

A Qur'anic Discourse Analysis: Exploring Values in Nouman Ali Khan's *Amazed by the Qur'an*

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ABSTRACT

This research addresses the critical need to understand the linguistic and rhetorical dimensions of religious lectures (Khutbahs) delivered by Nouman Ali Khan, exploring the Qur'anic themes. As a linguist, the uniqueness of his lecturing and interpreting always unzips the Qur'an linguistically based_ unravelling the intricacies of language and discourse. The qualitative method involves text analysis of 20 Khutbahs, examining linguistic features, textual organisation, and rhetorical strategies employed by the speaker. The study explores the rhetoric of Qur'anic discourse across various life aspects, emphasising linguistic registers and the integration of Arabic and English. The primary data comprises transcripts of 20 Khutbahs from the "Amazed by the Qur'an" channel, covering diverse topics such as ethical considerations, historical narratives, and linguistic intricacies present in the Qur'an. The khutbahs serve as a rich source of linguistic and moral insights. The findings reveal the diverse applications of linguistic registers, showcasing the Qur'an's value in addressing social, business, and personal dimensions of life. The integration of Arabic and English caters to a broad audience. The study emphasises the significance of linguistic competence and rhetorical dimensions in conveying Qur'anic messages, encompassing Halliday's Systemic Functional Linguistic (SFL) tenor, mode, field, and rhetorical strategies. This research contributes to understanding the 'no linguistic mistake' and timeless relevance of the Qur'an in guiding human conduct across various life domains. Besides, this study contributes to scholars and educators interested in linguistic dimensions of religious discourse, as well as for preachers to build effective communication of their religious teachings in contemporary settings.

Keywords: khutbah analysis; qur'anic discourse; linguistic registers; rhetorical strategies; SFL

INTRODUCTION

The study of rhetoric holds profound significance as it explores the intricate art of persuasive communication and linguistic functionality (Torto, 2020). This research embarks on an exploration of persuasive rhetoric and functional systemic linguistic analysis within the context of *Amazed by the Qur'an*. The choice to focus on rhetoric is driven by its pivotal role in shaping discourse,

fostering understanding, and deepening the impact of religious communication. Understanding the essence of rhetoric becomes paramount, as it not only serves as a tool for effective expression but also plays a crucial role in influencing beliefs, attitudes, and perceptions (Harman et al., 2021).

Nouman Ali Khan (NAK) serves as the subject of this research due to the uniqueness of his approach to preaching (Washfi, 2022), specifically through the YouTube channel titled *Amazed by the Qur'an*; NAK employs a distinctive lexicogrammatical approach to express his awe and admiration for the Qur'an. The primary objective behind employing this approach is to enhance the audience's faith in the sacred text. As a proficient linguist, NAK utilises his linguistic prowess to dissect and interpret the Qur'an, presenting it as the Divine Word. His role as a preacher (*da'i*) is characterised by prolific engagement on various social media platforms, where he expounds on the Qur'anic teachings from the perspective of linguistic grammar, adding a unique layer to the discourse.

This study investigates the unique aspects of NAK's approach, distinct from other religious preaching models that may focus on divine orations, explanations of Islamic laws, guidelines for worship, and promises of paradise for the righteous and hellfire for the disobedient. In essence, while the ultimate goal of strengthening faith remains constant, NAK's religious preaching model stands out as specific, unique, and, according to the researcher, exceptionally intriguing.

This study employs the Register theory and Rhetoric theory to comprehensively examine the linguistic features and values of religious communication in Nouman Ali Khan's *Amazed by the Qur'an*. Register theory, proposed by Michael Halliday, facilitates the analysis of language in its contextual use (Mizell, 2021). NAK's religious discourse operates within specific registers, conveying distinct functions. Through Register theory, this study explores vocabulary, grammatical structures, and discourse patterns, elaborating how linguistic elements are contextually shaped (Kerfoot & Bedeker, 2015; Mohammadi et al., 2019). In essence, this study also employs a rhetorical theory rooted in classical rhetoric, and Aristotle scrutinises persuasive strategies in communication (Semiante & Tian, 2021). In the context of religious preaching, it identifies the use of ethos, pathos, and logos – the pillars of persuasive communication (Maton & Howard, 2020). By dissecting NAK's linguistic choices and delivery style, the study discerns how he establishes credibility (ethos), evokes emotions (pathos), and employs logic (logos) to convey religious values. Rhetoric theory unravels the artistry behind NAK's persuasive communication.

