

*Discourse Analysis of Farewell Sermon of
the Prophet Muhammad (P.B.U.H)*

Afrah Abid Al-Qader Jasim*

Israa Natheir AL-Shmari **

تأريخ القبول: 2020/9/12

تأريخ التقديم: 2020/8/1

Abstract

Discourse analysis occupies substantial status in linguistics. It involves somewhat different theoretical and methodological approaches to analyze any text in language if it is verbal or nonverbal. This study is interested in investigating the discourse analysis of the Farewell Sermon of the prophet Muhammad (P.B.U.H) text.

The farewell sermon has been analyzed according to the model of Van Dijk (1980) in terms of (Macro and Micro) structures. The text of the farewell is considered a descriptive, it divided into three major functional categories which are, the introduction, the development, and the termination or the end. Each part can be divided into macro and micro structures, and this micro structure in its roles can be divided into macro and micro structure or what we call it meta-macro, meta-micro structure. In addition, this study is to identify the units (topics) that the farewell sermon discourse consists of, and determine how these units are related to each other and contribute to the whole (Macro). It has been concluded that macro and micro structures work side by side in Harmon unit to form the sermon schema. As well as coherent work of micro structures or Mini structures, they are carrying the different functional, semantically, aesthetic and rhetorical styles which have been shown through using some words or short statements, and occasionally by using long statements in sermon.

*Asst. Lect/ Dept. of English/ College of Basic Education/ University of Mosul .

**Asst. Lect / Dept. of English/ College of Basic Education/ University of Mosul .

**Key Words: Farewell Sermon – Van Dijk's modal (1980) –
Macro and Micro structures**

1- Introduction

Communication among members of any society is achieved by using certain language, this language can be spoken or written. In other words, the community includes different social classes, these social classes can be divided into many categories: political, religious, educational, and so on of social classes. Each one of these social classes requires certain discourse.

Discourse is a broad term with various definitions which integrates through philosophy, sociology and other disciplines. Discourse refers to the natural language as a complete sense in a specific context through spoken or written language. ⁽¹⁾

Harris points out, that discourse as (the next level in a hierarchy of morphemes, clauses and sentences). ⁽²⁾Van Dijk (1977) defines discourse as text in context with the action and process. ⁽³⁾This point of view was discussed by the functional scholars as Chafe (1992), he indicates that, "units used by people in their speech have a semantic and an intentional closure, but not necessarily a syntactic one, and therefore cannot always be categorized as sentences". Therefore, discourse is regarded as a wider term than a text). Fair Clough says "discourse is the whole process of social interaction of which a text is just a part". ⁽⁴⁾

Labov and Fanshal find out that new discourse was based on surfacing and studying extra-essential levels, such as text and context. In the social sense the category of discourse is defined via its relation to other genre and style. ⁽⁵⁾Many linguists regard discourse as a form of language in use context (text and talk) it is a

(1) Nunan, D., Discourse Analysis, (London: Penguin English, 1993).

(2) Harris, Z. S., Discourse Analysis, (Language, 28, 1952), Pp. 1-30 .

(3) Van Dijk,T., Knowledge Trames, macrostructures and discourse comprehension (London: Longman, 1977).

(4) Fairclough, N., Language and power, (London: Longman, 1989), p.24 .

(5) Fairclough, N., Language and power, (London: Longman, 1995).

form of performance *in social iteration*.⁽⁶⁾ Discourse deals with verbal linguistic, i.e. utterances. These utterances can be defined as “units or [components] of linguistic production (whether verbal or nonverbal which are inherently contextualized”.⁽⁷⁾

Discourse analysis is regarded as a relatively recent branch of linguistics. It has been examined in the second half of the last century. Discourse analysis is a broad and complex interdisciplinary field. It involves somewhat different theoretical and methodological approaches to study language in context.⁽⁸⁾

There are many types of discourse. Religious discourse is one of these types. This kind of discourse tends to use archaic words or certain Islamic words such as belief, faith, rules of pilgrimage, spoken prayers, Sermon and so on.⁽⁹⁾

Farewell Sermon which has introduced by the Prophet Mohammad (P.B.U.H) is a religious discourse had been chosen to be the data analysis of this study for its benefit to all humanity.

