

CHAPTER ONE

Rationale of the Research

1.1. Introduction

When people are treated unfavourably because of their race, color, language or religion, such treat is called 'racial discrimination'. The issue of racial discrimination and the criteria upon which human superiority is valued has been one of the most critical issues among the old and the new discourses. This issue is as old as the human society itself; it has been traced back to the beginning of human creation when Satan refused to bow down to Adam, the first human creature and the father of all humanity, under the pretext that his origin is better than that of Adam since he is created from fire, whereas Adam is created from dust, and here begins the issue of racism. Since then, humanity has been suffering from the aftermaths of racism all along its history to the extent that wars break out and people kill each other over race, color, religion, nationality, etc.

Arabs in the pre-Islamic period practiced and experienced all types of racial discrimination against each other, particularly against women. They used to oppress each other, or even kill each other as a result of racial discrimination. What is more astonishing is that they used to bury female infants alive for their being just females. In addition, they used to enslave the black ones and buy and sell them as commodities. Ja'far bin Abi Taleb, addressed Al-Najashi, the King of Abyssinia at that time, highlighting the state of Arabs before Islam saying:

O' king! we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity, we ate dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighbourhood were neglected; we knew no law but that of the strong. (Al-Mubarakpuri, 2013, pp. 100)

The Prophet Mohammed (PBUH), after that, has been sent to eliminate all these traditions, practices and concepts of racism through His noble teachings and remarkable discourses. This has been proved in the words of Ja'far bin Abi Taleb when he explains to Al-Najashi, the King of Abyssinia, how Arabs have been completely changed after the advent of the Prophet Mohammed (PBUH). After Ja'far

bin Abi Taleb explains the state of Arabs before Islam, then, he begins to explain how they have changed after the advent of the Prophet (PBUH) and says:

... When Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the oneness of Allah, and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbours and kith and kin; He forbade us to speak evil of woman, or to eat the substance of the orphans; He ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in Him, we have accepted His teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them; we have come to your country, and hope you will protect us from oppression. (Al-Mubarakpuri, 2013, pp. 100-101)

Ja'far bin Abi Taleb illustrates that the Prophet (PBUH) has abolished all types of racial discrimination that have been used before Islam. However, Muslims, in the eyes of the West, especially after the 11th of September, have been stereotyped as terrorists and their religion, Islam, is accused of being the source of terrorism and violence, and these false beliefs have increased the hostility and hatred of the West towards Islam and Muslims. This hostility and hatred towards Islam and Muslims have caused Muslims to be treated differently and suffer from racial discriminatory acts and exclusion practiced by the Western people against them for a long period of time, particularly after 11/9. Not only Muslims, but also non-Muslims minorities all over the world suffer from racial discrimination in many fields of life, including education, employment, etc. ECRI's General Policy Recommendation No. 8 on combating racism while fighting terrorism notes that:

As a result of the fight against terrorism engaged since the events of 11 September 2001, certain groups of persons, notably Arabs, Jews, Muslims, certain asylum seekers, refugees and immigrants, certain visible minorities and persons perceived as belonging to such groups, have become particularly vulnerable to racism and/or to racial discrimination across many fields of public life including education, employment, housing, access to goods and services, access to public places and freedom of movement. (EUMC, 2006, p. 14)

Therefore, racial discrimination is increased against Muslims because of the false beliefs that Muslims are racists, violent, aggressive, supportive of terrorism, etc. To refute these false beliefs and concepts, the study intends to analyse the Prophet's Farewell Sermon based on the CDA. This sermon is delivered on the 9th of Dhul-Hijja, 1437 years ago, in the Uranah Valley of the Mount of Arafat. The Prophet (PBUH), in this sermon, according to some historical narrations (for example, Al-Siba'ee, 1985), addresses approximately 114,000 people, and in some other narrations (for example, Al-Muparakpuri, 2013), He (PBUH) addresses around 124,000 or 144,000 people, men and women of different nationalities and origins coming from different parts of the Arabic Peninsula. In fact, this sermon is not meant to address a specific group of people, but the whole mankind. Therefore, the study is devoted to highlight the true concepts of anti-racial discrimination in the Prophet's Farewell Sermon so as to refute the false accusations attributed to Islam and Muslims and offer the solution for world racial discriminatory problems.

The study is divided into five chapters. The first chapter highlights the statement of the problem, significance of the study, objectives of the study, questions of the study, limitations of the study and definitions of the terms related to the study. The second chapter is devoted to the previous studies which have analysed texts and speeches using the CDA approach. It also includes the theoretical foundations related to the CDA and its applicable topics and domains, mainly the power, inequality, ideology and media. In addition, the chapter deals with some important rhetorical and linguistic aspects related to the discourse of study such as textuality, speech act theory and modality of the discourse. Moreover, this chapter includes the issue of racism and its Arabic and non-Arabic historical background. Chapter three explains the methodology through which the Farewell Sermon is analysed. Then, chapter four focuses on the analysis of the Prophet's Farewell Sermon. Five aspects are to be discussed in the analysis of the Farewell Sermon:

1. The important teachings and issues that help eliminate the issue of racism from the Arabic society as well as other societies.
2. The major principles of human rights established in the Farewell Sermon.
3. The CDA's applicable topics and domains involved in the Farewell Sermon.
4. The important rhetorical and linguistic aspects that contributes to the power of the Farewell Sermon.

5. The importance of the context and pragmatics in making the Farewell Sermon's meanings easy to be understood.

Chapter five concludes what has been previously discussed in this study providing the findings, recommendations and conclusions.

1.2. Statement of the Problem

Islam and Muslims have been stereotyped, especially in the western media, as racists, terrorists, violent, etc. This has caused Muslims to be treated differently and deprived of their legitimate rights as human beings, especially after 11/9. Not only Muslims are treated differently, but also non-Muslim minorities in different parts of the world are treated differently because of their race, color, language, etc. The study intends to correct the false concepts about Islam and Muslims through the analysis of the Prophet's Farewell Sermon based on the CDA approach, which the researcher hopes that understanding and analysing it would refute these false accusations and offer a remedy for a lot of the world problems resulting from racial discrimination.

1.3. Significance of the Study

Analysing the Prophet's Farewell Sermon using the CDA is very important for the following reasons:

- 1- It represents the reality of Islam, as it is a summary for the true Islamic teachings, rules and principles that prove that Muslims are not racists, terrorists, violent, etc.
- 2- It addresses the issue of racial discrimination, which is one of the interests of the CDA, as it mainly deals with power relations.
- 3- It is the sermon through which the Prophet (PBUH) has abolished all types of racial discrimination that used to be practiced before the advent of Islam.
- 4- It is the last sermon to be delivered by Prophet (PBUH) shortly before his death to more than 100,000, i.e. to approximately 114,000 people, according to Al-Siba'ee (1985), or 124,000 or 144,000 people, according to Al-Muparakpuri (2013); therefore, it should have contained important teachings for the audience, in particular, and the people all over the world, in general.
- 5- It includes important teachings, principles and rules that would a road-map for all humans regardless of their races, colors, languages, etc.

1.4. Objectives of the Study

The aims of this study are listed as follows:

1. To show the instructions and teachings the Prophet (PBUH) involve in His sermon that help eliminate the problem of racial discrimination among His audience, in particular, and among the people all over the world, in general.
2. To correct the misconceptions about Islam as a terrorist and racist religion, which encourages terrorism, violence, and other discriminatory acts as claimed by Western media, and to unfold the real concept of racism in the Prophet's 'Farewell Sermon' to humankind.
3. To reveal how the Prophet (PBUH), before 1437, established major principles of human rights, including women's rights.
4. To explore some of the powerful linguistic and rhetorical aspects of the Prophet's sermon which prove that the Prophet's enchanting, exciting and captivating eloquence and rhetoric that have made the sermon so powerful, effective and engraved in the hearts and minds of all humankind at all times and for all generations.
5. To show the CDA's topics and domains, i.e. power, inequality, ideology and media, applied in the sermon.
6. And to explore how context and pragmatics contribute to the power of the sermon.

1.5. Questions of the Study

1. What are the important issues the Prophet (PBUH), as a powerful leader, addresses in his Farewell Sermon that, when applied, help the society of His audience, in particular, and all the people all over the world, in general, eliminate the problem of racial discrimination, and prove that Islam and Muslims are not racists, terrorists, violent, etc.?
2. What are the major universal principles of the human rights that the Prophet (PBUH) established in His sermon?
3. What are the most important CDA's applicable topics and domains that are involved in the Farewell Sermon?
4. What are the most powerful rhetorical and linguistic aspects that the Prophet (PBUH) uses in His sermon that contribute to convey meanings, ideas and

- concepts of anti-racial discrimination, and make the sermon so effective, everlasting universal remembered throughout generations?
5. How do the context and pragmatics contribute to the power of the Prophet's Farewell Sermon?

1.6. Limitations of the Study

This study is limited to refuting the concepts of racial discrimination through the text of the Prophet's Farewell Sermon which is delivered on the 9th of Dhul-Hijja, 10 A.H. (After Hijra), 6 March 632 A.C. (After Christ), in the Uranah Valley of the Mount of Arafat. The Prophet's Farewell Sermon, in this thesis, is analysed using CDA approach.

1.7. Definitions of the terms

The researcher, here, briefly, defines the most important terms involved in the analysis of study.

Concept

A Concept simply means a mental representation of something. Hornby (2000) defines the word 'concept' as "an idea or a principle that is connected with something abstract" (p. 252).

Critical Discourse Analysis (CDA)

CDA is an interdisciplinary approach to the study of discourse, which views language as a form of social practice and focuses on the ways social and political domination is reproduced by text and talk. Critical discourse analysis (CDA) is a "type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality is enacted, reproduced, and resisted by text and talk in the social and political context" (Van Dijk, 2001, p. 352). Discourse analysts emphasize, first, that discourse should be studied as language in use - they are interested in "what and how language communicates when it is used purposefully in particular instances and contexts" (Cameron, 2001, p. 13).

Discourse Analysis

Obviously, any stretch of meaningful linguistic units produced for communicative purposes is a piece of discourse. Discourse includes conversation (what is spoken) and text (what is written). Discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used (McCarthy, 1991, p. 5). "Discourse analysts study language in use: written texts of all kinds, and spoken data, from conversation to highly institutionalised forms of talk" (McCarthy, 1991, p. 5).

God fearing

God fearing is the one who has piety and does good deeds.

Hajj

Hajj (pilgrimage) is the fifth pillar of Islam. It is "a religious journey to Mecca (Makkah) that all Muslims try to make at least once in their lives" (Hornby, 2000, p.578). It is an obligatory duty upon the adult ones who can afford it physically and financially to do Hajj once in their lifetime.

Racism

Racism is the belief that a particular race is superior or inferior to another, that a person's social and moral traits are predetermined by his or her inborn biological characteristics. Racial discrimination is the belief, most of the time based on racism, that different races should remain segregated and apart from one another (ADL, 2017). Racism, in fact, has existed throughout human history. It may be defined as the hatred of one person by another — or the belief that another person is less than human — because of skin color, language, customs, place of birth or any factor that supposedly reveals the basic nature of that person. It has influenced wars, slavery, the formation of nations, and legal codes (ADL, 2017). According to Van Dijk, Racism is "a system of ethnic group dominance based on cultural criteria of categorization, differentiation, and exclusion, such as those of language, religion, customs, or worldviews" (Van Dijk, 1993, p. 5). "From a social functional point of view, "race" is a social construction...it has been used as a legitimating ideological tool to oppress and exploit specific social groups and to deny them access to material, cultural, and

political resources, to work, welfare services, housing, and political rights" (Reisigl and Wodak, 2001, p. 373).

Rhetoric

Rhetoric simply means the art of persuasion to motivate and influence people. Al-Garim and Ameen (2010) say that rhetoric "is to convey the best meaning clearly in a suitable clear words that have a special effect in the heart, and go in accordance with the context in which they are said and the audience to which they are delivered" (p. 8)

Sermon

In the old ages, a sermon is defined as the "power of convincing the public in any topic the speaker addresses" (Talis, 1959, p. 9). Sermon also can be defined as, "the skill of verbal speaking to the public, convincing and attracting them" (Al-Hawfi, 2007, p. 5). Based on this definition of the sermon, the principles of the sermon are: "spoken words, audience, convincing, and attracting" (Al-Hawfi, 2007, p. 5).

Textuality

Textuality simply means the state or quality of language as it is used in written texts. Textuality is induced by the linguistic surface but is not confined to it. The linguistic surface of a text is no more than a pointer to its textuality (Neubert and Shreve, 1992, p. 70).

The Hasan Hadith (The Good Hadith)

According to Ibn Kathir (1996), Al-Khattabi defines the Hasan Hadith as: "It is the one where its source is known and its reporters are unambiguous" (p. 29).

The Sahih Hadith (The Authentic Hadith)

The Sahih Hadith (authentic) is a "Hadith which has a continuous isnad (chain of narration must be unbroken), made up of trustworthy reporters of trustworthy memories from similar authorities, and which is found to be free from any irregularities (i.e. in the text) or defects (i.e. in the isnad)" (Ibn Kathir, 1996, p. 18).

CHAPTER TWO

Theoretical Foundations and Previous Studies

2.1. Introduction

In this chapter, the researcher sheds light on some of the terms and definitions that act as theoretical foundations for the analysis of the thesis. Also, the researcher throws a brief glance on some of the previous books, studies, theses, etc. that analysed different sermon and speeches from different points of view.

2.2. Theoretical Foundations

The researcher, here, throws a brief glance on the terms related to the CDA, the historical and cultural background about Arabic and non-Arabic racial discrimination, and the biography of the Prophet Mohammed (PBUH).

2.2.1. Discourse Analysis

Obviously, any stretch of meaningful linguistic units produced for communicative purposes is a piece of discourse. Discourse includes what is spoken and what is written. Actually, language has different aspects and we use for different purposes. Therefore, there is no a clear-cut definition for what discourse analysis exactly means. That is why discourse analysis is considered to be an interdisciplinary field of knowledge. However, there are some theorists who try to give specific definitions for what discourse analysis really means. For example, Gee (2011) defines Discourse analysis as "the analysis of language-in-use whether spoken or written" (p. 205). In fact, Gee (2011) agree with Brown and Yule (1983) when they say, "The analysis of discourse is, necessarily, the analysis of language in use... the discourse analyst is committed to an investigation of what that language is used for" (p. 1). Some theorists, in discourse analysis, pay much attention to the form and the function of a language. That is why Renkema (2004), a discourse analysis theorist, points out that "discourse studies are the discipline devoted to the investigation of the relationship between form and function in verbal communication" (p. 1).

As mentioned above, discourse can be written or spoken. Written discourse analysis is mainly concerned with the written and printed words we consume daily. For example, "newspapers, articles, letters, recipes, stories, and instructions, notices, comics, billboards, leaflets pushed through the door and so on" (McCarthy, 1991, p. 12). A well-written discourse is the one in which words and sentences are linked together skilfully like a painter who skilfully draws and colors a very beautiful picture that admires anyone who looks at it. McCarthy (1991) asserts that we usually expect these written texts to be "coherent, meaningful communications in which the words and/or sentences are linked to one another in a fashion that corresponds to conventional formulae, just as we do with speech; therefore discourse analysts are equally interested in the organisation of written interaction" (p. 12). Not only this, but if the text is cohesively and coherently well-written, it will contribute a lot to the interpretation of the text.

2.2.2. Critical Discourse Analysis (CDA)

CDA is a new approach that has now established itself as a field of knowledge that has a major influence on language studies. It began to gain its popularity in the late 1970s; however, the term Critical Discourse Analysis itself appears to have first been used by Fairclough in an article published in 1985, but was popularized by the highly influential book *Language and Power* (1989). Assuring this historical background about CDA, Blommaert and Bulcaen (2000) state that Critical discourse analysis CDA emerged in the late 1980s in European and developed by Norman Fairclough, Ruth Wodak, Teun Van Dijk, and others. Since then, it has become one of the most influential and visible branches of discourse analysis.

CDA is an umbrella term that has no clear-cut definition that might shows its boundaries, however, the more explicit definitions of all emphasize the relationship between language (text, discourse) and power (political struggle, inequality, dominance). "CDA takes a particular interest in the relationship between language and power" (Weiss & Wodak, 2003, p. 12). According to Baker and Ellece (2011), CDA is "An approach to the analysis of discourse which views language as a social practice and is interested in the ways that ideologies and power relations are expressed through language" (p. 26). Therefore, CDA is an approach that seeks to reveal the relationship between language, power and ideology. It "concerns itself with

relations of power and inequality in language" (Blommaert & Bulcaen, 2000, p. 447). Critical discourse analysts are interested in power inequalities in the text. Baker and Ellece (2011) assures that by saying, " Critical discourse analysts are particularly interested in issues of inequality, sometimes keeping in mind the question 'who benefits?' when carrying out analysis" (p. 26). For CDA, power is not in the language itself, but in the power of its use, i.e. in the way it is used by powerful people. Wodak and Meyer (2001) assure this by saying, "For CDA, language is not powerful on its own-it gains power by the use powerful people make of it". (p. 10)

CDA is also interested in the influence of ideology on manipulating the power relations in the language. According to Wodak and Meyer (2001), "ideology, for CDA, is seen as an important aspect of establishing and maintaining unequal power relations. CL (CDA) takes a particular interest in the ways in which language mediates ideology in a variety of social institutions" (p. 10). In addition, CDA is concerned with media and its influence on the power of the language. In the study of CDA, "the language of the mass media is scrutinized as a site of power, of struggle and also as a site where language is apparently transparent." (Wodak & Meyer, 2001, p. 6). Moreover, there are many aspects of language that are involved in the analysis of CDA. Wodak and Meyer (2001) illustrate:

CDA as a specific form and practice of discourse analysis obviously always needs to account for at least some of the detailed structures, strategies and functions of text and talk, including grammatical, pragmatic, interactional, stylistic, rhetorical, semiotic, narrative or similar forms of verbal and paraverbal organization of communicative events. (p. 97)

Actually, the basic difference between CDA and the other approaches of analysis is that it pays much attention to the relations of power and inequality in a language. Breeze (2011) asserts this when he points out, "Importantly, CDA differed from the other approaches in its particular interest in power, and its underlying assumption that the social relations reflected in a language phenomenon were part of a larger pattern characterized by unequal power relations" (Breeze, 2011, p. 496). Therefore, CDA is very much related to the issue of racial discrimination because in the issue of racial discrimination, there is power of inequality. "The study of the role of discourse in the enactment and reproduction of ethnic and "racial" inequality has slowly emerged in CDA" (Van Dijk, 2001, p. 361).

2.2.3. Racism and Discourse

Racism is primarily a system of domination and social inequality. It is "the unfair treatment of people who belong to a different race; violent behaviour towards them" (Hornby, 2000, p. 1042). It is also "the belief that some races of people are better than others" (Hornby, 2000, p. 1042). ECRI General Policy recommendation No. 7 defines racism as "the belief that a ground such as race, color, language, religion, national or ethnic origin justifies contempt for a person or a group of persons, or the notion of superiority of a person or a group of persons" (EUMC, 2006, p. 14). According to Van Dijk, Racism is "a system of ethnic group dominance based on cultural criteria of categorization, differentiation, and exclusion, such as those of language, religion, customs, or worldviews" (Van Dijk, 1993, p. 5). Racism is one of the most important issues of the CDA, because the issue of racism is mainly based on power relations, which is the domain of the CDA. Racism has its own discourse: speakers, writers, orators, books, magazines, pamphlets, etc. Also, the issue of racism has to be criticized, argued about, etc. The world from the past up to now suffers from the aftermaths of racism and its practices and the media supporting such practices. So, racism can be written, spoken or practiced, i.e. there is a strong relation between CDA and racism.

Discourse, in fact, plays an important role in the reproduction of racism. "On the one hand, racist opinions and beliefs are produced and reproduced by means of discourse; discriminatory exclusionary practices are prepared, promulgated, and legitimated through discourse. On the other hand, discourse serves to criticize, delegitimize, and argue against racist opinions and practices, that is, to pursue antiracist strategies" (Reisigl & Wodak, 2001, p. 372). In addition, when reading any text, listening to any speech, or seeing the practices of some people, one can smell the fragrance of racism erupting from that text, speech or practice. For example, in works like Conrad's *Heart of Darkness* (1899), Defoe's *Robinson Crusoe* (1719), Forster's *Passage to India* (1924) etc., are racial discriminatory literary works that look down upon some other category of people, i.e. the Africans and the Arabs. On the other hand, when reading other texts, you can smell the fragrance of the criticism of the people practicing racial discrimination in their writings, speeches or practices. For example, Fanon's *Black Skin, White Masks* (1952), Orwell's *Animal Farms* (2016), etc., are works criticizing racism and its aftermaths.

Discourse of the elite, also, has a powerful effect in creating the atmosphere of racism. "We again find that the media elites and their discourses even when operating autonomously, as they typically do in their editorials, play a role in the broader framework of the reproduction of elite racism" (Van Dijk, 1993, p. 277). Power also has also a great effect on producing the problem of racism. Racism, thus, is defined as

a social system of ethnic or 'racial' domination, that is, of power abuse, consisting of a sociocognitive basis of ethnic prejudices and racist ideologies, on the one hand, and its social manifestation as everyday racism in interaction (discrimination) at the micro-level and large-scale, institutionally reproduced, social and political inequality at the macro-level, on the other hand. (Van Dijk, 2016, pp. 4-5)

Therefore, racism was "thus defined not as individual prejudice or incidental discrimination, but as a system of domination, that is, of socially and politically based power abuse of (white) majorities" (Van Dijk, 2011, p. 5).

Generally, media also has an important role in the reproduction of racism. Van Dijk (1993) connects the role of mainstream media in creating images and discourse to the reproduction of racism, doing so by asserting a symbolic and ideological influence on the readers or viewers (p. 241). "Our basic assumption about the powerful role of the media in the reproduction of racism in Western societies is far from tenuous. It presupposes, among other things, that the media play a central role in shaping the social cognitions of the public at large, if not of other influential elites" (Van Dijk, 1993, p. 242). "Newspapers and television, as well as individual journalists and program makers, may themselves be partially dependent on other power elite groups in the definition of the ethnic situation" (Van Dijk, 1995, p. 5).

In short, racism is primarily a system of domination and social inequality. Discriminatory opinions are expressed through discourse. Such opinions are also criticized through discourse. Power and media also play important roles in the reproduction of racism. As long as racism is concerned, it is going to be involved in this study.

2.2.4. Ideology, Religion and Discourse

Before throwing a glance on the relationship between Ideology, religion and discourse, we have to know first the differences between ideology and religion. In

fact, there are considerable differences between ideology and religion. Ideology is a theory, belief, or a set of ideas that is usually related to economics and politics. This theory, belief or set of ideas is adopted by an individual or group of people who take it to be practiced in their life to achieve certain aims or objectives. Ideologies are usually man-made theories, beliefs, or ideas such as Capitalism, Communism, and Socialism are usually called ideologies.

Therefore, ideology is defined as "a set of ideas that an economic or political system is based on, for example, Marxist/Capitalist ideology" (Hornby, 2000, p. 643). Also, ideology is defined as "a set of beliefs, especially one held by a particular group, that influences the way the people behave" (Hornby, 2000, p. 643). Some important well-known ideologies are Capitalism, Marxism or Communism, and Socialism. In fact, the ideology the individuals or groups of people adopt might affect their discourses, their beliefs, ways of thinking, etc., therefore, this study sheds light on the definitions of the ideologies mentioned above and the relationship between ideologies, religions and discourses. Capitalism is defined as "an economic system in which a country's businesses and industry are controlled and run for profit by private owners rather than by the government" (Hornby, 2000, p. 173). On the contrary, Communism is "a political movement that believes in an economic system in which the state controls the means of producing everything on behalf of the people. It aims to "create a society in which everyone is treated equally" (Hornby, 2000, p. 243). It is also "the system of government by a ruling Communist Party, such as in the former Soviet Union (Hornby, 2000, p. 243). Marxism is "the political and economic theories of Karl Marx (1818-83) which explain the changes and developments in society as the result of opposition between social classes" (Hornby, 2000, p. 786), whereas Socialism is an ideology which means to be "a set of political and economic theories based on the belief that everyone has an equal right to a share of a country's wealth and that the government should own and control the main industries" (Hornby, 2000, p. 1226).

Unlike ideology, religion is not particularly related to economics and politics; it is usually related to the divine revelation such as Islam, the religion of the Muslim people, Christianity, the religion of the Christian people, Judaism, the religion of the Jewish people, and other world religions. So, accordingly, Religion is defined as "the

belief in the existence of god or gods, and the activities that are connected with the worship of them" (Hornby, 2000, p. 1075). It is also defined as "one of the systems of faith that are based on the belief in the existence of a particular god or gods" (Hornby, 2000, p. 1075).

Islam is the religion of the Muslims, and it "is based on belief of one God and revealed through Mohammed as the Prophet of Allah" (Hornby, 2000, p. 689). Muslims take their guidance from the Qur'an and the Sunnah, the Prophet's authentic traditions and Hadiths. They also believe in all the previous Prophets and consider the Prophet Mohammed (PBUH) to be the seal of the Prophets (PBUH). Christianity is the religion of Christians. It "is the religion that is based on the teachings of Jesus Christ and the belief that He was the son of God" (Hornby, 2000, p. 207). Christians receive their guidance from the New Testament, which is "the second part of the Bible, that describes the life and teachings of Jesus Christ" (Hornby, 2000, p. 856). Unlike Islam, Christianity, though not all the churches, believes in 'trinity', which expresses the belief that God is one being made up of three distinct persons: God the Father, God the Son, and God the Holy Spirit, i.e. God is presented as Father, Son, and Holy Spirit. He is not three gods, but three persons in the one and only God. Allah refers to this in many verses in the Qur'an, one of which is in Surah An-Nisa, verse No. 171. Judaism is the religion of the Jewish people, based mainly on the Bible (= the Christian Old Testament) and the Talmud (Hornby, 2000, p. 699). The Old Testament is "the first part of the Bible, that tells the history of the Jews, their beliefs and their relationship with God before the birth of the Christ" (Hornby, 2000, p. 883).

Based on the discussion mentioned above, one can easily see the difference between the ideology and religion and that they fall apart from each other. The main difference that one can extract is that ideologies are based on the ideas that are mainly related to the economic and political affairs only, whereas religions are based on the belief of God and the way of worshipping Him according to His revealed guidance. Ideologies, particularly the mentioned above, absolutely neglect the spiritual aspects of human beings, whereas religions pay much attention to the spiritual aspects of the human beings. Also, ideologies are man-made systems, whereas religions are revealed from God to His Prophets (PBUH) to teach the people how to worship God the way He likes. Moreover, religions also require a belief in the unseen world- God,

afterlife, angels, etc., whereas ideologies require no such belief; they are supposed to be founded upon the seen world.

However, some researchers consider religions as ideologies. For example, Van Dijk (2006) considers religions to be "religious ideologies" in order to differentiate them from other types of ideologies "such as religious ideologies, political ideologies or professional ideologies" (p. 118). So, according to Van Dijk (2006), "Ideologies have been defined as foundational beliefs that underlie the shared social representations of specific kinds of social groups" (p. 120).

Looking deeply at the people's discourses, one can notice that there is a strong relationship between ideology, religion and discourse. In fact, the ideology or the religion the individuals or groups of people adopt might affect greatly their discourses, beliefs, ways of thinking, etc. Van Dijk (2006) refers to this idea when he states, "Since people acquire, express and reproduce their ideologies largely by text or talk, a discourse analytical study of ideology is most relevant" (p. 115). Van Dijk (2006) also adds, "When group members explain, motivate or legitimate their (group-based) actions, they typically do so in terms of ideological discourse" (p. 121). Therefore, discourses play a significant role in expressing people's ideologies or religions.

2.2.5. Media and Discourse

Media can be defined as "a general term for television, radio and newspapers considered as a whole and as ways of entertaining or spreading news or information to a large number of people" (Richards & Schmidt, 2010, p. 357). "Media discourse refers to interactions that take place through a broadcast platform, whether spoken or written, in which the discourse is oriented to a non-present reader, listener or viewer" (O'Keeffe, 2011, p. 441). In fact, media discourse is considered to be "a public, manufactured, on-record, form of interaction" (O'Keeffe, 2011, p. 441). Media plays a very significant role in sending discourses to the majority of the people in the society, especially the literate ones. "At this moment of world crisis, more than ever we can say that the language of the media is one of the most pervasive and widespread discourses that people from all sorts of literate societies are exposed to" (Weiss & Wodak, 2003, pp. 272-273).

Media discourse has become a strong tool that invades every individual in the society to his/her home. Through the media, one can spread his ideas in few seconds to millions of people, whether they are in their homes or in the streets. "With the advances of technology within communication systems and networks, the production of written and spoken news invades our lives daily" (Weiss & Wodak, 2003, p. 273). Moreover, part of our experiences, ways of thinking, etc., are affected by the media discourse. Gee (2011) states, "We have experiences in the world, including things we have experienced only in the media" (p. 78). Therefore, language of the media affects the society as a whole socially, politically, and educationally. "News, therefore, has a social, a political and an educational role. By being exposed to news, people make connections and try to understand and explain how events reported in the media relate to society as a whole" (Gee, 2011, p. 273).

The language of the media is so effective because not only the written or the spoken language contributes in sending the message to the public, but also the visual input contributes in conveying the whole message. It affects children, students, teachers, doctors, farmers, etc. "Media texts are here considered as multimodal since not only the written language but also the visual input contributes to the overall message" (Gee, 2011, p. 273). Media, therefore, is the mirror that reflects the culture of the society. That is why "the discourses of the media are culturally dependent and reflect what 'goes on' in society in many aspects" (Gee, 2011, p. 274). More importantly, language of the media might constitute individuals' or groups' beliefs, identities and ways of thinking and this is one of the basic interests and fields that CDA studies. "CDA has an interest in phenomena such as communication patterns in public institutions, media discourse, the constitution of individual and group identity, which it shares with other disciplines as well as with other fields within Applied Linguistics" (Gee, 2011, p. 298). Also, critical discourse analysts have interests in studying media discourse. As O'Halloran (2010) notes that, increasingly, critical discourse analysts employ corpora in their investigations of media discourse and points out that, by using corpus investigation, critical discourse analysts can now gain insight into the kinds of cultural and ideological meanings being circulated regularly.

To sum up, media discourse refers to the interaction, whether written or spoken, occurred in the media, between the presenter and the receiver. Media discourse has an important powerful role in conveying the discourse to millions of

people all over the world in few seconds, whether they are in their homes or in the streets. Not only this, but also it has a magic ability to shape peoples' beliefs, identities and ways of thinking. Media discourse is one of the important fields of CDA studies. Therefore, media discourse is going to be part of the analytical study of the Prophet's Farewell Sermon based on the CDA approach.

