

Kalam Khobari in the Book Of Qiṣṣat Al-Mi'raj By Najmudin Al-Ghaity

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ABSTRACT

This research examines the use of kalam khobari (declarative sentences) in Qiṣṣat al-Mi'raj, a book that documents the spiritual journey of Prophet Muhammad SAW. The objectives of this study are (1) to identify and classify the types of kalam khobari, including ibtidā'ī, ṭalabī, and inkārī, and (2) to analyze their communicative purposes and functions in conveying spiritual messages. The research employs observation and note-taking as data collection techniques, while using the distributional method to analyze grammatical structures and meanings. The data is presented descriptively and interpretatively. The findings reveal a total of 69 kalam khobari expressions: 5 khabar ibtidā'ī, 53 khabar ṭalabī, and 11 khabar inkārī. The main communicative purposes are categorized into faidah al-khabar (58 instances) and lazīmul faidah (11 instances). Additionally, several secondary functions were identified, including izhār al-fakhr (displaying glory) in 7 sentences, tadzīr bimā bayna al-marātib (reminding of status differences) in 5, tawbīkh (reproach) in 6, wa'z wa irshād (advice and guidance) in 14, izhār al-taḥassur (expressing regret) in 1, and taḥdhīr (warning) in 5 sentences. These results affirm that kalam khobari in Qiṣṣat al-Mi'raj serves not only an informative function but also contributes significantly to emphasis, correction, motivation, and spiritual guidance within religious communication.

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1. Introduction

Arabic holds a strategic position in Islamic culture, not only as a communication tool but also as the language of worship because it is used in the Quran. As mentioned in Allah's words: "Indeed, We have sent it down as an Arabic Quran that you might understand" (QS. Yusuf: 2). This position makes mastery of various aspects of Arabic linguistics, including the science of balaghah (rhetoric), a key to comprehensively understanding religious texts (Shodiquel, 2022, p. 2).

The science of balaghah, which etymologically derives from the word بَلَّغَ (to reach a goal effectively), is a discipline that studies techniques for constructing aesthetic and contextual language to create profound communicative impact on audiences. Language scholars define balaghah as good and eloquent speech expressed in accordance with the intended meaning and purpose (Mukhtar, 2013, p. 8; Yaumi et al., 2024; Karubaba et al., 2024; Amalia J et al., 2024). In the Arabic linguistic paradigm, balaghah should ideally be studied after mastering the sciences of Nahwu (syntax) and Shorof (morphology) as the linguistic foundation. The significance of studying balaghah lies in its ability to enrich the aesthetic and affective dimensions of linguistic communication, as well as to deeply understand the meaning and purpose of the Quran (Jidan, 2022, p. 3).

Balaghah as a linguistic study is divided into three main branches: (1) Ilmu al-Bayan, which relates to the methodology of conveying one meaning through various linguistic approaches; (2) Ilmu al-Badi', which examines aesthetic aspects that enhance the quality of speech; and (3) Ilmu al-Ma'ani, which focuses on the study of verbal expression usage as a representation of thoughts and feelings (Al-Jarim & Amin, 1977, p. 8). Ilmu Ma'ani, as one of these branches, plays an important role in the analysis of Arabic literary works, particularly in understanding the use of sentence structures appropriate to situational contexts. In ilmu Ma'ani, the discussion of kalam khobari (declarative sentences) becomes one of the essential subjects of study.

Kalam khobari is defined as an expression that contains the possibility of being true or false intrinsically (based on its own wording), without considering the characteristics of the person delivering the news or the news itself (Abdurrahman,

2018:25). Ali Al-Jarim and Mustofa Amin also define kalam khabari as statements that can be judged true or false based on their correspondence with factual reality (Al-Jarim & Amin, 1977, p. 139).

The science of ma'ānī is applied to classify and analyze types of kalam khabari and the purposes of their use, particularly through indicators of the use of emphatic particles (taukīd). Based on this approach, kalam khabari is classified into three main categories: khabar ibtidā'ī, khabar ṭalabī, and khabar inkārī (Abdurrahman, 2018, p. 36).

Khabar ibtidā'ī is identified through two main characteristics. First, these sentences do not contain emphatic particles (taukīd). Second, when viewed from the linguistic style and sentence context, the speaker or author appears to intend to convey new information to the addressee (mukhāṭab) who previously did not know the statement. This category aligns with Huda's (2020) explanation that khabar ibtidā'ī is directed to listeners who have not received prior information and do not show doubt or rejection, so its delivery does not require reinforcement through taukīd (Mardhotillah & Ridwan, 2024, p. 10). Meanwhile, khabar ṭalabī is characterized by the presence of taukīd in the sentence structure, as well as the speaker's intention to affirm the truth of an event so as not to cause doubt in the listener's mind. Al-Marāghī (1993) explains that khabar ṭalabī is delivered to mukhāṭab who shows a doubtful attitude or is not yet fully convinced of the information given, so the use of taukīd is necessary to build confidence (Mardhotillah & Ridwan, 2024, p. 10). As for khabar inkārī, it is based on two indicators: the presence of more than one taukīd in the sentence, and a communication context that shows the speaker is trying hard to convince listeners who show rejection. Abbas (2000) emphasizes that khabar inkārī is used when mukhāṭab shows an attitude of rejection either explicitly or implicitly toward information, so several forms of taukīd are needed according to the level of denial (Mardhotillah & Ridwan, 2024, p. 10).

However, the application of this theory in practice does not always follow formal rules strictly, but also considers more complex situational contexts. Sometimes, a mukhāṭab does not show doubt explicitly, but the situation indicates hidden hopes or desires so that taukīd is still needed. For example, when Allah said to Prophet Nuh 'alaihis salām: "Wa lā tukhāṭibnī fī alladhīna ḡalamū innahum mughraqu'n" (Do not plead with Me concerning those who have wronged. Indeed, they are to be drowned), the use of taukīd in the phrase "innahum mughraqu'n" indicates Prophet Nuh's inner condition showing hope, although he did not explicitly doubt Allah's decision. Similarly, sometimes mukhāṭab does not deny verbally, but their attitude shows rejection, so the speaker feels the need to convey news with emphasis. For example, when someone warns a person speaking carelessly in front of scholars by saying: "There are scholars here." Conversely, in some cases, even though mukhāṭab explicitly rejects or denies, taukīd is not always necessary because the available facts and evidence are sufficient to make them aware. For instance, to someone who denies God's existence, it is sufficient to say: "Allah exists," or to those who reject the benefits of knowledge, it is said: "Knowledge is beneficial," without needing to use forms of taukīd. This shows that pragmatic context is more dominant in determining the type of khabar than merely grammatical structure (Al-Harbi, 2022, p. 24).

