasion within a unified structure that persuades reason to accept the oneness of God as the only rational explanation for the existence of the universe. (Wardah & Fikri, 2023)

Third, *qaṣr bi al-istiṯnā' al-munqaṭiʿ* appears implicitly in the verse "وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا" (QS al-Furqān: 3). This verse does not utilize exclusive particles such as illā or inna; rather, its strength resides in the contextual rebuttal of shirk claims. By asserting that man "made some of His servants a part of Him," the Qur'an implicitly maintains that division within divinity is logically and theologically impossible. In the balāghah tradition, this is recognized as istiṯnā' munqaṭiʿ, an exception that is not explicitly articulated but understood from the rejection of the opposing argument. This qaṣr employs rhetorical irony: by highlighting errors, the Qur'an effectively reinforces the truth. This strategy not only repudiates shirk but also educates the recipient to perceive the illogical absurdity of associating others with Allah, thereby fostering monotheism through critical and intellectual reasoning rather than doctrinal coercion. (Bamigbade & Dalha, 2020)

Fourth, qaṣr bi al-nafy wa al-itsbāt al-mutaqābil, appears to be perfect in the structure of "لَمْ يَلِدْ وَلَمْ يُولَدْ • وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ" (QS al-Ikhlāṣ: 3–4). Here, the two forms of infertility and

unbegotten denial implicitly affirm that God is transcendent, not subject to the biological laws, temporality, or causal relations that bind creation. Meanwhile, the affirmation that "there is no one equal to Him" closes any loopholes for analogy, personification, or anthropomorphism. This pattern not only denies explicit shirk but also denies the entire limited human cognitive framework in understanding the Divine. Thus, this qaṣr serves as an epistemological filter: any concept of Allah that involves categories of creation, such as birth, death, spouse, or similarity, is automatically eliminated. This is the most radical form of qaṣr, as it not only excludes other entities but also excludes the human way of thinking itself in approaching divine reality. (Ghaffar, 2024)

Holistically, these four forms of qaṣr demonstrate that the Qur'an does not merely communicate the doctrine of monotheism but constructs it through a meticulous and multidimensional linguistic architecture. Each sentence structure functions as an argument, each word placement serves as emphasis, and each rebuttal acts as an affirmation. From this perspective, qaṣr is not solely a technique of balāghah but also a mechanism of revelation that actively shapes the understanding, emotional response, and lived experience of the Oneness of Allah. This reality is affirmed not only through meaning but also through the very form of language. (Benyahia, 2021) Having understood the rhetorical function of qaṣr as a performative act, it is important to recognize that the strength of this phenomenon does not lie in a single form, but rather in the diversity of linguistic strategies it employs to affirm the oneness of Allah. As previously described, qaṣr manifests in four primary patterns: qaṣr li al-ikhtirāṣ, qaṣr bi al-taqdīm wa al-ta'khīr, qaṣr bi al-istiṯnā' al-munqaṭiʿ, and qaṣr bi al-nafy wa al-itsbāt al-mutaqābil, each characterized by distinctive syntactic, semantic, and contextual mechanisms. Beneath these variations, there exists a unity of function: all these patterns operate synergistically to present monotheism not as an abstract concept, but as an incontrovertible reality through the power of language itself. In essence, qaṣr does not merely describe the oneness of Allah but manifests it within the reader's consciousness through a structure that necessitates both rational and emotional acknowledgment. This understanding positions qaṣr not solely as a rhetorical device but as a transformative linguistic act, serving as an entry point to the theological performative dimension intrinsic to the monotheistic verses. (Hassanein & Moustafa, 2024)