2.2.6. Rhetoric and Discourse

Rhetoric simply means the art of persuasion to motivate and influence people. In fact, "the term 'Rhetoric' is derived from the Greek *techne rhetorike*, the art of speech, an art concerned with the use of public speaking as a means of persuasion" (Bradford, 2005, p. 1). Plato was very much concerned with the truth and wisdom, not the ability to persuade, therefore, for him, rhetoric is a "device without moral or ethical subject matter" (Bradford, 2005, p. 3). Rhetoric, Plato argues, is "not an 'art' but a 'routine', and such a routine, if allowed to take hold of our primary communicative medium, will promote division, ambition and self-aggrandizement at the expense of collective truth and wisdom, the principal subjects of philosophy" (ibid). On the contrary, "Rhetoric, Aristotle argues, is an art, a necessary condition of philosophical debate" (Bradford, 2005, p. 3).

In his Rhetoric, on the other hand, Aristotle defined rhetorical discourse as the art of "discovering all the available means of persuasion in any given uses in order to achieve the intellectual and emotional effects on the audience that will persuade them to accede to the orator's point of view" (Abrams, 1999, p. 268). Most of the later rhetoricians of the classical era agreed on the view that rhetoric is concerned with the type of discourse whose chief aim is to persuade an audience to think and feel or act in a particular way (ibid). Giving it a moral basis, the major Roman rhetorician Quintilian, in the first century, defines rhetoric as the art of "a good man skilled in speaking" (Abrams, 1999, p. 268).

In a broad sense, then, rhetoric can be described as the study of language in its practical uses, focusing on the persuasive and other effects of language, and on the means by which one can achieve those effects on auditors or readers (ibid). Thus, as far as rhetoric is concerned, the researcher is going to make it involved in this study.

2.2.7. Text, Textuality and Discourse

A text can be defined as "an actual use of language, as distinct from a sentence, which is an abstract unit of linguistic analysis. We identify a piece of language as a text as soon as we recognize that it has been produced for a communicative purpose" (Widdowson, 2007, p. 4). According to Richards and Schmidt (2010), a text is defined as a segment of spoken or written language that has the following characteristics:

- 1- It is normally made up of several sentences that together constitute a structure or unit, such as a letter, a report, or an essay (however, one word texts also occur, such as DANGER on a warning sign).
- 2- It has distinctive structural and discourse characteristics.
- 3- It has a particular communicative function or purpose.
- 4- It can often only be fully understood in relation to the context in which it occurs, i.e. it is context-bound.

Generally, textuality is a linguistically oriented work on the field of translation that was primarily initiated by scholars like De Beaugrande (1981), Neubert and Shreve (1992), Hatim and Mason (1997) who have made great contributions to both textual approach and translation. Textuality simply means the state or quality of language as it is used in written texts. According to Neubert and Shreve (1992), textuality is a "property that a complex linguistic object (the text) assumes when it reflects certain social and communicative constraints. The operation of these constraints is manifested in recognizable linguistic patterns at the textual surface" (p. 70). Though textuality refers to the surface of the text, it is not confined to it. Neubert and Shreve (1992) add, "Textuality is induced by the linguistic surface but is not confined to it. The linguistic surface of a text is no more than a pointer to its textuality" (p. 70).

De Beaugrand and Dressler (1981) suggested an approach to help us find out what constitutes a powerful communicative text. They set out 'Seven Standards of Textuality' and hypothesised that, if any one of them was not met, the text would not

be communicative. These standards are cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality.

The first two standards of textuality are cohesion and coherence. "Cohesion and coherence are text-centered notions, designating operations directed at the text materials" (De Beaugrande & Dressler, 1981, p. 3). Cohesion refers to the linguistic elements that help make a discourse semantically coherent. It "concerns the ways in which the components of the surface text (the actual words we hear or see) are mutually connected within a sequence" (De Beaugrande & Dressler, 1981, p. 3).

According to Halliday and Hasan (1976), cohesion is defined as "the set of linguistic means we have available for creating texture" (p. 2), i.e. the property of a text of being an interpretable whole (rather than unconnected sentences). Cohesion occurs "where the interpretation of some element in the text is dependent on that of another. The one presupposes the other, in the sense that it cannot be effectively decoded except by recourse to it" (Halliday & Hasan, 1976, p. 4).

Moreover, Halliday and Hasan (1976) state that the configuration of cohesion constitutes and defines a text. It incorporates the semantic, lexicogrammatical and structural resources of reference, substitution, ellipsis, conjunction and lexical cohesion. The concept of cohesion in text is related to semantic ties or "relations of meanings that exist within the text, and that define it as a text" (Halliday & Hasan, 1976, p. 4). "Within text, if a previously mentioned item is referred to again and is dependent upon another element, it is considered a tie. Without semantic ties, sentences or utterances would seem to lack any type of relationship to each other and might not be considered text" (Hameed, 2008, p. 84).

Coherence, on the other hand, "concerns the ways in which the components of the textual world, i.e. the concepts and relations which underlie the surface text, are mutually accessible and relevant" (De Beaugrande & Dressler, 1981, p. 3). In fact, if we consider cohesion as the body of any discourse, Coherence is the spirit of that discourse. Cohesion is the network of surface relations which link words and expressions to other words and expressions in a text, and coherence is the network of conceptual relations which underlie the surface text; both concern the way stretches of language are connected to each other. Coherence involves the interaction between

the text and the reader's knowledge. Therefore, Baker (2006) assures that "The coherence of a text is a result of the interaction between the knowledge presented in the text and the reader's own knowledge and experience of the world" (p. 219). Based on this, coherence relates to the readers' understanding, which might be different from one another.

Coherence may be treated as a "semantic property of discourses, based on the interpretation each individual sentence relative to the interpretation of other sentences" (Van Dijk, 1977, p. 93). Coherence between sentences, in Van Dijk's point of view, is "based not only on the sequential relation between expressed and interpolated propositions, but also on the topic of discourse of a particular passage" (Van Dijk, 1977, p. 95). Therefore, when discourse is logically and mentally applied, we might say that this discourse is coherently well-structured.

Put simply then, cohesion is a formal feature of texts (it gives them their texture), while coherence is "in the eye of the beholder" - that is to say, it is the extent to which the reader (or listener) is able to infer the writer's (or speaker's) communicative intentions. Thus, cohesion is objectively verifiable (you can actually see or hear it), while coherence is more subjective. A text may be coherent to you, but incoherent to me. Therefore, in order to avoid ambiguities with regards to some words or sentences in the text, "there must be interaction between cohesion and the other standards of textuality to make communication efficient" (De Beaugrande & Dressler, 1981, p. 4).

The third standard of textuality is intentionality, which concerns "the text producer's attitude that the set of occurrences should constitute a cohesive and coherent text instrumental in fulfilling the producer's intentions, e.g. to distribute knowledge or attain a goal specified in a plan" (De Beaugrande & Dressler, 1981, p. 7).

Beaugrande and Dressler (1981) introduce the notion of intentionality to "subsume the intentions of text producers. In the most immediate sense of the term, the producer intends the language configuration under production to be a cohesive and coherent text" (p. 113). The speaker intends that his text must be coherent and cohesive in order to be utilized in communicative interaction. Not only this, but also

the speaker or the writer must have intended plan that satisfies his audience's needs as well as conveys the meanings of the text to the readers or listeners. As Beaugrande and Dressler (1981) point out:

People can and do use texts which, for various motives, do not seem fully cohesive and coherent. We should, therefore, include the attitudes of text users among the standards of textuality. A language configuration must be intended to be a text and accepted as such in order to be utilized in communicative interaction. These attitudes involve some tolerance toward disturbances of cohesion or coherence, as long as the purposeful nature of the communication is upheld. The production and reception of texts function as discourse actions relevant to some plan or goal. (p. 111)

The fourth standard of textuality is acceptability which involves the reader's recognition that the text is coherently and cohesively structured. It concerns "the text receiver's attitude that the set of occurrences should constitute a cohesive and coherent text having some use or relevance for the receiver, e.g. to acquire knowledge or provide co-operation in a plan" (De Beaugrande & Dressler, 1981, p. 7). According to Beaugrande and Dressler (1981), acceptability is the text receivers' attitude in communication. In the most immediate sense of the term, text receivers must accept a language configuration as a cohesive and coherent text capable of utilization (p. 129).

The fifth standard of textuality is informativity that is concerned with the way the text is presented, whether expected or not, and the content of the text presented. De Beaugrande and Dressler (1981) affirm that informativity concerns "the extent to which the occurrences of the presented text are expected vs. unexpected or known vs. unknown/certain" (pp. 8-9). Therefore, Beaugrande and Dressler (1981) believe in the new and unexpected notion of a presentation. They use the term informativity to "designate the extent to which a presentation is new or unexpected for the receivers. Usually, the notion is applied to content; but occurrences in any language system might be informative" (p. 139). Also, Hatim and Mason (1997) argue that informativity concerns the "extent to which a communicative occurrence might be expected or unexpected, known or unknown, certain or uncertain and so on" (p. 26).

The sixth standard of textuality is situationality, which means that the appearance of a text at a given time or in a context will influence the readers in their interpretation. Therefore, situationality "concerns the factors which make a text

relevant to a situation of occurrence" (De Beaugrande & Dressler, 1981, p. 9). In other words, situationality is "the location of a text in a discrete sociocultural context in a real time and place" (Neubert & Shreve, 1992, p. 85).

As for the seventh standard of textuality, intertextuality, it simply means that all texts contain traces of other texts. No text has its meaning alone; all texts have their meaning in relation to other texts. In other words, intertextuality subsumes the ways in which the production and reception of a given text depends upon the participants' knowledge. Therefore, Intertextuality "concerns the factors which make the utilization of one text dependent upon knowledge of one or more previously encountered texts" (De Beaugrande & Dressler, 1981, pp. 9-10). Commenting on intertextuality, Bakhtin (1981) writes that "The life of the word is contained in its transfer from one mouth to another, from one context to another context, from one social collective to another, from one generation to another generation" (p. 201). Bakhtin (1981) also stresses on the notion of otherness in his concept of intertextuality; that is, "language for the individual consciousness, lies on the borderline between oneself and the other. The word in language is half someone else's" (Bakhtin, 1981, p. 293). The word becomes one's own through the act of 'appropriation', which means that it is never wholly one's own; it is always already permeated with traces of other words, other uses (Allen, 2000, p. 28).

To sum up, textuality refers to the complex set of features that texts should have to be regarded texts. According to De Beaugrande and Dressler (1981), there are seven standards of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality). The seven standards of textuality, mentioned above, are the seven constituents of "describing how texts are created and understood" (Donnelly, 1994, p. 18). They are principles or criteria upon which we can see or judge if any text is powerfully communicative or not. On the contrary, according to the concept of textuality, if any of these principles is considered not to have been satisfied, the text will not be powerfully communicative and is considered as a weak text. Therefore, the researcher applies these principles on the Prophet's Farewell Sermon so as to see to what extent the sermon is powerfully communicative.

2.2.8. Modality and Discourse

Modality plays a significant role in reflecting one's opinions, ideas, thoughts, attitudes, etc. Modality simply means the meaning expressed by modal verbs. It is defined as "Ways of expressing possibility (epistemic modality) or necessity (deontic modality)" (Baker & Ellece, 2011, p. 71). Modality can be "expressed via a set of verbs known as modal verbs, including should, would, will, could, can, may, must and shall" (Baker & Ellece, 2011, p. 71). For Halliday (1970), modality is:

The speaker's assessment of "probability" and "predictability", the first of which is seen to cover two other notions: "possibility" and "certainty". The difference between "probability" on the one hand and "possibility" and "certainty" on the other is that while the first is described as "uncommitted", the second two are "committed". (p. 347)

Through modality you can know the interpersonal function of the language in the person's speech. Moreover, since modality is referred to as "a form of participation by the speaker in the speech event", and since it is through modality that "the speaker associates with the thesis an indication of its status and validity in his own judgement", thus "intruding" and taking up a position (Halliday, 1970, p. 335), modality is placed as part of the interpersonal function. In that sense, modality is seen as "a major exponent of the interpersonal function of language" (Simpson, 1993, p. 47). Fowler (1977) also sees that "in real texts and utterances there is no content without modality, no communication of ideas except in the framework of interpersonal values and relational language" (p. 79).

Simpson (1993) subdivides modality into deontic and epistemic systems. Deontic modality is defined as the system of duty since it is "concerned with a speaker's attitude to the degree of obligation attaching to the performance of certain actions" (Simpson, 1993, p. 47). The epistemic system, on the other hand, is associated with "the speaker's confidence or lack of confidence in the truth of a proposition expressed" (Simpson, 1993, p. 48). Through the modals that are used in the speaker's speech, one can determine his authority, attitude, confidence or lack of confidence. Baker and Ellece (2011) assure this idea and state that "aspects of modality are sometimes focused on in critical discourse analysis, particularly because modal verbs often highlight POWER inequalities or ideology – deontic modality can

be used to express authority, whereas epistemic modality can construct different representations of the world" (p. 71).

In short, modality is the way of expressing opinions, ideas, thoughts, attitudes, etc., by means of modals. CDA focuses on modality in discourses because modal verbs highlight power inequalities or ideology and here is what CDA deals with.

2.2.9. Pragmatics and Discourse

To talk about the relationship between pragmatics and discourse studies, we would better examine the term discourse first. Obviously, any stretch of meaningful linguistic units produced for communication purposes is a piece of discourse. Or, any stretch of meaningful linguistic units, when uttered, is a piece of discourse. Discourse includes conversation (what is spoken) and text (what is written) and pragmatics studies discourses in use. Lycan (1995) points out:

Pragmatics studies the use of language in context, and the context-dependence of various aspects of linguistic interpretation. [Its branches include the theory of how] one and the same sentence can express different meanings or propositions from context to context, owing to ambiguity or indexicality or both, speech act theory, and the theory of conversational implicature. (p. 588)

Pragmatics, therefore, as a study of utterance meaning or meaning in context, is necessarily concerned with discourse, not with meaning in isolation. Asserting this point, Baker (2006) states, "Pragmatics is the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation" (p. 217). According to Baker and Ellece (2011), pragmatics is a "branch of linguistics that is concerned with the communicative functions of language (Levinson 1983, Thomas 1995, Yule 1996), particularly examining language and interaction in context" (p. 100). Van Dijk (1997) assures this when he states:

This pragmatic level of description provides crucial conditions for reconstructing part of the conventions that make utterances acceptable, viz. their appropriateness with respect to the communicative context. In other words, pragmatic rules, which are also conventional and hence known by the language users of a speech community, determine the systematic use of utterances. (p. 2)

Besides, "... the pragmatic component should not merely specify appropriateness conditions for sentences, but also for discourses" (Van Dijk, 1997, p. 3). That is why pragmatics is often listed as one approach to discourse analysis, in fact, a major approach, because pragmatic concepts are indispensable even in non-pragmatic approaches. Pragmatics offers the possibility of describing and explaining discourse facts from a linguistic point of view, in a principled way.

Context is very important in the study of pragmatics. Asserting the importance of context for the meaning of words and sentences in pragmatics, Hornby (2000) looks at pragmatics as "the study of the way in which the language is used to express what somebody really means in particular situations, especially when the actual words used may appear to mean something different" (p. 990), whereas Richards and Schmidt (2010) look at pragmatics as "the study of the use of language in communication, particularly the relationships between sentences and the contexts and situations in which they are used" (p. 449). Therefore, according to Baker and Ellece (2011):

Pragmatics focuses more on how we achieve meaning in particular contexts, by taking into account things like how, where and when something is said, who says it, what the relationship is between the speaker and hearer, and how we make sense of ambiguous uses of language. (p. 100)

To sum up, pragmatics, simply, can be defined as the study of language in use, i.e. how to use language appropriately according to the communicative situation. This means that context is very important in the study of pragmatics. Being interested in the language in use, context and speech act theory are important fields in pragmatics; therefore, the researcher finds it important to throw a glance on both of them.

2.2.9.1. Context and Discourse

The meaning of a word when it occurs in isolation is different from that when it occurs in a sentence. Also, a word which occurs in a context may have a different meaning when it occurs in another context. The same word can be used in different contexts with different interpretations. "In other words, 'tellings' are context-bound; the order chosen is dependent on the purpose of the writer" (Hoey, 2001, p. 115). "For example, the word 'loud' in 'loud music' is usually understood as meaning 'noisy' whereas in a 'tie with a loud pattern' it is understood as 'unpleasantly colorful'"

(Richards & Schmidt, 2010, p. 127). Therefore, a context is "that which occurs before and/or after a word, a phrase or even a longer UTTERANCE or a TEXT" (Richards & Schmidt, 2010, p. 127). Similarly, Hornby (2000) defines context as "the words that come just before a word, phrase or statement and help you understand its meaning" (p. 267).

In many cases, words, and sentences cannot be understood appropriately unless occurred in situations. The situation in which the words occur is called the context. Therefore, a context can also refer to "the situation in which something happens and that helps you understand it" (Hornby, 2000, p. 276). The context "may also be the broader social situation in which a linguistic item is used. For example, in ordinary usage, spinster refers to an older unmarried woman but in a legal context it refers to any unmarried woman" (Richards & Schmidt, 2010, p. 127). Furthermore, it has been proved that "learners will learn best in a situation in which the demands of the classroom or other learning context match their areas of aptitude" (Richards & Schmidt, 2010, p. 32).

Moreover, the words, sentences that their interpretations are very much related to a context are the most remembered ones in the minds and the hearts of the audience. That is why "an eternal sentence is a sentence which its interpretation is context-independent" (Reboul, 1797, p. 7). Van Dijk (2008) argues that the context which is very much linked to the text and in which the text occurs contributes a lot to the power of that text. He states that power is not shown only in some aspects of the powerful speech, "we need insight into the whole, complex context in order to know how power is related to text and talk, and more generally how discourse reproduces social structure" (p. vi). Thus, a context must have exactly those properties which are sufficient and necessary for the formulation of the conditions and rules for the adequate use of utterances. Furthermore, it has been proved that context plays an essential role in conveying the appropriate meaning of a text. Therefore, Van Dijk (1997) states:

One of the major recent developments in linguistics and its neighbouring disciplines is the increasing attention being paid to the relevance of various kinds of context. Renewed attempts are made in sociolinguistics and the social sciences to define the systematic relationships between social and cultural contexts and the structures and functions of language. In particular, philosophy of language has shown the linguist

how pragmatic context constitutes the conditions determining the appropriateness of natural language utterances taken as speech acts. (p. vii)

In addition, the communicative situations determine what kind of language, tone, rhythm, linguistic structure, etc., one might use. Similarly, knowing the full meaning of a discourse cannot be gained without knowing the communicative situations in which this discourse, i.e. a text spoken or written, occurred. Besides, the Interpretation must not only be given from the point of view of some situations, but also, as Van Dijk (1997) states, "from the point of view of persons in these worlds, viz with respect to their wants, wishes, knowledge, beliefs and intentions, also called propositional attitudes" (p. 34). Further, not only knowing the communicative situation or the context in which a discourse, either written or spoken, are important, but also knowing the time, the place in which this discourse is spoken or written, and the state of the audience to which this discourse is addressed are very important factors that contribute to gain the full meaning of the discourse. Therefore, "The meaning and reference of expressions would in that case further be determined by moment, place, speaker/hearer of the uttered expression... such semantics, therefore, is called an indexical or contextual semantics" (Van Dijk, 1997, p. 37). This might "provide more insight into the way sentences are interpreted relative to other sentences in the same discourse, and relative to the discourse as a whole." (Van Dijk, 1997, p. 37). That is why, when the discourse is isolated from the context in which it is occurred, a lot of discourses, especially the Islamic ones have been misinterpreted or misrepresented because of not paying much attention to the communicative situations and the context in which these discourses were spoken or written.

Therefore, in brief, a context is "that which occurs before and/or after a word, a phrase or even a longer utterance or a text" (Richards & Schmdit, 2010, p. 127). A context can also mean the situation in which the words, sentences, etc. occur. It helps the readers or the audience understand the meaning of the words, sentences, etc. as well as gives power to the text written or uttered. Therefore, a context plays an important role in the interpretation of the meaning of the text in which it is occurred.

2.2.9.2. Speech Act Theory

Speech act theory is a theory developed by Austin in 1962. Austin (1962) points out that language is not only used to convey words from one person to another,

but also to assert things as well as to do things. That is why the name of his book is *How to Do Things with Words*. Speech acts are commonly taken to include such acts as promising, ordering, requesting, greeting, warning, inviting, congratulating, etc. Therefore, speech act theory "has had a strong influence on the field of discourse studies as this theory focuses on the question of what people are doing when they use language" (Renkema, 2004, p. 13).

A distinction is made by Austin (1962) in the theory of Speech Act between three different types of act involved in or caused by the utterance of a sentence. A locutionary act is the saying of something which is meaningful and can be understood. For example, saying the sentence "Shoot the snake" is a locutionary act if hearers understand the words 'shoot, the, snake' and can identify the particular snake referred to. An illocutionary act is using a sentence to perform a function. For example, 'shoot the snake' may be intended as an order or a piece of advice. A perlocutionary act is the results or effects that are produced by means of saying something. For example, the act of 'shooting the snake' would be a perlocutionary act.

Based on what is mentioned above, the researcher applies the three types of the speech act theory (locutionary, illocutionary and prelocutionary acts) on the Prophet's Farewell Sermon so as to see to what extent the speech act theory is achieved in the sermon.

2.2.10. A Brief Historical and Cultural Background of Racial Discrimination of the Arabs and non-Arabs

Racial discrimination has been traced back to the beginning of human creation when Satan refused to bow down to Adam, the first human creature and the father of all humanity, alleging that the substance of his creation, which is fire, is better than that of Adam, which is dust, and here begins the issue of racism. This story has been mentioned in the Holy Qur'an. Coming forward to the state of people in the pre-Islamic period, especially the Arabs, we notice that the Arabs used to practice racial discrimination against each other. For example, the people who belong to the tribe of Quraysh, the biggest and the most influential tribe in Makkah, at the times of pilgrimage, used to have special rituals that other people do not have. For example, in the mountain of Arafat, they (the Qurayshites) used to stand and depart from a place

where people (other than the Qurayshites) are not allowed to stand and depart. Also the people (other than the Qurayshites) are not allowed to go around the Ka'ba unless they wear clothes bought from the tribe of Quraysh; otherwise, they might go around the Ka'ba naked. Allah in Qur'an ordered the people of Quraysh to stop such racial discriminatory practices. Allah says, "Then depart from the place whence all the people depart and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful" (Al-Baqarah, 199).

Before Islam, people used to practice some of the racial discriminatory acts such as doing the acts of barbarism, worshipping idols, eating dead animals, abusing others, cutting the ties of kingship, oppressing others, etc. Ja'far bin Abi Taleb, addressed Al-Najashi, the king of Abyssinia at that time, highlighting the state of Arabs before Islam saying:

O' king! we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity, we ate dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighbourhood were neglected; we knew no law but that of the strong. (Al-Mubarakpuri, 2013, p. 100)

However, Islam has come to abolish all these racial discriminatory acts, not to establish them, as the Western people used to believe. Also, Islam has been shown not to be a violent, racist, oppressive or terrorist religion. It is, rather, a religion of peace, safety and justice. Ja'far bin Abi Taleb explained to the king how Islam has completely changed their life.

Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the oneness of Allah, and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbours and kith and kin; He forbade us to speak evil of woman, or to eat the substance of the orphans; He ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in Him, we have accepted His teachings and His injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. (Al-Mubarakpuri, 2013, pp. 100-101)

Coming forward to the issue of racial discrimination in the modern time, racial discrimination, especially in the Western countries are being practiced against Arabs

and Muslims, even in the present time. Arabs and Muslims are treated differently because of their race and religion. Muslims in the Western media are stereotyped as backwards, savages, thieves, lustful, terrorists, murderers, etc., and this causes them to be alienated from the wider Western society. Said (2003) states that Muslims in U.S. are misrepresented through the media. He writes:

Today, bookstores in the US are filled with shabby screeds bearing screaming headlines about Islam and terror, Islam exposed, the Arab threat and the Muslim menace, all of them written by political polemicists pretending to knowledge imparted to them and others by experts who have supposedly penetrated to the heart of these strange Oriental peoples over there who have been such a terrible thorn in "our" flesh. (p. 6)

Therefore, "Muslims are often victims of negative stereotyping, at times reinforced through negative or selective reporting in the media. In addition, they are vulnerable to manifestations of prejudice and hatred in the form of anything from verbal threats through to physical attacks on people and property" (EUMC, 2006, p. 8). Also, because of racial discriminatory practices, Muslims suffer from social exclusion and alienation. EUMC (2006) asserts that "Many Muslims, particularly young people, face limited opportunities for social advancement, social exclusion and discrimination which could give rise to hopelessness and alienation" (p. 8). EUMC (2006) also states:

The diverse history of Muslim communities in Europe, as well as the diverse approaches of Member States in dealing with religious minorities, must also be taken into consideration. Nevertheless, it can be stated on the basis of the existing evidence that members of Muslim communities are potentially affected by discriminatory practices that, in turn, could provoke them into alienation from the wider society in which they live. (p. 9)

2.2.11. Women outside the Shade of Islam

Women, before Islam, were suffered from racial discrimination in the Arabic and non-Arabic societies. They were treated inhumanely and deprived of their own legitimate rights. The researcher throws a glance on the state of women, outside the shade of Islam, in Arabic and non-Arabic societies so as to see how Islam, through the Prophet's Farewell Sermon, has dignified women and given them their legitimate rights.

2.2.11.1. Women in the Pre-Islamic Arabic Society

Women in the pre-Islamic periods, whether in the Arab societies or in the Western societies, suffered a lot from racial discrimination and humiliation of all types. They were living in very degrading circumstances. Women in those ages were deprived of their rights as human beings; they were dealt with inhumanely. Therefore, the researcher throws a brief glance upon the state of women in the pre-Islamic periods, whether in the Arab societies or in the Western societies so as to know how the Prophet (PBUH) has restored the dignity and the respectful state of women in the world.

Women in the pre-Islamic period, in the Arab societies, i.e. the period of ignorance, suffered a lot from racial discrimination and humiliation of all types. They were treated unjustly; they were not entitled to inherit from their parents, husbands or other relatives because they believed that inheritance should only be for those who can ride horse, fight, gain wars, etc. Women also were treated as a commodity to be inherited like any other commodity that was inherited after one's death. After the death of her husband, a woman was inherited by the husband's relatives. Surprisingly, a woman was inherited by her stepson and she "was unable to leave the house of her stepson unless she paid a ransom for her life and liberation" (Al-Sheha, 2000, pp. 15-16). Moreover, women were not allowed to remarry after they were divorced, whereas their husbands had the right to marry as many wives as they desired.

In the pre-Islamic period, a father "who receives the news of the birth of a female child was usually extremely sad, disappointed and depressed" (Al-Sheha, 2000, pp. 17-18). Allah refers to this when He says: "When the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the Earth? Certainly, evil is their decision" (An-Nahl, 58-59). Furthermore, specific types of foods were allowed for males, and not for females. Allah states the meaning of this when He says, "And they say: what in the bellies of such cattle (milk or fetus) is for the male alone, and forbidden from our females (girls and women), however, if it was born dead, then all have shares therein..." (Al-An'am, 139). Moreover, some Arab tribes were known for burying their new born daughters alive fearing that they might

bring shame to them, i.e. if they are indulged in shameful acts such as committing adultery, fornication, or prostitution. Allah refers to this when He says, "And when the female (infant) buried alive (as the pagan Arabs used to) shall be questioned: for what sin, was she killed?" (At-Takwir, 8). What is more, other fathers, in the pre-Islam period, used to kill their children, especially the female's ones, because of being poor, i.e. they are not able to save living for them. Allah forbids them to do that when He states, "And kill not your children for fear of poverty. We provide for them and you. Surely, the killing of them is a great sin" (Al-Isra, 31).

2.2.11.2. Women in Non-Arabic Societies

Not only did women suffer from racial discrimination in the Arabic Societies, but also they suffered from racial discrimination in non-Arabic societies. For example, women in the Indian society were treated as maids and slave-girls. Like women in the pre-Islamic period, women were treated as commodities that can be gained or lost in gambling, etc. Not only this, they were also not allowed to remarry after the death of their husbands. What is more astonishing is that women in the old Indian society were buried on the same day of the day of their husbands. Nadawi (2005) summarizes the state of women in the Indian society in the following words: "On the death of their husbands, women were condemned to a state of perpetual misery. They were not allowed to remarry. They lived as slave-maids of the brothers of their husbands, or their other dependents" (p. 16).

Women, in the Chinese society, were looked down upon. They were not respected or dignified, and what they used to say was not believed. A Chinese proverb says, "Listen to your wife, but never believe what she says" (Le Bon, 1884, p. 406). Al-Sheha (2000), explaining the status of female in the Chinese society, says, "The male child, however, was treated and looked upon as a "gift" from God. As for the female child, nobody cared for her" (p. 21).

Like the Chinese society, the Roman society used to humiliate and belittle women; i.e. women were deprived of their simplest rights as human beings. Women, in the Roman society, were under the authority of men, which included: "selling the women, torturing her, sending her into exile or killing her" (Al-Sheha, 2000, p. 21). "The women had to listen, obey and execute fully what the man says or judges.

Women were also deprived of their right in inheritance...and the heir of the deceased father was his eldest son" (Al-Sheha, 2000, pp. 21-22).

Women, in the Greek society, were considered to be among the lowest creatures. Gustave Le Bon, the French thinker (1884), states, "Greeks, in general, considered women as the lowest creatures of the low. They were useful for nothing other than reproduction and taking care of the household affairs" (p. 406). Also, in the Greek society, women were looked at as the source of evil. They say, "Women are nothing but all evil" (Le Bon, 1884, p. 208).

Women, in the old Jewish society, were also deprived of their human rights and suffered from the oppression of the patriarchal domination. They were described to be foolish, mad, wicked, etc. and, as a result, they deserve to die. "Women in the old Jewish society were not more fortunate than those previously described. In the old Testament (7: 25-26) women were described as follows: "Both my heart and I searched and sought wisdom and god judgment, to know that evil (acts) are nothing but ignorance, and stupidity, foolishness and madness. I found that more bitter than death is a woman as she is a net, her heart is a trap, and her hands are shackles" or "handcuffs" (Abu Khaleel, 1986, p. 224). Thus, if a Jewish woman got married, her guardianship was transferred from her father to her husband and she became as one of his possessions such as his house, his slave, his maidservant or his money or wealth (Al-Sheha, 2000, p. 25).

This is also understood from Exodus (20:17): "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, or his manservant, or his ox, or his ass, or anything that is thy neighbour's." In addition, the Jewish teachings and laws deprived the girl of her father's inheritance if the father had other male children. In the Old Testament, the book of Numbers (27:8): "And thou shalt speak unto the children of Israel 'If a man dies, and has no son, then ye shall cause his inheritance to pass unto his daughters'" (Al-Sheha, 2000, p. 25). Moreover, Jewish men never slept in the same bed with a menstruating woman, eat with her or drink with her. "Jewish men used to isolate themselves fully from a menstruating woman until she is completely free from menses" (Al-Sheha, 2000, p. 25).

