

## Kalam Khabari As a Prophetic Pedagogical Tool: Rhetorical Dimensions And Pragmatic Implications In Arba'in Nawawi

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### ABSTRACT

This study explores the rhetorical dimensions and pragmatic implications of *kalam khabari* (declarative speech) within prophetic discourse, specifically focusing on the *Arba'in al-Nawawi* compilation. While classical rhetoric often categorizes *kalam khabari* as merely an informative structure, this research addresses a theoretical gap by investigating its functional shift into a directive and normative pedagogical tool. Utilizing a qualitative descriptive-analytical method based on library research, this study applies the framework of the science of *ma'ani* to analyze purposively sampled hadiths. The findings reveal that the Prophet Muhammad (PBUH) systematically employed various forms of declarative sentences *ibtida'i*, *talabi*, and *inkari* not solely to convey factual realities, but as strategic performative instruments. These rhetorical structures function to establish absolute theological truths (*At-Taqrir*), deliver profound psychological admonitions (*Tahdzir*), and mandate binding legal regulations (*Al-Amr al-Ilzami*). By framing moral commands and warnings within logical facts, this indirect pedagogical method effectively minimizes psychological reactance, allowing Islamic morality and Sharia to be internalized willingly without appearing coercive. Ultimately, this research affirms that integrating classical Arabic rhetoric with modern pragmatics is crucial for uncovering the transformative educational guidance embedded within the Prophet's sayings.



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## Introduction

Arabic, as the medium of revelation and prophetic discourse, possesses a rhetorical dimension that goes (Burhanuddin & Saidah, 2024) far beyond its mere informative function. In the Islamic scholarly tradition, the Prophet Muhammad SAW is known for his Jawami Al-

Kalim, a gift for speaking concisely yet richly, encapsulating both the depth of the teachings and the aesthetic beauty of the language (Zakiar, 2024). It is this linguistic distinctiveness that makes hadith texts not only a normative source of Islamic law, but also a rich rhetorical corpus to be studied scientifically through the lens of *balaghoh*. In this context, analyzing the Prophet's sayings is not merely about dissecting their content, but about understanding how the linguistic beauty and depth of meaning in the wording of these hadiths are explored and communicated. Through the branch of *badi'* specifically *iqtibas*, the strategic selection of linguistic elements from hadith writers often employ these techniques to strengthen arguments, enhance the literary language of their works, and demonstrate profound linguistic acumen (Abdurrahman et al., 2025).

In the field of rhetoric, particularly in the branch of *ma'ani*, speech is broadly divided into two main categories: *kalam khabar* and *kalam insya'*. While *kalam khabar* refers to speech or discourse that may be true or false based on its conformity with reality and circumstances, *kalam insya'* is speech or discourse that contains neither truth nor falsehood. This means that when a speaker utters *kalam insya'*, the listener cannot determine or assess whether the statement is true or false (Burhanuddin et al., 2025).

Furthermore, the classification of *khabari* speech into several types arises from differences in the condition of the addressee (the person being spoken to). Scholars divide them into three main levels: *ibtida'i* (when the addressee is unaware of the information or has no doubt, so no *taukid* or reinforcement is needed), *talabi* (when the addressee is doubtful, so the speaker needs *taukid* to emphasize their words), and *inkari* (when the addressee denies the information, so the speaker must add *taukid*). This distinction is not merely a grammatical formality but an important tool, as the addition of *taukid* (a means of emphasis) must always be adjusted to the frequency of the addressee's denial; indeed, the speaker must add more than one reinforcing sentence if the degree of denial is extremely severe (Pramesti & Nur, 2024).

This is what touches upon the deepest layer of a text's communicative function. Often, *khabari* speech serves not merely to convey information (*faidatul khabar*), but deviates from its original meaning (*al khuruj 'an muqtadhal al dhahir*). In the context of advice, its function shifts to become an effective means of issuing warnings (*at-tahdzir*), commands (*al-amru*), prohibitions (*an-nahyu*), and even motivation (*at-tansyit wa tahrik al-himam*). Through declarative sentences, this transformative message is conveyed without coming across as patronizing, so that its impact (*atsar*) is more deeply felt and easily accepted by the listener (Mardhotillah & Ridwan, 2024).

