



ANALYSIS OF LANGUAGE STYLE IN UTSMAN BIN AFFAN'S FIRST SERMON POST HEARTBALL

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Abstract

This study examines the stylistic beauty of Uthman ibn Affan's first sermon after his appointment as the third caliph by highlighting five main aspects, namely phonology, morphology, syntax, semantics, and imagery. This study uses a qualitative approach with a stylistic analysis method on the Arabic sermon text which is studied descriptively-analytical. The results show that the dominance of nasal and vibrating consonants forms a distinctive phonological rhythm that strengthens the persuasive power of the sermon, while syntactic variations through al-taqdim wa al-ta'khir and the repetition of the lafaz al-ghurūr emphasize the rhetorical power and emphasis of meaning. Semantic analysis reveals the use of denotative and connotative meanings as well as the use of al-ṭibāq (antonymy) techniques that enrich the expression of meaning. From a morphological perspective, the use of terms such as abnā' al-dunyā reflects the depth of contextual messages that are moral and spiritual. The element of imagery, particularly jinās, not only enhances the sound of language but also emphasizes the relationship of meaning within the discourse of sermons. The novelty of this research lies in the application of a comprehensive stylistic analysis to the sermons of the early Islamic caliphs, which have so far been studied primarily historically and thematically. This finding confirms that the linguistic beauty of Uthman ibn Affan's sermons is not merely rhetorical ornamentation, but rather an effective medium for conveying moral and spiritual messages persuasively.

تجري

Keywords:

Stylistics,
Uthman bin Affan's
Sermon,
Imagery.

تناول هذه الدراسة جمال الأسلوب في خطبة عثمان بن عفان الأولى بعد توليه الخلافة الثالثة، مُسلطًا الضوء على خمسة جوانب رئيسية، هي: علم الأصوات، وعلم الصرف، وعلم النحو، وعلم الدلالة، والتصوير. وتعتمد الدراسة منهجًا نوعيًّا مع تحليل أسلوبى لنص الخطبة العربية، الذي دُرس وصفيًّا تحليليًّا. تُظهر النتائج أن غلبة الحروف الأنفية والساكنة المهتزة تُشكّل إيقاعًا صوتيًّا مميًّا يُعزّز قوّة الخطبة الإيقاعية، بينما تُؤكّد التنويعات النحوية من خلال "التقديم والإخراج" وتكرار "حفظ الغرور" على قوّة البلاغة وتأكيد المعنى. ويكشف التحليل الدلالي عن استخدام المعاني الدلالية والإيحائية، فضلًا عن استخدام تقنيات "الطباق" (التضاد) التي تُثري التعبير عن المعنى. من منظور صرفي، يعكس استخدام مصطلحات مثل "أبناء الدنيا" عمق الرسائل السياقية ذات الطابع الأخلاقي والروحي. ولا يقتصر دور الصور البلاغية، ولا سيما "الجنس"، على إثراء زين اللغة فحسب، بل يُؤكّد أيضًا على ترابط المعاني في خطاب الخطب. وتكمّن جدّة هذا البحث في تطبيق تحليل أسلوبى شامل على خطب الخلفاء الراشدين، التي دُرست حقّاً الآن بشكل أساسى من منظور تاريخي وموضوعي. وتوّكّد هذه النتيجة أن جمال خطب

عثمان بن عفان اللغوي ليس مجرد زخرفة بلغية، بل هو وسيلة فعالة لنقل الرسائل الأخلاقية والروحية
بأسلوب مقنع

الكلمات المفتاحية :

الأسلوبية
خطبة عثمان بن
عفان
التصوير البياني

Abstrak

Penelitian ini menelaah keindahan stilistika dalam khutbah pertama Utsman bin Affan setelah pengangkatannya sebagai khalifah ketiga dengan menyoroti lima aspek utama, yaitu fonologi, morfologi, sintaksis, semantik, dan *imagery*. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis stilistika terhadap teks khutbah berbahasa Arab yang dikaji secara deskriptif-analitis. Hasil penelitian menunjukkan bahwa dominasi konsonan nasal dan getar membentuk ritme fonologis khas yang memperkuat daya persuasif khutbah, sementara variasi sintaksis melalui *al-taqdīm wa al-ta'khir* serta repetisi lafaz *al-ghuriūr* menegaskan kekuatan retorika dan penekanan makna. Analisis semantik mengungkap pemanfaatan makna denotatif dan konotatif serta penggunaan teknik *al-tibāq* (antonimi) yang memperkaya ekspresi makna. Dari sisi morfologi, penggunaan istilah seperti *abnā' al-dunyā* mencerminkan kedalaman pesan kontekstual yang bersifat moral dan spiritual. Unsur *imagery*, khususnya *jinās*, tidak hanya memperindah bunyi bahasa, tetapi juga mempertegas relasi makna dalam wacana khutbah. Kebaruan penelitian ini terletak pada penerapan analisis stilistika komprehensif terhadap khutbah khalifah awal Islam, yang selama ini lebih banyak dikaji secara historis dan tematik. Temuan ini menegaskan bahwa keindahan bahasa khutbah Utsman bin Affan bukan sekadar ornamen retoris, melainkan medium efektif dalam menyampaikan pesan moral dan spiritual secara persuasif.

Kata kunci:

Stilistika
Khutbah utsman bin
Affan
Imajinatif

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A. Introduction

The sermon, or khitab, is a form of Arabic literary prose that is unique in both its structure and style. It serves not only as a means of oral communication but also as a medium for intellectual and spiritual expression, born from a combination of the beauty of language and depth of meaning (Ahmad & Khoiroh, 2024). Meanwhile, according to Wargadinata, a sermon or khitabah is an expression aimed at a large number of people with the aim of clarifying an intention or matter, such as influencing, motivating, defending one's own opinion or reacting to other opinions (Wargadinata & Laily, 2008). In Islamic tradition, the sermon is one of the most strategic oral communication media for spreading Islamic teachings. As a form of religious campaign, the sermon not only conveys Islamic teachings in a normative manner, but also raises awareness among the congregation about the socio-

political and spiritual issues of their time (Al-Qaradhawi, 2004). In the history of Islam, sermons have been a very effective tool for shaping public opinion, strengthening the legitimacy of leaders, and becoming a means of preaching, as well as a means of conveying the vision of the leadership of the caliphs (Al-Farraj, 2005).

In the Islamic caliphate system, the sermons delivered by the caliphs held a special place. A caliph's first sermon after being sworn in as allegiance was a crucial moment, demonstrating his leadership and communication skills with his people. As the third caliph after the Prophet Muhammad (peace be upon him), Uthman ibn Affan delivered his first sermon as an official declaration to the Muslim community. This sermon is known to reflect Uthman's wise and gentle character (Al-Tabari, 1987). Uthman ibn Affan's first sermon as caliph contained various moral and spiritual values conveyed through his distinctive style and speech. The sermon's well-organized word order, gentle word choice, and use of figures of speech and figurative language make it not only a historical record but also a work of rhetoric imbued with artistic beauty (Al-Balagh, 2009). Usman's style of speaking in his sermons shows his personality as a kind and generous leader.

