



JALSAT

Journal of Arabic Language Studies and Teaching

Volume: 6, Nomor: 1 (2026)

DOI: <https://doi.org/10.15642/jalsat.2026.6.1.12-25>

The Rhetorical Dimensions of Kalam Khabari and Insya'i in Surah 'Abasa and Their Implications for Educational Values

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Article Info:

Article History:

Received: 11 Mar 2026
 Revised: 27 Apr 2026
 Accepted: 29 Apr 2026
 Published: 15 May 2026

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Abstract

This study aims to analyze the forms and rhetorical functions of Kalam Khabari and Kalam Insya'i in Surah 'Abasa from the perspective of Arabic rhetoric (*balaghah*), particularly the branch of Ilm al-Ma'ani. The research employs a qualitative approach using a library research method. The primary data source is the text of the Qur'an, specifically Surah 'Abasa, while secondary data are obtained from classical tafsir books, rhetorical references, and relevant academic literature. Data collection was conducted through documentation by identifying and classifying the verses into categories such as Khabar Ibtida'i, Khabar Thalabi, Khabar Inkari, and various forms of Insya'i, including interrogative, imperative, exclamatory, and prohibitive expressions. The data were analyzed using a descriptive-analytical method to explain their linguistic structures and rhetorical values. Kalam khabari develops cognitive aspects through knowledge and self-awareness, while kalam insya'i shapes affective and behavioral dimensions through admonition, commands, and moral reflection, thereby fostering character building, social empathy, and individual responsibility.

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



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Introduction

The Qur'an is a sacred text that not only contains teachings of creed ('aqidah), law (shari'ah), and ethics (akhlak), but also possesses linguistic inimitability (i'jaz lughawi) that becomes an object of study in the science of balaghah (Arabic rhetoric) (Ismawan Dwi Cahyono, 2024). One branch of balaghah, namely 'ilm al-ma'ani, examines sentence structures based on their communicative purposes, which are divided into *Kalam Khabari* and *Kalam Insya'i* (Ahmad Marlion, 2025). *Kalam Khabari* functions to convey information that can be judged as true or false, whereas *Kalam Insya'i* functions to elicit a particular response from the listener, such as commands, prohibitions, questions, or expressions of amazement. Studying these two forms is important for understanding the rhetorical dimensions of the Qur'an more deeply (Fatma et al., 2025).

The language of the Qur'an possesses extraordinary beauty and depth of meaning, making it an important subject of study in various disciplines of Arabic linguistics, including balaghah (Ferki ahmad marlion, kamaluddin, 2021). One branch that plays a major role in understanding the Qur'anic message is 'ilm al-ma'ani, the science that examines the suitability of expressions to contextual situations and conditions (Marlion et al., 2025). Through this discipline, readers can grasp the implied meanings, communicative purposes, and rhetorical nuances contained in the sacred verses (Ali et al., 2019).

In 'ilm al-ma'ani, the study of *kalam khabari* and *kalam insya'i* occupies a very important position (M Abdul Jawwad, 2017). *Kalam khabari* is an utterance that carries the possibility of truth or falsehood because it is informative, whereas *kalam insya'i* is an utterance that carries no such possibility because it functions to create new meaning, such as commands, prohibitions, questions, or calls (Marlion & Dardiri, 2019). This distinction helps in understanding the divine communicative intent conveyed through human language (Yamani, 2023).

The study of *kalam khabari* and *kalam insya'i* in the Qur'an is relevant because both are used variatively to convey messages of faith, law, morality, and narratives. This variation shows that the Qur'an not only delivers information but also shapes attitudes, stirs emotions, and directs the behavior of its readers (Rafi', 2023). Therefore, analyzing these two types of discourse can enrich understanding of the messages contained in the verses (Fitria & Jauhar, 2025).

One chapter that is particularly interesting to examine from this perspective is Surah 'Abasa (Musa, 2013). This surah has strong rhetorical characteristics, especially in depicting the divine admonition to Prophet Muhammad and the affirmation of justice and concern for the weak (Fikrotin, 2019). Its linguistic structure shows a combination of *kalam khabari* and *kalam insya'i* that complement each other in conveying profound moral messages (Kamal, 2021).