2- Aims of the Study:

This study has the following aims to be fulfilled:

- 1- analyzing the discourse of the Farewell Sermon of the Prophet Mohammad (P.B.U.H) by van Dijk (1980).
- 2- reveal the characteristics of the sermon at the discourse level.
- 3- investigate the number of semantic macrostructures (Topics) in the sermon, and rhetorical styles as well as how all topics in farewell sermon have been organized.
- 4- demonstrate the nature of (macro and micro structures) together and how are they leading to an innovative production.

3- The Data Analysis and the Procedure

This study deals with the discourse analysis of religious context. The farewell sermon of prophet Muhammad (P.B.U.H) has illustrated in Arabic and English. To achieve this analysis, the

(6) Van Dijk, On Macrostructure, Mental Models, and other Inventions: A Brief personal history of Kintsch, 1997

(7) Schiffrin, D., Approaches to Discourse, (Oxford: Basil Blackwell, 1994), p. 41

(8) Slembrouk, S., " What is Meant by Discourse Analysis?", (Bang, 2009), p. 1

(9) Elewa, Features of Translating Religious Texts, (Journal of Translation, 10, 2014), p.1.

researchers have been taken the procedure which includes two steps. The first step is taking on farewell sermon from an Arabic source, Kutab and Mawaeiz from Hajjat Al Wada by A bid Al Razak Abid Al Muhsin (2005) ⁽¹⁰⁾, then the text translation of the farewell sermon by Ibn-Kathir, (2003) was chosen to be the data analysis. ⁽¹¹⁾ The second step is going beyond the level analysis according to Van Dijk model (1980), more precisely, the analysis will be in terms of macro and microstructures. The text is proved to be hierarchically organized. ⁽¹²⁾

4. Definitions of some related items

4.1. The modal of analysis

The model which is used to analyze the text of the farewell sermon at discourse level Van Dijk's model (1980). He states via his model that most kinds of discourse have functional categories. These functional categories are sequence of information in various genre. The sermon text is considered as a descriptive genre, it is divided into three levels, introduction, development and termination (end) of the sermon. According to Van Dijk (1980) all phenomena have Macro and Micro structures. He states it is possible to use many phenomena as a “whole” (macrostructure), as a cognitive unit. ⁽¹³⁾ Each level is considered as a cognitive (micro or mico) unite, hence the whole sermon is regarded as a (macro context) schema. In addition, each phase of the farewell sermon contains microstructure which in itself is divided into macro and micro topics. In other words, farewell sermon is a major text (macrostructure), which includes Introduction, development and termination. And each level of microstructure is divided into macro and micro topics.

4.1.1 The level of Macrostructure

عبد الرزاق بن عبد المحسن، خطب ومواعظ من حجه الوداع . الطبعة الأولى، (المدينة - (10) المنورة، 2005) 10 .

(11) Ibn Kathir, Al-Bidayaah Wa al-Nihayah, (3), (Cairo: Dar al-Fajr li al-Turath, 2003).

(12) Van Dijk, Macrostructures: An Interdisciplinary Study of Global Structures in Discourse, Interaction, and Cognition, (New Jersey: Lawrence Erlbaum Associates, 1980).

(13) Ibid, p.111 .

At the level analysis of macrostructure, topics structures are examined to make explicit discourse. Such topic is conceded the gist or the basic information of discourse, i.e. the global meaning of a discourse or semantic entities. These entities are defining the texts, action, and cognition is given in forms of propositions which defined as 'the conceptual meaning structure in a clause.'⁽¹⁴⁾

The notion of macrostructure is used to account for the various notions of global meaning, such as topic, theme, or gist.⁽¹⁵⁾It means that Macrostructure focused on the global meaning which emphasizes more on the topic of the discourse. Topics basically are the information is best to recall characterize the meaning of the whole discourse, topics may also be concretely formulated in the text itself, for instance summaries, abstracts, titles or headlines, deviance or problems caused by groups.⁽¹⁶⁾

To sum up, macrostructure is regarded as the global meaning which can be observed from the topic of the text.

4.1.2. Micro -Level Analysis

At the level of microstructure, lexical analysis is conducted and examined to the important references in the text discourse. The selection enhances the style of a discourse, and modes of expression. Lexical structure function as a vital instrument in strategic articulating, because it is the best choice of words in any discourse interaction is a key to reinforce the strategy of perception. The words have chosen to determine the identity and framing any given situation, which gives special meaning to the context at hand, i.e. words play an important role in construction. The microstructure is the effective way to observe the next rhetorical and persuasive process when someone conveys the message. On the other hand, microstructure is viewed as four aspects: semantic aspects, syntactical aspects, stylistic aspects, and rhetorical aspects i.e. word in the text's meaning can be observed through the selection of

(14) Brown, G and Yule, G., *Discourse Analysis*, (Melbourne: CUP, 1983).

