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Research Article

Al-Qur'an's Linguistic Architecture With Its Impact On Meaning Production And Consciousness Formation: Insights From Surah Al-Ikhlās

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Abstract. Qur'anic studies often face challenges when reading texts partially without considering interconnections between linguistic structures, weakening the comprehension of its holistic message and its role in shaping human consciousness. This study aims to analyze the Qur'an's linguistic architecture, examine its application in Surah Al-Ikhlās, and uncover its impact on meaning production and consciousness formation. Utilizing a qualitative library research method with textual-semantic and systemic approaches, data were analyzed through classical tafsir works and modern linguistic frameworks. The findings reveal that the Qur'an's linguistic architecture operates across four integrated structural layers—phonological, morphological, syntactic, and rhetorical. In Surah Al-Ikhlās, this architecture is manifested through phonetic harmony (fāṣilah -ad), morphological precision (Aḥad vs. Wāḥid and al-Ṣamad), syntactic stability (jumlah ismiyyah), rhetorical conciseness (ijāz and qaṣr), and semantic depth. Furthermore, this structural integration generates seven distinct psychological effects: acting as an emotional stimulus, prompting self-reflection, fostering emotional stability, shaping cognitive perception, developing systematic thinking, addressing existential human needs, and integrating cognitive and affective faculties. The study concludes that Qur'anic linguistic architecture is an active epistemological framework bridging sacred textuality with psychological transformation and contemporary intellectual engagement.

Keywords: Linguistic, I'jāz, Al-Ikhlās, Meaning, Rhetoric, Psychologic.

INTRODUCTION

The contemporary reality shows that the linguistic structure of the Qur'an has often been reduced in many studies to a mere tool for interpretation and translation, used only to clarify apparent meanings and to influence the way Muslims understand the Qur'anic text. While this approach may be useful within certain limits, it excludes the deeper dimension of Qur'anic language, confining it to a mechanical function that does not go beyond linguistic exposition.

Ideally, however, the "linguistic architecture of the Qur'an" should be understood as a means of constructing the ethical, spiritual, and intellectual consciousness of the community. In this perspective, the linguistic structure becomes an instrument for shaping collective awareness and formulating the value system that guides human beings in their relationship with God and the world.

For example, contemporary exegetical studies in the Indonesian context—such as *Tafsir al-Mishbah* by Muhammad Quraish Shihab—have paid great attention to explaining coherence, context, and the objectives of the verses. Yet, by virtue of their general exegetical nature, they have not expanded into analyzing the finer linguistic layers as mechanisms that independently generate meaning.

The language of the Qur'an is not merely a sequence of words; it is a stream of meanings that speaks to the depths of the soul. In its structures, composition, and stylistic beauty, there emerges a harmony akin to rhythm—one that reassures the heart and stirs the emotions. Each verse arrives with precise balance and subtle cadence, nurturing meaning step by step. From the perspective of rhetoric, devices such as foregrounding and backgrounding, deliberate repetition, and the coherence between verses form a living, integrated unity. Thus, Qur'anic language becomes a space in which meaning breathes, reaching human consciousness with depth and gentleness.

From this contrast between reality and the ideal arises the central problem of this study: the existing gap between Arabic language education and exegetical practice weakens the learner's ability to utilize the Qur'an's linguistic architecture in producing a living meaning—one that transcends literal translation toward building an active awareness of the divine discourse's objectives.

Several previous studies have addressed aspects of this issue. Among them is a scholarly article by Ali Muhammad As'ad from the Faculty of Education, Department of Islamic Sciences at Sultan Qaboos University, Oman, which examined the impact of Qur'anic composition (*nazm*) on the rhetoric of the Arabic language. The findings of that research indicate that Qur'anic composition shaped a development in Arabic rhetoric not only in terms of stylistic expression but also in reformulating the Arab rhetorical mind. Scholars studied the Qur'an's composition, analyzing its structures and styles, and derived numerous rhetorical rules as a result of reflecting on the secrets of Qur'anic *nazm*. Moreover, Qur'anic composition contributed to expanding rhetorical meaning and clarifying the distinction between proximate and distant meanings.