In Christian societies, women are considered to be the cause of the 'original sin' that causes all the problems and catastrophes from which the whole world

suffered. Because of this, the relationship between men and women are considered to be 'filthy', even if it is based on a legitimate contract. Saint Troloian says, "Woman is the Satan's pathway to a man's heart. Woman pushes man to the "Cursed Tree". Woman violates God's laws and distorts his picture (i.e. man's picture)" (Al-Sheha, 2000, p. 26). Also, in the Christian society, people used to discuss issues such as whether a woman is a human being or not. In 1586 a conference was held in France to decide whether women should be considered as human beings or not. The conference came to a conclusion that: "Woman is a human being, but she is created to serve man" (Al-Sheha, 2000, p. 26). Thus, after a long discussion, they came up with the idea that a woman is a human being that was created only to serve man. This means that a woman is inferior. "This decision was in effect until 1938, when, for the first time, a decree was issued to abrogate all the laws that forbid a woman from conducting her own financial affairs directly and opening a bank account in her own name" (Al-Sheha, 2000, p. 26).

The discriminatory acts against women in the European society increased so much so that a woman became under the full control of man. Accordingly, women were stripped completely from their own property. All what they owned belonged to their husbands. In France, for example, until very recently, women were not allowed to be involved in the financial affairs to protect or increase their own private property. We can read article 217 of the French law that states:

A married woman has no right to grant, transfer, bond, own with or without payment, without her husband's participation in the sale contract, or his written consent to it, regardless of whether the marriage contract stipulated that there should be a complete separation between the husband's and wife's possessions and ownership of various items. (Al-Sheha, 2000, p. 27)

Even women's family names were lost, after getting married, and were related to their husbands' family names. To one's surprise, a man, even, has the right to sell his wife. Bernard Shaw, the well-known English writer says, "The moment a woman marries; all her personal possessions become her husband's in accordance to the English law" (Al-Sheha, 2000, p. 28).

Women, in Christianity, were not allowed to remarry after being divorced. Al-Sheha (2000) says, "There is one more injustice that has been imposed upon the woman in the Western society which is a marriage bond is made to last forever, in

accordance with the legal and religious teachings. There is no right of divorce (according to Catholicism, at least). Husband and wife are separated physically only from each other. This separation may have contributed to all sorts of social decay and corruption, such as having affairs, mistresses, boyfriends, girlfriends, as well as possibly prostitution, and homosexual and lesbian relations. Moreover, a surviving widow is not given the chance to remarry and lead a normal married life after the death of her husband" (Al-Sheha, 2000, p. 28).

To sum up, Women in the pre-Islamic period suffered from racial discrimination at all types. They were deprived of all their legitimate rights including the right of life, property, equality, freedom, inheritance, marriage, etc. Such discriminatory acts against women were not practiced only in the Arabic societies, but also they were practiced in non-Arabic societies such as Indian, Chinese, Roman, Greek, Jewish, Christian and European societies.

2.2.12. A Short Biography of the Prophet Mohammed (PBUH)

The Prophet Mohammed (PBUH) is Abul-Qasim (father of Al-Qasim), Mohammed, son of Abdullah, son of Abdul-Mutalib. His lineage traces back to the tribe of Adnan, son of Ismael (the Prophet of Allah, the son of Ibraheem, the one whom Allah chose for His love) may Allah exalt their mention. His mother is Aminah, daughter of Wahb (Al-Sheha, 2005, p. 10). The Prophet Mohammed (PBUH) is the last messenger of Allah. He was born around 570 CE (Common Era). Both His parents, His father and mother, died shortly after His birth; His father died already after His birth while his mother died only six years after His birth. Then, His grandfather, Abdal-Muttalib, who loved Mohammed (PBUH) even more than his children, took charge of Him. After the death of His grandfather, His guardianship, then, passed to His uncle, Abu-Talib, who also loved Him so much and sacrificed everything for the sake of his nephew, Mohammed (PBUH) until he breathed his last.

He (PBUH) worked as a shepherd for the Makkans and then as a businessman for Khadijah, a rich widow in Makkah, who, after experiencing the Prophet's truthfulness in business and hearing about his excellent merits, got married to Him. Being truthful and faithful to all, he gained the title, "Al-Ameen", i.e. the trustworthy. The Prophet (PBUH) loved Khadijah to the extent that He always used to remember

her, even after her death, as she was a faithful wife and she stood by the Prophet (PBUH) in times of need supporting Him with her wealth and everything she had, let alone that she was the first one to believe in His message. The Prophet (PBUH) said about her, "When I was poor, she enriched me; when they called me a liar, she alone remained true" (Azzam, 1979, p. 9).

At the age of forty, the Prophet (PBUH) was inclined to worship and contemplate in the creation of this world in solitude, outside Makkah, in a cave on the Mount of Hira. While praying in the cave, He heard a voice commanding Him to "Read." "I cannot read," He (PBUH) replied. But He (PBUH) heard the same voice, once again, commanding him, "Read in the name of the Lord Who has created (all that exists). He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (writing) by the pen. He has taught man that which he knew not" (Al-'Alaq, 1-5). And here and then the story of changing the world began. The Qur'an continued to be revealed in fragments to the Prophet Mohammed (PBUH), from time to time, over the following twenty two years according to the events happening or the questions given to the Prophet (PBUH).

In the first three years after the revelation, the Prophet began to call individuals whom He trusted to Islam secretly and, as a result, He gained few converts: His beloved faithful wife, Khadijah, His best friend, Abu-Baker, His close friends, Uthman and Talha and a number of poor citizens and slaves. After the three years of preaching Islam secretly, the Prophet (PBUH) was commanded to preach Islam publically. When He (PBUH) did that, He (PBUH) was not only accused of being a liar, but also He and His followers had to suffer all kinds of persecution, from verbal abuse to physical brutal torture and murder, at the hands of those who opposed the new religion in Makkah. Knowing that Makkah was no more a safe place for His followers to practice Islam, the Prophet (PBUH), in 614 C.E., instructed His followers to migrate to Abyssinia seeking the protection of its just Christian king, who, later on, converted into Islam. Not satisfied with the state of the Muslims, Quraysh then sent a delegation to the king, carrying precious gifts to bribe the king so that He might extradite the Muslim refugees. The king, however, rejected the bribe and let the Muslims stay and practice Islam freely in Abyssinia.

One year later, Quraysh imposed a social and economic boycott and siege on the Prophet (PBUH) and His clan for three years, over which the Muslims had gone through different kinds of hardships until the paper of the boycott and siege was abolished by some of the revered people of Makkah who have some Muslim relatives. Soon afterward, the Prophet (PBUH) lost His both internal and external supporters; His beloved wife, Khadijah and His uncle, Abu-Talib in the same year; so, that year was called 'the sad year'. After the death of the Prophet's uncle, His supporter and protector, matters got worse quickly and the Prophet Mohammed (PBUH) and his companions started to suffer more from the disbelievers' relentless attempts to uproot Islam and destroy its followers.

During the pilgrimage seasons, the Prophet (PBUH) used to meet people from different tribes so as to call them into Islam and in one of the pilgrimage seasons, particularly in 622 C.E., the Prophet (PBUH) met in Makkah a number of chiefs from the city of Yathrib, where He (PBUH) had previously sent some Muslims to settle in, and called them into Islam and they believed in him and accepted Islam. Having converted to Islam, the chiefs made a secret pledge to protect the Prophet (PBUH) if Quraysh tried to kill Him (PBUH).

When the Quraysh learned about the agreement and came to catch them, the people from Yathrib had gone back quickly to their city. Sensing that the danger to Muslims has increased, Mohammed (PBUH) instructed them to immigrate individually or in small groups to Yathrib. The Qurayshites tried to prevent Muslims from fleeing Makkah to Yathrib, but the converts continued to sneak out gradually. The continuing migration of Muslims to Yathrib where they had allies was already very bad news for the people of Quraysh. This could yet get much worse for Quraysh if Mohammed (PBUH) also would move to that city. So, they decided to assassinate Him.

To this evil task, they planned to take a representative from every clan so that the swords of all clans would plunge into the Prophet (PBUH) and kill Him. The idea behind this plan is that no one clan could be blamed for the killing of the Prophet (PBUH) and that the clan of Hashim would be prevented from taking revenge on a single clan. Allah told His Prophet (PBUH) of the assassination plan and ordered Him to migrate secretly to the city of Yathrib which is called "Al-Madina al-Munawwara"

after the arrival of the Prophet. "This famous event, known as the "Hijra" (immigration), occurred in 622 C.E., about twelve years after the revelation of the first verses of the Qur'an. This flight was destined to have far-reaching consequences in establishing the Islamic community, strengthening the position of Islam, and spreading its message" (Fatoohi, 2009, p. 14).

Fatoohi (2009) indicates that the Prophet (PBUH) lived in Al-Madina for about ten years inviting people to Islam all day and night. In the course of time, the number of Muslims gradually increased. When the Prophet (PBUH) left this world in 632 C.E., Islam had become a well-established religion in the Arabian Peninsula and had made inroads in neighbouring regions; Muslims had become a major force to be respected and appreciated in the area.

2.2.13. What Do Non-Arabs Say about the Prophet Mohammed (PBUH)?

Because of the ignorance about the Prophet's personality, life and biography, all sorts of slanders were fabricated against him, his religion and his followers. Also, the untruthful sources such as media, magazines, etc., which talk about the Prophet's personality, religion, and followers played a major role in creating a distorted image and biased opinion about the Prophet's personality, religion, and followers. However, there are many non-Arabs, some of them have become Muslims, who tried to know the Prophet Mohammed (PBUH) closely from the truthful sources. Here are some of their witnesses:

Lamartine (1854) describes the greatness of the Prophet's personality that has changed the mankind:

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and one spiritual empire, that is Mohammed. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than Him?.
(pp. 267- 277)

Gibbon and Ockley (1870) points out the truthfulness and the beauty of the Prophet's message:

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Makkah and Medina is

preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran.... The Mohametans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with senses and imagination of man. 'I believe in One God and Mohamet is the Apostle of God' is the simple and the invariable profession of Islam. The intellectual image of the deity has never been degraded by any visible idol; the honors of the Prophet have never transgressed the measure of human virtue; and his living precepts have restrained the disciplines within the bounds of reason and religion. (p. 54)

Smith (1874) states that the Prophet (PBUH) is a simple man and that His message is conveyed by the sword of intellect, not the sword of steel. Smith (1874) says:

He was Ceasar and Pope in one; but he was Pope without Pope's pretentions, Ceasar without the legions of Ceasar: without a standing army, without a body guard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its support. (p. 92)

Besant (1932) expresses his respect for the Prophet (PBUH) as a great teacher for mankind that deserves all respect and appreciation. He says:

It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which will be familiar to many, a new sense of reverence for that almighty Arabian teacher. (p. 4)

Montgomery (1953) expresses that there is no one in the West who is so poorly appreciated as Mohammed, though He (PBUH) has made great ultimate achievement. Montgomery (1953) says about the Prophet's greatness:

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement- all argue his fundamental integrity. To suppose Mohammed an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Mohammed. (p. 52)

Michener (1955) writes that the Prophet (PBUH) is honest and truthful. He (PBUH) did not exploit His position as a messenger to deceive people when the natural phenomenon of eclipse occurred. Michener (1995) states:

In all things Mohammed was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Mohammed is said to have announced, ' An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human-being'. At Mohammed's own death, an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: 'If there are any among of you that worshipped Mohammed, he is dead. But if it is God you worshipped, He lives forever. (pp. 68-70)

It is better to conclude this list of testimonies with the reason behind Hart's choice of the Prophet (PBUH) to lead the list of the world's most influential persons. Hart (1978) says, "My choice of Mohammed to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level" (p. 33).

2.3. Previous Studies

In this section, the researcher sheds light on the previous books, studies, theses, etc. that discussed, explained and analysed the Prophet's Farewell Sermon as well as other important sermons and speeches from different points of view. For example, Al-Muparakpuri (2013) and Al-Siba'ee (1985) explained how the Prophet (PBUH) throughout 23 years, gradually, changed the total lives of the Arabs from being indulged in the discriminatory acts of all types into being involved in a unified society enlivened with justice, equality, freedom, security and peace. They also mentioned that the Prophet (PBUH) has crowned His mission with the Farewell Sermon, in which, He (PBUH) abolished all types of the discriminatory acts and put the final touches to the complete picture of Islam. Al-Sallabi (2009) referred to the Prophet's Farewell Sermon, providing readers with analysis for the sermon in which he derives valuable teachings and lessons by which human beings of all races, colors, languages, etc., can live safely and peacefully. Al-Jahiz (1998) described the Prophet's eloquent speech. He also referred to the most important Arabic sermons, the best of which is the Prophet's Farewell Sermon.

Zohery (2010) used the textual analysis to interpret and describe the contents, structures, and functions involved in the Farewell Sermon. Through his textual analysis of the Prophet's Farewell Sermon, he proved that the Prophet's

Farewell Sermon encompassed many different aspects of life (general and specific). He also revealed that the Prophet's sermon laid down the foundations of morality, chastity, modesty, justice, equality, brotherhood, and accountability. Besides, the Prophet (PBUH) abolished economic exploitation, human enslavement, paganism, transgression and all systems that contradict with the system of Allah. The Prophet (PBUH), finally, demanded His audience to convey His sermon's teachings to the world.

Wang (2010) used CDA to analyse Barak Obama's presidential speeches mainly from the point of transitivity and modality, in which one can learn how language is used to serve the ideology and power so as to have a better understanding of the political purpose of these speeches. Wang, through the Halliday's Systemic Functional Grammar, summarized the features of Barack Obama's speeches as follows: First, Obama used a simple language that is easy and colloquial so as to shorten the distance between him and the audience. Second, from transitivity analysis, transitivity was used in most of Obama's speeches, which showed the process of doing so as to show the audience what the government has achieved, what they are doing and what they will do. Third, through the analysis of modality, the researcher can find that Obama made his audience more easily to understand and accept his political speeches by means of modal verbs, tense and first person pronouns. Arindo, Y. (2013) used CDA approach to study the issue of racism in Lincoln-Douglas parliamentary debate in Ottawa in 1858. The result of the study stated that racism related to the measurement of power. In addition, the study showed that the language used by both debaters, Douglas and Lincoln, contained of many racial slurs, and insults. From the overall analysis, the study showed that both Lincoln and Douglas are racists. This was proven by the finding of the linguistic prejudice and stereotypic pattern in language used by Lincoln and Douglas referring to African-American people. It is surprising also to reveal that Lincoln who was well-known as the abolitionist orator was racist.

Omoloso (2014) analysed the Prophet's Farewell Sermon employing Herbamas' (1979) Theory of Universal Pragmatics so as to see the extent to which the Prophet's teachings in the sermon were adequate for solving Nigeria's problems and rescuing Nigerians from their present predicaments. Omoloso's analysis revealed that

the Farewell Sermon had met the validity claims set forth by Herbamas, and it was thus considered suitable and appropriate for tackling Nigeria's problems. The paper therefore recommended that Nigerian Government, her agencies and the Nigerians in general, should study, imbibe and apply the teachings, rules and principles of Farewell Sermon, for they were very much suitable in solving their problems if Nigeria and Nigerians want to have peace. Ahmed, M. and Qadri, S. (2016) published a paper in which they tried to make connections between the ideals, lessons, theories, constitutional laws, and human rights mentioned in the Farewell Sermon of the Prophet (PBUH), with those in the Charter of the United Nations (1949). The paper was written in the form of a comparative study, which, according to the researchers, has served to help the reader visualize the similarities and influences of the Prophet Mohammed's words on the Charter of the United Nations. The paper has concluded that the principles discussed in the Charter of the United Nations have been influenced by the principles of Prophet's Farewell Sermon.

In fact, there are a lot of studies, books, articles that discuss the Prophet's Farewell Sermon from different linguistic and rhetorical points of view. However, to the best of the researcher's knowledge, the present study is different from other previous studies in that it discusses the Prophet's Farewell Sermon from a very distinguished point of view of anti-racial discrimination and such a point of view has not been discussed before. The researcher, therefore, tries to use the CDA approach to analyse the Farewell Sermon through the lens of anti-racial discrimination with the hope that such thesis would benefit both the academic researchers, in particular, and the people all over the world, in general.

2.4. Conclusion

The researcher, in this chapter, has thrown a glance on some of the previous books, studies, theses, etc. that discussed and analysed the Prophet's Farewell Sermon as well as other important sermon and speeches from different points of view. The present study uses the CDA approach to analyse the Prophet's Farewell Sermon through the lens of anti-racial discrimination so that other academic students, teachers, researchers, etc. might find benefits for their future's studies, researchers, etc.

CHAPTER THREE

Methodology

3.1. Introduction

In this chapter, the researcher presents the methodology that he follows in analysing the Prophet's Farewell Sermon using the CDA approach.

3.2. Methodology

The methodology the researcher adopts in analysing the Prophet's Farewell Sermon is presented in the following points:

1. This study is descriptive, qualitative in nature, adopting the CDA approach, therefore, the researcher analyses the sermon on the basis of the CDA, focusing more on the following CDA's topics and domains: power, inequality, ideology and media.
2. The researcher analyses the English translation of the Arabic text of the Farewell Sermon and not the original text in Arabic.

3.3. Data Collection

When analysing the Prophet's Farewell Sermon, the following points are taken into account:

1. Parts of the Prophet's Farewell Sermon have come to us scattered in many books of Hadiths such as *Sahih al-Bukhari* (2002), *Sahih Muslim* (2006), *Sunan ibn Majah* (2009), *Sunan At-Tirmithi* (1962), *Sunan Al-Baihaqi* (2003), *Musnad Ahmed* (2001), etc., however, the sermon is collected by the early historian Ibn Ishaq, as quoted in *Sahih Al-Sirah L'ibn Hisham* (1995) and *At-Tabari's Tarikh* (1119) with minor differences. Al-Jahiz in *Al-Bayan wa Al-Tabyin* (1998) presents the following text of the Farewell Sermon, translated by Nuh Ha Mim Keller (2009), an American Muslim translator and specialist in Islamic Law, which is going to be the analysed text of the study.
2. While analysing the sermon, when quoting part of the sermon, the researcher refers to its original source, i.e. the book in which this quoted part is narrated in the

Arabic language, mentioning the number of the page and number of the Hadith in which this quoted part occurred. If the researcher does not find the exact words of the quoted part of the sermon in any books of Hadiths in Arabic, he refers to the part quoted from the full text of the sermon, which is mentioned in Al-Jahiz's *Al-Bayan wa Al-Tabyin* (1998).

3. The researcher refers to the authenticity of some Hadiths; however, all the Hadiths mentioned in this study are authentic. The Hadith's translation, other than the translation of Keller for the original text of the sermon, are taken from this website: <https://sunnah.com/>
4. The verses of the Qur'an, mentioned in the analysis, are referred to, mentioning the name of the Surah and the number of the verse. They are translated by King Fahd Complex for the Printing of the Holy Qur'an, in Madinah Munawwarah, K.S.A, 1419 A.H.

3.4. Conclusion

This chapter deals with the methodology that the researcher adopts while analysing the Prophet's Farewell Sermon. It has also provided the reader with the ways in which data are collected. This chapter is like a road-map for this study.

CHAPTER FOUR

The Prophet's Farewell Sermon in Focus: Analysis and Interpretation

4.1. Introduction

The 'Farewell Sermon' has been one of the most important speeches all over the world and it has been so effective in the minds of humanity. Thus, it is the researcher's intention to bring into light its due worth of being analysed and interpreted. The analysis and interpretation will be in terms of the following sections.

4.2. Historical and Cultural Background of the Sermon

A decade after the migration to Madinah (Hijrah), the Prophet Mohammed (PBUH) decided to make Hajj (pilgrimage) to the House of Allah in Makkah, and this was His first and last Hajj. Therefore, He (PBUH) informed all the people inside and outside the City of Medina that He (PBUH) would lead Hajj that year; consequently, many people started to come from far and wide to take part in this auspicious pilgrimage hoping to make Hajj with the Prophet (PBUH) and have guidance in following His teachings and practices during the Hajj.

In the Uranah Valley of the Mount of Arafat, during the Islamic practices of Hajj, the Prophet (PBUH) delivered His final sermon, the Farewell Sermon, on the 9th of Dhul-Hijja, 10 A.H. (6 March 632 A.C.). The Farewell Sermon is called as such because the Prophet (PBUH) bade farewell to people in this sermon. Al-Bukhari (2002), in Hadith No. 1742, narrates:

The Prophet (PBUH) said: "What day is this?" They said: "The day of sacrifice." He said: "What land is this?" They said: "This is the sacred land of Allah." He said: "What month is this?" They said: "The sacred month of Allah." He said: "This is the day of the greatest Hajj, and your blood, your wealth and your honor are sacred to you, as sacred as this land, in this month, on this day." Then He said: "Have I conveyed (the message)?" They said: "Yes." Then the Prophet (PBUH) started to say: "O' Allah, bear witness." Then He bade farewell to the people, and they said: "This is the Farewell Pilgrimage. (p. 420)

Over a hundred thousand, Muslims gathered on the Mount of Arafat during the Hajj to listen their Beloved Leader speaks. Those who gathered may not have realized that this would be His final address, as He (PBUH) left this world just a few weeks later. The Prophet (PBUH), in this sermon, put the finishing touches to the beautiful, fascinating image of unity, justice, freedom, and equality of His people that He (PBUH) has drawn for thirty-three years of massive work day and night. Really, the Farewell Hajj (pilgrimage) is one of the most significant historical events in the minds of Muslims, for it was the first and last Hajj made by Prophet Mohammed (PBUH), as well as being the model for performing the fifth pillar of Islam, the Hajj. This Sermon has left a deep impression on the hearts of the people presented there.

4.3. Important Issues Addressed in the Sermon that Help Eliminate Racial Discrimination

The researcher, here, discusses the issues involved in the Prophet's Farewell Sermon that help eliminate the problem of racial discrimination among His people, in particular, and among other people all over the world, in general.

4.3.1. Oneness of the Creator of the Human Race

The Prophet (PBUH) states, in His sermon, that the Creator of all humankind is one; it is Allah. In Hadith No. 23489, the Prophet (PBUH) says, "O' people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground" (Al-Jahiz, 1998, p. 33). Therefore, such belief helps the people of the society of the Prophet (PBUH) eliminate the problem of racial discrimination, since the people, according to this belief, believe that they are slaves to their creator only, not to any other human being. Such belief also makes the people of the Prophet's society understand that no one has the right to enslave or look down upon others or treat them differently under the pretext of fake allegations such as race, color, religion, etc.

The Prophet's statement of the oneness of the lord of this universe comes in accordance with the beautiful picture of equality the Prophet's audience draws in their pilgrimage (Hajj), and this supports the real meaning of equality among people that they are all equal, regardless of their race, color, language, etc.; they wear the same clothes, pronounce the same words, do the same rituals at one time in the same place.

They do all these things for the sake of Allah, their lord, therefore, they are slaves of Allah, the creator of this universe.

4.3.2. Oneness of the Origin of the Human Race

Stating the unity of the origin of the human race, the Prophet (PBUH), in His sermon, as in Hadith No. 23489, says, "All of you are from Adam, and Adam was from the ground" (Al-Jahiz, 1998, p. 33) to indicate that all humans, regardless of their race, color, language, etc., are the children of Adam and Eve. He (PBUH) also adds: "The noblest of you in Allah's sight is the most God fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33). Therefore, since the Lord of the universe, Allah, is one, and the father of humanity, Adam, is one, and the origin of Adam is from the ground, then, all human beings are equal and no one is superior to another except by piety and good action. The Prophet (PBUH) has established the criteria upon which one can judge the superiority of one person over the other to be "piety and good action", which is accessible for everyone all over the world, i.e. such criteria are accessible for the Arab and the non-Arab, the white and the black, the rich and the poor, the male and the female, etc.

The echo of the Prophet's words is heard loudly in the words of many great leaders of the world. For example, Thomas Jefferson, the former President of America, in His "the Declaration of Independence" (1776), writes that "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness" (Jefferson, 2017). According to Lucas (1989), this has been called "one of the best-known sentences in the English language" (p. 85).

However, some people and nations now practically read it "all men are created equal except Muslims and black people". This actually reminds us of a sentence written in George Orwell's *Animal Farm* (2016), which shows that there is a big gap between what is written and what is practiced. The sentence, at the beginning of the story, says that "All animals are equal" (p. 68), however, because the pigs practiced racial discrimination against other animals, the sentence, finally, is changed to be "All animals are equal but some animals are more equal than others" (Orwell, 2016, p. 86). Allegorically, Orwell wants to show the racial discrimination of the elite against the

common public. Jefferson's words "all men are created equal" are now read by Donald Trump, the current president of the United States, as "all people are created equal except Muslim people and Africans". This has been clear in many of Trump's electoral statements, in which he shows the racial discrimination of the elite against Muslims and black people. For example, Johnson (2015), an American political reporter and a White House correspondent for *The Washington Post*, writes that Donald Trump, during his presidential campaign, calls for a "total and complete shutdown" of the entry of Muslims to the United States under the pretext of protecting the United States from terrorism. Diamond (2018), a White House reporter for *CNN Politics*, also writes that in a news conference between Trump and the President of Nigeria, Muhammadu Buhari, when Trump was asked if he would apologize for his call during his presidential campaign for banning the entry of Muslims to United States, he replied that there was nothing to apologize for and they had to have strong immigration laws to protect their country. In addition, Liptak (2018) writes that Trump prohibits immigrants of some African countries from coming to America describing them as "shithole countries" during a private meeting earlier this year. Liptak reports that during the news conference with the President of Nigeria, Muhammadu Buhari, Trump, in the Rose Garden of the White House, also declared that there were some countries that were in very bad shape and very tough places to live in, i.e. some African countries. These statements are clear examples of the based attitudes that Trump has towards Muslims and Africans. Such racist expressions and statements have hurt the feelings of millions of people and deprived them of their legitimate rights as human beings. Prohibiting millions of people, particularly Muslims African, from travelling to the United States on the bases of color, nationality and religion is one of the discriminatory practices resulting from the racist statements of Trump, the current president of America. These statements of the elite, as Van Dijk (1993) explains, have a powerful effect in creating the atmosphere of racism among the people of nations and societies.

Not only do the Prophet's words have a strong echo in the words of Jefferson's words, rather, even the issues mentioned in both texts are the same. In other words, the issues mentioned in the President Jefferson's text intertext, to a great extent, with the Prophet's issues mentioned in His sermon. Jefferson writes, "...that they are endowed by their Creator with certain unalienable rights that among these are life,

liberty and the pursuit of Happiness" (Jefferson, 2017). According to the President Jefferson, all the people, regardless of their race, color, language, etc., have rights given to them by God, which include the right to life, liberty, and the pursuit of happiness (understood to include property). Similarly, the Prophet (PBUH), in His Farewell Sermon, addresses the same issues. He (PBUH), as in Hadith No. 1739, says, "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420). The Prophet (PBUH) addresses the issues of life and property that are shared by all the people all over the world and they are the same issues addressed by the President Jefferson in His text of the Declaration of Independence, i.e. the issues of life, liberty and pursuit of happiness.

Unlike Islam, other religions or ideologies do not consider all humans to be equal. Al-Kahtani (2000) states, "The Indian society has suffered from a rigidly applied caste system for many centuries: some people are looked at as gods (avatars) while others are being treated as no more than slaves" (p. 14). He also points out that both Christianity and Judaism have some doctrines that can be viewed as discriminatory. Al-Kahtany (2000) says, "Although Christianity has seldom been applied as a system for living, it contains, among its contemporary teachings doctrines that can be viewed as discriminatory. The teachings of the Talmud look at the Jews as privileged over other people (the gentiles)" (Al-Kahtani, 2000, p. 14). To affirm this, Allah in the Qur'an states that Christians and Jews consider themselves to be the children of God, i.e. they are superior to other human beings. Allah says, "And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones" (Al-Ma'edah, 18). Allah rejects their saying and states that they are human beings like other human beings. Allah says, "Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created..." (Al-Ma'edah, 18).

Biologically speaking, the body's organs of white are like those of the black, the symptoms of illnesses that inflect the white are like those that inflect the black, and the symptoms of illnesses that inflect the Arab are like those that inflect the non-Arab. In the issue of Blood transfusion, i. e. the process of receiving blood or blood products into one's circulatory system, for various medical conditions to replace lost

components of the blood, the blood of the black can save the life of the white and vice versa, and the blood of the Arab can save the life of the non-Arab and vice versa.

Linguistically speaking, all human beings are endowed with innate principles and properties of language faculty that are shared by all humans, regardless of their race, color, language, etc. that enable them to speak all the languages. And this is, according to Chomsky (2000), is called a "Universal Grammar" or "UG". The Universal Grammar (UG) hypothesis is the idea that "human languages, as superficially diverse as they are, share some fundamental similarities, and that these are attributable to innate principles unique to language: that deep down, there is only one human language" (Chomsky, 2000, p. 7). Moreover, all the linguistic scholars are now directing their studies in Syntax, Semantics, Phonology, Morphology, etc. towards setting unified rules and principles for all the people all over the world, admitting directly or indirectly that all the people, regardless of their race, color, language, etc. belong to one origin and that they are created with equal properties that entail them to live this life happily, justly, and peacefully, and no one has the right to belittle, disrespect, humiliate others under the pretext of race, color, language, etc.

Therefore, logically, biologically, and linguistically speaking, all human beings have one Lord, Allah, and they have come from one father, Adam, and Adam is created from the ground, i.e. dust; therefore, all human beings are equal and no one is superior to another except by piety and good action.

4.3.3. Oneness of the Criteria of Judging Human Superiority

In the pre-Islamic period, i.e. period of ignorance, people used to be proud of their ethnic and tribal identities and people being superior or inferior are judged accordingly. Also, women are to be buried alive for committing no sin except for being only women. In His Farewell Sermon, the Prophet (PBUH) demolishes the idea of judging people according to their race, color, language, tribe, etc., because He (PBUH) believes that such idea does not give the true criteria for judging the superiority of one individual or group over the other. These criteria are accessible for all human beings regardless of their race, color, language, etc. Therefore, the Prophet (PBUH), as in Hadith No. 23489, states: "The noblest of you in Allah's sight is the most God fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33). This Hadith is Hasan according to Sho'aib, a Hadith scholar. God fearing

means the one who has piety and does good actions. Piety and good action, as stated in the sermon, are the true criteria for judging the superiority of one individual or group over the other in the sight of Allah and His Prophet (PBUH). These criteria are accessible for all human beings regardless of their race, color, language, etc. Furthermore, in Hadith No. 10781, narrated by Ibn Hanbal (1997), Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah (PBUH) says, "Allah has removed the pride of Jahiliyyah (the Pre-Islamic period) from you and boasting about lineage (A person is either) a pious believer or a miserable sinner, and the people are the children of Adam, and Adam is from dust" (p. 456). This Hadith is Hasan according to Sho'aib, a Hadith scholar.