REVIEW OF LITERATURE

The study of rhetoric has been pervasive across various fields, embodying politics, law, social sciences, economics, culture, and religion (Accurso & Gebhard, 2021; Izaguirre, 2021; Soomro & Larina, 2024). Numerous researchers, scholars, and communication enthusiasts have conducted studies exploring rhetoric in diverse contexts. Prior research on rhetoric has employed various approaches, including the five canons of rhetoric, communication style, language style, gesture, and the persuasive rhetorical trilogy comprising ethos, logos, and pathos, as outlined by Aristotle.

Previous studies have explored rhetorical strategy in religious communication, from a study on Chris Oyakhilome's *khutbah*, emphasising the effective application of the rhetorical trilogy, particularly through the cohesive use of logos and communicative body language to evoke pathos (Okeke, 2022), to Thessalonian church *khutbah*, concentrating on the logos dimension for logical argumentative thinking (Chidume & Agbo, 2022). Last, on the basis of participant observation in a weekly '*Fiqh Class*', a study of casuistry and pedagogy in one mosque in a major French urban

centre employs three exchanges theory as well as drawing Aristotelian categories of rhetoric. (Wesselhoeft, 2010).

Additionally, many have also explored religious communication employing linguistic framework, from exploring the beauty of the Qur'an through various linguistic theories (Gazali, 2021) to investigating sociolinguistic and stylistic aspects of the realm of sermons, along with scripted homilies in terms of distributional macro-fields (highest level of Functional Sentence Perspective (FSP) analysis) and traces typical dynamic-semantic features of the text, including a theme – transition – rheme structure at the textual level (Adam, 2008). Moreover, Taiwo has examined tenor, the usage of social role to preach in electronic media discourse in Nigeria (2007). Last, Akmal explored illocutionary acts in Nouman Ali Khan's seminar speech (Akmal et al., 2020).

Meanwhile, this study stands out for its intersection distinct focus. Specifically, it uniquely concentrates on Nouman Ali Khan's rhetorical strategies within the domain of religious preaching. Employing Halliday's SFL as a key analytical tool, the research seeks to unravel the unparalleled linguistic features and values inherent in Khan's communication, particularly as manifested in *Amazed by the Qur'an*.

THEORETICAL FRAMEWORK

Systemic Functional Linguistics (SFL), pioneered by Michael Halliday, presents a holistic framework for understanding the intricate relationship between language and its social context. At its core, SFL introduces four key concepts – Register, Tenor, Mode, and Field – each playing a pivotal role in finding the layers of linguistic functionality (Accurso & Gebhard, 2021).

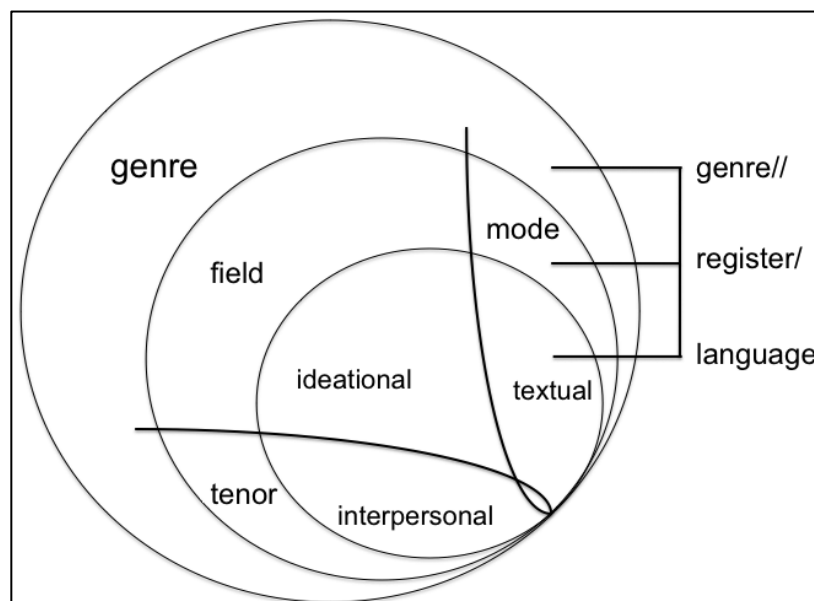


FIGURE 1. Concept of Halliday's SFL (Rosa & Hodgson-Drysdale, 2021)

