

DISCOURSE ANALYSIS IN LIGHT OF TEXTUAL LINGUISTICS - THE SERMON OF “ABU BAKR AL-SIDDIQ (MAY GOD BE PLEASED WITH HIM)” ON THE DEATH OF THE PROPHET MUHAMMAD (MAY GOD BLESS HIM AND GRANT HIM PEACE) - A MODEL

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Abstract

Historically, linguistic studies predominantly focused on sentence-level analysis, often neglecting the broader context of texts, which remained largely unexplored in academic research. This trend persisted until Zellig Harris's pivotal 1959 work on "Discourse Analysis" which ushered in a new era. Harris championed a meticulous focus on textual cohesion and the integration of linguistic elements within their social contexts, advocating for the analysis of texts as cohesive entities rather than disjointed fragments. Since this seminal work, scholars have refined text and discourse analysis methodologies, establishing detailed criteria and procedural frameworks that depart from earlier approaches. Our research delves into these methodologies in textual linguistics through an applied study of Abu Bakr Al-Siddiq's sermon, with the goal of highlighting recent advancements in linguistic research. The research question is as follows: What are the procedures and steps involved in discourse analysis within the realm of textual linguistics?

Keywords: Discourse Analysis, Textual Linguistics, Text, Sermon, Abu Bakr Al-Siddiq.

METİNSEL DİLBİLİM İŞİĞINDA SÖYLEM ANALİZİ - "EBU BEKİR SİDDİK'İN (ALLAH ONDAN RAZI OLSUN) HZ. MUHAMMED'İN (ALLAH ONA SALAT VE SELAM ETSİN) VEFATI HAKKINDA VERDİĞİ HUTBE ÖRNEĞİ"

Öz

Geleneksel dilbilim çalışmaları metinden çok cümle ve onun bileşenlerine odaklanmıştır. Daha sonra, 1959'da “Söylem Analizi” başlıklı bir çalışma yayınlayarak metnin önemini yeniden ortaya koyan Haris gelmiş. Metinsel bağlantılara odaklanılması, dilsel unsurların sosyal bağlamlarıyla ilişkilendirilmesi ve metni parçalı değil bütünleşmiş bir bütün olarak inceleme çağrısında bulunmuştur. O zamandan bu yana akademisyenler metni incelemeye ve onu nasıl analiz edeceklerini (metin/söylem)

yeniden değerlendirmeye başlamışlar ve bunun için daha önce yaygın olanın aksine, belirli kriterler ve belirli adımlar oluşturmuşlardır. Bu nedenle bu çalışma, Ebubekir es-Sıddık (Allah ondan razı olsun ve Allah ona rahmet etsin) hutbesi üzerine uygulamalı bir çalışma yaparak söylem analizinin aşamalarını metinsel dilbilim ışığında incelemeyi ve bu konudaki son gelişmeleri tespit etmeyi amaçlamaktadır. Yukarıda belirtilenlerden hareketle araştırmanın problemi şu şekilde ortaya çıkmıştır: Metin dilbilimi ışığında söylemi çözümlemede izlenmesi gereken prosedürler ve adımlar nelerdir?

Anahtar Kelimeler: Söylem Analizi - Metinsel Dilbilim - Metin - Vaaz Hutbe - Ebubekir Es-Sıddık.

Introduction

Texts, in their myriad forms, occupy a central place in contemporary linguistic studies, leading to the emergence of a discipline known as "textual linguistics" or "text grammar." This innovative linguistic paradigm seeks to transcend the structuralist principles that traditionally limited language analysis to sentences, thus disconnecting discourse from its external influences.

This paradigm shift represents a significant milestone in the evolution of linguistic studies, sparking extensive research and fostering new intellectual and linguistic directions. A notable outcome of this modern linguistic inquiry is the rejuvenated analysis of literary texts and discourses, particularly focusing on mechanisms of textual cohesion.

Accordingly, this paper applies the principles of textual linguistics to analyze a religious discourse, specifically the sermon delivered by Abu Bakr Al-Siddiq following the death of the Prophet Muhammad. We examine the essential textual connections and interrelations within this sermon. The research problem is defined as:

- What are the procedures and steps involved in discourse analysis within the framework of textual linguistics? This primary research question further divides into several sub-questions, including:
- How do textual connections contribute to the textual coherence of Abu Bakr Al-Siddiq's sermon?

