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An Analytical Study of the Forms and Meanings of Insyā' Ṭalabī in Surah Al-Jātsiyah

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Abstract:
This study aims to analyze the forms, meanings, and functions of kalam insyā' ṭalabī in Surah Al-Jātsiyah by integrating the perspectives of classical balāghah and Speech Act Theory. The theoretical foundation of this research is derived from the branch of 'Ilm al-Ma'ānī, which emphasizes the relationship between the form of utterance (ṣīghah) and its contextual meaning (maqām). The thoughts of al-Jurjānī, al-Sakkākī, al-Qazwīnī, and al-Hāsyimī serve as the primary references in identifying five forms of insyā' ṭalabī: amr (command), nahy (prohibition), istifhām (interrogation), tamannī (wish), and nidā' (call), each possessing distinct rhetorical and communicative functions. The research employs a qualitative-narrative method based on Qur'anic content analysis, with primary data drawn from Surah Al-Jātsiyah and secondary sources consisting of both classical and contemporary exegeses as well as Arabic linguistic literature. The findings reveal that kalam insyā' ṭalabī functions as a performative mode of divine communication—beyond merely informative—serving pragmatically to elicit responses from the audience. The rhetorical analysis highlights that the selection of utterances in Surah Al-Jātsiyah reinforces messages of monotheism, moral admonition, and spiritual motivation. This research provides a significant contribution by bridging the classical balāghah tradition with modern Speech Act Theory, while expanding the understanding of the communicative and rhetorical functions of the Qur'an.
Keywords: *Kalam insyā' ṭalabī, balāghah, Speech Act Theory, Surah Al-Jātsiyah, Qur'anic rhetoric, pragmatics.*

A. INTRODUCTION

In the theoretical foundation of this study is derived from *balāghah*, specifically from the branch of *'Ilm al-Ma'ānī*, which examines the correlation between the form of utterance (*ṣīghah*) and its contextual meaning (*maqām*). Scholars of *balāghah* emphasize that every sentence in Arabic carries not only an apparent or literal meaning (*ẓāhir*) but also an inner or semantic meaning (*bāṭin*), which is determined by the context and the speaker's purpose.

Abd al-Qāhir al-Jurjānī, in *Dalā'il al-I'jāz* (دلائل الإعجاز) (Jurjānī, 1912), asserts that the aesthetic and expressive power of a statement lies in the correlation between the components of a sentence and the context of its meaning, not merely in its outward structure. He emphasizes:

اعلم أن ليس النظم إلا أن تضع كلامك الوضع الذي يقتضيه علم النحو، وتعمل على قوانينه وأصوله في تقديم ما حقه التقديم وتأخير ما حقه التأخير

("Know that the beauty of composition (*nazm*) does not lie merely in choosing words, but in placing them according to the requirements of meaning and context.")

In this regard, *kalam insyā' ṭalabī* constitutes a speech act in the form of *nazm* that carries exclusive communicative intentions, such as *amr* (command), *nahy* (prohibition), *istifhām* (interrogation), *tamannī* (wish), and *nidā'* (call), each of which possesses rhetorical functions (*ghāyah balāghiyyah*) aligned with the *maqām* of the utterance.

Al-Sakkākī, in *Miftāḥ al-'Ulūm* (Falah, 2021), categorizes speech (*kalam*) into two types: *khabar* (informative statements) and *insyā'* (non-informative statements). *Kalam insyā'* is not intended to convey news or factual information, but rather to create exclusive communicative acts through utterances. Al-Sakkākī explains that if an utterance conveys a meaning that can be judged as true or false, it falls under *khabar*; otherwise, it belongs to *insyā'*. Based on this understanding, *kalam insyā' ṭalabī* functions as a linguistic medium that requires a response or action from the listener, rather than merely conveying information (Sulthon et al., 2025).

Furthermore, according to al-Qazwīnī in *Talkhīṣ al-Miftāḥ* and al-Hāsyimī in *Jawāhir al-Balāghah*, *insyā' ṭalabī* encompasses five main forms: *al-amr* (command), *an-nahy* (prohibition), *al-istifhām* (interrogation), *at-tamannī* (wish), and *an-nidā'* (call). Each form carries both literal meaning (*al-ma'nā al-aṣlī*) and figurative meaning (*al-ma'nā al-majāzī*), which vary depending on the context and communicative purpose. For instance, the *amr* form can signify *iltimās* (request), *irshād* (guidance), or *tahdīd* (threat), in alignment with the situational context and the speaker's position (Khoiriah, 2011; Kurniawati, 2021; Renaldi, 2020; Safii et al., 2022).

In the context of Surah Al-Jāṡiyah, variations of *kalam insyā' ṭalabī* are employed to emphasize messages of monotheism, admonition, and spiritual motivation. This aligns with the view of al-Zamakhsharī in *al-Kashshāf*, who asserts that every rhetorical form in the Qur'an serves a *balāghī* purpose aimed at stirring the hearts and minds of readers. He states that there is not a single word in the Qur'an that is not placed in its most precise position and that no other term could replace it.