Another scholarly article was written by Alaa Hammoudi from the Institute of Graduate Studies, Faculty of Islamic Sciences, Department of Fundamental Islamic

Sciences, Arabic Language, at Yalova University, Qatar. The study focused on the role of lexical root semantics in understanding and interpreting the Qur'an, employing an applied semantic approach. The findings emphasized the importance of examining the meanings of words through their linguistic roots to achieve precise comprehension and interpretation of the Qur'an. The study also noted certain modern deviations and projections that attempted to depart from established norms by presenting unprecedented ideas. These innovations, however, distorted the meaning and diverted it from its original intent due to neglecting the role of root semantics.

Last one, a scholarly article was written by Hassan al-Wazzani from Mohammed Bin Zayed University for Humanities, Abu Dhabi. The study examined the philological method in Qur'anic textual analysis, focusing on the approach of Angelika Neuwirth and its contemporary horizons. The findings highlight that this method emphasizes deep linguistic analysis of texts and their connection to historical and cultural contexts. Its application to the Qur'an has sparked wide debate regarding the possibility of understanding a text of a religious and "revelatory" nature through philological means.

As identified in previous studies, the research gap lies in the fact that the first three works focused primarily on the benefit of linguistic methods in understanding the Qur'an, without extending to applications that influence meaning production and the reader's consciousness through deeper and more precise linguistic analysis of the Qur'an. The scientific novelty of this study, therefore, is its application of the Qur'an's linguistic architecture and its impact on meaning production and consciousness formation.

Based on the above, the scope of this research is limited to applying the linguistic architecture of the Qur'an and examining its effects on meaning production and consciousness formation. Specifically, this study aims to: The first, Investigate the concept of the Qur'an's linguistic architecture and its foundational components; The second, Explore models of linguistic interpretation from selected Qur'anic verses; The third, Analyse the application of the Qur'an's linguistic architecture and its impact on meaning production and consciousness formation.

RESEARCH METHODS

This research is based on library research of a qualitative nature, employing established approaches such as the textual-semantic method and the systemic approach. Data collection was conducted on two levels: The First, Primary Sources — These include the Qur'anic text itself in selected verses, along with classical linguistic exegetical works such as *al-Kashshaf* by al-Zamakhshari, *Mafatih al-Ghayb* by al-Razi, and *al-Tahrir wa al-Tanwir* by Ibn Ashur. In addition, classical works of rhetoric were consulted, including *Dalā'il al-I'jāz* by al-Jurjani, *Nazm al-Durar fi Tanāsub al-Ayāt wa al-Suwar* by al-Biqā'i, and *al-Itqān fi 'Ulūm al-Qur'an* by al-Suyuti; The Next, Secondary Sources — These comprise contemporary linguistic and exegetical studies, as well as peer-reviewed scholarly articles relevant to the subject of this research.

And the data are analyzed through three main stages: Firstly, Descriptive-Conceptual Analysis — This stage aims to clarify the fundamental concepts of Qur'anic rhetoric, the patterns of composition (*nazm*), and the positioning of words within Qur'anic verses, in addition to tracing the development of this concept in the heritage of Qur'anic rhetoric. Secondly, Textual-Semantic Analysis — This stage focuses on uncovering semantic relationships between verses and chapters through lexical, thematic, and structural levels, thereby highlighting the unity and internal coherence of the Qur'anic message. Thirdly, Systemic Analysis (Systemic Approach) — This stage views textual relationships as an integrated epistemological system, which is then connected with various contemporary scientific disciplines. At this stage, case studies are conducted on selected contemporary issues to demonstrate the applied dimension of Qur'anic linguistic architecture in meaning production and consciousness formation.

Through this method, the study seeks to demonstrate that the linguistic structure—or linguistic architecture—of the Qur'an is not limited to being a theoretical study concerned merely with understanding the meaning of verses. Rather, it can be developed into an integrative epistemological model that connects Qur'anic linguistic semantics with contemporary scientific disciplines. The aim is to produce a more comprehensive understanding of the Qur'an, characterized by contextual relevance and practical applicability in addressing modern societal issues.