First, a Look at Terms and Concepts of the Study (Theoretical Aspect):

1. Concept of Analysis:

a. Linguistically

Derived from the triliteral verb حَلَّلَ ("halal"), which means to open or untie, as illustrated in the Quranic verse: "{And loosen a knot from my tongue that they may understand my speech}" (Taha: 27). The etymology and various connotations of this term signify the act of opening or untying, as defined in the Middle Dictionary: to analyze something means to deconstruct it into its constituent elements. (Tabarani, 1990, p65)

b. Terminologically

Technically, analysis involves the disassembly of a sentence into its components, revealing each part, exploring the function of each, and understanding the types of relationships among

the words, whether within the same sentence or across different sentences. Fundamentally, analysis means breaking down an entity into its primary elements, tracing it back to its origins.

Julian Brown and George Yule argue that "Analysis is a comprehensive term that calls for many terms in its practice, through carrying out a projective process on what is called discourse (discourses); as this process seeks to deconstruct the coherent and woven discourse (in form and meaning), written and spoken, into partial, active and interactive structures. Internal and external, in order to know the various rhetorical references (cognitive foundations, background and theoretical frameworks of the discourse) that contributed to its formation, through knowing: its contents - its implications - its objectives - its standards - its space - its structures - its genre...etc., in order to complete the analysis;(Julian Brown and George Yule;1997,p22)

2. Concept of Discourse

a- Linguistically

As found in the Arabic lexicon "Lisan al-Arab" under the entry (خ-ط-ب): "The matter or affair, minor or major, is called 'khutbah'. It is also said to be the reason for an affair, and 'khutbah' is the matter in which speech is concluded, as well as the circumstance or condition. From this comes the saying: 'jal al-khutbah', meaning the matter or condition is significant. 'Khutbah' and 'mukhatibah' refer to the exchange of speech, and one might say he addressed him with speech ('mukhatibah' and 'khitab'), and they are engaging in a conversation." (Ibn Manzur, 2016; p1196.

Thus, it refers to a speech exchanged between two persons. If it is a dialogue, it comes in spoken language; if it is correspondence, then it is in written language.

B- Terminologically

Van Dijk defines discourse as "a multidimensional social phenomenon, which is at the same time a verbal and syntactic linguistic object, a sequence of meaningful words or sentences, a form of social interaction such as conversation, and a social practice such as a ",lecture (Ruth Vodak and Michelle Meyer, 2014; p145).

While Bakhtin believes that "discourse" means embodied language with comprehensiveness and completeness, it is also linked in one way or another to the spoken word that is based on dialogical relations, whether within or outside the language, through a dialogical angle (Mikhail Bakhtin; 1986, p207).

Harris defines discourse as a long speech, or a series of sentences consisting of a closed set, through which the structure of a series of elements can be seen using the distributional approach, in a way that makes us revolve in the field of his distributional linguistics (Nour El-Din El-Sedd, 1991, p. 7).

Discourse is "linguistic production viewed in relation to the situational conditions and the communicative function it performs in these conditions (Khalifa Boujadi, 2009, p. 68.) " From the perspective of pragmatics, discourse is linked both to the context in which it is spoken and to the function it achieves within this context. Some view it as "a sequence of discursive

maneuvers intended to persuade or evoke emotions, maneuvers governed by precise rules"; it is a verbal event that necessitates the presence of both the sender and the receiver, aiming to persuade and influence others. (Saber Mahmoud Habbasha, 2016:36)

It can be both spoken and written, carrying certain contents and intents intended to be conveyed by the speaker through a sequence of statements and phrases. Islamic legal scholars define the term discourse as: "Directing speech towards another with the aim of making oneself understood. (Al-Sayyid Alawi .2011, p 62).

Definitions of discourse vary across disciplines, but most share the same goal of achieving communication.

3. Concept of Text

A- Linguistically: As mentioned in "Lisan al-Arab" under the entry (ن، ص، ص)، a text is: "Raising something. And if you elevate a narrative, you raise it. Anything made evident is said to have been raised: it is said 'nass' to someone meaning it was raised to him. And thus 'nassah' it to him, and the gazelle 'nassat' its neck: it raised it, and placed on the platform i.e., the ultimate disgrace and visibility (...) and 'nass' and 'nassiss': the strong leader and the urging; thus it was said: 'nassast' the thing, I raised it, and hence the platform of the bride. The origin of 'nass' is the extremity of something and its goal, then it was named for a type of fast journey(...) and 'nass' a man 'nassan' if he asked him about something until he had exhausted what he had, and the nass is the end of everything." (Ibn Manzur, p 648)

From the above, we can deduce that the text carries many meanings such as: raising, displaying, placing something atop another, and the investigation and the ultimate of something.