Research on Uthman ibn Affan's sermons is crucial, as they contain a variety of beautiful stylistic styles that enrich the treasury of Islamic rhetoric. Unfortunately, studies of Uthman ibn Affan's sermons have focused primarily on theological and historical aspects, while linguistic analysis, particularly from a stylistic perspective, is rarely conducted. A stylistic approach, however, allows us to understand the rhetorical imagery of these sermons and the communication strategies Uthman employed to construct his image as the rightful caliph (Al-Qudsy, 2017).

Stylistics is a branch of linguistics that focuses on the use of language in texts functionally and aesthetically (Lestari & Asia, 2024). Nurgiyantoro stated that stylistics examines how word choice, sentence structure, and the use of figures of speech influence the meaning and persuasiveness of a text. Stylistics not only examines the structural form of language but also the aesthetic, rhetorical, and emotional aspects evoked by language in a text (Nurgiyantoro, 2013). Thus, stylistics becomes a relevant approach in analyzing religious texts, including sermons whose contents are thick with religious values and ideology (Lestari & Asia, 2024).

According to Keraf, language style reflects the speaker's character and influences how the audience receives the message (Keraf, 2006). Uthman ibn Affan's choice of language style in his first sermon was influenced by the socio-religious context of Arab

society at the time. To maintain political stability and strengthen Islamic brotherhood among the people, who began to experience differences of opinion after the death of Caliph Umar ibn Khattab, the strategy was to use a persuasive and wise language style (Attirah & Febria, 2025).

This research is important to examine and analyze, in particular, the language style used by Uthman ibn Affan in his first sermon after being sworn in as caliph. This research seeks to identify the types of language styles used in the sermon from a linguistic perspective, as well as to explain the function and significance of the use of language styles in building leadership authority and conveying the message of da'wah (Yule, 2010). Style of language has an important role in strengthening the messages conveyed, both in the context of social identity and so on (Crystal, 2008).

This research is highly relevant due to the limited number of studies examining classical Islamic texts using a linguistic approach, particularly stylistics. By analyzing the style of Uthman ibn Affan's first sermon, this research is expected to provide scientific contributions to linguistics practitioners, including those studying Arabic language and literature, Islamic rhetoric, and enriching understanding of the communication strategies of early Islamic leaders. Furthermore, this research is also expected to pave the way for future stylistic studies of sermons by other companions.

Previous research in the study of the Analysis of the Language Style of Hani' ibn al-Qabishah's Sermons (Arabic Stylistics Studies) has made an important contribution in the application of a stylistic approach to classical Arabic sermon texts. The research focuses on identifying elements of language style, such as the choice of diction, figures of speech, and sentence structure, to reveal the aesthetic value and rhetorical power of Hani' ibn al-Qabishah's sermons as a pre-Islamic and early Islamic Arab figure. (Ahmad & Khoiroh, 2024). However, this study is still limited to the analysis of sermon texts that are not in the context of formal leadership in the caliphate system, so that the political-religious dimension and the function of language in building leadership legitimacy have not become the main focus.

Based on these limitations, the research gap lies in the absence of a stylistic study that specifically examines the language style of a caliph's first sermon in the context of official oaths, especially the first sermon of Uthman ibn Affan as the third caliph. The position of this research is as a development of the stylistic study of classical Arabic sermons by placing the analysis of language style within the framework of early Islamic leadership

and its socio-religious context. The scientific contribution of this research is expected to be able to broaden the scope of classical Arabic stylistic studies by integrating linguistic analysis and historical context, and confirming that the sermons of the caliphs are religious texts that have aesthetic, rhetorical, and strategic values that are worthy of stylistic study.

Uthman ibn Affan's first sermon after his oath of allegiance as the third caliph is a monumental text in the history of classical Islamic rhetoric. This text serves not only as a political speech or a moral appeal, but also as a representation of the beauty of the Arabic language, rich in aesthetic and spiritual values. Through this sermon, Uthman ibn Affan demonstrates a mature mind and noble morals, manifested in his choice of words and a style of delivery that possesses high literary value. Unfortunately, most previous research has placed this sermon within a historical and thematic framework, focusing on its social context or religious message. As a result, the linguistic layers that shape the rhetorical beauty of this sermon have remained largely unexplored, particularly in terms of how style is used to reinforce the message and build emotional appeal for the audience.

These limitations create a gap in research on classical Arabic stylistics. Until now, stylistic approaches have been more frequently applied to literary works such as poetry and prose, while religious texts such as sermons rarely receive similar analytical treatment. Yet, elements such as phonology, syntax, semantics, morphology, and imagery in Uthman ibn Affan's sermon demonstrate a careful integration in creating a distinctive rhetorical force. Therefore, this study seeks to answer a fundamental question: how are stylistic devices used to create a beautiful and meaningful style in this sermon? By exploring the previously neglected aesthetic dimension, this research is expected to provide new contributions to the study of classical Arabic stylistics and broaden understanding of the aesthetic function of language in conveying moral and spiritual messages in Islamic discourse.

B. Research Methods

This research uses a qualitative approach with a stylistic method (Ratna, 2015). This approach was chosen because it allows researchers to deeply explore the aesthetic elements of language that shape the beauty, rhetorical power, and moral messages contained in the sermon text. Stylistic studies are used to examine linguistic aspects that contain aesthetic value, including phonology, morphology, syntax, semantics, and imagery, so that the meaning and beauty of the language in the sermon can be revealed comprehensively

(Qalyubi, 2017). These five aspects are analyzed in an integrated manner to reveal the rhetorical structure that makes Uthman bin Affan's sermon both artistic and communicative.

The unit of analysis in this study is the linguistic units that form the language style in the text of the first sermon of Uthman bin Affan, including sounds (phonology), word forms (morphology), sentence structures (syntax), lexical and contextual meanings (semantics), as well as imagery and figurative expressions (imagery). These units of analysis are not only understood as stand-alone linguistic elements, but as part of the rhetorical structure of the sermon that are interrelated in building the persuasive power and aesthetics of language.

The data source for this study is the text of Uthman ibn Affan's first sermon, obtained from translated manuscripts and the original Arabic text compiled by classical historians. The text was examined in its entirety to identify the stylistic features that emerged. Data were collected through library research (Ratna, 2015), namely by examining various reference sources in the form of historical books, works of interpretation, Arabic linguistics books, scientific journals, and previous research that is relevant to the topic of study. The criteria for selecting linguistic data in this study include: (1) language units that show deviations or uniqueness from everyday language use, (2) the use of diction, structure, or expressions that have aesthetic and rhetorical content, and (3) language elements that function to strengthen moral, spiritual, and leadership messages in sermons.