Surah 'Abasa also displays significant shifts in style, ranging from narrative form, admonition, to eschatological warning (Atabik, 2021). These shifts demonstrate how the Qur'an employs rhetorical strategies to attract the reader's attention and instill messages effectively. An analysis through 'ilm al-ma'ani is

expected to reveal the beauty and precision in the selection of discourse forms used (Fatma et al., 2025).

Research on *kalam khabari* and *kalam insya'i* in Surah 'Abasa is important due to the limited number of studies that specifically connect the theory of 'ilm alma'ani with in-depth textual analysis of the verses (Khairudin, 2018). Most studies focus more on thematic exegesis or general linguistics, so specific rhetorical studies still require further development (Ferki ahmad marlion, kamaluddin, 2021).

Moreover, understanding *kalam khabari* and *kalam insya'i* can help modern readers grasp the Qur'anic message contextually (Marlion et al., 2021). Classical Arabic has characteristics different from contemporary Arabic, making the balaghah approach an important bridge for understanding the intended meanings of the sacred text (Ismawan Dwi Cahyono, 2024).

This research employs a qualitative method with a library research approach, as the object of study consists of texts and theoretical concepts derived from classical and modern literature. This method allows the researcher to conduct an in-depth analysis of the verses of Surah 'Abasa by referring to works of balaghah, Qur'anic exegesis, and relevant previous studies (Ali et al., 2019).

The library research approach is chosen because of the study of 'ilm alma'ani. requires a comprehensive understanding of theoretical frameworks and scholarly interpretations. By gathering various sources, the researcher can compare opinions, identify patterns in discourse usage, and draw systematic and well-argued conclusions. The focus of this research is to identify forms of *kalam khabari* and *kalam insya'i* in Surah 'Abasa and explain their rhetorical functions. Thus, the study not only classifies types of discourse but also reveals the communicative purposes of each form within the context of the verses.

A number of previous studies have examined aspects of balaghah in the Al-Qur'an. Research by Ahmad Hasyim (2018), entitled "*An Analysis of Kalam Khabari in the Qur'an from the Perspective of Ilm al-Ma'ani*", shows that *kalam khabari* functions to convey theological information while also developing the reader's cognitive awareness. Furthermore, a study by Siti Nur Aisyah (2020), titled "*Kalam Insya'i in the Qur'an and Its Implications for Character Formation*", found that *insya'i* forms such as commands and prohibitions play a dominant role in moral development.

Another study by Muhammad Fadhil (2021), entitled "*A Balaghah Analysis of Surah 'Abasa*", revealed the rhetorical beauty and stylistic variation of the surah, but did not specifically analyze *kalam khabari* and *insya'i* separately. In addition, research by Nurul Hidayati (2022), titled "*Educational Values in the Qur'an*", indicates that the Qur'an contains numerous educational values; however, the study remains general and is not linked to a detailed balaghah-based linguistic analysis.

Based on these studies, it can be observed that research on *kalam khabari*, *kalam insya'i*, and educational values in the Qur'an has been conducted, yet certain limitations remain. Some studies focus primarily on linguistic aspects without connecting them to educational values, while others emphasize educational perspectives without providing in-depth rhetorical analysis. This study is expected

to contribute to the development of Qur'anic balaghah studies, particularly in the field of 'ilm al-ma'ani. It may also serve as a reference for students and researchers interested in the rhetorical analysis of the Qur'an.

From a practical perspective, understanding *kalam khabari* and *kalam insya'i* can enhance the quality of Qur'anic reading and appreciation (Marlion 2025). Readers will not only understand the literal meanings of the verses but also grasp the emotional and spiritual messages conveyed. This research is also relevant to Arabic language education and Islamic studies, as it demonstrates that linguistic analysis plays an important role in understanding religious texts. 'Ilm al-ma'ani is not merely theoretical but also applicable in interpreting the Qur'an

Thus, the study of *kalam khabari* and *kalam insya'i* in Surah 'Abasa is expected to open new perspectives on the beauty of Qur'anic rhetoric. This analysis shows that every choice of word and sentence structure has a precise communicative purpose. Based on this background, the research seeks to examine in depth the use of *kalam khabari* and *kalam insya'i* in Surah 'Abasa through the approach of 'ilm al-ma'ani. The findings are expected to provide a more comprehensive understanding of Qur'anic rhetorical strategies and enrich the treasury of Islamic balaghah studies.