- Register in SFL encapsulates the idea that language varies according to its use in different contexts (Callow, 2020). It encompasses the selection of vocabulary, grammar, and phonology based on the communicative purpose, the participants involved, and the channel through which communication occurs. For example, the register of a legal document differs significantly from that of an informal conversation.
- Tenor; it examines into the social roles, relationships, and identities of participants in communication (Trojan et al., 2021). It explores the interpersonal aspects of language use, focusing on the power dynamics, formality, and intimacy within a given context. Tenor is concerned with who is involved, their social roles, and how these roles influence language choices.
- Mode: It deals with the channel or medium of communication, encompassing both spoken and written language as well as other semiotic resources like images or gestures (Sembianti & Tian, 2021). It considers how the message is transmitted and the impact of the chosen mode on formality, immediacy, and overall discourse structure.
- Field pertains to the subject matter or ideational content of communication (Gao & Webster, 2020). It involves understanding the purpose, topic, and roles of participants within a communicative event. The field is essential for deciphering the informational content and how language constructs meaning within a specific context.

In analysing a diverse set of discourses, from legal documents to casual conversations, using

Halliday's framework becomes instrumental. Register, Tenor, Mode, and Field offer a comprehensive toolset for understanding language variation and its social underpinnings (Harman et al., 2022). On the other hand, in a legal document, the register is characterised by precision, formality, and a specific set of terminology. The tenor involves legal professionals and participants within a legal context, with defined roles and relationships. The mode is typically written, emphasising clarity and permanence. The field revolves around legal concepts and issues, shaping the ideational content (Cunningham, 2019).

Conversely, in casual conversation, the register becomes less formal, featuring colloquial language and relaxed grammar. The tenor may involve friends or acquaintances, reflecting the informal dynamics of their relationship. The mode is primarily spoken, allowing for real-time interaction. The field revolves around everyday topics, shaping the ideational content.

These four components do not operate in isolation; rather, they interact dynamically in any given discourse. In a courtroom setting, for instance, the register is formal, the tenor involves legal professionals, the mode is spoken but highly regulated, and the field centres around legal matters. This interplay creates a nuanced linguistic environment. Moreover, this theoretical framework underscores the importance of considering language not in isolation but as an integral part of the social fabric. As language users navigate various contexts, the systematic analysis facilitated by SFL sheds light on the dynamic nature of communication, offering a comprehension of the social, functional, and ideational aspects of language (Sembianti et al., 2021).

Rhetoric Theory, deeply entrenched in classical rhetoric and heavily influenced by Aristotle's ground-breaking work, scrutinises the art of persuasion, aiming to unravel the intricate web of language employed to influence and manipulate an audience (Castagnoli, 2016; Otis, 2019). Beyond mere eloquence, rhetoric becomes a powerful lens through which communicators strategically shape narratives (Cui, 2023). This narrative explores the historical roots, evolution, and contemporary relevance of rhetoric, emphasising its paramount importance in extracting underlying values from textual discourse.

Originating in ancient Greece, Aristotle's *Rhetoric* laid the groundwork for this theory, introducing three persuasive appeals: *ethos*, *pathos*, and *logos* (Higgins, 2023; Izaguirre, 2021). *Ethos* establishes the credibility of the speaker, *pathos* appeals to emotions, and *logos* engages logical reasoning. These timeless principles formed the bedrock for understanding persuasive communication. In essence, structured by Aristotle and further refined by Cicero, rhetoric is organised into five canons: invention, arrangement, style, memory, and delivery (Wignell et al., 2021). These canons provide a systematic framework for crafting persuasive messages, guiding communicators in generating arguments, organising them effectively, choosing impactful language, memorising content, and delivering messages with resonance.

However, rhetoric evolved across centuries, adapting to diverse intellectual currents. The Renaissance witnessed a revival of classical rhetoric, while the Enlightenment brought a more rational approach. In the 20th century, rhetoric expanded to include visual and digital communication, acknowledging the dynamic shifts in discourse. In the modern era, rhetoric theory remains indispensable for analysing communication across contexts. It serves as a potent methodology to uncover persuasive techniques in speeches, articles, and visual media. Rhetorical analysis enables a nuanced understanding of how values are embedded in language (Carbonell, 2023).

