

Original Paper

An Investigation of Speech Acts Types Used in the Last Sermon of Prophet Mohammed (PBUH)

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Received: April 23, 2022

Accepted: May 5, 2022

Online Published: May 17, 2022

doi:10.22158/sll.v6n2p32

URL: <http://dx.doi.org/10.22158/sll.v6n2p32>

Abstract

The types of speech acts in Prophet Mohammed's farewell sermon were investigated in this study. The last sermon of Prophet Mohammed was analyzed using the speech acts theory in this qualitative case study. According to the analysis, the sermon contains a variety of speech acts. Directives, assertives, commissives, declaratives, and expressives were the speech acts used in this sermon. This study is significant because the speaker is well-known, piquing the interest of many readers. Furthermore, because the sermon is clear and full of logical sentences, many readers, such as politicians, speechmakers, and researchers, may benefit from the choice of words or the structure of the sermon. Furthermore, this research is important for linguists and researchers. Furthermore, this study is significant for linguists and researchers because it examined the sermon from previously overlooked perspectives.

Keywords

the last sermon, qualitative, speech acts, pragmatics

1. Introduction

Speech is strings of linguistic items used to express particular purpose and includes both written and spoken language (Yule, 1996). Hashim and Safwat (2015) stated that leaders and politicians used to make speeches to get people's respect and interest. Moreover, speeches made to show people the speaker's personality and objectives. Parker (2005) stated that, for many decades, religious discourse, especially sermons, has played an important role in people's everyday lives. The author provided, in sermons, the speaker could control the minds and behaviors of the hearers. This fact makes sermons an important aspect of society accordingly. Thus, this current study examines the discourse of religious speech to understand and analyze religious text with reference to analyze the sermon depending on the

speech act theory. Qadri and Qadri (2016) mentioned the last sermon of Prophet Mohammed (PBUH) said at the time of Hajj of the year 632 C.E, in Makkah at the location of Arafat, which considered as one of the most blessed days of the year for Muslims. The author added Prophet Mohammed used this opportunity to speak about the most important aspects of the society, Muslims needs, the way to deal with each other despite the differences between them, the most important components of the family that is the husband and wife relationship, and many other topics.

Despite the fact that many studies on speech acts have been conducted, this study differs from others in that it examined the last sermon from the perspective of speech acts theory. Others have analyzed this sermon from various perspectives, including Azez and Ishola (2018), Qadri and Qadri, (2016), and Noor, Ali, Muhabat, and Kazemian (2015). As a result, the purpose of this research is to provide an answer to the following research question: What types of speech acts were found in the farewell sermon of Prophet Mohammed?

2. Literature Review

2.1 *Speech Acts Theory*

Pragmatic often described as the study of language in use (Huang, 2013). One of the most important theories of pragmatics is the speech acts theory. The British philosopher Austin is the one who developed the classification of a speech. He mentioned that the study of meaning should be from the context because the language in speech used to give different functions like ask, request, threatening etc. Austin (1965) said, "In some cases, we use speech to perform an action" (p. 375).

Searle (2005) defined "speech acts as an essay in the philosophy of language" (p. 35). Umar (2016) mentioned that People use language for communication. The author mentioned communication is very important in people's lives. They can send and receive messages through communication. Sometimes people need to make a speech to send a message or to convince people to do something. The author added speech acts to express verbal communication and it may cause an effect on the addressee. The information provided speech act consist of two words; a speech that refers to linguistic items used to express a purpose in a particular language. An act is performing an action.

According to Austin (1965), speech acts fall into three classes, that is locutionary, illocutionary, and per-locutionary acts. A locutionary act is an act of generating meaningful sentences. An illocutionary act is a speaker intention to achieve in producing an utterance. The per-locutionary act is the reaction of feelings, thoughts or actions of the addressee. Per-locutionary acts could be inspiring, persuading, consoling etc. Hence, Searle (1969) divided the illocutionary acts into five categories:

- 1) Assertive or representative: this speech act mentions the truth of the expressed proposition of the speaker, e.g., conduct, report, announce, state, affirm, believe, deny, etc. this kind of speech act carrying a truth value; the speaker expresses what he believes (Hashim & Safwat, 2015).
- 2) Directives: these speech acts make the addressee do something. It used to give order action e.g. beg,

ask, dare, invite, command, advice, and order (Hashim & Safwat, 2015).

3) Comissives: this speech acts express the speaker's intention to do something, they include promise, offer, pledge, and guarantee, undertake, threaten etc. (Hashim & Safwat, 2015).

4) Expressive: these speech acts show the speaker's psychological attitudes, like congratulate, regret, appreciate, joy, sorrow, like, dislike (Hashim & Safwat, 2015).

5) Declarations: these speech acts change immediately in some state of affairs, like declaring war, I pronounce, I sentence you; I name this, etc. (Hashim & Safwat, 2015).

