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TRANSITIVITY ANALYSIS OF THE LAST ADDRESS OF PROPHET MUHAMMAD PBUH

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ABSTRACT

The study explores transitivity in the text of the last address of Prophet Muhammad PBUH; delivered in Makkah (Saudi Arabia), on 9th Dhu-al-Hajj 10 AH in Uranah valley of Mount Arafat during the Islamic pilgrimage. The study is an analysis of the address on the basis of Systemic Functional Grammar (SFG) introduced by Michael Halliday. The study examines Transitivity; one of the aspects of Lexico Grammar. Data for the analysis of transitivity have been obtained from the text of the address, available online, and through reading and re-reading, the text was segmented into clauses then quantitative as well as qualitative analysis was conducted. The analysis explains language structure and functional meaning based on taxonomy of processes. The structure of language of last address of Prophet Muhammad manipulates certain concepts and meanings which are explicitly not present in the text. The study concludes that the highest proportion in the text is of relational process with 29.85%. Mental process came a bit distant with 28.35%, material process contributed 26.8% of the text. Behavioral, existential and verbal processes have an overall representation of 5.97%, 4.47% and 4.47% respectively. The occurrence of verbal and existential processes was the least in the text. Transitivity analysis of last address identified that the Prophet Muhammad's real purpose was to make His audience the man of attributes meet the challenges and succeed in the life. He also used mental and material process in a significant and fair proportion to make his audience cognizant and conscious of actions. The study fills the gap of linguistic study of religious text based on SFG. The research will function as a torch bearer for future studies regarding religious text on the basis of SFG.

INTRODUCTION

Human beings are only creature who is blessed with language. Language is an integral part of human society. People use language for the sake of

communication to express emotions and feelings. Spoken and written form of the language is text. Text is unit of meanings (Halliday and Hassan, 1985). Text along with context becomes domain of systemic study. Some devices are used to embellish the text. Interpretation of these devices in the text by using techniques is an interdisciplinary approach, most commonly known as stylistics. Stylistics is style that involves use of language in text or discourse (Leech, 2007). Different situations or circumstances affect the use and choice of devices and tools to convey the particular meanings. The style of using such tools and devices is the process of foregrounding (Leech, 2008). To grasp the meaning of discourse, as Hassan (1985) states, there should be specific comprehension of integral elements of foregrounding in some text. Efforts have been made to interpret and understand language by using different techniques.

Traditional grammar is based on the concept of Latin and Greek grammar. Structure and form of the sentence (language) is the concern of traditional grammar, rather than with its use. Unit of analysis in traditional grammar is sentence (written language). It primarily deals with the construction of sentence.

In 1985 Halliday developed Functional Grammar. Functional grammar deals with the use or function of language. Unit of analysis in functional grammar is clause. But in general it deals with all types of text (Winch, 2013) (Feng, 2013).

Michel Halliday gave the basic concepts of functional grammar and also introduced a theory (Systemic Functional Linguistics) which based on the concept of Functional grammar. Language is system of meanings which builds human culture. The system of meanings is produced and shared in context of culture and situation (Halliday & Hassan, *Language, context, and Text: aspect of language in a social semiotic perspective*, 1989).

Systemic Functional Grammar by Michael Halliday (1976) is one of the theories which permit in depth analysis of how language has been used to convey meaning in any particular discourse. It is one of the best tools to uncover the hidden meaning of the language. According to Halliday at the level of clause, there are three met functions of the language which are ideational, interpersonal and textual (Halliday, 2004). Under ideational function of the Systemic Functional Grammar, there are two subcomponents, experiential function is the first one and second one is Logical function. Experiential function is also known as Transitivity. Which shows the human experiences, how they construct meaning and convey them. It also reflects the actions, saying, thoughts, behaviors and ideas (Halliday & Matthiessen, *Holliday's Introduction to Functional Grammar*, 2014) (Bartley, 2017) (Thompson, 2014).

Transitivity is an authentic and affective model for discourse analysis. To analyze discourse, application of transitivity has received a considerable consideration.