Rhetoric is vital in discerning values within texts as it discovers the intentionality behind linguistic choices (Higgins, 2023). Effective communicators strategically embed values within discourse to resonate with the audience. Through the analysis of rhetorical strategies, one can decode the implicit values, ethical considerations, and cultural nuances that shape the narrative.

METHODOLOGY OF RESEARCH

This research employs a qualitative approach to conduct a text-linguistic analysis of twenty *khutbahs* delivered by Nouman Ali Khan (NAK): [D1] *A Corrupt Heart*, [D2] *Horriying Scene*, [D3] *Motivation from Allah*, [D4] *Secret in the Sky*, [D5] *Why is Musa*, [D6] *Allah is Not Unjust*, [D7] *The Ultimate Success*, [D8] *Prophet Ibrahim's Greatest Enemy*, [D9] *Change to Change*, [D10] *A New Rising*, [D11] *Sanctity Life*, [D12] *The Way She Walks*, [D13] *Scheming Against Allah*, [D14] *The Proposal*, [D15] *Fruits of Charity*, [D16] *Leadership*, [D17] *Emotional Intelligence*, [D18] *Company In Paradise*, [D19] *The Schemers*, [D20] *The Path to Self-Awareness*, sourced from the *Amazed by the Qur'an* channel. The primary objective is to investigate the linguistic intricacies, focusing on tenor, mode, field, and rhetorical strategies employed by NAK in his *khutbahs*. The qualitative method involves a meticulous examination of transcripts, allowing for an in-depth exploration of linguistic patterns and nuances within NAK's discourse. The selection of twenty *khutbahs* ensures a diverse representation of topics and themes, contributing to a comprehensive understanding of NAK's linguistic repertoire.

The research embodies key linguistic elements, including tenor (participants), mode (channel of discourse), field (subject matter), and rhetorical devices. By analysing these components, the study aims to unveil the deliberate linguistic choices made by NAK to enhance the effectiveness and accessibility of his religious messages. The preliminary findings suggest a consistent and strategic use of linguistic devices, striking a balance between traditional religious terminology and contemporary relevance. The research contributes to a deep comprehension of how NAK bridges sacred teachings with everyday life through linguistic precision.

DISCUSSION

THE ANALYSIS OF TENOR, MODE AND FIELD IN NAK'S *AMAZED BY THE QUR'AN*

In the analysis of the 20 *Amazed by the Qur'an* data, there is a diversity of tenor, a harmonious combination of transactional and interactional modes, comprehensive utilisation of various fields, and textual dimensions such as language style and Qur'anic verses. The following description details the richness and complexity contained in NAK's *Amazed by the Qur'an khutbahs*. This analysis begins with the exploration of the aspects of tenor, mode, and field as a preliminary step before investigating the analysis of language rhetoric to discover the inherent values within each *khutbah*.

TABLE 1. Analysis of Tenor, Mode and Field in NAK's *Amazed by the Qur'an*

<i>Khutbah</i> Title	Tenor	Mode	Field
<i>A Corrupt Heart</i>	Discussing Qur'anic verses	Informal tone with a transactional focus	Ethical aspects of business dealings and the Qur'anic perspective on honesty, emphasising the sin of hiding testimony and addressing the root issue of greed residing in the heart.
<i>Horrifying Scene</i>	Conveying terrifying moments	Formal communication with an emphasis on interaction	Verses of the Qur'an, the Day of Resurrection
<i>Motivation from Allah</i>	Presenting Qur'anic verses about warfare in Islamic history	Relatively formal tone with a transactional focus	Wars in the history of Islam
<i>Secret in the Sky</i>	Conveying the miracles of the Qur'an in Arabic	Formal and technical communication with a transactional focus	Arabic language, 'samaa', 'samawaat'
<i>Why is Musa</i>	Discussing the use of passive voice in the history of prophets and the eloquence of the Qur'an	Relatively formal tone with a transactional focus	History of the prophets, subtleties of the language of the Qur'an
<i>Allah is Not Unjust</i>	Explaining the concept of Allah's justice, Qur'anic verses, and terminological differences	Formal and technical communication with a transactional focus	Qur'an verses, differences in terminology
<i>The Ultimate Success</i>	Understanding Arabic and the Qur'an, specifically two verses from <i>Suratut-Taubah</i>	Formal communication with an interactional focus	Qur'anic verses, the reward of heaven
<i>Prophet Ibrahim's Greatest Enemy</i>	Examining Arabic and the Qur'an, Qur'anic verses, and the story of Prophet Ibrahim	Formal communication with an interactional focus	Verses of the Qur'an, the story of Prophet Abraham
<i>Change to Change</i>	Explaining Arabic and the Qur'an related to rhetorical language, focusing on Arabic language, nouns, and verbs	Formal communication with an interactional focus	Arabic, noun, verb
<i>A New Rising</i>	Expressing admiration for the Qur'an, focusing on the miracles and subtleties	Transactional tone with an emphasis on the miracles and subtleties in the Qur'an	The miracles of the Qur'an, the subtlety in the Qur'an
<i>Sanctity Life</i>	Discussing the value of life	Formal transactional data focused on transactions. It involves the value of life,	Ethics, the wisdom of life, the story of Moses 'alayhissalam'