B- Terminologically

It is important to note that there are many definitions of a text that vary according to different orientations, starting points, and opinions. Some define it as a fabric of closely connected sentences that come to convey certain intentions. Others view it as "a whole that includes a number of elements linked to each other by a relationship of mutual dependency, and these elements or groups of elements come consecutively in a coherent system, and each textual piece in it helps to clarify the piece that follows, and the latter helps to clarify its predecessor."

While some focus on coherence in the text, others focus on structure, like "Salah Fadl," who defines it as "not merely sequences of a group of signs located between two dividers, but the internal organization that elevates it to a horizontally complex structural level necessary for the text, where the emergence of structure is a fundamental condition for the formation of the text." Meanwhile, "Taha Abdel Rahman" views it as "any structure composed of a number of valid sentences linked to each other by a number of relations (Salah Fadl, 1997, p 301-302).

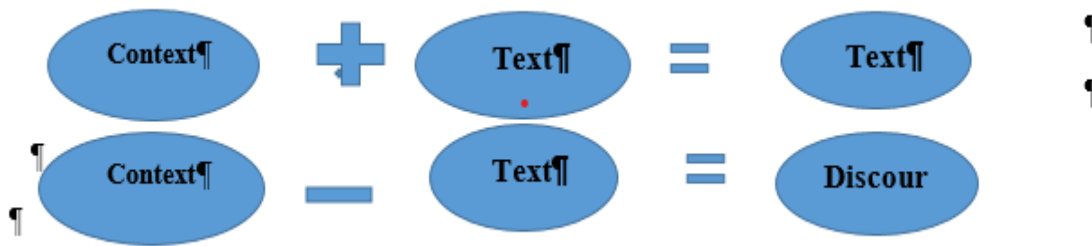
And in its simplest definitions, a text is not just a random sequence of a collection of words and structures; it is rather a structure or complex framework with a comprehensive and indivisible unity.

4. The Relationship Between Text and Discourse

To elucidate the intricate relationship between text and discourse, it is crucial to define each term distinctly and juxtapose textual linguistics with discourse analysis to further clarify the relationship.

Firstly, the concept of textual science: This domain is a specialized linguistic study that concentrates on the elements and rules foundational to the textuality of a text. Its objective is to delineate the textual criteria that differentiate textuality from non-textuality. This exploration delves into the construction of texts and delineates their internal systems.

Secondly, the concept of discourse analysis: Researchers in this field engage in analyzing texts in relation to the external circumstances that influence their production. Mohammed Al-Akhdar Al-Sabahi comments on this matter, noting, "Discourse analysis pertains to the relationship between the text and its context, and therefore, discussing discourse particularly in pragmatic research taken by 'Dekro,' which studied remarks isolated from their context, is not possible." (Muhammad Al-Akhdar Al-Sbaihi. (n.d.), p.74).



From these definitions, several key intersections between text and discourse can be discerned:

- ✓ Both are characterized by the criteria of informativeness and intentionality.
- ✓ Written text is an integral part of discursive practice, suggesting that discourse is more expansive and broader than text, as it encompasses a collection of texts.
- ✓ Some theorists posit a robust relationship between text and discourse, suggesting that discourse enables the text to manifest in reality through utterance. Here, the text represents a theoretical abstract construction, while discourse materializes it from abstract to tangible form through spoken practice (Khaled Al-Suliki, 2002, p 425).

It is crucial to acknowledge that some scholars hold divergent views, disputing the relationship between text and discourse due to several distinctive differences, summarized as follows:

- ✓ Text is predominantly manifested in written language, whereas the essence of discourse is in spoken language, occurring verbally rather than in written form.
- ✓ Text is directed towards an absent reader who receives the content via written production, unlike discourse, which necessitates the presence or attendance of both a

speaker and a listener to fully comprehend the discourse content, embodying the roles of both the addressed and the addresser.

- ✓ Text is characterized by permanence and continuity, being bound by writing and described as "discourse fixed through writing," (Abdel-Wasea Al-Jamiri, 2008, p 125) as opposed to discourse, which is ephemeral, dissipating once concluded and tied to the moment of its production.
- ✓ The reference of the text is internal, linked to intertextuality through relational connections within its fabric, whereas the reference of discourse is external, tied to elements of the communicative process or speech cycle from sender to recipient, thus placing it outside the situational context (Abdel-Wasea Al-Jamiri, 2008, p. 125).