According to Meta functions of language, language is closely linked to human social functions. Addressing is a significant social function. In this great social function human show many actions, share ideas and intentions to others via language. Language acts like a vehicle for speaker through which he transfers his ideas and focuses the actions he wants (Chilton & Schaffer, 2002).

Significance of the Study

The use of language chiefly depends upon the speaker. Language use and functions reflect the personality, actions, and ideas and thoughts of the speaker in. The voice of the leader is measured the voice of a community. A factual and true leader represents the beliefs, thoughts and ideologies of the community he belongs. His address shows his intentions and actions. Leaders have great influence on addressees. Speech shows the strength and excellence of the functions performed via it(Hidayat, Nababan, & Djatmika, 2019).

Muhammad PBUH is the most influential and world-famous prophet and scholar. His voice has great importance for the Muslim Ummah and also for rest of the world. He is top most among the most influential leader of the world. Through transitivity analysis the research explores the intentions, thoughts, ideologies and experiences of the leader Muhammad PBUH and highlights these to readers in order to get guidance and light for the success in this world and the next as well.

RESEARCH QUESTION

1. What are the types of processes found in the text of last address of Prophet Muhammad?
2. What are the functions performed by the processes embedded in the text of last address of Prophet Muhammad?

REVIEW OF LITERATURE

Many researchers have applied transitivity system on different genres e.g.text of literature, discourse of politics, discourse of NEWS, the language of advertisement (Shen,2006; Hung, 2005; Gang &Fang,2005).

There is considerable work on the system of transitivity. In recent years speeches and addresses have been analyzed on the basis of transitivity at the large scale.

Gallardo (2006) explored the transitivity and explicated the instances of the material, mental and relational processes in Pygmalion. It is an attempt to suggest who has more power to do things, and how this power is identified through the study of the focused processes. The study drew the attention to the language power in the construction of reality, and to incite a deeper understanding specifically in gender relations in order to give greater social awareness. Chen (2008) conducted transitivity analysis of the presidential

inaugural address of Bush 2005, and highlighted distribution of six processes in the discourse and their significance in it. On Obama's inaugural address of 2008, Wang (2009) applied transitivity and identified types of processes, their frequency and significance of processes used with respect to embedded meaning. Yaghoobi (2009) made an analysis of news structures in two selected print media, namely Newsweek and the Kayhan International on the basis of transitivity under the title, A critical discourse analysis of the selected Iranian and American printed media on the representations of Hizbullah-Israel war, Identified nature of processes and participants involved in the processes. Yaghoobi's study demonstrated that the portraying of the same news actors, Hizbullah and Israeli forces, by two unlike and ideologically different print media were quite opposite to each other.

Li (2010) analyzed Franklin D. Roosevelt's and Barack Obama's inaugural address from the perspective of transitivity, found types of process, their proportion in the text and importance. Nguyen (2012) analyzed transitivity in *Heroic Mother* by Hoa Pham, and stated that transitivity analysis prompts more detailed support to the reader's responses to "Heroic Mother". To support the elucidation of the story, transitivity provides linguistic evidence. So, the readers are better prepared to decide on the meaning of the story.

Beham & Mahmoudy (2013) conducted a study on A Critical Discourse Analysis of the Reports Issued by the International Atomic Energy Agency (IAEA) Director General on Iran's Nuclear Program during the Last Decade, and stated about transitivity system in the text that A close analysis of the IAEA's reports reveal that the word "urge" occurred 69 times, occurrence of the word "essential" is 89 and 23 times occurrences is of the word "urgent", all of which are related to coaxing Iran to apply the IAEA's duties and principles so, the transitivity made the understanding of the text more clear and comprehensive. Song (2013) analyzed the examples of six processes in *A Rose for Emily* and found that the transitivity system functions well to clarify the theme.