(15) Van Dijk, *Macrostructures: An Interdisciplinary Study of Global Structures in Discourse, Interaction, and Cognition*, (New Jersey: Lawrence Erlbaum Associates, 1980), p. 10

(16) Van Dijk, *Discourse Knowledge and Ideology*, (London: Longman, 2004), p. 45

words, sentences, and style, all these concepts were applied in the context.

To sum up, particularly, macrostructure is derived or inferred from microstructures. ⁽¹⁷⁾

The first function of, macrostructures is to chunk complex (micro) - information into a smaller coherent, meaningful unit, because without the mechanism of macrostructure former the notion of coherence it would not be possible to distinguish between the genre of discourse, and the notion of microstructure perception, organization and retrieval complex information in memory would not comprehend in easy way. ⁽¹⁸⁾

4.4. The Farewell sermon

It is also called Khutbah Hajjat-Al-Wada. It is the last Sermon of the Prophet Muhammad. It was a great meeting between innumerable Muslims of all ethnicities, with their leader the Prophet. It was the last time that, the Prophet (PBUH) said, such a speech at the time of Hajj of the year 632.C.E on the ninth day of Dhul Hijjah. Dhu-Hijjah is one of the 12th month of the lunar year, at the location of Arafat, the one of the most blessed days of the lunar year. The Prophet has an opportunity to speak about various aspects of the society, human psychology, ways of communication with each other, behaviour by family members, and many other topics. ⁽¹⁹⁾

It can be said farewell sermon is a communicative act and descriptive text, that the sender is the Prophet Muhammad, while his Muslims (Uoma) are the receiver. The discourse of the Farwell is a complete intentional unit of several written or spoken sentences delimited by silence or shift through his discourse to the addressee (people).

5. Text Analysis

(17) Chilton ,P.A., Analyzing political discourse: theory and practice, (Abingdon. New York), p.203.

(18) Van Dijk, (1995) Discourse, semantics and ideology, (Discourse & Society, 6 (2)), Pp243-289.

(19) Qadri, A., M., and Sumaibahqadri, The last sermon of the Holy Prophet (P.B.U.H) and the Charter of the united Nations: A comparative Case study, (Journal of Humanities, Arts 4), pp. 237-244 .

This section includes the analysis of the discourse structures of the farewell sermon. It focuses on how the farewell sermon is initiated, developed, and end. Each part can be interpreted as wholes i.e. (Macrostructure) as a cognitive unit of some kind, in relation to the various Microstructures which represent in form of parts, sections, elements or paragraphs.

In other words, introduction of farewell sermon can be analyzed in Macro and Micro structures, development entity and conclusion entity of farewell sermon can also be interpreted in Macro and Micro structures. The following speech of the farewell sermon is represented the development and the end of text farewell.

The prophet initiates his speech by praising Almighty Allah, and asks for help and forgiveness from Almighty Allah. Praising Almighty Allah is regarded as discourse introductory, and it is used to introduce the beginning of discourse in the sermon. The discourse of the Prophet Muhammad is centered around six major topics, and man occupies the crucial unit and the central participant, because he represents an actual existence (human beings have the ability to think and decide). These topics are represented in several microstructures that represent the phase of the development of the sermon. The structure of the discourse of Farwell is organized in hierarchical order, it started from general subject and subdivided into specific subjects. Praising of Allah and asking for help and forgiveness are regarded as an introduction to the sermon. Thus the forthcoming of paragraphs of Farwell sermon are regarded as the development of introductory phrases of farewell sermon.

(أَيُّهَا النَّاسُ، اسْمَعُوا قَوْلِي، فَإِنِّي لَا أَدْرِي، لَعَلِّي لَا الْقَاكُم بَعْدَ عَامِي هَذَا، بِهَذَا الْمَوْقِفِ
ابدا).