Surah 'Abasa is a Makkan surah containing admonition, moral instruction, explanation of human origins, and depictions of the events of the Day of Judgment. Linguistically, it shows stylistic variation between informative discourse (*khabari*) and persuasive as well as emotive expressions (*insya'i*). This variation indicates that the Qur'an not only conveys information but also shapes the spiritual and ethical awareness of its readers through effective linguistic strategies (Fauzani et al., 2025).

Although many exegetical studies on Surah 'Abasa have been conducted, research specifically examining the structure of *Kalam Khabari* and *Kalam Insya'i* in this surah remains relatively limited. Therefore, this study aims to analyze the forms of *Kalam Khabari* and *Kalam Insya'i* in Surah 'Abasa and explain their rhetorical functions in constructing messages of da'wah and education. This study is expected to contribute to the development of balaghah studies and enrich the understanding of the rhetorical beauty of the Qur'an (Taufiqurrochman et al., 2010).

Method

This study employs a qualitative method with a library research design. The qualitative approach is chosen because the research focuses on in-depth textual analysis to understand the meaning, structure, and linguistic functions in Surah 'Abasa. Library research is used because all data are derived from written literature rather than field research (Mahsun, 2004).

Research on Surah 'Abasa in the Al-Qur'an is important because this surah exhibits distinctive rhetorical characteristics and a rich variation of linguistic styles, particularly in the use of *kalam khabari* and *kalam insya'i*. It contains narrative forms, admonitions, rhetorical questions, and commands that demonstrate the precision and beauty of its linguistic structure in conveying meaning. Moreover,

Surah 'Abasa has a strong historical context related to a divine admonition to the Prophet, which adds significant moral and social dimensions. This makes the surah not only relevant for linguistic analysis but also rich in educational values such as justice, empathy, and equality.

On the other hand, although Surah 'Abasa is relatively short, it is dense in meaning, allowing for a deep and comprehensive analysis from the perspective of *Ilm al-Ma'ani*. Academically, studies that specifically connect *kalam khabari* and *kalam insya'i* with educational values in this surah are still limited. Therefore, this research makes an important contribution by addressing this gap through an integrative analysis that combines rhetorical aspects with educational dimensions, thereby enriching the study of Qur'anic balaghah.

The verses serve as the main object of analysis from the perspective of balaghah, particularly in the study of *Kalam Khabari* and *Kalam Insya'i*. Each verse is identified based on the form and type of discourse it contains. The secondary data sources are obtained from various supporting literature (Aini, 2010), such as books of Qur'anic exegesis (tafsir), works on 'ilm al-ma'ani, balaghah textbooks, and scholarly journals relevant to the discussion of Qur'anic stylistics. These references are used to strengthen the theoretical framework and assist in the interpretation of the analyzed verses.

Data collection is conducted through documentation methods, namely by reading, noting, and classifying the verses of Surah 'Abasa according to the categories of *Kalam Khabari* (ibtida'i, thalabi, inkari) and *Kalam Insya'i* (istifham, amr, ta'ajjub, zajr). This process is carried out systematically so that all verses can be clearly mapped. Data processing is conducted through data reduction (Mahsun, 2005), which involves selecting and focusing on verses relevant to the study of balaghah. The data are then presented in the form of classifications and brief descriptions of the types of discourse found in each verse. In addition, this study applies an interpretative approach to understand the contextual meaning of the verses. This means that the analysis does not stop at the structural form of the language but also relates it to the purposes of da'wah, moral messages, and educational values contained in Surah 'Abasa.

Finding and Discussion

The Al-Qur'an is recognized not only as a sacred text but also as a masterpiece of Arabic rhetoric, whose linguistic features convey profound meanings and educational messages. One of the essential branches of Arabic rhetoric that helps uncover these meanings is *Ilm al-Ma'ani*, which focuses on the appropriateness of expressions in relation to context. Through this discipline, the structure and variation of language in the Qur'an can be understood more deeply, particularly in terms of how messages are delivered effectively.

