



# ANALYSIS OF THE QASR MODEL USING THE DEVICES OF NAFI AND ISTITSNA' IN AL QUR'AN VOLUME 1 AND ITS MEANING CONTENT

Rodli al Alanshori<sup>1</sup> & Nasrulloh<sup>2</sup>

<sup>1,2</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang

Correspondence Email: [rodli.alanshori@gmail.com](mailto:rodli.alanshori@gmail.com)

## ABSTRACT

One side of the miracle of the Qur'an is using a beautiful sentence structure and clarity of meaning. It is the main source of Islam that contains various instructions and laws that Muslims must understand well. Analysis of the qasr model using nafi and istitsna' devices in the Qur'an Volume 1 helps better understand the instructions and directions so as not to cause misinterpretation. This research is descriptive qualitative research using the library research method. The data is sourced from the Qur'an, kitab turats, books, and relevant scientific articles. The results showed that the structure of the qasr sentence model with nafi and istitsna' devices in al-Qur'an volume 1, including: [1] Qasr hakiki sifat & 'ala mausuf, [2] Qasr hakiki mausuf & 'ala sifat, [3] Qasr idhofi qolb sifat & 'ala mausuf, [4] Qasr idhofi qolb mausuf & 'ala sifat, [5] Qasr idhofi ifrod mausuf & 'ala sifat, and [6] Qasr idhofi ta'yin mausuf and 'ala sifat. While the linguistic meanings contained in the qasr verses in the Qur'an Volume 1 include: [1] General prohibition, [2] Absolute command, [3] Disobedience, [4] Opening for great expressions, and [5] Affirmation.

**Keywords:** Interpretation; qasr; nafi and istitsna'; al-Qur'an

## 1. INTRODUCTION

The al-Qur'an, as it is known by all Muslims, namely by using Arabic and containing features that were not owned by previous books. Among the miracles in the Al-Qur'an cover many sides, one of which is the linguistic side. The language style of the Qur'an reaches the highest level in terms of the beauty of its language and its *balaghah* nature so that it amazes not only Muslims but also disbelievers. They believe in the high value of

the language of the Koran, that the Koran is the perfect words, words that contain miracles, and no one will be able to match it. As has been stated by Manna al-Qaththan, the Qur'an is a miracle with all the meanings contained in its words and the *uslub-uslub* language. In connection with the miracles of the Qur'an from this aspect of language and the position of Arabic as the language of the Qur'an it is also a language with many secrets and oddities.

Discussion regarding *qasr* raises many perspectives in terms of understanding that are rarely known by many people, such as why you have to use sentences *qasr*?, what is the purpose of using the sentence *qasr*?, is not without *qasr* can we express sentences against mukhotob? From this problem, the researcher wants to raise this theme because the realm of Balaghah knowledge is to beautify a kalam with the clarity of its meaning. In this case, Abu Muhammad Makiy bin Abi Talib al-Qoysyi said: "Whoever wants to know the greatness of the Qur'an must study the *Ulum al-Qur'an*, its *Tajweed*, its *meaning*, its *Qira'at*, and its *linguistic aspects*". So, in this case, it is also important for us to study *al-Qasr* in his understanding of the Qur'an, by expressing what the verse means.

This can be seen from the studies that led to the discussion *al-Qasr*, as well as Sri Wahyuni: dissertation with the title *Studi Analisis Balaghah Tentang Dalalah Penggunaan Thuruqul Qasr Pada Surat An-Nahl*. Titi Mulyanti: dissertation entitled Balaghoh's Analysis of *Uslub Qasr dengan Cara Nafy dan Istitsna' dalam Surah An Nisa'*. The discussion is certainly related to the problem *al-Qasr* both in understanding and in translation. It does not stop there, of course. Many other writings in national and international journals discuss this matter.

From the description of the background of the problem that has been presented above, then some important things that form the formulation of the problem are: What is the model of the *Qasr* sentences in the verses in volume 1 that use the *nafi* and *istitsna'* device?, what is the linguistic meaning contained in the *Qasr* verses in al -Qur'an volume 1?, Thus, the purpose of this study which is considered important is to find out the *qasr* sentence model in the verses in volume 1 that use the device of negation and *istitsna'*, to know the meaning contained in the *Qasr* verses in al- Qur'an volume 1.

