

TAUTOLOGICAL EXPRESSIONS AND THE AFFIRMATION OF GOD'S ONENESS IN THE QUR'AN; A STYLISTIC AND THEOLOGICAL ANALYSIS

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Abstract

This study investigates how the Qur'an employs tautological language to articulate and affirm the existence of God. The research aims to identify the structural patterns of tautology used in Qur'anic expressions about the divine and to reveal the theological meanings embedded within these stylistic choices. It addresses how repetition, synonymous diction, and emphatic linguistic forms contribute to constructing a coherent and powerful discourse on God's oneness and ultimate authority. Using a qualitative design, this research applies a stylistic approach supported by library-based data collection. The primary data consist of Qur'anic verses related to God's existence, examined through authoritative classical tafsir sources, including al-Kashshaf, Tafsir al-Tabari, and Tafsir al-Qurthubi. Analytical procedures cover diction analysis, sentence structure examination, and interpretive exploration of rhetorical meaning to uncover the semantic and stylistic functions of tautology in Qur'anic discourse. The findings reveal three dominant stylistic constructions: kalam khabar (informative statements), qashr (restrictive structures), and predicate-subject equivalence. These forms emphasize God's absolute oneness, His all-encompassing power, and the certainty of the hereafter. Tautological structures serve as theological reinforcement, confronting pre-Islamic belief systems and affirming monotheism as the foundation of Islamic worldview.

Keywords: Tautological Language; Divine Existence; Qur'anic Stylistics; Monotheism; Rhetorical Analysis.

Abstrak

Penelitian ini mengkaji bagaimana Al-Qur'an menggunakan gaya bahasa tautologis untuk menjelaskan dan menegaskan keberadaan Tuhan. Kajian ini bertujuan mengidentifikasi pola-pola struktural tautologi yang digunakan dalam ungkapan-ungkapan Al-Qur'an tentang ketuhanan serta mengungkap makna teologis yang terkandung di dalam pilihan gaya tersebut. Penelitian ini menelaah bagaimana repetisi, daksi sinonim, dan bentuk-bentuk penegasan linguistik berkontribusi dalam membangun wacana yang kuat dan koheren mengenai ke-esa-an dan otoritas absolut



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Tuhan. Dengan menggunakan desain kualitatif, penelitian ini menerapkan pendekatan stilistika yang didukung oleh pengumpulan data berbasis kepustakaan. Data utama berupa ayat-ayat Al-Qur'an yang berkaitan dengan keberadaan Tuhan, dianalisis melalui rujukan tafsir klasik otoritatif seperti al-Kashshaf, Tafsir al-Tabari, dan Tafsir al-Qurthubi. Prosedur analisis meliputi kajian diksi, pemeriksaan struktur kalimat, serta penafsiran fungsi retoris untuk mengungkap makna semantis dan stilistika dari penggunaan tautologi dalam wacana Al-Qur'an. Hasil penelitian menunjukkan tiga konstruksi stilistika yang dominan, yaitu kalam khabar (pernyataan informatif), qashr (struktur pembatasan), dan kesepadan predikat-subjek. Ketiga bentuk tersebut menegaskan keesaan Tuhan, kekuasaan-Nya yang mutlak, serta kepastian kehidupan akhirat. Struktur tautologis berfungsi sebagai penguat teologis yang mengoreksi sistem kepercayaan pra-Islam dan meneguhkan monoteisme sebagai landasan utama pandangan dunia Islam.

Kata kunci: *Gaya Bahasa Tautologis; Eksistensi Ketuhanan; Stilistika Al-Qur'an; Monoteisme; Analisis Retoris.*

A. Introduction

The study of language style in sacred texts positions language not only as a medium of communication, but also as an epistemic vehicle that shapes religious and ontological experiences (Keane, 1997). The philosophical approach of hermeneutics and the esthetics of language affirms that rhetorical forms (e.g., repetition, tautology, emphasis) influence theological meaning while also shaping the reader/listener subject thru practices of enlightenment and the formation of collective identity (Arthos, 2021). Modern stylistic studies and discourse theory affirm that linguistic form analysis can reveal the argumentative strategies underlying metaphysical claims in religious texts (H. Ahmad & Ghafar, 2025).