(O people! Hear me well: I explain to you. For I do not know; I may well not meet you again in this place where I now stand, after this year of mine),

In above saying which has already mentioned in Arabic and English, the Prophet attracts and emphasizes the attention of his companions to listen to all instructions form him and possibility that farewell sermon is to be the last sermon of him in pilgrimage (place, time and possibility). The forthcoming represents content of the farewell sermon which will analyze in light of model of Van Dijk (1980) in terms of Macro and Micro or Mini structures:

1- (ايها الناس, ان دماءكم واموالكم عليكم حرام الى ان تلقوا ربكم, كحرمة يومكم هذا, وكحرمة شهركم هذا وانكم ستلقون ربكم, فيسألکم عن اعمالکم, وقد بلغت)

(O people: your lives and your property, until the very day you meet your Lord, are as inviolable to each as the inviolability of this day you are now in, and the month you are now in. Have I given the message? O Allah, be my witness. So let whoever has been given something for safekeeping give it back to who gave it to him)

1- The first micro- topic: (bloodshed and Honours)

The first micro-topic includes direct speech of recommendations and instructions of the Prophet to his followers. The context involves Prophet is the speaker and his people is the addressee, and the speech is direct. **Bloodshed** are forbidden (**Haram**). All kinds of properties are **forbidden (Haram)**, as well as **Honours**. In this short speech (statement), the discourse has been organized hierarchically. The arrangement has started with man as an important creature on earth, and the central participant, and kill him or bloodshed without any convinced reasons is forbidden. **forbidden** all proprieties and honours of this man. Then the Prophet continued his speech by mentioning glorious similar which is to be that forbidden. Freedom from the bloodshed of man and what he owns like the forbidden of great month (month of Moharaam) in this place. Almighty Allah accounts for what the man had introduced. The Prophet used question style to attract the attention of the listeners by saying: **Have I given the message?** He emphasized the first topic of sermon by using a statement or phrase (**I had told**). Here his speech (discourse) has changed from and affirmative or declarative sentence in style of question to get the emphasis. In other words, two styles in direct discourse, once by style of question, and another by affirmative that the prophet used in order to get the attention to his followers for.

2- (فمن كانت عنده امانة فليؤدها الى من انتمنه عليها)

(So let whoever has been given something for safekeeping give it back to who gave it to him)

2 -The second micro-topic: (The Usury and Revenge).

The Prophet turns to another micro-topic, a new topic has been raised in relation to the right of human beings or man and all his properties. **It is Honest and obligatory to return it.** The

development of this topic is done by two omens. These omens have represented that all actions, behaviour of Quraish and all bloods (**revenge**) which killed at the hands of Quraish are refused. Here the discourse of the prophet has done in strict form and with a clear declaration that all actions of Qurashians are prohibited. Here, the prophet used, borrowed similar when he said all actions of Qurashians are under his feet (style of similar). He did not mean his feet as actual symbol, but likes tool to similar. The discourse in these words reflects diversity in styles to get the attentions of the listeners and ensure that the focus stays on diversifying styles.

3- (وان كل ربا موضوع)

(Truly, the usury of the era of ignorance has been laid aside forever)

3- The third micro - topic: Riba (Abolition)

The Prophet continued his discourse by stating another topic which is the usury (**Riba**), explaining and clarifying that Riba is forbidden. The prohibition is not only in Qurashians' days, but till the day of doomsday (Resurrection). And at the same time, to solve hanging issue of the usury of some people who dealt with it tile these days , the Prophet informed people to leave what has remaining from the usury and taking the real money as them without an increasing and be justice and unjust i.e. equally and illegally. He was informed directly from Almighty Allah to warren the people from Riba. Allah is the speaker and Mohammad is the addresse via Jibreel. The Prophet again repeats and emphasizes that Almighty Allah govern that there is no Riba (repetition for emphasis).

* (وان ربا عباس بن عبد المطلب موضوع كله)

(The usury I begin with is that which is due to my father's brother 'Abbas ibn 'Abd al-Muttalib)

Here, it is a clear example for development the topic of the usury and clear announcement that the Prophet Mohammed has started with the name of his relative (kinsman), his uncle Abbas bin Abdul Muttalib. He reflects the justice and right without any kind of irony or hide any detail even on himself.