## 2. METHODS

In this study, the researcher used a qualitative approach with the type of research in the form of Library Research and data collection techniques in the form of documentation because documents can help to see things that have been done before and to verify the validity of the data, make interpretations and draw conclusions. While analysis of the data is in the form of descriptive-analytical which places more emphasis on its analysis of deductive and inductive inference processes and performs analysis only up to the

description level, namely analyzing and presenting data systematically so that it can be more easily concluded and understood, and the conclusions given are always clear on a factual basis so that they can always be returned directly to the data obtained.

Then regarding the validity of the data the researcher used source triangulation, namely testing the credibility of the data which was carried out by verifying the correctness of the data that had been obtained through several sources, choosing the validity of this data the researcher chose because the research in this study was a type of library research.

### 3. RESULTS AND DISCUSSION

#### *Al-Qasr*

##### *Definition al-Qasr*

*Al-Qasr* etymologically is *al-Habsu* means to detain, prohibit or imprison, while according to terminology is to specialize a case in another case in a special way, or determine the law on the thing mentioned in the sentence or exclude it from other things by using devices *Qasr*. for example: مَا جَاءَ إِلَّا زَيْدٌ : did not come except Zaid or only Zaid came. زَيْدٌ is *maqsur' 'alaih*, which is subject to specialization and word جَاءَ is *maqsur'*, which is the matter that is specialized on *maqsur' 'alaih*. While word مَا and إِلَّا is *thariqoh qasr* or way *qasr*. So from here, it can be known that *qasr* is to specialize the law on the things mentioned in *kalam* and deny it from others.

##### *Thariqah Qasr (Way Qasr)*

In forming sentences *qasr*, there are many ways, the most famous use there are four, that is :

#### a. *Qasr with nafi and istitsna'*

مَا ضَرَبْتُ إِلَّا زَيْدًا

*(I did not hit except for Zayd, or I hit only Zayd)*

The *qasr* structure in this way is where the *maqsur' 'alaih* is on the phrase that comes after إِلَّا while the *maqsur'* is on the phrase that comes before مَا.

b. Qasr with athaf using لا بَلِّ , لَكِنْ

In making *Qasr* sentences using this لا, it is required that it must be preceded by a *kalam mutsbat* (positive sentence) and it is also required that the word that comes after لا does not fall under the generality of the word before لا, for example:

الْأَرْضُ مُتَحَرِّكَةٌ لَا تَأْبِتُهُ

(The earth is certainly moving, not standing still)

The structure of *qasr* in the way of athaf using لا is located *maqsur'* 'alaih is in the lafadz that falls before لا which is a comparison of the one after لا.

In order to make a *qasr* sentence using بَلِّ and لَكِنْ, it is required that it must be preceded by a *kalam manfi* (negative sentence) or *nahi* (prohibition), and it is also required that the *ma'thuf* is a *mufrod* (not a quantity) and لَكِنْ must not be combined with a *wawu*. For example:

مَا الْفَخْرُ بِالْمَالِ بَلِّ بِالْعِلْمِ

(Pride is not in wealth but in knowledge)

مَا الْفَخْرُ بِالنَّسَبِ لَكِنْ بِالتَّقْوَى

(Pride is not in wealth but in taqwa)

The structure of *qasr* in the way of athaf by using بَلِّ and لَكِنْ is located *maqsur'* 'alaih is on the lafadz that falls after both.

c. Qasr using Innama

The *qasr* using اِنَّمَا is more special than the one using athaf, because اِنَّمَا has the function of establishing something and negating something else at the same time, unlike the one using athaf, which has the function of establishing first and then negating second, or the opposite. Basically اِنَّمَا is a sentence that is brought in for a situation where the *mukhothob* knows the ruling and does not deny it, so this *nafi* and *istitsna'* are actually only intended to remind the *mukhothob* of the ruling or what is placed in his position, such as the words of Allah:

اِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ

(It is incumbent upon you only to convey and upon Us to judge)

The structure of qasr in this way is that the *maqsur* 'alaih is located in the phrase that comes after *إِنَّمَا* and must be placed at the end of the *jumlah*.

In this example, of course, the Prophet Muhammad as the mukhothob knows that his obligation is only to convey while the judgment is the right of Allah.

d. Qasr by giving precedence to something that should be given the last place

Basically, the *ma'mul* should come before the *'amil* unless it is *dlorurot*, but those who really study the techniques of the *balaghah* scholars will realize that they want it for the purpose of specialization. For example:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(to you only we worship and to you only we seek help).

The *maqsur* 'alaih in this form of *qasr* is the phrase that comes first.