From the perspective of the philosophy of language and classical rhetoric—particularly the Arab-Islamic tradition—repetition and emphasis (taukīd/ziyādah) are not redundancy but rather persuasive techniques that are consciously aware of historical and sociocultural context (Jones, 2023). The tradition of *balāghah* (eloquence) and the style of the Qur'an provide a theoretical framework for reading tautology as a communicative maneuver aimed at reinforcing theological doctrines, correcting pre-Islamic cosmology, and structuring collective ethics (Shaukat, 2024). This study combines Western theoretical perspectives and the tradition of Arabic rhetoric to capture the philosophical dimensions of Qur'anic literary style.

The linguistic miracle of the Qur'an constituted a significant challenge for Arab societies, particularly at a time when scientific signs as one dimension of the Qur'anic miracle had not yet been disclosed. Consequently, this phenomenon lay beyond the boundaries of ordinary human reasoning (M. Ahmad, 2020;

Kamorudeen, 2024). This challenge was intentionally directed at them, as traditions of linguistic and rhetorical competition had long been established since the pre-Islamic (Jahiliyah) period. Several prominent figures such as Imru' al-Qais, Zuhair ibn Abi Sulma, Tarafah ibn al-'Abd, 'Antarah, 'Amr ibn Kulthum, Labid, and Thawilah al-Harith were renowned poets whose compositions, known as the Mu'allaqat, were reputedly displayed on the walls of the Kaaba (Al-Khafaji, 1992). Recognizing the widespread presence of prominent poets within Arab society, the Qur'an issued a challenge for them to produce even a single passage characterized by superior diction and profound meaning. In this regard, the Qur'an demonstrates an exceptional selection of vocabulary, expressions, sentence structures, and stylistic forms, each employed appropriately across varying contexts (Rahim, 2023). For instance, the discourse employs a variety of lexical forms, including verbal and nominal clause constructions, inverted syntactic orders, the reinforcement of meaning through synonymous expressions, and other structural variations.

Such structures may convey equivalent meanings when rendered into Indonesian. However, they differ from conventional frameworks in rhetorical studies or Arabic grammar, as the use of similar vocabulary or alternative sentence patterns can generate distinct meanings and interpretative nuances. Consequently, the repetition of a term or the substitution of another word with a comparable meaning should not be regarded as redundant. Even tautological expressions may function as an effective medium for da'wah, serving to convey and reinforce Islamic teachings (Salam et al., 2024) to strengthen the moral and character (Sutarja et al., 2024).

On the other hand, in the Arab-Islamic scholarly tradition, classical balāghah views repetition, emphasis (taukīd), and restriction of meaning (qashr) as rhetorical strategies that serve to strengthen theological messages, not as forms of linguistic redundancy (Al-Khafaji, 1992; Mutakabbir et al., 2023). However, normative studies of rhetoric have often not placed this phenomenon within a systematic linguistic analysis framework. Therefore, integrating classical balāghah with modern stylistics is important because stylistics allows for a more analytical reading of the relationship between language form, syntactic structure, and the discursive function of the text (Simpson, 2025; Ahmad & Ghafar, 2023). Through this approach, tautological language in the Quran is understood as a grammatical and semantic strategy that builds discourse cohesion and persuasively affirms the oneness of God, while simultaneously challenging pre-Islamic worldviews and strengthening the authority of meaning in religious discourse (Keane, 1997; Harrison, 2010).

The view that a tautological linguistic style results in ineffective sentences is applicable primarily within the study of non-Arabic languages. In Arabic, however,

lexical items possess distinct characteristics and semantic nuances, such that even synonymous terms convey differentiated meanings (AlMaayah et al., 2016). For instance, the terms **qa'ada** and **jalasa**, both of which denote the act of sitting, refer to different manners or postures despite their apparent semantic similarity. In general, such rhetorical features within Arabic literary tradition and grammatical usage are employed to reinforce a message by taking into account the situational and contextual dimensions of discourse. Accordingly, the selection and positioning of linguistic elements in the Qur'an cannot be dissociated from the historical context in which the revelation occurred (Sinai, 2017). Therefore, many of its linguistic styles are deliberately aligned with particular expressive effects, as they are intended to demonstrate aesthetic elegance in language use, precision in expression, and semantic richness that allows for multiple layers of interpretation (Erdy, 2025).