Isti'anah (2014) conducted transitivity analysis of four selected opinions of Jakarta Governor Election and concluded that the views about Jakarta governor election employ material, verbal and relational process. Process in the clause is determined by choice of verb. Participants in the clause play an important role to effect the readers. The most important part of language can be uncovered to pay attention. Afrianto & Seomantri (2014) explored transitivity in Shakespeare's sonnets and summed up that there are four types of process found in Shakespeare's sonnets out of six types, and they are material process, relational process, mental process and existential process. The material process occurred maximum. Mental process is on the second rank, while on the third rank it is relational process and existential process is the last one. Ong'onda (2016) analyzed transitivity processes in the headlines of newspaper on terrorism attack in Kenya. The analysis located the different types of processes connected with the terrorism attack in Kenya. After analyzing the process types and their significance with respect to their frequency, the paper concluded that the Al-Shabaab was always associated

with the negative subtype while positive and neutral verbal subtypes were always associated with the Kenyans.

Zhao & zhang (2017) analyzed Donald Trump's presidential address by using the aspect of transitivity and argued that all the six processes have found in the address but with different frequency with respect to their proposed function. Material process has maximum frequency which reflects the situation prevailing in America and advancement to be taken. In short, through transitivity analysis of Trump's presidential address, it is clear that president Trump's main purpose is to make the whole Americans strong, win trust and establish his image as a good president in the world.

Present study explored transitivity in last address of Prophet Muhammad. Holy Prophet PBUH delivered His last address in Makkah (Saudi Arabia) on 9th Dhu ul Hajj, 10 AH (16th march, 632), during the Islamic pilgrimage, in Uranah valley of mount Arafa. The address has series of general exhortation for Muslims to follow the teachings that Muhammad had set forth and practiced. In the address prophet Muhammad elaborated the laws and principles of life. He threw light on the rights of human beings and emphasized other social values.

Previous studies have provided significant implication into present study. However, there is no study conducted on the text of last address of Prophet Muhammad (PBUH) from the perspective of transitivity. So, the research work highlights transitivity system of the text in order to find out the processes, their frequency as well as significance in the text.

THEORETICAL FRAMEWORKEMPLOYED

Transitivity in Systemic Functional Grammar

Without a theory there is no research, therefore, research is based on a particular theory. Theory is believed to be a group of concepts that are meaningful in giving explanations for a particular happening, situation or activity (kitchin & Tate, 2000). These concepts give some means of understanding the world and are necessary in defining a research problem (ibid). According to Silverman (1994) and kitchin & Tate(2000), "without theory, there is nothing to research", whenever we conduct a research, we thus either assess the validity of a particular theory or try to construct a theory.

Present research is based on systemic functional grammar. Systemic functional Grammar is a theory which accounts for syntactic structure of language and notion of function of language. Systemic Functional Grammar starts from social context and looks that how language acts up and connects with social context and reflects meanings.

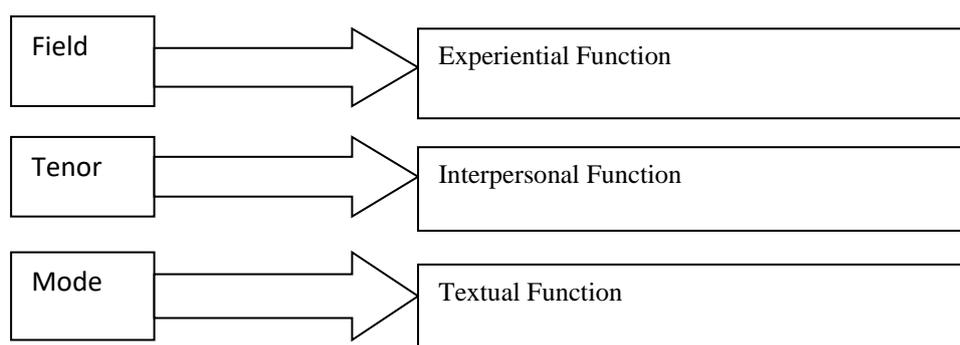
The conceptual kernel of Systemic Functional linguistics is sowed by J.R Firth, a supervisor of M.A.K Halliday. From the work of Bronislaw Malinowski, he took the concept of "context of situation". Bronislaw

Malinowski was father of social anthropologist (Mick, 2012, pp. 5-6). Malinowski introduced and used the term "context of situation" in 1923 for the very first time. The key concept of his work was "context of situation". According to Malinowski only single word or a sentence do not convey complete meanings. Meanings of words or sentences are understood with the help of context. Context gives the meanings to single sentence or single word. It is applicable not only on spoken words but also for nonverbal communications (Malinowski, 1935).