In accordance with these classical *balāghah* theories, this study adopts the framework of *Balāghah al-Ma'ānī* as the grand theory, with a focus on the concept of *kalam insyā' ṭalabī* as elaborated by al-Jurjānī, al-Sakkākī, al-Qazwīnī, and al-Hāsyimī. This theoretical approach allows for an in-depth analysis of the variations in form and meaning of *kalam insyā' ṭalabī* in Surah Al-Jāṡiyah, both in terms of sentence structure (*ṣīghah*) and its rhetorical function (*maqṣad balāghī*).

From a modern linguistic perspective, *kalam insyā' ṭalabī* can be paralleled with Speech Act Theory, introduced by J.L. Austin in his work *How to Do Things with Words* (1962) and further developed by John R. Searle (1969). This theory explains that every utterance functions not merely as descriptive information, but as an act with specific functions, such as commanding, prohibiting, requesting, inviting, or advising (Meirisa et al., 2017; Sulthon et al., 2025).

In the context of the Arabic language (Jauhar, 2025), *kalam insyā' ṭalabī* is understood as a form of utterance aimed at eliciting a response from the interlocutor, in line with the concept of the illocutionary act in Austin and Searle's theory. This type of speech act encompasses various forms of expression, such as command (*amr*), prohibition (*nahy*), request (*su'āl*), wish (*tamannī*), and call (*nidā'*). All these forms are performative in nature, meaning they constitute actions realized through speech rather than merely conveying information without requiring a response.

Studies on *kalam insyā' ṭalabī* have been widely conducted by Arabic linguists and Qur'anic researchers, particularly in the domains of *balāghah* and linguistic exegesis. Most previous studies have focused on theoretical discussions of the types of *insyā' ṭalabī*, such as *amr*, *nahy*, *istifhām*, *tamannī*, and *nidā'*, as elaborated in classical works like *Miftāḥ al-'Ulūm* by al-Sakkākī, *Talkhīṣ al-Miftāḥ* by al-Qazwīnī, and *Dalā'il al-I'jāz* by al-Jurjānī. These studies provide a strong theoretical foundation but remain largely general and conceptual, with few addressing its application in depth within a specific surah of the Qur'an.

Meanwhile, contemporary research in Qur'anic linguistic analysis generally emphasizes semantic exegesis, stylistic analysis, or rhetorical functions of sentences, but has yet to integrate classical *balāghah* approaches with Speech Act Theory comprehensively. Such an integrative approach is crucial for understanding how *kalam insyā' ṭalabī* in the Qur'an functions not only linguistically but also pragmatically and communicatively in conveying divine messages. More specifically, Surah Al-Jāṯsiyah, as one of the Makkan surahs rich in messages of monotheism, warnings, and moral admonitions, has not been extensively studied from the perspective of variations in form and meaning of *kalam insyā' ṭalabī*. Existing studies tend to focus on thematic exegesis or theological aspects rather than the structure of utterances and the rhetorical function of commands, prohibitions, or interrogatives within this surah.

Contemporary linguistic studies of the Qur'an have shown significant development, alongside increasing scholarly attention to its linguistic aspects (Burhanuddin, 2014; Faqih, 2024; Masruroh, 2024). A variety of scientific approaches have been employed to uncover the aesthetic qualities and depth of meaning in the Qur'an, such as semantic analysis, which traces the meanings of words and concepts; pragmatic approaches, which highlight the function of language in communicative contexts; and stylistic studies, which examine the beauty of Qur'anic rhetoric and literary style. Nevertheless, most of these studies remain focused on the level of lexical meaning and narrative thematic interpretation. Research specifically investigating the function of utterances (*speech acts*) within the rhetorical context of the Qur'an remains relatively limited.

The Qur'an conveys divine messages not only through its linguistic structures but also through the communicative acts embedded within them. One particularly compelling form to study is *kalam insyā' ṭalabī*, namely utterances intended to elicit specific responses or actions from the listener, such as commands, prohibitions, questions, wishes, and calls. In this context, the main challenge for researchers is to understand that *kalam insyā' ṭalabī* is not merely a grammatical form or linguistic structure, but a communicative act imbued with rhetorical power and profound influence. Consequently, studying *kalam insyā' ṭalabī* in the Qur'an not only enriches classical Arabic linguistic studies but also opens a dialogue between traditional *balāghah* theory and modern Speech Act Theory in contemporary linguistics.