The Prophet (PBUH), in many situations, used to teach His followers not to judge people according to their race, color, language, etc. Once, in the time of the Prophet (PBUH), Abu Dhar abuses a slave by telling him that he is a son of a black woman. The slave, knowing the justice and equality of Islam, goes to the Prophet (PBUH) and complains to Him about what Abu Dhar has said about his mother, the Prophet (PBUH), then, says to Abu Dhar that he still had some traits of ignorance in him. Al-Ma'rur, one of the Prophet's companions, narrates the story to us, as narrated by Al-Bukhari (2002), in Hadith No. 30, in the Book of Belief, and says:

At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them. (p. 30)

In the previous Hadith, the Prophet (PBUH) says that slaves are brothers of their masters and their masters should not use their power to abuse, humiliate or look down upon them. Also, if they ask them to do hard work, they should help them. Had the Prophet (PBUH) been a racist, He (PBUH) would not have rebuked Abu Dhar that he still had some characteristics of ignorance. He (PBUH) indicates that to be proud of one's race, color, tribe, etc., or to look down upon others because of their race, color, language, etc. is from the habits of the time of ignorance, i.e. the pre-Islamic

period. The Prophet (PBUH), in this occasion, wants to teach Abu Dhar, in particular, and the whole nation, in general, a lesson that race and skin color are not the true criteria for judging the superiority of one individual and group to another. Belal Bin Rabah, also, though a black slave who is freed, is one of the Prophet's close companions. Not only this, but also he is the Prophet's special caller for the five-daily prayers. He even used to call for prayer in the Prophet's farewell Hajj (pilgrimage). Belal does not gain this high position in the Prophet's sight because of his race, skin color, language, etc.; rather, he gains this high position because of his piety and good deeds, the criteria mentioned in the Prophet's Farewell Sermon.

In fact, in the researcher's opinion, these criteria, i.e. judging a person according to piety and good actions, are the most suitable one for many reasons, the most important of which is that a person should not be judged for something that is out of his or her hand, i.e. no one can choose or decide to be a man or woman. Therefore, it is unfair to judge a person according to that. Similarly, it is unfair to judge a person, whether a man or woman, according to his race, skin color, tribe, etc., for all these criteria are out of one's hand. Based on this, the Prophet (PBUH), in His sermon, has put criteria that are accessible to all the people around the world, i.e. the man and the woman, the black and the white, Arabs and non-Arabs can compete with one another on the criteria "Verily, the most honorable of you with Allah is the most righteous of you" (Al-Hujurat, 13). To assure this, if you look into Islamic history you will find that many notable figures and scholars who are still revered are non-Arabs, such as the great narrators of the Prophet's sayings: Al-Bukhari (from Bukhara, Uzbekistan), Muslim (from Nishapur, Khorasan) and Al-Tirmidhi (from Tirmidh, Uzbekistan) to name just a few. This is also clear evidence that Islam is not a racist religion; it is a religion that sets out equality among all humans regardless of their race, color, language, etc.

Allah, in His Holy Qur'an, states that He creates people from a male and female and they are made into different tribes and nations not to look down upon each other, but to know each other. Allah says, "O' mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is the most righteous of you". Verily, Allah is All-Knowing, Al-Aware" (Al-Hujurat, 13).

Therefore, one's race, color, language, power, etc., are not the right criteria for judging the superiority of one individual or group over the other, for these criteria are false and they are not accessible by all the people; the right criteria for judging the superiority one individual over the other are piety and good actions, for these criteria are accessible for every individual or group all over the world.

4.3.4. Oneness of the Enemy of Mankind: the First Racist in the History of Mankind

Allah orders all the angels to bow down to Adam, the father of mankind, as a sign of respect, and all of them obey the command of Allah, except Satan (Iblis, the devil) who disobeys the command of Allah and refuses to bow down to Adam claiming that he (Satan) is better than Adam, for he (Satan) is created from fire while Adam is created from clay. In a dialogue, mentioned in the Qur'an, occurred between Him and Satan, Allah asks the Satan about his refusal to obey His command: "What prevented you that you did not prostrate yourself (to Adam), when I commanded you to?" (Al-A'raf, 12). Satan replies: "I am better than him (Adam), You created me from fire, and him You created from clay" (Al-A'raf, 12), and this has been the first racist sentence ever uttered in the history of mankind, and so, Satan, saying this reply, is considered to be the first one to plant the seeds of racism, i.e. Satan is the first racist in the history of mankind. This replay of Satan shows that his racism and arrogance are the reasons behind his disobedience to the command of Allah, and this, in fact, causes him to be cursed and dismissed from Paradise. Allah says, "Then, get out from here, for verily you are Rajim (an outcast or a cursed one). And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)" (Al-Hijr, 34-35). The result of this racist behavior of Satan towards Adam leads to the hatred and enmity of Satan to Adam and his offspring from that time up until the Day of Judgment. Satan swears and promises that he would lead all the offspring of Adam astray except those who are steadfast on the path of Allah. The Satan says, "By Your Might, then, I will surely mislead them all, except Your chosen slaves amongst them" (Sad, 83). Therefore, Allah, in many verses throughout the Holy Qur'an, tells us that Satan is the enemy of mankind so that we should take him as an enemy and not obey him in anything, for he (Satan) leads his followers to the hellfire. For example, in Surah Fatir, chapter 22, Allah says, "Surely, (Satan) is an enemy to you, so take

(treat) him as an enemy. He only invites his Hizb (followers) that they become the dwellers of the blazing Fire" (Fatir, 6).

Asserting the danger of following the footsteps of Satan, the Prophet (PBUH) tells His audience that Satan has disappointed to be worshipped in place of Allah in their land; however, he is satisfied to be obeyed in other acts that they consider as trivial. One of the acts that the people consider as trivial is to look down upon others and see them as inferior to them because of their race, color, language, culture, etc. Therefore, the Prophet (PBUH) warns His audience not to obey Satan in the things they consider as trivial, for such trivial things will surely lead to big ones. Satan cleverly tries to convince people to commit minor sins so as to lead them to commit major ones. The Prophet (PBUH) says, "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" (Al-Qazwini, 2009, p. 234). The message of the Prophet (PBUH) means to say that people should not obey Satan in committing minor sins, let alone committing major sins, because Satan will be pleased with them too, and they may lead to major sins.

To sum up, Satan is the first racist in the history of mankind. Racism is the Satan's tool that he uses to mislead a lot of people, i.e. to look down or oppress others under the pretext of fake excuses such as race, color, language, etc. Therefore, the Prophet (PBUH) warns us not to follow Satan in minor things such as practicing racism against others, for such minor things may lead to major ones.

4.3.5. Universality of the Sermon

The researcher, here, discusses the issues involved in the sermon that gain the Prophet's Farewell Sermon universality, and make it very distinguished among other sermon and remembered at all times for all generations. Such issues also help eliminate the problem of racial discrimination among the Prophet's people, in particular, and among other people all over the world, in general.

4.3.5.1. Features Gaining the Farewell Sermon Universality

There are several features and factors that qualify the Prophet's sermon to be universal. One of these features is that the Prophet (PBUH) addresses universal issues

and concepts that concern humanity as a whole. Some of these universal issues and concepts are like freedom to all, sanctity of life, property, and honor for everybody, equality for all races, and justice for all in front of law and in front of God, men and women's rights and obligations, exploitation and monopoly, rights for others, etc. Such topics are agreed upon by all the people all over the world.

Another evidence that proves the universality of the sermon is that the pronouns that the Prophet (PBUH) uses in the sermon such as you, your, they, them refer to the word 'people' that is mentioned throughout the sermon several times and they do not refer to a particular group of people. In His sermon, for example, the Prophet (PBUH) says, "O' people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground" (Al-Jahiz, 1998, p. 33), the pronouns 'your' and 'you' refers back to the word 'people', which refers to the people all over the world.

Also, what makes the sermon gains its universality is that though the Prophet (PBUH), when He (PBUH) delivers His Farewell Sermon, is at the peak of His power, and His audience are only Muslims, and Islam is the dominant power at that time, He (PBUH) does not address the Muslims only, rather, He (PBUH) directs His speech in the sermon to all humankind so as to affirm the universality of the messages involved in His universal sermon. In the Farewell Sermon, the Prophet (PBUH) uses the term 'O' People' approximately seven times and He (PBUH) does not use terms such as 'O Muslims or Believers' in order not to discriminate Muslims from other people around the world. In other words, the Prophet's sermon means to address all the people all over the world regardless of their race, color, time, language or even religion. For example, the Prophet (PBUH) says, "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420). This could be clear evidence that the Prophet (PBUH), in His universal sermon, is against racial discrimination.

In fact, the universality of the Prophet's sermon reflects the universality of the Prophet's message. Allah, asserting the universality of the Prophet's message, says: "And We have sent you (O' Mohammed) not but as a mercy for the mankind (Jinn and all that exists)" (Al-Anbiya, 108). Allah does not say that He had sent the Prophet

(PBUH) for a particular group of people at a particular time in a particular place. Rather, He said that He had sent the Prophet (PBUH) as a mercy for 'mankind', i.e. for Jinn, human beings, and even animals, and this assures the universality of the message of the Prophet (PBUH).

In addition, the Prophet (PBUH), in His sermon, according to Ibn Hanbal (2001), points out that all people have been created by one God and they have been originated from one source, i.e. from Adam and Eve. Logically speaking, the oneness of the Lord of the universe and the oneness of the origin of the human race signify that all humans are born free and equal. Such concepts entail every human in this universe, regardless of his race, color, time, language, etc., to gain freedom, property, and honor in this life, i.e. they are free to live, to have property, and to keep their honor in this life happily, peacefully and safely without being humiliated or enslaved by any other human being. Allah asserts such concepts when He says:

O' mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All Watcher over you. (Al-Nisa, 1)

Such universal concepts of freedom and equality are practically applied by the Prophet (PBUH) during Hajj. Unlike other leaders who have gained power, the Prophet (PBUH) does not exploit His power or His position to gain or achieve personal goals for Himself or for His followers, nor does He (PBUH) distinguish Himself or His relatives from other people. He (PBUH) begins to apply the rules, established in the sermon, upon His relatives to show that all the people are equal before the law, regardless of their race, color, language, etc. In Hadith No. 1218, narrated by Al-Nisapuri, for example, the Prophet (PBUH) declares, "And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib" (Al-Nisapuri, 2006, pp. 557-558). This clearly shows that the Prophet (PBUH), though in His peak of power, gives a good example of how an excellent leader should be. Moreover, in doing Hajj, the Prophet (PBUH) wears the same clothes, utters the same words, and does the same rituals as His followers do. This shows that the Prophet (PBUH) is against racial

discrimination since He (PBUH) does not favour Himself, His relatives, His audience, or Muslims to the people of other races, colors, time, language, religion, etc. Such concepts qualify the Prophet's sermon to be universal.

In addition, the use of the common words such as "white", "black", "Arab" and "non-Arab" that include all the people all over the world is clear evidence that the Prophet (PBUH) is against racial discrimination. In other words, the Prophet (PBUH) does not use words such as "O' Muslims" and "O' non- Muslims" or "O' Believers" and "O' non-Believers" which indicates that He (PBUH) does not address only a particular group of people, but He (PBUH) addresses humanity at large, and this contributes to the universality of his sermon.

Besides, by the end of the sermon, the Prophet (PBUH) directs those who are present in the Prophet's Farewell Sermon to convey His messages to those who are absent. In Hadith No. 1741, the Prophet (PBUH) says, "Then let whomever is present tell whomever is absent (Al-Bukhari, 2002, p. 420). Thus, The Prophet (PBUH) uses the words "whomever is present" and "whomever is absent" that refer to all the people regardless of their race, color, time, language, etc. Moreover, the Prophet's ordering people to convey His words to other people around the world indicates the universality of His sermon. Had His sermon not been universal, He (PBUH) would not have ordered His audience to convey His words to the world.

People all over the world often quarrel with each other or kill each other over race, color and identity; therefore, the Prophet (PBUH), as in Hadith No. 23489, abolishes all these racial discriminatory criteria and sets out universal criteria that are accessible for people all over the world, i.e. piety and good action. These criteria are found in the Prophet's sayings: "The noblest of you in Allah's sight is the most God fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33). God fearing means the one who has piety and does good actions. Such criteria contribute to the universality of the sermon and prove that the Prophet (PBUH) is against racial discrimination.

Moreover, the sermon gains its universality because it contains, as Mathew Arnold, a great critic, says "current ideas" to live by (Habib, 2005, p. 522). Arnold claims that the work of Pindar, Sophocles, Shakespeare, and Goethe gains its immortality and universality because it was sustained and enabled by "current ideas"

and "fresh thought" (Habib, 2005, p. 522). Therefore, according to Arnold, the Prophet's sermon was sustained and enabled by "current of ideas" and "fresh thought". The Prophet's sermon gains such qualities, i.e. having current ideas and fresh thought, because many great thinkers and critics have analysed the Prophet's Farewell Sermon to find that it contains rules and principles that help humanity to live happily and peacefully. Therefore, the Prophet's sermon, since then up until now, has been of great estimation to many critics, scholars, philosophers, and others, for it has teachings, principles, etc., for the whole world to live by peacefully, happily and safely.

Unlike other religions, such as Christianity and Judaism, Islam considers any place in the world to be appropriate for worshipping Allah, and that there is no particular place or country that Muslims must migrate to and settle in, for the criterion here is the possibility to worship Allah in peace. Nor does it oblige them to emigrate to another country unless they are prevented from worshipping Allah, in which case they may go to another country where they can worship Allah in total peace, as the Qur'an states: "My servants, you who have believed, My earth is wide, so worship Me alone!" (Al-'Ankaboot, 56). Therefore, the Prophet (PBUH) orders the Muslims to practice His teachings, mentioned in the sermon, at any place in the world. He (PBUH), in His sermon, as in Hadith No. 22161, states, "O' People, listen to me in earnest, worship Allah, say your five daily prayers, fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to" (Ahmed 2001: 486). This, in fact, asserts the universality of the sermon since its teachings can be practiced by any person at any place in the world.

Unlike the Prophet Mohammed (PBUH), the Prophet Jesus's message and speech is directed only to the children of Israel. Al-Kahtany (2000) writes, "According to Matthew, the message Jesus (PBUH) received was limited to one nation. Jesus (PBUH) stated clearly in His instructions to His disciples that they were not to spread the message beyond the tribes of Israel" (p. 15-16). He (PBUH) says, "Go not into the way of the gentiles, and into any town of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matthew, 10: 5,6) (Al-Kahtany, 2000, p. 16). Another incident narrated about Jesus shows that Jesus (PBUH) is sent only to the children of Israel: "So His disciples came to Him and urged Him, send her away, for she keeps crying out after us. He answered, I was sent

only to the lost sheep of Israel (Matthew 15: 21 - 26)" (Al-Kahtany, 2000, p. 17). "In these biblical excerpts, Jesus (PBUH) has clearly stated that His message was to be spread among the people of Israel only and, not to the people of all nations" (Al-Kahtany, 2000, p. 17). Therefore, unlike the Jesus Christ (PBUH), the Prophet Mohammed's message, as summarized in His Farewell Sermon, is universal, i.e. to all the people all over the world. Unlike the Prophet's sermon, furthermore, other leader's speeches are meant to address only their nations. For example, Thomas Jefferson (1858) in his "the Declaration of Independence" is meant to address only Americans, and not all the people all over the world.

To sum up, the Prophet (PBUH), in His Farewell Sermon, addresses the humanity at large. He (PBUH) considers mankind as one great family of brothers and sisters. Unlike other Prophets (Peace and blessings of Allah be upon Them) who are sent only to their nations, i.e. their messages are limited in time and place, the Prophet Mohammed's message and sermon are meant to address all the people in the whole nations regardless of their race, color, time, place, language, etc. Also, looking at the speeches or sermons of the great leaders and presidents of the world, one can see that they are limited in time and place, whereas the Prophet's sermon has no geographical place and not limited in time.

4.3.5.2. Universality of Coexistence

Through the sermon, the Prophet (PBUH) calls people to live with each other, regardless of his or her race, color, etc., in peace and respect. No one has the right to oppress or look down upon others because of his or her race, color, language, etc. Every one's blood and property have to be protected and dealt with justly. All the Prophet's rules and principles that He (PBUH) has established in the sermon are meant to instruct all the people, Muslims and non-Muslims, Arabs and non-Arabs, etc. how to coexist, interact, and communicate with each other peacefully.

For example, when the Prophet (PBUH), in the sermon, prohibits people to violate the sanctity of every one's life and property, He (PBUH), in fact, establishes rules for peaceful coexistence among people of all races, colors, languages, etc. In addition, the Prophet's teachings and values such as prohibition of taking other's wealth without right, dealing with usury, belittling others due their race, color, etc.,

oppressing women, etc., help people to coexist with other in peace and respect. Moreover, when the Prophet (PBUH) calls people to worship Allah, do good to others, respect others, be kind to women, follow Qur'an and Sunnah, etc., He (PBUH) intends to promote peaceful coexistence among all the people. Besides, the Prophet's call for the people to convey His words of the sermon to others indicates that the Prophet's sermon includes within its words the sole of coexistence among people of all races, colors, languages, etc. This can be clearly noticed in the Prophet's words, "Then let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420).

There are many wonderful examples of peaceful coexistence with the others in Islamic history that affirm the words of the Prophet (PBUH) delivered in the sermon. For example, Al-Mubarakpuri (2013) refers that the Prophet (PBUH) has built the idea of coexistence from the beginning of His mission. When the Prophet (PBUH) migrates to Medina, He (PBUH) promotes peaceful coexistence with followers of other faiths, especially Jews and Christians. He (PBUH) writes a covenant in which He (PBUH) grants the full freedom of religion and equality to all the citizens of Medina, especially the Jews and the Christians, without any discrimination. Professor Hamidullah (1968) claims that the charter of Medina is considered to be the first written constitution that organizes the affairs of a multi-religious community in the City of Medina. That is why he names his famous book as *The First Written Constitution* (1968). In Medina, the Muslims used to interact and engage in trade with the Jews, Christians, and others. What is more surprising is that the Prophet (PBUH) dies while His armour is mortgaged with a Jew because He (PBUH) is indebted to this Jew for thirty Sa's (kind of measure) of barely. Al-Bukhari (2002), as in Hadith No. 2916, narrates that "when Messenger of Allah (PBUH) died, his armour was mortgaged with a Jew for thirty Sa's (measures) of barley" (p. 720). Also, the early Muslims who migrate to Abyssinia, fleeing from the oppression of polytheists in Makkah, integrate in the society they move to, interacting and engaging in trade affairs with the Abyssinians.

The Prophet (PBUH), furthermore, teaches Muslims to believe in the previous Prophets (PBUT) and consider Mohammed (PBUH) to be the last in a series of Prophets (PBUT), which include Abraham, Moses and Jesus, to whom Allah revealed His Divine Message. In the Holy Qur'an, Allah calls Jews and Christians the "People

of the Book", i.e. those who received Divine Scriptures before Mohammed (PBUH). Muslims are told to treat them with respect and justice and do not fight with them unless they initiate hostilities or ridicule their faith. The Muslims ultimate hope is that they all will join them in worshipping one God and submit to His will. Allah says:

Say (O' Mohammed): O' people of the Book (Jews and Christians) come to an agreement between us and you, that we shall worship none but Allah, and that we shall take no partners with Him, and none of us shall take others for Lords beside Allah. And if they turn away, then say: Bear witness that we are those who have surrendered (unto Him). (An-Nisa, 64)

Even Hindus, Bahais, Buddhists and members of other religions should also be treated with kindness, respect, and understanding. Islam does not reject to live with the people of other religions in respect and peace, Allah asserts this in His Holy Qur'an when He says, "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity" (Al-Mumtahina, 8).

Islam, in fact, instructs Muslims not to live in closed communities isolated from the rest of society lest they become alienated and rejected by the other. Islam orders Muslims to deal justly even with their opponents. To affirm this, Allah states, "And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety" (Al-Ma'edah, 8). However, within the universal rules and principles of coexistence that Islam establishes with people of different nationalities, faiths all over the world, the Prophet (PBUH) does not neglect the Islamic fundamentals which guarantee the Muslims' interaction and communicating with others without losing their identity as Muslims. The Prophet (PBUH) recommends His audience, in particular, and the Muslims, in general, to keep up to the book of Allah in order not to go astray and in order also to keep Muslims' identity while interaction and communicating with others. The Prophet (PBUH), in His sermon, in Hadith No. 1218, narrated by Al-Nisapuri (2006), states, "I have left among you that which if you take it, you will never stray after me: the Book of Allah" (p. 557). Therefore, Muslims are brothers with other Muslims all over the world under the umbrella of Islam, and they are brothers with other people under the umbrella of the oneness of the origin of human race, as all human beings belong to Adam, the father of humanity. Regarding

the Islamic brotherhood, the Prophet (PBUH), in Hadith No. 3087, states, "O' people, believers are but brothers. No one may take his brother's property without his full consent" (At-Tirmidi, 1962, p. 273). As for the universal brotherhood, the Prophet (PBUH) asserts this saying, "And your father is one: all of you are from Adam, and Adam was from the ground" (Al-Jahiz, 1998, p. 33).

To sum up, the Prophet's sermon instructs Muslims to coexist with others in harmony; however, while interacting with others, Muslims should keep their identity as Muslims, and not to let their identity to be dissolved in others' identities. Muslims are brothers with other Muslims all over the world, regardless of their race, color, language, etc. under the umbrella of Islam, and they are brothers with other people all over the world, regardless of their race, color, language, etc., under the umbrella of the oneness of the origin of human race, i.e. they all belong to one and mother, Adam and Eve.

4.3.5.3. Universal Sword of Islam

It is a common misconception with some non-Muslims that Islam would not have millions of adherents all over the world if it had not been spread by the use of force. In fact, Islam has always given respect and freedom of religion to all faiths. Freedom of religion is ordained in the Holy Qur'an itself and for this issue Allah says, "There is no compulsion in (acceptance of) religion. Verily, the right path has become distinct from the wrong path" (Al- Baqarah: 256). Actually, it is one of the functions of the Islamic law to protect the privileged status of minorities, and this is why non-Muslim places of worship have flourished all over the Islamic world. History provides many examples of Muslims' tolerance towards other faiths. And here we can pose a question: was Islam spread by the sword? If yes, then, what was this 'sword' by which Islam spread? The best answer to these questions is what Tritton (1951) says, "The picture of the Muslim soldier advancing with a sword in one hand and the Qur'an in the other is quite false" (p. 21). Therefore, according to Nike (2011) the sword by which Islam has spread is the sword of truth, whose shine eliminates falsehood just like light wipes away darkness; it is the sword of intellect that conquers the hearts and minds of people. Allah asserts this in the Qur'an when he says, "Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better" (An-Nahl, 125).

Based on this, the Prophet (PBUH), throughout His sermon, uses the sword of wisdom and persuasion to make His words fully accepted by His audience. For example, in the Farewell Sermon, the Prophet (PBUH), though gaining power, does not use the force to let His audience follow His teachings in the sermon; rather, He (PBUH) use the sword of wisdom and persuasion. He (PBUH), in order to convince His audience with His teachings, begins to practice the laws and the principles of the sermon Himself. In Hadith No. 1218, the Prophet (PBUH) declares: "And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib" (Al-Nisapuri, 2006, pp. 557-558). This clearly shows that the Prophet (PBUH), though in His peak of power, gives a good example of how an excellent leader should be. Also, when seeing the Prophet (PBUH) to be the first one to practice the teachings of His sermon, the audience will be more convinced to accept and follow His guidance.

In fact, there are many examples, in the Islamic history, which clearly shows that Islam has not spread by force of steel, but by force of wisdom and persuasion. For example, the agreement between the first Muslim community and the Jewish community in Medina in 622 C.E. shows the sense of justice portrayed in the Prophet's character in dealing with minorities. It also obviously shows that the Prophet (PBUH) does not spread Islam, even in the City of Medina, by force; on the contrary, He (PBUH) promotes peaceful co-existence with the followers of other faiths, especially Jews and Christians. Had the Prophet (PBUH) been racist or violent, He (PBUH) would have forced the Jewish minorities in Medina to accept Islam or leave Medina. According to Nike (2011), when the Caliph Omar Bin Al-Khatib enters Jerusalem in the year 634, Islam grants freedom of worship to all religious communities in the city. Muslims ruled India for about a thousand years, and they had the power to force each and every non-Muslim of India to convert to Islam, but they did not do so, and thus more than 80% of the Indian population remains non-Muslims. Unlike Muslims who ruled Spain for about 800 years respecting non-Muslims minorities, Christian Crusaders wiped out the Muslims from Spain by force. Nike (2011) states:

Muslims ruled Spain for about 800 years. The Muslims in Spain never used the sword to force the people to convert. Later the Christian Crusaders came to Spain and wiped

out the Muslims. There was not a single Muslim in Spain who could openly give the Adhan, that is the call for prayers. (p. 13)

In addition, the Jewish minorities have lived in Yemen for decades without being forced to leave their religion and accept Islam. Similarly, Christian and Jewish minorities have lived peacefully in the Muslim countries of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and Jewish populations who live with Muslims peacefully without being compelled to convert to Islam or forbidden from practicing their religions.

The teachings of Islam are, in fact, implied in the Prophet's words, teachings and values of the sermon, which have spread in different parts of the world without sending armies to force people to accept them. Clarifying this point, Nike (2011) says, "Similarly, Islam has spread rapidly on the East Coast of Africa. One may again ask, if Islam was spread by the sword, which Muslim army went to the East Coast of Africa?" (p. 14). Today the fastest growing religion in America and Europe is Islam. The Muslims in these lands are a minority. The only sword they have in their possession is the sword of truth. It is this sword that is converting thousands to Islam. Nike (2011) says, "Today the fastest growing religion in America is Islam. The fastest growing religion in Europe is Islam. Which sword is forcing people in the West to accept Islam in such large numbers?" (p. 15). Because people are persuaded to accept the teachings of the Prophet's sermon willingly, without any compulsion, it is difficult to find Muslims leaving their religion to embrace another one, especially in countries where Muslims are minorities.

Therefore, it has become clear that the Prophet's words, teachings, and values of the sermon have not spread by the sword of steel, but by the sword of intellect, wisdom and persuasion. The powerful sword of Prophet's words of the sermon is the reason behind which people accept Islam in different parts of the world, even in non-Islamic countries. In India, where Muslims ruled for 800 years, they are still a minority. In the U.S.A., Islam is the fastest growing religion. In fact, the sword by which Islamic teachings of the sermon are spread is the sword of truth and honesty, whose strong shining eliminates falsehood just like the light wiping away darkness; it is the sword of intellect and wisdom that conquers the hearts and minds of people all

over the world. Because of the power of intellect and persuasion the Prophet (PBUH) uses in His sermon, it is difficult to find those who accept the Prophet's teachings and embrace Islam, especially in the countries where they are minorities, leaving their religion to embrace another one.

4.4. Major Universal Principles of the Human Rights in the Light of the Sermon

Generally, human rights used to be violated in the pre- Islamic period by the people of that time, especially the rulers and the strong ones, until the Prophet (PBUH) comes and makes tremendous changes in the humans' life and establishes the first stones of the human rights' buildings. Al-Mubarakpuri (2013) provides the story of Ja'far bin Abi Taleb when he explains to the king of Abyssinia (Ethiopia) how they used to violate all the human rights and how the Prophet (PBUH) has changed their life and established the major principles of human rights. Such principles are summarized in the Prophet's Farewell Sermon. Therefore, The Prophet (PBUH), in His Farewell Sermon, is considered to be the first person to introduce a code of human rights. The Prophet (PBUH) declares human rights over 1300 before the United Nations or any other human rights movements. Human rights mentioned in modern movements are not but echoes to the Prophetic human rights mentioned in the Farewell Sermon.

Further, it is worth mentioning here that the Prophet (PBUH) delivers human rights willingly, i.e. without being obliged by civil or political protests, demands or pressures practiced against Him (PBUH), whereas, most modern human rights' declarations or movements come as a result of civil or political protests, demands, or pressures practiced against them. In addition, the Prophetic human rights mentioned in the Prophet's sermon are not mentioned to gain any type of secular and earthly interests, whereas, most modern human rights' declarations and movements are made to gain a lot of secular and earthly interests, and these features of the Prophet's Farewell Sermon make it very distinguished among other sermons.

4.4.1. Right of Life

Humans have been basically favoured by Allah to other creatures. Allah, in the Qur'an, says, "And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat (lawful good

things), and have preferred them above many of those whom We have created with a marked preferment" (Al-Isra, 70). This means that humans' life has to be honored, dignified, respected and appreciated, regardless of their race, color, language, etc. The Prophet (PBUH), in His sermon, also, refers to the dignity and honor of human's life. He (PBUH), as in Hadith No. 1739, says, "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420).

In fact, the sacredness of life that is mentioned in the sermon is not only meant for the life of one's body, but also for the life of his and her soul. This is because the human's body consists of two components: physical and spiritual and every one of them needs to be satisfied in a way that no one of them shall transgress over the other; otherwise, there will be unbalance in the human's life, i. e. the nourishment of the physical part of the human's body is food and water, whereas, the nourishment of the spiritual part of the human's body, i.e. the soul, is Allah's revelation. Therefore, every part of the human's body should not be neglected, rather, it should be nourished with its suitable nourishment so that there will be a balance in the human's life. The Prophet (PBUH) provides people with the nourishment of the lives of their souls, the Qur'an, without which their souls spiritually die. He (PBUH), in His sermon, as in Hadith No. 1218, says, "I have left among you that which if you take it, you will never stray after me: the Book of Allah" (Al-Nisapuri, 2006, p. 557). Killing people is violating the sacredness of the lives of their bodies, and leading them astray is violating the sacredness of the lives of their souls. Therefore, a person who is devoid of all good morals is spiritually dead, even if he is physically alive.

Allah has distinguished humans from other creatures by their intellect and their free will to choose what is good or what is bad without any compulsion. Therefore, every one, living on this earth has the full freedom to choose what right or what is wrong under the rule of "Deal justly, and you should not be dealt with unjustly" (Al-Baqarah, 279). Because of having intellect and free will to choose what is good and what is bad, a human being is held accountable for his or her deeds, whether they are good or bad, in this life and in the hereafter. That is why the Prophet (PBUH) connects the sacredness of life and property to the meeting of Allah in the

hereafter. The Prophet (PBUH) says, "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420).

Furthermore, everyone, all over the world, has the right to live his life peacefully and safely without any harm. The Prophet (PBUH) concludes His sermon with the greetings of Islam: "And peace be upon all of you, and the mercy of Allah" (Al-Jahiz, 1998, p. 33). This indicates that Islam is a peaceful religion that spreads peace all over the world, not a terrorist and violent religion, as alleged by others who do not know what Islam really means. Islam is religion whose greeting is "Peace be upon you", whose Lord's name, Allah's name, is Al-Salam (The Peace), and whose paradise's name is Dar Al-Salam (The Home of Peace). How can a religion whose features are these be terrorist and violent?!