The main purpose of kalam khabari, according to Ali Al-Jarim and Musthafa Amin, is to convey the ruling contained in the sentence structure to the mukhāṭab. This purpose is divided into two categories: faidah khabar (when information is not yet known to mukhāṭab) and lazimul faidah (when the ruling in the khabar is already known to mukhāṭab). In addition, kalam khabari also has various secondary purposes such as istiṣḥām/istiṭḥāf (plea for compassion), tahrik al-himmah (motivation), izhhar al-dha'f wa al-khusyu' (showing weakness), izhhar al-tahassur wa al-tahazzun (regret), izhhar al-farh (joy), tawbikh (reproach), tadzkir bi ma bayna al-maratib (reminding of differences in status), and al-wa'zhu wa al-irsyad (advice). Kalam khabari can also contain meanings of command (amr), prohibition (nahyu), warning (tahdzir), or pride (fakhr), showing its flexibility and richness of function in communication (Ali Al-Jarim and Musthafa Amin in Hidayat & Komarudin, 2023, p. 3).

The book Qiṣṣat al-Mi'rāj, which documents the narrative of Prophet Muhammad SAW's spiritual journey in the events of Isrā' and Mi'rāj, becomes an interesting research object in the context of kalam khobari. The significance of this book lies not only in its theological dimension but also in the linguistic and stylistic aspects of the Arabic language used. It contains diverse forms of kalam khobari implemented to describe supernatural phenomena involving the metaphysical realm and divine revelation. The use of various forms of kalam khobari in this book is a linguistic phenomenon important to study within the framework of balaghah science.

Several studies on kalam khobari have been conducted previously, such as Eva Herawati's (2024) research examining "Kalam khobari in the book al-Busyru by Abuya Sayyid Muhammad Alawi Al Maliki" and Iman Lukmanul Hakim's (2022) research on "Kalam khobari in the book Ta'limul Muta'allim by Syaikh Azzarnuji". However, specific studies regarding the types and purposes of kalam khobari in the book Qiṣṣat al-Mi'rāj have not been conducted. This gap

indicates the need for research that specifically identifies and analyzes types of kalam khobari and their functions in the context of religious narrative literature such as the book *Qisṣat al-Mi'rāj*.

This research aims to: (1) identify and classify types of kalam khobari (ibtidai, talabi, and inkari) in the book *Qisṣat al-Mi'rāj*, and (2) analyze the purposes and communicative functions of using various types of kalam khobari in conveying spiritual messages in the book. Theoretically, this research is expected to enrich the treasury of Arabic linguistic studies, particularly in the field of balaghah and ilmu ma'ani, as well as contribute to the development of classical religious text analysis methodology. Practically, this research is expected to enhance readers' understanding of language structure and meanings contained in the book *Qisṣat al-Mi'rāj*, while providing an analytical model that can be applied to similar religious texts.

2. Methodology

This research uses a descriptive qualitative research method with an interpretive approach. The descriptive qualitative method is applied because this study aims to describe, analyze, and interpret the phenomenon of kalam khobari usage in the book *Qisṣat al-Mi'rāj* without involving numerical calculations or statistical testing. This method enables in-depth exploration of linguistic features and their communicative functions within religious texts (Mahsun, 2017, p. 257).

The data collection was carried out using observation and note-taking techniques. The observation technique involves examining the use of written language in the book *Qisṣat al-Mi'rāj* to identify relevant linguistic phenomena, particularly kalam khobari structures. This process includes close reading and thorough identification throughout the text. The note-taking technique was then used to systematically record the collected data, including the classification of sentence types, grammatical features, and contextual uses (Mahsun, 2017, p. 91).

The primary data source in this study is the book *Qisṣat al-Mi'rāj*, which narrates the spiritual journey of Prophet Muhammad SAW. This book was selected due to its high literary and theological value and because it contains a variety of kalam khobari expressions that are suitable for rhetorical analysis through balaghah theory. Secondary data sources include books and scholarly articles related to the theory of kalam khobari, balaghah science, ilmu ma'ani, and other Arabic linguistic studies relevant to the analysis.

To analyze the data, this research applies the distributional method, which examines the internal structure of linguistic elements. This includes identifying and describing sentence constructions such as the arrangement of mubtada' and khabar, sentence forms, and the distinctive features of kalam khobari (Sudaryanto, 2015, p. 9). The analysis is conducted in accordance with nahwu and sharaf rules in order to present a systematic linguistic structure without relying on external factors.

This study uses an interpretive form of analysis to explore the meaning and communicative functions of kalam khobari within its textual and contextual framework. Although the interpretive approach includes elements of subjectivity in constructing meaning, this subjectivity is grounded in well-established theoretical perspectives of balaghah and ilmu ma'ani. This approach is in line with Sutopo's view that subjectivity has a role in establishing the principles of rationalism, empiricism, objectivity, and reality in the scientific domain (Jalil, 2023, p. 8).