This study aims to identify and classify the various forms of *kalam insyā' talabī*, such as *amr*, *nahy*, *istifhām*, *tamannī*, and *nidā'*, found in Surah Al-Jāṯsiyah. In addition, it analyzes the contextual meanings and communicative purposes of each form of *kalam insyā' talabī* in conveying divine messages. Furthermore, the study examines the rhetorical and pragmatic functions of *kalam insyā' talabī* using an integrative approach that combines classical *balāghah* theory with Speech Act Theory. The research also demonstrates how the language choices in Surah Al-Jāṯsiyah reinforce the Qur'anic messages of monotheism, moral consciousness, and the sovereignty of Allah through performative expressions imbued with rhetorical significance and theological meaning.

B. LITERATURE REVIEW

Previous studies on speech acts and *kalam insyā' talabī* in the Qur'an demonstrate a diversity of methodological approaches and thematic focuses. In the study by Mustaka J.P. (2022), *Study of Speech Acts of Directive Verses of Command in Surah Al-Mulk*, the emphasis is on the analysis of directive speech acts in Surah Al-Mulk. The results indicate that the command verses in this surah contain various forms of illocutionary acts, such as direct commands, indirect commands, and symbolic invitations. This study is significant because it shows that Qur'anic verses not only convey messages but also function as communicative acts. However, the research focuses exclusively on directive speech acts (*amr* and *nahy*) and does not examine other forms such as *istifhām* (questions), *tamannī* (wishes), and *nidā'* (calls).

Meanwhile, Huda Hadi Badr (2022) in *Pragmatic Study of Directive Speech Acts in Stories in the Qur'an* and in *Persuasive Speech Acts in Selected Short Surahs of the Glorious Qur'an* investigates persuasive speech acts in short surahs using Searle's Speech Act Theory framework. The findings demonstrate that declarative, directive, and expressive utterances are employed to produce persuasive effects on the reader. However, this research focuses primarily on pure pragmatics and does not address classical *balāghah* aspects.

In contrast, Abdul Azis, Yayan Umyanah, and Hannanah Mukhtar (2023) in *Kemukjizatan Retorika dalam Al-Qur'an: Analisis Balaghah dalam Ayat-ayat Persuasif* emphasize stylistic aspects and the linguistic beauty of the Qur'an, highlighting rhetorical devices such as *thibāq* (antithesis) and *muqābalah* (comparison). While this study reinforces the aesthetic and rhetorical dimensions, it pays less attention to the pragmatic communicative functions of utterances.

Compared to previous studies, this research on *kalam insyā' talabī* in Surah Al-Jāṯsiyah adopts a more integrative and contextual approach. This study does not focus solely on one type of speech act, such as commands or prohibitions, but rather identifies all forms of *insyā' talabī*—including *amr*, *nahy*, *istifhām*, *tamannī*, and *nidā'*—that occur in Surah Al-Jāṯsiyah. Moreover, the researcher seeks to relate the linguistic functions of these utterances to the thematic values in the surah, such as reflections on monotheism, resurrection, and affirmation of revelation. This approach demonstrates a synchronization between classical *balāghah* theory and modern Speech Act Theory, thereby broadening the understanding of the Qur'an's rhetorical functions in a more comprehensive manner.

In terms of scientific contribution, this study offers two novelties:

1. Integrative approach: It combines *balāghah* theory (from al-Jurjānī, al-Sakkākī, and al-Qazwīnī) with Speech Act Theory (Austin & Searle), an approach that has rarely been employed in previous research.

2. Contextualization of the surah: While prior studies have largely focused on Surah Al-Mulk or shorter surahs, this research situates Surah Al-Jāṯsiyah which is rich in theological dialogue and rhetorical argumentation as the object of analysis. This provides new insight into understanding *insyā' ṭalabī* as a medium of Qur'anic preaching and a tool for fostering faith.

Thus, compared to earlier journal studies, this research expands both the scope and depth of analysis, integrates two scholarly traditions (*balāghah* and pragmatics), and situates the Qur'an's rhetorical meaning within the dynamic context of divine communication.

C. RESEARCH METHODOLOGY

1. Research Approach and Type

The researcher employs a descriptive qualitative approach with a content analysis method based on Qur'anic linguistics. This approach aims to understand linguistic phenomena in the Qur'anic text in depth, rather than merely testing hypotheses statistically. The researcher describes and analyzes the forms, meanings, and functions of *kalam insyā' ṭalabī* in Surah Al-Jāṯsiyah based on linguistic context and the rhetoric of revelation.

The study integrates two primary theoretical frameworks: classical *balāghah* and Speech Act Theory. Within *balāghah*, the researcher draws on the works of al-Jurjānī (*Asrār al-Balāghah*), al-Sakkākī (*Miftāḥ al-'Ulūm*), and al-Qazwīnī (*Talkhīṣ al-Miftāḥ*) to elaborate on the concept of *insyā' ṭalabī* and its rhetorical functions. Meanwhile, Speech Act Theory, as developed by J. L. Austin and John R. Searle, is employed to interpret the illocutionary and perlocutionary functions of utterances in the context of divine communication. By integrating these two theories, the researcher seeks a comprehensive understanding of the linguistic, rhetorical, and communicative aspects of *insyā' ṭalabī* verses.