From the discussion above, we deduce that the terms 'discourse' and 'text' pose significant challenges in defining their fundamental concepts. This complexity arises from the varied orientations of researchers and the diverse sources from which their definitions are derived. While some researchers have identified points of convergence between these terms, others maintain that they should be regarded as distinct and standalone entities.

5. The Concept of Textual Linguistics

Textual linguistics, a branch of modern linguistics, focuses on the analysis of texts through specific principles and criteria. It emerged as a response to traditional linguistic approaches that were confined to sentence-level analysis. The pioneers of this science recognized deficiencies in how linguistic phenomena were studied at the time.

Despite the significance of words and sentences in linguistic analysis, (Jum'anah Abdul Karim, 2009, p. 19) they believed these elements were insufficient for a comprehensive study of language, which led them to focus on texts. Texts were chosen due to their distinctive features and the rich data they provide, which are instrumental in understanding and influencing various aspects.

Saad Maslouh remarks on this subject, stating, "A deeper understanding of the linguistic phenomenon necessitates a textual study of language, thus moving towards text grammar was expected and is more consistent with the scientific nature of modern linguistic studies. (Quoted from Jamil Abdul Hamid, 1998, p. 66) " This approach views language as a complex communicative event and a self-sufficient structure, (Abdel Naeem Khalil, 2007, p. 340) advocating for its study as an integrated whole rather than in fragmented parts.

Given its significance, textual linguistics has been established as a distinct branch known as text science. This field employs mechanisms and techniques from various disciplines such as pragmatics, psychology, and sociology, focusing on describing the structures of texts, their internal and external relationships, and identifying the criteria that distinguish texts from non-texts.

Textual linguistics is notably comprehensive and broad, intersecting with various sciences such as sociology, psychology, anthropology, pragmatics, and interpretation strategies. This

interdisciplinary nature is evident in its incorporation of concepts from these sciences in the analysis of texts and discourses.

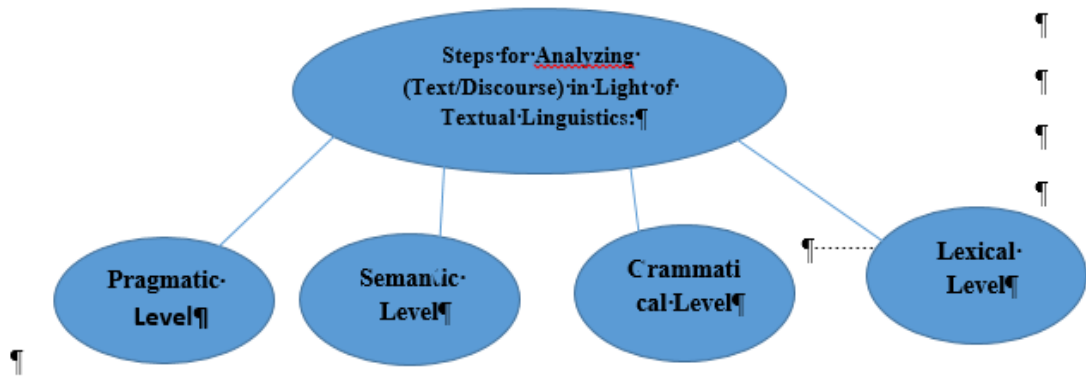
6. Mechanisms of Discourse Analysis According to the Textual Approach

With the advent of textual linguistics, the methodology for analyzing texts of various types has evolved, particularly focusing on textual cohesion and the tools that establish textuality. Pioneers of this science have formulated specific criteria to ensure this cohesion and linkage, outlined in the following sections:

| Criteria Related to the Text in Its Linguistic Structure | Criteria Related to the Creator and Recipient of the Text | Criteria Related to the External Context of the Text |
|--|---|--|
| Consistency Cohesion | Acceptability Intentionality Informativeness Communication | Situationality Intertextuality |

Mohammed Khatabi has introduced a contemporary model for text analysis within the framework of textual linguistics, drawing inspiration from influential Western models such as the German model by Van Dijk and the English model by Halliday and Hasan Ruqaiya. This model divides the analysis into four distinct levels:

- a. **Lexical Level:** At this initial level, the text owner scrutinizes specific elements like repetition, collocation, and match, conducting a thorough textual study of them.
- b. **Grammatical Level:** This level concentrates on elements that ensure the text's coherence, such as anaphora in its two types. The analyst examines all related tools at this level, including pronouns, demonstrative nouns, and relative pronouns.
- c. **Semantic Level:** Here, the focus is on the principle of sharing and the connections between the ideas of the text, such as summary, detail, generalization, specification, etc. This level also involves determining the discourse's topic, overall structure, and purpose.
- d. **Pragmatic Level:** This final level emphasizes the context and the background knowledge of the text, referring to the text's or discourse's purposes, speech acts, argumentation, etc.