3. Result and Discussion

In accordance with the purpose of this research, which is to analyze the types and purposes of kalam khobari in the book *Qisṣat al-Mi'rāj* using a balaghah approach, the researcher found several expressions that use the linguistic styles of Kalām Khabar Ibtidā'i, Ṭalabi, and Kalām Khabar Inkāri. Through this analysis, the researcher was not only able to identify types of kalam khobari but also reveal the communicative purposes behind their use, such as faidah khabar, lazimul faidah, istirham, tahrik al-himmah, izhhar al-dha'f wa al-khusyu', and other purposes. The information conveyed through Kalām Khabar also helps determine who the mukhatab is in the communication and how spiritual messages are delivered according to the characteristics of the message recipient. In accordance with the research problem formulation above, the expressions included in Kalām Khabari along with analysis of their purposes are as follows:

Data 1. (Al-Ghaity, 2006, p. 3)

ثم قال جبريل لمكائيل انتنى بطست من ماء زمزم كيما أطهر قلبه وأشرح صدره

The sentence "ثم قال جبريل لمكائيل انتنى بطست من ماء زمزم كيما أطهر قلبه وأشرح صدره" morphologically, the word *ثُمَّ* is harf 'atf. *قَالَ* is fi'il māḍī from the root ق-و-ل with the pattern *فَعَلَّ* is the isim 'alam mufrad muzakkar. *لِمَكَايِيلَ* consists

of the letter jarr **ل** and isim 'alam **مِكَائِيل** in the form of majrūr. These two angelic names include the word absorption (mu'arrab). Fi'il **اَتْنِي** comes from the root **أ-ت-ي** in the form of fi'il amr with dhamīr **ي** as the first ma'ūl bih. **بَطَسْتُ** consists of the letters jarr **ب** and isim nakirah **طَسْتُ**. The phrase **مِنْ مَاءِ زَمْزَمَ** includes the letters jarr **مِنْ** as mudhāf, and **زَمْزَمَ** as mudhāf ilayh. **كَيْمًا** is a combination of **كَيْ** and **مًا** **زَا'يدًا**. Fi'il **أَطَهَّرَ** from the root **ط-ه-ر**, follows the pattern of **أَفْعَلَ** in the form of fi'il mudhāri' mansūb with ma'ūl bih **أَشْرَحَ قَلْبُهُ**. **أَشْرَحَ** comes from the root **ش-ر-ح** with the pattern **أَفْعَلَ**, also fi'il mudhāri' mansūb with ma'ūl bih **صَدْرُهُ**.

Syntically, the sentence **"ثُمَّ قَالَ جِبْرِيلُ لِمَكَائِيلَ بَطَسْتُ مِنْ مَاءِ زَمْزَمَ كَيْمًا أَطَهَّرَ قَلْبُهُ وَأَشْرَحَ صَدْرُهُ"** is the sum of fi'liyah beginning with fi'il māḍī **قَالَ** with fa'il **جِبْرِيلُ**. The word **ثُمَّ** serves as a ḥarf 'aṭf connecting with the previous sentence. **لِمَكَائِيلَ** is the jar wa majrūr who ta'alluq with fi'il **قَالَ**. The imperative sentence **بَطَسْتُ** forms direct utterance with dhamīr **-ي** as the object. **بَطَسْتُ** is jar majrūr as bayan, followed by **مِنْ مَاءِ زَمْزَمَ** which explains the origin/contents. The end begins with **كَيْمًا** as ḥarf ta'līl indicates purpose. The two fi'il mudhāri' mansūb (**أَطَهَّرَ** and **أَشْرَحَ**) have dhamīr mustatir **أَنَا** as fa'il and each have ma'ūl bih (**قَلْبُهُ** and **صَدْرُهُ**). Waw 'aṭf **وَأَشْرَحَ** connects the two destinations in parallel.

In terms of semantics, the sentence **"ثُمَّ قَالَ جِبْرِيلُ لِمَكَائِيلَ بَطَسْتُ مِنْ مَاءِ زَمْزَمَ كَيْمًا أَطَهَّرَ قَلْبُهُ وَأَشْرَحَ صَدْرُهُ"**

Describes the command from Gabriel to Michael to carry out the process of spiritual purification. **ثُمَّ** indicates the temporal sequence as a continuation of the previous event. The relationship between the two angels indicates communication in the context of the execution of divine commands. The phrase **بَطَسْتُ مِنْ مَاءِ زَمْزَمَ** is a specific request for a container containing zamzam water that has symbolic and spiritual value. The part **كَيْمًا أَطَهَّرَ قَلْبُهُ وَأَشْرَحَ صَدْرُهُ** contains the meaning of the goal in the form of purification and mental fielding, showing that the physical act is a means of spiritual transformation for the Prophet Muhammad.

The sentence **"ثُمَّ قَالَ جِبْرِيلُ لِمَكَائِيلَ بَطَسْتُ مِنْ مَاءِ زَمْزَمَ كَيْمًا أَطَهَّرَ قَلْبُهُ وَأَشْرَحَ صَدْرُهُ"** is classified as kalām khabarī because it conveys information that can be judged to be true or false in dzātī. Structurally, this sentence is classified as khabar ibtidā'ī, because it does not contain the element of taukīd in lafzī such as inna or laqad. However, because the information was conveyed to the Prophet (saw) who did not know beforehand, this sentence can also be understood as khabar ṭalabī in a meaningful way. The main purpose is faidah al-khabar (providing new information about the purification process of the Prophet's heart), with the secondary purpose of izhār al-fakhr (showing the glory of the Prophet).

Data 2. (Al-Ghaity, 2006, p. 6)

أَلَا تَسْتَحْيِي يَا بُرَاقُ فَوَاللَّهِ مَا رَكَبَكَ خَلْقٌ أَكْرَمَ عَلَى اللَّهِ مِنْهُ

Morphologically, the sentence **"أَلَا تَسْتَحْيِي يَا بُرَاقُ فَوَاللَّهِ مَا رَكَبَكَ خَلْقٌ أَكْرَمَ عَلَى اللَّهِ مِنْهُ"** consists of a number of morphemic elements that clearly show the structure and meaning of the sentence. The word **أَلَا** is a combination of ḥarf tanbīh **أ** and ḥarf nafy wa istifhām **لَا**, which is morphologically used to rebuke and ask in a reproachful tone. **تَسْتَحْيِي** is a fi'il mudhāri' from the root **ح-ي-ي** with the pattern **تَفَعَّلَ**, indicating an active form of shame. The word **يَا** is ḥarf nidā' (exclamation), and **بُرَاقُ** is isim 'alam (name) of the Prophet's mounted animal, in the form of marfū' as munādā mu'rāb. The phrase **فَوَاللَّهِ** consists of ḥarf 'aṭf **فَ**, the letter qasam **وَاللَّهِ** in the form of majrūr because it is preceded by the letter oath. The word **مَا** is ḥarf nafy which denies the events in the next fi'il. Fi'il **رَكَبَكَ** comes from the root **ر-ك-ب**, fi'il māḍī with dhamīr **كَ** as the first ma'ūl bih. The word **خَلْقٌ** is isim nakirah in the form of marfū', serving as the fa'il of fi'il **رَكَبَكَ**. The word **أَكْرَمُ** is isim tafḍīl from the root **ك-ر-م**, in the form of marfū' as naat of **خَلْقٌ**. The phrase **عَلَى اللَّهِ** is jar wa majrūr which indicates priority in terms of closeness or glory in the sight of Allah. The word **مِنْهُ** consists of the letters jarr **مِنْ** and dhamīr **-هُ**, referring to the party in question as a comparison, in this case the Prophet Muhammad (saw).