2. Data Sources

The study uses two types of data: primary and secondary: Primary data consist of the Qur'anic text of Surah Al-Jāṯsiyah from *al-Muṣḥaf al-Sharīf* (Ḥafṣ 'an 'Āṣim). The analysis focuses on all verses containing elements of *insyā' ṭalabī*, including *amr* (command), *nahy* (prohibition), *istifhām* (interrogation), *tamannī* (wish), and *nidā'* (call). Secondary data are drawn from supporting sources, including classical exegeses (*Tafsīr al-Ṭabarī*, al-Rāzī, *al-Kashshāf* by al-Zamakhsharī, and al-Bayḍāwī), modern exegeses (al-Marāghī, al-Sha'rāwī, and al-Mishbāḥ), classical and modern Arabic linguistic works, and previous research on Qur'anic pragmatics and *balāghah*.

3. Data Collection Techniques

Data were collected through four systematic steps. First, the researcher thoroughly read and examined the text of Surah Al-Jāṯsiyah to identify verses containing elements of *insyā' ṭalabī*. Second, the data were classified according to their forms, such as *amr*, *nahy*, *istifhām*, *tamannī*, and *nidā'*. Third, the context of each verse was recorded through analysis of classical and modern exegeses to understand the semantic and pragmatic functions of each utterance. Finally, the data were verified by comparing the identification results with explanations from *balāghah* scholars and mufassirun to ensure that the meanings obtained were valid, objective, and consistent with the linguistic context of the Qur'an.

4. Data Analysis Techniques

Data analysis involved four interrelated stages. First, the researcher analyzed the linguistic structure of each *kalam insyā' ṭalabī* to determine its grammatical form and

utterance patterns. Second, the contextual meaning was interpreted by correlating lexical meaning with the verse's context to accurately understand implicit messages. Third, the pragmatic and rhetorical functions were analyzed by identifying the illocutionary intentions and perlocutionary effects of each utterance using Speech Act Theory and classical *balāghah* concepts. Fourth, thematic conclusions were drawn to highlight the contribution of *kalaw insyā' talabī* to the theological message of Surah Al-Jāṯsiyah, particularly in reinforcing the values of monotheism, morality, and the sovereignty of Allah.

D. RESULTS AND DISCUSSION

Based on the identification of verses in Surah Al-Jāṯsiyah, a variety of *kalam insyā' talabī* forms were found, providing diverse linguistic and rhetorical functions in conveying divine messages. This surah, which consists of 37 verses, exhibits a discourse structure that is not only informative but also communicative and persuasive. Through various forms of utterances—such as commands (*amr*), rhetorical questions (*istifhām inkārī*), and implicit wishes (*tamannī bāṭil*)—the Qur'an presents a profound dimension of communication between the Almighty and human beings.

a. **'Amr (Command)**

Data 1.

﴿ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴾ (الجاثية/45:14)

"Say (O Prophet Muhammad ﷺ) to those who believe: let them forgive those who do not hope for the days of Allah, so that He may recompense a people for what they used to earn." (Al-Jāṯiyah/45:14)

In this verse, *insyā' talabī* employs the form of *amr* (command) to instruct the Prophet Muhammad ﷺ to convey the divine will to the believers. Through this command, Allah actively emphasizes that Muslims should emulate a forgiving attitude not merely as an instructional act, but as an expression of high ethical and spiritual values. The use of *amr* here underscores that the command functions not only as a linguistic structure but also as a moral exhortation that cultivates generosity of heart and strengthens compassion within social life. Thus, the verse explicitly directs the believers to make forgiveness a reflection of Qur'anic ethics, integrating the strength of faith with wisdom in responding to the faults of others.

From a pragmatic perspective, this verse demonstrates that Allah issues a command imbued with moral and da'wah dimensions. Through the form of *amr*, Allah not only commands directly but also guides the Prophet ﷺ and the believers to internalize ethical values in daily life. This command functions as a divine communicative strategy, encouraging behavioral change, reinforcing faith, and instilling a spirit of compassionate and wise propagation.

Data 2

﴿ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾ (الجاثية/45: 26)

"Say, 'Allah gives you life, then causes you to die, then will gather you on the Day of Resurrection, about which there is no doubt; yet most people do not know.'" (Al-Jāṯiyah/45:26)

This verse employs the *fi'l amr* "قُلْ" (*qul*, "say") to give a direct command to the Prophet Muhammad ﷺ to convey the divine message to humanity. Through this imperative form, Allah emphasizes His sovereignty as the source of revelation and assigns His Messenger the responsibility to communicate the truth clearly and unequivocally. Rhetorically, the word *qul* highlights the prophetic duty of the Prophet to articulate divine guidance and lead the people toward correct understanding of Allah's teachings. By using the *fi'l amr* "قُلْ," the verse functions actively as a transcendental communicative medium linking divine will with human reality through the Prophet's speech.