Given the breadth of this model, our analysis of Abu Bakr Al-Siddiq's sermon will focus specifically on the lexical and semantic levels due to the scope constraints.

Secondly - The Practical Aspect: Manifestations of Cohesion and Coherence in Abu Bakr Al-Siddiq's Sermon on the Death of the Prophet Muhammad (peace be upon him)

1. Introduction to the Sermon and Its Occasion:

The death of the Prophet Muhammad (peace be upon him) plunged his Companions, may God be pleased with them, and the entire Islamic community into deep grief. The beacon that had guided them from darkness to light was suddenly extinguished. Amidst this profound shock, some, including Umar Ibn Al-Khattab, may God be pleased with him, initially denied the grievous news, proclaiming, "Indeed, the Messenger of God has not died."

This denial prompted Abu Bakr Al-Siddiq to take immediate action. He approached the Prophet (peace be upon him), unveiled his face, and, after kissing him, uttered the poignant words, "May my father and mother be sacrificed for you; you smell pleasant alive and dead." He then proceeded to ascend the pulpit, where he delivered what would become known as "Abu Bakr Al-Siddiq's Sermon on the Death of the Prophet (peace be upon him)," a discourse pivotal in reaffirming the faith and resolve of the Muslim community during a critical moment of their history.

Abu Bakr Al-Siddiq commenced his sermon by praising and thanking God, then addressed the assembly saying, "O people, those who worshipped Muhammad should know that Muhammad has died, but those who worship God should remember that God is Ever-Living and does not die. During his lifetime, God had revealed to him, stating: *{Indeed, you are to die, and indeed, they are to die}* [1], followed by *{And We did not grant to any man before you eternity; so if you die, would they be eternal ?}* [2], and *{Every soul shall taste death}* [3].

Furthermore, He proclaimed: {Muhammad is not but a messenger; [other] messengers have passed away before him. If he died or was killed, would you then turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful} [4]. But Muhammad has indeed passed on, and this matter must have someone to carry it forward, so consider, look, and bring your opinions." (Subhi Ibrahim Al-Fiqi. p. 9.)

2. Manifestations of Textual Cohesion in Abu Bakr Al-Siddiq's Sermon

Textual Cohesion

A term now prevalent in textual linguistics, concerns the relationships between parts of sentences, between sentences within the text, across the paragraphs, and among the texts that comprise a book. It also focuses on the text and its surrounding context, both internally and externally (Al-Azhar Al-Zanad, 1997, p. 119). We aim to identify the essential tools that achieved textual cohesion in Abu Bakr Al-Siddiq's sermon, examining two levels: the textual and the semantic.

2.1 Textual Cohesion on the Textual Level

Mohamed Khatabi asserts that this level is designed to underscore the cohesion and consistency of the text, rather than being an objective in itself. This cohesion is attained through a blend of linguistic tools such as reference, repetition, deletion, and connection, along with non-linguistic elements like context and intertextuality, which are pivotal in achieving the textuality of a text.

a. Reference: This represents the semantic relationships between words and their referents, whether within the text or external to it, (Robert de Beaugrande, 1998, p172) and is divided into two types:

- **Exophoric Reference:** Defined by Al-Azhar Al-Zanad as "a linguistic referential element pointing to a non-linguistic sign existing in the external context."
- **Endophoric Reference:** Occurs within the text itself and can be backward-looking (anaphoric) or forward-looking (cataphoric), realized through specific tools like relative pronouns, demonstrative nouns, and pronouns.

