



Language Style of Qus bin Sa'idah's Sermon without Arabic Rhymes; Arabic Stylistics Study

Mirwan Akhmad Taufiq^{1✉}, Dewi Maisyatu Mush Firoh²
UIN Sunan Ampel Surabaya^{1,2}
[✉]mirwan@uinsby.ac.id

Abstract:

Sermons (*khutbah*) were popular media to influence the public during the Jahiliyah era; even today, speeches or orations are still the choices for conveying general ideas in a society that has relied heavily on written media. This study aims to reveal the selected phonological form, the word choice, and the arrangement of sentences written in the text of Qus bin Saidah's speech. This research method uses descriptive qualitative. The primary source is the text of Qus bin Saidah's speech. The data collection technique uses the *sima* technique by examining the speech text repeatedly and in detail. Data analysis techniques were carried out by collecting, reducing, and interpreting data. The finding of this research is the selection of light letters to be expressed behind the dense and heavy content of meaning. Notes with a soft intonation are sometimes believed to convey a message to listeners, even with a severe and rich statement. The choice of words is also appropriate for influencing the public to listen to Qus bin Saidah's ideas. Likewise, the varied and exciting sentence structure models also make the listeners persist in listening and do puzzles about what beautiful arrangements will be conveyed in the sermon.

Keywords: sermon; Arabic speech; Arabic stylistics

INTRODUCTION

The lecture or sermon method has become in demand by the public and students from the Jahiliyah era to the present to obtain and disseminate information. This phenomenon is reinforced by the results of Firman's research, which found that lectures and sermons are still believed to be effective in delivering material (Mansir, 2020). The sermon is only sometimes effective in conveying its message. The quality of the sermon text and the delivery style are the main elements of the success of conveying messages in sermons and lectures (Aisha, 2023). Not only that, but the choice of language is also an effective tool for connecting listeners' understanding. Not a few listeners do not absorb the information or messages in the lecture because the lecture is delivered using language that is difficult to understand. Thus, the tenacity of the preacher in choosing the language used is essential for his success in conveying his message (Hj Samri, 2022). Apart from the quality of the lecture text and the selection of the correct language, body language is also one of the essential things in the lecture process. In other words, how to become a good and exciting

speaker or public speaker consists of 3 components: the method of delivery, the speaker's voice, and the speaker's body (Muhyiddin, 2013).

Lectures during the Jahiliyah era are still considered essential media, especially in Islam, for broadcasting religion. Lectures are one of the methods used by Rasulullah SAW in spreading Islam which is continued by the next generation of preachers. Lectures have several characteristics, including concise sentences, clear pronunciation, deep meaning, and rhyme, and are usually combined with poetry, wisdom, and proverb. Among the reasons for the emergence of lectures in the Jahiliyah period were the many wars between tribes, the customs of pronunciation at every incident, political uproar, and the majority of the population being illiterate, so oral communication was more frequent than writing (Husna, 2021).

Several previous studies have discussed lectures and sermons. Zakariya has conducted a study of the text of the sermon in terms of the sermon's theme and the status of the hadiths used to support the theme. This study was conducted in Johor State between 2017-2018. The study results stated that the themes presented were, on average, around education and essential issues in Johor, supported by verses from the Koran and hadith. However, it is necessary to pay attention to the delivery of weak hadiths not to mislead the community (Zakaria et al., 2020).

Wibowo has conducted studies on jahiliyyah sermons in Hanifiyah religious discourse. Some points revealed were the model of social cognition of the sermons during the Jahiliyya era and the social context when they were delivered, especially in the Hanifiyah understanding. The theory used is a critical discourse analysis of the Teun A Van Dijk model, whose analysis is closer to social cognition, seeing how the social cognition built in this case is the ignorant orators. So, through the literature review and descriptive analysis that the researchers did, the ignorant sermons became the media used by the orators to convey their ideology, one of which was the concept of Hanifiyah. From these jahiliyyah sermons, it was not only the appeal of the Hanifiyah discourse that wanted to be conveyed but also many additional sentences and meanings as well as statements that supported this Hanifiyah discourse so that the object of their sermons could accept it. The text's selection and the sermon's compositional scheme are the reasons for this form of inequality. The researcher also saw that the jahiliyyah sermons delivered did not come by themselves but resulted from the author's social cognition and the social context behind them (Panggayuh Noto Wibowo, 2019).