From a rhetorical perspective, this verse underscores Allah's power over life and death through the use of a strong and emphatic *amr*. The command structure actively demonstrates Allah's absolute dominion and will in regulating all aspects of creation. Through the imperative style, Allah asserts that only He possesses full authority to give life and cause death, while also reminding humans of their limitations and dependence on the Creator.

From a pragmatic standpoint, the verse employs *amr* to actively communicate divine actions that affirm Allah's control over life and death. Through this command, Allah not only conveys information but also instills theological awareness that all life exists under His authority. This utterance functions as a powerful communicative strategy, prompting humans to reflect on Allah's greatness and sovereignty, and fostering attitudes of submission and obedience in every aspect of life.

b. Nahy (Prohibition)

Data 1.

﴿ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴾ (الجاثية/45: 9)

"And when he learns something of Our verses, he takes them in ridicule. Those are the ones for whom there is a humiliating punishment." (Al-Jāṯiyah/45:9)

This verse contains the word هُزُوًا (***huzū'an*, "mockery"**), which implicitly conveys a prohibitive meaning. Although it does not employ an explicit *lā nahiyah* form, the verse actively admonishes those who treat Allah's verses as objects of ridicule. Through a declarative style, the Qur'an delivers a clear message that mocking the revelation is a manifestation of arrogance and rejection of divine truth. Thus, the term *huzū'an* functions not merely as a description of reprehensible behavior but also as a moral warning, urging humans not to demean Allah's verses and to maintain respect and submission toward His revelation.

From a pragmatic perspective, the use of هُزُوًا (*huzū'an* – "mockery") acts as an illocutionary speech act that implicitly prohibits dismissive or mocking behavior toward Allah's verses. Even though the prohibition is not explicitly framed with *lā nahiyah*, the utterance actively generates a perlocutionary effect—instilling caution and fear in the listener to prevent similar actions. This approach demonstrates how the Qur'an employs subtle communicative strategies with strong moral significance, conveying prohibitions through descriptions of the moral and spiritual consequences of transgressive behavior. Pragmatically, the term *huzū'an* serves to cultivate religious awareness in readers, encouraging respect for revelation and discouraging arrogance against divine truth.

Data 2.

﴿ ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴾ (الجاثية/45: 18)

"Then We made you follow a Shariah in this matter (religion). So follow it, and do not follow the desires of those who do not know." (Al-Jāṯiyah/45:18)

This verse contains two forms of *kalam insyā' talabī*: a command (*amr*) in the phrase فَٱتَّبِعْهَا ("so follow it") and a prohibition (*nahy*) in وَلَا تَتَّبِعْ أَهْوَاءَ ٱلَّذِينَ لَا يَعْلَمُونَ "and do not follow the desires of those who do not know").

Rhetorically, the use of both forms demonstrates an equilibrium between *amar ma'rūf* (enjoining good) and *nahy 'an al-munkar* (forbidding evil), providing encouragement to follow the path of truth while simultaneously warning against deviation. The combination of command and prohibition strengthens the Prophet's position as the bearer of divine law, emphasizing adherence to revelation and resistance to social pressures or ideologies of the polytheists.

From a pragmatic perspective, the command and prohibition reflect directive speech acts intended to affirm prophetic authority and cultivate the community's enlightenment by making Shariah a guiding principle in life. Through these utterances, Allah actively instills values of obedience, steadfastness in principles, and vigilance against external influences that could compromise faith. Therefore, verse 18 not only conveys a legal directive but also fosters spiritual and moral enlightenment within the framework of profound divine communication.

c. **Istifhām (Interrogative / Question Form)**

Data 1

﴿ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴾ (الجاثية/45: 21)

"Do those who commit evil deeds think that We will make them equal to those who believe and do righteous deeds, so that their life and death are the same? How evil is that which they judge!" (Al-Jāṯiyah/45:21)

Rhetorically, this verse employs the form of **istifhām inkārī** (a rhetorical question expressing denial) as a type of *kalam insyā' talabī*. Structurally, the interrogative phrase أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ... is not intended to elicit an answer but to emphasize the flawed reasoning of disbelievers. This rhetorical device exerts strong emotional pressure, awakening

the reader's moral awareness about the fundamental difference between the believer and the wrongdoer.

From a pragmatic perspective, the verse functions as an indirect illocutionary act containing a stern admonition and moral warning. Allah actively rejects the mistaken assumption that evildoers will receive the same treatment as the righteous. The perlocutionary effect of this utterance is to instill awareness and fear (*al-khauf*) in the listener, discouraging sin and preventing the relativization of truth and falsehood. Thus, the verse carries an implicit prohibition against adopting a relativistic view of moral values and divine justice.

Data 2.