RESULTS AND DISCUSSION

The Fundamental Concept of Linguistic Architecture and Its Establishment of Linguistic I'jaz

From a linguistic perspective, the word *'imārah* (architecture/structure) is derived from the Arabic verb *'āmarā – ya'muru – 'imārah*, which conveys the meaning of “to make a place flourish.” It denotes the opposite of ruin, as in the verse: “*wa 'imaratal masjidil harami*” (Qur'an 9:19), and also signifies preservation, construction, and establishment, as in: “*innama ya'muru masjidallahi*” (Qur'an 9:8). Thus, the term *'imārah* linguistically implies not only physical construction but also the act of sustaining and enlivening. When applied to the Qur'an, the notion of “linguistic architecture” suggests a dynamic structure that preserves meaning, sustains coherence, and establishes the foundations of linguistic *i'jaz* (inimitability).

In this study, the term “*linguistic architecture*” refers to the integrated structure in which four interwoven linguistic layers cooperate to produce Qur'anic meaning: Firstly, Phonetic Layer — rhythm, elongation (*madd*), and verse-endings (*fawāsil*). Secondly, Morphological Layer — the deliberate choice of a specific morphological form among possible alternatives. Thirdly, Syntactic-Structural Layer — arrangement, omission, inclusion, and stylistic shifts (*iltifāt*). Fourthly, Semantic-Rhetorical Layer — metaphor, metonymy, and implicature. As al-Rummani noted, all these dimensions are encompassed within Qur'anic rhetoric and serve as evidences of the linguistic *i'jaz* (inimitability) of the Qur'an. The subsequent discussion will elaborate on phonetic, morphological, syntactic, and rhetorical inimitability in detail.

Phonetic inimitability lies in the secret of how the arrangement of letters is understood, for letters are the building blocks of words, and words are the building

blocks of sentences. Al-Rafi'i observed that the sounds of the letters in the Qur'an harmonize with one another, producing a captivating auditory resonance—what in contemporary terms may be described as an attractive “musicality of sound.” This phonetic harmony is not incidental; it is a deliberate aspect of Qur'anic composition that contributes to its rhetorical power. The interplay of rhythm, pauses, and phonetic resonance creates a sonic architecture that both pleases the ear and reinforces meaning, thereby forming one dimension of the Qur'an's linguistic *i'jaz*.

At times, heaviness may be felt when one letter is joined to another or when one vowel follows another. Yet this heaviness disappears in the Qur'anic composition. For example, in the verse: “*wa laqad andzarahum bathsyatana fatamaraw binnudzur*” (Qur'an 54:36), the two successive *dammah* vowels on the letters *nūn* and *dhāl* would normally be heavy in ordinary speech. However, in the Qur'an they appear free of such heaviness, producing instead a captivating resonance. Al-Rafi'i elaborates on these phonetic movements, noting that even when a word contains many letters—something that would typically burden pronunciation and hearing—the Qur'an removes this heaviness. He illustrates this with verses such as: “*fasayakfika humallahu*” (Qur'an 2:137) and “*layastakhli fannahum*” (Qur'an 24:55). In these examples, the phonetic flow transforms potential heaviness into an eloquent and harmonious sound, reinforcing the Qur'an's unique auditory beauty.

Morphological and syntactic inimitability in the Qur'an is inseparable from eloquence (*fasāhah*), which unites strength of expression with beauty of meaning. True eloquence arises not from isolated words but from their integration in coherent structures. It is revealed through three dimensions: precise word choice suited to context, accurate grammatical inflection (*i'rāb*) that clarifies meaning, and deliberate word positioning that refines interpretation. Together, these aspects demonstrate the Qur'an's unique linguistic *i'jaz*. Through these dimensions, the Qur'an demonstrates a unique eloquence that integrates morphology and syntax into its linguistic *i'jaz*.