Anisatu has also discussed the stylistics of Tariq bin Ziyad's sermon. The researcher found that the elements of phonology, word preferences, and word deviations followed the events in the sermon. Because actually, a literary work cannot be separated from the historical side in which the work appears. Tariq bin Ziyad's sermon shows that this sermon was raised to provide stimulus, enthusiasm, and influence and convince the soldiers who wanted to fight the tyrannical king, namely Roderick, while simultaneously expanding in several areas. It is evidenced by the pronouns, letters, and vocabulary used in the sermon, which are very relevant to the conditions in that situation (Thooyibah, 2018).

Some of the studies above have focused on studying sermon texts from various perspectives and approaches. This study focuses on the text of the sermon of Qus bin Saidah al- Iyadi by using an Arabic stylistic theory approach because the text of the sermon was in Arabic and was delivered during the Jahiliyah era, to be precise at the Ukaz Market.

So, this study aims to reveal the language style of the sermon text of Qus bin Saidah al- Iyadi in the realm of phonology, diction (choice of words), and sentence construction. This study is essential to provide new insights to observers of ancient Arabic texts from the linguistic aspects of Arabic. These findings are expected to provide additional insight for preachers in delivering sermons. Material is not the only main concern, but several factors, such as phonology, diction, and sentence structure, can have a significant impact. 'Ilm al-Uslub is a linguistic study that studies language style. However, there are differences in parsing the scope or realm of this science. Barciro said that *uslub* is a realm that is not only following the way or way in explaining *tarkib* (structure or arrangement) but also in determining vocabulary, *nahwu* (syntax), *suwar* (magery), and *muhasina* (Setyawan & Qalyubi, 2022).

RESEARCH METHODOLOGY

This study uses a qualitative descriptive method using a literature study approach to the object of study literature. The main source used as a guide is the sermon text by Qus bin Sa'idah in a book collected and tahqiq by Ahmad al-Rabi'i. This book was printed and published by the University of Baghdad, Iraq, in 1974 AD. The text of the sermon chosen was a popular text among Arab Jahili poets, entitled Ayyuha al-Nas. This sermon has the characteristics of the Arabs in the Jahily era by always matching the rhymes at the end of the sentence. This sermon did not comply with the rhyme rules, and it was considered that he had committed a language violation at that time. However, it turns out that violating this sermon has the effect of being famous and popular among Arabs.

The data collection technique was carried out using the *Sima'* technique, namely testing the text by reading it repeatedly and in detail. The data collected only relates to the research objectives, namely aspects of phonology, word selection, and sentence construction. These data may be quantitative but will be concluded with qualitative results. Therefore, data analysis is carried out by collecting, reducing, and interpreting data.

RESULTS AND DISCUSSION

After collecting some of the data sought, the author first describes the biography of Qus bin Sa'idah al-Iyadiy to find out the context of the delivered sermon before describing and interpreting the sermon.

Biography of Qus bin Sa'idah al-Iyadiy

Qus bin Sa'idah al-iyadiy was a famous preacher during the Jahiliy period. He also includes Arab scholars before Islam. He died around 600 AD and is considered a person who believed in monotheism and the day of reckoning. He was known as an ascetic, especially when his two brothers died, who had been buried by himself. Moreover, one day, he came to the bazaar and walked past people while warning them; indeed, he had set a perfect example for sermons. He was one of the greatest orators during the Jahiliyyah period and one of the wisest Arabs, to the extent that he was honored with the admiration of the Messenger of God for him. It was said of him that he was a Christian and that he was the bishop of the Kaaba of Najran. Moreover, if there were many orators and poets were more, then those who collected poetry and rhetoric were few, and the proverb was used in rhetoric, and it was said to the eloquent: He is more eloquent than Qus (هو أبلغ من قوس (Al-Arab, 2020).