The data collection procedure was carried out in three stages (Miles & Huberman, 1994). First, researchers traced and inventoried sermon texts from authentic and recognized sources. Second, the texts were read repeatedly to gain a thorough understanding of their content and context. Third, sections of the text containing indications of the use of figurative language were marked and classified according to stylistic categories.

Data analysis was carried out with the following steps: (1) identifying linguistic elements that contain aesthetic value, (2) classifying data based on stylistic aspects including phonology, morphology, syntax, semantics, and imagery, (3) describing the function and meaning of the use of the language style in the context of the sermon, and (4) drawing conclusions regarding the style and characteristics of the language used by Utsman bin Affan in his sermon. With this method, the results of the study are expected to not only describe linguistic facts, but also provide a complete understanding of the aesthetic value and moral messages contained in the sermon.

The selection of these five stylistic levels is based on the theoretical consideration that the style of language in classical Arabic texts is not only manifested in one linguistic aspect, but is the result of the interaction between sound, form, structure, meaning, and linguistic imagery which in an integrated manner builds the rhetorical and aesthetic power of discourse (Qalyubi, 2017).

The text of Uthman bin Affan's sermon was chosen as a data source because it has high linguistic and historical value, apart from being one of the early speeches of a great caliph, this sermon also represents the peak of the maturity of classical Arabic which combines spiritual power, morals, and rhetorical beauty in one complete discourse.

C. Results and Discussion

1. Biography of Utsman Bin Affan

Uthman ibn Affan was one of the companions of the Prophet Muhammad, known for his gentleness and generosity. Uthman ibn Affan was of noble and well-preserved lineage. His full name was Uthman ibn Affan ibn Abi al-As ibn Umayyah ibn Abdusy Syam ibn Abdu Manaf ibn Qushai ibn Kilab ibn Murrah ibn Ka'b ibn Khuzaiman ibn Mudrikah ibn Ilyas ibn Mudhar ibn Nizar ibn Ma'addu ibn Adnan (Katsir, 2021). Uthman bin Affan's lineage met with the lineage of the Prophet Muhammad through the figure of Abdu Manaf bin Qushai, making them both from the Quraish tribe which was highly respected among the Arabs.

Historians differ on the place and time of Uthman ibn Affan's birth. The most popular opinion states that Uthman ibn Affan was born in Mecca, six years after the historic event of 'Am Al-Fil (Year of the Elephant), in which an army of elephants led by Abraha stormed the Kaaba. However, some others believe that Uthman ibn Affan was born in Ta'if, a city located in the Hijaz highlands. Although there are many differences of opinion among historians regarding Uthman ibn Affan's birthplace, the majority of scholars agree that Uthman ibn Affan was born in Mecca several years after the Year of the Elephant. Therefore, there is a difference in age between Uthman and the Prophet Muhammad by about five to six years (Ash-Shallabi, 2013).

Uthman was born and raised in the Quraish community, which at that time still worshiped idols, believed in animism, dynamism, and carried out various customs that were contrary to noble morals. However, since he was young he has shown determination, and he absolutely does not like polytheism and avoids all forms of bad

habits that characterize the life of ignorance (Dahlan, 2019). Uthman ibn Affan was born to a woman named Arwa binti Kuraiz bin Rabi'ah bin Hubaib bin Abdu Syam. His mother was a Quraysh woman from the Umayyad dynasty, one of the leading tribes in Mecca. Through his mother's lineage, Uthman was closely related to the Prophet Muhammad, as his grandmother, Umm Hakim al-Baidha' bint Abdul Muththalib, was the Prophet Muhammad's paternal aunt. This lineage placed Uthman ibn Affan within the extended family circle of the Hashim and Umayyad clans. These two clans held a privileged position within the Quraysh social structure (Katsir, 2014).

Uthman ibn Affan was blessed with numerous descendants. He had nine sons: Abdullah al-Akbar, Abdullah al-Ashgar, Amru, Umar, Khalid al-Walid, Uban, Sa'id, and Abdul Muluk, as well as six daughters. This large family is a testament to the blessings of his life, as his children grew up in an environment that upheld Islamic values and family honor (al-Suyuthi, n.d.). Uthman was known as a wealthy merchant from the Quraysh. However, despite his abundant wealth, he was known as a humble man in his daily life. He even donated some of his wealth to the cause of Islam. Another distinction Uthman held was the title Dzun Al-Nurain, which means "Owner of the Two Lights." This title was given to him because he married two of the Prophet Muhammad's daughters in succession. First, he married Ruqayyah, daughter of the Prophet Muhammad. After Ruqayyah's death, Uthman was again entrusted by the Prophet Muhammad to marry his other daughter, Umm Kalthum (Hendri, 2021). No other companions received such glory, so that this title became one of the characteristics that Uthman bin Affan had throughout history (Samsul, 2010).

Historically, Uthman ibn Affan was a figure who combined spiritual wisdom with moral fortitude in his leadership. He emerged as a leader who placed ethical values above political interests, a rare characteristic during the turbulent transition period of Islamic rule. In the context of classical Islamic politics, Uthman is often depicted as a gentle and patient leader, yet also firm in upholding the principles of justice and sincerity. His leadership occurred during a challenging period, when the expansion of Islamic territory gave rise to complex social and political dynamics. Amidst pressure and rebellion, he consistently rejected the use of violence, demonstrating that for him, power was not a goal, but rather a trust that must be maintained with patience and

sincerity. This attitude reflects a moral idealism grounded in the principles of humanity and Islamic spirituality, rather than political ambition or military power (Samsul, 2010).

From an intellectual and linguistic perspective, Uthman ibn Affan's sermons display the beauty of language, rich with meaning and profound reflection. Each sentence in his sermons contains a gentle yet moving rhetorical power, illustrating the balance between rationality, inner sensitivity, and simplicity in conveying his message. The language he chose was not merely a means of communication, but a reflection of his refined and wise soul. In his first sermon as caliph, for example, he emphasized the importance of moral awareness and social responsibility in a style that was not excessive but powerful in meaning. From this, it is clear that Uthman's strength lay not in emotionally arousing political rhetoric, but in his ability to bring spiritual values to life through clear and beautiful language. Therefore, exploring Uthman's style means understanding the essence of leadership that bridges reason, heart, and faith – an ethical legacy that remains relevant today in the discourse of Islamic leadership (Katsir, 2021).

2. Uthman Bin Affan's Journey to Becoming Caliph

After the death of the Prophet Muhammad in 632 AD, the leadership of the Muslim community was in the hands of Abu Bakr as-Siddiq, who was elected as the first caliph through a deliberation of the Muhajirin and Ansar. During Abu Bakr's reign, Uthman, along with other companions, served as key advisors and loyal companions in managing the affairs of the community. At that time, Uthman's position in Abu Bakr's administration was very strategic, especially in the fields of administration and economic policy, considering his extensive experience as a wealthy, honest and trustworthy merchant (Syalabi, 2003).

