



# Arabic Language Style and Qur'anic Exegesis in Narrative Style: A Stylistic Analysis of the Stories of Prophet Isa 'Alaihissalam

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## **Purpose**

*This article delves into examine the stylistic and linguistic features in the Qur'anic narrative of Prophet Isa and his mother, Maryam, as presented across various surahs. By analyzing lexical choices, tonal variations, and structural patterns, this research seeks to identify the role of these stylistic elements in conveying meaning and enhancing rhetorical impact. Employing a qualitative descriptive approach, this study integrates linguistic analysis with textual interpretation to provide a systematic understanding of the stylistic structures within the Qur'anic discourse.*

## **Method**

*This study employs a qualitative descriptive approach to analyze the stylistic and linguistic features of the Qur'anic narrative concerning Prophet Isa and his mother, Maryam. The research is designed as a stylistic analysis, focusing on lexical choices, tonal variations, and structural patterns within the selected Qur'anic verses.*

## **Results/findings**

*The findings highlight that the story of Prophet Isa utilizes different language styles, namely: (1) in terms of word choice, there are formal, informal, and conversational styles; (2) regarding tone, formal, informal, and conversational styles are present; (3) in terms of sentence structure, climax, anticlimax, and repetition styles are identified.*

## **Conclusion**

*The linguistic style in the Qur'anic narrative of Prophet Isa and Maryam reflects a profound use of lexical choices, tonal variations, and structural patterns that enhance its rhetorical impact. This research suggests further exploration of other Qur'anic narratives to identify broader stylistic trends and their communicative effects. Additionally, integrating stylistic analysis with Qur'anic exegesis (tafsir) may provide deeper insights into the interplay between language and meaning. Such an approach would contribute to a more comprehensive understanding of the Qur'an's linguistic and rhetorical uniqueness.*

## **Keywords**

*Arabic Language Style, Arabic Stylistic, Al-Qur'an, Nabi Isa Narrative Stories*

## Abstrak

### Tujuan

Artikel ini membahas secara mendalam fitur stilistik dan linguistik dalam narasi Al-Qur'an tentang Nabi Isa dan ibunya, Maryam, sebagaimana disajikan dalam berbagai surah. Dengan menganalisis pilihan leksikal, variasi nada, dan pola struktur, penelitian ini bertujuan untuk mengidentifikasi peran elemen stilistik tersebut dalam menyampaikan makna dan meningkatkan dampak retoris. Menggunakan pendekatan deskriptif kualitatif, studi ini mengintegrasikan analisis linguistik dengan interpretasi tekstual untuk memberikan pemahaman sistematis mengenai struktur stilistik dalam wacana Al-Qur'an.

### Metode

Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk menganalisis fitur stilistik dan linguistik dalam narasi Al-Qur'an tentang Nabi Isa dan ibunya, Maryam. Rancangan penelitian ini berbentuk analisis stilistika, dengan fokus pada pilihan leksikal, variasi nada, dan pola struktur dalam ayat-ayat Al-Qur'an yang dipilih.

### Hasil/temuan

Temuan penelitian ini mengungkap bahwa kisah Nabi Isa menggunakan berbagai gaya bahasa, yaitu: (1) dalam pemilihan kata, terdapat gaya formal, informal, dan percakapan; (2) dalam hal nada, juga ditemukan gaya formal, informal, dan percakapan; (3) dalam struktur kalimat, terdapat pola klimaks, antiklimaks, dan repetisi.

### Kesimpulan

Gaya bahasa dalam narasi Al-Qur'an tentang Nabi Isa dan Maryam mencerminkan penggunaan pilihan leksikal, variasi nada, dan pola struktur yang mendalam, sehingga memperkuat daya retorinya. Penelitian ini merekomendasikan eksplorasi lebih lanjut terhadap narasi-narasi Al-Qur'an lainnya untuk mengidentifikasi pola stilistik yang lebih luas serta dampak komunikatifnya. Selain itu, mengintegrasikan analisis stilistika dengan tafsir Al-Qur'an dapat memberikan wawasan lebih mendalam mengenai keterkaitan antara bahasa dan makna. Pendekatan ini akan berkontribusi pada pemahaman yang lebih komprehensif terhadap keunikan linguistik dan retoris Al-Qur'an.

### Kata kunci

Gaya Bahasa Arab, Stilistika Bahasa Arab, Al-Qur'an, Kisah Nabi Isa.

## الملخص

### الهدف

و تتناول هذه المقالة بعمق السمات الأسلوبية واللغوية في سرد القرآن الكريم عن النبي عيسى وأمه مريم، كما وردت في سور مختلفة. من خلال تحليل الاختيارات المعجمية والتباينات في النبرة والأنماط البنوية، تهدف هذه الدراسة إلى تحديد دور هذه العناصر الأسلوبية في نقل المعنى وتعزيز التأثير البلاغي. باستخدام نهج وصفي نوعي، تدمج هذه الدراسة التحليل اللغوي مع التفسير النصي لتوفير فهم منهجي للبني الأسلوبية في الخطاب القرآني.

### الطريقة

تستخدم هذه الدراسة نهجاً وصفيّاً لتحليل السمات الأسلوبية واللغوية في سرد القرآن الكريم عن النبي عيسى وأمه مريم. يتخذ تصميم البحث شكل تحليل أسلوبي، يركز على اختيارات المفردات، وتبابينات النبرة، والأنماط البنوية في آيات مختارة من القرآن الكريم.

### النتائج

تكشف نتائج هذه الدراسة أن قصة النبي عيسى تستخدم أنماطاً لغوية متنوعة، وهي: (1) في اختيار الكلمات، هناك أنماط رسمية وغير رسمية وحوارية؛ (2) من حيث النبرة، توجد أيضاً أنماط رسمية وغير رسمية وحوارية؛ (3) في بنية الجملة، هناك أنماط الذرة والانحدار والقرار.