In analyzing Abu Bakr Al-Siddiq's sermon, (Noman Bougraa, 2009 AD, p. 55) we find it replete with these tools, which contribute significantly to its textual cohesion. The following table will detail how these references function within the sermon to maintain coherence and connectivity across the discourse.

| Part of the Sermon | Text Segment | Referential Element | Reference Method | Type of Reference | Referred To |
|--------------------|--------------|---------------------|------------------|-------------------|-------------|
| "O people, whoever | Who was | Who | Relative Pronoun | Anaphoric | The people |

| | | | | | |
|--|------------------------------------|----------------|--------------------------|-----------|--|
| worshipped Muhammad, then Muhammad has indeed died." | The brightest of people | The (suffix) | Demonstrative Pronoun | Anaphoric | The people |
| | Was worshipping | He | Hidden Pronoun | Anaphoric | The believers (the Companions, may Allah be pleased with them) |
| | Has died | He | Hidden Pronoun | Anaphoric | The Prophet - peace be upon him |
| And whoever worships Allah, indeed Allah is Ever-Living, He does not die. | Who was | Who | Relative Pronoun | Anaphoric | The people |
| | Was worshipping | He | Hidden Pronoun | Anaphoric | The believers (the Companions, may Allah be pleased with them) |
| | Does not die | He | Hidden Pronoun | Anaphoric | Allah - Glorious and Exalted |
| And Allah had indeed summoned him (the Prophet) to Himself during his lifetime. | He was mourned | The (suffix) | Pronoun | Anaphoric | The Prophet - peace be upon him |
| | To himself | The (suffix) | Pronoun | Anaphoric | The Prophet - peace be upon him |
| | In the days of his life | The (suffix) | Pronoun | Anaphoric | The Prophet - peace be upon him |
| He said, 'Indeed, you will die, and they will die.' | Said | He | Hidden Pronoun | Anaphoric | Refers to the divine name Allah |
| | You are indeed to die | Kaf of address | Pronoun | Anaphoric | The Prophet - peace be upon him |
| | And indeed, they are to die | They | Pronoun for a group | Anaphoric | The people |
| Then He said: 'And We did not grant immortality to any human before you; so if you die, would | Then he said | He | Hidden Pronoun | Anaphoric | Refers to the divine name Allah |
| | And we did not make us | We | Hidden Pronoun | Anaphoric | Refers to the divine name Allah |
| | Before you | The kaf | Pronoun of the addressee | Anaphoric | The Prophet - peace be upon him |

| | | | | | |
|---------------------|----------------------------|------|--------------------------|-----------|---------------------------------|
| they live forever?' | If you indeed die | You | Pronoun of the addressee | Anaphoric | The Prophet - peace be upon him |
| | Then they are the immortal | They | Pronoun for a group | Anaphoric | The people |

From the analysis, it is evident that Abu Bakr Al-Siddiq's sermon employs a comprehensive array of referential tools, prominently featuring pronouns. These pronouns, whether explicit or implicit, connected or separate, achieve textual cohesion through both anaphoric and cataphoric references, thereby enhancing the coherence of the paragraph and shaping it into a unified entity.

Repetition is recognized as a key element of lexical cohesion. Charles articulates that repetition acts as "one of the links that connect linguistic relations. The rule of repetition in discourse necessitates continuity in speech; it upholds the discussion on the same subject either by preserving the initial description or by evolving that description." Repetition functions to bolster the argument and elucidate it further.(op.cit., p. 100)

| Text of the Sermon | Word | Number of Repetitions | Type of Emphasis |
|---|--|-----------------------|------------------|
| O people...until Muhammad's opinions | Muhammad | 4 | Direct |
| | Allah | 6 | Direct |
| | Messenger - Messengers | 1 | Partial |
| | Died | 2 | Direct |
| | Died - Dead - Dies - Death - The dying | 6 | Partial |
| | Died - Summoned - Passed on his way - Killed | 3 | Synonymous |
| | Eternity - Eternal | 1 | Partial |
| | Turn back - Turns back | 1 | Partial |
| | Your heels - His heel | 1 | Partial |

From this table, the extensive use of repetitions within the sermon is apparent. Despite the sermon's brevity, the number of repeated terms totals over twenty-five, showcasing a diverse array of repetition types, including direct, partial, and synonymous. The repeated use of terms related to "death" is particularly fitting, given that Abu Bakr Al-Siddiq delivered this sermon in the aftermath of the Prophet Muhammad's (peace be upon him) death.

The task of the aforementioned methods is to highlight how cohesive the parts of the text are, regardless of their distance from each other. These methods 'make it possible to link elements regardless of their size, whether they are smaller or larger than a statement, and make it possible to link elements, however distant they may be, whether they are structurally related or not.'" (Mohammed Khatibi,1991, p 248)

2.2 Semantic Cohesion: Realizing Connections Through Context and Intertextuality

This type of connection is achieved through a set of clues such as context and intertextuality.

a. Context

Context pertains to the relationships that connect words within the continuous flow of speech, or more broadly, it encompasses everything related to what surrounds a word or a sentence. Steve Ullman defines context as, "The term 'context' has been used in several different meanings, but the only one relevant to our discussion is its traditional meaning, which is the verbal system of the word, and its place in that system in the broadest sense of the phrase (Steve Ullman, 1997, p 6).