Qus was the first person to say these words or Arabic sentences; (أما بعد) (من فلان إلى), (البينة على من ادعى واليمين من أنكر), (فلان). He was the first to give the sermon holding on to a stick. Moreover, Rasulullah SAW had met and prayed for Qus 10 years before the revelation of the Koran was revealed; (يرحم الله قسا، إني لأرجو يوم القيامة أمة واحدة), May Allah have mercy on Qus, and truly I hope he will be resurrected as one group on the Day of Judgment (Al-Arab, 2020).

أَيُّهَا النَّاسُ، اسْمَعُوا وَعُوا، مَنْ عَاشَ مَاتَ، وَمَنْ مَاتَ فَاتَ، وَكُلُّ مَا هُوَ آتٍ آتٍ، مطر ونبات، وأرزاق وأقوات، وآباء وأمهات، وأحياء وأموات، جمع وأشتات، لَيْلٌ دَاجٍ، وَنَهَارٌ سَاجٍ، وَسَمَاءٌ دَاثٌ أَبْرَاجٍ، وأرض ذات فجاج، وبحار ذات أمواج، ومهاد موضوع، وسقف مرفوع، ونجوم تمور، وبحار لا تغور، وَنُجُومٌ تَزْهَرُ، وَبِحَارٌ تَزْخَرُ... إِنَّ فِي السَّمَاءِ لَخَبْرًا، وَإِنَّ فِي الْأَرْضِ لَعَيْرًا، مَا بَأَلُ النَّاسِ يَدْهَبُونَ وَلَا يَرْجِعُونَ، أَرْضُوا فَأَقَامُوا، أَمْ تُرْكُوا فَنَامُوا، تَبًّا لِلرَّيْبِ مِنَ الْغَفْلَةِ مِنَ الْأُمَّمِ الْخَالِيَةِ



والقرون الماضية. يا معشر إياد... يا معشر إياد: أين الأبناء والأجداد، وأين الفرعنة الشداد، ألم يَكُونُوا أَكْثَرَ مِنْكُمْ مَالاً وَأَطْوَلَ أَجَالاً، طَحَنَهُمُ الدَّهْرُ بِكُلِّهِ، وَمَزَقَهُمْ بِتَطَاؤِلِهِ... يقسم (قس) بالله قَسَمًا لا إثم فيه إن الله ديناً هو أرضى لكم وأفضل من دينكم الذي أنتم عليه، إنكم لتأتون من الأمر منكراً». (Al-Rabi'i, 1974).

Sermon Analysis

The sermon is one of the works of Arabic literature recorded from the delivery of one Islamic leader to maintain the knowledge that has been conveyed. The sermon has various types of analysis that can be examined, including the analysis of the sermon in terms of language style, which includes many things, including terms of sound and the choice of words and sentences (Jauhar, 2014). The following are the results of the analysis that has been carried out:

Aspects of Phonology (al-Ashwat)

Phonology is a branch of linguistics/linguistics that studies the sounds of language, including studying the process of language formation and language change. Both general and functional. This understanding is a general understanding of several different linguists in explaining the meaning of phonology.

According to Syahidah, phonology is a grammar studied in linguistics that analyzes the sounds of language in general. Syahidah also mentioned that phonology has two branches of science, namely phonetics; studying sounds produced from language, and phonemics; studying speech sounds that have a function to differentiate meaning (Syahidah & Setiawan, 2022).