Analyzing tautological style is important because it sheds light on the linguistic mechanisms that supported the spread and acceptance of monotheistic teachings in pre-Islamic Arab society. Supporting data includes selected verse examples, the frequency of tautological patterns in the relevant verse corpus, and references to classical commentaries that demonstrate historical awareness of this emphasis function. Previous quantitative-qualitative research has shown that repetition serves as a cohesive and rhetorical device in the Quranic text, suggesting that in-depth stylistic analysis can provide new empirical contributions.

From the perspective of contemporary religious studies, understanding the linguistic strategies of the Quran is relevant for the study of interreligious dialog, modern hermeneutics, and religious education—because rhetorical forms influence how doctrines are received in different social contexts (Faris, 2023; Harrison, 2010; Razzaq, 2023). Additionally, the development of digital linguistic studies and the Quranic corpus provides opportunities for frequency and pattern analysis that were previously difficult to achieve, thus addressing current methodological and empirical needs.

The novelty of this research lies in its attempt to go beyond the general claims about the stylistics of the Quran, which have tended to stop at normative rhetorical descriptions—such as repetition, emphasis, and the beauty of language—without constructing an empirically tested linguistic typology based on a corpus of thematic verses. Previous stylistic studies generally discussed tautology partially, separately between verses, or tied to a single category of rhetoric, thus not yet mapping consistent structural patterns in divine discourse. This research makes a new contribution by formulating a systematic tautological stylistic typology—including “kalam khabar”, “qashr”, and predicate-subject equivalence—based on a collection of verses thematically related to the affirmation of God's oneness. This typology is

empirically supported by observing the patterns of structural emergence, the consistency of semantic function, and the convergence of interpretation in authoritative classical commentaries. Thus, this research not only explains "how" tautological language works rhetorically, but also "why" and "in what patterns" it functions as a coherent linguistic-theological strategy within the overall discourse of monotheism in the Quran.

This study seeks to address the view that tautological linguistic expressions result in ineffective sentences. Accordingly, two research questions are formulated: (a) how does the Qur'an construct tautological language styles in articulating the existence of God? and (b) what underlying meanings are conveyed through such tautological expressions regarding the existence of God in the Qur'an? The examination of these two questions constitutes the central focus of this paper. Furthermore, the study is grounded in the following assumptions: (a) numerous tautological expressions in the Qur'an concerning the existence of God are articulated through the structural pattern of *qaṣr* (restriction); and (b) text and context are engaged in a dialectical relationship, wherein textual formulation emerges from contextual conditions. Given that the socio-historical context of Arab society at the time was predominantly characterized by pagan beliefs, the Qur'an presents Allah as the sole Almighty God through the negation of other deities.

B. Research Methods

This study adopts a qualitative research approach, producing descriptive data derived from observable phenomena (Lim, 2025). In this context, the researcher employs a library-based study to collect information and conduct data analysis. This approach is intended to examine phenomena through the review of relevant literature, without direct engagement with research subjects in the field (Bazen et al., 2021). The data sources consist of Qur'anic verses that address the existence of God, along with several authoritative (*mu'tabar*) works of Qur'anic exegesis, including *Tafsīr al-Kashshāf 'an ḥaqā'iq Ghawāmid al-Tanzīl* by Imam al-Zamakhsharī (1407), *Tafsīr al-Ṭabarī* by Imam al-Ṭabarī (1992), and *Tafsīr al-Qurṭubī* by Imam al-Qurṭubī (1964).

In this research method, the corpus of verses was determined purposively based on the themes of the oneness and existence of God, with a focus on verses that exhibit repetition of meaning, emphasis, or structural equivalence as characteristics of tautological language. The purpose of corpus selection is to capture representative stylistic patterns, not merely to collect sentences quantitatively. The data were analyzed by using stylistic technique. According to (Jaafar & Ganapathy, 2022), tautology is operationally defined as the use of lexical or syntactic elements

that reinforce each other's meaning—through repetition, synonymy, or predicate-subject equivalence—without adding new referents, but rather strengthening the certainty of meaning. To enhance the accuracy and replicability of the analysis, this study applies interpretive triangulation by systematically comparing interpretations drawn from *al-Kashshāf*, *Tafsīr al-Ṭabarī*, and *Tafsīr al-Qurtubī*. Convergent interpretations are used as the primary basis for identifying stylistic functions, whereas divergent readings are examined as avenues for semantic enrichment and rhetorical contextualization of the verses. This approach ensures that the findings are presented in a systematic, transparent, and academically rigorous manner. According to (Simpson, 2025), The analytical procedures employed in this stylistic study comprise the following stages: (1) lexical analysis aimed at identifying linguistic aesthetics and semantic range; (2) syntactic analysis with particular emphasis on structural variation; and (3) interpretive analysis of stylistic features to uncover multiple layers of meaning.