When Abu Bakr died in 634 AD, the leadership of the Muslim community was succeeded by Umar ibn Khattab as the second caliph. Umar's reign was known as a period of massive expansion, during which Islamic rule extended to Syria, Persia, and Egypt. Uthman ibn Affan preferred to remain in Medina during Umar's reign, continuing his trading activities and actively contributing to government affairs. At that time, Uthman was one of the advisors whose opinions were often considered and listened to by Caliph Umar, especially regarding policies related to the welfare of the people and state governance (Syalabi, 2003).

During Umar's leadership, Uthman witnessed various important events, particularly in the process of organizing the government system, appointing governors,

and regulating the distribution of the state treasury (Baitul Mal). Finally, in 644 AD, grief again enveloped the Muslim community when Umar bin Khattab died from wounds sustained after being stabbed by a Persian slave named Abu Lu'l'ah al-Majusi. This incident became a significant moment in Islamic history, because after Umar's death, Muslims again faced a major challenge: determining who was worthy to lead the Muslim community as the next caliph (Al-Farraj, 2005).

Before his death, Umar ibn Khattab appointed six prominent companions to form a shura council tasked with electing a successor. Umar did this as an effort to maintain the unity of the Muslim community at that time. Uthman ibn Affan was among the six companions whom Umar trusted, along with Ali ibn Abi Talib, Abdurrahman ibn Auf, Sa'd ibn Abi Waqqas, Zubair ibn Awwam, and Talhah ibn Ubaidullah. This deliberation process took place solemnly, carefully, and prioritized the interests of the Muslim community above all else. Ultimately, Uthman ibn Affan was elected by acclamation as the third caliph, supported by the Muhajirin and Ansar (Dahlan, 2019).

The oath of allegiance to Caliph Uthman ibn Affan was solemn. Ali ibn Abi Talib was the first to extend his hand to Uthman as caliph. His companions followed suit, and all the Muslims present also offered their oaths as a formal recognition of Uthman ibn Affan's leadership. This event marked the beginning of Uthman ibn Affan's reign as the third caliph, succeeding Umar ibn Khattab.

At the time of his appointment as caliph, Uthman was already in his twilight years, approximately 70 years old according to the Islamic calendar, or 68 years old according to the Gregorian calendar. Estimates suggest that Uthman ibn Affan was sworn in as caliph in the month of Muharram, 24 AH, shortly after the death of Umar ibn Khattab (Haekal, 2007). The burden of responsibility carried by Uthman was not easy, considering that he had to lead the Muslim community where his territory had expanded significantly (Wahyuddin, 2011).

3. Analysis of Language Style in Uthman Bin Affan's First Sermon After Being Sworn In as the Third Caliph.

Uthman was officially sworn in as caliph in 24 Hijri, succeeding Umar ibn Khattab, who died from a stab wound by Abu Lu'l'ah al-Majusi. The oath was carried out through a deliberation process involving six prominent companions, in accordance with Umar's will before his death. After the recognition from the Muhajirin and Ansar and the oath completed, Uthman appeared before the Muslim community to deliver his first

sermon as the supreme leader of Islam. With full calm and a gentle demeanor, Uthman climbed the pulpit of the Prophet's Mosque, then faced the companions and Muslims present. This moment marked the beginning of his leadership journey that would last for the next twelve years (Hendri, 2021).

This sermon emphasized the direction of policy and leadership principles that Uthman would adhere to during his reign. In the sermon, Uthman not only expressed his gratitude for the trust given, but also emphasized his commitment to always adhere to the Book of Allah and the Sunnah of the Prophet. The history of Uthman's first sermon was conveyed by Badr bin Uthman from his uncle, who described the content and atmosphere of this historical event very clearly. This sermon would later be known as one of the simplest but most meaningful leadership opening sermons in the history of Khulafaur Rasyidin. The contents of the sermon are as narrated by Badr bin Uthman from his uncle (Hendri, 2021):

عن بدر بن عثمان عن عمه قال لما بايع أهل الشورى عثمان خرج وهو أشدهم كآبة فأتى منبر رسول الله صلى الله عليه وسلم فخطب الناس، فحمد الله وأتني عليه وصلى على النبي صلى الله عليه وسلم، وقال: إنكم في دار قلعة، وفي بقية أعمار، فبادروا آجالكم بخير ما تقدرون عليه، فلقد أتيتم، صبحتم أو مسيتم، ألا وإن الدنيا طويت على الغرور، فلا تغرنكم الحياة الدنيا، ولا يغرنكم بالله الغرور. اعتبروا بمن مضى، ثم جدوا ولا تغفلوا، فانه لا يغفل عنكم. أين أبناء الدنيا وإخوانها الذين أثاروها وعمروها، ومتعوا بها طويلا، ألم تلفظهم! ارموا بالدنيا حيث رمى الله بها، واطلبو الآخرة، فان الله قد ضرب لها مثلا، والذي هو خير، فقال عزوجل: (واضربْ لَهُمْ مَثَلَّ
الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ – إِلَى قُولَهُ – أَمْلَا) وأقبل الناس يبايعونه. (Jarir al Thabari, 1967)

"From Badr bin 'Uthman from his uncle, and said, when Usman bin 'Affan had taken allegiance by the Shura council, he came out in a very sad state. He immediately climbed onto the pulpit of Rasulullah SAW. After he praised Allah and offered prayers to the Prophet SAW, he said: "Amma Ba'du, in fact you are now in a transit village and in the remaining years of your life. So hurry up and make the most of your death by doing good things that you are capable of doing. Indeed, you have been given morning and evening. Remember that the world is covered by deceit. So never be deceived by the life of this world, and let not deception deceive you in obeying Allah (Hendri, 2021).

Take a lesson from those before you and be sincere and never be careless, for deception will not fail you. many of the world's children and their siblings are influenced by the world and

have fun with it for a long time (spending their time). Don't they protect themselves from that? Dispose of the world as God discarded it. And look for the Hereafter because Allah has made a better parable. And Allah has said "Make a parable for them, namely that the life of the world is like rainwater that we send down from the sky... Until the end of the verse (QS Al Kahf [18]: 54. Then people came to pledge allegiance to him" (Hendri, 2021).

a) *Al-Mustawa al-Sauti (Phonological Level)*

Phonology in stylistics refers to the study of the sound aspects of language that contribute to the aesthetic, rhetorical, and emotional effects of a text. In the context of spoken discourse such as sermons, phonological elements play a crucial role because sound not only functions as a medium for conveying lexical meaning but also as a means of building rhythm, emphasis, and persuasive power over the listener. Phonological elements in stylistics include sound patterns produced through phoneme selection, sound repetition, rhythmic balance, and vocal stress that can strengthen the message conveyed (Kamil, 2024).