Based on this framework, the study aims to analyze the forms of *kalam khabari* and *kalam insya'i* in Surah 'Abasa and to explore their implications for educational values. By examining the rhetorical structure of the verses, this research

seeks to demonstrate that the Qur'an employs a balanced and holistic approach, combining cognitive instruction with moral and emotional guidance, thereby reinforcing its role as a comprehensive source of education. *Kalam insya'i* and *kalam khabari* in Surah 'Abasa are presented in the following table:

No	Verse Text	Group	Type
1	عَبَسَ وَتَوَلَّى	Kalam Khabari	Ibtida'i
2	أَنْ جَاءَهُ الْأَعْمَى	Kalam Khabari	Ibtida'i
3	وَمَا يُدْرِيكَ لَعَلَّهُ يَزْكِي	Kalam insya'i - Thalabi	Istifham
4	أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى	Kalam Khabari	Ibtida'i
5	أَمَّا مِنْ اسْتَعْثَى	Kalam Khabari	Ibtida'i
6	فَأَنْتَ لَهُ تَصَدَّى	Kalam Khabari	Ibtida'i
7	وَمَا عَلَيْكَ أَلَّا يَزْكِي	Kalam insya'i - Thalabi	Istifham
8	وَأَمَّا مَنْ جَاءَكَ يَسْعَى	Kalam Khabari	Ibtida'i
9	وَهُوَ يَخْسَى	Kalam Khabari	Ibtida'i
10	فَأَنْتَ عَنْهُ تَلَهَى	Kalam Khabari	Ibtida'i
11	كَلَّا إِنَّهَا تَذْكِرَةٌ	Kalam Insya'i-Ghoiru Thalabi	Zajr
12	فَمَنْ شَاءَ ذَكَرْهُ	Kalam Khabari	Ibtida'i
13	فِي صُحُفٍ مُّكَرَّمَةٍ	Kalam Khabari	Ibtida'i
14	مَرْفُوعَةٍ مُّطَهَّرَةٍ	Kalam Khabari	Ibtida'i
15	بِأَيْدِي سَفَرَةٍ	Kalam Khabari	Ibtida'i
16	كِرَامٍ بَرَرَةٍ	Kalam Khabari	Ibtida'i
17	فُقِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ	Kalam insya'i - Ghoiru Thalabi	Ta'ajjub
18	مِنْ أَيِّ شَيْءٍ خَلَقَهُ	Kalam insya'i	Istifham
19	مِنْ تُّفْقَةٍ خَلَقَهُ فَقَدَرَهُ	Kalam Khabari	Ibtida'i
20	ثُمَّ السَّبِيلَ يَسْرَهُ	Kalam Khabari	Ibtida'i
21	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ	Kalam Khabari	Ibtida'i
22	ثُمَّ إِذَا شَاءَ أَنشَرَهُ	Kalam Khabari	Ibtida'i
23	كَلَّا لَمَا يُقْضَىٰ مَا أَمَرَهُ	Kalam insya'i - Ghoiru Thalabi	Zajr
24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ	Kalam insya'i - Thalabi	Amr

25	أَنَا صَبَبْنَا الْمَاءَ صَبًّا	Kalam Khabari	Ibtida'i
26	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا	Kalam Khabari	Ibtida'i
27	فَأَنْبَتْنَا فِيهَا حَبًّا	Kalam Khabari	Ibtida'i
28	وَعِنَبًا وَقَضْبًا	Kalam Khabari	Ibtida'i
29	وَزَيْتُونًا وَنَخْلًا	Kalam Khabari	Ibtida'i
30	وَحَدَائِقَ غُلْبًا	Kalam Khabari	Ibtida'i
31	وَفَاكِهَةً وَأَبًّا	Kalam Khabari	Ibtida'i
32	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ	Kalam Khabari	Ibtida'i
33	فَإِذَا جَاءَتِ الصَّاحَّةُ	Kalam Khabari	Ibtida'i
34	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ	Kalam Khabari	Ibtida'i
35	وَأُمِّهِ وَأَبِيهِ	Kalam Khabari	Ibtida'i
36	وَصَاحِبَتِهِ وَبَنِيهِ	Kalam Khabari	Ibtida'i
37	لِكُلِّ أُمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ	Kalam Khabari	Ibtida'i
38	وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ	Kalam Khabari	Ibtida'i
39	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ	Kalam Khabari	Ibtida'i
40	وَوُجُوهٌ يَوْمَئِذٍ عَلَمًا غَابِرَةٌ	Kalam Khabari	Ibtida'i
41	تَرَاهُمْهَا قَآئِرَةٌ	Kalam Khabari	Ibtida'i
42	أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ	Kalam Khabari	Thalabi