Meanwhile, Chaer defines phonology as a field of linguistics that not only focuses on studying sounds but also discusses the sound sequence of language and then analyzes the language, in contrast to the opinion of Ahmad Muaffaq, who defines phonology in general. Namely, the science of language studies the science of sound without being limited, like the opinion of previous scientists (Ahmad Muaffaq, 2012). According to Roger Lass (1988), Phonology is a sub-discipline of language that studies the sounds of language. The sound produced can be studied to see behavior, speech, and other things that linguistics can analyze. Roger Lass's opinion is similar to Keraf's (1984) view, which defines phonology as a study of grammar examining language sounds. Keraf's opinion was justified by Kridalaksana, who agreed that phonology is a linguistic science that studies the sounds of language based on their functions (Kridalaksana, 2009).

In this case, phonology becomes one of the tools in analyzing literary works from the stylistic aspect, especially in the sermon of Qus bin Ziyad al-Iyadi as follows:

The number of letters in Qus sermon totals 444 letters with the following details:

Table 1: The Number of Letters Used in Sermon

No	Letter	Amount	no	Letter	Amount
1	ب	20	14	ض	10
2	ت	28	15	ط	4
3	ث	2	16	ظ	
4	ج	11	17	ع	13
5	ح	5	18	غ	2
6	خ	3	19	ف	9
7	د	12	20	ق	7
8	ذ	5	21	ك	11
9	ر	29	22	ل	42
10	ز	4	23	م	45
11	س	9	24	ن	30
12	ش	5	25	و	55
13	ص	-	26	ه	17
	ء	44	27	ي	22

It is characteristic of the Arabic language that each letter has its provisions in its pronunciation (Makhraj) and characters (*Sifatu al-Huruf*) (Jauhar, 2014). Reviewing the data that has been collected, it can be concluded that the Makhraj and characteristics of each letter contained in Qus bin Sa'idah al- Iyadi's sermon are as follows:

Table 2: Makhraj al-Huruf

No	Makhraj	Letter	Amount	Total
1	<i>Al-aswatu asy-syafataniyah</i>	ب,م	20,45	65
2	<i>As-sautu asy-syafahi al-asnani</i>	ف	9	9
3	<i>Al-aswatu baina al-asnani</i>	ث,ذ,ظ	2,5,-	7
4	<i>Al-aswatu adz-dzalqiyah al-asnaniyah al-latsawiyah</i>	ت,د,ط,ض,ل,ن	28,12,4,10,42,30	126
5	<i>Al-aswatu adz-dzalqiyah al-latsawiyah</i>	ر,ز,س,ص	29,4,9,-	42
6	<i>As-sauwtani at-thorfani al-ghariani</i>	ج,ش	11,5	16
7	<i>As-sautu al-wasthi al-ghari</i>	ي	22	22
8	<i>Al-aswatu al-qusiyyatu at-thabaqiyyatu</i>	خ,غ,ك,و	3,2,11,55	71
9	<i>As-sautu al-qusiyu al-lahawiy</i>	ق	7	7
10	<i>As-sutani al-jadzriyani al-halqiyani</i>	ح,ع	5,13	18
11	<i>As-sautani al-hinjiryani</i>	ه,ء	44,17	61

From these data, it can be seen that the majority of Makhraj in the sermon Qus use *Makhraj al-Aswatu al-Dzalqiyah al-Asnaniyah al-Latsawiyah*; pronunciation of letters with the tip of the tongue attached to the upper teeth and gums, with a total of 126 letters.