The book *Arba'in al-Nawawi* by Imam Abu Zakariyya Yahya ibn Syaraf al-Nawawi (d. 676 H) is one of the most influential compilations of hadith in Islamic civilization (Nawawi, 2006). Containing forty-two selected hadiths, this book is considered capable of comprehensively summarizing the essence of Islamic teachings, ranging from creed, worship, social dealings, to ethics (Adli et al., 2023). Its enduring popularity and authority across various educational institutions make this book a highly strategic subject of study: its concise volume allows for in-depth analysis, while the substance of its content is sufficiently representative to be drawn upon for scholarly generalizations. Rhetorical studies of this book also have an intriguing track record; for instance, Sabiila (2023) has examined the beauty of the verse or rhetorical assonance in this book through the perspective of '*ilm al-badi'*', the results of which demonstrate that the Prophet's sayings indeed possess a highly deliberate aesthetic structure.

From a pragmatic-rhetorical perspective, the Prophet Muhammad (peace be upon him) was not merely "stating" a fact, but rather embedding a meaningful implication in the form of an instruction or command (*al-amr*) to his followers to always rectify and purify their intentions before acting. It is this shift in communal that is often overlooked in a purely textual reading. In fact, in modern linguistic studies, declarative sentence structures that appear normative have been shown to transcend their literal meaning to perform the

function of a directive speech act that imposes moral responsibility on the listener. This phenomenon indicates that religious texts frequently employ declarative structures as persuasive tools to guide behavior and establish standards of ethical responsibility for their followers. The function of declarative sentences shifts from informative to instructional (Masrurroh et al., 2024).

A number of recent studies have also paved the way for the study of khabari kalam in various Islamic texts. Lubis and Kasturi (2025) specifically analyzed khabari discourse in Surah al-Kahf, verse 67, and found that the declarative sentences therein shift in function to serve as a warning (tahdzir) and an affirmation (taqrir) regarding the limitations of human understanding, which is rhetorically reinforced through the elements of taucid (emphasis) and isti'arah (metaphor). Shortly thereafter, Choirunnisa, Azhari, and Yulianti (2023) expanded this scope to Surah Yusuf using a tahliliyyah balaghiyyah approach, revealing how variations in khabari discourse intertwine with the narrative context and the dramaturgy of the story. Meanwhile, Fajar and Luthfi (2022) pioneered the application of this framework to hadith texts through al-Suyuti's Lubab al-Hadis, finding that kalam khabari dominated at 88%. In line with this, Hidayah and Komarudin (2024) demonstrate that khabari speech in short texts such as Surah al-'Asr possesses layered depths of purpose not merely informative, but also normative and motivational. Furthermore, Kurnia et al. (2026) explore the rhetorical dimensions of khabari and insya'i speech in Surah 'Abasa. This study underscores that variations in speech within religious texts have strong implications for the instillation of educational values. This confirms that declarative sentences do not merely function as grammatical structures but transform into effective pedagogical tools for shaping the readers' moral consciousness and character.

The starting point of this study lies in the fact that, although research on khabari kalam has developed rapidly, almost all of it still focuses on the text of the Qur'an. Similar applications to the hadith corpus, particularly Arba'in al-Nawawi, remain very limited. Although Fajar and Luthfi (2022) have pioneered the analysis of khabari speech in hadith texts, their subject was Lubab al-Hadis, which has characteristics, authority, and a context of use that differ significantly from Arba'in al-Nawawi. To date, there has been no research that systematically maps the form, function, and semantic implications of khabari speech in Arba'in al-Nawawi in an integrative manner. This study aims to fill this gap by applying an analysis of khabari speech to all hadiths in Arba'in al-Nawawi, in order to reveal how the rhetoric of the Prophet's sayings functions in constructing meaning and internalizing Islamic teachings.

Building on these theoretical gaps and pragmatic complexities, this article argues that the khabari sentences in the \*Arba'in Nawawi\* are not merely linguistic devices for conveying information, but rather strategic rhetorical instruments for the internalization of Islamic morality and law. By applying the analytical framework of the science of ma'ani, this study demonstrates that the structural simplicity of declarative sentences in these hadiths actually functions as a performative tool designed to shift perceptions and demand ethical commitment from its readers. Thus, this article offers a new perspective that transcends mere grammatical categorization and affirms the position of the khabari statement as a crucial vehicle in prophetic pedagogy and transformative moral guidance, akin to the patterns of directive speech acts emphasized in modern rhetorical studies.