Syntically, the sentence **"أَلَا تَسْتَحْيِي يَا بُرَاقُ فَوَاللَّهِ مَا رَكَبَكَ خَلْقٌ أَكْرَمَ عَلَى اللَّهِ مِنْهُ"** is the sum of fi'liyah istifhāmiyyah which begins with the structure of the rebuke **أَلَا تَسْتَحْيِي** which functions as a rhetorical question sentence. Fi'il **تَسْتَحْيِي** has fa'il **أَنْتَ** which is understood from the context of the call. This sentence is directed directly to **بُرَاقُ** as a munādā who is read marfū'. The phrase **فَوَاللَّهِ مَا رَكَبَكَ خَلْقٌ** is the sum of qasamiya with fi'il māḍī **رَكَبَكَ** and fa'il **خَلْقٌ**, as well as ma'ūl bih **كَ** which refers to **بُرَاقُ**. This sentence contains taukīd with the presence of qasam using **وَاللَّهِ** and the nafy **مَا** particle, which confirms that no creature has ever ridden Burāq more noble than it is intended. The structure of **أَكْرَمَ عَلَى اللَّهِ مِنْهُ** shows na'at and jar wa majrūr which serves as a comparative description of the creature.

Semantically, this sentence contains the meaning of rebuke and affirmation of the position of the creature in question, namely the Prophet Muhammad (saw). The sentence **أَلَا تَسْتَحْيِي** contains a sarcastic rebuke, which in its context is not intended to denounce Burāq literally, but to affirm the glory of its rider. Qasam with **فَوَاللَّهِ** adds to the argumentative force that the creature that rides the Burāq has an unparalleled position. The use of **أَكْرَمَ عَلَى اللَّهِ** reinforces the value of

spiritual honor and the existential closeness of the creature to Allah, so that this sentence is semantically a form of defense, glorification, and strengthening the privileged status of the Prophet Muhammad (saw) with a puberty and expressive style of language.

The sentence "فَوَاللّٰهِ مَا رَكِبْتَ خَلْقًا أَكْرَمَ عَلَى اللَّهِ مِنْهُ" is classified as *kalām khabarī* because it contains information that can be judged to be true or false *dzātī*. The use of *taukīd lafzhī* is seen in the oath (وَاللّٰهِ) and the letter *nafi* (مَا), so this sentence is classified as *khabar inkārī*. This shows that the information was conveyed to strengthen and affirm its truth in the presence of the *mukhāṭab* who showed an inappropriate attitude (Buraq). The main purpose of this sentence is *lazīmūl faidah*, which is to affirm the truth that is known and encourage Buraq to submit and respect the Prophet (peace be upon him). Its secondary purpose includes *tawbīkh* (rebuke) against Buraq's attitude.

Data 3. (Al-Ghaity, 2006, p. 6)

صَلَّيْتُ بِطَيْبَةٍ وَآلِهَا الْمُهَاجِرَةُ

Morphologically, the sentence "صَلَّيْتُ بِطَيْبَةٍ وَآلِهَا الْمُهَاجِرَةُ" consists of several components. The word *صَلَّيْتُ* is the first *fi'il māḍī* first person singular (*mutakallim*), derived from the root *ص-ل-ي* with the pattern *فَعَّلَ* and *dhamīr* *تُ* as *fa'il muttaṣil*. This word indicates an act that has been done. *بِطَيْبَةٍ* consists of the letter *jarr* *بِ* and *isim 'alam* *طَيْبَةٍ*, a form of *majrūr* from another name for the city of Medina. The word *وَآلِهَا* consists of the letter *waṭṭ* *وَ*, the letter *jarr* *إِلَى*, and *dhamīr* *هَـ* as *isim dhamīr* (pronoun) which refers to *طَيْبَةٍ*. Lastly, the word *الْمُهَاجِرَةُ* is *isim fa'il mu'annats* from the root *ه-ج-ر* with the pattern *مُفَاعَلَة*, in the form of *marfū'* and serves as a *mubtada'* in the *isimiyah* sentence after the letter *jarr*.

Syntically, the sentence "صَلَّيْتُ بِطَيْبَةٍ وَآلِهَا الْمُهَاجِرَةُ" is the sum of *fi'liyah* that begins with *fi'il māḍī* *صَلَّيْتُ* with *dhamīr* *تُ* as *fa'il*. The phrase *بِطَيْبَةٍ* serves as a *jar wa majrūr* that *ta'alluq* with *fi'il* and indicates the place of execution of the act of prayer. The conjunction *وَ* connects two parallel parts of a sentence. The phrase *وَآلِهَا الْمُهَاجِرَةُ* is the sum of *isimiyah*; *إِلَيْهَا* as *jar wa majrūr* plays the role of *khabar muqaddam* and *الْمُهَاجِرَةُ* as *mubtada' mu'akhhkar*. The position of *mubtada'* after the *khabar* in this arrangement is possible in Arabic grammar because the existence of the letters *jarr* and *dhamīr* in the *khabar* precedes the main *isim*.

In terms of semantics, the sentence "صَلَّيْتُ بِطَيْبَةٍ وَآلِهَا الْمُهَاجِرَةُ" contains the meaning of a personal and profound spiritual experience. The word *صَلَّيْتُ* implies the worship activities carried out by the speaker in the holy place, namely *طَيْبَةٍ* (another name from Medina). The use of *بِ* indicates the attachment of the location to the solemn feeling of worship. The phrase *وَآلِهَا الْمُهَاجِرَةُ* contains a historical and emotional meaning, namely that the city was the destination of the Prophet's *hijrah*, which made Medina the center of Islamic civilization. Thus, the sentence structure reflects the spiritual and historical relationship between the place and the worship activities carried out by the speaker, and gives an emotional nuance to the place as a symbol of *hijrah* and holiness.