<i>The Way She Walks</i>	Sharing amazing aspects of the Qur'an	ethics, the wisdom of life, and the story of Prophet Musa 'alayhissalam'. The transactional mode focused on transactions with an emphasis on the eternal values of the Qur'an and the influence of a woman. Casual and explanatory language.	The enduring value of the Qur'an, the influence of a woman
<i>Scheming Against Allah</i>	Sharing admiration for the Qur'an	Transactional mode, focused on transactions with an emphasis on Allah's attacks and Prophet Hud's response. Cohesive text with logical flow.	Allah's attack, Prophet Hud's response
<i>The Proposal</i>	Reviewing the story of Prophet Musa	Formal transactional data focused on transactions. Involves the ethics of the story of Prophet Musa and marriage advice.	Ethics from the story of Moses, marriage advice
<i>Fruits of Charity</i>	Providing information on Qur'anic verses related to perpetual charity	interactional mode, formal data with an emphasis on interaction. Involves perpetual charity, the results of good deeds, using formal language.	Jariyah charity, the result of good deeds
<i>Leadership</i>	Delivering a lecture on Qur'anic verses, specifically on advice and consultation in decision-making	Transactional mode, formal and transaction-focused. Involves advice, consultation, and the Battle of Uhud. Formal language is used.	Advice and consultation, the events of Uhud
<i>Emotional Intelligence</i>	Sharing insights from the story of Yusuf	Transactional mode, focused on transactions with an emphasis on emotional intelligence and emotional awareness from the story of Yusuf.	Emotional intelligence, emotional awareness
<i>Company In Paradise</i>	Delivering a lecture or counselling	In an interactional mode, formal data is presented with an emphasis on interaction. Involves individuals delivering lectures or counselling, divine guidance, and facing the enemy's schemes.	God's guidance, confronting the enemy's schemes
<i>The Schemers</i>	Sharing insights into Allah's guidance to the Prophet and his community in facing the enemy's schemes	Transactional mode, focused on transactions with an emphasis on self-awareness and relationship with Allah.	Increased self-awareness, relationship with God
<i>The Path to Self-Awareness</i>	Sharing insights into the process of self-awareness through recognising Allah	Transactional mode, focused on transactions with an emphasis on the spiritual journey of a Muslim and life's trials. Formal language is used.	The spiritual journey of a Muslim, the test of life

In exploring the *Amazed by the Qur'an* series, several significant findings highlight the richness and complexity of this presentation. Specifically, these findings show the close interaction among elements such as tenor, mode, and field, which together form a unique and profound narrative. These findings underscore the crucial role of the tenor in guiding the audience's experience. The narrator, whether an individual proficient in Arabic and the Qur'an or the owner of the *Amazed by the Qur'an* channel, plays a central role in crafting the story. The diversity of tenors creates varying nuances, inviting the audience to perceive the Qur'an from different perspectives.

The findings highlight a harmonious blend of transactional and interactional modes in each presentation. The transactional mode is evident when the narrator explicitly conveys information, analyses Qur'anic concepts, and explains verses in detail. On the other hand, the interactional mode emerges when the narrator opens space for emotional interaction with the audience, fostering personal engagement and deeper understanding.

These findings also emphasise the role of the field in depicting the context of the discussion. Each presentation takes the audience into various fields, ranging from the history of prophets, business loan agreements, to the concept of Allah's justice. By referring to diverse fields, the series connects the messages of the Qur'an to everyday life contexts, providing strong relevance for the audience.