﴿ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴾ (الجاثية/45: 23)

"Have you (O Prophet) seen the one who takes his desire as his god, and Allah has led him astray with knowledge, and sealed his hearing and his heart, and placed a covering upon his sight? Who can guide him after Allah? Will you not then take heed?" (Al-Jāṡiyah/45:23)

This verse presents **three forms of *kalam insyā' ṭalabī***. **Istifhām taqrīrī** (*confirmatory question*) in أَفَرَأَيْتَ ("Have you seen?"), intended to draw attention and provoke insight. **Istifhām ta'ajjubī** (*exclamatory question*), expressing astonishment at human behavior enslaved by desires. **Istifhām inkārī** (*rhetorical question of denial*) in أَفَلَا تَذَكَّرُونَ ("Will you not take heed?"), which carries a tone of rebuke and encourages reflection.

Rhetorically, these forms emphasize the contrast between the truth of revelation and the misguidance of following one's desires, demonstrating the expressive power of the Qur'an in guiding humans toward spiritual contemplation.

From a pragmatic perspective, the verse employs a powerful communicative strategy that awakens moral and intellectual consciousness. The questions function as indirect directive speech acts, urging readers to reflect, reform themselves, and avoid being enslaved by desire. The utterance أَفَلَا تَذَكَّرُونَ generates a perlocutionary effect, promoting introspection and theological enlightenment. Pragmatically, this verse actively invites humans to employ reason and heart as tools for spiritual insight while rejecting all deviations stemming from base desires.

Verses 21 and 23 collectively illustrate the use of *kalam insyā' ṭalabī* in the form of rhetorical questions that deliver moral admonition and invite reflection. Verse 21 underscores Allah's justice in differentiating between believers and wrongdoers, whereas verse 23 highlights how human intellect and heart can be misled when dominated by desire. Through these two verses, the Qur'an effectively demonstrates its rhetorical and pragmatic power in raising spiritual and moral awareness using an evocative and meaningful communicative strategy.

d. Tamannī (Hope/Wish)

Data 1.

﴿ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ﴾ (الجاثية/45: 27)

"To Allah belongs the dominion of the heavens and the earth. And on the Day when the Hour will be established, that Day the wrongdoers will surely lose." (Al-Jāṯiyah/45:27)

This verse actively demonstrates *kalam insyā' talabī* in a declarative form, functioning to deliver a warning (*tahdhīr*) and affirm divine sovereignty. Allah explicitly declares His absolute ownership over the entire universe and underscores His justice on the Day of Resurrection. Through the sentence structure beginning with "wa lillāhi mulku" ("To Allah belongs the dominion"), Allah emphatically asserts His complete authority over creation, while the phrase "yauma taqūmu Alaihi al-Sā'ah" actively heightens human awareness of the inevitability of the Day of Judgment.

Rhetorically, the verse instills both fear and submission through its expressive force. Allah employs decisive diction and a strong sentence rhythm to emphasize His majesty and grandeur, while simultaneously illustrating the stark disparity between divine power and the loss experienced by those who reject the truth.

From a pragmatic perspective, this verse functions as a performative act of communication, asserting Allah's absolute sovereignty and warning humanity that utter falsehood results in ruin. The utterance actively cultivates theological and moral awareness, encouraging humans to reflect on their dependence on Allah, abandon arrogance, and uphold truth in worldly life.

Data 2.

﴿ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا ۖ الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴾ (الجاثية/45: 28)

On that Day, you will see every community kneeling. Every community will be called to its record. That Day, you will be recompensed for what you used to do."(Al-Jāṯiyah/45:28)

Rhetorically, this verse employs **declarative and predictive forms** of *kalam insyā' talabī* to emphasize the stubbornness of disbelievers. The sentence structure, combining their rejection with the threat of divine punishment, reinforces its rhetorical impact. By depicting that every community will be summoned to its record, the verse creates a vivid visualization of divine sanction, highlighting the seriousness and gravity of God's justice.

From a pragmatic perspective, the verse functions as both a **declarative illocutionary act** and an **indirect directive**. Allah actively warns humanity about the consequences of rejecting the truth, reminding them that faith cannot be imposed and that the outcomes of disbelief are real and far-reaching. The utterance encourages listeners to reflect on their attitude toward revelation and fosters ethical and pious awareness by emphasizing the cause-and-effect relationship between rejection of faith and divine punishment.

Thus, verse 28 demonstrates an effective divine communication strategy: it unites factual assertion (the disbelievers' defiance) with the threat of consequence (punishment), cultivating both religious and ethical consciousness in the audience and guiding them toward the path of faith.

Data 3.