An illustrative example is found in the verse: “*Alif Lām Mīm. Dzalikal kitabu la rayba fihi*” (Qur'an 2:1–2). The phrase “*lā rayba fihi*” (“no doubt in it”) demonstrates the three aspects previously discussed:

1. Word Choice (Morphological Inimitability) — The Qur'an employs the word *rayb* rather than *shakk* or *mirya*. While *shakk* denotes hesitation between two possibilities, *rayb* conveys doubt accompanied by suspicion, anxiety, and disturbance. This choice intensifies the meaning and reflects precision in lexical selection.
2. Grammatical Inflection (Syntactic Inimitability) — The word *rayb* is built on *fath* (accusative case) as the predicate of *lā* (the particle of absolute negation), rather than being nominative (*lā raybun fihi*). This construction indicates total negation of doubt, leaving no possibility of exception. In contrast, the nominative form would allow for exceptions, thus weakening the intended meaning.
3. Word Position (Syntactic Inimitability) — The placement of *rayb* before the prepositional phrase *fihi* emphasizes the negation of doubt specifically in relation to the Qur'an, without reference to other scriptures. Had the phrase

been *lā fihi rayb*, the meaning would shift to affirming doubt in other books while denying it in the Qur'an.

Hence, the first aspect reflects morphological inimitability, while the second and third aspects highlight syntactic inimitability. Together, they demonstrate the Qur'an's eloquence and precision in both form and meaning.

Rhetorical inimitability in the Qur'an, as explained by Shaykh Muhammad Abdullah Draz, rests on four stylistic dimensions. It unites precision of wording with fullness of meaning, consistently achieving brevity without loss of depth. It addresses both general and elite audiences in a single discourse, harmonizes intellectual persuasion with emotional appeal, and combines clarity with conciseness without ambiguity. Through these features, the Qur'an demonstrates a unique rhetorical *i'jāz* that no human text can replicate. Through these four features, the Qur'an demonstrates a rhetorical *i'jāz* that no human discourse can replicate.

The researcher concludes that the linguistic architecture of the Qur'an—comprising phonetic, morphological, syntactic, and rhetorical layers—reveals the secret of its inimitability, unmatched in any human text. It is an integrated system in which the resonance of sounds aligns with the precision of forms, the harmony of structures with the depth of meanings. The result is eloquent and expressive discourse that unites beauty of wording with completeness of meaning, addressing both intellect and emotion simultaneously. All these dimensions are encompassed within Qur'anic rhetoric and serve as evidence of its linguistic *i'jāz*.

The Linguistic Architecture of Surah Al-Ikhlās and Its Impact on Meaning Production and Consciousness Formation

1. The General Content of Surah Al-Ikhlās

Sūrat al-Ikhlāṣ is the 112th chapter of the Qur'an in the standard muṣḥaf arrangement. It consists of four verses and is classified as a Makkah sūrah. This chapter is known by several alternative names, including Sūrat al-Tawḥīd, because its entire content is devoted to the absolute oneness of Allah; Sūrat al-Asās, as it is regarded as the foundational basis of Islamic creed ('aqīdah); and Sūrat al-Najāh and Sūrat al-Wilāyah, as reported in several classical narrations.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Say, "He is Allah, the One (1) Allah, the Eternal Refuge (2) He neither begets nor is born (3) And there is none comparable to Him (4)

Overall, these four verses encompass the three fundamental dimensions of *tawḥīd*: *tawḥīd al-rubūbiyyah*, *tawḥīd al-ulūhiyyah*, and *tawḥīd al-asmā' wa al-ṣifāt*.

2. Aspects of I'jāz Lughawī in Sūrat al-Ikhlāṣ

Having outlined the general content of the sūrah, the following discussion examines the manifestations of *i'jāz lughawī* in Sūrat al-Ikhlāṣ from five linguistic perspectives: phonetics (*al-jānib al-ṣawtī*), morphology (*al-jānib al-ṣarfī*), syntax (*al-jānib al-naḥwī*), semantics, and rhetoric (*balāghah*).

a) Phonetic Aspect (*al-jānib al-ṣawtī*)

From a phonetic perspective, Sūrat al-Ikhlāṣ exhibits remarkable sound harmony. All four verses conclude with similar phonetic endings—*aḥad*, *ṣamad*,

yūlad, and *aḥad*—each terminating in the "-ad" sound. This recurring verse-ending pattern (*fāṣilah*) produces a harmonious rhythmic effect without conforming to the conventional metrical structure of Arabic poetry, thereby enhancing the sūrah's aesthetic appeal and making it exceptionally easy to memorize, even for young children.