In terms of vocal cords when sounded: Voiced sound / *al-Aswatu al-Majhurah*, sounds that can vibrate the vocal cords when sounded have the following details:

Table 3: *al-Aswatu al-Majhurah*

No	Letter	Amount	No	Letter	Amount	No	Letter	Amount
1	ب	20	6	ز	4	11	ن	30
2	د	12	7	ظ	-	12	ل	42
3	ض	10	8	غ	2	13	ر	45
4	ج	11	9	ع	13	14	و	55
5	ذ	5	10	م	45	15	ي	22

In terms of the Silent Sound / *al-Aswatu al-Mahmusah*, Sounds that do not vibrate the vocal cords when pronouncing letters, as follows:

Table 4: *al-Aswatu al-Mahmusah*

No	Letter	Amount	No	Letter	Amount	No	Letter	Amount
1	ح	5	5	خ	3	9	ت	28
2	ث	2	6	ص	-	10	ف	9
3	ه	17	7	س	9	11	ق	7
4	ش	5	8	ك	11	12	ط	4

Regarding how the air comes out when spoken, popping sound / *al-Aswatu al-Infjariyah*. It sounds that hold the air coming from the vocal cords after meeting the speech organs with the designated Makhraj. Here are the details:

Table 5: *al-Aswatu al-Infjariyah*

No	Letter	Amount	No	Letter	Amount
1	ب	20	5	ط	4
2	ت	28	6	ك	11
3	د	12	7	ق	7
4	ض	10	8	ء	44

In terms of shift sound / *al-Aswatu al-Ihtikakiyah*. It sounds that shift together with air coming from the vocal cords so that it narrows the airways at certain Makhraj, with details:

Table 6: *al-Aswatu al-Ihtikakiyah*

No	Letter	Amount	No	Letter	Amount
1	ث	2	8	ص	-
2	ح	5	9	ظ	-
3	خ	3	10	ع	13
4	ذ	5	11	غ	2
5	ز	4	12	ف	9
6	س	9	13	ه	17
7	ش	5			

In terms of the aspect of the state of the base of the tongue when it is sounded. It is called thick sound / *al-Aswatul al-Mufakhamah*. The sound that rises at the base of the tongue towards the soft palate when spoken has the following letters:

Table 7: *al-Aswatul al-Mufakhamah*

No	Letter	Amount
1	ص	-
2	ض	10
3	ط	4
4	ظ	-

In terms of thin sound / *al-Aswatu al-Muraqqaqah*. Sounds that do not rise at the base of the tongue towards the soft palate when spoken have letters other than four bold sounds. And Medium sound / *al-Aswatu al-Bayyinah*. Sounds that have two states between thick sounds and light sounds, as follows:

Table 8: *al-Aswatu al-Bayyinah*

No	Letter	Amount
1	خ	3
2	غ	2
3	ق	7

From the data that has been presented, it can be concluded that the character of the letters used in Qus' speech is as follows; (1) More dominant in the sound of life / *al-Aswatu al-Majhurah*. It shows that the speech that Qus will deliver can shake his listeners because of its contents which break their unconscious of what they have been doing so far by not believing in monotheism and the Day of Judgment and Resurrection. (2) The more dominant sound of explosion / *al-Aswatu al-Infijariyah*. It shows that not to seem passionate in delivering the sermon, Qus restrains his emotions not to seem angry. (3) The more dominant sound / *al-aswatu al-muraqqaqah*. It shows that the pronunciation of the sermon Qus is easy to pronounce because most of the letters used are letters that sound *Tarqiq* / thin to balance the meaning content, which was so heavy for the listeners then.

Then, in term of Last Letter Compatibility, it is beautiful. In this study, it was found that the final letters in the first paragraph matched

اسمعوا وعوا، من عاش مات، ومن مات فات، وكل ما هو آت آت، ليل داج، ونهار ساج، وسماء ذات أبراج،
ونجوم تزهّر، وب حار تزخر، وجبال مرساة، وأرض مدحاة، وأنهار مجرأة.

The consonant and vocal harmony of 'uu' in the word *Isma'u wa'uu*, ends in the letter 'ain, which has the Dhumma vowel, which is extended with *Wawu sukun*. The letter 'ain itself has the properties of Jadzriy Halqi, Majhur, and Ihtikaky. As well as having the opportunity to be *Nabr* (emphasis) following one of the principles of emphasis: (word level) if the word consists of combined (short and long) *maqtha'*, then the *Nabr* / emphasis lies in the long *maqtha'*. So the emphasis in the words *Isma'uu* and 'uu is in the word 'uu. Moreover, at the level of the *Nabr* sentence / the emphasis lies on the *Tholaby* sentence, both *Isim* and *Fi'il*. The words *Isma'uu* and 'uu are included in the *Tholabi* word, namely *Tholabul Fi'li*, because they are *Fi'il Amar*. It shows that Qus's words are heard because their contents are so important.