The sentence "صَلَّيْتُ بِطَيْبَةٍ وَآلِهَا الْمُهَاجِرَةُ" is classified as *kalām khabarī* because it conveys information that can be considered true or wrong in *dzātī*. Structurally, this sentence is classified as *khabar ibtidā'ī*, because it does not contain elements of *taukīd* in *lafzhī* such as *inna* or *laqad*. However, because the information was conveyed to the Prophet (saw) who did not know beforehand, this sentence can also be understood as *khabar ṭalabī* in a meaningful way. The main purpose of this sentence is *faidah al-khabar*, which is to provide new information to the Prophet (saw) about a place that has an important meaning in Islamic history.

Data 4. (Al-Ghaity, 2006, p. 7)

قَالَ صَلَّيْتُ بِمَدْيَنَ عِنْدَ شَجَرَةِ مُوسَى

Morphologically, the sentence "قَالَ صَلَّيْتُ بِمَدْيَنَ عِنْدَ شَجَرَةِ مُوسَى" consists of several important elements. The word *قَالَ* is a *fi'il māḍī* from the root *ق-و-ل* with the pattern *فَعَّلَ*, indicating the act of saying that has been done. The word *صَلَّيْتُ* is derived from the root *ص-ل-ي*, follows the pattern of *فَعَّلَ*, includes *fi'il māḍī* and has *dhamīr* *تُ* (*mutakallim*) as *fa'il*. This word contains the meaning of having prayed. The phrase *بِمَدْيَنَ* consists of the letter *jarr* *بِ* and *isim 'alam* *مَدْيَنَ* which indicates the name of a place (a region known in prophetic history). *عِنْدَ* is *zarf makān* (adverb of place) and *شَجَرَةِ* is an *isim* in the form of *mudhāf* which is positioned as *majrūr* because of *ta'alluq* with *zarf*. The word *مُوسَى* is *isim 'alam*, in the form of *mudhāf ilayh* *شَجَرَةِ*, indicating the relationship of ownership or the typical location of the place.

Syntactically speaking, this sentence is the sum of *fi'liyah* that begins with *fi'il māḍī* *قَالَ* with *fa'il mustatir* *هو* (he), which contextually refers to the speaker or narrator. The next direct sentence is "صَلَّيْتُ بِمَدْيَنَ", which is the number of

fi'liyah in the main sentence. In it, صَلَّيْتُ plays the role of fi'il and fa'il (dhamīr mutaṣil ث as the perpetrator). The phrase بِمَدْيَن becomes jar wa majrūr which is positioned as muta'alliq bi al-fi'il, indicating the place where the act of prayer takes place. Furthermore, عِنْدَ شَجَرَةِ مُوسَى is a zarf phrase that provides more specific location information; عِنْدَ as zarf makān, followed by the arrangement of idhāfah شَجَرَةِ مُوسَى which serves to explain the location where the event occurred.

Semantically, this sentence contains narrative and spiritual meanings. The word قَالَ opens the sentence as a reporting or narration, which conveys a personal experience. The sentence صَلَّيْتُ contains the meaning of worship or spiritual ritual. The phrase بِمَدْيَن implies a geographical and historical context, as Mad-yan is known in prophetic history as the place where the Prophet Moses lived. The location of عِنْدَ شَجَرَةِ مُوسَى adds symbolic and historical value as it refers to the place associated with the prophetic experience of Moses 'alayhis-salām. The overall meaning of this sentence is not only as information of places and events, but also as a spiritual expression and connection with past prophetic traditions.

The sentence "قَالَ صَلَّيْتُ بِمَدْيَن عِنْدَ شَجَرَةِ مُوسَى" is classified as kalām khabarī because it conveys information that can be considered true or wrong in dzāti. Structurally, this sentence is classified as khabar ibtidā'ī, because it does not contain the element of taukid in lafzhī such as inna or laqad. However, because the information was conveyed to the Prophet (saw) who did not know beforehand, this sentence can also be understood as khabar ṭalabī in a meaningful way. The main purpose of this sentence is faidah al-khabar, which is to provide new information to the Prophet (peace be upon him) about the meaning of the place he stopped. The secondary purpose of this sentence is tadhkīr bi-mā bayn al-marātib, which shows the difference in the level of knowledge between Gabriel and the Prophet (saw) in the context of the journey.

Data 5. (Al-Ghaity, 2006, p. 7)

قال صليت بطور سيناء

The sentence "قال صليت بطور سيناء" morphologically consists of several important components. The word قَالَ is a fi'il māḍī (past verb) from the root ق-و-ل with the pattern فَعَلَ, which means "has said". This word indicates the act of delivering speech verbally. The word صَلَّيْتُ is derived from the root ص-ل-ي, following the pattern of فَعَلَ, which shows the form of tasydīd in the second letter (ل) as a form of mubālaghah in meaning, i.e. performing prayers with full earnestness. This word is fi'il māḍī accompanied by dhamīr mutaṣil ث, indicating the single first-person perpetrator (mutakallim). The phrase بِطُورٍ سَيْنَاءٍ consists of the letter jarr بِ which functions to associate the meaning with the place, followed by طُور, which is isim majrūr which means 'hill' or 'mountain', and سَيْنَاءٍ as isim 'nature in the position of mudhāf ilayh. This structure forms the construction of idhāfah, which in its entirety refers to the holy place in prophetic history, Mount Sinai (Tūr Sīnā').

Syntically, the sentence "قال صليت بطور سيناء" is the sum of fi'liyah preceded by fi'il māḍī قَالَ, with the fa'il being dhamīr mustatir هو تقديره (he), referring to the speaker figure implied in the context. After that, there is a direct sentence in the form of "صليت بطور سيناء" which is also the sum of fi'liyah. In it, صَلَّيْتُ functions as fi'il and fa'il at the same time, with dhamīr mutaṣil ث as the perpetrator. The phrase بِطُورٍ سَيْنَاءٍ serves as a jar wa majrūr who ta'alluq with fi'il صَلَّيْتُ, acts as zarf makān (description of the place), explaining the location where the prayer is performed. Thus, the structure of this sentence shows a coherent grammatical arrangement, with complete fi'il, fa'il, and place descriptions.