Moreover, the repeated occurrence of the consonant *lām* in the third and fourth verses—*lam yalid wa lam yūlad*—creates a phonetic effect that reinforces both the acoustic pattern and the emphatic force of negation. This repetition is not merely a stylistic or rhetorical coincidence; rather, it reflects the intrinsic harmony between the Qur'an's linguistic form and its intended meaning, demonstrating the close integration of sound and semantic expression that characterizes its linguistic inimitability.

b) Morphological Aspect (*al-Jānib al-Ṣarfī*)

One of the most striking linguistic features of Sūrat al-Ikhlās is the selection of the word *aḥad* in the opening verse instead of *wāḥid*, even though both are commonly translated as "one." Classical scholars of *balāghah* explain that *wāḥid* denotes the numeral "one," which conceptually allows the possibility of being followed by a second, third, and subsequent numbers. In contrast, *aḥad* signifies absolute and indivisible oneness, categorically excluding the possibility of plurality, division, or partnership. In this theological context, the term *aḥad* is employed exclusively to describe the Divine Essence of Allah, thereby emphasizing His absolute uniqueness and incomparability.

Furthermore, the word *al-Ṣamad* in the second verse represents an intensive morphological form (*ṣiḡhat al-mubālaghah*) based on the *fa'al* pattern, which conveys the meanings of intensity, completeness, and perfection. This morphological construction linguistically affirms that Allah alone is the perfect and ultimate refuge upon whom all creation depends, a semantic nuance that cannot be fully expressed through a simple triliteral (*mujarrad*) form.

In the third verse, the use of the imperfect verb (*fi'l muḍāri'*) preceded by the negation particle *lam*—*lam yalid wa lam yūlad*—produces a categorical and emphatic negation of both begetting and being begotten. This construction is rhetorically more forceful than the alternative use of *mā* with the perfect verb (*mā walada*). According to the principles of Arabic grammar, the combination of *lam* with the imperfect verb conveys a definitive negation extending from the past and carrying enduring validity, thereby expressing a more comprehensive and absolute denial than a mere negation of a past event.

c) Syntactic Aspect (*al-Jānib al-Naḥwī*)

The opening verse, *Allāhu Aḥad* ("Allah is One"), is constructed as a nominal sentence (*jumlah ismiyyah*) rather than a verbal sentence (*jumlah fi'liyyah*). According to the principles of Arabic rhetoric, a nominal sentence conveys the meanings of permanence (*thubūt*) and continuity (*dawām*), whereas a verbal sentence typically denotes renewal, occurrence, or temporality. The choice of this nominal structure therefore syntactically emphasizes that Allah's oneness is neither contingent nor temporal, but rather an eternal and immutable attribute.

Furthermore, the third and fourth verses display a parallel syntactic structure (*muqābalaḥ*) through the expressions *lam yalid* ("He neither begets") and *lam yūlad* ("nor is He begotten"). This symmetrical construction simultaneously affirms two complementary negations: the denial that Allah has offspring and the denial that He originates from any progenitor. As a result, the structure eliminates every conceivable basis for attributing any genealogical or familial relationship to Allah.