J.R Firth was junior colleague of Malinowski. He used the work of Malinowski as a base, took his concept of context of situation and explained that, in linguistics meanings are studied according to their functions of context. He claimed that Malinowski's concept of context of situation was for a specific text (language). It was not pertinent for general linguistic theory. So, Firth gave his own idea about context of situation with participants, action and other features of situation.

From the work of J.R Firth, Halliday took the basic idea and introduced the concept that text is the product and process of social meanings and their exchange in specific context of situation. Context of situation has three main components (features), which are interlinked with three meta functions of language. These three components in which language is used are field, tenor and mood. Meanings are exchanged in three social contexts. These social environments are analogous with functional organizations of language. Field, Tenor and Mood are social components of semiotic system while Ideational, Interpersonal and Textual are three functional components of semiotic system. Three major functions of language; ideational, interpersonal and contextual, realized at the level of clause.

Situational elements and functions of language



To use language, to express context and convey information is ideational function of language (Hu, 2006). The use of language to make and maintain personal and social relationship is interpersonal function of the language. (Hu, 2006). The function involves two main elements; mood and residue. Hu (2006) asserts that textual function reflects the fact that language has mechanism to make the text unified and coherent and passage different from random list of sentences. Textual function is concerned with organization and

cohesion of situation. Halliday's textual function is to link coherent parts of text. It may take a given situation as or present a new one. (Fair clough, 1992). Textual functions are realized through thematic structure.

Experiential metafunction is transitivity network or system. Transitivity is a metafunction which represents human experiences and realities. Transitivity, (the main focus of study) represents; "who does what to whom under what circumstances". As transitivity is observed at the level of clause, each clause is seen as configuration of; process (realized through verb phrase), participants (realized through nominal group) and circumstances (realized through adverbial group). At the heart of clause is process, which has six types; material, relational, mental, behavioral, verbal and existential (Halliday, 2004). Gerot and Wignel (1995) defined each of process as follow; process of action or doing, is material process, mental process is the process which involves thinking, perceiving, feeling and having passionate reaction to objects or things, relational process involves state of being (including having), behavioral process is process of behavior (physiological and psychological), process of saying is the verbal process, and process of existence is the existential process.

Material processes

As process of doing is the material process, it expresses the notion that some entity or object does something, which may be done to some other entity or object (Halliday, 1994). Material processes involve two ingrained participants. The first and obligatory element is actor, which reflects the agent of the process (Halliday & Matthiessen, 2004). The second and optional element in material process is goal, which refers the person or entity which may be living or non- living, affected by the process. Material process can be transitive or intransitive, depending upon goal in the process (Halliday, 1994).

Relational Process

Relational Process deals with 'state of being' (including having). A relationship exists between two entities, in relational process, without suggesting the effect of one on another in any way (Halliday, 1994).

Attributive and Identifying are the two modes of relational process. They are classified according to be used to assign a quality to something or to identify something (Gerot and Wignell, 1994).

Mental process

Mental process is the process of sense, which refers to thought, seeing and feeling. Two participants are involved in mental process; Sensor and Phenomenon. Mental process always involves at least one animate participant as conscious being in order to perceive or feel (Halliday and Matthiessen, 2004)

In mental process, sensing has further four sub types: perceptive (process of hearing and seeing etc.), cognitive (processes of understanding, deciding, knowing etc.), desiderative (processes of wishing and wanting, etc.) and emotive (processes of regretting, liking, disliking, etc.). People's mindfulness is reflected through this process. The conscious being in the process is termed as 'sensor'. Sensor can be animate (actual conscious being) or treated as animate. The other participant in mental process is, which is sensed, and termed as "phenomenon". It is thought, felt or perceived. It may not be confined to an object but a fact. However, one of the two participants in a mental process may not be explicitly mentioned (Thompson, 2000). There may be only Sensor, without Phenomenon, like in the clause "John can't see".