4.4.2. Right of Equality and Justice

The Prophets (PBUH), in His sermon, focuses more on peaceful coexistence, racial equality and social justice that are the reasons, if applied, behind the world's happiness and prosperity. These three things, i.e. peaceful coexistence, racial equality, and social justice, are mainly related to one's blood and property. That is why the Prophet (PBUH) begins His sermon, as in Hadith No. 1739, by saying: "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Nisapuri, 2006, p. 557).

In fact, the Prophet's sermon revolves more around establishing the principles of peace, equality and justice for every human being regardless of his race, color, language, etc., and these principles can be clearly noticed in the following points:

1. All men are created by One and the Same Eternal Creator, the Supreme Lord of all.
The Prophet (PBUH), at this point, says, "O' people, your Lord is One" (Ibn Hanbal, 2001, p. 474).
2. All mankind belong to one human race and they equally descend from Adam and Eve. The Prophet (PBUH) refers to this when He (PBUH) says, "And your father

- is one: all of you are from Adam, and Adam was from the ground" (Al-Jahiz, 1998, p. 33).
3. Allah judges every person on the basis of his piety and his good deeds. This can be noticed in the Prophet's saying, "The noblest of you in Allah's sight is the most God fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33).
 4. All people all over the world are addressed in this sermon and those who attend the sermon have to convey the sermon to those who do not attend. At this point, the Prophet (PBUH) says, "Then let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420).
 5. The Prophet (PBUH) sets out the rule that no one is superior to another except by piety and good action, the criteria that are accessible to everybody all the world, regardless of his race, color, language, etc.
 6. The Prophet (PBUH) begins to practically apply the rules and principles of equality and justice, mentioned in the sermon, upon His relatives, Abbas ibn 'Abd'al-Mutalib and Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib (Al-Nisapuri, 2006).

Therefore, whether a person is black or white, an Arab or non-Arab, he has no right to treat someone unfairly on the bases of race, colour or language, because, after all, all humans come from dust. God judges all humans on the basis of piety and good actions. Every human is a brother of every other human, whatever the race, the color, or the language may be; whether a person is rich or poor, man or a woman, people must unite themselves and become brothers and sisters in humanity.

The essence of justice is to accept that all humans are equal and to reject all types of racism. Though it seems to be a little bit difficult for some people, i.e. to remove the traits of racism from their hearts, but it is the first step towards the peace and justice of humanity. Therefore, in order to achieve peace, equality and justice among humans, people have to follow the rules the Prophet (PBUH) established in His Farewell Sermon. In fact, for all times, the Prophet's sermon brings an end to the chaos of tribalism and racial discrimination that used to be practiced in His time and in the times that come after, and sets down the principles of peaceful coexistence, racial equality and social justice for the people of different races, colors, religions,

etc. Countries of different races, ethnicities, religions, etc. such as India, Malaysia, etc. can take a lot of benefit from the principles established in the Prophet's Farewell Sermon.

4.4.3. Right of Possessing Property

The right to possess property is another fundamental right for the mankind, and no one can be deprived of having property because of his race, color, language, etc. Everyone has the right to work, earn and build his own property justly without oppressing or exploiting others. The Prophet (PBUH) in the Farewell Sermon emphasizes this concept when He (PBUH) says, "O' people, believers are but brothers. No one may take his brother's property without his full consent" (At-Tirmidi, 1962, p. 273).

The Prophet (PBUH), furthermore, in the sermon, sets out rules that protect the property of a person, even after his death. He (PBUH) refers to the obligatory inheritance and distribution of the deceased's property among near relatives of both sexes. He (PBUH) says, "O' people: Allah has apportioned to every deserving heir his share of the estate" (Al-Jahiz, 1998, p. 33). So, in order not to oppress the deceased's relatives and not to waste their right of the inherited property of the deceased, Allah Himself, in the Holy Qur'an, i.e. in Surah Al-Nisa, Part 4, Verse No.11, 12, has distributed the deceased's properties to his relatives.

These rules and principles of protecting one's own property are made for both men and women equally and justly. In fact, there is no system in the world that can organize the issue of protecting one's own property like that of Islam. The Prophet (PBUH), in His sermon, forbids people to deal with one another using unlawful ways, i.e. usury which mainly depends on the exploitation of other's sweat and causes people in the community to be divided into very rich and very poor (i.e. the bourgeoisie and the proletariat, according to Karl Marx). The Prophet (PBUH), as in Hadith No. 3055, Vol. 4, clearly states: "Truly, the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib" (Al-Nisapuri, 2006, p. 558). What is more frightening is that Allah wages war against those who deal with others in usury. Allah says:

O' you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are really believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (By asking more than your capital sums), and you shall not be dealt with unjustly. (Al-Baqarah, 278-279)

Not only do Allah and His Prophet (PBUH) forbid humans to deal with one another in usury, rather, Allah further forbids humans to deal with one another or take one another's property using unlawful ways such as stealing, robbing, gambling, etc. Allah says: "And eat up not one another's property unjustly (in any illegal ways e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully" (Al-Baqarah, 188).

Comparing with other systems such as Marxism and Capitalism, Islam offers the proper solutions for the economic problems of human beings. Marxism prevents a man or woman from having their own property lawfully or unlawfully; it abolishes the private property and distributes one's own property to the people, making the one who gains property lawfully and the one who does not gain the same. On the contrary, Capitalism encourages a man or women to build their own property lawfully or unlawfully, whereas, Islam allows a human, whether a man or women, to build their own property lawfully, i.e. without oppressing or exploiting others, as Marxism and Capitalism do.

4.4.4 Right of the Poor upon the Rich

For Marxism, Capitalism is the result of all the world economic problems, particularly poverty, and socialism is the solution to all these problems. Socialism develops from the notion that Capitalism creates inequality in society because the wealthy few who own and control the resources and means of production are able to exploit the working masses by giving them less than that they deserve. So, the capitalists can gain a lot of profits and accumulate greater wealth. The solution, according to Marxism, is to redistribute the wealth and abolish the private ownership, and this is what is meant by socialism. Therefore, Socialism is an economic concept that advocates public ownership of all resources. Workers, in socialism, contribute to the society based on their abilities and receive based on their needs, rather than being

paid wages to buy what they want. Private property is forbidden and it is limited to only personal-use items such as clothes, and individuals are not allowed to accumulate wealth. In this way, according to Marxism, equality among people can be achieved. Unfortunately, Marxism, though succeeds in diagnosing the economic problems, fails to give the proper solution to them. Working for the benefit of others at the expense of the self is not in harmony with the current state of human nature.

Capitalism, also, does not give a solution to the world economic problems particularly the problem of poverty; on the contrary, it increases the world economic problems since it depends, in increasing the individual wealth, on using unlawful ways, such as usury. In building one's wealth, capitalism raises the mottoes "survival is for the fittest" and "ends justify the means". In other words, try to build your wealth by any means, even if it is at the expense of oppressing and exploiting others. Accordingly, the rich becomes richer and the poor becomes poorer. Therefore, this concept of accumulating wealth increases the problem of poverty rather than solving it.

Unlike Marxism and Capitalism, Islam offers a successful solution for the economic problems, i.e. the problem of poverty. The solution to the problem of poverty, according to Islam, is in fourth pillar of Islam, Zakat (alms). Zakat is the right of poor people upon the rich ones. The Prophet (PBUH), in another narration of the Farewell Sermon, orders the people, to offer Zakat. He (PBUH), in this narration, states: "O' People, listen to me in earnest, worship Allah, say your five daily prayers, fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to" (Ahmed, 2001, p. 486). Zakat literally means 'purification' and 'growth', as Allah, in the Qur'an says, "Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it" (At-Taubah: 103). Zakat in the light of the Islamic teachings is defined as an obligatory act for every wealthy Muslim in which he or she has to give a calculated amount of his/her wealth, i.e. 2.5% annually to needy people that have been described by the teachings of Holy Qur'an and Hadith. Eight people are entitled to receive Zakat. Allah says, "The alms are only for the Fuqara' (the poor), and Al-Masakin (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer

(a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise." (At-Tawbah, 60).

Zakat is regarded as a means of purifying one's belongings or wealth and soul, i.e. material and spiritual purification. As for the material purification, Zakat purifies your wealth for the will of Allah, i.e. to acknowledge that everything you own belongs to Allah and to work towards the betterment of the world. As for the spiritual purification, Zakat, for the rich, purifies one's soul from stinginess and greed, whereas Zakat, for the poor, purifies one's soul from envy and jealousy. Not only this, but it also strengthens the relationship of love and respect between the rich and the poor. Zakat is not a voluntary charity nor is it a tax to be taken from the rich; rather, it is an obligation upon every wealthy Muslims; it is the right of the poor upon the rich. If all the rich people give their Zakat, the problem of poverty will come to an end. In this way, Islam does not forbid an individual from building his own property lawfully, but orders them to give Zakat, and in this way, Islam does not let the poor to face the hardships of this life without help. That is why The Prophet (PBUH), in His Farewell Sermon, is considered to have offered the most suitable solutions for the world economic problems, particularly the problem of poverty.

4.4.5. Right of Protecting Honor

Respect of the honor of human beings is also one of the fundamental rights for every human being. Therefore, every man and women should be treated with all respect and appreciation. Islam has given special attention to the protection of the honor of mankind. Humiliating, intimidating and outraging the basic human dignity are not acceptable in any circumstances. Such concepts are involved in the Prophet's Farewell Sermon. He (PBUH) says, "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420). When the Prophet forbids His audience to violate the sanctity of people's life and property, He (PBUH) means also to protect their honor. In other words, the sanctity of one's life and property implies the sanctity of one's honor, because violating the sanctity of people's life and property is, in fact, violating their honor. The Prophet (PBUH), in another narration of the Prophet's Sermon, mentions the word "honor" beside the words "life", "property". In Hadith No. 1739, the Prophet

(PBUH) says, "Your lives, property and honor are as inviolable to each other as the inviolability are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 419). In this narration of this Hadith, the Prophet (PBUH) directly mentions the sanctity of every one's life, property and honor.

Therefore, violating people's sanctity of life and property is not confined to the acts of killing, kidnapping or stealing, but also abusing, disrespecting or committing anything that hurts their life and property comes under the umbrella of violating people's life, property, which includes also violating their honor. The Prophet's teachings in protecting honor are, in fact, derived from the teachings of the Holy Qur'an. Allah says:

O' you who believe! Let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be the latter is better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having faith (i.e. to call your Muslim brother (a faithful believer) as: "O' sinner" or "O' wicked"). And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.). (Al-Hujurat, 11)

Allah in the following verse adds: "O' you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another" (Al-Hujurat, 12). What is more, Allah says that violating the sacredness on one's honor by backbiting him is like eating the flesh of his dead body. Allah states: "...would one of you like to eat the flesh of his dead brother? You would hate it (so hat backbiting). And fear Allah. Verily, Allah is the one Who forgives and accept repentance, Most Merciful" (Al-Hujurat, 12). One cannot eat the flesh of a live body, let alone eating the flesh of dead body and here is the beauty of the metaphor that shows the great atrocity of violating one's honor. And backbiting means to speak about your bother (any person) in a manner that he dislikes, and this is, in fact, the definition of backbiting that the Prophet (PBUH) defines when He (PBUH) asks His companions about backbiting. He (PBUH), as in Hadith No. 1589, asks His companions by saying:

Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon He (PBUH) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to Him: What is

your opinion about this that I actually find (that tailing) in my brother which I made a mention of? He (PBUH) said: If (that failing) is actually found (in him) what you assert, you, in fact, backbite him, and if it is not in him it is a slander. (Al-Nisapuri, 2006, p. 1202)

The Prophet (PBUH), in many Hadiths, refers that abusing, looking down upon or disrespecting a person, regardless of his race, color, language, etc., violates the sanctity and the sacredness of that person's honor. Not only this, but it is also considered as an act of ignorance. The following authentic story shows that violating one's honor by abusing, backbiting, looking down upon him or her is considered to be an act of ignorance. The story, as narrated by Al-Bukhari (2002), in Hadith No. 30, says that, once upon a time, in the time of the Prophet (PBUH), Abu Dhar abuses a slave by speaking badly about his mother. The slave, knowing the justice and equality of Islam, goes to the Prophet (PBUH) and complains to Him about what Abu Dhar has said about his mother, the Prophet (PBUH), then, says to Abu Dhar that he still has some traits of ignorance in him. After that Abu Dhar is seen wearing the same clothes as his slave and dealing with him kindly.

The Prophet (PBUH) organizes the relationship between wives and husbands so that they can live with each other honorably. The Prophet (PBUH), in the sermon, as narrated by At-Tirmidi (1962) in Hadith No. 3087, states that husbands have rights over their wives and the wives have rights over their husbands. This proves that Islam, as mentioned in the Prophet's sermon, has dignified a human being and made his or her blood, property and honor very sacred. Therefore, abusing, looking down upon, disrespecting or hurting any person without a legitimate reason is, according to the Prophet's teachings in the sermon, violating his honor. That is why the Prophet (PBUH), in His sermon, warns human beings not to violate one's honor.

4.4.6. Rights of Women: From Darkness into Light

Women before Islam, in the Arabic societies and other Western societies, suffered a lot from racial discrimination and humiliation of all types. If one just compares between the state of women before Islam and their state after Islam, he will see how the Prophet (PBUH) in His divine teachings, in general, and in His Farewell Sermon, in particular, has laid down some rules in which He (PBUH) removes all types of racial discrimination that were practiced against women and treats them

kindly and justly. When the Prophet Mohammed (PBUH) delivers His Farewell Sermon in the Valley of Uranah of the Mount of Arafat, He (PBUH) chooses to include in his Farewell Sermon the issue of woman that most speakers all over the world used to neglect in their speeches. The most valuable thing that the Prophet (PBUH) does is that He (PBUH) abolishes all the ill concepts and treatments that had been practiced against women before Islam, and recommends His followers to deal justly with one another and treat women well. He (PBUH) reminds Muslims, in particular, and the people all over the world, in general, that both men and women have rights on each other, and that men especially are entrusted by God to treat women kindly. The Prophet (PBUH), in the sermon, as in Hadith No. 3087, says, "O' people: verily you owe your women their rights, and they owe you yours" (At-Tirmidi, 1962, p. 274). Al-Albani said this Hadith is Hasan. The Prophet (PBUH), in His sermon, explains and confirms what Allah, in the Holy Qur'an, has said about dealing with wives: "...and live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good" (An-Nisa, 19).

The Prophet (PBUH), then, mentions the right of both men and women in order not to show the superiority of one over the other, but in order to organize the relationships between the wives and the husbands so that they can build a family with a strong foundation upon which the whole society is built. The Prophet (PBUH), organizing the relationship between the wives and the husbands, says:

O' people: verily you owe your women their rights, and they owe you yours. They may not lay with other men 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. (Al-Jahiz, 1998, p. 32)

This point, in particular, is important because many people see Islam as an oppressive faith towards women; however, it is clear that the faith does not accept the ill treatment of women, even if some Muslims engage in it. Regarding beating the rebellious woman, Islam, in fact, forbids beating women and warns strictly against it, however, it is permitted in very limited and restricted cases, i.e. it is very limited and restricted to certain situations and occasions as a necessary and unavoidable final

solution so as to save the family not to be destroyed or broken. Allah in His Holy Qur'an, mentions the stages of how to deal with the rebellious woman when He says, "As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great" (An-Nisa, 34). Al-Sheha (2000) explains the stages of treating a rebellious woman, concluding that the final stage is beating without hurting her by any means, with the aim to discipline and not to revenge. Also, the third stage, beating, should not be used unless the first and the second stages are used. In addition, the third stage should not be used unless it is, for sure, useful and it results in good consequences, otherwise, a man, is not allowed to do so.

The Prophet (PBUH), in His sermon, also, urges His audience, in particular, and people, in general, to respect women and treat them well. He (PBUH), in the sermon, says, "Fear God in respect to women and concern yourselves with their welfare" (Al-Jahiz, 1998, p. 32). Al-Albani said this Hadith is Hasan. The Prophet (PBUH), in another Hadith, says that the best of men are those who are best to their wives. Aisha, the mother of believers, says that the Prophet (PBUH) said: "The best of you is he who is best to his family, and I am the best among you to my family" (Ibn Hiban, 1991, p. 484). Therefore, it is not Islam, but some Muslim men that are to be blamed for oppressing women today. This is because of the non-Islamic cultural habits or their ignorance towards their religion.

In addition, the Prophet (PBUH), in His Farewell Sermon, uses common words such as people, Arab, non-Arab, white, black, which indicates both men and women. This is in the Arabic language called a "masculo-feminine gender, which addresses both males and females at the same time, unless a specific qualification exempts women from inclusion" (Al-Khayat, 2003, p. 7). Not only this, "Even the Arabic word 'rajul' which means 'man' is used in Arabic like 'man' in English or 'home' in French or 'Uomo' in Italian... etc., to mean a human being and not necessarily a masculine subject" (Al-Khayat, 2003, p. 7). Therefore, when He (PBUH) begins His sermon with "O' People", The Prophet (PBUH) means to address both men and women all over the world. Also, the criteria of judging people, in the Prophet's sermon, include both men and women. This means that all the teachings mentioned in the Farewell Sermon are meant for both men and women. This, actually,

proves that both men and women are equal in the sight of Allah and Allah rewards the one who has piety and does good deeds whether the one who has piety and does good deeds is a man or woman. Allah states, "Whoever does righteous deeds, whether male or female, and is a believer, we shall most certainly cause him to live a good life" (An-Nahl, 97).

Besides, when the Prophet (PBUH), in His sermon, says, "O' people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground. The noblest of you in Allah's sight is the most god fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33), He (PBUH) declares that all men and women are equal in terms of original creation and no one is superior to the other except by piety and good deeds. The Qur'an states that Allah has created all mankind from a single soul; and from it He created its mate, and from the two of them He spread abroad so many men and women (An-Nisa, 1). He also says, "O' Mankind, We have created you all out of a male and a female" (Al-Hujurat, 13). Therefore, the Prophet (PBUH) teaches us that we should not look at or judge an individual from the point of being a male or female for many reasons, the most important of which is that a person should not be judged for something that is out of his or her hand, i.e. no one can choose or decide to be a man or woman. Therefore, it is unfair to judge a person according to that. Similarly, it is unfair to judge a person, whether a man or woman, according to his race, skin color, tribe, etc., for all these criteria are out of one's hand.

Generally, Islam charges men and women with equal human responsibilities. Allah confirms this when He states "... whereas anyone who has done righteous deeds whether male or female and is a believer will enter paradise, wherein they shall be blessed with good beyond all reckoning" (Ghafir, 40). Allah, showing the responsibility of both men and women in doing good and forbidding evil, states that the believers, men and women are complimentary to one another. Allah says, "The believers, men and women, are close allies to one another: They enjoin what is right and forbid what is wrong" (At-Taubah, 71). Also, in many verses of the Holy Qur'an, Allah asserts that both men and women are the children of Adam and Allah has dignified the children of Adam regardless of their race, color, tribe, etc. For example, Allah states that which means, "... We have honored the children of Adam, and We have carried them on land and sea, and provided them with lawful good things, and

have preferred them above many of those whom We have created with a marked preference" (Al-Isra, 70).

However, there are very minor differences between men and women regarding tasks and responsibilities, and this is due to the physical and psychological nature of both of them. For example, women are entrusted with the task of feeding infants more than men, since their bodies can produce milk, the food of the infants, and they are also more affectionate to infants than men, whereas men cannot do the same task for infants as excellent as women. Men are entrusted with some hard works more than women such as carrying heavy things or fighting because men are more physically fit to do such tasks than women. In bringing up infants, women are superior to men, whereas in carrying heavy things, men are superior to women. Therefore, according to the physical and psychological nature of both men and women, women, in some tasks and responsibilities, are superior to men, whereas men, in some other tasks and responsibilities, are superior to women. In doing the same tasks that are shared by both men and women, both men and women receive the same rewards equally and no one is superior to another except by piety and good action. For example, in giving charity or in doing Hajj, both men and women receive the same rewards and no one is superior to another except by piety and good action. Though there are minor differences in the responsibilities and tasks of both men and women, the total rewards for the responsibilities and tasks of both men and women are the same, and the ranks in the paradise are allocated for those who get more rewards, whether they are men or women.

In fact, Islam elevated the status of women 1400 years ago by giving them the right to inherit instead of being inherited as any type of commodity, the right to divorce and get married once again instead of being divorced without having the chance of getting married once again, whereas these rights are not found in Judaism and Christianity. Islam also has given women the right to have financial independence and support, and the right to be identified as dignified human being when in the rest of the world, including Europe, women had no such rights. Women are, in Islam, and as stated in the Farewell Sermon, equal to men in all acts of piety and good actions.

Unlike other religions, i.e. Christianity, Islam allows women to keep their maiden names after marriage, their earned money, and spend it as they wish, and asks

men to be their protector. Bernard Shaw, the well-known English writer says, "The moment a woman marries; all her personal possessions become her husband's in accordance to the English law (Al-Sheha, 2012, p. 24). Christianity also considers women to be the cause of the 'original sin', which is the sin in which Adam and Eve ate from the forbidden tree. In addition, this original sin is inherited by mankind. Unlike Christianity, Islam considers that both Adam and Eve have disobeyed their Lord, Allah, and they have repented and Allah has accepted their repentance. Besides, according to Islam, one should not bear the sins of another. Why should you and I be responsible for the act of Adam and Eve? Unlike Judaism that considers the relationship between man and woman as filthy, Islam considers the lawful relationship between man and woman as part of human nature that is necessary to keep the reproduction of mankind going on. Also, the Jewish women are fully alienated in their menstruation period, i.e. Jewish men do not sleep with them, eat or drink with them, etc., whereas in Islam, women are not alienated in their menstruation period, rather, men sleep, eat, drink, sit, etc. with them, because, in Islam, Muslims believe that the menstruation period is part of the women's nature, so, why should they be alienated or excluded?

Islam has changed the idea that women has to be silent all the time and not to participate in or give her own opinion in front of other people, particularly, her husbands, brothers, etc. Women, in Islam, and as implied in the Farewell Sermon, have the right to express their opinions, feelings, etc. freely. They can also participate, argue, consult, work, educate, earn money, etc., and they should not be prevented or forbidden from that except for a legitimate reason. The Prophet (PBUH) used even to consult or listen to His wives' advice. In the story of the peace treaty of Al-Hudaibiya, in Hadith No. 2731, narrated by Al-Bukhari (2002), Al-Miswar bin Makhrama and Marwan say:

When the writing of the peace treaty was concluded, Allah's Messenger (PBUH) said to His companions, 'Get up and slaughter your sacrifices and get your head shaved.' By Allah none of them got up, and the Prophet (PBUH) repeated His order thrice. When none of them got up, He (PBUH) left them and went to Um Salama and told her of the people's attitudes towards Him. Um Salama said, 'O' the Prophet (PBUH) of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head.' So, the Prophet (PBUH) went out and did not talk to anyone of them till He

(PBUH) did that, i.e. slaughtered the sacrifice and called His barber who shaved His head. Seeing that, the companions of the Prophet (PBUH) got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. (pp. 669-670)

Thus, in the Hadith mentioned above, one can see how the Prophet (PBUH) tells and consults His wife about the people's attitude towards His order and how He (PBUH) follows His wife's advice, i.e. Um Salma's Advice. This, in fact, shows how women are highly estimated and respected in Islam. Truthfully speaking, The Prophet (PBUH), in His life, in general, and in His Farewell Sermon in particular, has dignified and respected women more than any other human being in the world. In order to see how the Prophet (PBUH) has dignified, respected and appreciated women, He (PBUH) ends up dying in the lap of His wife, Aisha, the mother of believers (May Allah be pleased with her) and Her saliva is mixed with His (PBUH). In Hadith No. 4450, Aisha says:

Allah's Apostle (PBUH) in His fatal illness, used to ask, "Where will I be tomorrow? Where will I be tomorrow?", seeking Aisha's turn. His wives allowed Him to stay wherever He (PBUH) wished. So, He (PBUH) stayed at Aisha's house till He (PBUH) expired while He (PBUH) was with her. Aisha added, "The Prophet expired on the day of my turn in my house and He (PBUH) was taken unto Allah while His head was against my chest and His saliva mixed with my saliva". Aisha added, "Abdur-Rahman bin Abi Bakr came in, carrying a Siwak he was cleaning his teeth with. Allah's Apostle (PBUH) looked at it and I said to Him, 'O' AbdurRahman! Give me this Siwak'. So, he gave it to me and I cut it, chewed it (its end) and gave it to Allah's Apostle (PBUH) who cleaned His teeth with it while He (PBUH) was resting against my chest. (Al-Bukhari, 2002, p. 1091)

The point here is that if women had not got high estimation in the Prophet's teachings, The Prophet (PBUH) would not have died resting against one of His wives' chest, i.e. Aisha's chest; He (PBUH) would have died in the mosque, in the battle, resting against one of great men's chest, etc. In fact, there are many misconceptions about women, in particular, and about Islam, in general, and such misconceptions have convincing answers in Zakir Nike's great book *Answers to non-Muslims' Common Questions about Islam* (2011).

In short, the Prophet (PBUH), in His sermon, establishes true and complete equality between man and woman. However, in some tasks and responsibilities, there

are minor differences between men and women due to the physical and psychological nature of both of them. The way Islam treats women is summed up in the Prophet's sermon when He (PBUH) says, "So, fear God in respect to women and concern yourselves with their welfare" (Al-Jahiz, 1998, p. 32). Moreover, in Hadith No. 113, the Prophet says, "Women are full sisters of men" (At-Tirmidi, 1996, p. 189). Al-Albani (1996) said this Hadith is Sahih. It is to be noted from this rule that Islam sets the relationship between men and women in a form of fraternity and not in a form of a strife or struggle as it was set in some of the feminist movements of today. In other words, Islam, as indicated in the Farewell Sermon, treats men and women as one great family of brothers and sisters among of which respect, love, honor, etc. should prevail. To confirm this, Allah says, "... and live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good" (An-Nisa, 19).

4.5. Most Important CDA's Applicable Topics and Domains Involved in the Farewell Sermon

The researcher, here, shows the main applicable topics and domains of the CDA that are involved in the Prophet's Farewell Sermon, i.e. power, inequality, ideology and media. In fact, the topic of inequality is explained throughout the previous discussion of the human rights, mainly in the right of equality and justice, so, the researcher moves to discuss the rest of the CDA's topics involved in the sermon, i.e. power, ideology and media.

4.5.1. Power in the Light of the Farewell Sermon

When the Prophet (PBUH) delivers His sermon, He (PBUH) is the dominant leader in the Arabic Peninsula. His sermon involves sublime teachings for mankind. Throughout the sermon, the Prophet (PBUH) does not use a discriminatory language against any group of people, i.e. non-Muslims. Rather, He (PBUH) uses a unifying powerful language so as to unite all the people all over the world under the umbrella of His powerful words: "O' people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground. The noblest of you in Allah's sight is the most God fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33). Sho'aib said this Hadith is Sahih.

The Prophet (PBUH) does not use His powerful position to discriminate specific group of people from others or gain some personal interests for Him or His relatives only; rather, He (PBUH) uses His powerful position to establish peace, equality and justice among the people all over the world regardless of their race, color, language, etc. Therefore, when the Prophet (PBUH) abolishes the ideas of retaliation and usury, He begins to abolish the ideas of retaliation and usury of His relatives before the others. In His sermon, the Prophet (PBUH) says, "Truly, the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib (Al-Nisapuri, 2006, p. 558). In one of the incidents, narrated by Al-Bukhari (2002), in Hadith No. 6786, the people of Quraysh want to intercede for a woman, who had committed the crime of theft, with the Prophet (PBUH), so that she would not get punished for her crime. The People of Quraysh want to intercede for her because she belongs to a noble tribe, but the Prophet (PBUH) does not accept such discriminatory intercession that discriminates between the weak and the strong, and then, He (PBUH) declares:

The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Mohammed, to commit the theft, I would have cut off her hand. (p. 1680)

In fact, the Prophet's sermon gains its power due to many important reasons, the most important of which are the following:

1. His respected position in the hearts of His audience gives His sermon a marvellous power and a very strong echo in ears of His audience, in particular, and in the ears of the people all over the world, in general. In fact, no king or leader has been loved or respected by his followers as much as the Prophet (PBUH) by His followers. Only one year before the Prophet's last pilgrimage, at the time of Al-Hudaibiya (treaty), there had been a treaty between the Prophet (PBUH) and the tribe of Quraysh. One of the Quraysh's messengers is Urwa bin Mas'ud Al-Thaqafi who was sent to negotiate with the Prophet (PBUH) regarding the treaty, and he saw the great love and respect the Prophet (PBUH) has had in the hearts of His companions. Al-Bukhari (2002) narrates the description of Urwa bin Mas'ud Al-Thaqafi for such love and respect:

Urwa returned to his people and said: "O' people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Mohammed is respected by His companions. By Allah, if He spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if He ordered them, they would carry out His order immediately; if He performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at His face constantly out of respect. (pp. 2731-2732)

Therefore, since Mohammed (PBUH) has this great love in the hearts of His companions, then, His words will be as powerful as their love to Him, therefore, His words touch their hearts before their ears.

2. His power of eloquence that draws the attention of His audience, matches their hearts and makes them listen to His words attentively.
3. His power of legislations that has changed the life of His audience, in particular, and the life of mankind, in general, from that time onwards.

4.5.2. Ideology in the Light of the Farewell Sermon

In fact, an ideology, mostly, concerns with the political affairs. The noted political philosopher, Roger Scruton (1982), defines an ideology as: "Any systematic and all-embracing political doctrine, which claims to give a complete and universally applicable theory of man and society and to derive there from a program of political action" (p. 399). Based on this definition, Scruton (1982) points out that the relevant realm of action and thought for an ideology is the political and this limitation to the political realm marks where Islam actually parts with ideology. Islam is not simply concerned with man's political aspect; rather, it is also concerned with all other aspects of life, whether secular or spiritual, such as the social, economic, cultural, religious, or any other aspects of life. Moreover, ideologies are also utilitarian in that they adopt the Machiavellian maxim that "the ends justify the means." Accordingly, the doctrines they adopt are formed and changed according to the interests of a particular group of people, i.e., the dominant class. To affirm this, Scruton (1982) continues with his definition: "An ideology in this sense seeks to embrace everything that is relevant to man's political condition and to issue doctrine whenever doctrine would be influential in forming or changing that condition" (p. 399).