Table 1. Stylistic Analysis Framework

Stage	Description	Analytical Focus	Reference Framework
Corpus Selection	Purposive selection of Qur'anic verses on divine oneness and existence exhibiting emphatic or repetitive structures	Thematic relevance and textual context	Classical tafsir; thematic analysis
Structural Categorization	Classification of verses based on recurring linguistic patterns	Informative clauses (<i>kalam khabar</i>), restrictive constructions (<i>qaṣhr</i>), predicate–subject equivalence	Classical Arabic rhetoric
Lexical Analysis	Examination of word choice and semantic reinforcement	Lexical selection and controlled synonymy	Simpson's stylistic model
Syntactic Analysis	Analysis of sentence structure and emphasis mechanisms	Syntactic configuration and focus	Simpson's stylistic model
Interpretive Validation	Cross-checking linguistic findings with authoritative interpretations	Discursive and theological function	Al-Kashshaf, al-Ṭabarī, al-Qurtubī

C. Results and Discussion

Result

The tautological linguistic styles employed in the Qur'an to articulate the existence of God can be classified into three categories: (1) *kalām khabar* (informative discourse), (2) *qaṣr* (restrictive constructions), and (3) parallel

predicate constructions that emphasize the subject. Kalām khabar refers to an informative mode of expression that conveys statements which may be considered true when they correspond to the prevailing circumstances, or false when they fail to align with contextual reality (Latif & Ismail, 2024). The veracity or falsity of a statement is determined by its content rather than by the individual who conveys it (Mutakabbir et al., 2023). Meanwhile, a **qaṣr** construction denotes a sentence whose meaning is restricted by another clause, thereby rendering it specific and excluding broader possibilities. Such a structure functions to confine a particular attribute or ruling, ensuring that it does not extend beyond its designated scope or apply in a general sense (Mutakabbir et al., 2023). The notion that “the predicate characterizes the nature of the subject or the agent” refers to a construction in which the predicate takes the form of an *isim ma'rifah* (definite noun), resulting in an essential equivalence between the subject and the predicate. In this configuration, the subject is effectively identified with the predicate, and the predicate simultaneously functions as the subject.

A fundamental basis underlying the tautological linguistic style employed in the Qur'an to articulate the existence of God is its ideological foundation. Desert nomadic tribes lacked an institutionalized religion or a formalized doctrinal system; instead, they adhered to what may be termed tribal humanism, an orientation that emphasized human valor and the honor of the tribe (Sarkar, 2011). This situation differed from that of the inhabitants of Mecca. Engaged primarily in commercial activities, they required a more formalized religious system. Furthermore, the lower social strata, who experienced economic hardship as a result of unequal wealth distribution, sought spiritual consolation. Al-Shahrastānī, a Muslim historian, reports that approximately 360 idols were positioned around the Kaaba, with Hubal being the most prominent. In addition, three other major deities worshipped in Mecca were Manāt, al-Lāt, and al-'Uzzā. Tor Andrae notes that ritual offerings to all three of these deities had been practiced over an extended period.

The social world of Arab society was predominantly grounded in sensory experience, shaped by a mode of life that observed and valued the vastness of the desert as an exclusive environment. They grew and evolved within a nomadic setting of their own making. Believing that this mortal realm constituted the only existence they would experience, hedonism emerged as the most pragmatic orientation. The accumulation of wealth in the pursuit of worldly gratification was perceived as a means to attain a form of enduring existence. Consequently, the quest for illusory worldly pleasures was pursued through various practices and became a widespread phenomenon throughout Arabia (Albayrak, 2022). The conception of existence that typified the pagan worldview of the Arabs is depicted in the Qur'an,

Surah 45 (*al-Jāthiyah*), verse 24, which portrays life as confined solely to this world, with nothing causing destruction except the passage of time. At the level of existential psychology, this mentality is marked by a preterist orientation, characterized by an attachment to what is already familiar, alongside a rejection of (and even apprehension toward) the unknown (Fattah, 2019). The notion that human beings might be granted life again in the future was regarded as a taboo concept, lying beyond the limits of their cognitive framework.