#### *Divisions of Qasr*

In terms of truth and reality *Qasr* is divided into two:

a. Qasr Hakiki

This refers to the truth and reality, and its ruling does not affect anything other than the *maqsur* 'alaih. For example:

لَا إِلَهَ إِلَّا اللَّهُ (There is no God but Allah)

b. Qasr Idhofi

The *maqsur* 'alaih is specialized by looking at the attribution and its relationship to a certain other thing, not the whole other. For example :

مَا مُسَافِرٍ إِلَّا خَلِيلٌ (There is no one who travels but Kholil)

What this example means is that it specifies traveling only to Kholil by attributing it to someone else such as Mahmud, not that there is no one else who travels other than Kholil, because this is not the case.

If viewed in terms of *maqsur* and *maqsur* 'alaihnya *qasr* divided into two:

a. *Qasr sifat 'ala mausuf*, This is specializing an attribute to only one *mausuf*. So the attribute is not shared by any other mausoleum beside the *maqsur* 'alaih, but the

*maqsur' 'alaih* may have different attributes besides the attribute. For example, *qasr hakiki*:

لَا رَازِقَ إِلَّا اللَّهُ

(*There is no sustenance except Allah*)

And for example *Qasr idlofi'*:

لَا حَسَنٌ إِلَّا عَلِيٌّ

(*There is no one more handsome than Ali*)

- b. *Qasr mausuf 'ala sifat*, This is specializing the *mausuf* in only one trait, then the *mausuf* does not have any other trait other than *maqsur' 'alaih*, but *maqsur' 'alaih* is possible to be possessed by other *mausuf* than the *mausuf*, such as the example of *qasr hakiki*:

مَا اللَّهُ إِلَّا خَالِقُ كُلِّ شَيْءٍ

(*There is no God but the creator of all things*)

However, this form of *qasr hakiki* is almost never found, because it is not possible to collect all the attributes of a thing so that it can be established as one attribute and negate the others. There fore, *qasr hakiki* is mostly *qasr sifat 'ala mausuf*, unlike *qasr idlofi'* which is mostly *qasr sifat 'ala mausuf* or *qasr mausuf 'ala sifat*.

#### *Division Qasr Idhofi*

With the two divisions above, in terms of the condition of the *mukhothob*, *qasr idlofi* is divided into three:

- a. *Qasr Ifrod*, which is when the *mukhothob* believes in communion, for example:

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ

(*Allah is certainly the One God*)

In this example, the purpose of the *mutakallim* is to reject those who believe that Allah is one of the three Gods.

- b. *Qasr Qalb'*, which is when the *mukhothob* believes the opposite of the ruling stipulated by the *mutakallim*, for example:

مَا سَافَرَ إِلَّا عَلِيٌّ

(There is no traveler but 'Ali or only 'Ali travels)

In this example, the *mutakallim* aims to reject the person who believes that it is not 'Ali but Kholil who is traveling. So with this example, the *mutakallim* reverses the *mukhotob's* belief.

c. *Qasr Ta'yin'*, which is when the *mukhotob* is still in doubt about the law, such as when a person doubts whether the earth moves or stands still, so he says to him, for example:

الْأَرْضُ مُتَحَرِّكَةٌ لَا ثَابِتَةٌ

(The earth certainly moves, not stands still)

In this example, the *mutakallim* rejects the *mukhotob's* doubt.

#### Models of al-Qasr in the Qur'an Volume 1

Furthermore, after the researchers conducted an in-depth analysis of the *qasr* sentence model in the Qur'an Volume 1 by comparing the books of Tafsir and several other supporting books, the researchers obtained the structure and models of the *Qasr* sentence as follows;

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

"They deceive Allah and those who believe, but they deceive only themselves without themselves."

The underlined sentence is a *Qasr* sentence. The model of the *Qasr* sentence in the 9 verse, when viewed in terms of *maqshur* and *maqsur 'alaih*, the model of *Qasr* sentence here is *Qasr sifat 'ala mausuf*, because the meaning of the verse is that there is nothing they deceive but themselves, that is, only they are deceived. As for reality, the model of the *Qasr* sentence in this verse is *Qasr Idlofi* which is the type of purpose is *Qasr Qalb*, which is to reject their assumption that they have deceived Allah and the believers, even though they are deceived because Allah knows what they do and the believers also know it by the notification of Allah to the Prophet who is conveyed to them.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

"Indeed, Allah does not hesitate to make a simile of a mosquito or something smaller than that. As for those who believe, they know that it is the truth from God. But those who disbelieve say, "What does Allah mean by this simile?" By it, He has led many astray, and by it, He has guided many. But none did He mislead by it except the wicked."