### الخلاصة

يعكس أسلوب اللغة في الروايات القرآنية عن النبي عيسى ومريم استخدام الخيارات المعجمية والتباينات النغمية والأنماط البنوية العميقية، مما يعزز قوتها البلاغية. توصي هذه الدراسة بمزيد من الاستكشاف للروايات القرآنية الأخرى لتحديد أنماط أسلوبية أوسع نطاقاً وتأثيرها التواصلي. علاوة على ذلك، يمكن أن يوفر دمج التحليل الأسلوبي مع تفسير القرآن رؤى أعمق للعلاقة بين اللغة والمعنى. سيساهم هذا النهج في فهم أكثر شمولية للخصوصية اللغوية والبلغية للقرآن.

### الكلمات الرئيسية

الأسلوب العربي؛ علم الأسلوب العربي؛ القرآن؛ قصة النبي عيسى

## INTRODUCTION

The Qur'an stands as a remarkable miracle, not only for the profound wisdom it conveys but also for the unparalleled beauty of its language. Each word and sentence is meticulously structured, reflecting an extraordinary literary depth beyond human imitation. It exemplifies linguistic elegance, precision, harmony, and depth of meaning, while simultaneously maintaining clarity and evoking a lasting impact on its readers. Nasr Hamid even regards the Qur'an as the most exceptional Arabic text in history (Hamid, 2022).

Judge Abu Bakr Al-Baqillani highlights that the Qur'an's structural beauty contributes to its miraculous nature in multiple ways (Hakim, 2013). One notable aspect is its sentence arrangement, where variations in recitations (*qirā'āt*) exhibit a distinctive linguistic character. Unlike the standard syntactic patterns and expressions commonly found in Arabic or traditionally used by Arabs, these variations collectively form a unique style that is exclusive to the Qur'an (Hikmawati, 2017).

The Qur'an's storytelling approach significantly differs from that of historical texts. Its narrative style is highly diverse, adapting to the context of each story. For example, the story of Prophet Nuh begins with an atmosphere of fear, while Prophet Hud's story opens with a message of joy. In contrast, Prophet Saleh's story starts by highlighting God's blessings, whereas Prophet Shu'ayb's narrative blends elements of fear, glad tidings, and warnings about divine grace (Hasibuan et al., 2020). Despite sharing a common theme, calling people to monotheism, each story is presented uniquely. This distinction highlights the Qur'an's extraordinary narrative style, which stands apart from the repetitive and uniform approach typically found in historical records (Osman & Hassan, 2022).

The narratives in the Qur'an are not intended solely for artistic expression or historical documentation; rather, they serve a deeper religious purpose. These stories function as a means of calling believers toward Allah, the Almighty, and guiding them on the path of righteousness. More significantly, the Qur'anic narratives are structured in a way that enables individuals to derive meaningful lessons that align with the overarching objectives of the Qur'an (Quṭb, 2000).

A substantial portion of the Qur'an is dedicated to narratives about past nations, spanning 35 surahs and approximately 1,600 verses (Mustaqim, 2011). These stories employ a highly diverse linguistic style, where moral lessons and commandments are often conveyed indirectly, allowing readers to grasp the intended message more effectively. Despite the profound significance of these verses, which constitute a major part of the Qur'an, they have received comparatively less scholarly attention than verses concerning law and doctrine (Qalyubi, 2008).

This study examines the Qur'anic narrative of Prophet Isa 'Alaihissalam, which is not confined to a single surah but dispersed across multiple surahs (Thahir & Khoiruddin, 2020). Each of these accounts highlights different aspects of his mission to spread monotheism and call people to worship Allah. The Qur'an underscores that Prophet Isa was born to Maryam and was granted extraordinary miracles as a testament to Allah's power. He was sent to guide the Children of Israel, cautioning them against deviating from divine teachings. The Qur'an also details the opposition he faced from his people and how his miracles and teachings served as undeniable proof of his prophetic mission (Wathoni, 2021).

This study seeks to analyze the linguistic features within the Qur'anic narrative of Prophet Isa 'Alaihissalam. By adopting a stylistic approach, it explores the distinctive narrative techniques employed in the Qur'an (Mustika, 2023). The research particularly aims to identify and examine the diverse linguistic strategies used in presenting the story of Prophet Isa 'Alaihissalam, shedding light on their role in shaping the overall narrative structure (Faisol, 2011).

## METHOD

This study employs a qualitative descriptive research method to analyze the stylistic

and linguistic features in the Qur'anic narrative of Prophet Isa 'Alaihissalam (Setyawan & Qalyubi, 2022). The selection of this narrative is based on its widespread presence across multiple surahs, emphasizing its significance in Qur'anic storytelling. The study focuses on identifying the stylistic elements used in these verses and their role in reinforcing rhetorical impact and theological messages (Qalyubi, 2008).

The unit of analysis in this study is the linguistic style used in the Qur'anic verses concerning Prophet Isa. This includes lexical choices, tonal variations, and structural patterns. The study examines how these elements contribute to the narrative structure and communicative intent of the Qur'an (Ahyar, 2019). Prophet Isa's story was chosen as the object of study due to its theological and literary uniqueness, as well as its integration of miracles, prophethood, and divine message. The Qur'an presents his story in a manner distinct from historical texts, emphasizing spiritual and moral lessons rather than chronological events.

The primary data source consists of Qur'anic verses narrating Prophet Isa's story. These verses were systematically selected from various surahs, with listening and note-taking methods applied to identify and record stylistic variations. The listening method was employed to examine phonetic and rhythmic aspects, while the note-taking process helped document recurring linguistic patterns, structural elements, and rhetorical devices (Fadilla & Wulandari, 2023).