A lot of Western people think that Islam is against the West, which is a misleading belief. Besides, they reject the idea that Islam is a peaceful religion; rather, they think that Islam is a political-social ideology that is against the West, i.e. U.S, after "Communism", the other name of "Marxism". This has been proved in the words of Jocelyne Cesari, a professor at the University of Birmingham in Britain and author of *Why the West Fears Islam*, when he says, "The ideology that is against the U.S. or the American values used to be communism, and now it's Islam. And it cannot be Islam as a religion. It has to be Islam as a political ideology" (Schulson, 2017). Also, in the Washington Post, in the National Review, 2015, the former Assistant U.S. Attorney Andrew C. McCarthy wrote that Schulson (2017) says, "When we discuss 'Islam', it should be assumed that we are talking about both a religion and a political-social ideology".

Marxism is an ideology and a school of thought founded by the German philosopher Karl Marx (1818-1883), and the German sociologist, Friedrich Engels (1820-1895), and their ideas and beliefs on how to change the world are found in their famous book *The Communist Manifesto* (1966). Their ideas and beliefs briefly revolve around how to overthrow the class system and abolish the private ownership. "The aim of Marxism is to bring about a classless society, based on the common ownership of the means of production, distribution, and exchange" (Barry, 2011, p. 150). Whereas Capitalism is an ideology which says that success is for everybody, and raises the mottos, "The aims justify the means" and "Survival is for the fittest".

For Marxism, the problems of the world are attributed to the ills of Capitalism. Capitalism stands up upon the shoulders of the proletariat. Proletariats are exploited miserably by the capitalists to increase their wealth. In other words, Marx sees that capitalists are getting richer and their workers getting poorer. Not only are workers being miserably exploited, but they are also being detached and alienated from the products they produce. Capitalism uses religion and utilizes peoples' tendency towards religion as a tool or ideological force to justify this alienation. For Marx, "Religion is the opium of the people" (Marx, 1970, p. 2). Marx describes religion by saying, "Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is

the opium of the people" (Marx, 1970, p. 2). Therefore, for Marxism, the solution to the world problems, especially the economic ones, is Communism, which thinks that overthrowing the class system and abolishing the private property and the inherited wealth are the methods through which the proletariats can liberate themselves from the shackles of Capitalism.

Unfortunately, both Marxism and Capitalism fail to give proper solutions for the world economic problems. Marxism or Communism, though diagnoses the illnesses of Capitalism, fails to give the proper medicine for that. Marxism or Communism wants to establish the equality among people, but this equality is achieved at the expense of abolishing others' property. It attempts to liberate the poor people from others' exploitation at the expense of wasting others' property. It deprives people from their own legitimate wealth, and this also makes people stop working hard because they think that the wealth they gain from their hard work is going to be distributed. Capitalism, also, fails to achieve the dreams of the public, since it allows the people to build their wealth from both lawful and unlawful sources. For example, usury is allowed in the West and it is one of the main sources of building one's wealth. Usury means to give someone a loan, for example 100,000, on condition that he pays you back more, for example, 110,000, and this is, in fact, is not a lawful source, since it takes others' money without any legitimate justified returns. Usury makes a lot of people and government to be heavily overburdened by what is called "loan interests".

Moreover, both Marxism and Capitalism neglect the spiritual aspect of the human being, i.e. religion. For Marxism, religion is the "the opium of the people" (Marx, 1970, p. 2), whereas Capitalism looks at religion as the enemy of science and development. Unlike Marxism and Capitalism, Islam, through the Prophet's Farewell Sermon, does not deprive people of their own lawful private property, nor does it allow people to adopt unlawful ways to earn their wealth, i.e. usury. The Prophet (PBUH) prohibits people to deal with each other with interests, because it lets the rich people to grow their wealth at the expense of the poor people and countries unlawfully; poor people and countries are burdened heavily with huge amounts debts because of dealing with usury. He (PBUH) abolishes the previous dealing with usury and orders people to deal with each other under the umbrella of His words: "Truly,

the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib" (Al-Nisapuri, 2006, p. 558).

Because of thinking that Islam is an ideology, enmity of the Western people towards Islam is increasing from time to time. Such misconceptions about Islam are because Western people separate the secular affairs from the religious ones, and this leads them to think that Islam is an ideology and not a religion. For example, both Christianity and Judaism separate secular affairs such as the political, social affairs from the religious ones. This is because their concept of worship is different from that of Islam. Unlike Islam, Christianity and Judaism's concept of worship is very confined to limited times and places. On the contrary, Islam is a religion whose concept of worship includes all parts of one's life including his or her political involvement, and it is only Mohammed (PBUH) who succeeds in both the spiritual and secular aspects of life. Mohammed Asad (1929), a Jewish convert to Islam, says, "Of all religions, Islam alone makes it possible for man to enjoy the full range of his earthly life without necessarily losing his spiritual orientation" (p. 24). Hart (1978) expresses that his choice of the Prophet (PBUH) to lead the list of the world's most influential persons is because of His great success in both the religious and secular life, therefore, Hart (1978) says, "My choice of Mohammed to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level" (p. 33).

According to the sermon, the concept of worship implies all aspects of life, i.e. the secular and spiritual aspects. For example, to establish the security aspect, the Prophet affirms the sanctity of one's life and property. The Prophet (PBUH), as in Hadith No. 1741, says, "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420). As for the financial aspect, the Prophet's abolishes all types of usury that used to be practiced before Islam. The Prophet (PBUH) says, "Truly, the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib" (Al-Nisapuri,

2006, p. 558). Regarding establishing equality, justice and freedom, the Prophet (PBUH), in His sermon, as in Hadith No. 23489, says, "O' people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground" (Al-Jahiz, 1998, p. 33). As for establishing the relationship between the husbands and their wives, the Prophet (PBUH) says, "O' people: verily you owe your women their rights, and they owe you yours" (At-Tirmidi, 1962, p. 274). Regarding being nice and kind to women, men are entrusted by Allah to treat women well, the Prophet (PBUH) says, "...So fear Allah in respect to women, and concern yourselves with their welfare. Have I given the message? — O' Allah be my witness" (Al-Jahiz, 1998, p. 32). As for the relationship between humans and their lord, the Prophet (PBUH), in Hadith No. 1218, says, "I have left among you that which if you take it, you will never stray after me: the Book of Allah" (Al-Nisapuri, 2006, p. 557). Affirming that Islam encompasses all aspects of life, Al-Kahtani (2000), quoting from Isma'il R. Al-Faruqi (1982), says:

Islam is unique among the religions and civilizations the world has known. In contrast to the other religions of the world, Islam defines religion itself as the very business of life, the very matter of space-time, the very process of history, and the gift of God. All these work together to constitute Islam. (p. 124)

In short, Islam, as has been traced in the Prophetic Farewell Sermon, is not an ideology; it is a religion that encompasses all walks of life. The sermon has addressed different secular and spiritual aspects and relationships of humans' life that prove that the sermon is a way of life for the Prophet's audience, in particular, and for humans, in general. Therefore, reducing Islam to an ideology is one of the misconceptions that lead the West to misunderstand the reality of Islam. Unlike other religions whose concept of worship is limited to some ritual religious acts done at specific times and places, Islam's view of worship, as shown in the Prophet's sermon, includes all the spheres of life, and such concepts and views, involved in the sermon, have made the sermon enchanting, captivating, effective and powerful.

4.5.3. Media in the Light of the Farewell Sermon

One of the important means of the effective successful communication is the media that is used to deliver the message to the audience. The Prophet (PBUH) uses the

suitable possible means that are available at that time so as to make His words reach every one present in that sermon.

In the world of media, the most important thing is the beginning of the discourse; if the beginning is attractive and effective, then the readers or the audience's attention would be caught from the beginning till the end. But if the beginning of the discourse is not exciting nor captivating, the reader's or the audience's attention would be scattered, and it would be difficult to be gathered once again. Accordingly, the Prophet (PBUH) opens His sermon with an amazing call that draws the attention of the audience towards Him (PBUH) and makes His audience very tensed and excited to hear what the Prophet (PBUH). The Prophet (PBUH) opens His sermon with this enchanting, captivating call: "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" (Al-Jahiz, 1998, p. 31).

An important thing one should bear in mind, in the world of media, is to be viewed by all the audience, because the picture, actually, has its special effects in delivering the message to the audience. This is because, as it is scientifically proved, that looking and listening is more effective than listening without looking. In other words, the language of the media is so effective because not only the written or the spoken language contribute in sending the message to the public, but also the visual input contribute in conveying the whole message. "Media texts are here considered as multimodal since not only the written language but also the visual input contributes to the overall message" (Weiss and Wodak, 2003, p. 273).

Knowing the importance of this in the media, the Prophet (PBUH), when delivering the Friday's sermons, used to step or stand upon something high so that He (PBUH) can be seen by the public. That is why in the Fridays' sermons, preachers have to follow the Prophet's teachings in standing upon something high so that they can be seen by the audience. Therefore, in order to be viewed by all His audience, the Prophet (PBUH) uses His she-camel upon which He (PBUH) delivers His valuable sermon. To see the effect of both the spoken and visual inputs in sending the message, the narrator, in some of the authentic narrations of the Prophet's sermon, even describes the movements of the Prophet's hand and finger. He (the narrator) says that He (PBUH) then raised his forefinger towards the sky and pointed down at the people

saying: "O' Allah, be witness. O' Allah, be witness," saying it thrice (Al-Nisapuri, 2006, p. 558). In doing this, the Prophet (PBUH) also uses what is known today as the language of signs and all these media means have gained his words effectiveness in the hearts of his audience and immortality in the world of humanity.

In addition, the Prophet (PBUH) uses two more media procedures which are very important in delivering His words to all His audience. He (PBUH) uses the power of voice and repetition of words and sentences in order to make His words reach the ears of everyone listening to Him. The Prophet (PBUH) assigns a person of a loud voice to deliver His significant words clearly to all His audience. The sermon was repeated sentence by sentence by Safwan's brother, Rabiah, who had a powerful voice. Ibn Ishaq narrates the method in which the sermon was delivered and says:

Ibn Ḥumayd—Salamah—Muḥammad bin Ishāq—Yaḥya bin 'Abbād bin 'Abdallāh bin al-Zubayr—his father 'Abbād (says): The man who used to repeat the Messenger of God's words loudly to the people when He (PBUH) was on 'Arafat was Rabī'ah bin Umayyah bin Khalaf. The Messenger of God would say to him. "Say: O' people, the Messenger of God says, do you know what month this is?" and they would say, "The sacred month." Then He would say, "Say to them: God has made your blood and your property sacrosanct until you meet your Lord, like the sanctity of this month of yours. Then He said [to him], "Say: the Messenger of God says, O' people, do you know what land this is?" Rabī'ah would call out loudly and they would say, "The Holy Land". He would say, "Say: God has hallowed your blood and your property until you meet your Lord like the sanctity of this land of yours." Then He said, "Say: O' people, do you know what day this is?" Rabī'ah repeated [this] to them and they said, "The day of the Greater Pilgrimage." He said, "Say: God has made your blood and your property sacrosanct until you meet your Lord like the sanctity of this day of yours. (Al-Tabari, 1990, p. 114)

This also indicates that the Prophet (PBUH) knows the significance of the power of voice and repetition in creating a clear powerful and effective discourse and in delivering His words to every one of His audience.

Most importantly, the Prophet (PBUH) orders those who are present to deliver His messages to the rest of the world. He (PBUH) states: "Then let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420). And now, in these days, the Farewell Sermon of Prophet Mohammed (PBUH) is passed to every Muslim in every corner of the world through different means of communication. Muslims are

reminded about it every now and then in mosques and in lectures. Indeed the meanings found in this sermon are astounding, touching upon some of the most essential rights God Has over humanity and humanity has over each other. Though the Prophet's soul has left this world, His words are still living in our hearts.

4.6. Some Powerful Rhetorical Aspects of the Farewell Sermon

In order to show how powerful and effective are the words of the Prophet's Farewell Sermon, the researcher, here, presents a brief introduction about the Prophet's rhetorical eloquence and shows some of the powerful rhetorical aspects of the Prophet's Farewell Sermon.

4.6.1. The Prophet's Rhetorical Eloquence: Brief Introduction

The Farewell Sermon of the Prophet (PBUH) is a remarkable evidence for His eloquence. The Prophet (PBUH) is regarded as the most eloquent speaker among Arabs. No one can match His rhetoric and eloquence. One of the characteristics of the Prophet (PBUH) is that He (PBUH) utters few words that are pregnant with a lot of meanings. The Prophet, in Hadith No. 6998, says, "I have been given the keys of eloquent speech..." (Al-Bukhari, 2002, p. 1734) The Prophet's words are easy and few, but they are effective and pregnant with meanings. His simplicity and smoothness are fused with His captivating rhetoric and magnificent eloquence. Al-Jahiz (1998) describes the Prophet's eloquent speech as:

Having little words with a lot of meanings, neither pedantic nor affected, as Allah said, 'Say, [O' Mohammed], I am not of the pretentious'. So, His words, and expressions, whether short or long are put in their right places, according to the need of the listener. He (PBUH) avoids using the strange and the colloquial and speaks words of wisdom, purity, lucidity, illumination and guidance. (p. 221)

He also adds, "....., people have not ever heard of a speech that is more beneficial, truthful, balanced, guiding, demanded, accepted, easy-pronounced, eloquent and obvious than His (PBUH)" (Al-Jahiz, 1998, p. 221). Al-Rafe'e (2005), describing the Prophet's eloquence, says, "As if the Arabic language had revealed its secrets and hidden facts to Him (PBUH) so that He (PBUH) could speak to every nation with their tongue (language), surpassing them in eloquence and truthful utterance, and this

skill has not been but for Him (PBUH)" (p. 195). These testimonies about the Prophet's rhetorical eloquence are noticed in all His speeches, sayings and sermons.

4.6.2. Analysis of Some Powerful Rhetorical Aspects of the Sermon

The Farewell Sermon is one of the most important sermons through which some of the Prophetic rhetorical aspects can be explored. In this sermon, the Prophet (PBUH) has put the finishing touches to the beautiful, fascinating image of unity, justice, freedom, and equality of His people that He (PBUH) has drawn for thirty-three years of massive work day and night. The Prophet's Farewell Sermon is moderate, neither long, nor short. The profound rhetoric and eloquence of the Prophet (PBUH) can be traced throughout the whole text of the sermon from the rhetorical attractive beginning to the rhetorical magnificent close. The Prophet (PBUH), though in a state of power when delivering the Farewell Sermon, does not begin his sermon with orders and commands, rather, He (PBUH), as in Hadith No.9524, Vol. 5, opens His sermon with a nice and smooth rhetorical call that is preceded by the vocative 'O', which is an address to the person who is near, particularly to the speaker's heart, not far. He (PBUH) begins with the following words: "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" (Al-Jahiz, 1998, p. 31), which, rhetorically, reflects the great closeness and the intimate relationship between the Prophet (PBUH) and His audience.

Rhetorically speaking, the repetition of the call "O' people", for nearly seven times and the repetition of the word "Verily" throughout the sermon draws the attention of the audience towards the speaker, the Prophet (PBUH) and emphasizes the ideas the Prophet (PBUH) wants to convey throughout the sermon. In addition, the repetition of the rhetorical question "Have I given the message?", "O' Allah be my witness" more than once throughout the sermon emphasizes the idea that the audience will be responsible and accountable for what they have heard in the sermon, and that they will be accountable for conveying the Prophet's teaching to the rest of the world. Besides, in this rhetorical question, the Prophet (PBUH) uses the literary device of ellipsis, which contributes very much to the effectiveness of the sermon. Therefore, the rhetorical striking beauty is that the Prophet (PBUH), in this rhetorical question, combines three rhetorical devices, at once: the rhetorical question, the repetition, and

the ellipsis, and this signifies the Prophet's powerful rhetorical eloquence that catches both the minds and the hearts of the audience.

In His words: "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" (Al-Jahiz, 1998, p. 31), the Prophet (PBUH) indirectly implies the completion of His prophetic mission and refers to His departure from this earthly world to the heavenly world. The Prophet (PBUH), also, might have visualized the closeness of His departure from this earthly world; therefore, He (PBUH) might have used the modal verb "may", here, in order not to shock His audience who love Him even more than themselves by such news, which might also distract their attention from listening to the valuable teachings of the sermon.

In addition, the Prophet (PBUH) marvellously begins His sermon with a simile, known to all, so as to make the meaning of His message very easy to be understood and very close to the peoples' minds and hearts. The Prophet (PBUH), as in Hadith No. 1739, says: "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420). By using this simile, He (PBUH) urges His audience to listen to Him eagerly with the attentive ears of their hearts, not of their heads. The Prophet (PBUH), in this simile, compares the sanctity of their life and property to the sanctity of this day (Day of Arafah), in this month (Month of Dhul-Hijja), in this town (town of Makkah). What makes the simile more interesting, effective and evocative is that it is drawn from the people's real-life situations and images, not from unreal, far-fetched images. All the people at that time, especially the ones attended the sermon, know how sacred is the Day of Arafah in Month of Dhul-Hijja in the town of Makkah and this helps them understand the meaning of the messages delivered to them by the Prophet (PBUH) fully. This time and this town are very much respected and sacred to the people of Makkah to the extent that if a man sees the one who kills his father, he would not take revenge from him in these sacred months, especially in the Town of Makkah. In addition, the Town of Makkah is very much sacred to the people of that time because the House of Allah (Ka'aba) is built in it.

The Prophet (PBUH) wants to show His audience how sacred is the life and property of any person irrespective of his race, color, language, etc. Therefore, He (PBUH) compares the things that are very much respected and sacred to the people at that time (the Day of Arafah, the Month of Dhul-Hijja, the Town of Makkah), either before or after Islam, to the things that are neither respected nor sacred to the people of that time (life and property) in order to send a message that the one who violates the sacredness of one's life or property is as if he had violated the sacredness of the Day of Arafah in the Month of Dhul-Hijja in the Town of Makkah. Thus, violating the sanctity of one's life and property is like violating three sanctities at once, the sanctity of the Day of Arafah, in the sacred Month of Dhul-Hijja, in the sacred Town of Makkah. In addition, when the Prophet (PBUH) says: "until the very day you meet your lord", He (PBUH) changes the sanctity of people's life and property that is limited in time and place to be not limited to a particular time or a particular place. In other words, the sanctity of life and property of the people at that time were just limited to four sacred months (Dhul-Qa'da, Dhul-Hijja, Muharram and Rajab) and to the Town of Makkah; however, the Prophet (PBUH) has made the life and property of everyone to be sacred forever, i.e. for all times and in all places. Through His power of rhetoric, the Prophet's words of the sermon show how valuable and sacred is one's life and property in the sight of Islam; therefore, Islam is the religion of security, justice, peace, equality, and freedom for all the people over the globe, and not the religion of terrorism and violence as propagated by some of the Western media.

Moreover, the Prophet (PBUH) uses another simile skilfully in order to make the meanings of His messages clear and easy to be understood. He (PBUH), as in Hadith No. 1218, puts it like this: "The women who live with you are like captives, unable to manage for themselves" (Al-Jahiz, 1998, p. 32). Women, as mentioned above, are portrayed as "captives" in the sense that they are confined to their husbands and houses; i.e. they are not allowed to make any relationship outside the marriage legitimate contract, and not allowed to live outside their husband's or relative's houses without their permission, and, at the same time, they are delicate, sensitive, and not as strong as men. In fact, the word 'Awan' in the Arabic language is translated as "captives" and as "your partners and committed helpers" in some other translations and the researcher thinks that both translations are correct. Women are like "captives" in the sense that they are confined to their husbands and houses, and, at the same

time, they are delicate, sensitive, and not as strong as men. Women are also "your partners and committed helpers" because women are men's sisters and helpers.

Besides, the Prophet's proficiency and competence in using different rhetorical and literary devices in the sermon have their special effects in the hearts of the audience. For example, The Prophet's beautiful proficient use of literary devices such as alliteration and parallelism in the words: this day, this month, this town, in fact, adds a lot of beauty to the musicality of the sermon. Furthermore, the Prophet's effective use of the alliteration is found in the Prophet's amazing expression: "you owe your women their rights, and they owe you yours" (At-Tirmidi, 1962, p. 274). In such expression, one can taste the beautiful tone resulting from pronouncing the striking sounds 'O' and 'Y'.

Among the rhetorical beautiful devices of the Prophet (PBUH) is His skilful use of the attractive binary opposites (Antithesis) and this, in fact, contributes much to the meanings of the sermon and gives the sermon a beautiful musicality. One can observe the beauty of the enchanting binary opposites in the Prophet's following words: "Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33). The aesthetic beauty of binary opposites are also found in such expression "O' people: verily you owe your women their rights, and they owe you yours" (At-Tirmidi, 1962, p. 274). Al-Albani (1996) comments that this Hadith is Sahih. Also this can be seen in His words: "Then let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420).

Further, the Prophet (PBUH) skilfully uses the rhetorical strategy of intertextuality in His sermon. Throughout His sermon, the Prophet uses verses from Holy Qur'an so as to make His sermon more truthful and effective. For example, in His sermon, the Prophet, quoting from the Qur'an, says that "postponing the inviolability of a sacred month 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" (Al-Tawbah, 37). He (PBUH) also, quoting from the Qur'an, says, "Believers are but brothers" (Al-Hujurat, 10). This type of rhetorical strategy, intertextuality, makes the sermon more truthful, powerful, effective and engraved in the memory of humankind. In addition, it gives a lesson to preachers and speakers to include some verses from the Qur'an so as to

make their sermons and speeches more powerful and effective in the hearts of their audience.

The captivating use of another rhetorical device, i.e. metonymy, in the sermon, helps the audience understand the meanings the Prophet (PBUH) wants to convey fully. For example, the Prophet's words "For I do not know; I may well not meet you again in this place where I now stand, after this year of mine" (Al-Jahiz, 1998, p. 31) refer to the Prophet's death in this year. Also, the word "captives" signifies the delicate and weak nature of women. Also, the very concise expression "A child's lineage is that of the [husband who owns the] bed, and adulterers shall be stoned" (At-Tirmidi, 1962, p. 433) suggests that the child belongs to the husband of the woman, not to the adulterer.

It is worth mentioning that the Prophet (PBUH) combines in His powerful sermon images, situation, expressions, etc. that create an emotional reaction in the audience. This emotional reaction in the audience is called the "objective correlative", according to T.S. Eliot, who revives this term in his influential essay "Hamlet and His Problems" (1919). In that essay Eliot defines objective correlative as:

The only way of expressing emotion in the form of art is by finding an 'objective correlative'; in other words, a set of objects, a situation, a chain of events which shall be the formula of that particular emotion; such that when the external facts, which must terminate in sensory experience, are given, the emotion is immediately evoked. (Abramas, 1999, p. 197)

For example, when they see the Prophet (PBUH) to be the first one to practice the rules mentioned in the sermon, the emotion of unity, justice, equality, are evoked in the hearts of the audience. The Prophet (PBUH), applying the rules and principles established in the sermon upon His relatives, says, "Truly, the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib (Al-Nisapuri, 2006, p. 558).

To sum up, the analysis above reveals some of the powerful rhetorical aspects of the Prophet's sermon that contribute to the power, effectiveness and immortality of the sermon. The Prophet (PBUH) uses many rhetorical devices such as parallelism, alliteration, antithesis, repetition, metonymy, similes, rhetorical questions, etc. that have made the sermon enchanting, captivating and informative. The Prophet's rhetoric

and eloquence cannot be matched by any human beings. His words are few, but pregnant with meanings, simple, but effective. What the researcher has discussed above is just like a drop taken from the sea of His rhetoric.

4.7. Some Powerful Linguistic Aspects of the Farewell Sermon

The researcher, here, focuses on some powerful linguistic aspects of the Prophet's sermon, mainly the textuality of the sermon, speech act theory of the sermon and modality of the sermon so as to show the power and effectiveness of the Prophet's Farewell Sermon.

4.7.1. Textuality of the Sermon

As we have discussed earlier that textuality refers to the complex set of features that texts should have to be regarded as texts. According to De Beaugrande and Dressler (1981), there are seven standards of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality) that texts should have to be communicatively powerful. According to Beaugrande and Dressler (1981), cohesion and coherence are very much related to the text, designating operations directed at the text materials. The three standards of textuality: intentionality, acceptability and informativity are very much related to the user of the text, concerning the activity of textual communication by the producers and receivers of texts. Situationality and intertextuality are the last two standards of textuality the author presents. The seven standards of textuality, mentioned above, are the seven constituents of "describing how texts are created and understood" (Donnelly, 1994, p. 18). They are principles or criteria upon which one can see or judge if any text is powerfully communicative or not. In other words, if these standards are fully satisfied in any text, this text is powerfully communicative, and if any of these standards is not satisfied, the text is not powerfully communicative, i.e. it is considered to be a weak text. Based on these concepts, the research, here, exposes the Prophet's Farewell Sermon to these standards to show the powerful textual aspects of the sermon.

The first standard of textuality is called cohesion. Cohesion is the network of lexical, grammatical, and other relations that provide links between various parts of a text. It is a property of the linguistic surface of the text. Hatim and Mason (1997) define a cohesive text by saying:

A text is cohesive in the sense that the various components of the surface text (the actual words we see) are mutually connected within a sequence of some kind. In terms of both lexis and grammar, that is, the surface components depend upon each other in establishing and maintaining text continuity. (p. 15)

According to Halliday and Hasan (1976), cohesion is obtained by five main markers of cohesive relationships: references, substitutions, ellipsis, conjunctions, and lexical cohesion. Applying all these cohesive relationships on the sermon, it is found that all the sentences in the Farewell Sermon are coherently and cohesively related and connected to one another, in one hand, and to the text as a whole, on the other hand, forming a very beautiful golden necklace around the neck of the history of mankind. The sentences in the Farewell Sermon are well-organized like a very fascinating and attractive picture painted by a very intelligent and skilful painter. Every sentence is well connected to the previous and the following sentences and all the sentences are well-sewed altogether by a very proficient sewer to form that fantastic, attractive dress that fits mankind to wear.

For example, the anaphoric words, i.e. nouns, verbs, etc., contribute to the whole unity of the sermon. To illustrate this, looking deeply at the anaphoric relations between the words "O' People" and their referents "you" throughout the sermon, it is found that all the sentences of the sermon are systematically and semantically connected in a way that helps audience or, later on, the readers understand the meanings of the sermon fully without any difficulty. There are many other anaphoric relations between the words such as that of "your women" and their referents "them", the Prophet (PBUH) and His referent "I", etc., and such relations contribute very much to the unity and cohesion of the sermon.

The second marker of cohesive relationships, substitution, is also noticed throughout the Prophet's sermon. For example, in the Prophet's words: "and the first usury I begin with is that which is due to ..." (Al-Nisapuri, 2006, p. 558), the word "usury" is replaced by the demonstrative pronoun "that". Similarly, in the Prophet's words: "the first blood-vengeance we shall start with is that which is due for..." (Al-Nisapuri, 2006, pp. 557-558), the word "blood-vengeance" is replaced by the demonstrative pronoun "that". In addition, in the Prophet's words: "They may not lay with other men 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" (Al-Jahiz, 1998, p. 32), the word "do" in the expression "if they do, ..." replaces the clause "They may not lay with other men in your beds, let anyone into your houses you do not want without your permission, or commit indecency". Therefore, the marker of cohesive relationship, substitution, helps make the sermon to be cohesively connected.

The third marker of cohesive relationships, ellipsis, is found also in some the Prophet's expressions in the sermon. For example, in the Prophet's words: "Have I given the message?—O' Allah, be my witness. —At this, they said, yes" (Al-Bukhari, 2002, p. 420), the beautiful use of ellipsis in the answer of the Prophet's companions when they say "yes", which means "yes, you have given the message", contributes much to the cohesion of the sermon. The omission of the pronoun "you" in the Prophet's words: "you took them as a trust from Allah, and enjoyed their sex as lawful through a word [legal ruling] from Allah" (Al-Nisapuri, 2006, p. 558) also adds beauty to the cohesion of the sermon.

In the fourth marker of cohesive relationships, conjunction, there are four types of conjunctions: extension, additive, adversative, and causal-conditional conjunctions. In His words: "Truly, the hereditary distinctions that were pretensions to respect in the Era of Ignorance have been laid aside forever, except for the custodianship of the Ka'aba" (Al-Jahiz, 1998, p. 31), the Prophet (PBUH) skilfully and positively uses the extension types of conjunctions such as 'and', 'except' so as to extend the sentences and make them cohesively connected. Acheoah and Abdulraheem (2015) comments on this and says:

In 'The Last Sermon', both extending and enhancing clauses are identified. Extension types conjunctions which enhance the span of the text are 'and', 'also' 'nor' 'yet' 'except' and 'however'; 'and', 'also' and 'nor' are positive additions. In other words, the conjunctions positively extend the idea in the first clause by adding another one to give a balanced (equal) status. The Prophet vehemently lampoons racial superiority, ethnic and tribal bigotry. He regards Muslims as having equal status before Allah. The additive conjunctions 'nor' and 'also' which signal clause of equal status, also explicate the equality of status. However, the proposition, of the complex clause is further extended by 'except' which varied the propositions. (p. 29)

The additive conjunction 'and' in many sentences of the Prophet's sermon ensures the continuity of the meaning of the sermon. For example, in the Prophet's

words: "you took them as a trust from Allah, and enjoyed their sex as lawful ..." (Al-Nisapuri, 2006, p. 558), and in the Prophet's words: "But, if they desist, and obey you, then, you must provide for them and clothe them fittingly" (Al-Jahiz, 1998, p. 32), the additive conjunction 'and' connects the sentences together in order to ensure the continuity of the meaning in the sermon, and make the sentences of the sermon to be cohesively connected.

The adversative types of conjunctions of the Prophet's Farewell Sermon such as 'but', 'however' are noticed in the Prophet's words: "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 ..." (Al-Jahiz, 1998, p. 32). Such adversative types of conjunctions are used to show the contrasting ideas in the sermon, which contribute to the cohesion of the sermon.

The causal-conditional types of conditions such as 'so', 'therefore', 'then', (causal) and 'if' (conditional) are all seen in the Prophet's words: "if they desist, and obey you, then, you must provide for them and clothe them fittingly" (Al-Jahiz, 1998, p. 32), "So let whoever has been given something for safekeeping give it back to him who gave him it" (Al-Jahiz, 1998, p. 31), "I have left among you that which if you take it, you will never stray after me: the Book of Allah" (Al-Nisapuri, 2006, p. 558). The causal- conditional types of conjunction expressed in the sermon often connect the reasons with their results and such function contributes to the perfectness of the cohesion of the sermon.

Lexical cohesion is, also, noticed throughout the sermon; the words of the sermon collaborate together harmoniously in very wonderful partnerships. For example, in the Prophet's words: "Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33), the words "Arab" and "non-Arab" are connected together harmoniously. Furthermore, in such expressions "Allah created the heavens and the earth" (Al-Jahiz, 1998, p. 32), "They may not lay with other men in your bed" (Al-Jahiz, 1998, p. 32), "Then let whomever is present tells whomever is absent" (Al-Bukhari, 2002, p. 420), it is noticed that the pair of lexical items in the words "lead" and "astray", "Allah" and "created", "lay" and "your beds" and "present" and "absent" are connected to each other harmoniously and cohesively in some recognisable lexico-semantic relation.