Given this urgency, this study aims to: identify and classify the forms of kalam khabari (ibtida'i, talabi, inkari) in Arba'in al-Nawawi; analyze the rhetorical functions and semantic implications of each form within the context of the relevant hadith; and to formulate the contribution of khabari discourse analysis to a holistic understanding of hadith texts within the framework of contemporary balaghah. Through this approach, this article is expected to enrich the discourse on hadith balaghah as an increasingly urgent subdiscipline in contemporary Arabic linguistic studies and hadith sciences.

## Method

This study is library research, meaning that all of its activities are limited to the analysis of library materials without the need for field research (George, 2008). The approach used is

a descriptive-analytical qualitative method aimed at producing a deep understanding of linguistic phenomena through text interpretation (Creswell, 2013). The primary data source for this study is the book *Arba'in Nawawiyah* by Imam al-Nawawi (d. 676 H), while secondary data sources include books on *balaghah*, Arabic dictionaries, and scholarly articles relevant to the study of *khabari* speech (Bowen, 2009).

The research sample was determined using purposive sampling based on considerations of the representativeness of the variations in the forms of *khabari* speech (*ibtida'i*, *talabi*, and *inkari*) as well as the richness of rhetorical functions contained in each *hadith* (Sugiyono, 2019). Data collection was conducted through the documentation method by critically reading, noting, and classifying clauses that met the criteria for *khabari* speech along with their *taukid* markers (Bowen, 2009). Data analysis followed the interactive model of Miles et al. (2014), which includes data reduction, data presentation, as well as drawing conclusions and verification, using the framework of *ma'ani* as the primary instrument to uncover the shift in the function of *khabari* speech from informative to directive, motivational, or normative. Data validity is ensured through source triangulation by cross-referencing interpretations of classical *balaghah* scholars, authoritative *hadith* commentaries, and relevant contemporary scholarly studies (Patton, 2002).

## Results and Discussion

From a grammatical and syntactic perspective, the *khabari* sentence essentially serves to convey factual information whose truth can be verified against reality (*fa'idat al khabar*), as seen in its use to represent historical facts in Quran 2:54–55. In modern Arabic linguistic discourse, a focus solely on such classical structures is considered insufficient to fully unravel the intentions underlying authoritative texts (Julianto & Takdir, 2024). The urgency of integrating the science of *ma'ani* with pragmatic analysis. Rahim & Zulkepli (2025), in their review of classical rhetorical studies, assert that analysis of *khabar* utterances requires a pragmatic reading to uncover implicit meaning (*khuruj 'an muqtadha al-dhahir*) aligned with communicative intent (*muqtadha al-hal*). This is supported by empirical findings Otay (2025), which demonstrate that the meaning of declarative sentences in religious texts is almost never purely literal; they are rhetorically constructed to establish social relations, deliver admonitions, and provide directive guidance without relying on the rigid structure of imperative sentences (*amr*).

Building upon this analytical foundation, an analysis of the prophetic sayings in *Arba'in Nawawi* reveals a rich shift in pragmatic meaning. The Prophet Muhammad (peace be upon him) is shown to have crafted *khabari* speech as a veiled directive instrument for moral guidance, admonition, and even psychological warnings. A comprehensive mapping of the structural forms of *khabari* speech along with the shifts in its pragmatic purposes across these seven *hadiths* is summarized in the following Table 1:

**Table 1.**

Integration of Structural Classification and Pragmatic Shifts in Meaning in *Khabari* Discourses in 7 Selected *Hadiths*.

No	Hadith Number	Hadith text	Classification of Kalam Khabari	Pragmatic Purpose (Implicature)
1	Hadith 4	إِنَّ أَعْدَابَكُمْ يُجْمَعُ خَلْفَهُ فِي بَطْنِ أُمِّهِ...	Khabar Thalabi(Taukid: Inna)	At-Taqrir wa Izhar al-Haqiqah: The Establishment and Clarification of the Truth of Creation (Divine Decree) to Strengthen Faith.
2	Hadith 4	فَوَاللَّهِ... إِنَّ أَعْدَابَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ...	Khabar Inkari(Taukid:Oath ,	At-Taahdzir al-Baligh: A stern warning to the faithful not to