According to this interpretation, context should include not only the actual preceding and succeeding words and sentences but the entire passage." Context also relates to language in its pragmatic aspect, or language during communication. It considers all circumstances surrounding the speech and contributing to its production. (Jean Dubois p. 116)

John De Bois remarks, "Context is the totality of agreed-upon social conditions considered when studying the relationships between social behavior and language use... These are the shared data between the sender and receiver, the cultural and psychological situation, and the common experiences and information between them." (De Beaugrande, 1998, p. 73)

In the realm of pragmatics, discourse analysis not only scrutinizes the linguistic components that constitute the discourse but also considers the significant non-linguistic elements. These elements include personal pronouns and ambiguous references to time and place, as they are shaped by a set of discourse laws that the speaker must adhere to while engaging with the audience.

Context thus plays an indispensable role in elucidating the content and intentions behind the discourse. Dell Hymes (1964) highlighted the dual role of context and delineated its features as encompassing the sender, the recipient, the audience, the subject, the setting (time and place of the communicative event), signals, gestures, facial expressions, the channel, the system (language or dialect), the form of the message, the key (content evaluation), and the purpose. Each of these elements serves as data or keys that aid the reader or recipient in decoding the complexities embedded within the text or discourse. (De Beaugrande, 1998, p. 52-53)

It is clear that Abu Bakr Al-Siddiq's sermon was articulated under particular and critical circumstances, specifically, in the aftermath of the death of the Prophet Muhammad (peace be upon him). Given this sensitive juncture, Abu Bakr needed to address the community swiftly

to mitigate any potential escalation of confusion or grief. The key features of the context of the sermon can be outlined as follows:

1. Sender

- **Abu Bakr Al-Siddiq**, a revered Companion.

2. Recipient

- The Companions, may Allah be pleased with them, and the Muslims in general.

3. Message

- A religious sermon delivered by Abu Bakr Al-Siddiq shortly after the Prophet's death, intended to counsel and guide the Muslims and bring them back to their senses.

4. Setting (Reference)

- The sermon was delivered after the Prophet's death on Monday, Rabi' al-Awwal 11 AH / June 632 CE in Medina.

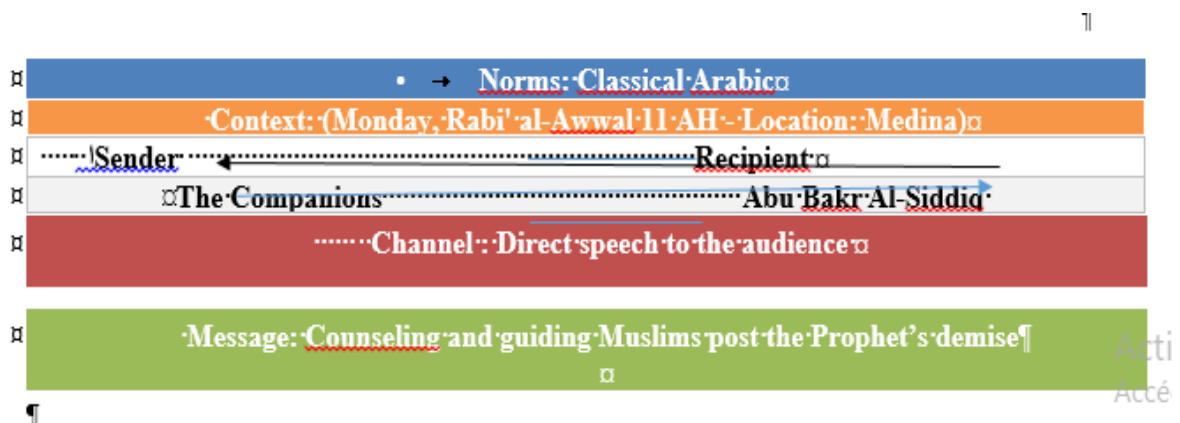
5. Channel

- The communication channel was direct oral presentation to the Muslim audience.

6. Norms (System)

- The sermon was delivered in classical Arabic, with a sophisticated style characteristic of Arabic oratory. Abu Bakr Al-Siddiq, known as one of the greatest Arab orators following the Prophet, delivered a sermon marked by eloquence and clarity, predominantly inspired by the Quran, with repeated references to death nine times.