Data collection was carried out during which relevant Qur'anic verses were compiled and categorized. The verses were then cross-referenced with classical and contemporary tafsir (Qur'anic exegesis) to provide contextual interpretation. This step ensured a comprehensive understanding of how linguistic features contribute to meaning making in the Qur'anic discourse. The collected data was analyzed using the Miles and Huberman (2016) framework, consisting of data reduction, data display, data restatement, and conclusion drawing (Onwuegbuzie & Weinbaum, 2016). (1) Data Reduction – The verses were categorized thematically based on linguistic styles (e.g., formal vs. informal diction, rhetorical devices, repetition patterns). (2) Data Display – Findings were presented in the form of tables and examples to illustrate specific stylistic choices. (3) Data Restatement – A content analysis approach was used to assess the frequency and patterns of linguistic features in the selected Qur'anic passages. (4) Conclusion Drawing – A critical analysis was conducted to interpret the significance of stylistic variations, identifying how they enhance the rhetorical and persuasive power of the narrative. This methodological approach ensures a systematic and comprehensive analysis of the story of Prophet Isa in the Qur'an, integrating linguistic insights with theological perspectives.

## FINDINGS AND DISCUSSION

### Brief Overview of The Story of Prophet Isa 'Alaihissalam in The Qur'an

Surah Al-Ma'idah, verse 72, addresses the assertion of those who reject the oneness of Allah by attributing divinity to Prophet Isa 'Alaihissalam. In this verse, Allah unequivocally declares that those who proclaim, "*Allah is the Messiah, the son of Maryam,*" have fallen into disbelief. Furthermore, the verse underscores that Prophet Isa 'Alaihissalam himself urged the Children of Israel to worship Allah alone, affirming his role solely as a servant of Allah entrusted with guiding people toward the truth.

In this verse, Prophet Isa 'Alaihissalam explicitly affirms his role as a messenger of Allah, denying any divine attributes ascribed to him. The verse further serves as a warning that those who associate partners with Allah or attribute divinity to Prophet Isa 'Alaihissalam will face severe consequences, being barred from paradise and condemned to the fire. This passage thus underscores the fundamental principle of monotheism and unequivocally rejects any claims that elevate Prophet Isa 'Alaihissalam beyond his prophetic mission.

This verse distinctly contrasts truth and falsehood, reinforcing the notion that falsehood is ultimately destined to perish. Sayyid Qutb elucidates that the verse provides a

concise yet profound overview of the call to faith and its repercussions, both for those who embrace it and for those who reject it (Qutb, 2000).

Allah, the Almighty, asserts that those who ascribe divinity to Prophet Isa ('Alaihissalam) have deviated from the concept of pure monotheism. This belief, central to Christian doctrine, is seen as a fundamental departure from the oneness of God. While Christians venerate Prophet Isa ('Alaihissalam) to an extreme, historical narratives indicate that certain Jewish groups took an opposing stance by rejecting and even defaming him and his mother, Maryam. The doctrine of the Trinity, widely upheld by most Christian denominations, posits that God exists as three persons—the Father, the Son, and the Holy Spirit, who are believed to form an indivisible divine essence. Within this theological framework, Isa ('Alaihissalam) is regarded as the Son, while God is understood as the Father manifesting through the Son and the Holy Spirit.

According to Christian belief, Isa is regarded as both God and the Son of God, a concept that fundamentally diverges from the doctrine of monotheism. However, the Qur'an emphasizes that Prophet Isa ('Alaihissalam) himself called upon the Children of Israel to worship Allah, who is both his Lord and theirs. This verse unequivocally affirms that Isa ('Alaihissalam) recognized Allah as the sole deity worthy of worship, reinforcing the fundamental principle of monotheism. Moreover, traces of this monotheistic call can be found within the original texts of the Gospel.

The Qur'an narrates the life and mission of Prophet Isa ('Alaihissalam) in several passages, highlighting his role as a messenger rather than a divine being. These accounts appear in various surahs, including Surah Al-Imran (3:42-47), Surah An-Nisa (4:157-158, 4:172), Surah Al-Ma'idah (5:112-117), Surah Maryam (19:19-21, 19:29-35), Surah Al-Anbiya (21:91), Surah Al-Mu'minun (23:50), Surah Az-Zukhruf (43:58, 43:63-65), and Surah At-Tahrim (66:12). These verses collectively provide a comprehensive portrayal of Isa ('Alaihissalam), emphasizing his prophetic mission and his unwavering affirmation of Allah's oneness.

### **Linguistic Style Based on Word Choice**

The linguistic style, in terms of word choice, emphasizes selecting the most appropriate vocabulary for a given context and ensuring precise usage based on the layers of language employed in society (Qutb, 2000). This stylistic approach underscores the importance of accuracy and appropriateness in different communicative situations. Within the framework of formal Arabic (classical language), linguistic styles can be categorized into formal, informal, and conversational registers. Based on these classifications, the narrative of Prophet Isa ('Alaihissalam) in the Qur'an can be analyzed accordingly:

#### *Formal Linguistic Style*

The formal linguistic style is typically employed in official contexts, including decrees, government reports, speeches, and editorials. This style is distinguished by its structured and elaborate sentence construction, maintaining a dignified and authoritative tone. It is characterized by the use of grammatically complex sentences, precise word choice, and a serious, formal register, ensuring clarity and credibility in communication (Fahnestock, 2011).

The cited verses exemplify the use of a formal linguistic style. In Surah An-Nisa (4:157), it is explicitly stated that the Jews and Christians believed they had killed Christ, Isa, the son of Maryam, the Messenger of Allah. However, in reality, they neither killed nor crucified him; rather, another individual was made to resemble him, leading them to believe it was Isa. This verse employs precise and authoritative language to clarify a fundamental theological concept.