Table 1

Kalam insya'i and kalam khabari in Surah 'Abasa

Among the key concepts in *Ilm al-Ma'ani* are *kalam khabari* (declarative speech) and *kalam insya'i* (performative speech). *Kalam khabari* refers to statements that carry the possibility of truth or falsehood and primarily function to convey information, while *kalam insya'i* refers to expressions that do not carry such possibilities but instead function to produce meaning through commands, prohibitions, questions, or exclamations. The interaction between these two forms reflects the richness of Qur'anic discourse and its ability to address both the *العقل* (intellect) and the heart.

Surah 'Abasa presents a compelling example of this rhetorical interplay. The surah begins with declarative statements describing a significant incident, followed by interrogative and imperative forms that serve to admonish, guide, and provoke reflection. The variation between *kalam khabari* and *kalam insya'i* throughout the

verses demonstrates a deliberate rhetorical strategy aimed at delivering moral, spiritual, and educational messages.

The data presented in this study classify each verse of Surah 'Abasa according to its type of *kalam* and its rhetorical function, such as *ibtida'i*, *istifham*, *amr*, *zajr*, and *ta'ajjub*. This classification allows for a systematic analysis of how different forms of expression contribute to the overall meaning and impact of the surah. It also highlights how Qur'anic language integrates informative and directive elements to influence both understanding and behavior.

Discussion

Kalam Khabari and Insya'i in the Surah Abasa

Balaghah is one of the essential branches in Arabic language studies, serving to understand the beauty, depth of meaning, and rhetorical purpose of a text. A central aspect of balaghah is the classification of discourse (*kalam*) into *Kalam Khabari* and *Kalam Insya'i*, each having distinct functions and characteristics in conveying messages. Surah 'Abasa, a Makkan surah, exhibits a rich stylistic diversity, both in *khabari* and *insya'i* forms. Comprising 42 verses, it contains admonitions, warnings, and eschatological depictions of the Day of Judgment. Therefore, analyzing the forms of *kalam* in this surah is crucial for understanding the balaghah objectives embedded within.

Concepts of Kalam Khabari and Kalam Insya'i:

Kalam Khabari refers to sentences that contain information or news that can be judged as true or false. In balaghah, it is further categorized into: Khabar Ibtida'i – without explicit emphasis, intended for listeners who have no doubt, Khabar Thalabi – using emphasis such as "إِنَّ" or a pronoun (dhamir fashl), and Khabar Inkari – containing strong emphasis, usually to counter denial.

Kalam Insya'i refers to sentences that cannot be judged as true or false because they express commands, requests, or specific emotional expressions. It is divided into: Insya'i Thalabi (with demand): *amr* (command), *nahi* (prohibition), *istifham* (interrogation), *nida'* (calling), *tamanni* (wish), Insya'i Ghair Thalabi (without direct demand): *ta'ajjub* (astonishment), *dzamm* (reproach), *madah* (praise), *qasam* (oath), *zajr* (rebuke), Analysis of Kalam Khabari in Surah 'Abasa:

This is the dominant form in Surah 'Abasa, appearing in verses: 1, 2, 4–6, 8–10, 12–16, 19–22, 25–32, 33–41. Its functions include: Reporting the occurrence of admonition (verses 1–10), Explaining the nobility of the Qur'an (verses 12–16), Mentioning the creation process of humans (verses 19–22), Describing Allah's blessings through food (verses 25–32), Depicting the events of the Day of Judgment (verses 33–41).