As a key finding, it is evident that tenor, mode, and field are interconnected and mutually reinforcing. The narrator, as the guardian of the tenor, selects a mode that aligns with the context of the presentation and the field discussed. The result is a series of presentations that not only provide information but also stimulate thought, appeal to emotions, and deepen the audience's understanding of the Qur'an.

REFLECTION OF SOCIAL VALUES IN NAK'S *KHUTBAHS*

Through an exploration of the discourse in this preaching (*khutbah*), the values reflected in its communicative goals will be detailed. The *khutbah* goes beyond conveying a literal message; it also carries symbolic and profound meanings about the teachings of the Qur'an. Firstly, the identification and discussion of values strengthened by the communicative goals of this *khutbah* will be elucidated. This *khutbah* likely emphasises values such as emotional wisdom, awareness of the surrounding situation, and caution in communication. For instance, the speaker might underscore the importance of awareness of others' feelings through the portrayal of stories from the Qur'an. Secondly, an exploration of the norms reflected in each stage or phase of the *khutbah* will be conducted. This involves the *khutbah*'s structure, the language used, and the overall organisation of content. These norms play a crucial role in shaping the message and providing guidance to listeners on how to respond to religious teachings. The analysis will detail the language features used in the modulation of this *khutbah*. This includes rhetorical techniques, the use of metaphorical language, and other persuasive strategies chosen by the speaker to have a more profound impact on the audience.

In *A Corrupt Heart*, the speaker highlights moral transgressions involving a greedy heart. With an opening sentence full of solemnity, "*Bismillaahi-rahmaani-rahiim*" (In the name of Allah, the Most Gracious, the Most Merciful) (Khan, 2015), the speaker guides the audience towards a deeper meaning. When describing the sin, linguistic facts are used to create a profound understanding. "*wa ma-yyaktumha fa-innahu aastimun qalbu*" (and whoever conceals it, indeed his heart is corrupt) (2:283) explains that this sin goes beyond mere tongue restraint of testimony; it investigates deeper into the greedy heart. The speaker employs heart attributes as the perpetrator to add an emotional dimension and visualise the sin. Examining *A sinful heart's abyss*, the speaker invites audiences to contemplate the root of the moral problem. Ultimately, the religious message is reinforced with the use of Arabic in the conclusion, "*Barakallah li wa lakum*" (May Allah bless me and you) (Khan, 2015), adding a religious touch to the end of the *khutbah*.

Meanwhile, the *Horrrifying Scene* emphasises critical moments on Judgment Day. The speaker uses rhetorical effects through the repetition of verses like '*hattaa idzaa maa jaa-uuhaa*' (until they approach it) (41:20) to create a trembling emotional experience for the listener. The use of profound words like '*syahida*' (bears witness) and '*auqidan*' (includes) provides strong emphasis on the religious message. The speaker uses the pronouns 'I' and 'you' to make the message more personal, building emotional engagement with the audience. Formal and informal language is balanced, creating an equilibrium between the authenticity of religious text and ease of

understanding for listeners. This data creates an inspiring and informative communicative experience, leading the audience to a deep understanding of the concept of Judgment Day.

On the other hand, in *Motivation from Allah*, motivation and a deep understanding of the concept of struggle in Islam, especially related to the Battle of Badr, are provided. The speaker uses the tradition of opening *khutbah* and exegesis to create a devout atmosphere from the beginning. Through a comparison of two verses related to the Battle of Badr, the speaker directly quotes the verses and highlights the phrase “*wa yakuunu diinu lillaah*” (and the religion belongs to Allah) (2:142). Emphasising the differences in words in these verses provides a deep understanding of their meaning. The speaker adeptly explains the intention behind the command to fight in Islam, giving profound insight into how this command is relevant to the community's situation at that time. In the appreciation section, the speaker highlights the time difference between the command to fight in Surah Al-Baqarah before the Battle of Badr and Surah Al-Anfal after the victory in Badr. This shows a realistic and measured view regarding changing conditions and challenges. This data not only conveys knowledge but also inspires and shapes a positive mental attitude towards struggle and courage in life.