In Surah Al-Ma'idah (5:112-113), the disciples of Prophet Isa requested that a table be sent down from heaven as a divine sign affirming the truth of his message and as sustenance for them. This request reflects their desire for tangible proof of divine intervention.

Table 1. Formal Linguistic Style

No	Verses	Surah's and Ayat	Meaning
1	وَقَوْلُهُمْ إِنَّا قَاتَلْنَا مُسَيْخَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ وَلَكُنْ شَيْءَهُ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلُوا فِيهِ لَفِي شَaiْءٍ مِنْهُ مَا لَيْمَ بِهِ مِنْ عِلْمٍ إِلَّا ابْتِاعُ الظَّنِّ وَمَا قَاتَلُوهُ يَقِيْنًا	An-Nisa' [4:157]	And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.
2	إِذْ قَالَ الْحُوَارِيُّونَ يُعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِعُ رَبُّكَ أَنْ يَنْزَلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ أَتَقْوَا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ	Al-Ma'idah [5:112]	[And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord: Send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear Allāh, if you should be believers."
3	قَالُوا يُرِيدُ أَنْ تُكْلَنَ مِنْهَا وَتَسْتَمِئَ قُلُونَا وَنَعْلَمُ أَنْ قَدْ صَدَقْنَا وَتَكُونَ عَلَيْنَا مِنْ الْشَّهِيدَيْنَ	Al-Ma'idah [5:113]	They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."
4	وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ إِنْ أَنْتَ قُلْتَ لِلنَّاسِ أَجْحُدُونِي وَأَقِنَّ إِلَيْنِي مِنْ دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَا يَسْ لِي بِحَقِّهِ إِنْ كُنْتُ قُلْتُمْ فَقَدْ عَلِمْتُهُ تَعَالَمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَمُ الْغَيْوَبِ	Al-Ma'idah [5:116]	And [beware the Day] when Allāh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen."
5	مَا قُلْتَ لَهُمْ إِلَّا مَا أَمْرَنَتِ بِهِ أَنْ آتَيْدُوا اللَّهَ رَبِّي وَرَبِّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيمِنْ قَلَمَّا تَوَفَّيْتِي كُنْتَ أَنْتَ الْأَقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ	Al-Ma'idah [5:117]	I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.
6	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لَا هُبَّ لَكِ غُلَمًا زَكِيًّا	Maryam [19:19]	He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."
7	قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هِيَنْ وَلَنْجَعَلُهُ إِلَيْهِ لِنَاسٍ وَرَحْمَةً مِنْنَا وَكَانَ أُمُّ رَبِّي مُفْحِيًّا	Maryam [19:21]	He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed'"

Subsequently, in Surah Al-Ma'idah (5:114–115), Allah commands Prophet Isa to call his people to worship Him alone. In response, Prophet Isa warns his followers of Allah's immense power and majesty, reinforcing the necessity of unwavering monotheism.

Furthermore, in Surah Maryam (19:19–20), the Angel Gabriel conveys the divine message to Maryam, announcing that she would conceive a child despite having no husband. Astonished by this revelation, Maryam questions how such an event could occur. Gabriel reassures her, emphasizing that this miraculous occurrence is solely a manifestation of Allah's absolute power, as all events transpire only by His will.

## Informal Linguistic Style

The informal linguistic style is also present in classical Arabic, particularly in semi-formal or less rigid contexts (Keraf, 2004). This style is commonly used among educated circles, allowing for a more fluid and accessible mode of communication while maintaining a level of sophistication. An example of this informal linguistic style can be observed in the Qur'anic narration of the story of Prophet Isa 'Alaihissalam, where conversational elements and accessible expressions are employed to convey profound theological messages. (Fahnestock, 2011).

Table 2. Informal Linguistic Style

No	Verses	Surah's and Ayat	Meaning
1	وَيُكَلُّ الْنَّاسُ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الْصَّلَحِينَ	Ali 'Imran [3:46]	He will speak to the people in the cradle and in maturity and will be of the righteous.
2	قَالَتْ رَبِّ أَنِّي يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ—قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يُقُولُ لَهُ كُنْ فَيَكُونُ	Ali 'Imran [3:47]	She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.
3	لَنْ يَسْتَنِكُفَ الْمُسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا أَنْ يَكُونَ الْمُقْرِنُونَ وَمَنْ يَسْتَنِكُفُ عَنْ عِبَادَتِهِ وَقَسْتُكِيرُ فَسِيَحُشْرُهُمْ إِلَيْهِ جَمِيعًا	An-Nisa' [4:172]	Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.
4	وَلِيُخْكِمُ أَهْلَ الْأَيْمَنِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْأُفْسُقُونَ	Al-Ma'idah [5:47]	And let the People of the Gospel judge by what Allāh has revealed therein. And whoever does not judge by what Allāh has revealed - then it is those who are the defiantly disobedient
5	مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَتَنِي بِهِ أَنْ أَعْبُدُو أَلَّهَ رَبِّي وَرَبِّكُمْ وَكَنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَإِذَا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الْرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ	Al-Ma'idah [5:117]	I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.
6	مَا كَانَ لِلَّهِ أَنْ يَتَنَحَّدْ مِنْ وَلِيٍّ سُبْحَانُهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ	Maryam [19:35]	It is not [befitting] for Allāh to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.
7	ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قُولُ الْحَقِّ الَّذِي فِيهِ يَمْتَزِونَ	Maryam [19:34]	That is Jesus, the son of Mary - the word of truth about which they are in dispute.

The preceding verses illustrate the use of an informal linguistic style. Verses (1) and (2) are interconnected, as they narrate the birth of a prophet who speaks and calls people in a manner characteristic of messengers. The speech of Prophet Isa 'Alaihissalam while in the cradle represents an extraordinary miracle from Allah, serving both as a source of reassurance for the believers and as irrefutable proof against the disbelievers.