Diagram of the Sermon's Contextual Features



As highlighted, context is instrumental in defining the objectives of Abu Bakr Al-Siddiq's sermon, precluding any alternative interpretations of the text. Muhammad Khatabi emphasizes that a discourse becomes comprehensible and interpretable primarily through its contextualization. Often, the recipient encounters discourse that, while seemingly straightforward linguistically, may include elements like pronouns or adverbs that introduce

ambiguity without a clear understanding of its context. Therefore, context is paramount in enhancing the communicativeness and coherence of the discourse, rendering it meaningful only when its surrounding circumstances are fully grasped. (De Beaugrande, 1998, p. 56)

This paper delves into discourse analysis from a textual linguistics perspective, marking a methodological departure from traditional text analysis approaches. It underscores a set of critical elements essential for profound text analysis, which includes not only the consideration of the speaker and addressee but also the specific context in which the discourse unfolds.

This entails a thorough comprehension of the time and place of the discourse, necessitating an openness to non-linguistic elements. This shift from previous methods, which viewed texts as isolated entities, emphasizes that texts must undergo contextual interpretation, engaging with both internal and external contexts. Analysts are urged not only to focus on these aspects but also to highlight the contextual elements encompassing the sender, the recipient, and the shared knowledge and social interactions between them. (Jamil Hamdawi, 2001, p. 37)

B/ Intertextuality: A Key Criterion in Textual Analysis

Intertextuality is a fundamental criterion that significantly contributes to the textuality of a text. It involves the text or discourse drawing upon earlier texts, thereby fostering the development of relationships between the current text and others connected to it, either directly or indirectly (Robert de Beaugrande, , 1998, p. 69).

It is essential to recognize that no text exists in isolation; every text has predecessors that have influenced its creation. However, text creators must be mindful of various characteristics to avoid falling into the trap of scientific theft or plagiarism.(Hussein Khemri2007.p259). These characteristics include updating, mortgaging, manifesting, transforming, and reproducing texts. Intertextuality serves as a vital connective tool because it establishes interdependencies between the new text and previous texts. There are two primary types of intertextuality:

- **Formal intertextuality (direct):** This type involves the direct incorporation of words, sentences, or paragraphs from another text.
- **Semantic intertextuality (indirect):** This type pertains to the intertextuality of ideas and meanings, where the connections are less about exact textual reproductions and more about the resonance of concepts across different texts.

Upon examining Abu Bakr Al-Siddiq's sermon, a pronounced presence of formal intertextuality is detected, specifically of a religious nature. The sermon intricately weaves elements directly derived from the Quran, illustrating a profound use of formal intertextuality. Direct references include Quranic verses such as *{Indeed, you will die, and they are to die}* [1], *{And We did not grant to any man before you eternity}* [2], and *{Every soul shall taste death}* [3].

Additionally, indirect intertextuality manifests through recurrent terms such as "O people," "worships," "Muhammad," "Allah," "consider," "look," and "bring your opinions," which, while not directly quoting, resonate with Quranic themes and lexicon.

Conclusion

This research paper posits that discourse analysis, within the framework of textual linguistics, now incorporates a series of principles and procedures distinct from traditional text analysis methods. These methodologies are designed to enhance the textuality of the text or discourse, particularly focusing on the element of cohesion, which stands as one of the pivotal aspects to underscore during analysis.

Such cohesion is achieved through an array of linguistic devices as evidenced in the sermon, alongside the element of coherence, which is fundamentally supported by two main factors: context and background knowledge. These factors are integrally linked to semantics and pragmatics, ensuring that the discourse is considered in a holistic manner. The analysis prioritizes the overarching topic or main idea, which are central to textual analysis.

This study demonstrates that despite its concise length, the sermon adheres to all textual standards, resulting in a discourse characterized by cohesion, coherence, and a unified whole.

Ethical aspects of the research

In this study, all rules specified in the “Higher Education Institutions Scientific Research and Publication Ethics Directive” have been followed. None of the actions specified in the second section of the directive, “Actions Contrary to Scientific Research and Publication Ethics”, have been carried out.

I declare that this research is one of the researches that does not require ethics committee approval.

Conflict of interest statement

I declare that there is no material or other essential conflict of interest in this study that could affect the results or interpretations.

Author contribution rate

All stages of the study were designed and prepared by the author.

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