



RHETORICAL DIMENSIONS OF *KALAM KHABARI* (INFORMATIVE SPEECH) AND *KALAM INSYA'I* (PERFORMATIVE SPEECH) IN THE QUR'AN AND THEIR IMPLICATIONS FOR EDUCATIONAL VALUES

Zabila Refania¹, Ferki Ahmad Marlion*², Wulan Kurnia³, Ilda Amanda⁴

^{1,2,3,4} Institut Agama Islam Negeri (IAIN) Kerinci, Kerinci, Indonesia

Email : zabilarefania@gmail.com¹, ferkiahmadmarlion@iainkerinci.ac.id*²,
wulankurniakur14@gmail.com³, ildhaamanda8@gmail.com⁴

Corresponding Author: ferkiahmadmarlion@iainkerinci.ac.id

Abstract

This study aims to analyze the forms and functions of the rhetorical styles of *kalam khabari* and *kalam insya'* in Surah An-Nazi'at from the perspective of Arabic balaghah, specifically within the field of Ma'ani studies. This study employs a qualitative approach using a literature review method. The primary data source for this study is the Qur'an, specifically Surah An-Nazi'at, while secondary data is obtained from classical tafsir texts, Arabic balaghah references, and relevant scholarly literature. Data collection was conducted through documentation by identifying and classifying the verses into categories of *khabari* speech, which include *khabari ibtida'i*, *khabari thalabi*, and *khabari inkari*, as well as *insya'* speech, which encompasses non-thalabi forms such as oaths (*qasam*) and thalabi forms such as questions (*istifham*) and commands (*amr*). Data analysis was conducted using a descriptive-analytical method to explain the linguistic structure, rhetorical functions, and educational values contained within. The research results indicate that Surah An-Nazi'at is dominated by *kalam khabari*, particularly *khabari ibtida'i*, which serves to convey doctrinal information unequivocally regarding the Resurrection and the power of Allah. Meanwhile, *kalam insya'* serves as a means of affirmation, warning, reflection, and moral guidance. The integration of these two forms of *kalam* reflects the Qur'an's rhetorical strategy, which is both informative and transformative in the context of Islamic education.

Keywords: *Kalam Khabari*; *Kalam Insya'i*; 'Ilm al-Ma'ani

INTRODUCTION

The Qur'an is a holy book that not only contains teachings on faith, Islamic law, and ethics, but also possesses linguistic beauty (*i'jaz lughawi*), which is a major focus of study in the science of *balaghah* (F. A. Marlion et al., 2025). The linguistic beauty of the Qur'an lies not merely in its word choice, but also in its sentence structure and the highly precise strategies used to convey messages in accordance with the context and purpose of communication (F. Marlion & Dardiri, 2019). Therefore, linguistic analysis of the Qur'an serves as a vital tool for understanding divine messages more deeply and comprehensively (Randy Safii, 2022).

Languages can be practiced anywhere without any hindrances both in terms of time and long distances such a way that users can use the digital dictionary application easily and quickly (Aprilia et al., 2024). One of the main branches of the science of *balaghah* is the Science of *Ma'ani*, a discipline that examines the alignment of sentence structure with the circumstances and conditions of communication (Syafii, 2021). This field explores how meaning is effectively conveyed through the selection of appropriate linguistic forms (Nofrizal & Ferki Ahmad Marlion, 2025). In the Science of *Ma'ani*, the study of *kalam khabar* and *kalam insya'* holds a very important position because both represent the two primary ways the Qur'an communicates with humanity (Khairunnisa, 2024)

Kalam khabar refers to statements that are informative in nature and may be either true or false, whereas *kalam insya'* refers to statements that do not carry the possibility of being true or false because they serve to construct new meanings, such as commands, prohibitions, questions, oaths, and exhortations (Kamaluddin et al., 2022). This distinction helps readers understand the communicative purpose of a verse whether it aims to convey information, affirm a belief, raise awareness, or guide behavior (Kamaluddin et al., 2023).

The study of *kalam khabar* and *kalam insya'* in the Qur'an is relevant because these two types of speech are used in various ways to convey messages of faith, stories, warnings, and moral education (Kamaluddin et al., 2024). This variety demonstrates that the Qur'an functions not only as a source of religious information but also as a medium for spiritual and ethical development through effective and persuasive linguistic strategies (F. A. Marlion, 2017).