		Inna, Lam)	
3	Hadith 6	إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ...	Khabar Thalabi(Taukid: Inna) be deceived or become arrogant by outward acts of worship alone. At-Taqrir wa Al-Bayan: An unequivocal affirmation of the clarity of the fundamental legal pillars of Sharia.
4	Hadith 6	وَبَيْنَهُمَا أُمُورٌ مُّشْتَبِهَاتٌ...	Khabar Ibtida'i(Without taukid) Al-Irsyad: Education and guidance on being vigilant and avoiding areas whose legal status is unclear.
5	Hadith 10	إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا	Khabar Thalabi(Taukid: Inna & Qashr) Tahrik Himmah: Raising awareness among Muslims to ensure that their food, wealth, and deeds are halal.
6	Hadith 10	وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ	Khabar Thalabi(Taukid: Inna) Taujih wa Irsyad : Providing guidance to believers so that they may perform righteous deeds, just as the prophets did.
7	Hadith 10	ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ	Khabar Ibtida'i(Without taukid) Izhhar Hal: Describing a person's suffering so that the listener can understand the plight of someone who is in desperate need.
8	Hadith 10	يَمْدُ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ	Khabar Ibtida'i(Takrar lafaz) Tadhallul wa Du'a: Demonstrating humility, devotion, and sincerity in prayer.
9	Hadith 10	وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ	Khabar Ibtida'i(Takrar haram) Tahdzir : A stern warning to avoid haram food and drink, as they hinder prayers.
10	Hadith 10	وَمَلْبَسُهُ حَرَامٌ وَغُذْيُهُ بِالْحَرَامِ	Khabar Ibtida'i(Takrar haram) Warning: A reminder that haram sources of livelihood undermine spiritual well-being.
11	Hadith 17	إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ	Khabar Thalabi(Taukid: Inna & Vocabulary Kataba) Al-Amr al-Ilzami: An absolute obligation to act professionally and with excellence (ihsan).
12	Hadith 20	إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى	Khabar Thalabi(Taukid: Inna) Ta'kid wa Irsyad: Emphasizing that modesty is a teaching inherited from all the prophets.
13	Hadith 24	إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي	Khabar Thalabi(Taukid: Inni) Ta'kid: An unequivocal affirmation that Allah is Most Holy and does not commit injustice..
14	Hadith 24	كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ	Khabar Ibtida'i(Without taukid) Irsyad: Guidance that divine guidance comes solely from Allah.
15	Hadith 24	كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ	Khabar Ibtida'i(Without taukid) Tanbih : A reminder that sustenance comes from Allah.

16	Hadith 24	كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ	Khabar Ibtida'i(Without taukid)	Irsyad: Arahan bahwa seluruh kebutuhan dasar manusia bergantung pada Allah. Targhib: A reminder of human frailty and the tendency to make mistakes.
17	Hadith 24	إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ	Khabar Thalabi(Taukid: Inna)	Targhib: The encouragement that Allah always keeps the door to forgiveness open.
18	Hadith 24	وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا	Khabar Ibtida'i(Tanpa taukid)	Taqrir: Affirming that Allah's power is not in the least affected by human obedience or disobedience.
19	Hadith 24	لَنْ تَبْلُغُوا ضُرِّي وَلَنْ تَبْلُغُوا نَفْعِي	Khabar Inkari(Taukid: Lan)	Tahdzir: Peringatan bahwa semua amal manusia akan dihisab dan diperhitungkan secara akurat.
20	Hadith 24	إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ	Khabar Thalabi(Taukid: Innama)	"Izhhar 'Azhamatit Tasyri": Affirming the majesty of Islamic law to demand obedience even before prohibitions are revealed.
21	Hadith 30	إِنَّ اللَّهَ تَعَالَى قَرَضَ قَرَائِضَ...	Khabar Thalabi(Taukid: Inna)	Al-Irsyad wa At-Takhwif: Providing guidance on the rules of life while also warning of the consequences for those who violate them.
22	Hadith 30	وَحَدَّ حُدُودًا... وَحَرَّمَ أَشْيَاءَ...	Khabar Ibtida'i(Without taukid)	Bayan ar-Rahmah wa At-Tatmin: An Explanation of God's Mercy to Bring Inner Peace and Relieve One's Burden.
23	Hadith 30	وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ	Khabar Ibtida'i(Language style: Ihtiras)	

## 1. Theological Construction and Aqidah Orientation through the Reconstruction of Khabari Theology

Based on the comprehensive analysis in Table 1, a consistent pattern emerges in which the Prophet Muhammad (peace be upon him) systematically utilized the structures of the khabar thalabi and khabar inkari to construct absolute theological beliefs (aqidah). In the study of ma'ani, declarative sentences (khabar) do not merely function as a medium for transferring information (faidatul khabar), but are engineered in such a way as to adapt to the psychological condition of the addressee (muqtadha al-hal)(Refania et al., 2026). In Hadith 4, Hadith 6, and Hadith 24, the declarative sentence structure is chosen to establish the truth of religious dogma before leading the listener to practical aspects or sharia law.