The underlined sentence is a *Qasr* sentence. The model of the *Qasr* sentence in the 26 verse, when viewed in terms of *maqshur* and *maqsur 'alaih*, the model of *Qasr* sentence here is *Qasr sifat 'ala mausuf*, because the meaning of the verse is that there is no one whom Allah misleads with such things but the fasiq. However, in terms of reality, the model of *Qasr* in this verse is *Qasr haqiqi*, because in reality it is only the unbelievers who are misled by such a thing.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

"They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise."

The underlined sentence is a *Qasr* sentence. The model of *Qasr* sentence in the 32 verse when viewed in terms of *maqshur* and *maqsur 'alaih*, the model of *Qasr* sentence here is *Qasr sifat 'ala mausuf*, because the meaning of the verse is that they do not have any knowledge other than what Allah gives them. As for the reality, the model of *Qasr* in this verse is *Qasr haqiqi* because, in reality, they do not have any knowledge except what Allah gives them.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

"Seek help in patience and prayer; and truly it is hard save for the humble-minded."

The underlined sentence is a *Qasr* sentence. The *Qasr* sentence in this 45 verse is *maqsur* in the form of *musnad* in the form of *khobar inna* and *maqsur 'alaih* in the form of *muta'alliqot* in the form of *jer majrur*. In this verse, the custom of *Qasr* in the form of *nafi* is taken from the interpretation of *lafadz كَبِيرَةٌ* with the *takwil* is *lafadz لَا يَسْهَلُ*. In terms of *maqshur* and *maqsur 'alaih*, the model of *qasr* sentences here is *Qasr sifat 'ala mausuf*, because the meaning of the verse is that prayer is really not easy or heavy except for those who are solemn, so only solemn people feel light or easy in praying. When viewed in terms of reality, it is *Qasr hakiki* because, in reality, it is like that.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

"Among them are unlettered folk who know the Scripture not except from hearsay. They but guess".

The underlined sentence is a *Qasr* sentence. The model of *qasr* in the 78 verse, when viewed from the *maqsur* and *maqsur 'alaih*, is *qasr mausuf 'ala sifat*, because the meaning of this verse is that among them there are people who cannot read and write while they talk about the book and they are nothing but guessing or guessing. In reality, this is an *idhofi qasr*, because the nature or work that they do is more than guessing. The purpose

of this *idhofi qasr* is *qasr ta'yin*, which in this verse rejects the doubts of those who are uncertain whether what some of the People of the Book say is true or not.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

*"And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah – truly Allah will not break His covenant – or tell ye concerning Allah that which ye know not?"*

The underlined sentence is a *Qasr* sentence. The model of *Qasr* sentence in the 80 verse, when viewed in terms of *maqshur* and *maqsur 'alaih*, the model of *Qasr* sentence here is *Qasr sifat 'ala mausuf*, because the meaning of the verse is that they say that they will not be exposed to the torment of hellfire except for a few days. So they think that Hellfire will torment them for only a few days. In reality, this is an *qasr idhofi*, because their characteristics or occupations were not merely conjectures. As for the type of purpose of this *qasr idhofi*, it is *Qasr Qalb*, which in this verse the People of the Book say to reverse the belief of believers who believe that they will be entered into hellfire forever.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ

*"And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse."*

The underlined sentence is a *Qasr* sentence. *Qasr* sentence model in the 83 verse, when viewed in terms of *maqshur* and *maqsur 'alaih*, the *qasr* sentence model here is *Qasr sifat 'ala mausuf*, because the meaning of the verse is that Allah gave a covenant to the Children of Israel not to worship except Allah, namely worshiping only Him. In reality, it is *qasr hakiki*, because Allah gave them such a covenant.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْ دِيَارِهِمْ تَطَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَىٰ تَفَادَوْهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَنُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Artinya : *"Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? – and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you – Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of*

*Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do."*

The underlined sentence is a *Qasr* sentence. The model of *Qasr* sentence in the 85 verse, when viewed in terms of *maqshur* and *maqsur 'alaih*, the model of *Qasr* sentence here is *Qasr sifat 'ala mausuf*, because the meaning of the verse is that there is no reward for them but disgrace in this world and painful punishment in the hereafter. Meanwhile, when viewed from reality, it includes *qasr idlofi*, because in reality there are other rewards besides that. The purpose of this *qasr idlofi* is *qasr qalb*, which is to reject the assumption of the *mukhothob*, namely the People of the Book, that they are among the chosen people who Allah blesses.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