One of the surahs that is particularly interesting to study from the perspective of the science of *Ma'ani* is Surah An-Nazi'at (Fajri, 2021). Thematically, this Makkan surah contains affirmations regarding the Day of Resurrection, descriptions of Allah's power, and the story of Prophet Moses and Pharaoh as historical and moral lessons (Pamungkas & Hadi, 2022). From a linguistic perspective, Surah An-Nazi'at displays strong rhetorical characteristics through the use of oaths (*qasam*), rhetorical questions, commands, and systematically arranged informative statements (Nofrizal et al., 2022).

The linguistic structure in Surah An-Nazi'at demonstrates a balanced blend of *kalam khabar* and *kalam insya'* (Ahmad Ubaidillah, 2025). *Kalam khabar* is used to convey eschatological and historical realities with clarity, while *kalam insya'*

serves to build emotional tension, awaken consciousness, and guide the listener's response (Gustinata & Marlion, 2021). This combination demonstrates that the Qur'an's message is conveyed not only through information but also through rhetorical interaction that engages both the cognitive and affective aspects of human nature (Burhanuddin, 2025).

Although many exegetical studies of Surah An-Nazi'at have been conducted, research specifically analyzing the structure of kalam khabar and kalam insya' from the perspective of the science of Ma'ani remains relatively limited (Hanif et al., 2022). Most studies focus more on thematic or doctrinal aspects, so in-depth linguistic-rhetorical analysis still requires further development (Ferki Ahmad Marlion & Ahmad Dardiri, 2019). Furthermore, an understanding of khabar and insya' speech holds significant relevance in the context of Islamic education (Devv Aisyah, 2023). Rhetorical analysis of the Qur'an can assist readers particularly students in not only grasping the literal meaning of verses but also comprehending the communicative intent and educational values embedded within them (Muhammad Nur Kholis Setiawan, 2005). Thus, studies in balaghah are practical in nature and directly contribute to the development of religious understanding (Ihab Abdurrasid Sulaiman, 2003).

Against this backdrop, this study aims to analyze the forms of kalam khabar and kalam insya' in Surah An-Nazi'at and to explain their rhetorical functions and educational value from the perspective of the science of Ma'ani. It is hoped that this study will contribute to the development of Qur'anic balaghah studies and enrich the body of Islamic linguistic scholarship.

METHOD

This study employs a qualitative approach using the library research method. The qualitative approach was chosen because the objects of study namely, texts and linguistic phenomena require an in-depth understanding of meaning, structure, and rhetorical function, rather than statistical measurement. The library research method was used to examine data sourced from written texts and scientific literature relevant to the study of balaghah and the science of Ma'ani (muassomah, 2024).

The primary data source for this study is the text of the Qur'an, specifically Surah An-Nazi'at. Secondary data was obtained from classical and contemporary exegetical works, books on Arabic rhetoric particularly those discussing the science of Ma'ani as well as articles and scholarly journals relevant to the themes of kalam khabar and kalam insya' (Naja, 2025).

Data collection was conducted through documentation, specifically by identifying verses in Surah An-Nazi'at that contain khabar and insya' statements. These verses were then classified by type, including khabar ibtida'i, khabar thalabi, and khabar inkari, as well as kalam insya' which encompasses non-interrogative

forms such as oaths (qasam) and interrogative forms such as questions (istifham) and commands (amr).

Data analysis was conducted using a descriptive-analytical method (Aini, 2010). The descriptive method was used to present the forms of khabar and insya' found in the verses of Surah An-Nazi'at, while the analytical method was used to explain their linguistic structure, rhetorical functions, and communicative purposes based on the theory of Ma'ani. Additionally, the analysis aimed to uncover the educational values contained in the use of these two types of speech.

To ensure the validity of the data, the researcher employed source triangulation, which involves comparing the results of the verse analysis with the explanations provided by exegetes and experts in rhetoric. As a result, the research findings are expected to have a strong theoretical foundation and be academically relevant.

RESULT AND DISCUSSION

A. RESULT

No	Verse Sound	Group	Type
1	وَالنَّازِعَاتِ غَرْقًا	Insya Ghairu Tulabi	Qasam
2	وَالنَّاسِطَاتِ نَسْطًا	Insya' Ghairu Tulabi	Qasam
3	وَالنَّاسِطَاتِ نَسْطًا	Insya' Ghairu Tulabi	Qasam
4	فَالسَّابِقَاتِ سَبَقًا	Khabari	Ibtida'i
5	فَالْمُدَبِّرَاتِ أَمْرًا	Kalam Khabari	Ibtida'i
6	يَوْمَ تَرُؤُا جُفْرًا جَفَّةً	Kalam Khabari	Ibtida'i
7	تَتَّبِعَهَا الرِّادِفَةُ	Kalam khabari	Ibtida'i
8	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ	Kalam khabari	Ibtida'i
9	أَبْصَارُهَا خَاشِعَةٌ	Kalam khabari	Ibtida'i
10	يَقُولُونَ ءَأَنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ	Inysa' tulabi	Istifham