In the stylistic analysis of Uthman ibn Affan's sermon, phonology is understood as one of the important levels that shape the rhetorical character of the sermon. The choice and repetition of sounds in the sermon are not accidental, but are closely related to the speaker's communicative goals, namely to calm the congregation, build the authority of leadership, and emphasize moral values. Through the arrangement of soft, rhythmic, and balanced sounds, the phonological aspects of Uthman ibn Affan's sermon contribute to the creation of a persuasive and harmonious atmosphere that aligns with his leadership character.

At the phonological level, the author analyzes the sound structure of Uthman ibn Affan's first sermon after being inaugurated as caliph. Two main components are discussed in this analysis: *sawâmit* (consonants) and *sawâit* (vowels). These two components will be examined based on their characteristics and articulation in Arabic.

Based on the articulation classification, the main components of *sawamit* or consonants in Arabic are divided into nine main categories, namely *sawamit infijariyyah* (plosive), *sawamit infijariyyah ikhtikakiyyah* (plosive-fricative), *Sawamit al-gina aw sawamit anfiyyah* (nasal), *sawamit munharifah* (lateral),

sawamit mukarrarah (vibrating), sawamit mufradah (flapped), sawamit ihtikakiyyah (fricative), sawamit mumtadah gair ikhtikakiyyah (frictionless), and asybah sawait (semi-vowel) (Al-Sa'aran, n.d.). Meanwhile, the second component, the sawait or vowels in Arabic, are divided into two groups: short vowels (sawait qasirah) and long vowels (sawait thawilah). Short vowels (sawait qasirah) contain short articulation, have three main sounds: fathah, kasrah, and dhammah and are usually not followed by a consonant letter. Meanwhile, long vowels (sawait thawilah) articulation appears by lengthening the short vowel sound with the help of mad letters, namely alif (ا), waw (و), and ya (ي). These three mad letters will create the rhythm and phonetic beauty that is unique to Arabic (Najlah, 1981).

Based on the results of the phonological analysis of the sermon of Uthman bin Affan, it can be seen that the distribution of consonants in the sermon text is relatively balanced, without any particular type of consonant dominating significantly. However, in the plosive consonant category (sawamit infijariyyah), there are two types of letters that appear with the same frequency, namely the letter ت which appears twice, and the letter ض also appears twice. Meanwhile, in the nasal consonant category (sawamit anfiyyah), it is recorded that the letter ن appears four times. In the lateral consonants (sawamit munharifah) the letter ل appears three times, including two times the letter ل followed by a short vowel and once followed by a long vowel. As for the vibrating consonant (sawamit mukarrah) in the letter ج there is the same number of occurrences as the letter ن, namely four times, all accompanied by a short vowel. Meanwhile, for semi-vowel consonants (ashbah sawait), the letter ي is only found twice, consisting of one long vowel and one short vowel.

Table 1
Consonant Types (*sawamit*)

Sound	Types of Consonants				
	Plosif	Nasal	Lateral	Getar	Semi Vokal
ت	✓				
ض	✓				
م			✓		
ل				✓	

ر			✓	
س				✓
amount	2	1	1	1

Table 2
Short Vowels (sawayit)

Sound	Short Vowels			
	<i>Fathah</i>	<i>Kasrah</i>	<i>Dhumma</i>	<i>Sukun</i>
ت	1	1		
ض	1			
م				4
ل	2			
ر		3	1	
س	1			
Amount	5	4	1	4

Table 3
Long Vowels (palm)

Sound	Long Vowels		
	<i>Alif</i>	<i>Waw</i>	<i>Ya</i>
ت			
ض			1
م			
ل		1	
ر			
س			1
Total	-	1	2

The results of this analysis indicate that the phonology of Uthman's sermon reflects a balance between the use of consonants and a fairly diverse range of vowels. This balance of consonant use creates a very distinctive sound harmony. This pattern contributes to the beauty of classical Arabic theory, which was one of the main characteristics of the sermons of the caliphs at the beginning of their reigns.

b) Effect on Harmony

1. *Repetition of Sound*

Repetition of sound is an important phonological phenomenon in stylistic studies, particularly in spoken texts such as sermons. This repetition refers to

the repeated occurrence of certain phonemes within words, phrases, or sentences with the aim of creating musicality, emphasizing meaning, and strengthening persuasive power. In the classical Arabic rhetorical tradition, repetition of sound is not seen as a mere coincidence, but rather as a linguistic strategy with aesthetic and communicative functions (Nuruddin, 2023).

In Uthman ibn Affan's first sermon, the repetition of letter sounds serves to establish an atmosphere of calm and gentleness that aligns with his leadership character. The repetition of soft, rhythmic sounds, such as soft consonants and long vowels, strengthens the persuasive impression and creates an emotional connection between speaker and listener. Through this phonological strategy, the language of the sermon not only conveys meaning informatively but also presents a beautiful sound that supports the effectiveness of da'wah communication.

The use of sound repetition techniques is one aspect that influences the harmony of sound in the text of Uthman bin Affan's sermons. The repetition of letter sounds can be seen in the following sermon fragment:

أَيْنَ أَبْنَاءُ الدِّنِيَا وَإِخْوَانُهَا الَّذِينَ أَثَارُوهَا وَعَمَرُوهَا. (Jarir al Thabari, 1967)

فَبَادَرُوا آجَالَكُم بِخَيْرٍ مَا تَقْدِرُونَ عَلَيْهِ، فَلَقِدْ أَتَيْتُمْ، صَبَحْتُمْ أَوْ مَسِيْتُمْ. (Jarir al Thabari, 1967)

The repetition of the letters alif and hamzah in the sequence أَيْنَ – أَبْنَاءُ – أَثَارُوهَا – أَتَيْتُمْ

– provides a strong emphasis on the message being conveyed. This similarity in initial sounds creates an engaging atmosphere for the listener, making the sentence easy to remember and having a regular rhythm. Furthermore, this repetition of sounds also serves to emphasize the meaning, as if directing the listener's attention to the core message being conveyed. In the context of a sermon, this pattern not only beautifies the wording but also strengthens the suggestive power of the speech, thereby raising the listener's awareness of the importance of the message.

a. Repetition of Pronunciation with the Same Wazan

The use of repetition of words with the same wazan (word pattern), as seen in the following text:

فلا تغرنكم الحياة الدنيا، ولا يغرنكم بالله الغرور. (Jarir al Thabari, 1967)

The similarity of the word patterns تغرنكم and يغرنكم is not just a repetition of sounds, but also creates a rhythmic harmony that makes it easier to grasp the essence of the warning.

b. Effect on Harmony of Meaning

The repetition of letter sounds in sermons not only serves to create phonological beauty but also significantly impacts the harmony of meaning (semantic harmony) within the discourse. Harmony of meaning refers to the integration between sound, language structure, and the message conveyed, so that the resulting meaning does not appear fragmented, but rather whole and mutually reinforcing. In the context of sermons, this harmony is crucial because moral and spiritual messages must be received clearly, gently, and persuasively by the audience.