*"Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them."*

The underlined sentence is a *Qasr* sentence. The model of *Qasr* in the 99 verse, when viewed from the *maqsur* and *maqsur 'alaih*, is *Qasr sifat 'ala mausuf*. Because the meaning of the verse here is that no one will disbelieve in all of this but the fasiq, that is, only the fasiq will disbelieve in all of this. As for reality, it is *Qasr hakiki*, because that is what it is.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

*"And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew."*

The underlined sentence is a *Qasr* sentence. The model of *Qasr* in the 102 verse, when viewed from the *maqsur* and *maqsur 'alaih*, is *Qasr mausuf 'ala sifat*. Because the meaning of the verse here is that they with magic will not cause damage to anyone except

with the permission of Allah. Meanwhile, when viewed from reality, it is included in the *Qasr hakiki* because reality is like that.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

*"And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful."*

The underlined sentence is a *Qasr* sentence. The model of *Qasr* in the 111 verse, when viewed from the *maqsur* and *maqsur 'alaih*, is *Qasr sifat 'ala mausuf*. Because the meaning of the verse here is that they say that no one will enter Paradise except Jews or Christians, that is, only Jews or Christians will enter Paradise. But if we look at the reality, then it is a *qasr idlofi*, which is a *Qasr Qalb*, i.e. they uttered this *Qasr* to reject the belief of the believers that the Jews and Christians will enter Hell.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

*"And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom."*

The underlined sentence is a *Qasr* sentence. The model of *Qasr* in the 114 verses, when viewed from the *maqsur* and *maqsur 'alaih*, is *Qasr mausuf 'ala sifat*. Because the verse here means that they do not deserve to enter it except with a feeling of fear. As for reality, it is a *qasr idlofi* whose purpose is *qasr ifrod*. Which rejects the assumption of those who think they can enter the mosque as they wish.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

*"And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous."*

The underlined sentence is a *Qasr* sentence. The model of *Qasr* sentence in the 130 verses, when viewed from the *maqsur* and *maqsur 'alaih*, includes *Qasr sifat 'ala mausuf*. Because the meaning of the verse here is that no one will hate the religion of Abraham except a fool, that is, only a fool hates the religion of Abraham. Meanwhile, when viewed from reality, it is included in the *Qasr hakiki* because reality is like that.

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

*"The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him)."*

The underlined sentence is a *Qasr* sentence. *Qasr* sentence model in the 132 verses when viewed from *maqsur* and *maqsur 'alaih*n then includes *Qasr sifat 'ala mausuf*. Because the verse here means that Prophet Ibrahim and Prophet Ya'qub did not allow their children to die except in a Muslim state. Whereas when viewed from reality it includes *Qasr hakiki* because the reality is like that.

### *The Content of Linguistic Meanings in the Qasr Verse*

Besides the use of *qasr* sentences that are very baligh (high *balaghah* value), the sentences that are assembled using *qasr* sentences are very beautiful and full of meaning they contain. Among those that the researcher found in the Qur'an volume 1 are as follows:

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

The first fiil is followed by the *wazan* فاعل because it is for *mubalaghah* or repetition. And with this *wazan* included the result of the deception attempt is not certain to happen and in this verse, it does not happen. The second fiil is followed by the *tsulatsi mujarrod wazan* because the result of their deception occurs and affects themselves.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Their speech is opened with the phrase سبحانك because it is used to open an expression of great value, whether it is a request for forgiveness or not. What is meant by the great thing in this verse is their plea to Allah for forgiveness.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

It implies that patience and prayer should be united as implied by the use of the singular form to refer to them with إنها instead of إنهما. This means that when you pray or supplicate, you must be patient; when facing difficulties, you must be patient and patient must be accompanied by prayer to Him.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

It is the number of *khobariyah*, which means *isnya*'. The meaning is that Allah forbids them to worship other than Him, not that they should not worship other than Him. The

reason behind expressing it in *khobar* is that it assumes that it is far away from them, and at the same time reinforces the meaning of the prohibition itself.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

In this verse, the number of *khobariyah* means *insya'*, because the meaning is that Allah commands us to fight and prevent them from entering the Masjidil Haram and the Masjidil Aqsa.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

*من* is an *isim istifham* that is intended to mean *negation*, because seen from the context of the reason for the revelation of this verse that Abdullah Bin Salam converted to Islam. He had two nephews named Muhajir and Salamah. Then he invited them both to Islam by saying, "you know what Allah said in the book of Taurot. I sent a Prophet from the descendants of Ishmael named Ahmad. Whoever believes will be guided, and whoever does not believe will be cursed." Then Salamah converted to Islam while Muhajir refused, then this verse was revealed to deny Muhajir's refusal.