Table 2. Analysis of Stylistic Findings and Interpretive Functions

Stylistic Pattern	Linguistic Characteristics	Qur'anic Examples (Indicative)	Dominant Stylistic Function	Theological-Discursive Implication
<i>Kalam Khabar</i> (Informative Clauses)	Declarative structures with al-Ṣaffāt 37:4; emphatic particles al-Baqarah (inna, lam, nominal clauses)	with al-Ṣaffāt 37:4; al-Baqarah 2:163	Assertion and confirmation of propositional truth	Establishes doctrinal certainty of divine oneness and authority
<i>Qashr</i> (Restrictive Constructions)	Limitation through negation-exception (lā... illā), focus particles	al-Nisā' 4:171; al-An'ām 6:19	Exclusivity and semantic restriction	Denies polytheistic referents and centralizes monotheistic belief
Predicate-Subject Equivalence	Nominal clauses with identical or mutually defining subject-predicate	Ibrāhīm 14:48; Yūsuf 12:39	Semantic intensification through equivalence	Constructs God as the sole absolute referent of power and existence
Lexical Tautology	Repetition or near-synonymy (ilāh, 2:163; wāhid, al-Qahhār)	al-Baqarah 2:163; 38:65	Reinforcement via lexical convergence	Strengthens theological emphasis without adding new referents
Interpretive Convergence	Agreement across classical tafsir on Multi-verse emphasis and corpus meaning	Multi-verse and corpus	Hermeneutic stabilization	Confirms stylistic function as intentional and doctrinally grounded
Interpretive Variance	Divergence rhetorical contextual explanation	in or Selected verses	Contextual expansion meaning	Reveals flexibility of stylistic function across discourse contexts

Discussions

Within Kant's theoretical philosophy, the status of God is conceived not as transcendent, but as transcendental (Alatas, 2024). According to Kant, the concept of God is a regulative idea (Wen & Lan, 2025). A regulative idea lacks any referential grounding outside the human mind (Spagnesi, 2022). In the Qur'an, Surah Ṣād (38:5), the Prophet Muhammad is reported to have received opposition from the pagans due to his call to unify the deities into a single God. Through this message, the Prophet urged them to worship Allah alone rather than the idols positioned around the Kaaba.

أَجْعَلَ الْأَلِهَةَ إِلَهًا وَّاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ

"Why does he make the gods into One God? This is indeed very surprising"
(Shad, 38: 5).

The idolaters issued a warning to the Prophet, expressing astonishment at Muhammad's call to transform multiple deities into a single God, namely Allah (al-Qurṭubī, 1964). For them, this notion appeared strange, as ritual worship had been practiced continuously since the time of their ancestors. Consequently, it is unsurprising that the Prophet Muhammad was accused of being a sorcerer. From a syntactic perspective, the term *āliha* (plural) and *ilāh* (singular) both function as objects within the sentence, while *wāhid* serves as an attributive modifier of *ilāh*. The term *wāhid* also constitutes one of the Beautiful Names of Allah (Arditya & Riki, 2024). This syntactic arrangement conveys a strong affirmation of monotheism, emphasizing that the deities they worship are incapable of conferring benefit or harm. This assertion is further elaborated in the subsequent verse:

إِنَّ إِلَهَكُمْ لَوَاحِدٌ

"Indeed, your God is one God Almighty". (al-Shaffat, 37: 4).

The sentence above functions as the response to a **qasam** (oath) expressed in the preceding statement; accordingly, it begins with the particle **inna**, and its predicate is reinforced by **lām**, both of which convey emphatic certainty, meaning "indeed" or "truly." Notably, the term **ilāh** is linked to the pronoun **kum**, signifying "your God." This syntactic configuration affirms unequivocally that your God is truly One, in contrast to the perception of pagan idolaters who direct their worship toward idols or statues (Qurthubi, 1964). Comparable syntactic patterns can be identified in several Qur'anic passages, including al-A'rāf (7:172), al-Baqarah (2:133), al-Hajj (22:34), al-'Ankabūt (29:46), among others.

Therefore, Quran states that the God in Islam is Allah Almighty;

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهٌ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

"And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful". (al-Baqarah, 2: 163).