In Hadith 4, the phrase *إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْفَهُ فِي بَطْنِ أُمِّهِ* is classified as Khabar Thalabi (reinforced by the particle inna). Within the framework of ma'ani studies, this linguistic element is strategically arranged to produce a specific meaning. This utterance functions not only as a literal informative sentence but also operates as a rhetorical and performative sentence with

the purpose of At-Taqrir wa Izhhar al-Haqiqah (establishing the truth). The use of this structure allows for a deeper grasp of the implicit message and a more profound affirmation of the text's context. Given that the biological stages of a fetus were a matter of the unseen for

7th-century Arab society, the Prophet positioned the listeners as mutaraddid—those who were still in doubt—so that the use of the emphatic particle in this declarative sentence directly resolves their cognitive doubts (Asyari et al., 2026).

The pinnacle of theological rhetorical aesthetics is captured in Hadith Qudsi, Hadith 24. After declaring His purity through the *Khabar Thalabi* *إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي*, Allah lays bare human existence through a series of *Khabar Ibtida'i* without emphatic particles: *كُلُّكُمْ ضَالٌّ إِلَّا مَنْ كَلَّمَكُمُ ضَالٌّ إِلَّا مَنْ كَلَّمَكُمُ غَارٍ هَدَيْتُهُ... كَلَّمَكُمُ جَانِعٌ... كَلَّمَكُمُ غَارٍ*. The use of a repetitive stylistic device (*uslub at-takrar*) on the word *kullukum*, combined with semantic restriction (*qashr*), operates as an instrument of lexical cohesion for a profoundly sharp psychological admonition (*At-Tanbih*) (Fadhilillah & Yulianti, 2025). Through this discourse devoid of mechanical emphasis, Allah conveys the empirical fact that human existence relies absolutely on divine guidance and sustenance.

From a communication psychology perspective, mental guidance through declarative discourse (*kalam khabari*) has proven to be more persuasive than the use of rigid imperative sentences (*kalam insya'*, such as commands). Psychological Reactance Theory confirms that overly demanding imperatives tend to trigger psychological resistance or inner rejection from the listener (Richards et al., 2022). Conversely, by framing human frailty within the scientific *kalam khabari* argument in Hadith 24, readers are invited to voluntarily reason through its empirical reality and submit their egos before the majesty of Allah SWT.

## 2. The Dynamics of Khabar as a Means of Warning (Tahdzir)

In addition to being used to construct religious beliefs, the data in Table 1 indicates a high frequency of the use of *khabari* statements as instruments of *tahdzir* (stern warnings and threats). In religious discourse, warnings are not always delivered using direct prohibitive statements (*kalam insya' nahy*). The use of indirect speech is actually considered to have a stronger psychological impact. This strategy avoids imperative coercion and instead presents logical realities and profound connotations regarding the fatal consequences of an action to convey complex moral messages (Dawood & Ahmed, 2025). The Prophet Muhammad (peace be upon him) applied this brilliant method in Hadith 4 and Hadith 10. This was brilliantly applied by the Prophet Muhammad (peace be upon him) in Hadith 4 and Hadith 10.

In Hadith 4, Rasulullah SAW dismantles the potential for human vanity (*ujub*) concerning their outward acts of worship through the structure of *Khabar Inkari* embedded within an oath: *فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ*

Syntactically, this sentence contains three layers of emphasis: an oath (*Qasam*), the particle *inna*, and the emphatic *lam*. Pragmatically, this intense escalation of emphasis is not directed at listeners who deny predestination, but rather serves as an instrument of *At-Tahdzir al-Baling* (a sobering warning). This structure functions as a cognitive shock therapy so that humans are not deceived by the quantity of their current deeds, given that the end of life (*khatimah*) is an absolute secret belonging to Allah (Bamigbade & Dalha, 2020).