## CONCLUSION

After reviewing and analyzing, the researcher found several sentence models *qasr* which are found in al-Quran volume 1 including: *Qasr hakiki sifat 'ala mausuf*, *qasr hakiki mausuf 'ala sifat*, *qasr idhofi qolb sifat 'ala mausuf*, *qasr idhofi qolb mausuf 'ala sifat*, *qasr idhofi ifrod mausuf 'ala sifat*, *qasr idhofi ta'vin mausuf 'ala sifat*. While the linguistic meaning contained in the verses of *qasr* in al-Qur'an volume 1 include: General Prohibition, Absolute Command, Disobedience, Opening for a great expression, and Affirmation.

However, what is described and concluded in this paper is also an attempt to discuss the structure of the al-Qasr sentence model and the linguistic meaning contained in the *qasr* verses in the Qur'an volume 1. As a reader, everything is of course inseparable from the subjectivity and limitations of the researcher. Deficiencies and errors are unavoidable in this paper. That is why, constructive criticism from anyone who reads it is the researcher's greatest hope.

## REFERENCES

- Agus Salim Syukran. "Fungsi Al-Qur'an Bagi Manusia." *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 2, no. 1 (2019): 90–108.
- Ahmad Bin Muhammad As-Showi. *Tafsir As-Showi*. beyrut: Dar Al-Kotob Ilmiah, 2013.
- Aunu Rofiq Djaelani. "Teknik Pengumpulan Data Dalam Penelitian Kualitatif." *Majalah Ilmiah Pawiyatan* 20, no. 1 (2013): 82–92.
- Drs. H. Ahmad Izzan, M.Ag. *Metodologi Pembelajaran Bahasa Arab*. bandung: Humaniora Utama Press, 2011.
- Ibnu Jarir. *Jami'ul Bayan*. beyrut: Dar Al-Kotob Ilmiah, 2005.
- M. Quraish Shihab. *Tafsir Al Misbah*. Jakarta: lentera hati, 2011.
- Mahmud Ibn Umar ibn Muhammad ibn Umar al Zamakhsyari. *Tafsir Al- Kasysyaf*. beyrut: Daar al-Fikri, 2008.
- Manna' Qaththan. *Mabahits Fi Ulumul Qur'an*. Edited by Al-Hidayah. surabaya, 1973.
- Muhyiddin ad Darwisyi. *I'robul Quran Al Karim Wa Bayanuhu*. beyrut: Dar Ibn Katsir, 1999.
- Mulyanti, Titi. "دراسة تحليلية بالغة عن أسلوب القصر بطريقة النفي والاستثناء يف سورة النساء." UIN SUSKA RIAU, 2021.
- musthofa Bisri. *Al-Ibriz Li Ma'rifah Tafsir Al Qur'an Al -'Aziz*. kudas: Menara Kudus, 1960.
- Rachmad Hidayatulloh. "Analisis Pola Studi Penerjemahan Qasr Dalam Al-Qur'an Website Kemenag RI: Kajian Balaghah." UIN Sunan Gunung Djati Bandung, 2021.
- Sayyid Ahmad al Hasyimi. *Jawahirul Balaghah*. beyrut: Maktabah Al-'Ashriyah, 1999.
- Sugiyono. *Metode Penelitian Pendidikan*. bandung: alfabeta, 2015.
- Tika Fauziah. "Kalâm Insyâ'i Thalabî Dalam Surah Yâsîn (Studi Analisis Tafsir Al-Kasyâf Karya Az-Zamakhsyarî." Institut Ilmu Al-Qur'an Jakarta, 2020.
- Wahyudhiana, D.dan. "Model Evaluasi Program Pendidikan." *Islamadina* 1, no. 1 (1993): 1–28.
- Wahyuni, Sri. "Studi Analisis Balaghah Terhadap Penggunaan Thuruqul Qasr Dalam Surat An-Nahl." Universitas Islam Negeri Sultan Syarif Kasim Riau., 2016.
- yayan nurbayan. "Pengembangan Materi Ajar Balaghah Berbasis Pendekatan Kontrasti." *Jurnal Bahasa, Sastra, Seni, Dan Pengajarannya* 38, no. 1 (2010).