The harmony and repetition of vowel fatha and consonant letters ta' in words *Maata* and *Faata* and have the same characteristics between fa' and mim, namely Syafawiy. As for *Makhraj ta'*, they are *Dzalqun*, *Latsawiy*, and *Asnani* and have *maqtha' Qashir* because they end with the vowel *Qashirah* (short). It differs from the *Maqthak* found in the sentence after *atin atin*, which has *Maqthak Thowil* because it ends with the vowel *Thowilah* or a consonant like *Nun sukun*. The vowel *tanwin* itself is equivalent to *nun sukun*.

The repetition and harmony of sound are found at the end of the word *jin* from the sentences *Naharin Jasan* and *Samain Dzati Abrajin*. The *Makhraj* of the letter *Jim* is *Thorofai Ghorin* and has *Maqthak Thowil* because it ends with the vowel *Thowilah* or the *nun sukun* consonant—the Repetition and harmony of sound in the word *ru* in the sentence *nujumun tazharu*, *biharun tazharu*. The *Makhraj* of *Rak* is *Dzalqun Latsawiy* and has *Maqthak Qashir* because it ends with a short vowel, *Dhummah*. This harmony and suitability of sound is a strategy to attract listeners with beautiful typesetting and appropriate vocals.

Aspects of Word Preference / *Ikhtiar al-Alfadz*

In this case, the author will say some words that Qus bin Sa'idah al-Iyadiy has chosen in his sermon and compare them with the synonyms of these words and the effect of the generated meaning. Here are some words chosen by Qus:

Listen / اسمعوا

At the beginning of the sermon, Qus uses the word *اسمعوا* which comes from the word *سمع يسمع* and does not use the form of the word that contains affixes like the word *استمع يستمع* because the two words have quite contrasting meanings:

سمع يسمع هو قوة حاسة في الأذن تلتقط بها الأصوات -

Sami'a yasma'u is one of the five senses that are in the ear that convey all sounds

استمع يستمع هو أصغى إليه وأحسن الاستماع -

Istama'a yastami'u is listening well to speech

The word *sami'a* means listening without intention and paying attention, and the word *istama'a* means listening deliberately and paying attention. Qus chose the word *sami'a* instead of the word *istama'a* because there was no one specifically spoken to listen to qus' words because Qus made a speech around the Ukadz market intending to be heard by everyone who was there whether it was heard and paid attention to on purpose or the sound of Qus that their hearing automatically responds to.

Awake / وعوا

The word *عوا* comes from the word *وعي يعي*, which has several synonyms, including *يقظ بيقظ*; even though both are synonyms that have the same meaning, both have their respective places for application, so they have quite different meanings when viewed from the structure of the sentences:

- *وعي يعي هو حالة فهم وإدراك شيء ما -*

Understanding something and discovering something new

- *يقظ بيقظ هو عكسه نام -*

- *يقظ بيقظ هو نقبض النوم -*

- *يقظ بيقظ هو الانتباه من النوم أو خلاف النوم -*

Yaqaḏha yayqīdhū, according to these three definitions, means being aware of or the opposite of sleep. In this case, it is following the context of the incident of the *Qus sermon*, which addressed the people who were in the *Ukadz* market in a conscious state (not waking up) and made them aware to immediately believe in Tawhid and the Day of Resurrection and Retribution.