No	Verse Sound	Group	Type
11	ءِذَا كُنَّا عِظَامًا نَّخِرَةً	Insyai'i	Istiham
12	قَالُوا تِلْكَ إِذَا كَرَّةٌ حَاسِرَةٌ	Kalam khabari	Ibtida'i
13	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ	Kalam khabari	Tulabi
14	فَإِذَا هُمْ بِالسَّاهِرَةِ	Kalam khabari	Ibtida'i
15	هَلْ أَتَاكَ حَدِيثُ مُوسَى	Inysa' tulabi	Istifham
16	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى	Kalam khabari	ibtida'i
17	إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى	Inysa' tulabi dan kalam khabari	Amr dan ibtida'i
18	فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى	Inysa' tulabi	Amr dan istifham
19	وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى	Inysa' tulabi	Istifham
20	فَارَاهُ الْآيَةَ الْكُبْرَى	Kalam khabari	Ibtida'i
21	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعُهَا	Kalam khabari	Ibtida'i
22	وَالْجِبَالَ أَرْسَهَا	Kalam khabari	Ibtida'i
23	فَحَشَرَ فَنَادَى	Kalam khabari	Ibtida'i
24	فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى	Kalam khabari	Ibtida'i
25	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى	Kalam khabari	Ibtida'i
26	وَبُرِّرَّتِ الْجَحِيمُ لِمَنْ يَرَى	Kalam khabari	Tulabi
27	فَأَمَّا مَنْ طَغَى	Insyai' thulabi	Istifham

No	Verse Sound	Group	Type
28	رَفَعَ سَمَكَهَا فَسَوَّيَهَا	Khabari	Ibtida'i
29	وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ صُحْبَهَا	Kalam khabari	Ibtida'i
30	وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَبَهَا	Kalam khabari	Ibtida'i
31	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعُوبَهَا	Kalam khabari	Ibtida'i
32	وَالْجِبَالَ أَرْسَبَهَا	Kalam khabari	Ibtida'i
33	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ	Kalam khabari	Ibtida'i
34	فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى	Kalam khabari	Ibtida'i
35	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى	Kalam khabari	Ibtida'i
36	وَبُرِّرَّتِ الْجَحِيمُ لِمَنْ يَرَى	Kalam khabari	Ibtida'i
37	فَأَمَّا مَنْ طَغَى	Kalam khabari	Ibtida'i
38	وَأَثَرَ الْحَيَاةِ الدُّنْيَا	Kalam khabari	Ibtida'i
39	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى	Kalam khabari	Thulabi
40	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى	Kalam khabari	Thulabi
41	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى	Kalam khabari	Thulabi
42	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرُوسُهَا	Insya'i thulabi	Istifham
43	فِيْمَ أَنْتَ مِنْ ذِكْرِهَا	Insya'i	Istifham
44	إِلَى رَبِّكَ مُنْتَهَى	Kalam khabari	Ibtida'i

No	Verse Sound	Group	Type
45	إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا	Kalam khabari	Thulabi
46	كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا	Kalam khabari	Thulabi

B. DISCUSSION

1. Kalam Khabari in Surah An-Nazi'at

Kalam khabari is the dominant form of discourse in Surah An-Nazi'at and serves as the primary framework for conveying the surah's theological message. Generally, kalam khabari in this surah serves to affirm the reality of the Day of Resurrection, present historical evidence through the story of Prophet Moses and Pharaoh, and explain the eschatological consequences for humanity. The dominance of the khabari discourse indicates that this surah prioritizes the conveyance of doctrinal information as the primary foundation before engaging in an argumentative confrontation against attitudes of denial.

The introductory declarative sentence is the most common type found in Surah An-Nazi'at. This type of sentence is used when the speaker assumes that the listener is in a neutral state and capable of receiving information without further clarification. In this surah, the introductory declarative sentence serves as a narrative introduction that describes the events of the Day of Judgment and the chronological sequence of the story of Prophet Moses.