The Rhetorical Function of Qaṣr: From Affirmation to Theological Formality. The findings demonstrate that qaṣr functions not solely as an aesthetic rhetorical device but also as a performative mechanism that actively influences the theological understanding of the reader. Through integration with speech act theory (Austin, 1962; Searle, 1969), qaṣr in the context of monotheistic verse operates as an illocutionary act, an act of language that not only conveys information but also constructs belief. For instance, the statement "*Allāhu aḥad*" is not merely a description; it is a linguistic act that proclaims and affirms an ontological truth. This function is further reinforced by the use of repetition and parallel structures in Surah al-Ikhlāṣ, which establishes a compellingly persuasive and affirming effect. (Khafaga, 2024) The employment of qaṣr within the verses of the Qur'an is neither arbitrary nor a mere ornamental linguistic device; rather, it is meticulously planned and responsive to the theological context and the target audience. Through a comparative analysis of twelve principal surahs, including al-Ikhlāṣ, al-Anbiyā', al-Furqān, al-Raḥmān, al-Mu'minūn, and al-Zumar, as well as the four core surahs that predominantly address Qasr, it is revealed that each surah employs qaṣr with a distinct strategy tailored to the ideological challenges of its respective era. For instance, Surah al-Ikhlāṣ epitomizes the highest form of qāṣr's rhetorical density, wherein all verses are constructed around an exclusive schema to convey the core of monotheism succinctly yet comprehensively. Conversely, Surah al-Anbiyā' (verse 22) and Surah al-Mu'minūn (verse 91) utilize qaṣr within

the framework of a cosmological argument: the order of the universe serves as an irrefutable proof of the existence of a single God. Furthermore, Surah al-Zumar (verse 45) employs qaṣr as a direct rebuttal to the assertion that al-Masih or angels are unworthy of worship, affirming that only Allah is worthy of worship. This pattern demonstrates that qaṣr functions as a dynamic communicative instrument, meticulously adapted to specific rhetorical requirements, audiences, and theological debates. (Suhaimi, 2020)

More than merely a linguistic technique, qaṣr has significantly influenced the way in which the ummah comprehends and embodies tauhid. From an epistemological standpoint, this exclusive structure establishes a definitive cognitive boundary between the right (al-ḥaqq) and falsehood (al-bāṭil), thereby preventing the erosion of the distinction between the Creator and the creation. As Ibn Taymiyyah asserted, the language of the Qur'an is devised to "purge the mind from doubt and shirk," with qaṣr serving as one of its principal instruments. Even within contemporary contexts, a profound understanding of qaṣr facilitates a more contextual and nuanced interpretation. For instance, in discussions on religious pluralism, qaṣr does not imply denying the existence of other religions but rather affirms that ulūhiyyah is exclusively the right of God alone. This is a crucial distinction that is frequently overlooked in public discourse, despite being the core of the Qur'anic message of monotheism. (Rahmatulloh, 2020)

Discussion

These findings also open the possibility for dialogue between Qur'anic studies and contemporary linguistic disciplines. Within a pragmatic framework, qaṣr may be interpreted as implicature, i.e., an implied meaning that inherently dismisses other alternatives. In the analysis of critical discourse, qaṣr serves as a means of ideological hegemony, affirming Islamic theological authority in a peaceful yet resolute manner. Even within formal semantics, qaṣr can be modeled as a logical operator stating: "If something possesses divine attributes, then it is necessarily Allah." Such integration not only enriches Qur'anic scholarship but also positions qaṣr within the global academic discourse. Additionally, through the lens of qaṣr, the concept of tawḥīd al-asmā' wa al-ṣifāt (the oneness of the name and attribute of Allah) can be reinterpreted: it is not merely a prohibition against mentioning a specific name for Allah but an affirmation that divine attributes, as exemplified in the verse "ليس كمثله شيء" (Qur'an 42:11), have no parallel or likeness in the realm of creation. Consequently, qaṣr functions not only as a linguistic mechanism but also as a means of understanding how the Qur'an influences perceptions, feelings, and beliefs regarding the oneness of Allah in past, present, and future contexts. (Al-Balushi et al., 2025)