Behavioral Process

Behavioral process is process of both physiological and psychological behavior, like dreaming, laughing, seeing, listening, and breathing, (Gerot and Wignel, 1994). Behavioral process is partially material and partially mental, it is indefinite (Halliday & Matthiessen, 2004).

Material process has one participant named as 'Behaver', which is typically a conscious being. In some clauses, there may be another participant named as range, which specifies the process it is not a real participant but specifies.

Typically there are five sub-types of the behavioral process which can be recognized as: (i) processes of cognizance, e.g. look, stare, watch, dream, listen, think, dream, worry; (ii) verbal process, e.g. chatter, talk; (iii) physiological processes exhibiting state of consciousness, e.g. cry, sigh, laugh, frown, wine; (iv) other physiological processes e.g. breathe, yawn, faint, cough, sleep; (v) bodily poses and activities, e.g. sing, weep, dance etc. (Halliday, 1994).

Existential Process

Existential process reflects the processes of happening and existing. It expresses only existence of something. It is borderline between relational process and material process. The sentence pattern in existential process begins with pronoun "there" or has the verb "exist", so, it is easy to recognize (Halliday, 1994). There are also some other verbs which highlight this process, such as happen, arise and flourish etc.

In Existential process, there is only one participant, referred to as "existent". The Existent may be any kind of phenomenon.

Verbal Process

The process of saying is the verbal process. The verbal process includes both mental and relational processes. In the form of language it manifests the cognizance and consciousness of human like meaning and saying etc. (Thompson, 2000).

‘Sayer’ is a participant in verbal process including both human and anything that owns the ability to communicate and exchange information and meaning. Three other participants, Receiver, Verbiage, and target are also involved in the verbal clause. The Verbiage is the content. The Receiver denotes the addressee, whereas, the entity targeted by the process of saying is target.

METHODOLOGY

This section presents methodology of the study.

DATA COLLECTION

The selected text for the study is the last address of Prophet Muhammad (PBUH), delivered in Makkah (Saudi Arabia) on 9th Dhu Hajj 10 AH (16th March, 632) in Uranah valley of Mount Arafat. The text of the address have been downloaded from the website as under: <https://www.iqrasense.com/about-islam/the-last-sermon-khutbah-of-prophet-muhammad-farewell-sermon.html>.

RESEARCH METHOD

Quantitative as well as qualitative method were applied in the research work. Quantitative method was applied to represent data in numeral form, while Qualitative method was used for detailed interpretation of the data. Transitivity system of Systemic Functional Grammar was used for analysis at the level of clause. The text consisted of 67 Clauses.

Procedure

Once the data was collected, it was analyzed in following steps:

Firstly, the researcher ranked the clauses and attained the number of clauses, as clause is the basic unit of analysis. To calculate the clauses the researcher followed the criterion set by Halliday (1971); calculated only finite clauses, excluding non -finite clauses. Secondly, the researcher identified the type of process in clauses according to set criterion of Halliday (1994), taking the number of participants, voice, properties of verb etc. into account. Thirdly, the researcher calculated number of processes individually. Finally, following statistics obtained through calculation, the researcher interpreted facts and figures by using qualitative analysis. As languages is used in certain context, different types of processes were interpreted by taking the context into account.

FINDINGS AND DISCUSSION

The section of data discussion presents the results of analysis and functions of six processes used in the last address of Prophet Muhammad. Frequency of the processes found in the text is given in fig.1.