The term **ilāh** appears three times in the aforementioned verse, indicating a deliberate and emphatic affirmation of divine oneness. This repetition underscores that the only entity worthy of obedience and worship is God Almighty, to the exclusion of all others (Pallathadka et al., 2023; SI1981, 2022). All alternative conceptions of divinity are negated, and only a single God—Allah—is deemed worthy of worship. Similar restrictive constructions are also found in several Qur'anic passages, such as al-Nisā' (4:171), al-Mā'idah (5:73), al-An'ām (6:19), and Ibrāhīm (14:52), among others. At the conclusion of Surah al-Baqarah (2:163), the Qur'an reinforces this affirmation with the phrase "**Huwa al-Rahmān al-Rahīm**," serving as an epilogue that emphasizes Allah's attributes as the Most Gracious and the Most Merciful. The names **al-Rahmān** and **al-Rahīm** are among the divine names frequently invoked by believers. Indeed, the Prophet Muhammad instructed his followers to mention God's name when initiating actions that are commanded or permitted, with the intention that individuals internalize and embody divine qualities of compassion and mercy in their lives.

Although God possesses numerous names that signify His power and majesty, only two (**al-Rahmān** and **al-Rahīm**) are explicitly emphasized for practical comprehension and application in human life. These two attributes may be emulated by His creatures in their role as **khalifat Allāh fī al-ard**. In another sense, when human beings manifest divine compassion toward all creatures, those in the heavens respond with mercy in return. As the ultimate reality and the source of all existence, the term **Rabb** in the Qur'an encompasses three fundamental dimensions of meaning: the One who creates, the One who possesses, and the One who governs. This signifies that **Rabb** alone is the creator, owner, and regulator of the universe. Human acknowledgment of God's existence thus generates an awareness that no deity is worthy of worship except Allah. Such recognition also cultivates the quality of **rabbānī**, referring to individuals endowed with profound knowledge of religious law, wisdom, and prudence in organizing and guiding others, while striving to realize the greater benefit of humanity (Rosanti et al., 2022).

In the verse of Ibrahim verse 48, Allah with all His power resurrects all creatures from the grave;

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرُ الْأَرْضِ وَالسَّمَوَاتُ وَبَرُّوا لِلَّهِ الْوَاحِدِ الْفَهَارِ

"[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing". (Ibrahim, 14: 48).

God is the Almighty who possesses absolute sovereignty to act according to His will. He has the power to restore life to His creatures and, likewise, to bring it to an end. No force can override the will of the Supreme God when all beings are resurrected from their graves (Elaskary & Yun, 2017). The majority of Meccan Arab society did not believe in the Day of Resurrection, viewing death merely as a transition from one phase to another. From existential and psychological perspectives, their mentality was shaped by a preteritist orientation, grounded in attachment to tangible realities and resistance toward what is unknown or unseen. Consequently, other eschatological concepts (such as the grave, judgment, divine justice, heaven, and hell) lay beyond the scope of their reasoning. For this reason, the Qur'an employs the diction **al-Wāḥid** and **al-Qahhār**, two divine attributes that signify God's absolute power and serve to challenge and dismantle such beliefs. Accordingly, these two terms function as predicates within a clause to overturn the unfounded assumptions of the polytheists and disbelievers. Similar predicate-subject illustrative structures are also found in Qur'anic passages such as Yūsuf (12:39), al-Ra'd (13:16), Ibrāhīm (14:48), Ṣād (38:65), and al-Zumar (39:4), among others.

Within Arabic literary tradition and grammatical theory, tautological linguistic styles are generally employed to reinforce and emphasize a message (Hameed, 2025). After examining and analyzing several Qur'anic verses that employ tautological linguistic styles to articulate the oneness of God, a key insight emerges. First, God explicitly affirms Himself as the Almighty. One notable manifestation of this tautological style in expressing divine existence is the Qur'an's frequent use of phrasal constructions in which the second element directly addresses idolaters or disbelievers. An example of this pattern can be found in Surah al-Hajj (22:34):

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مِنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْ هَمِيمَةٍ الْأَنْعَامُ فَالْمُكْنَفُونَ إِلَهٌ وَاحِدٌ فَلَهُ ۖ أَسْلِمُوا ۖ وَبَشِّرِ الْمُحْتَيْنَ ۖ لَا

The term "you" in the expression "your God" refers to the idolaters who deify and worship idols. The deity they regard as god is subsequently subsumed within the phrase **ilāhun wāḥid**, since the idols they venerate are, in essence, creations of Allah (SI1981, 2022). A Muslim who fully submits to God consistently affirms that God is the One Almighty, one in essence, attributes, and actions that govern all affairs

of creation on earth. This affirmation is likewise reflected in the Qur'an, Surah al-Anbiyā' (21:108):

فُلَّ إِنَّمَا يُؤْلِحُنَّ إِلَيَّ إِنَّمَا إِلْكُنُّمْ إِلَهٌ وَاحِدٌ فَهُنَّ أَنْتُمْ مُسْلِمُونَ

The syntactic structure of the sentence above indicates a categorical negation of all deities worshipped within Arabian paganism, while simultaneously affirming that only one Almighty God (Allah) is worthy of worship (Zamakhshari, 1407).