The fourth verse also exhibits the rhetorical device of delayed placement (*ta'khīr*) by positioning the word *aḥad* at the end of the statement: *wa lam yakun lahū kufuwan aḥad* ("And there is none comparable to Him"). Grammatically, *aḥad*, as the predicate complement associated with *kāna*, could have appeared earlier in the sentence. Classical exegetes explain that its delayed position serves the rhetorical purpose of emphasis (*ikhtisāṣ*) while simultaneously allowing the sūrah to conclude with the same word that opens it. This deliberate arrangement creates a subtle literary symmetry, reinforcing both the thematic unity and the aesthetic coherence of the chapter.

d) Rhetorical Aspect (*al-Jānib al-Balāghī*)

From the perspective of Arabic rhetoric (*balāghah*), *Sūrat al-Ikhlās* represents one of the finest examples of *ījāz* (conciseness), conveying profound and comprehensive meanings through exceptionally brief expression. Sayyid Quṭb describes this sūrah in his *tafsīr* as the purest and most concise articulation of the doctrine of *tawḥīd* ever expressed in human language, where every word carries a semantic weight equivalent to lengthy theological discussions.

The sūrah also employs the rhetorical technique of *nafy wa ithbāt* (negation and affirmation) in a carefully balanced sequence. The first two verses affirm Allah's absolute oneness and perfection, while the third and fourth verses negate both the attribution of offspring to Him and the existence of anything comparable to Him. In the science of *balāghah*, this combination of affirmation and negation constitutes one of the strongest forms of *qaṣr* (restriction or exclusivity), as it not only affirms a particular attribute of Allah but simultaneously denies the possibility of that attribute belonging to any other being.

Furthermore, the sūrah displays remarkable rhythmic balance (*tawāzun*) across its four verses. Although the verses vary in length, they maintain a harmonious flow through their shared verse-ending pattern (*fāṣilah*), as discussed previously. This subtle rhetorical design is one of the factors that contributes to the sūrah's exceptional memorability, enabling it to be easily learned and recited by Muslims across generations and age groups.

e) Semantic Aspect (*al-Jānib al-Dalālī*)

The word *Allāh* is the *Ism al-Jalāl* (the Divine Proper Name), a unique proper noun that admits neither plural, feminine, (*jamak*, *mu'annats*) nor dual forms (*tatsniyah*). This distinguishes it from terms denoting deity in many other languages, which may occur in plural or other grammatical forms. Semantically, this linguistic uniqueness underscores the absolute singularity and indivisible nature of Allah's Essence.

The word *al-Ṣamad* is one of the most semantically profound expressions in the Qur'an. Ibn Kathīr records numerous interpretations transmitted from the

Companions and the Successors (*tābi'ūn*), including: (1) the One to whom all creatures turn in fulfillment of their needs; (2) the One who is absolutely perfect and free from every deficiency; (3) the One who neither eats nor drinks; and (4) the One who is free from any bodily cavity or physical composition. The remarkable semantic richness contained within this single lexical item explains why no translation into another language can fully capture the breadth and depth of its meaning in Arabic.

The expression *lam yalid* ("He neither begets") in the third verse semantically refutes the beliefs of those who attribute offspring to Allah, including the Christian doctrine regarding the divinity of Jesus Christ, certain Jewish claims concerning 'Uzayr, and the pre-Islamic Arab belief that the angels were the "daughters of Allah." Likewise, *lam yūlad* ("nor is He begotten") rejects the notion that Allah has an origin or was brought into existence by another being, thereby affirming His attribute of pre-eternity (*qidam*) and absolute self-existence.

The fourth verse, *wa lam yakun lahū kufuwan aḥad* ("And there is none comparable to Him"), categorically denies the existence of anything equal, comparable, or analogous to Allah in His Essence, attributes, or actions. This negation serves as the culmination of the doctrine of *tawḥīd* established throughout the preceding verses. After affirming Allah's absolute oneness (*Aḥad*), describing Him as *al-Ṣamad*, and negating both offspring and origin, the final verse eliminates every conceivable possibility of resemblance between Allah and His creation. From the perspective of *i'jāz lughawī*, the four verses of Sūrat al-Ikhlās exhibit an exceptionally coherent *naẓm* in which each verse complements the others to form a unified semantic structure. The sūrah progresses systematically from the affirmation of divine oneness to the declaration of divine perfection, to the rejection of all notions of birth and descent, and finally to the absolute negation of any form of equivalence between Allah and His creation.