In the reflection of *Emotional Intelligence*, the excellence of emotional intelligence and communicative wisdom implicit in the stories of the Qur'an can be deeply explored. Although inspiration can be drawn from various verses, this *khutbah* specifically highlights these fundamental aspects through an emphasis on the story of Yusuf (Joseph) ‘*alayhissalam*. The quote, "O my son, do not disclose your dreams to your brothers. They may scheme against you", illustrates the importance of wisdom in speech and awareness of the surrounding situation. Yusuf's father emphasises caution in speaking and reflecting values such as awareness of others' feelings and wisdom in interaction.

Not only in the story of Yusuf but also in *Sanctity Life*, a similar theme is presented through the advice of a father to his son. "Be self-aware until you possess emotional intelligence and understand those around you who are on the verge of being mixed up" (Khan, 2015). It serves as a foundation for understanding wisdom in managing interactions within the family environment. This quote reminds us that wisdom in speech, especially in complex emotional conditions, should be applied.

Further, *The Path to Self-Awareness* emphasises that Allah knows the 'secrets and what is even more hidden'. This statement depicts that true self-awareness comes from Allah's knowledge of the secrets and hidden aspects of human beings. Knowing Allah brings people (the Muslim community) to the understanding that deep self-awareness not only stems from understanding oneself but also from spiritual awareness and the relationship with Allah. In this discussion, values such as wise speech, awareness of others' feelings, and deep self-awareness are realised through communicative goals. These are not only seen as interpersonal skills but also as a form of profound spiritual worship. Self-awareness and communicative wisdom, resulting from self-recognition and the relationship with Allah, bring significant benefits in understanding and responding to social and emotional dynamics within society.

FEATURES OF LANGUAGE USED IN NAK'S *AMAZED BY THE QUR'AN*

In *A Corrupt Heart*, a profound discourse on the implications of Qur'anic verses related to business agreements and honesty is presented. The language and style used in this script exhibit several prominent features contributing to its effectiveness and impact. For example, effective rhetorical devices such as repetition and imagery are employed to emphasise key points. For instance, the

repetition of *A Corrupt Heart* creates a strong impact, emphasising the seriousness of the issue. The imagery used, such as 'Scheme coming out of the mouth' and 'the virus of greed pulling the tongue', vividly depicts the consequences of dishonesty and greed.

The speaker also adopts a well-organised narrative structure. The initial introduction sets the stage for the discussion, leading to the central theme—Qur'anic verses about business affairs. The progression from the concept of concealing testimony to the emphasis on the heart as the perpetrator provides a logical and cohesive flow to the discourse. In this *khutbah*, specific Qur'anic verses are integrated, reinforcing the authority and guidance of the Qur'an. By quoting specific verses related to concealing testimony, the speaker establishes a strong foundation for their argument.

Moving on to *Allah is not unjust*; this demonstrates the harmonious integration of linguistic elements that serve informative and engaging purposes. While predominantly using English, the speaker strategically incorporates Arabic terms to establish a religious context suitable for an audience familiar with Islamic terminology. Both languages contribute to the overall effectiveness of the narrative.

Arabic introductory phrases such as “*Bismillaahi-rahmaani-rahiim*” (Khan, 2015) and ‘*Assalaamu’alaykum*’ (Khan, 2015) not only demonstrate the speaker's dedication to Islamic tradition but also create a direct connection with the audience. The intentional use of these phrases provides a friendly and welcoming tone, aligning with the Qur'anic context. In essence, one striking linguistic feature is the speaker's skill in simplifying technical linguistic concepts. For example, the explanation of two ways to express ‘wasn't’ in Arabic— ‘*lam yakun*’ and ‘*Maa-kaana*’—is presented in a way accessible to a broader audience. Moreover, the speaker uses a balanced mix of verb forms throughout the narrative, including past tense, present tense, and gerunds. This linguistic variety contributes to a dynamic storytelling style, keeping the audience engaged. The strategic use of verb forms helps distinguish between past events, current situations, and ongoing actions, enhancing narrative clarity.

Furthermore, the *khutbahs* reveal the strategic use of repetition for emphasis and clarification. Key phrases like ‘he wasn't one to destroy towns’ and ‘destroyer of towns’ are repeated with slight variations, creating a rhythmic flow in the discourse. This repetition helps reinforce important theological concepts, ensuring that the audience understands the intended message effectively.