Semantically speaking, the phrase "قال صليت بمدين عند شجرة موسى" conveys the spiritual acknowledgment of a person (presumably an angel or prophet) that he has performed the prayer in a very sacred place in the heavenly tradition. The word صَلَّيْتُ contains the meaning of individual worship of high value, while the mention of Tūr Sīnā' refers to the historical location where the Prophet Moses received revelation, thus adding a symbolic religious dimension to the statement. This meaning strengthens the relationship between the prophethood of Muhammad and Moses within the framework of the continuity of divine revelation and treatise.

The sentence "قال صليت بمدين عند شجرة موسى" is classified as khabar ibtidā'ī, because it does not contain elements of taukid in lafzhī such as inna or laqad. However, because the information was conveyed to the Prophet (saw) who did not know beforehand, this sentence can also be understood as khabar ṭalabī in a meaningful way. The main purpose of this sentence is faidah al-khabar, which is to provide new information to the Prophet (saw).

Data 6. (Al-Ghaity, 2006, p. 7)

قال صليت ببית لحم حيث ولد عيسى ابن مريم

The sentence "قال صليت ببית لحم حيث ولد عيسى ابن مريم" morphologically, consists of several important elements. The word قَالَ is a fi'il māḍī (past verb) from the root ق-و-ل with the pattern فَعَلَ, meaning "has said". This word serves as

an introduction to a direct sentence that will be spoken by the subject. Furthermore, صَلَّيْتُ is derived from the root ص-ل-ى, with the pattern فَعَّلَ, which indicates an intensification of the meaning of 'prayer' or 'praying'. Dhamīr mutaṣil indicates the single first-person perpetrator (mutakallim). The phrase بَيْتِ لَحْمٍ consists of the letter jarr بِ, followed by بَيْتِ (isim majrūr) meaning "house" or "city", and لَحْمٍ as mudhāf ilayh, forming an idhāfah construction indicating the name of the place which is "Bait Lahm" (Bethlehem). The word حَيْثُ is zarf makān mabnī (description of a fixed place), meaning "where". Fi'il وَلِدَ is fi'il māḍī majhūl (passive) from the root و-ل-د, meaning "to have been born". Isim عِيسَى is isim 'alam (personal name) in the form of mabnī which functions as nā'ib al-fā'il from fi'il majhūl. Furthermore, ابْنُ مَرْيَمَ is an idhāfah phrase that describes 'Īsā, i.e. as the son of Maryam. The word ابْنُ is isim in the form of rafa', and مَرْيَمَ is isim 'alam majrūr as mudhāf ilayh.

Syntically, the sentence "قال صليت ببيت لحم حيث ولد عيسى ابن مريم" is the sum of fi'liyah started by قَالَ as fi'il māḍī, with the fa'il being dhamīr mustatir his destiny هو (he), referring to the Archangel Gabriel according to the context. The direct sentence that is spoken consists of the number of new fi'liyah, namely صَلَّيْتُ بَيْتِ لَحْمٍ. In it, صَلَّيْتُ serves as fi'il and fa'il at the same time, with بَيْتِ لَحْمٍ as jar wa majrūr indicating a place of worship. The next phrase is the number of shartiyyah ابْنُ مَرْيَمَ وَلِدَ عِيسَى, where حَيْثُ serves as a zarf that links the event of prayer to the birthplace of the Prophet Jesus. Fi'il وَلِدَ as a passive fi'il indicates the process of birth, while عِيسَى as nā'ib al-fā'il, and ابْنُ مَرْيَمَ as an additional attribute or explainer.

Semantically speaking, the phrase "قال صليت ببيت لحم حيث ولد عيسى ابن مريم" contains a deep spiritual and historical meaning. The phrase صَلَّيْتُ بَيْتِ لَحْمٍ indicates the act of worship performed in the holy place, namely the Temple of Lahm, the birthplace of the Prophet Jesus a.s. The phrase ابْنُ مَرْيَمَ وَلِدَ عِيسَى strengthens the sanctity of the place by linking it to an important figure in the heavenly religion. Overall, this sentence not only conveys information about the place of prayer, but also contains a symbolic message about the spiritual relationship between the Prophet Muhammad and the previous prophets, especially the Prophet Jesus.

The sentence "قال صليت ببيت لحم حيث ولد عيسى ابن مريم" is classified as kalām khabarī because it contains information that can be judged to be true or wrong in dzāti. Structurally, this sentence is classified as khabar ibtidā'i, because it does not contain elements of taukid in lafzhī such as inna or laqad. However, because the information was conveyed to the Prophet (saw) who did not know beforehand, this sentence can also be understood as khabar ṭalabī in a meaningful way. The main purpose of this sentence is faidah al-khabar, which is to provide new information to the Prophet (saw) about the noble place.

Data 7. (Al-Ghaity, 2006, p. 8)

هؤلاء المجاهدون في سبيل الله تعالى تضاعف لهم الحسنة بسبعمائة ضعف وما أنفقوا من شيء فهو يخلفه

Phrase "هؤلاء المجاهدون في سبيل الله تعالى تضاعف لهم الحسنة بسبعمائة ضعف وما أنفقوا من شيء فهو يخلفه" appears in the context of the spiritual journey of the Prophet Muhammad (saw) during Isra' Mi'raj, where he was shown a great reward for his people who did jihad and gave alms in the way of Allah. This verse conveys important information that every good deed, especially jihad and infaq, will receive a double reward from Allah.

In terms of morphology, this sentence begins with "هؤلاء" as isim isyārah for jama' mudzakkar in the position of muḥtadā. The word "المجاهدون" is the plural isim of the root ج-ه-د, in the pattern مُفَاعِلُونَ, which means "those who wage jihad" and serves as a na' or explanation of the previous isim isyārah. The phrase "في سبيل الله" consists of the letter jarr فِي, isim majrūr سَبِيل as mudhāf, and الله as mudhāf ilayh. Furthermore, "تضاعف" is the fi'il mudhāri' majhūl (passive form) of the root ض-ع-ف in wazan تَفَاعَلَ, meaning "multiplied". Isim "الحسنة" is nā'ib al-fā'il because fi'il is majhūl, and "لهم" is maf'ul bih tsānī, i.e. the recipient of action. The phrase "بسبعمائة ضعف" consists of the letter jarr بِ, the number سَبْعِمِائَةٍ, and ضَعْف as tamyīz (explanation of the type of reward folding).