Second, God describes Himself through the attributes **al-Wāhid** and **al-Qahhār**. As conveyed in the Qur'an, Surah Ṣād (38:65), when the unbelievers alleged that God had taken Jesus as a son, was unable to resurrect the dead, and raised other accusations, the Qur'an responds by invoking the terms **al-Wāhid** and **al-Qahhār**.

فُلَّ إِنَّمَا أَنَا مُنْذِرٌ بِوَمَا مِنْ إِلَهٌ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

No deity is capable of bestowing benefit or causing harm in this world except the One who is singular and Almighty. God is One in all respects and possesses absolute power to act according to His will (SI1981, 2022). Through these two attributes, the Qur'an affirms that God is inherently powerful, independent of any external assistance, and thereby refutes all allegations directed against Him. The terms **al-Wāhid** and **al-Qahhār** represent divine attributes that signify supreme power and are addressed to arrogant and defiant disbelievers.

Third, beyond worldly existence lies the hereafter. The worldly life and the hereafter represent two distinct conditions: the former is transient, whereas the latter is eternal. God cautions humanity regarding the illusory nature of worldly life, as articulated in Surah al-Ḥadīd (57:20);

"Be aware that worldly life is merely a form of play, distraction, adornment, mutual pride, and rivalry in the accumulation of wealth and offspring. It resembles rainfall that produces vegetation which delights the cultivators, but soon it withers, turns yellow, and ultimately becomes scattered remnants. In the Hereafter, however, there awaits either severe punishment or forgiveness and divine pleasure from Allah. Thus, worldly life is nothing more than a deceptive form of enjoyment".

True life is understood as existence after death. In this context, tautological language functions as a symbolic means to portray death not as an object of fear, but as a reality to be confronted and prepared for (Hardiana, 2019; Sam, 2017). Every Muslim is expected to maintain a balance between worldly life and the afterlife. The world serves as a means and arena for attaining felicity in the hereafter, while happiness in the hereafter is determined by one's actions in this life. Firm belief in

the oneness and omnipotence of God fosters conviction in the existence of a true life beyond the worldly realm, namely the hereafter. Consequently, the time and opportunities granted in this world should be utilized optimally in preparation for life in the hereafter.

D. Conclusion

This study found that tautological language in the Quran regarding the existence and oneness of God is realized thru three main stylistic patterns: (1) declarative statements (kalam khabar) that affirm propositional truth, (2) qashr structures that exclusively limit the meaning of divinity thru negation and exception mechanisms, and (3) predicate-subject agreement that intensifies meaning by semantically identifying the subject and divine attributes. This finding indicates that the tautologies in the Quran operate systematically across linguistic levels—lexical and syntactic—and are not random or decorative. Methodologically, this research contributes by offering a thematic corpus-based stylistic typology that integrates classical *balāghah* and modern stylistic models (Simpson), and is validated thru the convergence of interpretations in authoritative classical *tafsīr*. With this approach, the stylistic analysis of the Quran is no longer limited to normative rhetorical descriptions, but evolves into a structured, replicable, and linguistically-oriented reading focused on discursive function.

Although it produces clear stylistic pattern mapping, this research is still limited to a corpus of verses with a divine theme and has not yet measured the frequency and quantitative distribution of each tautological pattern. Therefore, further research is needed to develop a sociolinguistic and semantic approach based on the digital corpus of the Quran to empirically test the distribution of declarative speech structures, restriction (qashr), and predicate-subject agreement across themes, social contexts, and periods of revelation. Frequency and lexical collocation analysis can reveal the connection between language structure choices and the discourse audience, while a sociolinguistic approach allows for tracing the persuasive function of the Quranic language within its social and historical context. Thus, future studies can expand the methodological contributions of this research toward a more integrative, empirical, and interdisciplinary analysis of sacred texts.

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