USE OF REGISTER IN NAK'S *AMAZED BY THE QUR'AN*

The use of register, as the art of word choice and language style, becomes a crucial tool in shaping the exclusive dimension and uniqueness of language. Several presented data reveal how each narrative brings a unique nuance, detailing the feelings, values, and norms reflected through each *khutbah* script. The use of a register reflects an awareness of the power of words to convey not only information but also emotional tones and underlying values.

In *Emotional Intelligence*, this transcript provides a profound insight into emotional intelligence through the story of Yusuf ‘*alayhissalam*. Yusuf's father gives advice with a register full of gentleness, referring to him as ‘*bunayya*’ (my beloved child). He warns Yusuf not to tell his dreams to his brothers as it might evoke jealousy and mischief. Quotes from this transcript reflect a tone of caution and emotional awareness:

“*Laa taqsus rukyaaka alaa ikhwatika*, (Don’t narrate your dream onto your brother’s), *Fayakiidu laka kaida* (because immediately they are going to scheme against you pretty badly) (12:5), they’re going to make a pretty elaborate scheme against you, okay?”

The use of words like ‘scheme against you’ and ‘elaborate scheme’ indicates a serious tone in warning against potential dangers. The use of ‘my beloved child’ also adds an intense touch of affection in delivering advice. The importance of having emotional intelligence and caution in communicating with people who may have emotional instability is beautifully illustrated through this story.

In *Sanctity Life*, the use of a register creates a deep understanding of the value of human life. The story of Musa *'alayhissalaam* trying to protect a victim from the violence of the Egyptian army highlights the importance of respecting life. Although Musa’s actions might be motivated by justice, he mourns the fact that a life is taken. The quote “*innahu ‘aduwwum muḍillum mubīn*” (28:15) indicates how Musa, despite seeing the Egyptian army as an enemy, does not justify taking a life. This is a real example of using the register to emphasise the majesty of life and rejecting extreme actions even in conflict situations.

Meanwhile, in *The Path to Self-Awareness*, in this transcript, the register is used to explain how, as one gets closer to Allah, one becomes more aware of oneself. Word choices like “Allah knows the secret and what is even more hidden” create an atmosphere of self-ignorance that may not be known to the individual. The quote “*fainnahu ya ‘lamu sirro wa akhfā*” (20:7) highlights that Allah has a deeper understanding of ourselves than we realise. The use of a register in this context creates an understanding of the importance of enhanced self-awareness through spiritual diversity. Thus, the use of register in various contexts of the Qur’an reflected in NAK’s *khutbahs* demonstrates a very wise and profound approach to conveying divine messages. The speaker carefully chooses words, pays attention to nuances of meaning, and emphasises specific details to encapsulate moral values, ethics, and guidelines for human life.

The implications of using this register are significant, covering various aspects of life, including social relationships, business, and personal ethics. It is important to note that the use of a register in the Qur’an is not limited to a specific theme or situation. On the contrary, the speaker creates a complete and holistic picture of how humans should interact with their surroundings and how to build a just and ethical society. Using a rich and meaningful register, it can be concluded that through reflections on NAK’s *khutbahs*, the Qur’an not only conveys moral and ethical messages but also provides profound insights into the nature of humanity, challenges in everyday life, and how humans can achieve harmony with their Creator. This indicates that the Qur’an is not only a spiritual guide but also a relevant and timeless book for the guidance of human life throughout the ages.

CONCLUSION

The linguistic analysis of Nouman Ali Khan’s (NAK) twenty *khutbahs* unveils a consistent and nuanced communication style that harmonises formality with accessibility. NAK’s adept use of linguistic devices aligns with his renowned communication approach, enhancing the resonance of his religious messages. The themes explored, ranging from Qur’anic interpretations to reflections on historical events, reflect NAK’s overarching goal of linking religious teachings with real-life contexts. The analysis encompassing tenor, mode, field, and rhetorical strategies represents the

communicative intricacies within NAK's *khutbahs*. The findings emphasise the effectiveness of traditional religious terminology combined with strategic linguistic devices, showcasing NAK's commitment to precise communication of Qur'anic nuances.

Moreover, the linguistic analysis underscores the deliberate linguistic choices that contribute to the impact and accessibility of NAK's *khutbahs*. The synthesis of tradition and contemporary relevance, along with the integration of modern tools, ensures the enduring significance of these *khutbahs* globally. This study provides valuable contributions for scholars and educators interested in the linguistic dimensions of religious discourse and offers a foundation for further research into effective communication of religious teachings in contemporary settings.

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