This event underscores his role as a messenger of Allah, the Lord of the worlds, and affirms his position as a devoted servant. Furthermore, it highlights Prophet Isa as a blessing and a means of vindication for his mother against false accusations. Notably, Maryam's expression of astonishment does not indicate doubt in Allah's absolute power but

rather reflects the profound nature of the divine decree.

Verse (3) illustrates that Prophet Isa and the angels wholeheartedly submit to Allah as His devoted servants and worshippers. This includes the angels surrounding the Throne, such as Jibril, Mikail, and Israfil, who continuously glorify and serve Him.

Meanwhile, verse (4) emphasizes the obligation of the followers of the Gospel to judge according to the revelations contained within it until the advent of the Qur'an. Those who fail to uphold Allah's decrees may be classified as disbelievers if they deliberately reject His rulings, legitimize alternative legal systems, or deem them superior to divine law. This includes individuals or authorities who enact regulations that contradict Islamic law under the assumption that Allah's judgment is no longer applicable.

Verses (5) and (6) reaffirm the authenticity of the revelation concerning Prophet Isa as conveyed by Allah, while any contradictory accounts are deemed false. Consequently, his people were left in doubt regarding the veracity of this information.

According to the author, some of these verses exhibit an informal linguistic style, primarily because they recount historical events. Moreover, these verses contain profound messages that remain relevant and offer valuable lessons for humanity in contemporary times.

### *Conversational Linguistic Style*

Conversational style involves the selection of words that reflect direct interaction between the speaker and the audience..(Keraf, 2004) However, this style is not solely defined by word choice; it also incorporates morphological and syntactic structures that contribute to the overall tone of conversation. These linguistic elements shape how dialogue is conveyed, making the narrative more engaging and accessible. Below is an example of the conversational style in the Qur'anic account of Prophet Isa 'Alaihissalam. (Fahnestock, 2011).

**Table 3.** Conversational Linguistic Style

No	Verses	Surah's and Ayat	Mean
1	فَالِّيَّا اَنَا رَسُولُ رَبِّكُمْ لَا هُوَ لَكُمْ بِعْدِيٍّ	Maryam [19:19]	He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."
2	قَالَتْ اُنَيْ يَكُونُ لِيْ غُلْمَانٌ وَلَمْ يَمْسِسْنِيْ بَشَرٌ وَلَمْ اَكُ بَعْدِيْا	Maryam [19:20]	She said, "How can I have a boy while no man has touched me and I have not been unchaste?"
3	فَالِّيَّا كَذِّبْكِ فَالِّيَّا بُنْتُ هُوَ عَلَيَّ هَيْنَ وَلَنْ تَجْعَلْهُءَ اِيَّهُ لِلْنَّاسِ وَرَحْمَةً مَيَّا وَكَانَ اَمْرًا	Maryam [19:21]	He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"
4	فَأَشَارَتْ اِلَيْهِ سَفَلُوا كَيْفَ نَكِّلْمَ مَنْ كَانَ فِي الْمَهْوِ صَبِّيَا	Maryam [19:29]	So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"
5	مَا قَالَ اِنِّيْ عَبْدُ اللَّهِءَ اَنَّنِيْ اَلْكِتَبَ وَجَعَلَنِيْ تَبِيَا	Maryam [19:30]	[Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet."

The mentioned verses clearly illustrate the conversational style through direct dialogue. In verses (1), (2), and (3), a conversation unfolds between Jibril and Maryam, where Jibril conveys Allah's message to her. Upon hearing the news, Maryam expresses astonishment at the prospect of giving birth without a father for the child. In response, Jibril reassures her by explaining the sanctity and greatness of Allah, the Almighty, affirming that His divine will transcends human limitations.

In verses (5) and (6), a conversation unfolds between Maryam, the Christians, and Prophet Isa 'Alaihissalam regarding his miraculous birth without a father. When questioned, Maryam simply points to her child, prompting the people to respond with skepticism, asking, "*How can we speak to a newborn in the cradle?*" At that moment, Prophet Isa speaks, declaring that he is a servant of Allah, without any divine attributes, and not the Son of God as claimed by the Christians. This dialogue highlights the misconception of those who profess to follow Jesus yet contradict his true teachings, as Allah is far above the falsehoods attributed to Him.

This is the honorable status that Allah granted to Prophet Isa 'Alaihissalam, just as He did to all other prophets, as His servant and messenger. As a servant, he must not be deified or treated with exaggeration, while as a messenger, he deserves respect and obedience, without diminishing the significance of his mission. His people were required to follow his teachings, adhere to his prohibitions, believe in his words, and worship Allah according to the guidance revealed through him.

Some Qur'anic verses showcasing the conversational style in the story of Prophet Isa 'Alaihissalam serve as a reminder that these narratives contain profound lessons and wisdom. Allah presents the story dynamically, with characters actively engaging in dialogue, making the events come to life. This vivid storytelling approach not only enhances the reader's engagement but also encourages deep reflection on the meanings embedded within the story (Hanif, 2018).

### **Linguistic Style Based on Tone Choice**

Linguistic style based on tone is closely related to the emotional and rhetorical effects produced by the arrangement of words in a text. These effects become even more pronounced in spoken communication, where intonation and delivery play a crucial role, particularly in oral discourse. Tone itself emerges from the choice of words, which are structured according to grammatical conventions, ensuring that tone, diction, and sentence construction work in harmony. Within this framework, linguistic styles can be categorized into three distinct types: (1) The simple and direct style, which prioritizes clarity and straightforwardness. (2) The elevated and motivational style, which is designed to inspire and uplift the audience. (3) The moderate, balanced, and engaging style, which maintains harmony and persuasiveness in communication (Keraf, 2004).