This study directly addresses the four primary gaps identified in the introductory section. Firstly, the predominance of the normative and closed classical balāghah approach to dialogue, in conjunction with contemporary linguistic theories, has been surpassed through the reinterpretation of qaṣr within a pragmatic framework, coupled with critical discourse analysis and formal semantics. Secondly, the scarcity of research linking qaṣr to the theological construction of monotheism from a functional linguistic perspective has been remedied by the discovery that qaṣr functions as an illocutionary act, not only to convey meaning but also to shape theological beliefs. Thirdly, the lack of comparative mapping of qaṣr usage across principal verses of monotheistic texts has been addressed via thematic analysis of twelve surahs, uncovering strategic and contextual patterns in the employment of qaṣr. Fourthly, the dominance of quantitative methodologies in Qur'anic linguistics has been rectified through the adoption of a qualitative-interpretive approach, which captures the hermeneutical, subjective, and epistemological dimensions inherent in qaṣr. Consequently, this research not only bridges existing knowledge gaps but also redefines qaṣr from a mere object of description to a subject of dynamic and comprehensive theoretical interpretation. (Ananda & Muassomah, 2024)

These findings expand and revise numerous preceding studies. For instance, the descriptive works of Abdul Raḥman al-Ḥajj (2010) and Al-Zarkashī (1995) are now enhanced through performative analysis grounded in speech theory (Austin & Searle), thereby shifting the understanding of qaṣr from a static structure to a dynamic linguistic action. The research conducted by Musthafa al-Khinn (2005) and Abdul Hayy al-Farmawi (2007), which associates qaṣr with tafsir, has been enriched through systematic mapping across surahs, facilitating the identification of previously unseen rhetorical patterns. Additionally, Mohamed Ghaly's (2013) investigation of Qur'anic rhetoric from a pragmatic perspective, despite not explicitly addressing qaṣr, provides a crucial foundation for integrating modern linguistic theory into this study. Najib Hourani (2018), who concentrates on the grammatical structure of monotheism, overlooks the rhetorical dimension; this finding compensates for this omission by illustrating how linguistic forms and rhetorical functions are interconnected. At the national level, the works of M. Quraish Shihab (2015) and Siti Maryam (2020), which are implicit or limited in scope, are now being developed into a comprehensive analytical framework. Employing a reflective and iterative library search methodology, this research reviews theories across different eras, disciplines, and paradigms, thereby not only reproducing existing knowledge but also reconstructing it.

Epistemologically, qaṣr is demonstrated not merely as a rhetorical device but as a fundamental mechanism influencing the theological mindset of individuals. In the context of contemporary Muslim societies grappling with pluralism, relativism, and veiled anthropomorphism, qaṣr provides a solid cognitive foundation: the oneness of Allah is an ontological reality, not merely a matter of interpretive choice. Socio-culturally, these findings indicate that the Qur'an employs language responsive to its historical challenges, from pre-Islamic Arabic shirk to divine assertions concerning the Messiah and angels, thereby ensuring its relevance extends beyond historical context. (Junaidi et al., 2025) From an academic perspective, this research aligns with the paradigm of critical hermeneutics, which rejects the dichotomies between text and context, as well as between modern tradition and theory. Consequently, this study not only strengthens the integrative paradigm within Qur'anic studies but also proposes an alternative to approaches that are excessively textualist or secular in nature. (Calis, 2022) Its position within the scholarly landscape functions as a bridge connecting classical ʿilm al-balāghah with contemporary linguistics, representing an epistemic decolonization effort that respects traditional knowledge while engaging in dialogue with the global academic community. (Bashir et al., 2023)

The process of conducting research in the library encounters several methodological challenges. Firstly, there is limited access to primary sources in classical Arabic that have not been comprehensively digitized. Secondly, the difference in paradigms between classical studies, which are recognized as authoritative, and contemporary studies, which tend to adopt a critical perspective, necessitates meticulous synthesis to avoid reductionism or epistemic syncretism. Thirdly, the variability in publication contexts across theological, linguistic, and religious studies journals obliges researchers to reflect on their epistemological stances continually. Nonetheless, this challenge serves to enhance the analytical process. Theoretically, this research holds implications for the development of a model of Qur'anic Rhetorical Pragmatics, integrating balāghah, pragmatics, and hermeneutics. Practically, these insights are pertinent to Qur'anic education, particularly in the instruction of monotheism and tafsir, where understanding qaṣr can be employed to cultivate critical theological literacy among students and the broader community. (Fouz Mohamed Zacky & Moniruzzaman, 2024)