The strategy of warning through the presentation of logical realities is also employed in Hadith 10 regarding the consumption of illicit wealth. The Prophet Muhammad (peace be upon him) builds this warning through a systematic escalation of rhetoric. Beginning with *Izhhar Hal* (a depiction of reality) concerning a suffering traveler, the Prophet then continues with a parallel repetition of *Khabar Ibtida'i*:

*وَمَطْعُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذْيُ بِالْحَرَامِ*

This declarative repetition, devoid of mechanical emphatic particles, is designed to illustrate how the prohibition permeates every aspect of a person's life. In the study of Arabic argumentative discourse, the construction of parallel repetition in declarative sentences does not merely reinforce meaning; rather, it is deliberately designed to affirm the justification and absolutely convince the listener. Through this structure, which strongly emphasizes the idea, the speaker is able to persuasively influence the psychology and consciousness of the listener, reinforcing that whatever prayers are offered will be automatically blocked by the consequences of that haram lifestyle (Atallah & Khelfaoui, 2024).

This sequence demonstrates that a warning (tahdzir) delivered through the presentation of cause-and-effect information (kalam khabari) can lead the listener to judge themselves for the transgressions they have committed.

### 3. The Performative Implications of Kalam Khabari in Legal Regulation and Psychological Well-Being

The pragmatic function of khabari speech reaches its highest level of complexity when a declarative utterance goes beyond its informative function to establish a mandatory command (Al-Amr al-Ilzami). This phenomenon is strongly represented in Hadith 17 through the wording

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

Although outwardly this sentence is classified as a *Khabar Thalabi* that reports Allah's decree, the selection of the past tense verb كَتَبَ performatively transforms the informative clause into an absolutely binding legal regulation. From the perspective of hadith pragmatic analysis, an indirect speech act such as this provides a more elegant and profound normative force compared to a conventional imperative structure. This is because the structure positions the command not as a momentary coercion, but as a universal law that is constant and objective (Al Mekhlafy, 2025). Rasulullah SAW utilizes this declarative logic to mandate the universality of the principle of professionalism (*ihsan*) in every dimension of the *ummah's* activities without appearing rigidly dictatorial.

Conversely, in Hadith 30, the structure of the khabari statement is utilized as an instrument for the administration of Sharia law as well as a guardian of the community's emotional stability through the function of At-Tatmin (providing inner peace). After establishing the majesty of Sharia through the Khabar Thalabi in the opening clause, the status of the mubah domain which lacks specific textual evidence is conveyed through the Khabar Ibtida'i:

وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نَسْيَانٍ

This declarative sentence is rigidly concluded in the style of ihtiras (preventive precaution) through the phrase غَيْرَ نَسْيَانٍ to refute any assumption of negligence or flaw in God's law. Implicitly, this information regarding the "abode of the law" contains a directive prohibition against believers adopting an excessive (tasyaddud) attitude or burdening themselves with unnecessary operational questions. This contextual exploration affirms that the application of ma'ani is vital for bridging the descriptive textual structure within the hadith with the moral guidance and psychological peace embedded within its meaning (Jauhar, 2025).

### Conclusion

This study concludes that the use of kalam khabari (declarative sentences) in the Prophet's sayings in the book Arba'in Nawawi goes beyond their basic function as mere conveyors of factual information. Rather than merely stating a fact, the Prophet Muhammad (peace be upon him) brilliantly utilized this declarative sentence structure as a strategic rhetorical and performative instrument to shift perceptions and demand ethical commitment from his followers. He systematically crafted various forms of declarative sentences—whether introductory, interrogative, or negative to ensure they remained relevant to the psychological state of his listeners (muqtadha al-hal).

Through this linguistic craftsmanship, the declarative sentences uttered by the Prophet undergo a transformation, yielding highly rich pragmatic implications. Hadith texts, which outwardly appear as information, actually function as affirmations of absolute theological truth (At-Taqrir), stern and stirring warnings (Tahdzir), and binding legal guidance and instructions (Al-Amr al-Ilzami). This strategy of indirect speech has proven to be a highly effective prophetic pedagogical method. By framing admonitions or commands within the presentation of logical facts and declarative sentences, the Prophet succeeded in minimizing

psychological reactance among listeners, allowing moral teachings and Sharia law to be internalized more willingly without appearing coercive.

Ultimately, this finding underscores the urgency of interpreting authoritative religious texts beyond mere grammatical structure. The integration of classical ma'ani studies and modern linguistic pragmatics is crucial for unraveling the depth of meaning in the Prophet's sayings. This demonstrates that the simplicity of declarative sentences in hadith actually harbors transformative educational and moral guidance.

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