* (وان دمء الجاهلية موضوعة, وان اول دمانكم اضع دم ابن ربيعة بن الحارث بن عبد المطلب وليث فقتله هذيل)

(And truly the blood–vengeance of the era of ignorance has been laid aside forever, and the first blood-vengeance, we shall start with

Discourse Analysis of Farewell Sermon of the Prophet Muhammad (P.B.U.H)

Afrah Abid Al-Qader Jasim & Israa Natheir AL-SHAMRI

is that which is due to the blood of [my kinsman] 'Ami ibn Rabi'ah ibn Harith ibn 'Abd al-Muttalib)

The prophet moves to another example, which is Amer bin Rabia bin Harith bin Abdul Muttalib. It is an example of the first blood (Repetition, clarification, and emphasis on blood topic). Amir bin Rabi'ah was killed without rightness in Qurashians' days (appealing and give an example). The prophet clarified in few word's status of Amir bin Rabi'ah. Amir bin Rabi'ah was famous and had been killed by Hotheel (definition, intention of bad thing from bad person and reference to the past).

4- (اما بعد ايها الناس, فان الشيطان قد ينس من ان يعبد بارضكم هذه ابدا" ولكنه ان يطع فيما سوى ذلك فقد رضي به مما تحقرون من اعمالكم فأحذروه على دينكم)

(O people: the Devil has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works of yours that you deem to be of little importance)

4 -The fourth micro-topic: (Warning from Satan)

The discourse of the Prophet Muhammad continued to handle a new topic.

Another Topic arising (**Warning from Satan**) to beware, as he is the enemy who desperate to divert human beings from the worship of Allah, .It is talking about the devil (Satan) planning toward mankind. The Prophet again attracted the attention of the people by using the phrase "**O, People**" (to attract the attention in a direct way and informed a new topic). He informed his people from the devil failed to spoil or destroy the force of believers (Muslims) in Mecaa or Almadena Al Munawara because Mecaa or Al-Madena Al Munawara is sacred and a place of worship (protected place from Almighty Allah). The situation is completely different when believers are in another place on the earth except Mecca or Almadena Al Munawa. Here, it is necessary to point out that the prophet in this situation or in this expression means that the devil has a control on disbeliever if he commits forbidden, lazy in his prayers and in all worships as well as he behaves of evil (figurative expression). The Prophet warns his people (believers) from devil 's evils (illustrating and warning).

5- (ايها الناس: ان النسيء زيادة في الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم الله فيحلوا ما حرم الله ويحرموا ما احل الله وان

الزمان قد استدار كهينته يوم خلق الله السموات والارض, وان عدة الشهور عند الله اثنا عشر شهرا, منها اربعة حرم, ثلاثة متواليه, ورجب مضر, الذي بين جمادى وشعبان)
(O people: postponing the inviolability of a sacred month [claiming to postpone the prohibition of killing in it to a subsequent month, so as to continue warring despite the sacred months, having arrived] is a surfeit of unbelief, by which those who disbelieve are led astray, making it lawful one year and unlawful in another, in order to match the number [of months] Allah has made inviolable. Time has barely come full turn, to how it was the day Allah created the heavens and the earth. Four months there, or which are inviolable, three in a row and fourth by itself: Dhul Hijjah, and Muharram; and Rajab, which lies between Jumada and Sha‘aban. Have I given the message? --- O Allah, be my witness)

5- The fifth micro-topic: Nasai

The Prophet started a new glorious topic by repeating the same phrase "O, People". He used it in order to get the attention of his hearers. Before his explanation of the postponing is the inviolability of a sacred month (**Nasai**), he emphasized and summarized its meaning as increasing in faithless (Alkefer) (emphasis and reminding). The meaning of this microstructure is forbidden to tamper with months and days of proceeds and delay. This has done by the people of pre-Islam on the basis of their desires, but the Prophet declared ,that the match of time with what Almighty Allah order him. Here, the Prophet refers that a year consists of twelve months. From these twelve months, there four months, which are regarded as forbidden months, three of them are sequencing one by one and fourth is separated. Forbidden sequences months are Dhul Kidah, Dhul Hijjah, and Muharram. The separated month is Rajab, which occurs between Jumada and Sha‘aban months.

6- (اما بعد ايها الناس, فان لكم على نساكنم حقا, ولهن عليكم حقا)

(O people: verily you owe your women, their rights, and they owe you yours)

A new topic has been initiated in saying

6- Sixth micro-topic: (women's rights)

There is a reference to reciprocal roles , reflects the development of saying in details about the right of the woman.