In Uthman ibn Affan's first sermon, the repetition of certain sounds contributes to the formation of a consistent and directed sense of meaning. The repeated sounds create a rhythmic pattern that aligns with the message's content, particularly when the sermon emphasizes the value of humility, warns against the deceitfulness of the world, and calls for a return to the values of piety. This harmony between sound and meaning ensures that the message is not only cognitively understood but also emotionally felt by the listener.

The harmonious effect of meaning in this text is clearly seen in the use of repeated sounds in the letters alif and hamzah, providing different dimensions of emphasis. These two sounds, which often serve as the beginning or core of syllables, create a strong initial beat in each word that contains them. The effect is to emphasize key words, establish rhythmic balance, and make it easier for the listener to remember the sequence of messages. In Arabic rhetoric, the combination of repeated sounds of the letters ra, alif, and hamzah not only functions as an aesthetic ornament, but also as a means of strengthening meaning,

maintaining the harmony of sentence structure, and ensuring the message is conveyed and recorded in the listener's memory.

The repetition of the same pronunciation with the same incantation is a beautiful and harmonious combination. This incantation demonstrates Uthman's assurance that the world is filled with deception, that many in the world are negligent in its deceptions, and that before death comes, Uthman also emphasizes to Muslims to do good deeds both day and night, to the best of their ability.

c) *Al-Mustawa' al-Tarkibi* (Syntactic Level)

At the syntactic level, the meaning of nahwu in the sense of I'rab cannot be used as the main benchmark for assessing the rhetorical excellence and beauty of a text (Attirah & Febria, 2025). This is because I'rab only focuses on formal aspects, such as determining the position of words in sentence structures based on grammatical rules, without revealing the beauty of meaning or the coherence of the structure of expressions. Meanwhile, measuring the aesthetics of language requires a more comprehensive approach, namely through the concept of syntax as defined in the theory of al-nazm (Fikriyah & Qalyubi, 2020). For example, by asking why a particular word is considered fa'il, maf'ul bih, or has other positions. In this study, the author only focuses on al-Taqdim Wa al-Ta'khir and repetition of certain words.

1. *Al-Taqdim wa Al-Ta'khir*

Etymologically, the term Al-Taqdim means to put first, while at-Ta'khir means to put last or to place behind. Terminologically, the meaning of at-Taqdim and at-Ta'khir has not undergone a significant shift from its basic meaning. This term is used to describe a process of arranging sequences, namely prioritizing certain elements in a sentence and putting others last (Khitam, 2018). Regarding at-Taqdîm wa at-Ta'khîr, Al-Jurjani provides a detailed definition. According to al-Jurjani, at-Taqdîm wa at-Ta'khîr encompasses two forms. First, a change in the position of sentence elements without affecting their legal status. For example, prioritizing khabar over mutbada', although the order changes, the grammatical function of both elements remains the same. Second, a change in position accompanied by a

shift in nahwu law. An example can be seen in the shift of the word زيد (Zaid) in the sentence ضربت زيد (I have hit Zaid) to زيد ضربته (Zaid, I have hit him). In this change, the word زيد not only shifts its position from the end to the beginning of the sentence, but also undergoes a change in grammatical function from its original role as maf'ul (object) to mutbada' (subject) (AL-Jurjani, 1992).

It can be concluded that at-Taqdîm wa at-Ta'khîr is not only related to word order in a sentence, but can also have implications for changes in its syntactic function. This shows that sentence structure in Arabic does not simply follow a rigid pattern, but also allows for flexibility that is rich in meaning and aesthetic value.

In Uthman bin Affan's sermon, we find an example of the principle of Al-Taqdim wa Al-Ta'khîr, such as the maf'ul at the beginning and fa'il at the end, as found in the text below:

فلا تغرنكم الحياة الدنيا. (Jarir al Thabari, 1967)

In the sermon excerpt above, there are words that constitute a sentence consisting of fa'il and maf'ul. The word تغرنكم is the maf'ul that is preceded, and the word الحياة is the fa'il that is concluded.

2. Repetition of Lafadz الغرور

Repetition is a style of language characterized by the repetition of sounds and syllables within a sentence. Repetition serves to emphasize certain parts of a sentence, depending on the context of the intended message. This repetition is not simply repetition, but rather a linguistic strategy intentionally used to strengthen meaning, emphasize a message, or create a certain nuance in speech or writing (Qalyubi, 2017).

From another perspective, repetition is defined as the deliberate repetition of words, phrases, sentences, or even paragraphs by a writer or speaker to emphasize something deemed important. This technique is often used in literary works, such as speeches and other rhetorical texts. This is

because repetition is believed to have the power to strengthen impressions, facilitate listeners or readers in remembering messages, and create a beautiful rhythm. Thus, repetition is not only an aesthetic linguistic device, but also pragmatic. The pragmatic meaning here is to help build the listener's attention focus on what the speaker is conveying. In religious discourse and Arabic literature, this repetition is often an important part of instilling a deep moral or spiritual message (Kurnia et al., 2022).

In Uthman bin Affan's sermon there is also the *lafaz* الغرور which is mentioned several times in the sermon. The repetition of the pronunciation is not without purpose, but the repetition in this sermon shows the words of warning and affirmation conveyed by Uthman bin Affan to humanity at that time.

ألا وإن الدنيا طويت على الغرور، فلا تغرنكم الحياة الدنيا، ولا يغرنكم بالله الغرور. (Jarir al Thabari, 1967)

"Ingatlah sesungguhnya dunia itu dicakupi oleh tipu daya. Maka janganlah sekali-kali kamu tertipu oleh kehidupan dunia, dan jangan pula tipu daya itu bisa menipumu dalam menta'ati Allah." (Hendri, 2021).

Remember that the world is surrounded by deception. So do not ever be deceived by the life of this world, and do not let deception deceive you in obeying Allah.

From the sentence above, we can see that the word is repeated several times, although not in the same sentence, and is even repeated in the form of the verb mudhari. From this, we can see that Uthman bin Affan repeated the word to urge or remind us that in this world there is a lot of deception, and he urged the listeners not to be fooled by deception that can deceive them in obeying Allah.

d) *Al-Mustawa'Dalali* (Semantic Level)

Semantics, according to language, is the study of designation or meaning. In Arabic language scholarship, this field is known as al-dilalah, which literally means the science that discusses the relationship between linguistic signs and the meanings they represent. In its development, ilm al-dilalah became a branch of linguistics ('ilm al-lughah) that has an independent status, because its study is focused on the aspect of meaning in language. Terminologically, 'ilm al-dilalah is defined as a discipline that studies the meaning of language, both at

the level of mufradat (vocabulary) and tarakib (word structure or arrangement). At the mufradat level, semantics examines lexical meaning, the development of meaning, the expansion, narrowing, or change of a word's meaning. Meanwhile, at the tarakib level, the focus of study is more directed towards the meaning formed from the relationship between words in a sentence construction (Matsna HS, 2016).