Some Pharaohs / فراعنة

Their *Fara'inah* were rulers of Egypt from 3150 to before 31 BC. In this sermon, *Qus* chose the word *Fara'inah*, which is the plural of the word *pharaoh*, which was the nickname for the Egyptian leader at that time, and attributed the word to the word *شداد*, which is the *shigat mubalaghah* form of the word *شديد*. *Pharaoh*, the nickname of the king who triumphed over the Egyptian nation in his time and was recorded as the history of Egypt's glory, was used as the object of a question that stuck with his listeners because this question was not a question that needed an answer. Compared to the word *leader*, such as *Hukam*, which is considered more abstract than *Farainah*.

Aspects of Selection Sentences / Ikhtiyaru al-Jumlah

The choice of sentences in a literary work is also one of the determinants of literary interpretation. In this sermon, a sufficient contrast has been found between the number of *Kalam Khabari* and the number of *Kalam Insyai* with a ratio of 2:1 as follows:

جملة إنشائية: أيها الناس، أرضوا فقاموا، يا معشر إباد، أين الآباء والأجداد، وأين الفراعنة الشداد، ألم يكونوا أكثر منكم
ملا.

While the number of *Kalam Khabari* is apart from the several numbers that have been mentioned.

The sermon contains many parables, namely:

مطر ونبات، وأرزاق وأقوات، وأباء وأمهات، وأحياء وأموات جمع وأشتات، لَيْلٌ دَاجٍ، وَنَهَارٌ سَاجٍ، وَسَمَاءٌ ذَاتُ أَبْرَاجٍ،
وأرض ذات فجاج، وبحار ذات أمواج، ومهاد موضوع، وسقف مرفوع، ونجوم تمور، وبحار لا تغور، وَنُجُومٌ تَزْهَرُ،
وَبِحَارٌ تَزْخَرُ

The sermon that uses swearing and swearing is found in the words:

1. Swearing يقسم (قس) بالله قَسَمًا لا إثم فيه إن الله ديناً هو أرضى لكم وأفضل من دينكم الذي أنتم عليه، إنكم لتأتون من الأمر منكراً
2. Outh تبا لأرباب الغفلة من الأمم الخالية والقرون الماضية

The choice of oath sentences in this sermon is a message that deeply pierced the hearts of Arab listeners. Because the oath for the Arab nation is highly respected, an oath can resolve even some big problems. An oath can also abort a punishment for someone who has committed a crime; it was aborted just because he dared to swear an oath. The Arabs believe in karma, just as they believe in good and bad rewards on the Day of Judgment. Because of this factor, the oath is very valuable and respected among the Arabs (Ramdani et al., 2022).

From the data collected, it can be concluded that the sermon of Qus bin Saidah al-Iyadi is a preaching sermon that requires listeners to think about what they hear and think of comparable parables, strengthens the sermon with an oath, and scares the listeners by swearing.

CONCLUSION

A sermon is one of the literary works in prose form that can influence the listeners. Sermons are still considered adequate since the Jahili era until now. Qus bin Saidah's sermon was delivered in a light voice and manageable for those who preach. Its meaning is weighty and full of meaning. Qus bin Saidah is talking to people who do not believe in the afterlife and those who do not believe in monotheism. Qus's ideas are weighty and severe, but he can express them in light voices and voices.

The choice of the right words made the listeners listen very carefully to Qus' speech. This choice of words was deliberately chosen to influence the listener. Likewise, the sentence structure has been arranged in a language style that touches the listener. So Qus' sermon is classified as one that can enchant listeners with its beautiful language style, even though he does not use the same rhyme at all the ends of words in every sentence. It could be what makes this sermon popular because it does not use the same rhyme but still has high beauty.