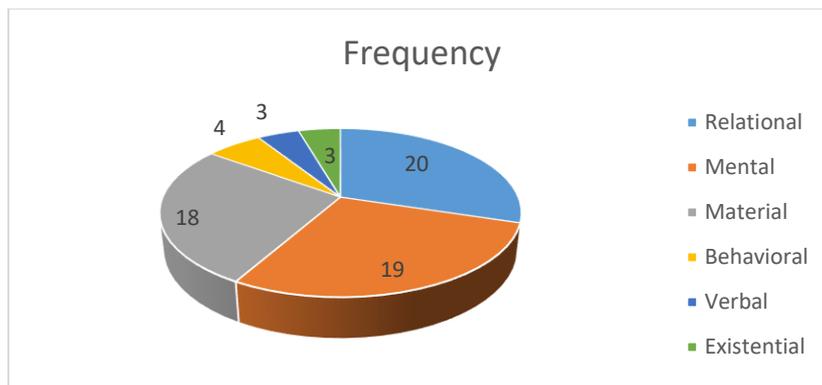


Fig. 1

As each process has its own significance and function, the processes identified in the text perform their said functions. Relational process (29.85%) found most frequently in the analyzed text (in last address of Prophet Muhammad). This is the process which is best used to describe the attribute or value of something. The addresser wants new and valuable role and attributes in his audience and recommends a good deal of excellent traits for them. Through relational process, the speaker gives confidence to his audience in order to be active member of the society and be able to run it in excellent way for the success in this world and the next one as well. The relational process explains the relationship between speaker’s beliefs and ideals which can help their aim of making the cognizance and reasoning naturally and intuitively accepted by the audience. Through this process, the speaker not only appreciates the attributes of the audience in the text but tries to encourage and give confidence to them, to build the broad vision by possessing certain attributes. He (PBUH) also recommends some attributes to his audience in order to be distinguished and integrated in the world as Muslim Ummah. For this purpose, He (PBUH) uses attributive (55%) mode more than identifying (45%). (Fig. 2)

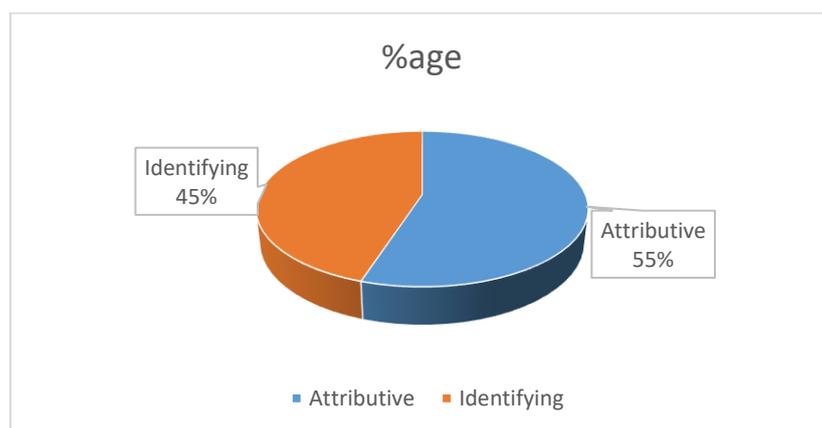


Fig.2

Second most found process in the text is the mental process (28.35%), which reflects the cognizance and consciousness of the addressor as well as same requisition for audience e.g.as He (PBUH) said“O people!” He is being reflected very much caring about thoughtfulness and cognizance of his audience. The second most dominated process type, along with the vocative

style of the speaker, even for all mankind, strengthens the text appeal for readers to know the recommended cognizance and consciousness for them. Using the mental process in big deal reflects clear cut knowledge of principles and rules to live the successful life. He PBUH explicates his thoughtfulness and mindfulness with maximum use of sensing type cognition (63%). Other sensing types; perception and affection have lesser degree, (21% and 16% respectively) with respect to their function. (Fig. 3)