#### *Simple and Direct Linguistic Style*

The simple style is highly effective in delivering instructions, commands, and lessons. This style is particularly suitable for conveying facts or evidence, as its clarity and straightforwardness enhance comprehension. By eliminating unnecessary complexity, the simple style ensures that information is presented in a direct and easily understandable manner, making it an ideal choice for educational and instructional contexts (Keraf, 2004).

The previous verses exemplify a simple and direct linguistic style. In verses (1) and (2), Allah's absolute power is clearly demonstrated through the miracles granted to Prophet Isa 'Alaihissalam. Verse (3) further highlights a significant miracle, where Allah honored both Isa and his mother, Maryam, as a sign of His divine power. Maryam conceived and gave birth to Isa without a father, and Isa spoke while still in the cradle, serving as undeniable proof of Allah's greatness.

Verses (4) and (5) emphasize the recognition of Allah's absolute sovereignty as the Lord of the universe and affirm the oneness of worship, declaring that Allah alone is worthy of devotion. Within this context, it is clearly stated that Isa 'Alaihissalam is a servant of Allah, not divine. Everything mentioned in these verses ultimately serves as guidance toward the straight path, the path that leads to Allah's pleasure and His paradise.

Many of the previous verses exemplify a simple yet profound style, whether in the form of commands, lessons, or instructions. Each carries deep meanings that remain relevant across time. From the story of Prophet Isa 'Alaihissalam, we can extract numerous

valuable lessons applicable to our daily lives. His story continues to serve as a reminder for us to live according to Allah's commands and avoid His prohibitions.

**Table 4.** Simple Linguistic Style

No	Verses	Surah's and Ayat	Mean
1	وَجَعَلَنِي مُتَبَّكِّرًا أَيْنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكُوْنَةِ مَا دُمْتُ حَيًّا	Maryam [19:31]	And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive
2	وَبِرًا يُولَّتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيقًا	Maryam [19:32]	And [made me] dutiful to my mother, and He has not made me a wretched tyrant
3	وَجَعَلْنَا أَبْنَى مَرْيَمَ وَأَخْمَهُ أَيَّهُ وَأَوْيَنْهُمَا إِلَى رَبِّوْنَةِ ذَاتِ قَرَابٍ وَمَعِينٍ	Al-Mu'minun [19:50]	And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.
4	إِنَّ اللَّهَ هُوَ رَبِّي وَرَبِّكُمْ فَاعْبُدُوهُ هَذَا صِرْطٌ مُسْتَقِيمٌ	Az-Zukhruf [43:64]	Indeed, Allāh is my Lord and your Lord, so worship Him. This is a straight path."
5	فَاخْتَافَ الْأَخْرَابُ مِنْ بَيْنِهِمْ سَفَوْنَ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْبَيْمَانِ	Az-Zukhruf [43:65]	But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day

According to the "Maysir" interpretation, Allah has made the words of the Qur'an easy to read, memorize, understand, and reflect upon—a divine facilitation for those who seek guidance. The crucial question remains: Who among us desires to gain wisdom from it?

#### Solemn Persuasive Linguistic Style

As its name suggests, this elevated and persuasive style exudes both solemnity and energy. It is designed to inspire, motivate, and mobilize action. The sense of movement is not only conveyed through the speaker's passionate delivery but also through the grand and dignified tone embedded in the words.

**Table 5.** Persuasive Linguistic Style

No	Verses	Surah's and Ayat	Mean
1	وَمَرِيمٌ أَبْنَتْ عَمْرَنْ أَلَّى أَحْصَنَتْ فَرِجْنَاهَا فَمَقْحَنَا فِيهِ مِنْ رُوْجَنَا وَصَدَقَتْ بِكَلِّيَتْ رَبَّنَا وَكُنْتِهِ وَكَانَتْ مِنْ الْقَنْتِينَ	At-Tahrim [66:12]	And [the example of] Mary, the daughter of 'Imrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.
2	فَأَخَدَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَهُ أَيَّهُ سُوْمَا كَانَ أَكْثَرُهُمُ مُؤْمِنِينَ	Asy-Syuara' [26:158]	And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.
3	وَأَتَيْنَهُمْ أَيْنَتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ	Al-Hijr [15:81]	And We gave them Our signs, but from them they were turning away.
4	إِنَّ اللَّهَ هُوَ رَبِّي وَرَبِّكُمْ فَاعْبُدُوهُ هَذَا صِرْطٌ مُسْتَقِيمٌ	Al-Ma'idah [5:47]	And let the People of the Gospel judge by what Allāh has revealed therein. And whoever does not judge by what Allāh has revealed - then it is those who are the defiantly disobedient.
5	لَقَدْ كَفَرَ الْأَلَّيْنَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيْحُ يَسِيْعُ إِسْرَاءِلَ آغْدُوْنَا اللَّهَ رَبِّي وَرَبِّكُمْ إِنَّهُ مِنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهَ عَلَيْهِ الْجَنَّةَ وَمَأْوَنَهُ الْلَّئَرُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ	Al-Ma'idah [5:72]	They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

While this might seem paradoxical at first, in reality, such a noble and powerful tone has the ability to stir deep emotions in the audience, compelling them to reflect, engage, and take action.

Within this grandeur lies a subtle yet compelling energy that effectively and persuasively drives toward a specific goal. Speeches that address human values, religious principles, moral integrity, and faith in God are often delivered with a commanding and majestic tone. However, behind this aesthetic magnificence lies an extraordinary force, one capable of inspiring transformation and effecting change (Keraf, 2004).

The verses mentioned above clearly reflect a solemn and powerful linguistic style. They depict the divine punishment that befell the Christians and Jews due to their defiance of Allah's sovereignty and rejection of Prophet Isa's messengership. This forceful style underscores the grave consequences of their disbelief and rebellion, emphasizing the seriousness of their stance in rejecting the divine revelation.