REFERENCES

- Ahmad Muaffaq. (2012). *Fonologi Bahasa Arab*. Alauddin University Press.
- Aisha, H. (2023). Bahasa Retorik sebagai Strategi Penyampaian Khutbah Jumaat di Negara Brunei Darussalam. *Jurnal Bahasa*, 23(1), 65–90. [https://doi.org/10.37052/JB23\(1\)NO3](https://doi.org/10.37052/JB23(1)NO3)
- Al-Arab, T. A. K. (2020). *Min Shaidi al-Khatir Ayyuha al-Nas*. Al-Qabas.
- Al-Rabi'i, A. (1974). *Qus bin Saidah al-Iyadi; Hayatuhu, Khutabuhu, Syi'ruhu*. Baghdad University.
- Hj Samri, D. (2022). Pendekatan Terhadap Penyampaian Ceramah Ustaz Kazim Elias Melalui Pengaplikasian Retorik Moden. *Jurnal Bahasa*, 22(22), 49–76. [https://doi.org/10.37052/JB22\(1\)NO3](https://doi.org/10.37052/JB22(1)NO3)
- Husna, N. (2021). Metode Dakwah Islam dalam Perspektif Al-Qur'an. *Jurnal Selasar KPI: Referensi Media Komunikasi Dan Dakwah*, 1(1), 97–105. <https://doi.org/10.33507/SELASAR.V1I1.319>
- Jauhar, N. I. (2014). *Fonologi bahasa Arab untuk penutur Indonesia*. Lisan Arabi.
- Kridalaksana, H. (2009). *Bahasa dan Linguistik Dalam Pesona Bahasa Langkah Awal Memahami Linguistik*. Gramedia Pustaka Utama.
- Mansir, F. (2020). Urgensi Metode Ceramah dan Diskusi (Buzz Group) dalam Proses Pembelajaran di Madrasah. *TADRIS: Jurnal Pendidikan Islam*, 15(2), 225–235. <https://doi.org/10.19105/TJPI.V15I2.3516>
- Muhyiddin, L. (2013). Gaya Bahasa Khutbah Jum'at (Kajian Pola Retorika). *At-Ta'dib*, 8(2). <https://doi.org/10.21111/AT-TADIB.V8I2.507>
- Panggayuh Noto Wibowo, N. 15110072. (2019). *Maḥmūm Al Hanifiyyah Fi Al Khutabi Al Jahiliyyah (dirasah Tahliliyyah Al Khuttab Al Naqli Teun A Van Dijk)*.
- Ramdani, P., Ramdani, S. M., Saputra, S. B., & Rusmana, D. (2022). Memahami Kata-Kata Sumpah Dalam Terjemahan Indonesia Surah As-Syams Dengan Pendekatan Hermeneutika Double Movement Fazlur Rahman. *Jurnal Studi Agama Dan Masyarakat*, 18(1), 1–11. <https://doi.org/10.23971/JSAM.V18I1.3620>
- Setyawan, M. Y., & Qalyubi, S. (2022). 'Ilm al-Uslūb dan Hubungannya dengan Ilmu-Ilmu Lain: Pengantar Stilistika Arab. *JILSA (Jurnal Ilmu Linguistik Dan Sastra Arab)*, 6(1), 36–48. <https://doi.org/10.15642/JILSA.2022.6.1.36-48>
- Syahidah, I. N., & Setiawan, H. (2022). Pemerolehan Bahasa dan Aspek Fonologi Anak Usia 2 Tahun 10 Bulan melalui Teknik Mean Length of Utterance. *Lingua Rima: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 11(2), 207–220. <https://doi.org/10.31000/LGRM.V11I2.6901>
- Thoyyibah, A. (2018). Khutbah Thariq bin Ziyad (Kajian Stilistika Arab). *Alfaz (Arabic Literatures for Academic Zealots)*, 6(02), 109–126. <https://doi.org/10.32678/ALFAZ.VOL6.ISS02.1383>
- Zakaria, M., Ismail, S., Samsuddin, F. H., Hashim, N., Mustaffa, M. Z., & Sulaiman, K. (2020). Teks Khutbah Jumaat Negeri Johor 2017-2018: Analisis Tajuk dan Status Hadith Dalam Teks. *Al-Ulwan*, 5(1), 169–189.