3. The Impacts on Meaning Production Related to Psychology

From the previous discussions, the researcher derived several new principles of linguistic architecture related to psychology. The language of revelation in the Qur'an does not merely serve to convey normative rulings; it also functions as a means of psychological transformation, shaping the inner consciousness of human beings. To establish this dimension, the researcher compiled the statements of scholars from their works of *ta'wīl* and *tafsīr* concerning this transformative aspect, thereby formulating a new foundation connected to psychology:

a) Emotional Stimulus (*Muharrik al-Qulub*)

From a rhetorical perspective, the beauty of Qur'anic expression lies in the harmony between wording and meaning, penetrating the depths of the listener's soul. The Qur'an's inimitability is not confined to eloquence alone but is manifested in its powerful impact that moves hearts. The language of revelation touches the emotional structure of human beings through balanced calls, warnings, and consolations. The resulting behavioral transformation is grounded in a shift of consciousness. Frequently, Qur'anic expression creates a specific psychological atmosphere before presenting a command, preparing the soul to accept guidance. From these discussions, the researcher concludes that the correspondence between wording and meaning in Qur'anic verses influences the psyche as an emotional stimulus.

b) Reflection (*Al-Muta'ammil al-Dzati*)

Al-Sakkākī viewed the structure of language (*naẓm*) as playing a strategic role in shaping the reader's psychological response. Within the framework of rhetoric, the effectiveness of the message is determined by the harmony between sentence construction and contextual appropriateness (*muqtaḍā al-ḥāl*). The language of revelation frequently employs techniques such as emphasis, stylistic shift (*iltifāt*), and syntactic variation to capture attention. These patterns generate a cognitive dynamism that prevents monotony and stimulates reflection. When a verse shifts, for example, from narrative form to direct address, the reader experiences a sense of personal closeness to the discourse, leaving a direct impact on psychological and emotional readiness to receive guidance. From these discussions, the researcher concludes that aligning sentence structure with contextual appropriateness influences self-reflection and the acceptance of Qur'anic verses.

c) Emotional Stability (*al-I'tidāl al-Bāṭinī*)

Al-Qazwīnī emphasized that effective rhetoric must consider the state of its audience. In *Talkhīṣ al-Miftāḥ*, he explained that language adapted to circumstance produces the most profound psychological effect. The Qur'an often alternates between gentleness and sternness, between rational proof and emotional touch, creating a balance between hope and fear. This diversity fosters inner emotional stability, guiding the soul gradually rather than coercively. Techniques such as simile and antithesis clarify moral choices while preserving individual freedom. From these discussions, the researcher concludes that the harmonious variety of Qur'anic style leads to emotional stability within the reader.

d) Shaping Cognitive Perception (*Tashkīl al-Idrāk*)

Fāḍil Ṣāliḥ al-Samarra'ī highlighted the syntactic structures of the Qur'an as crucial in shaping psychological impact. Variations in word order, the choice between verb and noun forms, and the use of definiteness and indefiniteness generate diverse meanings that influence how readers perceive the intensity of the message. For instance, nominal forms often suggest permanence and stability, while verbal forms convey movement and dynamism. Thus, syntax is not merely a set of grammatical rules but a tool for shaping perception. The language of revelation carries subtle yet effective psychological dimensions, building thought patterns and reinforcing spiritual responsibility. From these discussions, the researcher concludes that syntactic structures gradually shape the reader's cognitive perception, guiding them toward deeper reflection and receptivity.

e) Developing Systematic Thinking (*Tashkīl al-Taḥkīr al-Manhajī*)

Muḥammad Abū Mūsā emphasized the importance of thematic coherence in constructing an integrated psychological awareness. He explained that the interconnectedness of verses establishes an organized intellectual trajectory that prevents the reader from falling into fragmented understanding. Qur'anic language arranges ideas gradually—from presenting a concept to reinforcing moral commitment—thus shaping the integration of cognition and emotion. The continuity of subject matter within a single sūrah deepens the reader's contemplative experience. Abū Mūsā therefore argued that the strength of Qur'anic language lies in its ability to build both collective consciousness and individual awareness through

meticulously ordered meanings. From these discussions, the researcher concludes that the interconnection between verses and sūrahs significantly contributes to the development of systematic thinking.