Structurally, initial declarative sentences are often constructed as verbal phrases, particularly when describing sequences of cosmic and historical events. The use of verbal structures conveys a sense of dynamism and movement, presenting the Day of Judgment as a concrete event that will certainly occur, rather than merely an abstract concept (Tri Yulia Wijayanti & Ferki Ahmad Marlion, 2019). However, in certain verses, nominal phrases are used to describe the psychological state of humanity on the Day of Resurrection. This nominal structure serves to emphasize that the fear and humiliation experienced by humanity are enduring and profound.

Kalam Khabari Thalabi In addition to ibtida'i, Surah An-Nazi'at also contains kalam khabari thalabi, albeit in limited numbers. These statements are characterized by the use of a single emphatic particle, such as *inna* and *ka-anna*, which indicates that the listener is in a state of doubt regarding the truth of the message being conveyed. The presence of this single emphatic particle serves to reinforce the meaning without being confrontational. The verses of the kalam khabari thalabi are structured as nominal sentences, which, in terms of rhetoric, emphasize the certainty of the meaning and focus attention on the subject of the sentence. With this structure, the message of faith is conveyed persuasively to listeners who are still in a state of doubt.

Kalam Khabari Inkari is employed in Surah An-Nazi'at to address audiences who explicitly deny the reality of resurrection to address listeners who categorically deny the Day of Resurrection. Therefore, these negative verses are characterized by the use of more than one emphatic device, such as *inna*, *innama*, the *faṣl* pronoun, and the *lam* of negation. This layered emphasis indicates that the message conveyed is final and leaves no room for debate. All verses of the *kalam khabari inkari* are structured in the form of a nominal sentence, which conveys a sense of finality and certainty. Rhetorically, this style serves to undermine the foundation of the polytheists' denial and to affirm the truth of the reality of the Hereafter as stated in the Qur'an.

2. Kalam Insyai in Surah An-Nazi'at

Unlike the informative *khabari* discourse, the *insyai* discourse in Surah An-Nazi'at serves as a means of rhetorical interaction between the text and the listener. Through *insyai* discourse, this surah not only conveys information but also builds emotional tension and fosters reflective awareness.

a. Kalam Insyai Ghairu Thalabi

Kalam Insyai Ghairu Thalabi in the Surah An-Nazi'at opens with a series of declarative statements without a direct object in the form of an oath (*qasam*) in the first five verses. The opening with an oath indicates the message's high level of importance as well as the potential for rejection by the listeners. From a rhetorical perspective, the oath serves as an initial affirmation and a tool to capture the audience's attention. These oath verses are structured as nominal sentences using the active participle (*isim fa'il*). This nominal structure conveys a sense of certainty and continuity, thereby portraying the angels' duties as a fixed and orderly divine system. Thus, the oath serves not only as a rhetorical opening but also as the foundational meaning that all the major events to be described unfold within a definite cosmic order.

b. Kalam Insyai Thalabi

Kalam Insyai Thalabi in The Surah An-Nazi'at also contains declarative and imperative sentences in the form of interrogative and imperative clauses. The interrogative verses are mostly structured as nominal clauses, indicating that these questions are not intended to seek answers, but rather convey a sense of rejection and condemnation of the unbelievers' doubts. The nominal structure affirms that such doubt has hardened into a false belief. Conversely, the imperative form in the command to Prophet Moses is structured as a verbal phrase, reflecting the meaning of action and change. This structure aligns with the context of the command, which demands concrete action and courage in confronting oppressive power. Thus, the structural difference between interrogative and imperative forms demonstrates the Qur'an's rhetorical precision in adapting linguistic forms to its communicative objectives.

3. Educational Values in Kalam Khabari and Kalam Insyai in Surah An-Nazi'at

An analysis of the declarative and imperative sentences in Surah An-Nazi'at not only highlights the rhetorical beauty of the Qur'anic language but also contains profound educational values. The selection of speech types, sentence structures, and stylistic variations in this surah demonstrate a systematic, gradual divine educational method that is attuned to the psychological state of the learners (Ferki Ahmad Marlion et al., 2021). Thus, Surah An-Nazi'at can be understood as an integral pedagogical model for fostering faith, moral consciousness, and human responsibility (Stiadi et al., 2026).

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a. The Value of Tawhid Education and Doctrinal Beliefs

The declarative verses in Surah An-Nazi'at, particularly the opening and negative declarative verses, contain a very strong educational message regarding monotheism. The presentation of news regarding the Day of Resurrection, Allah's power over the universe, and the certainty of the Hereafter is presented as an objective reality that cannot be denied (Fikri & Luqman Al-Furqaan, 2023). This approach educates humanity to build their faith on a foundation of certainty, not merely conjecture or emotion.