Like cohesion, coherence is a network of relations which organize and create a text, however, cohesion is the network of surface relations which link words and expressions to other words and expressions in a text, and coherence is the network of conceptual relations which underlie the surface text, and both of them concern the way stretches of language are connected to each other. Coherence may be treated as a "semantic property of discourses, based on the interpretation each individual sentence relative to the interpretation of other sentences" (Van Dijk, 1977, p. 93). Coherence between sentences, in Van Dijk's point of view, is "based not only on the sequential relation between expressed and interpolated propositions, but also on the topic of discourse of a particular passage" (Van Dijk, 1977, p. 95). Therefore, a text is said to be cohesive if its elements are combined together harmoniously, and it is said to be coherent if it has an appropriate meaning. That is why a text, sometimes, may be cohesive, but incoherent.

One of the best characteristics of the sermon is the logical sequence of its ideas. For example, the Prophet (PBUH) compares the things that are very much respected and sacred to the people at that time (the Day of Arafah, the Month of Dhul-Hijja, the Town of Makkah), either before or after Islam, to the things that are neither respected nor sacred to the people of that time (life and property), in order to change the non-respected to be very much respected, not only in the Day of Arafah, in the Month of Dhul-Hijja and in the Town of Makkah, but also in all times and in all places. This balance, though simultaneously occurred, in using the beautiful simile shows the logical sequence of both the sentences and ideas. The Prophet (PBUH), as in Hadith No. 1739, says, "O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420). Also, the Prophet (PBUH) begins His sermon with general common issues (blood and property) that are shared by all the humans over the globe. Then, He (PBUH) delves into the sea of details explaining these common issues. Thus, He (PBUH) moves from the general to the specific and this also shows how the ideas and the meanings conveyed to the audience are sequentially addressed.

The Prophet (PBUH) begins with the issue of blood, because it is considered to be the most important issue in this life and in the hereafter. In this life, the issue of

the sanctity of blood is the essence of security for the people all over the world regardless of their race, color, language, etc.; therefore, it is the most important issue without which the principles of security, equality, justice, freedom and peace cannot prevail. In the hereafter, the issue of blood is the first issue the people are going to be held accountable for. In Hadith 6533, the Prophet (PBUH) said, "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood" (Al-Bukhari, 2002, p. 1623).

Also, the Prophet (PBUH) addresses very important issues, i.e. blood and property, from which all other rights erupt. In other words, the issues of blood and property are the essence of security, justice, freedom and peace, the major issues that humans want to achieve from the time immemorial. After addressing the issues of blood and property, the Prophet (PBUH) begins to address each one of them in details. Regarding the issue of blood, He (PBUH) abolishes the habit of taking revenge that the people before Islam used to practice. Not only this, but also He (PBUH) ends this habit by applying the rule upon one of His relatives, Amir ibn Rabi'ah ibn Al-Harith. The Prophet (PBUH), at this point, says, "And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib" (Al-Nisapuri, 2006, pp. 557-558).

In addition, the Prophet (PBUH) addresses the issue of property in details. He (PBUH) abolishes all the types of exploitation and monopoly, particularly usury, which are used to be practiced in the pre-Islamic period. Furthermore, He (PBUH) begins to apply this rule on one of His relatives, i.e. Abbas bin 'Abd'al-Mutalib. The Prophet (PBUH) says, "Truly, the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib" (Al-Nisapuri, 2006, p. 558).

Moreover, the Prophet (PBUH) begins indirectly to address the issue of honor in details, because addressing the issues of blood and property implies the issue of honor. He (PBUH) abolishes all the acts of violating honor, especially against women, that are used to be practiced in the pre-Islamic period and substitute them with rules that respect and protect the honor of both men and women all over the world, regardless of their race, color, language, etc. He (PBUH) establishes the rights

and the duties of wives upon their husbands and vice versa. The Prophet (PBUH) declares:

O' people: verily you owe your women their rights, and they owe you yours. They may not lay with other men 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. (Al-Jahiz, 1998, p. 32)

After addressing the major issues of blood, property and honor, the Prophet (PBUH), then, addresses the issue of universal Islamic brotherhood, and the universal human brotherhood declaring that all the Muslims all over the world constitute one family of brothers and sisters under the shade of Islam. He (PBUH), then, recommends the Muslims all over the world to keep up to the book of Allah, the Qur'an. The Prophet (PBUH), in Hadith No. 1218, says, "I have left among you that which if you take it, you will never stray after me: the Book of Allah" (Al-Nisapuri, 2006, p. 557). After that, the Prophet (PBUH) states that all the people all over the world constitute one family of brothers and sisters under the shade of humanity, since they belong to one father and mother. The Prophet (PBUH), in His sermon, as in Hadith No. 23489, says, "All of you are from Adam, and Adam was from the ground. The noblest of you in Allah's sight is the most god fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33). Such issues are addressed sequentially in a way that contributes to the coherence of the sermon.

Besides, the Prophet's sermon reveals His proficient communicative ability in addressing both the earthly and the spiritual issues in a unified and harmonious way. The Prophet (PBUH), throughout the sermon, used to quote some verses from the Holy Qur'an in a way that makes the sermon coherently effective. In His sermon, the Prophet (PBUH) uses verses from the *Holy Qur'an* such as, "postponing the inviolability of a sacred month 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" (Al-Tawbah, 37). He (PBUH) also, quoting from the Qur'an, says, "Believers are but brothers" (Al-Hujurat, 10). The Prophet (PBUH) always connects His audience to Allah. He (PBUH), as in Hadith No. 1739, reminding people that they will meet their lord, says, "O' people: your lives

and your property, until the very day you meet your Lord, are as inviolable to each other ..." (Al-Bukhari, 2002, p. 420). This combination between the secular and the spiritual issues contributes to the coherence of the sermon. More importantly, the Prophet (PBUH), in His sermon, competently combines between the issues concerning the life and the issues concerning the hereafter, and between the issues concerning the live people and the issues concerning the dead ones. Mohammed Asad (1929), a Jewish convert to Islam, says, "Of all religions, Islam alone makes it possible for man to enjoy the full range of his earthly life without necessarily losing his spiritual orientation" (p. 24). Such combinations of the issues previously mentioned are skilfully and sequentially addressed in a way that makes the sermon meaningful and well-coherent.

What makes the sermon more coherent is that the Prophet (PBUH), magnificently, combines between the practical and the theoretical aspects of the sermon, since He (PBUH) is the first to apply some of the rules related to the sanctity of blood, property and honor. In Hadith No. 1218, the Prophet (PBUH) states: "And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib" (Al-Nisapuri, 2006, pp. 557-558). He (PBUH) also says, "Truly, the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib" (Al-Nisapuri, 2006, p. 558). In fact, the theoretical and the practical sides in the sermon are combined in a way that makes the sermon coherently effective.

The sermon, further, shows the Prophet's proficient linguistic ability to combine between the public and the private affairs. While the Prophet (PBUH) addresses the general issues of blood, property and honor, He (PBUH) also addresses the private issues of the family. He (PBUH) states that both men and women have rights upon one another. The Prophet (PBUH) says, "O' people: verily you owe your women their rights, and they owe you yours" (At-Tirmidi, 1962, p. 274). After the Prophet (PBUH), generally, refers to the rights that men and women have upon each other, He (PBUH), then, moves to explain the rights that men and women have upon each other in details (Al-Jahiz, 1998). Such combination between the public and private issues contributes very much to the coherence of the sermon.

Furthermore, all types of relationships are addressed and organized in the sermon in full coherence. For example, the Prophet (PBUH) refers to the relationship between the person and himself, and this is clear when the Prophet (PBUH) warns the people from the evil plans of the Satan (the devil). The relationship between people and their lord is also addressed, when He (PBUH) reminds people that they will meet their lord and that they will be held accountable for their deeds. In addition, He (PBUH) urges the audience to follow the teachings of the Qur'an. Moreover, He (PBUH) addresses the relationship among human beings when He (PBUH) declares that all the people are equal and no one is superior to the other except by piety and good actions. Besides, the Prophet (PBUH) refers to the relationships between wives and husbands. In fact, all the relationships addressed in the sermon, indicate that all the sentences of the sermon are coherently connected.

Moreover, the Prophet's powerful sermon encompasses all aspects of life. For example, in the security aspect of life, the Prophet (PBUH) talks about the sanctity of blood, property and honor. In the economic aspect, He (PBUH) talks about usury, exploitation, monopoly, etc. As for the social aspect, the Prophet (PBUH) sheds light on the relationships among human beings, the relationships between wives and husbands, and other relationships. As for the political aspect, He (PBUH) guides His audience to follow the Qur'an and His Sunnah (traditions). Generally speaking, the Prophet (PBUH) indirectly addresses the issues of security, justice, peace and freedom coherently and harmoniously.

The Prophet (PBUH), finally, addresses the issues of the dead; how to distribute the property of a dead person among his relatives. The Prophet (PBUH) says, " O' people: Allah has apportioned to every deserving heir his share of the estate, and no deserving heir may accept a special bequest" (Al-Jahiz, 1998, p. 33). This Hadith is Sahih according to Sho'aib. This reveals that the Prophet (PBUH), in His remarkable sermon, offers a complete system that organizes the person's different affairs, one of them is the financial affairs, in his life and after his death.

Therefore, all the words and the sentences of the sermon are cohesively and coherently connected in perfect unity and harmony so as to perfectly achieve the cohesion and coherence of the sermon analysed above. As for the standard of cohesion, it is noticed that the sermon incorporates the semantic, lexicogrammatical

and structural resources of reference, substitution, ellipsis, conjunction and lexical cohesion. Therefore, according to Halliday and Hasan (1976), the sermon is perfectly cohesive. As for coherence, it is found that the ideas, concepts and meanings of the sermon are sequentially addressed. Also, the interpretation of each individual sentence is relative to the interpretation of other sentences in the whole sermon; therefore, the sermon, according to Van Dijk (1977), is perfectly coherent. There is a wonderful unity of both the form and meaning of the sentence. Cohesion and coherence are marvellously fused together to link the internal and external parts of the sermon so as to produce a very enchanting, captivating and informative sermon.

The third standard of textuality is intentionality, which is concerned with the speaker's intended aims and manipulation of rhetorical devices: commands, questions and suggestions etc. Beaugrande and Dressler (1981) introduce the notion of intentionality to subsume the intentions of text producers. In the most immediate sense of the term, the producer intends the language of the text to be a cohesive and coherent text. The speaker intends that his text must be coherent and cohesive in order to be utilized in communicative interaction. Not only this, but also the speaker or the writer must have intended plan that satisfies his audience's needs as well as conveys the meanings of the text to the readers or listeners. As Beaugrande and Dressler (1981) point out:

People can and do use texts which, for various motives, do not seem fully cohesive and coherent. We should therefore include the attitudes of text users among the standards of textuality. A language configuration must be intended to be a text and accepted as such in order to be utilized in communicative interaction. These attitudes involve some tolerance toward disturbances of cohesion or coherence, as long as the purposeful nature of the communication is upheld. The production and reception of texts function as discourse actions relevant to some plan or goal. (p. 111)

The Prophet (PBUH), in His sermon, achieves the standard of intentionality fully. He (PBUH) intends to abolish all the traces of the pre-Islamic period and establish the rules and principles that lead humanity to a life that is full of security, justice, equality, peace and freedom. The sermon addresses and tackles immediately all the topics and issues that the people suffer from at that time. All the issues, addressed in the sermon, revolve around these basic issues: blood, property and honor (indirectly). He (PBUH), as in Hadith No. 1739, narrated by Al-Bukhari, states, "O'

people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (Al-Bukhari, 2002, p. 420). Moreover, the Prophet (PBUH) intends to make sure that the meanings of the sermon are fully conveyed. So, every now and then, the Prophet (PBUH) asks His audience "Have I given the message?" (Al-Bukhari, 2002, p. 420), and after they reply "Yes", the Prophet (PBUH), then, says, "O' Allah, be my witness" (Al-Bukhari, 2002, p. 420).

Looking deeply at the text, the Prophet's Farewell Sermon contains declarative and imperative clauses. Thus, declarative clauses convey divine messages that are meant to regulate the lives of the audience and the generations who follow them. For example, the prophet establishes the complementary rights and duties of husbands and wives in the family. He (PBUH) states: "O' people: verily you owe your women their rights, and they owe you yours" (Al-Jahiz, 1998, p. 32). In addition, imperative clauses are used to instruct or order people to carry out certain commands and obligations. Therefore, the sermon includes several imperative clauses that have to be obeyed by the listeners, in particular, and all the people, in general. For example, the Prophet (PBUH) declares the following commands: "let whoever has been given something for safekeeping give it back to him who gave him it" (Al-Jahiz, 1998, p. 31), "Never go back to being unbelievers, smiting each other's necks" (Al-Bukhari 2002: 419), "let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420), etc. Such declarative and imperative sentences are both intended to teach people valuable principles and sublime rules.

In addition, the Prophet (PBUH), through His rhetorical and linguistic eloquence, intends to make His sermon coherently and cohesively meaningful. He (PBUH) also intends to achieve a unity of both the form and meaning of the sermon. By doing this, the text of the Prophet's Farewell Sermon appears to be well-cohesive and well-coherent in a manner that achieves its organic unity. Besides, the Prophet's sermon completely satisfies both the secular and spiritual needs of the audience. Therefore, the standard of intentionality in the sermon is fully satisfied.

The fourth standard of textuality is acceptability which involves the reader's recognition that the text is coherently and cohesively structured. To describe acceptability, Beaugrande and Dressler (1981) say that it is the text receivers' attitude

in communication. In the most immediate sense of the term, text receivers must accept the language of the text as cohesive and coherent capable of utilization.

Based on that, all the audience, listening to the Prophet's sermon, interact positively with the Prophet's words and show their acceptance to the Prophet's sermon. When the Prophet (PBUH) asks His audience "Have I given the message?" they all reply "yes", and this, in fact, shows their acceptance of the Prophet's teachings of the sermon. Not only this, but also the sermon is universally accepted as a masterpiece engraved in the forehead of world, and from which the people in different parts of world still cultivate its ripen fruits. When the Prophet (PBUH) orders His audience by saying, "let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420), the Prophet's audience have conveyed His words of the sermon to every part of the world, and this signifies their acceptance of the Prophet's sermon. Had they not been accepted the words of the Prophet's sermon, they would not have conveyed the Prophet's sermon to every part of the world. In addition, since the sermon is universally popular, it must be coherently and cohesively accepted.

The fifth standard of textuality is informativity that is concerned with the way the text is presented, whether expected or not, and the content of the text presented. To define informativity, Beaugrande and Dressler (1992) believe in the new and unexpected notion of presentation. They use the term informativity to determine the extent to which presentation is new or unexpected for the receivers. Usually, the notion is applied to content; but occurrences in any language system might be informative (p. 139). Also, Hatim and Mason (1997) argue that informativity "concerns the extent to which a communicative occurrence might be expected or unexpected, known or unknown, certain or uncertain and so on" (p. 26).

Based on this, the Prophet (PBUH) opens His sermon with an amazing unexpected beginning. He (PBUH) opens His sermon with a call: "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" (Al-Jahiz, 1998, p. 31). This marvellous unexpected beginning does not only evoke His audience's feelings and move their emotions; rather, it also draws their attention completely to listen to the sermon attentively. As for the content of the sermon, the Prophet (PBUH) provides His audience, in particular, and humanity, in general, with rules and principles to live by,

not only for a particular period of time, but for all times and places, and for all generations to come. The information mentioned in the sermon are not new to the audience, however, they do not expect that the Prophet's sermon, though not long, encompasses all these information. The theoretical side of these rules and principles are supported by the practical one. The audience do not know that the Prophet (PBUH) will be the first one to apply the rules and principles of the sermon upon His relatives. All the information involved in the sermon and communicative activities occurred in the sermon contribute much to the informativity of the sermon and signify that it is fully achieved and satisfied.

The sixth standard of textuality is situationality, which means that the appearance of a text at a given time or in a context will influence the readers in their interpretation. Situationality is the "location of a text in a discrete sociocultural context in a real time and place" (Neubert & Shreve, 1992, p. 85). Based on this, the Prophet (PBUH) skilfully chooses the best time and the best place to deliver His sermon. The People from all over the Arabic Peninsula are gathered in Makkah in the time of Hajj. The sermon is delivered in a sacred month, the Month of Dhul-Hijja, on a sacred day, the Day of Arafah, and in a sacred city, the Town of Makkah. In addition, in the Uranah Valley of the Mount of Arafat, in the Town of Makkah, people draw a beautiful picture of equality, justice, peace, unity, brotherhood, i.e. the issues the Prophet (PBUH) aims to address and establish in His magnificent sermon. Therefore, the context, in fact, fits the issues addressed in the sermon, and this helps the audience understand the meanings of the sermon fully.

As for the seventh standard of textuality, intertextuality, it simply means that all texts contain traces of other texts. No text has its meaning alone; all texts have their meaning in relation to other texts. In other words, intertextuality "subsumes the ways in which the production and reception of a given text depends upon the participants' knowledge of other texts" (Beaugrande & Dressler, 1992, p. 182). Based on this, the Prophet's sentences of the sermon are just echoes of the verses of the Qur'an. The Prophet (PBUH) quotes some verses from the Holy Qur'an because the ideas and the meanings of the verses of the Holy Qur'an intertext fully with His sermon's ideas and meanings. Such verses are like: "postponing the inviolability of a sacred month 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" (Al-Tawbah, 37), "Believers are but brothers" (Al-Hujurat, 10), etc.

Also, in some speeches of some great writers, leaders, etc., there are words, ideas and meanings that echo with of the Prophet's words, ideas and meanings of the sermon. For example, Thomas Jefferson, the former President of America, in His view on "the Declaration of Independence" (1858), states, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness" (Jefferson, 2017). According to Lucas (1989), this has been called "one of the best-known sentences in the English language" (p. 85). In fact, Jefferson's words are but echoes of the Prophet's words: "O' people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground. The noblest of you in Allah's sight is the most god fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33).

To sum up, the sentences throughout the sermon are connected to each other internally and externally in a way that achieves the organic unity of the sermon, i.e. the unity and harmony in the whole text at the level of form and meaning. This unity and harmony between the parts of the text contribute perfectly to the logical sequence of ideas; they also contribute to convey perfectly the intended meanings of the Prophet (PBUH) to His audience. Every word, sentence, idea, meaning is put in its place proficiently and intelligently in a way that makes the Prophet's sermon "appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other, nothing lacking, with the result of an absolute balance and solid composure" (Asad, 1929, p. 11). The seven standards, principles or criteria of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality), in the Farewell Sermon, are fully satisfied; therefore, the Prophet's sermon is powerfully communicative.

4.7.2. Modality of the Discourse in the Sermon

Modality simply means the way of expressing opinions, ideas, attitudes, etc., by means of modals. Through modality, we can discover the writer's and the speaker's

intentions. Modality can be "expressed via a set of verbs known as modal verbs, including should, would, will, could, can, may, must and shall" (Baker & Ellece, 2011, p. 71). According to Halliday (1970), modality refers to whether the speaker's speech indicates possibility or certainty. Possibility refers that the meaningful utterance is uncommitted; whereas certainty refers that the meaningful utterance is committed.

Based on this, The Prophet's Farewell Sermon contains some of the modal verbs that reveal that Prophet's teachings, delivered in the sermon, indicate possibility, certainty, obligation, etc. For example, in His opening words: "O' people lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again" (Al-Jahiz, 1998, p. 31), the Prophet (PBUH) implies indirectly the completion of His prophetic mission and His departure from this earthly world to the heavenly world. The Prophet (PBUH), also, might have visualized the closeness of His departure from this earthly world; therefore, He (PBUH) uses the modal verb "shall", which indicates predictability and certainty. In addition, the Prophet (PBH) uses "shall", here, in order not to shock His audience who love Him even more than themselves by such news, which might also distract their attention from listening to the valuable teachings of the sermon.

The modal verb "shall" in the Prophet's words: "... and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib" (Al-Nisapuri, 2006, pp. 557-558), indicates certainty that the Prophet (PBUH) will certainly stop the habit of blood-vengeance that is used to be practiced before Islam. In addition, In the Prophetic words: "No one may take his brother's property without his full consent" (At-Tirmidi, 1962, p. 273), the Prophet (PBUH) skilfully uses the modal verb "may" in that place, which signifies prohibition. In other words, the modal verb "may" suggests that people are prohibited to take any one's property without their full acceptance.

Moreover, in the Prophet's words: "I have left among you that which if you take it, you will never stray after me: the Book of Allah" (Al-Nisapuri, 2006, p. 557), the modal verb "will" indicates certainty that if Muslims follow the teachings of the Book of Allah, the Qur'an, they will certainly not go astray after the death of the Prophet (PBUH). Besides, the modal verb "may" in the Prophet's words: "... and no

deserving heir may accept a special bequest, and no special bequest may exceed a third of the estate (Al-Jahiz, 1998, 33), suggests prohibition that every deserving heir is prohibited to take a special bequest, and every special bequest is prohibited to exceed a third of the estate.

Generally speaking, the modal verbs used in the sermon indicate that all people, regardless of their race, color, language, etc., are committed to do certain duties or prohibited from doing certain actions. Modal verbs used in the sermon show the Prophet's power and authority in giving His instructions and teachings to His audience, in particular, and human beings, in general. They also show the Prophet's dominance and confidence in that all His audience receive His teachings and messages in total submission without any objections, and this indicates that the Prophet (PBUH) is a powerful and respected leader among His audience.

4.8. Pragmatics of the Sermon

Pragmatics is a "branch of linguistics that is concerned with the communicative functions of language (Levinson 1983, Thomas 1995, Yule 1996), particularly examining language and interaction in context" (Baker & Ellece, 2011, p. 100). Pragmatics is "concerned with meaning – how people make sense of language" (Baker & Ellece, 2011, p. 100). The meaning of the utterance is more than what is actually said. Pragmatics focuses more on "how we achieve meaning in particular contexts, by taking into account things like how, where and when something is said, who says it, what the relationship is between the speaker and hearer, and how we make sense of ambiguous uses of language" (Baker & Ellece, 2011, p. 100).

Based on this, the Prophet's sermon is delivered in Makkah, in the Urana Valley, on the 10th of Dhul-Hijjah, the Day of Arafah. According to Al-Siba'ee (1985), the Prophet (PBUH) addresses a large number of people, approximately 114,000, and according to Al-Muparakpuri (2013), the Prophet (PBUH) addresses around 124,000 or 144,000 people, men and women of different races, colors, languages, etc. Such large number of people, before Islam, used to practice discriminatory acts of all types. However, later on, after Islam, they have changed to be intimate brothers adopting the Prophet's teachings and values mentioned in the Farewell Sermon. Besides, they have travelled all over the world conveying the

principles of the sermon and inviting other people of all races, colors, languages, etc. to follow the words of the Prophet's Farewell Sermon.

Also, the relationship between the Prophet (PBUH) and His audience is very intimate, and this can be noticed from the intimate attractive beginning of the sermon, in which the Prophet (PBUH) has paved the way into the minds and the hearts to listen to Him attentively. The sermon opens with a call: "O' People, lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again" (Al-Jahiz, 1998, p. 31). The Prophet (PBUH), in this beginning, as Osmolos (2014) states, wants "to ensure that His speech could influence His audience such that they could take up an interpersonal relation with Him" (p. 80). In addition, the repetition of the Prophet's call "O' people" many times throughout the sermon shows the Prophet's great love for His audience and the people all over the world and His eagerness to guide the people to the right path. Moreover, the strong intimate relationship between the Prophet (PBUH) and His audience can be noticed in His valuable advice in which He (PBH) does not leave them go astray after His death. He (PBUH) says: "I have left among you that which if you take it, you will never stray after me: the Book of Allah" (Al-Nisapuri, 2006, p. 557). Besides, His great love to His followers, in particular, and to the mankind, in general, can be seen in His statement: "Then let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420). He (PBUH) does not want to deprive the people all over the world of living under the umbrella of His valuable teachings involved in the sermon.

Moreover, the contents of the Prophet's sermon are expected to be fully understood because the sermon is delivered in Arabic, the language of the audience, therefore, there are no ambiguous uses of language. This can also be proved by the audience's answer, "yes" to the Prophet's question: "Have I given the message?" (Al-Bukhari, 2002, p. 420). After that, following the Prophet's request in delivering His words to humanity, the text of the sermon is translated to many languages, one of which is English. Besides, the sermon is very much meaningful because it touches upon the discriminatory acts and the ills from which the society used to suffer and discusses issues that are very much related to the audience's needs in their lives. The Farewell Sermon has touched upon nearly fifteen social aspects that concern the life of everyone in her or his human relationships. It has addressed issues that could help in establishing peace and security among human beings all over the world. Such issues

include sanctity of human life, fairness to others, commitment to spiritual obligations to promote universal peace, fairness to women, fulfilling obligations to fellow human beings, abstinence from usury and covetousness. Not only does the sermon address the issues that are very much related to the needs and problems of the people, but also it provides the audience with appropriate solutions for such needs and problems. Therefore, the pragmatics of the sermon is fully and successfully achieved. Being interested in the language in use, context and speech act theory are important fields in pragmatics; therefore, throwing a glance on them will contribute to the pragmatics of the sermon.

4.8.1. Context of the Sermon

The power of the text is not shown only through some linguistic and rhetorical devices; rather, the context and its relation to the text contribute to the power of the text. Van Dijk (2008) argues that the context which is very much linked to the text and in which the text occurs contributes a lot to the power of that text. Van Dijk (2008) supports his idea by saying, "Obviously, power is not shown just in some of the aspects of "powerful speech", "and we need insight into the whole, complex context in order to know how power is related to text and talk, and more generally how discourse reproduces social structure" (p. VI).

Based on that, the Prophet's sermon has been so powerful because it is very much related to the context in which it is delivered. One of the important messages the Prophet (PBUH) wants to deliver is that people are born equal and that there is no difference between them except by piety and good deeds (the one who is the most God fearing). The words of the Prophet (PBUH) are delivered in an atmosphere that helps the audience understand the concept of equality and engraves the words of the Prophet (PBUH) in their hearts, in particular, and in the hearts of humanity, in general. This is clearly stated by Richards and Schmdit (2010) when they say,

Listeners will understand best if they meet or live in a situation in which their needs or circumstances surrounding them are addressed by the speaker. This is called 'the context of situation'. So, in the context of situation, the meaning of utterances, etc., is determined not only by the literal meaning of the words used but by the context or situation in which they occur. (p. 127)

Based on this, the American Cassius Clay, now Mohammed Ali, who won the World Heavyweight Championship three times, and embraced Islam in 1965, describes the atmosphere of Hajj, i.e. the atmosphere that he experienced in Hajj, the time and the place in which the Prophet (PBUH) delivered His eternal sermon. Mohammed Clay (1989) (Speaking to the daily 'Al-Madinah', Jeddah, 15 July, 1989) says:

I have had many nice moments in my life. But the feelings I had while standing on the Mount of Arafat on the day of Hajj (a Muslims' pilgrimage), was the most unique. I felt exalted by the indescribable spiritual atmosphere there as over a million and a half pilgrims invoked God to forgive them for their sins and bestow on them His choicest blessings. It was an exhilarating experience to see people belonging to different colors, races and nationalities, kings, heads of states and ordinary men from very poor countries all clad in two simple white sheets praying to God without any sense of either pride or inferiority. It was a practical manifestation of the concept of equality in Islam. (Deedat, 2017)

Though Clay does not attend the Prophet's Farewell Sermon, he describes the situation and the context in which the sermon is delivered. In fact, the Prophet (PBUH) skilfully chooses the time and the place in which His sermon is delivered, and this, in fact, has made His sermon more powerful, effective and understandable. He (PBUH) delivers His sermon in a sacred month, the Month of Dhul-Hijja, on a sacred day, the Day of Arafah, and in a sacred city, the Town of Makkah, i.e. the time and the day in which a huge number of people, men and women, from different parts of the Arabic Peninsula are gathered.

Therefore, the context in which the sermon is delivered has a very important role in the interpretation of the sermon. In other words, the context in which the sermon was delivered helps, to a great extent, in the interpretation of the sermon and contributes to the effectiveness of the sermon on the audience's ears and hearts. For example, the Prophet (PBUH) chooses to deliver His sermon in a sacred month, on a sacred day and in a sacred town so as to show the sacredness of blood and property of everybody all over the world regardless of his race, color, etc. Therefore, the context, in this point, suits, to a great extent, the meanings that the Prophet (PBUH) wants to instil in the hearts of His audience, which is the sacredness of one's blood and property. The Prophet (PBUH), as in Hadith No. 1739, narrated by Al-Bukhari (2002), says, "O' people: your lives and your property, until the very day you meet

your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town you are now in" (p. 420).

Really, it is a very wonderful scene to see the rich and the poor, the white and the black, the strong and the weak, the Arab and the non-Arab, and the people of different nationalities, including the Prophet (PBUH) Himself, wearing the same clothes, doing the same rituals of Hajj, and uttering the same words during the time of Hajj. This wonderful picture in this situation reflects the practical sides of equality that emphasize the meanings the Prophet (PBUH) wants to convey to His audience in His sermon. This situation also supports the idea, mentioned in the sermon, that no one is superior to another except in piety and good deeds. In other words, the practical sides of equality practiced by all the pilgrims coming from different parts of the world go in accordance with the meanings of the messages that the Prophet (PBUH) sends to humanity, and this gives the words of the Prophet (PBUH) more power and makes them more effective, understandable and meaningful. That is why the Prophet's sermon, especially the words: "All of you are from Adam, and Adam was from the ground. The noblest of you in Allah's sight is the most god fearing: Arab has no merit over non-Arab other than god fearing" (Al-Jahiz, 1998, p. 33), are very much integral to the context in which it occurs and this, in fact, makes the Prophet's Farewell Sermon more powerful and effective. In addition, having the same clothes help the audience to focus more on the Prophet's sermon because the audience's attentions are not distracted by looking each other's beautiful colorful clothes.

Unlike any other leaders, the Prophet (PBUH), when delivering the sermon, is not surrounded by bodyguards, nor does He (PBUH) have special clothes or place to sit in or walk on, and this simplicity and humbleness of the Prophet (PBUH) fully appropriates His messages about equality and makes His words more powerful and truthful. Therefore, the context, in which the Prophet (PBUH) delivers His sermon, makes His words more powerful and the meaning of His messages more understandable and effective.