(لكم عليهن ان لا يوطئن فرشكم احدا " تكرهونه, وعليهن ان لاياتين بفاحشة مبينة, فان فعلن فان الله قد اذن لكم ان تهجروهن في المضاجع وتضربوهن ضربا " غير مبرح,

فان انتهين فلهن رزقهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا" فانهن عندهن
عوان, لا يملكن لانفسهن شيئا", وانكم انما اخذتموهن بامانة الله, واستحللتم فروجهن
بكلمات الله, فاعقلوا ايها الناس قولي, فاني قد بلغت)

(They may not lay with another man in your beds, let anyone into your houses you do not want without your permission, or commit indecency. If they do, Allah has given you leave to debar them, send them from your beds, or [finally] strike them in a way that does no harm. But if they desist, and obey you, then you must provide for them and clothe them fittingly. The women who live with you are like captives, unable to manage for themselves: you took them as a trust from Allah, and enjoyed their sex as lawful through a word [legal ruling] from Allah. So fear Allah in respect to women, and concern yourselves with their welfare. Have I given the message? --
- O Allah, be my witness)

The development of microstructure topic (**women's rights**) and treatment women finely is that, each married man has rights on his woman (**wife**), and at the same time this woman has rights on her man (**husband**). The Prophet moves to outline about the rights of men towards their wives (**clarifying**). These outlines are two (**direct speeches**). The first one is that the prohibited (**haram**) to commit adultery. Here, in the farewell sermon beds means to commit the adultery. The second is for the wives to be polite and do not do any ugly actions or bad thing. The Prophet continues to explain the duties, he says if any wife committed any ugly action, her husband has a right to polite her and leave her bed (**punishment and politeness**) and has the right to beat her without injures (**guilty wife, punishment and politeness**).

After that, a new case arises in the same case, i.e. the right woman, if the guilty wife behaved well, a fine treatment will be with her (**if conditional**). The prophet summarized a fine treatment of the wife who behaved well will be her dress and life and food will be on her husband (**rewarding**). Then the prophet recommends to be good behavior with the women. He states that the husband has taken his wife based on a certain document. A certain document is Allah's book (Quran).

In the last micro-topic (**the end**) of the Farwell sermon. The Prophet begins to terminate his farewell sermon by holed the

attention of people's mind to his speech, and (**I had told**) this clause is given for (**emphasis**). The prophet mentions great evidences, if any man follows them, he will not lost his sight (**giving guides**), these evidences are from Allah's book (Quran) and the prophet's Sunan (**his behavior and instructions**).

The Prophet continues to attract the attention of the listeners by saying "**O, people**" for emphasizes, the statement (**listen my speech and mind it**). He reminds that all Muslims are brothers and each Muslim is bothered for the other Muslim. He returns to remind his people with the first recommendation, but in different style (**variety of styles and emphasis**). He continues to terminate his sermon by using the style of question "**Have I told?**". He used the style of a question to attract the emphasize that all people (listeners) have recognized all what the prophet had said in the farewell sermon, and to ensure that he finished the farewell sermon. All people replied with agreement and gave their obey to their Prophet, an agreement means that the prophet told the farewell sermon. The last phrase in termination of farewell is the statement which the Prophet used in the farewell sermon text is "**My God is being witness**". Here, the Prophet began to terminated the farewell by saying, that Almighty Allah is witnessed.

The macro structure of the farewell sermon is represented in title of the sermon and how the prophet summarized the principles of Islamic religion briefly in clear ideas and meaningful sentences. Then, the principles of discourse are represented in a sequence integrated forms in such micro-topics. In other words, major text of the farewell sermon can be divided into many paragraphs and minor structures in different stylistic and rhetorical styles. These principles are without any doubt from Almighty Allah and the prophet Muhammad is the teller of them. See figure (1) below, it depicts the Structure Analysis of the Farewell Sermon.