Thus, it can be concluded that semantics not only examines meaning statically, but also analyzes how meaning is formed, changed, and understood in the dynamic context of language use. This field of study is crucial for understanding the messages contained in texts, thus making a significant contribution to effective and communicative language acquisition.

1. Denotative Meaning

Denotative meaning is a general, objective meaning that is used directly to refer to the actual meaning without involving additional interpretation. This meaning is often also called straightforward meaning because it is not influenced by emotional elements, emotional values, or connotations that can change or expand its meaning (Juhara & Budiman, 2022). In other words, denotative meaning refers to the meaning stated in the dictionary or the original meaning of a word as generally understood by society. Based on the definition above, the denotative meaning of Uthman bin Affan's sermon text is:

إنكم في دار قلعة، وفي بقية أعمار، فبادروا آجالكم بخير ما تقدرون عليه، فلقد أتيتم، صبحتم أو مسيتم، ألا وإن

الدنيا طويت على الغرور، فلا تغرنكم الحياة الدنيا، ولا يغرنكم بالله الغرور. (Jarir al Thabari, 1967)

In fact, now you are in a transit village and have the rest of your life left. So hurry up and use up your limit by doing the good you can do. Indeed, you have been given morning and evening. Remember that the world is covered in deception. So do not ever be deceived by the life of this world, and do not let deception deceive you in obeying Allah. (Hendri, 2021).

اعتبروا بمن مضى، ثم جداً ولا تغفلوا، فإنه لا يغفل عنكم. أين أبناء الدنيا وأخوانها الذين أثاروها وعمروها، وتمتعوا بها طويلاً، ألم تلتفظهم! أرموا بالدنيا حيث رمى الله بها، واطلبوا الآخرة، فإن الله قد ضرب لها مثلاً، والذي

هو خير، فقال عزوجل: (وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ – إِلَى قُولِهِ – أَمْلَا) وأقبل الناس

(Jarir al Thabari, 1967) ببأيعونه.

Take a lesson from those before you and be sincere and never be careless, for deception will not fail you. many of the world's children and their siblings are influenced by the world and have fun with it for a long time (spending their time). Don't they protect themselves from that? Dispose of the world as God discarded it. And look for the Hereafter because Allah has made a better parable. And Allah has said "Make a parable for them, namely that the life of the world is like rainwater that we send down from the sky... Until the end of the verse (QS Al Kahf [18]: 54. Then people came to pledge their allegiance to him" (Hendri, 2021).

a. Connotative Meaning

Connotative meaning is a meaning formed from the cognitive or basic meaning of a word, which is then enriched with additional components of meaning (Ahmad & Khoiroh, 2024). These additional components usually take the form of a sense of meaning, association, or emotional content attached to the word, so that its meaning is not limited to the lexical meaning listed in the dictionary. This sense of meaning can be positive, negative, or neutral, depending on the context of use and social perception. (Djajasudarma, 1999).

Based on the definition or understanding above, the denotative meaning of Utsman Bin Affan's sermon is:

1. Uthman bin Affan reminded Muslims about the deceitfulness of worldly life

This world was created by God as a temporary stopover, not a final destination. It is here that humans are given the opportunity to perform good deeds, prepare provisions, and tread the path to eternal life in the afterlife. However, the world often displays its deceptions with wealth, power, and luxury, thus depriving them of all forms of pleasure seen, worn, eaten, or drunk.

Why is all of this called deception? Because if humans only view it as the result of their own hard work, without connecting it to

the Creator, they have fallen into arrogance. Yet everything we possess in this world is a gift from God. Realizing this makes us more humble, more grateful, and less easily swayed by the glitz and glamour of this world. As long as we consistently involve God in every achievement, we will be protected from the deceptions of this world and remain on the right path.

2. Doing good. (فبادروا أجيالكم بخير ما تقدرون عليه)

In the sermon, Uthman ibn Affan also reminded Muslims to do whatever good they can for other Muslims. This goodness can include politeness, mutual respect, non-hypocrisy, and so on, as long as it is within their power.

3. Take lessons from previous people

In a fragment of Utman bin Affan's sermon, there is a sentence fragment "اعتبروا بمن مضى" In this fragment of the sermon, Utman bin Affan also advised Muslims to take lessons or take wisdom from every incident experienced by those before them. By understanding the stories and history of previous people well and correctly, Muslims can reflect to take many lessons and correct their shortcomings or mistakes in order to achieve glory and glory in this world and the hereafter.

b. At-Thibaq (Antonym)

The term Antonym comes from the ancient Greek, onoma "name" and anti "against" (Chaer, 2007). As for the literal meaning, antonyms are other names for other things. Antonyms are expressions (usually words, but can also be phrases or sentences) that are considered to mean the opposite of another expression (Hrp & Putri, 2025). Simply put, antonyms are words that have the opposite meaning (Pateda, 2010). In the text of Uthman bin Affan's sermon, several at-thibaq were found, including the following:

فَلَقَدْ أَتَيْتُمْ، صَحِحْتُمْ أَوْ مَسَيْتُمْ. (Jarir al Thabari, 1967)

أَلَمْ تَلْفَظُهُمْ! ارْمُوا بِالْدُنْيَا حِيثُ رَمَى اللَّهُ بِهَا، وَاطْلُبُوا الْآخِرَة. (Jarir al Thabari, 1967)

ألم تلفظهم! ارموا بالدنيا حيث رمى الله بها، واطلبوا الآخرة. (Jarir al Thabari, 1967)

In the first sentence, Uthman uses the pronunciation **صبحتم**, meaning morning, and the pronunciation **مسيتم**, meaning afternoon. In the second sentence above, Uthman ibn Affan uses the word **بالدنيا**, meaning world, and the word **الآخرة**, meaning the afterlife. In the third example, Uthman uses the word **ارموا**, meaning throw away, and also uses the word **اطلبوا**, meaning seek.

Table 4
At-Thibaq (Antonym)

Pagi	صبحتم	Petang	مسيتم
Dunia	الدنيا	Akhirat	الآخرة
Buanglah	إرموا	Carilah	أطلبوا

The table above shows several antonyms contained in Uthman bin Affan's sermon.

e) **Al-Mustawa As-Shorfi (Morphology Level)**

At the Al-Mustawa As-Shorfi (morphology) level, linguistic analysis focuses on words and their various derivative forms. Studies at this level cover a very broad scope, touching on aspects related to the internal structure of words, their formation patterns, and the variations in the resulting forms (Andini, 2025). Among the important aspects to pay attention to is the selection of word forms (ikhtiyar as-sighoh) which takes into account the suitability of the form to the meaning and context of its use. Apart from that, there is also the concept of moving one word form to another (al-'udul bi as-sighah an al-asl as-sighah), namely the transition from one word form to another which is different from the original pattern (Qalyubi, 2017). In the text of this sermon, only the following ikhtiyar as-sighat (choice of word forms) is found:

1. **Use of words** أبناء الدنيا

The phrase **أبناء الدنيا** is composed of two lexical elements, namely **أبناء** and **الدنيا**. Lexically, **أبناء** represents the plural (jama') form of **ابن**, meaning

“child” or “son,” whereas الْدُّنْيَا denotes “the world.” In the context of the sermon, Utsman employs this expression to characterize the socio-religious condition of the contemporary Muslim community, in which a significant tendency can be observed toward prioritizing worldly life over the life of the Hereafter. This orientation ultimately results in the subjugation of many Muslims to worldly pursuits, affecting individuals across various age groups, from children to adults.

f) *Al-Mustawa At-Tashwiri (Imagery Level)*

Sayyid Qutub, in Qalyubi, explains that at-tashwiri is a method or way of conveying something abstract into a more concrete and easily understood form. Through this method, invisible ideas such as psychological conditions, human nature, and certain events or conditions can be presented as if they were clearly visible to the listener or reader (Qalyubi, 2017).