In addition, when the Prophet (PBUH), in His sermon, addresses the issue that all people are equal before Allah and before the law, He (PBUH) begins to practice the issue of equality on His relatives. The Prophet (PBUH), as narrated in Hadith No. 1218, Vol. 4, says, "Truly, the usury of the Era of Ignorance has been laid aside

forever, and the first usury I begin with is that which is due to my father's brother, Abbas ibn 'Abd'al-Mutalib (Al-Nisapuri, 2006, p. 558). The Prophet (PBUH) also says, "And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib" (Al-Nisapuri, 2006, pp. 557-558). Such practical acts done by the Prophet (PBUH) helps the audience understand fully the real concept of equality. Moreover, such practical behaviour, practiced by the Prophet (PBUH), engraves the words of the sermon in the minds and hearts of His followers and gains them immortality in the memory of mankind. That is why "an eternal sentence is a sentence whose interpretation is context-independent" (Reboul, 1797, p. 7).

Therefore, the Prophet's Farewell Sermon is very much integral to the context in which it is delivered. This, in fact, helps the audience understand the Prophet's words fully and gains the sermon immortality in the memory of mankind. Also, the sermon being integral to the context in which it is delivered contributes to the pragmatics of the sermon. In addition, the context gives the Prophet's words, ideas and teachings power and vitality that overcome the false accusations attributed to Him (PBUH) and His followers that they are racists, violent, etc.

4.8.2. Speech Act Theory in the Prophet's Sermon

Austin (1962) theorizes that "when people talk they are performing actions with their words. They are doing things such as warning, promising, marrying, proposing, inviting and so on" (Baker & Ellece, 2011, p. 139). Therefore, according to Baker and Ellece (2011) speech acts are utterances which perform various social functions such as requesting, greeting, advising, complaining, warning and so on. (p. 138). According to Austin (1962), speech act theory is divided into the locutionary act, the illocutionary act and the prelocutionary act. The locutionary act is "the actual utterance and its ostensible meaning" (Austin, 1962, p. 101). Based on the Austin's definition of the locutionary act, the Prophet's words in the Farewell Sermon are meaningful and the sermon is fully understood. This has been explored through the audience's answer "yes", when the Prophet (PBUH) asks them: "Have I given the message?". Also, the sermon is meaningful in the sense that it provides the audience

with values and principles that has given their life meaning. In other words, the sermon makes their life meaningful after being meaningless.

As for the second type of the speech act theory, the illocutionary act, Austin (1962) defines it as: "the real meaning that the speaker intended" (p. 101). Based on this, the sermon opens with the enchanting, captivating call: "O' people lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again" (Al-Jahiz, 1998, p. 31). By this requested act, the Prophet (PBUH) wants to draw the people's attention. Such beginning gains the Prophet's sermon the illocutionary force so as to achieve the intended perlocutionary effect on the people. Omoloso (2016) shows the purpose of such exciting opening:

The purpose of this opening part of the sermon was for the Prophet to ensure that his speech act had a generative power, that is, to ensure that his speech could influence his audience such that they could take up an interpersonal relation with him. The Prophet wanted to make sure that his speech had the necessary illocutionary force potentials in order for it to have the intended perlocutionary effect on the people. (p. 80)

The repetition of the Prophet's beginning call "O' people" contributes much to the illocutionary force that is necessary for the persuasion of the audience. According to Omoloso (2014), the generative power of 'O' people' in the opening speech and its repetition in the sermon is that the Prophet (PBUH) "wanted to make sure that his speech had the necessary illocutionary force potentials in order for it to have the intended perlocutionary effect on the people" (p. 14). In addition, the illocutionary acts of "Hurt", "Remember", "Do treat"; "Listen", etc. have their special effects in persuading the audience. In addition, the Prophet's opening words: "...for I know not whether after this year, I shall ever be amongst you again" (Al-Jahiz, 1998, p. 31) also let the audience feel that the Prophet's words are sincere and that they are meant for their welfare, guidance, and happiness in this life and in the hereafter. Omoloso (2016) assures this in his following words:

The Prophet emphasized his mortality by emphasizing to his audience that he might not be with them as to speak with them again. This had the effect of foregrounding the sincerity of the Prophet in what he was about to tell the people, to let the people know that his message was not meant to benefit him but the people themselves. (Omoloso, 2016, p. 14)

The illocutionary force of the whole sermon is noticed when the Prophet (PBUH) asks His audience the repeated rhetorical question "Have I given the message? O' Allah, be my witness?", then, a thunder of thousands of sounds reply "Yes". The Prophet (PBUH) then says, "O' Allah, be my witness" (Al-Bukhari, 2002, p. 420). Besides, the Prophet's illocutionary force can also be noticed in the requested speech act: "Then let whomever is present tell whomever is absent" (Al-Bukhari, 2002, p. 420). The effect of this requested speech act is found these days in every corner of the world, where millions of Muslims all over the world apply the rules and the principles of the Prophet's Farewell Sermon. According to Omoloso (2016), this indicates that:

The prophet's request that his message should be taken to others who were not present on the Mount of Arafat demonstrates that it is meant not only for his primary audience, but humanity at large, as 'there are people in the world who would understand the meaning of my words better than you'. (p. 81)

The third type of the speech act theory, the perlocutionary act, according to Austin (1962), is defined as: "the actual effect of the speech act, whether it was intended by the speaker or not" (p. 101). The intended perlocutionary effect of the Prophet's illocutionary force on the people has been achieved in the immortality of the Prophet's words in the hearts of millions of people all over the world. The Prophet's teachings mentioned in the sermon are being practiced by Muslims in every corner of the world.

Therefore, the three types of the speech act theory, the locutionary act, the illocutionary act, and the perlocutionary act are incorporated and achieved fully in a harmonious way in the Prophet's Farewell Sermon and this contributes to the pragmatics of the Sermon and makes it meaningful, persuasive, effective, and immortal.

CHAPTER FIVE

Findings, Recommendations and Conclusions

5.1. Introduction

In this chapter, the researcher presents the findings that he has come up with after the analysis of the Prophet's Farewell Sermon on the basis of the CDA approach. The researcher, in this chapter, also, offers the recommendations that he thinks to be helpful to overcome the problems mentioned earlier in the study and provide the proper solutions for them.

5.2. Findings and Recommendations

This study analyses the Prophet's Farewell Sermon, based on the CDA approach. The study has discussed the issue of anti-racial discrimination based on the CDA approach, which is mainly concerned with the power relations in the language. Islam and the Muslims have been accused of being racists against the West and the people of other religions. The researcher has analysed the Prophet' Farewell Sermon to refute these false accusations and offer the right concepts of Islam and Muslims. Therefore, the researcher, in this chapter, presents the most important findings of the study. The researcher's presentation of these findings will be in terms of or in form of answers to the questions of the study as follows:

1. What are the important issues the Prophet (PBUH), as a powerful leader, addresses in his Farewell Sermon that help the society of His audience, in particular, and all the people all over the world, in general, eliminate the problem of racial discrimination, and prove that Islam and Muslims are not racists, terrorists, violent, etc.?

Based on the CDA analysis of the Prophet's Farewell Sermon, the study has revealed that the Prophet (PBUH) and His truthful followers are not racists, violent and oppressive nor are they have animatic attitudes towards the people of other religions, as the Western people and media used to claim. This has been proved through the analysis of the issues the Prophet (PBUH) addresses in His sermon, the important of which are the oneness of creator of the universe, the oneness of the

origin of human race, the oneness of the criteria of human superiority that are accessible for any human being regardless of his race, color, language, etc., the oneness of the enemy of humankind, Satan, the first racist in the history of mankind. Furthermore, the Prophet (PBUH) addresses universal issues such as morality, chastity, modesty, justice, equality, brotherhood, accountability, economic exploitation, human enslavement, paganism, and transgression. Through addressing such issues, the study has come up with the result that the Prophet (PBUH) abolishes all types of racial discrimination that are used to be practiced among Arabs and non-Arabs from that time onwards. All the people, according to the sermon, are equal and no one is superior to another, regardless of their race, color, language, etc. except by piety and good action. That is why the Sermon gains its universality among other sermons.

Moreover, the study has revealed also that Muslims have been taught by the Prophet (PBUH), in the sermon, to coexist, interact and communicate with other people without losing their identity as Muslims. What is more, Islam, as revealed in the analysis of the sermon, respects women and gives them their rights as daughters, mothers, sisters, relatives, wives, etc. Not only this, but also the study has shown that Islam is a religion that seeks happiness for mankind based on the principles of peace, security, justice, equality and freedom, and this, actually, refutes all the false accusation attributed to Muslims as racists, violent, terrorists, etc., and invites all the people all over the world to correct their false concepts about Islam as a racist, violent and terrorist religion.

2. What are the major universal principles of the human rights that the Prophet (PBUH) established in His sermon?

In addition, the study has revealed that the Prophet (PBUH) has established the major universal principles of the human rights, the most important of which are the right of life, right of equality and justice, right of property, right of poor upon the rich, right of protecting honor and rights of women in the light of the sermon and this indicates the powerful issues that the sermon contains.

3. What are the most important CDA's applicable topics and domains that are involved in the Farewell Sermon?

The study, furthermore, has come up with the conclusion that the Prophet's Farewell Sermon has discussed the four main CDA's applicable topics: power, inequality, ideology and media. As for power, the study has proved that the Prophet's sermon is so powerful because of many reasons, the most important of which are His respected position in the hearts of His audience, His power of eloquence that draws the attention of His audience, matches their hearts and makes them listen to His words attentively, and His power of legislations that has changed the life of the whole mankind. As for inequality, throughout the study, it has been revealed that the sermon abolishes all types of discriminatory acts that the people used to practice before Islam, especially against women, and establishes justice, equality, freedom, security and peace among people of all races, colors, languages, etc. Regarding ideology, the study has found out that Islam, as has been shown, is not an ideology; rather, it is a divine religion that encompasses all aspects of life, the secular and the religious ones. Islam, compared to other religions and ideologies, is the only one whose teachings, according to the sermon, give a balanced view that satisfies both the physical and the spiritual parts of the human's life. That is why the Prophet (PBUH) deserves to be the first of the Hart's list of the world's most influential persons. Hart (1978) says, "My choice of Mohammed to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level." (p. 33).

Regarding media, the Prophet (PBUH), as the study has concluded, takes some of the media means that make His messages reach all His audience, the most important of which is to stand on a high position, choose a man of a loud voice to repeat His words, use a very attractive rhetorical beginning to draw the attention of His audience and, eventually, order every one of His audience to convey His words to every corner of the universe and invite others to teachings of His sermon with wisdom and fair preaching. That is why His Farewell Sermon is being delivered and taught in every corner in the world, from time to time. More importantly, the study has come up with the real idea that Prophet's messages of the sermon have been spread all over the world not by the sword of steel, as stereotyped by others, but by the sword of intellect that defeats the hearts and the minds of both His followers and enemies.

4. What are the most powerful rhetorical and linguistic aspects that the Prophet (PBUH) uses in His sermon that contribute to convey meanings, ideas and concepts of anti-racial discrimination, and make the sermon so effective, everlasting universal remembered throughout generations?

The profound rhetoric and eloquence of the Prophet (PBUH) has been traced throughout the whole text of the sermon from the rhetorical attractive beginning to the rhetorical magnificent close. The study has revealed that the Prophet (PBUH) has been very much proficient and competent in using different rhetorical and literary devices in the sermon in a way that creates special effects in the hearts of the audience and gives the sermon immortality in the history of mankind. Some of these rhetorical and literary devices are alliteration, similes, metaphors, repetition, antithesis, metonymy, rhetorical questions, etc. In addition, the study has come up with the conclusion that the Prophet's Farewell Sermon is linguistically powerful; the sentences are cohesively and coherently interconnected in a way that achieves its organic unity. The seven standards of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality), in the Farewell Sermon, are fully satisfied; therefore, the Prophet's sermon is powerfully communicative. Besides, the locutionary, illocutionary and prelocutionary forces contribute to the power of the sermon. Moreover, the Prophet's skilful use of the modality of the discourse adds special effects to the power of the sermon.

5. How do the context and pragmatics contribute to the power of the Prophet's Farewell Sermon?

The study has come up with that the Prophet's Farewell Sermon is very much integral to the context in which it is delivered, and this makes the Prophet's words easy to be fully understood by the audience. The atmosphere of equality among the audience gives the Prophet's words, ideas, teachings power and vitality that overcome the false accusations attributed to Him (PBUH) and His followers. In addition, the pragmatics of the sermon has been fully satisfied because of many things. First, the communicative strategies and the teachings involved in the sermon reveal the strong intimate relationship and the great mutual love and respect between the Prophet (PBUH) and His audience, whose number exceeds 114,000. Second, the sermon has been fully understood because it is delivered in Arabic, the language of the audience,

i.e. there are no ambiguous uses of language. This can also be proved by the audience's answer, "yes" to the Prophet's question, "Have I given the message?" (Al-Bukhari, 2002, p. 420). Third, the Prophet's words of the sermon address the issues that are very much related to the needs and problems from which the audience used to suffer. Finally, the Prophet's sermon offers the appropriate solutions for these problems, especially the problems of racial discrimination from which the Arabs used to suffer; therefore, the study has revealed that the pragmatics of the sermon is successfully obtained and fully satisfied, and this signifies the power and effectiveness of the sermon.

To conclude, the study has come up with the conclusion that the Prophet (PBUH) is not only an anti-racist leader, rather, He (PBUH) is a founder of security, peace, equality, just and freedom. Truthfully speaking, the Prophet's Farewell Sermon can be considered to be a Humanistic Approach for Humanity to live by, especially for women who have found their right places in the shade of Islam, and this can be one of the future suggested researches for the researcher. Therefore, in order to change the false concepts about Islam and Muslims, here are some recommendations:

We should convey the beautiful teachings of the Prophet's Farewell Sermon to the world and obey the Prophet (PBUH) when He (PBUH) says, "Then let whomever is present tell whomever is absent (Al-Bukhari, 2002, p. 420).

1. Islamic Scholars should always refute the false accusations and clarify the misconceptions about Islam. Not only this, but they should also devout themselves to call for Islam with wisdom and fair preaching.
2. Monthly or annually conferences have to be held to spread the true picture of Islam and Muslims. The Prophet's speeches are a fertile soil for scholarly investigation and exploration in order to make different discourse studies and come up with new concepts and valuable ideas. Islamic governments have to encourage and support such conferences financially and through media. For example, they should set rewards for the best researchers presented in conferences.
3. Media is a very powerful tool that affects the majority of the people, therefore, Muslims should make use of the different types of media to spread the beautiful teachings of Islam by showing films reflecting the true picture of Islam, or writing

articles in popular magazines talking about Islamic topics such as human rights in Islam, coexistence through the lens of Islam, etc.

4. People, especially non-Muslims, should look at the Prophet's teachings, not at the Muslims' behaviours, because some Muslims who do not follow the Prophet's teachings distort the bright picture of Islam and convey some false concepts about the Prophet Mohammed (PBUH) and His followers. There are many Muslim practices that Islam does not approve of. Blame should fall on those Muslims, not on Islam. People should look at Islam from its original and authentic sources.

5.3. Conclusions

This study is an exploration of the Prophet's Farewell Sermon on the basis of the CDA approach. It has discussed the concepts of the issue of anti-racial discrimination in the Prophet's Farewell Sermon on the basis of the CDA approach, which is mainly concerned with the power relations in the language. Islam and the Muslims have been accused of being racists against the West and the people of other religions. Using the CDA approach, these claims have been discussed and refuted in the light of the Prophet's Farewell Sermon. Through the sermon, the study has discussed the Prophet's concepts of anti-racial discrimination and His attitudes towards the West and the people of other religions. The study has revealed that the Prophet (PBUH) and His followers are not racists, violent and terrorists nor do He (PBUH) and His followers have any animatic attitudes towards the West.

Also, the study has found out that the Prophet (PBUH) addresses universal issues such as morality, chastity, modesty, justice, equality, brotherhood, accountability, economic exploitation, human enslavement, paganism, and transgression that give the sermon immortality in the history of mankind. In addressing such universal issues, the Prophet (PBUH) abolishes all types of racial discrimination that are used to be practiced among Arabs and non- Arabs from that time onwards, and sets out universal rules, principles and criteria that are accessible for the people all over the world. All the people, according to the sermon, are equal and no one is superior to another, regardless of their race, color, language, etc. except by piety and good action (the one who is the most God fearing). That is why the Sermon gains its universality among other sermons. In addition, the study has revealed that the Prophet (PBUH) is not only an anti-racist leader, but also a founder of the human rights, the most important of which are the right of life, right of equality and justice, right of property, right of poor upon the rich, right of protecting honor and rights of women in the light of the sermon.

Besides, Islam, based on the sermon, is not an ideology; rather, it is a divine religion that encompasses all walks of life; it is a divine religion that offers, through its concept of worship, a balanced view of both the secular and the religious parts of the human life. Moreover, the Prophet (PBUH) teaches His followers how to peacefully coexist, interact and communicate with other people without losing their

identity as Muslims. That is why, as the study has found out, the Prophet's Farewell Sermon is considered to be a road-map for humanity that ensures happiness, well-fare, and prosperity for all the people regardless of their race, color, language, etc. The audience's love for the Prophet (PBUH), the Prophet's powerful eloquence and legislations makes the sermon so powerful. The Prophet's skilful use of the possible means of media available at that time contributes to the power of the sermon. Teaching His followers how to convey and spread His teachings of the sermon to the world, the Prophet (PBUH) does not use the power of steel, but the power of intellect, wisdom and persuasion that conquers the hearts and the minds of both His followers and enemies. That is why the teachings of His sermon have spread all over the world.

Furthermore, the study has revealed that the Prophet's powerful rhetorical and linguistic eloquence in using words, phrases, sentences, etc. in their proper places has its important role in conveying His intended meanings to His audience. In the Farewell Sermon, De Beaugrande and Dressler's seven standards of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality), and the three types of the speech act theory (the locutionary act, the illocutionary act, and the perlocutionary act) are fully satisfied and achieved in a harmonious way. The Prophet's skilful use of modal verbs in the sermon indicates His power and authority in giving instructions and teachings to His audience, in particular, and human beings, in general. Further, the context and pragmatics of the sermon are successfully obtained and this signifies the power of the sermon. All the features, mentioned above, in fact, contribute to the power, effectiveness, persuasiveness, meaningfulness and immortality of the sermon.

5.4 Future Research

In fact, the Prophet's Farewell Sermon is still pregnant with ideas, information, and it can be a fertile land for future researches. The following are some of the issues and topics suggested for future researches. Such suggested topics and issues could be among the researcher's future plans of his PhD:

1. The Prophet's Farewell Sermon: A Humanistic Approach.
2. Concept of Worship through the Prophet's Farewell Sermon: A CDA Approach.
3. Refuting Important Misconceptions about Islam through the Prophet's Farewell Sermon.

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Appendices

Appendix One: The Prophet's Farewell Sermon in Arabic

هذه الخطبة -خطبة الوداع- أوردها الجاحظ في كتابه "البيان والتبيين" (١٩٩٨: ٣١-٣٣):
قال النبي صلى الله عليه و سلم:

الحمد لله، نحمده ونستعينه، ونستغفره ونتوب إليه، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا. من يهده الله، فلا مضل له، ومن يضلل، فلا هادي له. وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، أوصيكم عباد الله بتقوى الله، وأحثكم على طاعته، وأستفتح بالذي هو خير. أما بعد، أيها الناس، اسمعوا مني أبين لكم، فإني لا أدري، لعلني لا ألقاكم بعد عامي هذا في موقفٍ هذا. أيها الناس: إن دماءكم وأموالكم حرام عليكم إلى أن تلقوا ربكم، كحرمة يومكم هذا في شهركم هذا في بلدكم هذا.

ألا هل بلغت؟ اللهم اشهد.

فمن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها. وإن ربا الجاهلية موضوع، وإن أول ربا أبداً به ربا عمي العباس بن عبد المطلب. وإن دماء الجاهلية موضوعة، وإن أول دم نبدأ به دم عامر بن ربيعة بن الحارث بن عبد المطلب. وإن مآثر الجاهلية موضوعة، غير السدانة والسقاية. والعمد قود، وشبه العمد ما قتل بالعصا والحجر، وفيه مائة بعير، فمن زاد فهو من أهل الجاهلية.

أيها الناس، إن الشيطان قد يئس أن يعبد في أرضكم هذه، ولكنه قد رضي أن يطاع فيما سوى ذلك مما تحقرون من أعمالكم.

أيها الناس: إن النسيء زيادة في الكفر يضل به الذين كفروا يحلون عاماً ويحرمونه عاماً ليواطئوا عدة ما حرم الله. إن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض. وإن عدة الشهور عند الله اثنا عشر شهراً في كتاب الله يوم خلق السموات والأرض، منها أربعة حرم: ثلاثة متواليات وواحد فرد: ذو القعدة وذو الحجة والمحرم ورجب الذي بين جمادى وشعبان.

ألا هل بلغت؟ اللهم اشهد!

أيها الناس، إن لنسائكم عليكم حقا، ولكم عليهن حق. لكم عليهن أن لا يوطئن فرشكم غيركم، ولا يدخلن أحدا تكروهونه بيوتكم إلا بإذنكم، ولا يأتين بفاحشة، فان فعلن فإن الله قد أذن لكم أن تعضلوهن، وتخرجوهن في المضاجع، وتضربوهن ضربا غير مبرح، فإن انتهين وأطعنكم فعليكم رزقهن وكسوتهن بالمعروف. وإنما النساء عندكم عوان لا يملكن لأنفسهن شيئا، أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمة الله. فاتقوا الله في النساء واستوصوا بهن خيرا.

ألا هل بلغت؟ اللهم اشهد!

أيها الناس، إنما المؤمنون إخوة، ولا يحل لامرئ مال أخيه إلا عن طيب نفس منه.

ألا هل بلغت؟ اللهم اشهد!

فلا ترجعن بعدي كفارا يضرب بعضكم رقاب بعض، فإني قد تركت فيكم ما إن أخذتم به لم تضلوا بعده، كتاب الله.

ألا هل بلغت؟ اللهم اشهد!

أيها الناس، إن ربكم واحد، وإن أباكم واحد، كلكم لآدم، وآدم من تراب. أكرمكم عند الله أتقاكم، إن الله عليم خبير. وليس لعربي على عجمي فضل إلا بالتقوى.

ألا هل بلغت؟ اللهم اشهد!

قالوا: نعم. قال: فليبلغ الشاهد الغائب.

أيها الناس، إن الله قد قسم لكل وارث نصيبه من الميراث، فلا يجوز لوارث وصية، ولا يجوز وصية في أكثر من الثلث. والولد للفراش، وللعاهر الحجر. من ادعى إلى غير أبيه أو تولى غير مواليه، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل منه صرف ولا عدل. والسلام عليكم ورحمة الله.

Appendix Two: The Prophet's Farewell Sermon in English

(Al-Jahiz, 1998, pp. 31-33) in *Al-Bayan wa Al-Tabyin* presents the following text of the Farewell Sermon, which is translated by Nuh Ha Mim Keller (2009), an American Muslim translator and specialist in Islamic Law:

All praise is Allah's. We praise Him, seek His help, ask His forgiveness, and we repent unto Him. We seek refuge in Allah from the evils of ourselves and our bad actions. Whomever Allah guides none can lead astray, and whomever He leads astray has no one to guide him. I testify that there is no god but Allah alone, without any partner, and I testify that Mohammed is his slave and messenger. I enjoin you, O' servants of Allah, to be god fearing towards Allah, I urge you to obey Him, and I begin with that which is best.

To commence: 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. O' people: your lives and your property, until the very day you meet your Lord, are as inviolable to each other as the inviolability of this day you are now in, the month you are now in, and the town 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 him who gave him it.

Truly, the usury of the Era of Ignorance has been laid aside forever, and the first usury I begin with is that which is due to my father's brother 'Abbas ibn 'Abd'al-Mutalib. And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] 'Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib. Truly, the hereditary distinctions that were pretensions to respect in the Era of Ignorance have been laid aside forever, except for the custodianship of the Kaaba [by Bani 'Abd al-Dar] and the giving of drink to pilgrims [by al-'Abbas].

A deliberate murder is subject to retaliation in kind. An accidental death from a deliberate injury means a death resulting from [something not usually used or intended as a deadly weapon such as] a stick or a rock, for which the indemnity is one hundred camels: whoever asks for more is a person of the Era of Ignorance. 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.

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 month's 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 verily come full turn, to how it was the day Allah created the heavens and the earth. Four months there are which are inviolable, three in a row and forth by itself: Dhul-Qa'da, Dhul-Hijja, and Muharram; and Rajab, which lies between Jumada and Sha'ban. Have I given the message?—O' Allah, be my witness.

O' people: verily you owe your women their rights, and they owe you yours. They may not lay with other men 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.

O' people, believers are but brothers. No one may take his brother's property without his full consent. Have I given the message?—O' Allah, be my witness. Never go back to being unbelievers, smiting each other's necks, for verily, I have left among you that which if you take it, you will never stray after me: the Book of Allah. Have I given the message?—O' Allah, be my witness.

O' people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground. The noblest of you in Allah's sight is the most God fearing: Arab has no merit over non-Arab other than god fearing. Have I given the message?—O' Allah, be my witness. —At this, they said yes. He said, Then let whomever is present tell whomever is absent.

O' people, Allah has apportioned to every deserving heir his share of the estate, and no deserving heir may accept a special bequest, and no special bequest may exceed a third of the estate. A child's lineage is that of the [husband who owns the] bed, and adulterers shall be stoned. Whoever claims to be the son of someone besides his father or a bondsman who claims to belong to other than his masters shall bear the curse of Allah and the angels and all men: no deflecting of it or ransom for it shall be accepted from him. And peace be upon all of you, and the mercy of Allah.

ملخص الرسالة

أثم الإسلام، في العصر الحديث، بتشجيعه للعنصرية، والعنف، والإرهاب، ...، و لقد جاء هذا الانطباع نتيجة لأن عدد من الأعمال الإجرامية كالتفجير، والقتل، واختطاف الأبرياء، وغير ذلك من الأعمال الإجرامية نسبت إلى الإسلام والمسلمين زوراً وبهتاناً؛ ونتيجة لذلك، أصبح التعامل مع المسلمين مختلفاً وازدادت ممارسات التمييز العنصري نحوهم، خاصة بعد أحداث الحادي عشر من سبتمبر. لم يعان المسلمون فقط من ممارسات التمييز العنصري، حتى الأقليات من غير المسلمين تعاني من التمييز العنصري بسبب أعراقهم أو ألوانهم أو لغاتهم، ...، وبناءً على هذا، يظهر عدد من الأسئلة:

هل يشجع الإسلام العنصرية، والعنف، والإرهاب، ...؟! وإن لم يكن كذلك، فكيف يتم دحض مثل هذه الاتهامات؟ وكيف يتم تغيير مثل هذه المفاهيم الخاطئة؟

هدفت هذه الدراسة إلى الإجابة على هذه الأسئلة، وذلك من خلال تحليل خطبة النبي ﷺ باستخدام منهج تحليل الخطاب النقدي. بدأت الدراسة بتعريف مصطلح "تحليل الخطاب النقدي"؛ كما قامت - أيضاً- بتعريف بقية المصطلحات المتعلقة بتحليل خطبة النبي ﷺ. ألفت الدراسة نظرة تاريخية مختصرة على الممارسات العنصرية للعرب وغيرهم قبل الإسلام، خاصة تجاه المرأة، ليتبين كيف ألغى النبي صلى الله عليه وسلم هذه الممارسات. ثم تعقب الباحث -بعد ذلك- الكتب، والرسائل، والمقالات التي حللت وناقشت خطبة النبي ﷺ، وخطابات أخرى من وجهات نظر نقدية مختلفة. واستخدم الباحث -بعد ذلك- منهج "تحليل الخطاب النقدي" للغوص في تحليل خطبة النبي ﷺ، واستخراج الدروس والقيم، والتي كانت إجابات شافية لدحض الاتهامات والمفاهيم الخاطئة عن الإسلام والمسلمين.

واستنتجت الدراسة أن النبي ﷺ -في خطبته- قام بإزالة الممارسات العنصرية التي كان يعاني منها الناس قبل الإسلام، كما قام النبي ﷺ بتأسيس مبادئ علمية مهمة لحقوق الإنسان، وأرسى قواعداً وقيماً لو قام الناس بتطبيقها، لانتشر الأمن والسلام والعدل والمساواة والحرية والتعايش العالمي بسلام بين الناس، بصرف النظر عن أصولهم، وألوانهم، ولغاتهم، ... ولهذا فكل الناس في نظر الإسلام سواسية، ولا فضل لأحد على أحد إلا بالتقوى والعمل الصالح. إضافةً إلى ذلك، أوضحت الدراسة أن خطبة النبي صلى الله عليه وسلم كان لها قوةٌ وأثرٌ بالغان في قلوب مستمعيه، ويعود ذلك إلى عوامل عدة، من أهمها المحبة العظيمة والمكانة الرفيعة اللتين حظي بهما النبي ﷺ في قلوب مستمعيه، بالإضافة إلى قوة البلاغة التي

يملكها النبي ﷺ، وكذلك سمو التشريعات التي تضمنتها خطبة الوداع. أثبتت الدراسة- أيضاً- أن الإسلام ليس معتقداً أو فكرةً بشرية؛ وإنما هو دين سماوي حوى في جنباته جميع مجالات الحياة، ونجح نجاحاً باهراً- مقارنة بالديانات الأخرى- في تقديم رؤية متوازنة تجمع بين حياتي البشر الروحية والمادية.

كما أظهرت الدراسة -أيضاً- حنكة النبي ﷺ في استخدامه لوسائل الإعلام المتوفرة آنذاك في إيصال رسالته الكاملة لمستمعيه. لقد تحول كل فرد من المستمعين إلى أداة إعلامية فاعلة لحمل كلمات النبي ﷺ إلى جميع أنحاء العالم، ودعوة الناس إلى مبادئه العظيمة بالحكمة والموعظة الحسنة، وهذا- كما بينت الدراسة- هو سيف العقل والحكمة الذي أسر به النبي ﷺ قلوب مستمعيه، وأتباعه، وأعدائه، وليس سيف الحرب كما يصوره الآخرون.

علاوةً على ذلك، أثبتت الدراسة أن النبي ﷺ كان حكيماً في اختيار الزمان، والمكان الملائمين لإلقاء خطبته العظيمة، والتي انسجمت انسجماً تاماً مع السياق وظروف الزمان والمكان. كما بينت الدراسة أن النبي ﷺ كان حريصاً، في حياته وبعد موته، على هداية مستمعيه والناس جميعاً إلى الطريق المستقيم. ولقد تناولت خطبة النبي ﷺ المشاكل التي كان يعاني منها المستمعون، خاصة مشاكل التمييز العنصري، وقدمت الحلول المناسبة لمعالجة هذه المشاكل، ولذلك كانت خطبة النبي ﷺ مقنعة ومعبرة، وهذا يعني أن الخطبة كانت واقعية، وتلاءمت تماماً مع المقام الذي أُلقيت فيه. كل هذه السمات -حقيقةً- ساهمت في جعل الخطبة قوية، مؤثرة، مقنعة، وذات معان سامية وخالدة.