### Sentence Structure-Based Language Style

Sentence structure forms the foundation of a distinctive linguistic style by determining how key elements are arranged within a sentence. A cyclical sentence places the main idea at the end, building suspense before revealing its core message. In contrast, a loose sentence presents the key element at the beginning, followed by supporting details. Meanwhile, a balanced sentence consists of two or more parts of equal importance, creating a sense of symmetry and harmony (Keraf, 2004).

### Climax Style

The rhetorical style of climax structures ideas in a gradual, ascending order of importance, where each point builds upon the previous one with increasing intensity. This progressive emphasis creates a sense of drama and momentum, effectively capturing the reader's or listener's attention (Keraf, 2004).

**Table 6.** Climax Linguistic Style

No	Verses	Surah's and Ayat	Mean
1	وَالَّتِي أَخْسَنَتْ فَرَجَّهَا فَنَنَخَنَا فِيهَا مِنْ رُّوْحِنَا وَجَعَلْنَاهَا وَآبَهَا ءَايَةً لِّلْعَلَّمِينَ	Al-Anbiya' [21:91]	And [mention] the one who guarded her chastity [i.e., Mary], so We blew into her [garment] through Our angel [i.e., Gabriel], and We made her and her son a sign for the worlds
2	وَرَبِّ بُولَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِّيًّا	Maryam [19:32]	And [made me] dutiful to my mother, and He has not made me a wretched tyrant.
3	وَجَعَلْنَا أَبْنَى مَرْيَمَ وَأُمَّهَّا ءَايَةً وَأَنْهَمَّا إِلَى زَرْوَةِ ذَاتِ فَرَاءٍ وَمَعْنَى	Al-Mu'minun [23:50]	And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.
4	إِنَّ اللَّهَ هُوَ رَبِّي فَرِّكُمْ فَأَعْبُدُهُ هَذَا صِرْطُ مُسْتَقِيمٌ	Az-Zukhruf [43:64]	Indeed, Allāh is my Lord and your Lord, so worship Him. This is a straight path."
5	وَلَا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْنُكُمْ بِالْحِكْمَةِ وَلَيُّنَزِّلُنَّ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَأَتَأْتُمُوْا اللَّهَ وَأَطْبِعُونَ	Az-Zukhruf [43:63]	And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allāh and obey me.

The aforementioned verses exemplify the rhetorical style of climax, where the significance of each idea gradually intensifies throughout the passage. A closer examination re-

veals that each verse builds upon the previous one, progressively amplifying its impact and reinforcing the core message.

### Anti-Climax Style

Anticlimax occurs in sentences with a loose structure, where ideas are arranged from the most important to the least significant. As a rhetorical device, anticlimax may be less effective, as placing the key idea at the beginning can cause the reader or listener to lose interest in what follows (Keraf, 2004).

Table 7. Anti-Climax Linguistic Style

No	Verses	Surah's and Ayat	Mean
1	إِنَّ اللَّهَ هُوَ رَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرْطُ مُسْتَقِيمٌ	Az-Zukhruf [43:64]	Indeed, Allāh is my Lord and your Lord, so worship Him. This is a straight path."
2	فَاخْتَافَ الْأَخْرَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ	Az-Zukhruf [43:65]	But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day

The verses above exemplify the rhetorical style of anticlimax. They emphasize God as the sole ruler of the universe, the only one worthy of worship, and the straight path that leads to Him and His paradise. However, the passage then shifts to a warning for wrongdoers, highlighting the consequences for those who fail to follow His commands.

### Repetition Style

Repetition is a rhetorical technique that involves repeating sounds, words, phrases, or sentences within a text to achieve a specific purpose. This technique is often employed to emphasize meaning, reinforce an argument, or draw the reader's attention to key points. By strategically repeating certain elements, the writer enhances the clarity and impact of the message, ensuring that it remains prominent and memorable (Keraf, 2004).

In Surah Maryam (verses 19-21 and 29-36), various forms of repetition are employed to emphasize the miraculous birth of Prophet Isa (Jesus), affirm the concept of monotheism, and highlight his prophetic mission. Through a linguistic and rhetorical analysis, this study explores how repetition in these verses enhances narrative structure and theological messages.

#### 1. Lexical Repetition: Reinforcing Meaning Through Key Terms

Lexical repetition occurs when specific words or phrases are repeated to strengthen the central message. In these verses, words such as "rahmah" (mercy), "āyah" (sign), "abd" (servant), and "rabb" (Lord) are recurrently used to emphasize Isa's role as a divine sign and a servant of God.

"He (Jibril) said, 'Indeed, I am only a messenger of your Lord to grant you a pure boy.'" (Verse 19)

The repetition of "Rabb" (your Lord) emphasizes divine will and authority. The term "zakiyyā" (pure) underscores Isa's sinless nature and exceptional status. This repetition creates semantic cohesion, directing the reader's focus toward the themes of divine intervention and Isa's purity.

#### 2. Grammatical Repetition: Parallel Syntactic Structures for Discourse Cohesion

Grammatical repetition, particularly syntactic parallelism, is employed to highlight the relationships between different ideas presented in the verses.

Verse 36: "Indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path." The structure "Innallāha Rabbī wa Rabbukum" employs a parallel construction to emphasize the shared monotheistic belief. The imperative "fa'budūhu" (so worship Him) is repeated as a direct command, reinforcing monotheism.