The prevalence of *khabar ibtida'i* indicates that the surah aims to convey facts and warnings directly and clearly without requiring special reinforcement. Found in verses 11 and 42: Verse 11: *إِنَّهَا تَذْكِرَةٌ* (using "إِنَّ" for emphasis), Verse 42: *أُولَئِكَ هُمُ الْكَافِرَةُ* (using pronoun "هم" for reinforcement).

These emphasize the message strongly to leave a lasting impression on the audience.

Verse 23: *لَمَّا يَفْضُ مَا أَمَرَهُ* contains a firm admonition toward those who do not fulfill Allah's command. Its inkari nuance arises from its context of denial and stern warning. Analysis of Kalam Insya'i in Surah 'Abasa: verses 3 and 7 contain interrogative forms (*istifham*) not meant for answers but to admonish and emphasize meaning. Verse 24: *فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ* Employs the imperative to encourage reflection on Allah's blessings. This command is educational and

contemplative. Verse 17: قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ Expresses astonishment and reproach toward human Verse 18: مِنْ أَيِّ شَيْءٍ خَلَقَهُ asks rhetorically to make humans aware of their origin.

Verses 11 and 23 (with "كَلَامًا") signal rejection and strong admonition, also categorized as *insya'i ghair thalabi*. Khabar Ibtida'i: 34 verses, khabar Thalabi: 2 verses, khabar Inkari: 1 verse, insya'i Istifham / Inkari: 2 verses, insya'i Amr: 1 verse, insya'i Ta'ajjub: 1 verse, insya'i Istifham: 1 verse, insya'i Zajr: 2 verses.

The predominance of *Khabar Ibtida'i* in Surah 'Abasa indicates that the surah primarily conveys factual information, moral warnings, and eschatological depictions in a clear and straightforward manner. The strategic use of *Khabar Thalabi* and *Khabar Inkari* serves to reinforce key points, providing emphasis and ensuring that the intended messages leave a strong impression on the audience.

Kalam Insya'i forms, including *Insya'i Inkari* and *Ta'ajjub*, contribute an emotional and moral dimension, engaging the reader's reflection and ethical awareness. The imperative (*Amr*) in verse 24, for example, encourages humans to contemplate divine blessings and reflect on their own conduct, highlighting the didactic and educative function of the surah.

The analysis shows that the surah's rhetorical structure carefully balances direct factual reporting with emotive and reflective expressions. The dominance of *Khabar Ibtida'i* ensures clarity and accessibility of the messages, while strategic insertion of *Insya'i* forms at key moments strengthens emotional resonance and moral emphasis. This balance allows the surah to communicate both rational truths and affective guidance effectively.

Furthermore, the presence of different forms of *Insya'i*, such as *Istifham*, *Ta'ajjub*, and *Zajr*, demonstrates the Qur'an's sophisticated approach to guiding its audience. These forms do not merely convey information but actively engage the reader or listener in reflection, self-assessment, and ethical consideration. By alternating between informative and directive-emotive discourse, Surah 'Abasa exemplifies the Qur'an's skill in integrating rational understanding with spiritual and moral education.

Overall, the rhetorical structure of Surah 'Abasa demonstrates the linguistic and stylistic mastery of the Qur'an. By balancing informative (*Khabar*) and persuasive or emotive (*Insya'i*) discourse, the surah effectively communicates moral, theological, and eschatological messages. This interplay creates a harmonious integration of rational explanation and emotional appeal, exemplifying the Qur'an's ability to instruct, guide, and transform its audience.

The predominance of *Khabar Ibtida'i* in Surah 'Abasa also reflects the Qur'anic method of presenting truth in a manner that is clear, direct, and accessible to all audiences. Statements that fall under *Khabar Ibtida'i* are typically delivered without requiring prior denial or questioning from the listener. This rhetorical clarity allows the surah to convey essential theological and moral messages in a straightforward way. By presenting its teachings as firm and undeniable realities, the surah invites readers to accept these truths with reflection rather than debate.