The aim of at-tashwiri is not just to transfer meaning into beautiful language, but also to create a feeling experience, as if the listener is experiencing and feeling the atmosphere being described (Sholahudin & Sopian, 2025). For this reason, at-tashwiri is an effective means of strengthening the message, bringing meaning to life, and building emotions so that the delivery of the sermon is not only informative. The at-tashwiri aspect in Uthman bin Affan's sermon was only found in Jinas.

1. **Jinas**

Jinas is a style of language that has two words that are pronounced the same, but have different meanings (Andini, 2025). The beauty of jinas lies in its ability to present a play of sounds that reinforces the message while adding to the aesthetic value of a text. In the study of balaghah, jinas are divided into two types: jinas tam and jinas ghayru tam (Atiq, 2004). Jinas tam occurs when two words are completely identical in four aspects: the number of letters, the type of sound, the harat or syakkal, and their order. This perfect similarity makes the sound of the two words identical, even though their meanings are different. Conversely, jinas ghayru tam occurs when there is a difference between the two words in one of the four elements: the number of letters, the type of letter, the

syakkal, or the order of the letters. Although not completely identical, the resulting similarity in sound still adds rhetorical appeal and makes it easier for listeners or readers to remember the message conveyed (Eka Wahyu, 2024). However, in the text of this sermon, only jinas tam is found, as can be seen in the excerpt from the sermon below:

ألا وإن الدنيا طويت على الغفور، فلا تغرنكم الحياة الدنيا، ولا يغرنكم بالله الغفور. (Jarir al Thabari, 1967)

Remember that the world is surrounded by deception. So do not ever be deceived by the life of this world, and do not let deception deceive you in obeying Allah. (Hendri, 2021).

A similar phenomenon, both in form and pronunciation, can also be observed in the word الغفور. The first occurrence of الغفور conveys the meaning of deception or delusion, whereas the second occurrence of الغفور signifies obedience or compliance. This semantic distinction, despite the identical phonological realization, highlights the polysemous nature of the term within its contextual usage.

D. Conclusion

The analysis of the rhetorical style employed in the sermon of Utsman bin Affan reveals the presence of a remarkably strong aesthetic dimension. This aesthetic quality is manifested through four major aspects of stylistic analysis, namely phonology, syntax, morphology, and imagery. At the phonological level, the sermon demonstrates a dominant use of consonantal sounds, particularly nasal consonants and trill consonants. This sound pattern generates a distinctive rhythm and tonal quality that enhances the rhetorical appeal of the sermon while simultaneously reinforcing its aesthetic distinctiveness. Accordingly, phonological elements within the sermonic text function not merely as vehicles for conveying meaning, but also as integral components of the linguistic beauty embedded in the discourse.

In the syntactic aspect, the analysis shows the use of the language style al-Taqdim wa al-Ta'khir and Repitisi Lafaz الغفور. In general, al-Taqdim wa al-Ta'khir has two main forms. First, prioritizing or postponing an element of a sentence without changing its meaning and legal status, for example prioritizing maf'ul over fa'il. Second, prioritizing or postponing an element of a sentence accompanied by changes in its legal or syntactic function. This

phenomenon shows that the flexibility of Arabic language structure is utilized effectively to highlight certain meanings and provide emotional pressure in conveying messages. Meanwhile, the repetition of the phrase *الغورو* is a sign of the emphasis of meaning, namely to strengthen the moral message contained in the sermon, so that the listener can more easily remember and reflect on the contents of the sermon.

From a semantic perspective, Uthman ibn Affan's sermon is examined through two main approaches: denotative and connotative meanings, and the application of the al-Tibaq or antonymy style. This analysis aims to uncover the literal meaning contained in the text while simultaneously exploring the implied meanings that provide depth to its moral message. Al-Tibaq is used to bring together two words with opposing meanings, creating a contrast that emphasizes the speaker's intent.

Meanwhile, in the morphological aspect, the focus of the study is directed at the use of the word *أبناء الدنيا* (*abnā' al-dunyā*). This expression not only has a lexical meaning as "children of the world," but also creates certain connotations related to the nature, behavior, or orientation of human life that is always tied to worldly pleasures. As for the imagery aspect, an analysis is carried out on the use of jinas, namely two words that have similar sounds or the same pronunciation, but different meanings. The presence of jinas in the sermon serves to add rhetorical beauty, make it easier for listeners to remember the message, and enrich the aesthetic dimension of the text. Thus, these four stylistic aspects complement each other in building the linguistic strength and persuasive power of Uthman bin Affan's sermon.

Theoretically, this research makes an important contribution to the development of classical Arabic stylistics, particularly in expanding the function of linguistic analysis to uncover the spiritual and moral dimensions of religious texts. Through this approach, language is no longer understood merely as a medium for conveying messages, but rather as a vessel for the expression of mutually reinforcing religious and aesthetic values. The findings of this study indicate that linguistic elements such as sentence structure, choice of diction, and play of sounds can reflect the spiritual depth of an orator while also depicting the height of Arabic culture during the classical period. This approach opens new horizons for stylistic theory, which has been widely used to study literary works, by showing that religious texts also have aesthetic value that can be analyzed scientifically. Practically, the results of this study confirm that the beauty of language combined with depth of meaning

can be an effective means of preaching, touching the feelings of listeners without having to rely on the violence of arguments, but rather through the moral strength and harmony of speech.

Meanwhile, future research has great potential for development through comparative and contextual approaches. Comparative studies of the linguistic style of Uthman ibn Affan's sermons and those of other caliphs – such as Abu Bakr as-Siddiq, Umar ibn Khattab, and Ali ibn Abi Talib – could provide a more comprehensive picture of the evolution of Islamic rhetoric in various social and political contexts. Further research could also focus on the relationship between stylistic form and the historical situation at the time the sermons were delivered, to examine the extent to which language functioned as a tool of spiritual diplomacy and a political communication strategy. Thus, this research not only enriches the treasury of classical Arabic linguistics but also opens up opportunities for the integration of linguistics, literature, history, and Islamic theology within a broader and more dynamic academic framework.

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