Arabic language learning in higher education, particularly at Islamic universities, presents numerous challenges. Many people, especially for those who (Aminulloh et al., 2025). do not have a background or prior knowledge about the language. The use of the ismiyah form in many khabari verses emphasizes the meaning of finality and certainty. From an educational perspective, this teaches that the principles of faith are fundamental values that are permanent and unaltered by social circumstances or the passage of time. Thus, Islamic education is aimed at instilling a firm and consistent faith in students.

b. The Value of Education in Moral Awareness and Individual Responsibility

The verses of Surah Al-Insya', particularly those in the form of rhetorical questions, contain educational values that encourage moral reflection. The rhetorical questions posed in this surah are not intended to be answered verbally, but rather to awaken people's inner awareness regarding their attitudes and life choices (Ahmad Wildan Sahuri, 2025). This method aligns with the principles of reflective education, which positions learners as active participants in the learning process.

Through questions about resurrection and the purpose of creation, people are encouraged to recognize the moral consequences of their actions. Education based on the Kalam Insya' is not merely indoctrinatory; rather, it guides students to reach moral conclusions through a process of critical thinking and reflection.

c. Value of Exemplary Education and Social Transformation

Another significant educational value is reflected in the use of *Kalam Insyā'i Thalabi* in the form of imperatives within the narrative of Prophet Moses (Kamaluddin, Ferki Ahmad Marlion, Nurlaila Nurlaila, Amelia Amelia, Lathifah Al Husna, Hamidah Fitri, 2023). These commands contain not only verbal instructions but also pedagogical messages related to moral exemplarity, courage, and social responsibility (Amarulloh, 2024). The employment of *jumlah fi'liyah* in these imperatives emphasizes movement and transformation, indicating that Islamic education extends beyond cognitive understanding toward concrete action (Fikri & Luqman Al-Furqaan, 2023).

The form of learning resources is complex and extensive, because learning resources are not just part of the learning media, but mean more than that (Nur Yusrin Hidayanti et al., 2025). Another educational value is reflected in the use of the imperative form of the verb "insya' thalabi" in the story of Prophet Moses. This command contains not only verbal instructions but also educational messages about setting a good example, courage, and social responsibility. The structure of the verb form in this command emphasizes the meaning of action and change, so that Islamic education does not stop at the cognitive level but extends to concrete action.

In the context of education, this means that knowledge and beliefs must ultimately lead to behavioral change and social improvement. Students are not only educated to understand the truth, but also to have the courage to speak out for it and fight for it in real life.

d. The Value of Methodological Education in the Transmission of Knowledge

The combination of declarative and imperative speech in Surah An-Nazi'at reflects methodological educational values that are highly relevant to the world of education. The Qur'an does not employ a single, monotonous communication pattern, but rather adapts its linguistic style to the psychological state of the listener: news is conveyed to those who are ready to receive it, reassurance is offered to those who are doubtful, and argumentative confrontation is directed at those who deny the truth.

This approach teaches that an effective educational process must take into account the character, level of understanding, and mindset of the learners. In other words, educational success is determined not only by the content being taught, but also by the communication methods and strategies employed, as exemplified in the Qur'an.

CONCLUSION

Based on the analysis, Surah An-Nazi'at demonstrates the proportional and complementary use of the *kalam insya'* and *kalam khabar* in conveying the divine

message. Insyah's speech is found in 13 verses, including oaths (qasam), questions (istifham), and commands (amr), which serve to capture attention, awaken awareness, and elicit psychological and spiritual responses from the reader. Meanwhile, khabar dominates with 33 verses that serve to convey information, affirm facts, and fundamental truths related to Allah's power, the Day of Resurrection, and the reward for deeds. This dominance of khabar highlights the surah's informative character in gradually instilling theological conviction and understanding.

In these narrative passages, there are variations in the degree of emphasis tailored to the circumstances and readiness of the audience, namely 26 verses of khabar ibtida'i, 2 verses of khabar thalabi, and 5 verses of khabar inkari. Structurally, Surah An-Nazi'at frequently employs verbal constructions to depict the dynamics of events, the power of Allah, and the processes of destruction and resurrection, while nominal constructions are used to establish the reality of the Hereafter, which is fixed, certain, and eternal. This demonstrates the beauty and precision of the Qur'an's rhetoric in harmonizing linguistic form with semantic purpose, ensuring that the message conveyed is not merely informative but also educational and transformative.

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