Table 8. Repetition Style

No	Verses	Surah's and Ayat	Mean
1	قَالَ إِنَّمَا أَنَا رَسُولٌ لِّكُلِّ أَهْبَتِ لَكَ غُلْمَانًا زَكِيًّا	Maryam [19:19]	He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."
2	قَالَتْ أُنْيٰ يَكُونُ لِي غُلْمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أُكُنْ بَغِيًّا	Maryam [19:20]	She said, "How can I have a boy while no man has touched me and I have not been unchaste?"
3	قَالَ كَذَلِكَ قَالَ رُبُّكُ هُوَ عَلَىٰ هِيَنَّ سَولَنْجَعَلَهُ، إِنَّهُ لِنَاسٍ وَرَحْمَةٌ مِّنَنَا، وَكَانَ أَمْرًا مَّقْضِيًّا	Maryam [19:21]	He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"
4	فَأَشَارَتْ إِلَيْهِ قَالُوا كَذَفَ نُكَلَّمُ مِنْ كَانَ فِي آمْبَدِ صِبَّيًا	Maryam [19:29]	So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"
5	قَالَ إِنِّي عَبْدُ اللَّهِ إِنِّي آتَيْتَنِي الْكِتَبَ وَجَعَلْتَنِي نَبِيًّا	Maryam [19:30]	[Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet."
6	وَجَعَلَنِي مُبَارَكًا أَبْيَنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكُوْنَةِ مَا دُمْتُ حَيًّا	Maryam [19:31]	And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive
7	وَبُرُّ بِوْلَتَنِي وَلَمْ يَجْعَلْنِي جَبَارًا شَقِيًّا	Maryam [19:32]	And [made me] dutiful to my mother, and He has not made me a wretched tyrant.
8	وَالسَّلَامُ عَلَيَّ يَوْمُ وُلْدَتُ وَيَوْمُ أُمُوتُ وَيَوْمُ أُبَعْثَثُ حَيًّا	Maryam [19:33]	And peace is on me the day I was born and the day I will die and the day I am raised alive."
9	ذَلِكَ عِيسَى ابْنُ مَرْيَمٍ: قَوْلُ الْحَقِّ الَّذِي فِيهِ يَنْتَزُونَ	Maryam [19:34]	That is Jesus, the son of Mary - the word of truth about which they are in dispute.
10	مَا كَانَ اللَّهُ أَنْ يَتَنَحَّدْ مِنْ وَلِيٍّ سُبْحَنَهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ	Maryam [19:35]	It is not [befitting] for Allāh to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.
11	وَإِنَّ اللَّهَ رَبِّكُمْ فَإِغْبُدُوهُ هَذَا صِرْطٌ	Maryam [19:36]	[Jesus said], "And indeed, Allāh is my Lord and your Lord, so worship Him. That is a straight path."
12	فَآخْتَافَ الْأَخْرَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّا شَرِدَ يَوْمَ عَظِيمٍ	Maryam [19:37]	Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day

### 3. Semantic Repetition: Reinforcing Theological Messages

Semantic repetition occurs when the same concept is reiterated using different words or phrases to clarify and reinforce key theological ideas.

In the verse 30: The concept of servitude and prophethood is repeated in multiple forms, affirming that Isa is not divine but a prophet and servant of Allah. This repetition reinforces the monotheistic doctrine and Isa's prophetic mission, as highlighted in semantic repetition theories.

### 4. Discourse Repetition: Narrative Structure and Thematic Cohesion

Repetition at the discourse level forms a cyclical narrative pattern, helping the audience comprehend the connection between Isa's miraculous birth and his prophetic mission. In the verse 36: The doctrine of monotheism is reiterated across multiple verses, reinforcing theological clarity. The repetition builds discourse cohesion, aligning with patterns observed in religious texts

From the above analysis, it is evident that repetition in Surah Maryam (verses 19-21 and 29-36) serves as a linguistic and rhetorical strategy to enhance meaning and discourse cohesion. Lexical Repetition, Highlight Isa's servitude and divine mission. Grammatical Repetition, uses parallel syntax for rhetorical emphasis. Semantic Repetition, reinforces theological clarity. And Discourse Repetition, establishes thematic and narrative consistency.

## CONCLUSION

The rhetorical analysis of the Qur'anic verses recounting the story of Prophet Isa 'Alaihissalam reveals profound theological and linguistic insights. These verses highlight the struggle of prophets in upholding divine truth and refuting falsehood, particularly Prophet Isa's mission to guide people toward monotheism. The central message of these verses is the command to worship Allah, a message Prophet Isa was entrusted to convey to his people. However, the rejection and distortion of his teachings by some of his followers resulted in divine consequences, as emphasized throughout the Qur'an.

The Qur'an consistently employs repetition as a rhetorical device to reinforce God's power and the necessity of worshiping Him. This repetition is strategically integrated across different surahs, serving to enhance memorability, provide emphasis, and guide interpretation. In the story of Prophet Isa, three key rhetorical dimensions are identified:

1. Lexical Choice and Meaning: The narrative employs formal, informal, and conversational styles, shaping the engagement between characters and the audience.
2. Tonal Variation: The tone fluctuates between simplicity, grandeur, and balance, reflecting the solemnity of divine revelation, the urgency of the message, and the calm delivery of theological truths.
3. Structural Techniques: The text incorporates climax, anticlimax, and repetition, reinforcing key arguments and ensuring that pivotal messages resonate with the audience.

These findings underscore that the Qur'an employs a sophisticated rhetorical framework, integrating linguistic precision and persuasive techniques to communicate theological truths. The strategic use of repetition strengthens the doctrinal foundation of monotheism, ensuring that the message remains clear and memorable for its audience. Furthermore, the variation in tone and sentence structure enhances the depth, engagement, and clarity of the narrative.

From a broader perspective, this study highlights how the Qur'an's rhetorical strategies transcend mere storytelling, serving as a didactic and spiritual tool that fosters deep reflection, strengthens faith, and guides religious understanding. The linguistic artistry within these verses not only preserves the authenticity of divine revelation but also ensures its continued relevance and impact across generations.

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