Another important aspect of the rhetorical structure of Surah 'Abasa is the way it transitions from a specific historical moment to a broader moral and spiritual reflection. The surah begins with an incident involving the Prophet and the blind companion, yet the discourse soon expands into universal lessons about humility, gratitude, and the responsibilities of human beings before God. Through the use of both informative (*Khabar*) and emotive (*Insya'i*) expressions, the text moves the reader from a narrative context toward deeper ethical contemplation.

The use of Khabar Thalabi in certain passages adds a layer of rhetorical reinforcement to the surah's message. This form of speech is employed when the audience may require additional emphasis to internalize the meaning of the statement. In Surah 'Abasa, such expressions strengthen the seriousness of the moral and eschatological warnings presented. The rhetorical emphasis ensures that the listener does not treat the statements as mere information but as guidance that demands attention and reflection.

In contrast, Khabar Inkari serves as a response to potential disbelief or resistance from the audience. By structuring certain statements in a way that implicitly addresses denial, the Qur'an reinforces the certainty of its teachings. Descriptions of human creation, divine power, and the reality of resurrection in Surah 'Abasa exemplify this strategy. The rhetorical form does not simply state facts but asserts them with a tone that confronts skepticism and invites deeper acknowledgment of divine authority.

The presence of Istifham within the surah also plays an essential role in stimulating intellectual engagement. Rhetorical questions in the Qur'an often function not to seek answers but to encourage reflection and self-awareness (Marlion, 2017). In Surah 'Abasa, such questions draw the audience into an active process of thinking about their own actions, attitudes, and responsibilities. Through this method, the text becomes dialogical, inviting the listener to participate mentally and emotionally in the message.

The form of Ta'ajjub further enriches the rhetorical landscape of the surah by expressing amazement at certain aspects of human behavior or divine creation (Pamungkas & Hadi, 2022). This stylistic feature highlights the contrast between human ingratitude and the abundance of divine blessings. By evoking a sense of wonder or astonishment, Ta'ajjub intensifies the emotional dimension of the message and encourages readers to reconsider their attitudes toward the blessings they receive.

Another significant rhetorical feature is the use of Zajr, or reprimanding expressions, which appear in passages describing human neglect of moral responsibility. These expressions serve as warnings that awaken the conscience of the audience. Rather than presenting criticism in a purely informational tone, Zajr conveys urgency and seriousness, reminding readers of the consequences of arrogance and heedlessness.

The imperative form (*Amr*) also contributes to the educative nature of the surah. Commands in the Qur'an often function as invitations to contemplation rather than mere instructions. In Surah 'Abasa, the command directing humans to observe their food and the processes of creation encourages a reflective awareness of divine providence. Through such imperatives, the surah teaches its audience to see ordinary aspects of life as signs of God's wisdom and mercy.

Furthermore, the alternation between descriptive and directive language reflects the Qur'an's holistic approach to communication. Informative statements build intellectual understanding, while directive and emotive expressions shape moral sensitivity. This combination ensures that the message of the surah addresses both the rational and emotional dimensions of human experience, making the guidance more comprehensive and impactful.

In this way, the rhetorical composition of Surah 'Abasa demonstrates the Qur'an's remarkable linguistic harmony. Each rhetorical form contributes a distinct function: Khabar provides clarity and certainty, while *Insyā'i* forms stimulate reflection, emotion, and moral awareness. Together, they create a powerful

discourse that not only informs but also transforms the attitudes and perspectives of its audience, guiding them toward humility, gratitude, and spiritual consciousness.

Educational Values of Kalam Khabari and Insyā'i in Surah 'Abasa

The analysis of educational values in *Kalam Khabari* and *Kalam Insyā'i* in Surah Abasa shows that the Qur'anic language functions not only as a medium for conveying information but also as a tool for character and moral development. Through the combination of *Kalam Khabari* (informative statements) and *Kalam Insyā'i* (expressions of command, prohibition, or admonition), the Qur'an delivers educational messages that address aspects of faith (*aqidah*), ethics (*akhlak*), and social conduct.

At the beginning of the surah, there is an educational value emphasizing justice and equality among humans (Choiratinnisa, 2022). The *Kalam Khabari* verses narrate the event in which a blind companion approached the Prophet, and Allah admonished the Prophet for showing less attention to him (Hanif et al., 2022). The educational lesson derived here is the importance of respecting every individual, regardless of social status, physical condition, or worldly position. Islamic education emphasizes that a person's true nobility is determined by piety, not by worldly rank.