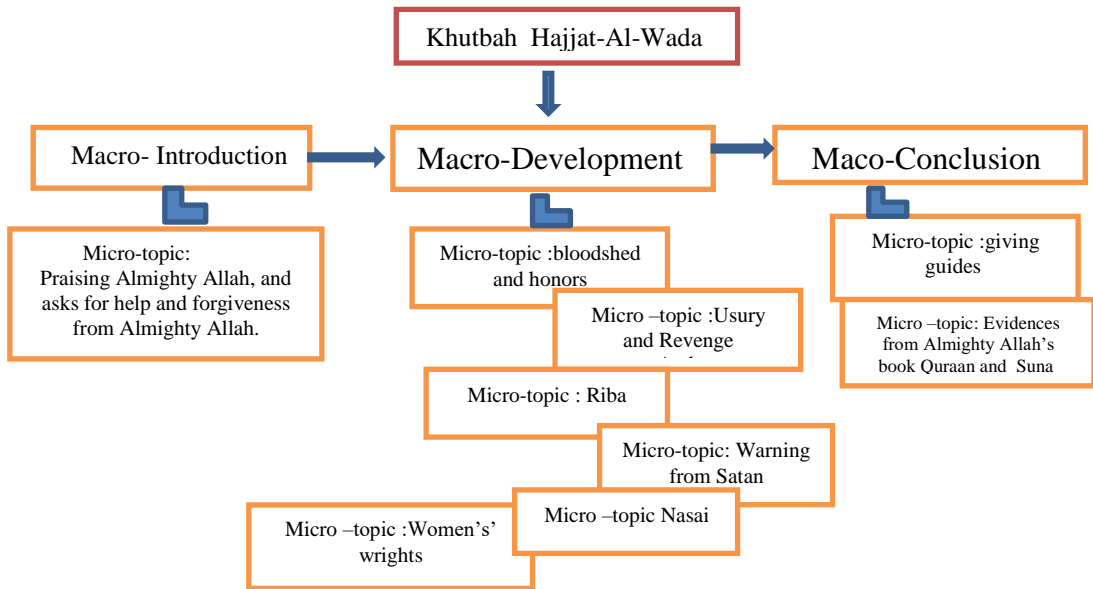


Figure (1), The Structure Analysis of the Farewell Sermon.

6. Discussion of Analysis

Throughout the analysis, it has been found that the farewell sermon is coherent and cohesive in form and in devices of discourse. It involves a hierarchical, sequential and clear relations in its form. The setting refers where and when (the place is Mecca (on Arafat Mountain) and the time refers to the month of Theil-Heja) the farewell took place. The text of the sermon like any descriptive text includes three phases. The first phase is introduction, it represents praising Almighty Allah, and inquires for help and forgiveness from Almighty Allah. The second one is development; it includes several topics about the instructions which the Prophet told Muslims to follow them in order to worship Al-mighty Allah. The third phase is the termination or the end, it refers to evidences from Almighty Allah’s book (Quran). The text divided into several crucial sub-topics, any issue is done in an accurate coherent meaning and rhetoric style. In other words, each issue represents a micro cognitive structure, each micro connects with other micro coherently, each issue represents in brief, strong meaning by using different kinds of sentences, such as declarative, questions, and commands, and striking verbal tone has produced by the prophet.

The discourse of the prophet is a direct speech between him and his followers, Muhammad is the speaker and the people is the addressee.

It has been noticed that topic in the farewell sermon is not only one, it is total for the most important Islamic principles which the prophet wanted people to memorize. In other words, many instructions and recommendations had been given in one time and place. This reflected the ability of the prophet to tell such a glorious principle, even though his disability to read and write. The discourse of the prophet is spoken and represents miracle, the striking verbal tone has produced by the prophet. Furthermore, force of persuasion can be found in the speech of the prophet Muhammad by using strong words and statements which are short and carry emphasis. There is a direct speech between the prophet and listeners, Muhammad is the speaker and people is the addressee.

As well as sub-topics or a variety of topics in farewell sermon, rhetorical presenting has been represented in the content of a farewell sermon. The rhetorical presenting can be summarized in the light of discourse analysis as the following:

- 1- Using the style of the vocative, for instance using the phrase (**O, People**) and repeating it many times in the sermon, for getting the attention of the hearers.
- 2- Using the style of repetition, for instance, (**People hear my words and mind**).
- 3- Using the style of emphasis, for instance, (**I had told**).
- 4- Using the style of question, for instance, (**have I given a message?**)
- 5- Using the style of borrowing similarity, for instance, (**Forbidden blood of man and what he owns like forbidden of great month, and all actions of Qurashains are under his feet.**)
- 6- Using the style of clarifying with examples, for instance, (**the usury, blood and right of wives and husbands.**)
- 7- Using the style of aesthetic values.