f) Responding to Existential Humanity Needs (*Mulāmasat al-Ḥājāt al-Wujūdiyyah lil Insan*)

‘Abd al-Ṣabūr Shāhīn argued that the language of revelation directly engages with human nature (*fiṭrah insāniyyah*). He emphasized that the Qur’an employs expressions that touch upon the existential needs of human beings—such as fear, hope, love, and the search for meaning. This language is not merely demonstrative but also emotionally persuasive.

Transformation of attitude, therefore, does not arise from external threat but from inner awareness. From these discussions, the researcher concludes that Qur’anic rhetorical devices—such as emphasis and repetition—effectively respond to the existential needs of humanity, guiding the soul toward spiritual awakening while respecting individual freedom.

g) Integration of Cognition and Affection (*al-Takāmul bayna al-Idrākī wa al-Wijdānī*)

In modern linguistics, Tammām Ḥassān emphasized the profound relationship between linguistic structure and the context of Qur’anic discourse. He argued that meaning does not arise from a single element, but from the dynamic interaction between lexical choice, syntactic patterns, grammatical relations, and surrounding communicative circumstances. Each verse constructs a network of interconnected meanings that move systematically. Changes in word order, the choice of nominal or verbal forms, and the cohesion between textual parts produce unique psychological effects on the reader. Thus, the emotional and cognitive impact of revelation cannot be grasped in a fragmented way. From these discussions, the researcher concludes that the linguistic elements of grammar, morphology, and rhetoric collectively shape the integration of human cognitive and affective faculties, fostering a holistic engagement with the Qur’anic message.

The collective insights of both classical and contemporary scholars reveal that the language of revelation functions as a multi-layered medium for psychological transformation. It does not rely solely on rhetorical beauty, but on the precision of structure, the appropriateness of context, and the coherence of meaning that forms a systematic unity. Through this intricate interplay, revelation reshapes human perception of the self, of the Divine, and of social reality.

CONCLUSION

This study affirms that the "linguistic architecture of the Qur’an" is an integrated, dynamic system wherein phonological, morphological, syntactic, and rhetorical layers operate cohesively to establish linguistic inimitability (*i‘jāz lughawī*) and drive transformative meaning production. Through a detailed textual-semantic analysis of Surah Al-Ikhlās, the research demonstrates how subtle structural choices—such as the acoustic resonance of the -ad rhyme scheme, the precise theological selection of Aḥad over Wāḥid, the enduring nature of nominal structures

(jumlah ismiyyah), and rhetorical restriction (qaṣr)—converge to convey the absolute doctrine of tawḥīd with unmatched conciseness (ījāz) and clarity.

Beyond textual exposition, the study demonstrates that Qur'anic linguistic architecture serves as a potent instrument for shaping human consciousness and psychological transformation. By connecting classical rhetorical concepts with psychological dimensions, the findings establish seven mechanisms through which Qur'anic language engages the human psyche: serving as an emotional stimulus (muḥarrik al-qulūb), fostering self-reflection (al-muta'ammil al-dhātī), cultivating inner emotional balance (al-i'tidāl al-bāṭinī), shaping cognitive perception (tashkīl al-idrāk), instilling systematic thinking (tashkīl al-tafkīr al-manhajī), fulfilling existential human needs (mulāmasat al-ḥājāt al-wujūdiyyah), and integrating cognitive and affective faculties (al-takāmul bayna al-idrākī wa al-wijdānī).

While this research provides an integrative model linking Qur'anic linguistics to psychological consciousness through Surah Al-Ikhlās, it acknowledges its scope is primarily theoretical and analytical. Future research is recommended to extend this framework by integrating modern linguistic paradigms—such as cognitive stylistics, discourse analysis, and corpus linguistics—and applying this multi-layered architectural approach to longer Qur'anic chapters, as well as testing these psychological impacts within empirical, educational, and sociological contexts.

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