﴿ هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴾ (الجاثية/45: 29)

"This is Our Record which speaks to you with truth. Indeed, We have been sending it to record what you used to do." (Al-Jāṯiyah/45:29)

Rhetorically, this verse employs a declarative form of *kalam insyā' talabī* to underscore the rejection of previous messengers by the Children of Israel. By stating, "Indeed, it is a clear record," the verse delivers a pointed critique of human denial and the tendency to reject revelation based on prejudice or self-interest. The sentence structure highlights the contrast between the truth of divine revelation and human misjudgment, enhancing the moral and spiritual impact on the audience.

From a pragmatic perspective, the verse functions as a declarative illocutionary act with a historical warning. Allah actively communicates the patterns of rejection exhibited by earlier communities as lessons for subsequent generations, including Muslims. The utterance produces a perlocutionary effect of awareness and caution, urging listeners not to repeat the same mistakes in evaluating divine revelation. The verse emphasizes that rejecting the truth is not only intellectually flawed but also carries moral and spiritual consequences. Thus, verse 29 demonstrates the Qur'an's communicative strategy, combining historical explanation with moral admonition to prompt readers to reflect on their behavior toward revelation and avoid harmful rejection.

Data 4.

﴿ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴾ (الجاثية/45: 30)

As for those who believe and do righteous deeds, Allah will admit them into His mercy (Paradise). That is the manifest success. (Al-Jāthiyah/45:30)

Rhetorically, this verse employs the imperative verb قُلْ **(say/command)** as a form of *kalam insyā' talabī*, directly instructing Prophet Muhammad ﷺ to deliver the call to monotheism. The verse rhetorically emphasizes the authority and confidence of the Prophet in his mission of preaching, while highlighting the sanctity of Allah and the clear distinction between the followers of truth and the polytheists. The wording is designed to provide expressive strength that convinces the audience of the correctness of the path.

From a pragmatic perspective, the verse functions as an illocutionary act of direct command and invitation. Allah actively instructs the Prophet to call people to Him with evident knowledge (**'ala basīrah**), so that the message of da'wah is delivered with authority and firmness. The perlocutionary effect of this utterance encourages the audience to recognize the true path, follow the call to monotheism, and reject deviation. The verse also reinforces the identity of the Prophet and his followers as upholders of truth, free from polytheism, while instilling theological enlightenment for Muslims regarding the principle of monotheism. Thus, verse 30 actively conveys a powerful communication strategy that combines command, invitation, and theological affirmation to guide humanity toward the path of Allah.

Data 5.

﴿ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴾ (الجاثية/45: 32)

"When it is said to you, 'Indeed, the promise of Allah is true, and the Hour (Day of Resurrection) will certainly come,' you respond, 'We do not know whether the Hour will come; we only conjecture, and we make no effort to be certain.'" (Al-Jāthiyah/45:32)

Rhetorically, this verse employs a declarative form of *kalam insyā' talabī* to emphasize the serious consequences for those who turn away from Allah's warnings. The verse conveys

both worldly punishment (*ma'ishah dhanqan*—a constrained or narrow life) and Hereafter punishment (*a'ma*—being resurrected blind), producing a strong emotional effect of warning and fear. The wording is designed to capture the listener's attention and underscore the firmness of divine law toward neglecting God's admonitions.

Pragmatically, the verse functions as a declarative illocutionary act and warning. Allah actively informs humanity about the consequences of turning away from His admonitions, creating a perlocutionary effect that cultivates ethical and spiritual awareness. The utterance encourages the audience to heed Allah's warning, adjust their behavior, and not disregard His teachings. It also highlights the cause-and-effect relationship between human conduct in this world and the consequences they will face in the Hereafter. Thus, verse 32 demonstrates an effective divine communication strategy by combining declarations of worldly and Hereafter punishment to awaken awareness, encourage obedience, and affirm Allah's justice.

Data 6.

﴿ وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾ (الجاثية/45: 33)

"Clearly show them the evils of what they have done, and enact upon them what they used to mock." (Al-Jāthiyah/45:33)

Rhetorically, this verse employs a declarative form of *kalam insyā' talabī* to emphasize the promise of reward for those who obey Allah and His Messenger. The mention of Paradise with rivers flowing beneath it provides a vivid and engaging visual illustration, enhancing the moral and spiritual appeal for the listeners. The wording highlights the contrast between the reward for the obedient and the punishment for the disbelievers, strengthening the persuasive effect by presenting the everlasting goodness awaiting the faithful.

Pragmatically, the verse functions as a declarative illocutionary act with the purpose of exhortation and motivation. Allah actively promises great reward to those who obey Him and His Messenger, producing a perlocutionary effect that encourages obedience, faith, and adherence to divine commands. The utterance underscores a clear cause-and-effect relationship: obedience in this world leads to pleasure and salvation in the Hereafter. Verse 33 actively demonstrates a divine communication strategy that combines vivid imagery, the promise of reward, and moral motivation to guide humanity toward the path of obedience and spiritual success.

Data 7.