The most important features of the speeches of the prophet are characterized by brief, choosing the appropriate words. The prophet used a clear aesthetics words, phrases, sentences, such as its alphabets, music, and even letters. In addition to above features, force of persuasion can be found in the speech of the prophet

Discourse Analysis of Farewell Sermon of the Prophet Muhammad (P.B.U.H)

Afrah Abid Al-Qader Jasim & Israa Natheir AL-SHAMRI

Muhammad via using strong, convincing words, and the clarity of the meanings that are addressed, which makes the listener follow them and understand them.

It has been noticed that the text of the Farwell sermon is proved to be hierarchically organized, i.e. each unit constitutes a part in the organization of the higher one. In other words, Farwell sermon is regarded the major text (Macrostructure) which is subdivided into minor texts (Microstructures) in the form of instructions, rhetorical styles, short and long statements and recommendations.

7. Conclusion

The current study comes up with the following conclusions:

1. The structure of the Farewell sermon can be considered as a descriptive text, since it contains the three phases of any descriptive text, i.e. introduction, development, and the end.
2. The Farewell sermon has a clear hierarchal organization. The hierarchal organization is based on a major text as the largest unit (macro structure) and minor texts (micro structures). Minor structures represented what the topics of the sermon are, and how they are correlated to each other in units of discourse.
3. Farewell sermon is characterized with discourse characteristics of its own, such as unity, coherence, logical arrangement of the topics and their variety, using short statement in rhetorical styles. These discourse characteristics and topics organize the structure and themes of what the content of Farewell sermon means.
4. The ability of the prophet in using transitional statements and expressions in order to get the attentions of the people once more. He has ability to justify the religious ethics via his discourse.
5. It has been concluded that there is a variety in communication methodology in discourse analysis of the prophet's speech. Variety of communication methodology has been represented in asking of the prophet again and again to his companions, as well as using many of the psychological stimuli of the question.
6. It has been noticed that rhetorical styles were miscellaneous, and the way of handling them can be integrated in the text of the Farewell sermon this integration can be observed in using two or more rhetorical styles within the same statement or paragraph, such

as (O, people, listen my words, I don't know if). In the above example, we can see connected of rhetorical styles of vocative + command (instructed) + possibility + if clause.

7. It has been noticed that minor texts (Microstructures) in the form of micro-topics which involve instructions and recommendations are coherent semantically, pragmatically and linguistically. In other words, the relationship among sub-topics or micro-topics in farewell sermon is deep, correlated and summarized in stating all principles of Islam.

التحليل الخطابى لخطبة حجة الوداع للرسول محمد صلى الله عليه وسلم

أفراح عبد القادر جاسم* و إسرائ نذير الشمري**

المستخلص

يحتل تحليل الخطاب مكانة كبيرة في علم اللغة، إذ يتضمن تحليل الخطاب إلى حد ما مختلف الطرائق المنهجية المنظمة لتحليل أي نص لغوي سواء كان مكتوباً أم منطوقاً. تهتم هذه الدراسة بتحليل النص الخطابي للرسول محمد (ﷺ) في حجة الوداع.

حُلَّت خطبة الوداع على وفق "نموذج فان ديك (1980) في ضوء مصطلحي (Macro and Micro)؛ إذ تعدُّ الخطبة من النوع الوصفي وذلك لتضمنها المستويات الثلاث الرئيسية لأي نص وصفي وهي المقدمة، تطور مضمون الخطبة وأخيراً الخاتمة أو الاستنتاج، وكل عنصر يمكن تقسيمه إلى Macro and Micro ، بدوره يقسم إلى (Macro and Micro).

وكذلك تهتم هذه الدراسة التعريف بوحدات الخطاب التي تتألف منها خطبة الوداع والكيفية التي تترابط بها هذه الوحدات لتشكيل البنية الخطابية بشكل كلي. واستنتج أنّ مفهومي Macro and Micro يعملان بشكل متماسك، و مترابط ومتناسق متجانس لتكوين البنية النهائية للخطبة، فضلاً عن أنّ الأجزاء الصغيرة (المتفرع) بحد ذاتها تحمل تراكيب وظيفية ذات دلالات وقيم جمالية وأساليب بلاغية التي تكمن باستخدام بعض من الكلمات والعبارات القصيرة والطويلة. الكلمات المفتاحية: خطبة الوداع - نموذج فان ديك 1980 - تراكيب المايكرو الميكر.

* مدرس مساعد / قسم اللغة الانكليزية / كلية التربية الاساسية / جامعة الموصل
** مدرس مساعد / قسم اللغة الانكليزية / كلية التربية الاساسية / جامعة الموصل