The next section is the number of shari'a, which begins with "وَمَا أَنْفَقُوا مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ". In it, "مَا" serves as ḥarf syarṭ, "أَنْفَقُوا" is fi'il māḍī from the root ن-ف-ق in the plural, with dhamīr وَ as fa'il. The phrase "مِنْ شَيْءٍ" serves as a general maf'ul bih and indicates a universal coverage of any form of infak. The answer to the sharia is found in "فَهُوَ يُخْلِفُهُ", with هُوَ as muḥtadā and يُخْلِفُهُ as the number of fi'liyah that becomes khabar. The word "يُخْلِفُهُ" comes from the root خ-ل-ف in the form of fi'il mudhāri', with dhamīr هُوَ as its object, indicating that Allah will replace whatever His servant does.

In terms of syntax, the sentence "هؤلاء المجاهدون في سبيل الله تضاعف لهم الحسنة بسبعمائة ضعف وما أنفقوا من شيء فهو يخلفه" is the number of ismiyyah preceded by the muḥtadā "هؤلاء المجاهدون". The phrase "في سبيل الله" serves as a jar wa majrūr who is ta'alluq with the nature or explanation of the position of the mujahids. Furthermore, there is the number

From a semantic point of view, the sentence "هُوَ لَاءِ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ تَعَالَى تُضَاعَفُ لَهُمُ الْحَسَنَةُ ثَمَّةً تُضَاعَفُ ثَمَّةً سُبُعِمَائَةِ ضِعْفٍ وَمَا أَنْفَقُوا مِنْ شَيْءٍ فَهُمْ أَتَتْهُمُ الْحَسَنَةُ تَضَاعَفَ لَهُ الْحَسَنَةُ تَهْ تُضَاعَفُ لَهُ الْحَسَنَةُ تَالَهُ أَلَهُ السَّنَةُ تَالَهُ الْهَجْرَةُ تَهْ تَالَهُ يُخْلِفُهُ" confirms the meaning of targhīb (spiritual encouragement) through the promise of a multiplied reward for those who do jihad and inference in the cause of Allah. The emphasis on the number of folds up to seven hundred times is a symbol of divine mercy and justice. On the other hand, the promise that every infak will be replaced (يُخْلِفُهُ) reflects the rahmah and karāmah aspects of Allah, who do not allow the good deeds of a servant to go to waste. It reinforces the value of faith and sincerity in charity, and encourages Muslims to actively contribute to the path of goodness with the belief that every sacrifice will be rewarded as or even more than expected.

Data 8. (Al-Ghaity, 2006, p. 8)

Morphologically, this sentence begins with the word **هَذِهِ**, an isim isyārah (designation word) for mufrad mu'annats (feminine singular) that indicates proximity (qārib), serving as a muftada' in the sentence structure. The next word, **رَائِحَةٌ**, is isim mufrad mu'annats from the root ر-و-ح and follows the pattern of فَاعِلَةٌ, which means "aroma" or "fragrant smell". This word occupies the khabar position of the previous muftada', so that the phrase **هَذِهِ رَائِحَةٌ** forms a subject-predicate relationship in the order of nominal sentences. Furthermore, the word **مَاشِيَةٌ** is isim fā'il (doer) in the form of mu'annats from the root م-ش-ط, following the pattern of فَاعِلَةٌ, which means "hair comb". This word is in the position of majrūr because it is mudhāf ilayh (the word that describes possession) from the previous word, **رَائِحَةٌ**, thus implying that the scent belongs to Masyitah. After that, there is the word **بِنْتُ**, which is isim mufrad mu'annats meaning "princess", also in a state of majrūr because it is the mudhāf ilayh of **مَاشِيَةٌ**. The next word, **فِرْعَوْنُ**, is the isim 'alam (self-name) of the Egyptian ruler known in the story of Moses, also in a state of majrūr because he is the mudhāf ilayh of **بِنْتُ**. Although this word is classified as ghairu munṣarif (not accepting tanwīn), the final form is still marked by kasrah because it is in the context of idhāfah. The next phrase begins with the letter 'atf (وَ and), followed by the word **أَوْلَادِهِمَا**, which is the plural takṣīr of the word **وَلَدٌ**, meaning "children". This word is also in the form of majrūr because it becomes 'atf **مَاشِيَةٌ**. Meanwhile, dhamīr هَا at the end of the word indicates the pronoun possession (dhamīr muttasil) which goes back to **مَاشِيَةٌ**, thus making it clear that the scent also came from the sons of Masyitah who participated in martyrdom.

Data 9. (Al-Ghaity, 2006, p. 28)

فَقَالَ رَجُلٌ أَنَا وَاللَّهِ وَضَعْتُهَا فَمَا شَرِبَهَا أَحَدٌ مِنَّا وَلَا أَهْرَيْقَتْ فِي الْأَرْضِ فَرَمَوْهُ بِالْأَسْحَرِ

In terms of morphology, the sentence *فقال رجل أنا والله وضعتها فما شربها أحد منا ولا أهریقت في الأرض فرموه بالسحر* contains past tense verbs (fi'il māḍī) such as *وضعتها* (I put it down), *شربها* (to drink it), and *أهریقت* (to spill), as well as isim forms such as *أحد* (someone) and *رجل* (a man). All of these elements form a complex but grammatically clear network of sentences. Syntically, the sentence *فقال رجل أنا والله وضعتها فما شربها أحد منا ولا أهریقت في الأرض فرموه بالسحر* is built in three main parts: (1) the recognition of the character through the affirmative sentence *"أنا والله وضعتها"* which shows the honesty and conviction of the speaker, with affirmation through the recitation of the oath *والله*; (2) a double negative statement in *"فما شربها أحد منا ولا أهریقت في الأرض"* which explicitly states that water is not drunk and is not spilled; and (3) the listener's reaction in *"فرموه بالسحر"* which shows the response of rejection and accusation of magic against the speaker. Semantically, this entire sentence contains a strong *khbarī isbātī* message, which is to convey information that can be judged to be true or wrong *dzātī*. Based on the classification in the science of *al-ma'ānī*, this sentence is classified as *kalam khbarī* of the type of *thalabī*, because it is conveyed to listeners whose acceptance is doubtful, so that the confession is strengthened with the element of *taukīd* using the recitation of the oath *والله*. The main purpose is *faidah al-khbar*.