﴿ وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴾ (الجاثية/45: 34)

"(To them) it is said, 'Today We will forget you just as you forgot the meeting of this Day of yours. Your return is none other than Hell, and you will have no helper.'" (Al-Jāthiyah/45:34)

Rhetorically, this verse employs a declarative form of *kalam insyā' talabī* to emphasize the execution of punishment for the disbelievers. The structure of the sentence using *wa qīla* ("and it is said") underscores that Allah's decision is final and cannot be contested. The verse produces a strong emotional impact, evoking fear and regret, while simultaneously affirming the justice and omnipotence of Allah over humanity.

Pragmatically, the verse functions as a declarative illocutionary act with a warning purpose. Allah actively reminds humans that they will face the consequences of their negligence and disbelief. This utterance produces a perlocutionary effect in the form of

moral and spiritual enlightenment, encouraging humans not to ignore divine warnings and to remain obedient to His commands. Thus, verse 34 demonstrates an effective divine communication strategy: delivering the final judgment while simultaneously giving a moral warning, which cultivates human spiritual awareness regarding their responsibilities in this world and their consequences in the Hereafter.

e. Nidā' (Vocative / Call)

There is no explicit **nidā'** form (√ن + munāda) in Surah Al-Jāṯsiyah; however, the call indirectly appears through the word قُلْ (say), which functions as a medium for the Prophet to address his community.

Rhetorically, the use of قُلْ serves as an expressive device emphasizing Allah's authority and the unique role of the Prophet ﷺ as the intermediary of revelation. This style of speech effectively captures the listeners' attention, making the divine call strongly felt even without an explicit nidā'.

Pragmatically, the term قُلْ functions as an illocutionary act of command and invitation. Allah actively urges the Prophet to convey the message, producing a perlocutionary effect that leads to enlightenment, obedience, and moral responsiveness among the audience. Thus, the divine call is not merely informative but also performative, guiding the community to respond to the call of monotheism and heed the moral warnings conveyed.

E. CONCLUSION

This study asserts that kalam insyā' ṭalabī in Surah al-Jāṯiyah functions as a medium of divine communication that not only conveys information but also demands responses and actions from the listeners. Based on classical balāghah studies (al-Jurjānī, al-Sakkākī, al-Qazwīnī, and al-Hāsyimī) and modern speech act theory (Austin & Searle), this research demonstrates that the forms of insyā' ṭalabī including amr (command), nahy (prohibition), istifhām (interrogation), tamannī (hope), and nidā' (call) possess strong rhetorical and pragmatic functions. Each form of kalam insyā' ṭalabī carries not only lexical meaning but also contextual meaning that aligns with the communicative purposes and theological messages of the Qur'an, such as affirming monotheism, providing moral warnings, and motivating spiritual reflection.

Verse-by-verse analysis in Surah al-Jāṯiyah shows that Allah employs commands and prohibitions to guide the believers, rhetorical questions to emphasize justice and error, and hopes and declaratives to instill theological and moral awareness. The integrative approach combining classical balāghah and Speech Act Theory allows for a deeper understanding of the Qur'an's linguistic, rhetorical, and communicative functions. Consequently, this study contributes new insights to Qur'anic linguistic and rhetorical studies, illustrating how kalam insyā' ṭalabī serves as a dynamic, persuasive, and theologically rich instrument of divine communication.

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C. RESEARCH METHODOLOGY

The Research Methodology section describes in detail how the study was conducted. A complete description of the methods used enables the reader to evaluate the appropriateness of the research methodology.

Research Design: Clearly define the type of research conducted (e.g., experimental, case study, meta-analysis).

Sampling and Participants: Describe your target population, sampling strategy, and participant characteristics (if applicable).

Data Collection: Detail the specific tools and procedures employed for data gathering (e.g., standardized surveys, semi-structured interviews, observation protocols).

Data Analysis Strategies: Explain the techniques and methods used to analyze your collected data.

D. RESULTS AND DISCUSSION

In the Findings section, summarize the collected data and the analysis performed on those data relevant to the issue that is to follow. The Findings should be clear and concise. It should be written objectively and factually, and without expressing personal opinion. It includes numbers, tables, and figures (e.g., charts and graphs). Number tables and figures consecutively in accordance with their appearance in the text.

Presentation of Findings: Systematically present your research results with clarity and organization. Utilize tables, figures, and charts for impactful visualization.

Interpretation of Results: Analyze your findings in relation to the research questions and theoretical framework. Discuss the meaning and implications of your data.

Comparison with Literature: Compare your findings with relevant existing research, highlighting any convergences or divergences.

E. CONCLUSION

The main conclusions of the study should be presented in a short Conclusions section. Do not repeat earlier sections.

Recap of Key Findings: Briefly summarize the most significant outcomes of your research.

Contribution to Knowledge: Explain how your findings advance the understanding of the research area and address the identified gap.

Future Research Directions: Suggest potential avenues for future research based on your findings and the limitations of your study.

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