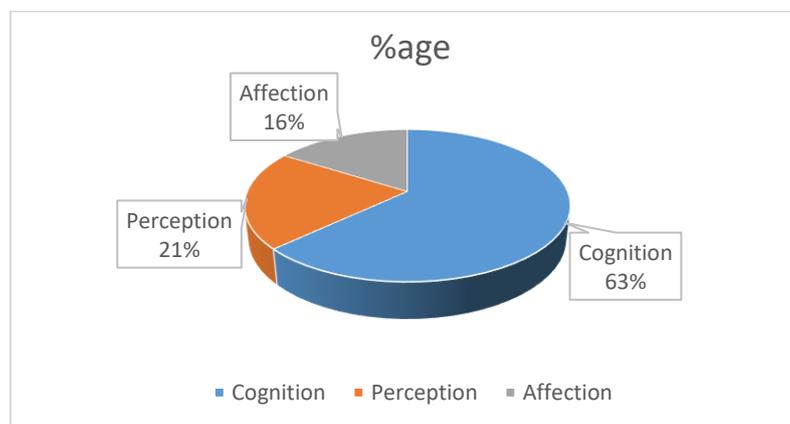


Fig.3

The speaker used the collective noun “people” so he might involve other human beings along with audience as much as possible, which is the specialty of the text.

Third dominated process in the text is material process (26.86%). This process shows happenings and actions. The configuration of the process reflects actions done or needed to do. Material process in this text reflects an appeal of loyalty, brotherhood, unity and solidarity for theist ability of faith as well state. Addressor provokes his audience for integration and union and takes actions and performs tasks recommended and essential for successful life.

Behavioral process, typically describes physiological as well as psychological aspect. In the last address of Prophet Muhammad, behavioral process configures a small proportion (5.97%) as it is not main focus of the text. Verbal process decodes the message by “saying”. It lies somewhere in between mental and material process (Thompson, 2000). Verbal and existential processes, according to the analyzed data, have a very minor proportion which is 4.47% of all processes, which means existence and verbiage have least significance in the analyzed text.

CONCLUSION

Transitivity is an important dimension of Systemic Functional Grammar, which represents semantic concept in order to explore the reality. It entails to analyze the situation in quite different way. Relying on the system of transitivity, the reader can explore the thought of speaker or writer, and can identify “who does what to whom under what circumstances”. The study concluded that all the six process types were found to be identified in the address with varied frequency. Relational process took up the highest proportion with 29.85% in the text. Mental process came a distant second with

28.35%, material process with little bit less proportion (26.86%) contributed to the text. Behavioral, existential and verbal processes have an overall representation of 5.97%, 4.47% and 4.47% respectively. The occurrence of verbal and existential processes was the least. Through the transitivity analysis of last address of Prophet Muhammad, it was identified that the Prophet Muhammad's real purpose was to make His audience and other concerning men, the man of attributes and values to meet the challenges and succeed in the life. He also used mental and material process in a significant and fair proportion to make his audience conscious, men of cognizance and to perform action and be an active partner of the Muslim Ummah as well as society.

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APPENDIX

THE LAST SERMON OF PROPHET MUHAMMAD (P.B.U.H.)

This sermon was delivered on the Ninth day of Dhul-Hijjah, 10 A.H. (623AD) in the Uranah valley of Mount Arafat in Mecca. It was the occasion of annual rites of Haj. It is also known as the Farewell Pilgrimage.

After praising and thanking Allah the Prophet (p.b.u.h.) began with the words:

“O People! Lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore, listen carefully to what I am saying and take these words to those who could not be present here today.”

“O People! just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds.”

“Allah has forbidden you to take usury, therefore all interest obligation shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequality. Allah has judged that there shall be no interest and that all interest due to Abbas Ibn 'Aal-Muttalib be waived.”

“Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabiah ibni al-Harithiah.”

“O men! the unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade, and to prohibit what Allah has made permissible. With Allah the months are twelve in number. Four of them are holy, there are successive and one occurs singly between the months of Jumada and Shaban.”

“Beware of Satan, for the safety of your religion. He has lost all hope that he will be able to lead you astray in big things so beware of following him in small things.”

“O People it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste.”

“O People! listen to me in earnest, worship Allah, say your five daily prayers, fast during month of Ramadan, and give your wealth in Zakat. Perform Haj if you can afford it.”

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White

has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly.”

“Do not therefore do injustice to yourselves. Remember one day you will meet Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.”

“O People! No Prophet or apostle will come after me and no new faith will be born. Reason well, therefore O People! and understand words that I convey to you. I leave behind me two things, the Quran and the Sunnah and if you follow these you will never go astray.”

“All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.”

“O Allah, be my witness, that I have conveyed your message to Your people.”