This research makes a significant dual contribution. Theoretically, it deepens and expands the concept of qaṣr through cross-theoretical synthesis ranging from ʿilm al-balāghah to

contemporary linguistics, thereby yielding a novel understanding of qaṣr as both a performative and epistemological mechanism. Methodologically, this study presents a reflective, iterative, and thematic model of qualitative literature analysis, which can be applied in other conceptual examinations of the Qur'an. Practically, the findings offer a hermeneutical foundation for contemporary contextual interpretations and serve as pedagogical tools for teaching monotheism rationally and linguistically. Furthermore, this research opens avenues for further investigation, such as exploring qaṣr within ethical or eschatological verses, or applying this model to other Qur'anic rhetorical phenomena such as taqrīr, tawriyah, or ijāz. Consequently, this study not only addresses longstanding questions in innovative ways but also prompts new inquiries that enhance academic discourse on the interplay between language, theology, and reality in the Qur'an. (Rohayana & Sofi, 2021)

CONCLUSION

It is asserted that qaṣr in the verses of the Qur'an is not merely an aesthetic rhetorical device but also a linguistic mechanism that actively influences the theological and epistemological understanding of its readers. Through a meticulous synthesis of classical and contemporary scholarship, it is demonstrated that qaṣr functions in four principal patterns: ikhtirāṣ, taqdīm wa ta'khīr, istiṯnā' munqaṭiʿ, and nafy wa itsbāt mutaqābil. Each pattern is meticulously adapted to the specific context of arguments, audiences, and ideological challenges. Furthermore, qaṣr operates as an illocutionary act (Austin, 1962): it not only signifies the oneness of God but also affirms it as an undeniable ontological reality. The core of this conclusion resides in the recognition that the language of the Qur'an is designed not merely to describe monotheism but to manifest it within the consciousness of the ummah through a structure that simultaneously invokes rational, emotional, and spiritual acknowledgment. From this perspective, qaṣr functions as a mediator connecting linguistic forms with theological meanings, where any syntactic inversions, negations, or exceptions are integral components of the intricate architecture of divine revelation.

The contribution of this research is twofold. Theoretically, it offers a radical reinterpretation of the concept of qaṣr by integrating it into pragmatic frameworks, critical discourse analysis, and formal semantics, resulting in a new conceptual model known as Qur'anic Rhetorical Pragmatics. This integration not only broadens the horizons of balāghah studies but also positions qaṣr within the global academic discourse concerning the relationship between language, power, and reality. Practically, these findings provide a hermeneutical foundation for contemporary contextual interpretations, as well as pedagogical tools for critically and linguistically teaching monotheism in Islamic educational institutions. The understanding that qaṣr affirms ulūhiyyah (absolute divine right) without negating the existence of other religions, for example, offers a more inclusive theological narrative, yet remains substantively relevant in the context of a pluralistic society in the twenty-first century. Looking ahead, the outcomes of this study lay a foundation for further investigation, both theoretical and empirical. It is recommended that future research examine qaṣr in non-monotheistic verses, such as ethical or eschatological passages, or evaluate the acceptance and comprehension of qaṣr through empirical studies involving Qur'anic readers from diverse cultural backgrounds. Additionally, the development of a linguistic rhetoric-based interpretation curriculum that incorporates qaṣr as a tool for enhancing theological literacy could constitute a practical innovation at the educational level. For scholars, these findings encourage us to view library research not merely as a passive act of literature collection but as a reflective practice capable of reshaping discourse, revising paradigms, and influencing the epistemological trajectory of a discipline. In this context, the significance of this research

extends beyond qaṣr itself, highlighting the ongoing dialogue between the language of revelation and human reason across past, present, and future eras.

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