Data 10. (Al-Ghaity, 2006, p. 28)

وقالوا صدق الوليد فانزل الله سبحانه وتعالى وما جعلنا الرؤيا التي أريناك إلا فتنة للناس

The sentence *"وقالوا صدق الوليد فانزل الله سبحانه وتعالى وما جعلنا الرؤيا التي أريناك إلا فتنة للناس"* morphologically consists of several important elements. The phrase *"وقالوا صدق الوليد"* begins with *"و"* which is *harf 'athf* (conjunction). *"قالوا"* is *fi'il māḍī mabnī* which indicates that the subject (they) have spoken or said. *"صدق"* is *fi'il māḍī* which indicates that the person concerned has justified the statement. *"الوليد"* is *isim 'alam* (the name of a person), which is the *fa'il* of the word *"صدق"*.

The next phrase, *"فانزل الله سبحانه وتعالى"* contains *"فانزل"* *fi'il māḍī* which is influenced by the letter *fā'* which indicates the consequences of the previous statement. *"الله"* is the *lafẓ jalālah* which is the *fa'il* of *"انزل"* and *"سبحانه وتعالى"* is a form of praise to Allah, which is the sum of *i'tirāḍīyah*. Syntically, the sentence *وقالوا صدق الوليد فانزل الله سبحانه وتعالى وما جعلنا الرؤيا التي أريناك إلا فتنة للناس* consists of two main parts. *"وقالوا صدق الوليد"* is a *khbarīyah* sentence that indicates a third-party acknowledgment of the truth conveyed by al-Walid. *"فانزل الله سبحانه وتعالى..."* It is the main sentence with *fi'il māḍī* and *ma'fūl bih* that give further explanation. The clause *"وما جعلنا الرؤيا التي أريناك إلا فتنة للناس"* is the sum of *fi'liyyah* explaining the content of the revelation, with *"ما جعلنا"* as a *nafi* (denial) with *fi'il māḍī*, *"الرؤيا"* as the *ma'fūl awwal* of *"جعل"*, and *"التي أريناك"* as *ṣilah maushūl* (description of *"الرؤيا"*). *"إلا فتنة للناس"* is an *istisnā'* which shows the meaning of *hashr* (restriction), meaning that the only purpose of the vision is to be a test (*fitnah*) for humans. In terms of semantics, the sentence *وقالوا صدق الوليد فانزل الله سبحانه وتعالى وما جعلنا الرؤيا التي أريناك إلا فتنة للناس* conveys two important things. First, there is an acknowledgment by some people of the truth of the information brought by the Prophet (saw), especially those conveyed by figures such as al-Walid bin al-Mughirah. Second, Divine revelation confirms that the Prophet's vision or night journey is a test (*fitnah*) for humans, that is, a means to test their faith and their reaction to the supernatural. *"الرؤيا"* in this context can refer to a prophetic dream or vision that contains a symbolic meaning as a test, since the event caused confusion and different reactions among mankind.

The verse *"وما جعلنا الرؤيا التي أريناك إلا فتنة للناس"* is included in the category of *kalam khbarī inkārī* because it is conveyed to the *mukhāṭab* who denies the information. This sentence uses structural affirmations (*taukīd lafẓī*) in the form of *ما* and *إلا* patterns to emphasize the truth of meaning. Its main purpose is *lazīm al-fāidah*, which is to corroborate the information that the *ru'yā* is a test, and not something that can be debated. Secondly, it also serves as a *Tawbīkh* (subtle reproach) to those who deny and make the event a source of ridicule.

4. Conclusion

In this study, the analysis of *kalam khbarī* in the book *Qishah al-Mi'raj* produced findings that describe the variety of types of *kalam* and the communicative purpose contained in it. From the total number of *khbarī kalams* analyzed, five types of *khbarī ibtidā'ī kalams* were found, which serve to convey new information to the recipient of the message without requiring additional affirmation. This type of *kalam* is usually used to give a statement that is neutral, does not contain doubt, and is clear enough to be understood by the *mukhāṭab* who does not know the information. There are more *kalam khbarī thalabī*, which is 53 sentences, which show that this *kalam* was conveyed to *mukhāṭab* who doubted or did not believe the information given. This type of *kalam* requires affirmation or *taukīd* to strengthen the truth of the information and convince the recipient of the message to accept or acknowledge the information as truth. In this case, the affirmation serves to remove doubts from the *mukhāṭab*. In addition, there were also 11 *kalam khbarī inkārī*, which were used to

convey information to the mukhāṭab who rejected or denied the information. This type of kalam requires the use of more than one taukid to confirm the truth of the information conveyed, considering the rejection or doubt of the recipient of the message.

The main purpose of kalam khobari in Qishah al-Mi'raj is divided into two broad categories, namely faidatul khobar and lazimul faidah. Faidatul khobar is found in 58 sentences, which serve to provide new information to the mukhāṭab who did not previously know the information. The main purpose of this is to ensure that the message conveyed can be received and understood correctly by the recipient of the message. Meanwhile, the lazimul faidah found in 11 sentences aims to affirm or give further emphasis to information that is already known by the recipient of the message, but still has an important value to be conveyed. In addition to these main objectives, there are also several secondary objectives found in this analysis of kalam khobari, which include various other communicative objectives, such as: izhar al-fakhr (showing glory) which is reflected in 7 sentences, tadbir bima baynama al-marātib (warning about differences of position) found in 5 sentences, and tawbikh (criticism) as many as 6 sentences. Furthermore, kalam khobari also serves to provide wa'z wa irsyād (advice and guidance) in 14 sentences, izhar al-tahassur (regret) found in 1 sentence, and tahdzir (warning) contained in 5 sentences.

Overall, this analysis shows that the kalam khobari in Qishah al-Mi'raj not only serves to convey information directly, but is also used to provide affirmations, warnings, condemnations, advice, and instruction related to religious and spiritual teachings. Through the use of different types of kalam khobari, this book provides insight into how communication in religious and spiritual contexts is not only informative, but also aims to guide, warn, and strengthen the faith of Muslims.

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