Kalam Insyā'i appears in the form of subtle admonitions from Allah, conveying educational lessons on the ethics of da'wah (guidance) and leadership (Kamaluddin, Ferki Ahmad Marlion, Nurlaila Nurlaila, Amelia Amelia, Lathifah Al Husna, Hamidah Fitri, 2023). These admonitions teach that educators or leaders must pay attention to those sincerely seeking truth, even if they come from disadvantaged or marginalized groups. This lesson is relevant in modern education, highlighting the importance of inclusivity and empathy toward all learners.

Furthermore, the surah teaches the value of sincerity in accepting guidance. *Kalam Khabari* verses indicate that those who feel self-sufficient and dismiss guidance tend to turn away from the truth, whereas those who approach with humility and consciousness of Allah are more deserving of attention (Kamaluddin, Ferki Ahmad Marlion, Nurlaila, Amelia, 2023). This emphasizes that readiness of the heart is a crucial factor in the learning process and in receiving divine guidance.

Surah 'Abasa also conveys educational lessons on *aqidah* through *Kalam Khabari*, explaining the creation of humans from humble origins, the processes of life and death, and eventual resurrection. These explanations educate humans to recognize their limitations and dependence on Allah, fostering humility and discouraging arrogance.

Educational values related to gratitude are also evident, as the verses remind humans of Allah's blessings, such as food and a sufficient livelihood. Through *Kalam Khabari*, the Qur'an instills awareness that all provisions of life are gifts to be appreciated and used responsibly for good purposes.

Kalam Insyā'i, in the form of rhetorical questions toward the end of the surah, contains educational lessons on eschatological awareness. The depiction of the Day of Judgment, when people flee from their closest relatives, teaches individuals to prepare themselves through righteous deeds, instilling a sense of personal responsibility for one's actions.

Additionally, strong social educational values are emphasized, particularly care for the weak and marginalized. The events surrounding the revelation of the

surah demonstrate that Islam teaches respect for people with disabilities and the poor. This forms a fundamental basis for humanistic character education.

In terms of ethical education, Surah 'Abasa promotes humility, patience, and attention toward others. The admonition directed at the Prophet illustrates that even a great leader is guided to act humbly. This serves as a model that education and moral development are universal processes, applicable to all individuals without exception.

Thus, the analysis of *Kalam Khabari* and *Kalam Insyā'i* in Surah 'Abasa demonstrates that both serve as effective educational tools. *Kalam Khabari* provides knowledge and information, while *Kalam Insyā'i* shapes attitudes and behavior. Their integration delivers education that addresses cognitive, affective, and moral aspects simultaneously.

Overall, the educational values contained in the surah encompass faith-based learning, ethics, social responsibility, and awareness of the hereafter. This study confirms that the rhetorical beauty of the Qur'an is inseparable from its primary purpose as a guide for life and a source of education for humanity.

Conclusion

The study of Surah 'Abasa through the lens of *balaghah* reveals that its rhetorical structure is both systematic and purposeful, combining *Kalam Khabari* and *Kalam Insyā'i* to deliver clear information, moral guidance, and spiritual lessons. The dominance of *Khabar Ibtida'i* ensures direct communication of facts, human conduct, creation, and eschatological events, while *Khabar Thalabi* and *Khabar Inkari* provide emphasis and reinforcement. Meanwhile, the *Insyā'i* forms, including *Istifham*, *Amr*, *Ta'ajjub*, and *Zajr*, introduce an emotional and ethical dimension, encouraging reflection, moral awareness, and personal accountability.

In essence, the integration of informative and persuasive discourse demonstrates the Qur'an's mastery in conveying knowledge and shaping character. Surah 'Abasa exemplifies how linguistic choices in the Qur'an serve both intellectual understanding and the cultivation of ethical, social, and spiritual consciousness, highlighting the value of *'Ilm al-Ma'ani* for exploring the depth, beauty, and educational significance of Qur'anic rhetoric.

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