2.2 Related Studies

There are earlier studies about the last sermon. To start with, Azeez and Ishola (2018). Carried out a study about the human rights that started in the United Nations (UN) in 1984 and he found that the human rights appeared in the last sermon of Prophet Mohammed. Moreover, Qadry and Qadri (2016) analyzed the historical words of the last sermon to find out the ideals, lessons, theories, constitutional law, and human rights mentioned in the Last Sermon of Prophet Mohammed with those in the Charter of the United Nations. A comparative study shows the reader the similarities in using words in the sermon with those in the UN charter. The study mentioned the similarities like children rights, the return of loaned money, property protection, and the right to living a peaceful life, equal rights, and the rights reed and honored.

Another study conducted by Noor, Ali, Muhabat, and Kazimian, (2018) highlighted the Semantic and Functional properties of Language (SFL) properties of the last address of the Holy Prophet (PBUH). It focused on the function of the language used to get a deep meaning of the sermon based on Halliday SFL. The result showed that the sermon has three types of moods: declarative, imperative, and interrogative. Each one represents a different usage of language. Declarative represent strong and new events. Imperative represents authority, and interrogative represents interpersonal relations with respect to the status of everyone.

Many studies analyzed political speeches depending on persuasive strategies. For example, Eissa (2012) used the persuasive strategies in Obama and MacCain's presidential debates. This study is a comparative between Obama and McCain. It is about who is the more persuader to convince the American voter. This study depends on Aristotle's framework. The results showed that president Obama used more persuasive strategies than McCain did which made him achieve more implicit speech than McCain.

Moreover, Hashim and Safwat (2015) analyzed two political speeches: speeches of John Kerry in the Presidential Campaign in 2004 and George Bush Inaugural address in 2001. The results showed that the frequency percentages for the selected speeches are commissive 40%, assertive 35%, directive 20%, and expressive 5%. In addition, Kerry used sentences of commissive acts and no other speech acts since he committed to some future actions, and he promised to make the world better. Bush used assertive sentences and he asserted his authority. Assertive expresses what the speaker believes in.

Hence, the data characterized by a majority of commissive, assertive and directive acts that are mostly used as flexible strategies as the study Hashim and Safwat (2015) mentioned, especially in political campaigns, to win elections. Politicians used to communicate directly with the public to convince them of their policies and strategies. The last sermon of Prophet Mohammed analyses shows the majority percent is directive, assertive, then commissive. This shows the similarity in results.

Another study used speech acts theory by Umar (2016) that analyzed a speech of President Joko Widodo to find the types of speech acts used in the speech and the effect of using them. The strategies used in this speech were; 9 assertive, 0 directives, 2 expressive, and commissive, and 0 declaration. This study shows the using of assertive is the highest percent. Joko Widodo said, "I was a businessman years ago". The president talks about truth. Just like Prophet Mohammed when he said: "Allah, that I conveyed your message to your people".

In a similar study, Altikriti (2016) examined President Obama speech using Bach and Harnish theory. This theory divided into four categories that are constative, directive, commissives and acknowledgement. The acknowledgements refer to expressiveness in Searle theory. The highest percent of the usage of speech acts is for constative (assertive in Searle) then the directives, after that the commissive next the acknowledgements (expressive). The similarity in the three speeches is using an assertive type of speech acts as the highest percent such as when Obama said, "I don't want to talk about next year. I want to focus on the next five years, the next ten years, and beyond". Prophet Mohammed "I leave behind me two things, the Quran and my example the Sunnah, and if you follow these you will never go astray" (Altikriti, 2016, p. 57).

This study analyzed a religious text of the last sermon of Prophet Mohammed (PBUH) depending on both persuasive strategies and speech acts theory. Although there were several studies on this phenomenon, those studies either carried out on other sermons or did not use both speech acts and persuasive strategies to analyze the last sermon of Prophet Mohammed (PBUH).

3. Methodology

Because of its popularity in Muslim lives, the farewell sermon was chosen for this qualitative study over other sermons. In addition, document analysis is being used as an instrument in this study. Document analysis, according to Bowen (2009), is an effective method of data collection because documents are manageable and practical resources. "Document analysis is a systematic procedure for reviewing and evaluating documents both printed and electronic material" (Bowen, 2009, p. 27).

There are some steps that must be taken when gathering data. First, the researchers attempted to locate the sermon via Google. The religion.com website provided an English version. The researchers then contacted the website manager and requested permission to obtain a copy of the most recent sermon (English version) for use in the current study. The researchers were then able to secure the script. Second, the researchers read several articles that are based on the same theories (speech acts).

Data analysis

The current study's researchers used the Searle model (1969) to analyze data, which is divided into five types: the first is assertive. It is used when the speaker asserts something in which he or she believes, such as when making a report. The directive is the second. It is used when the speaker wishes to request something directly from another person, such as ordering something. The commissive is the third type. This one is used to express the speaker's intention to do something, such as make an offer. The fourth one is particularly expressive. This type is used by the speaker to express soothing feelings. The declarations are the final one. It is used when the speaker declares something because of new events, such as war declaration. Thus this this study analyzes the sermon accordingly.

4. Findings and Discussion

4.1 Findings

According to Searle, there are five speech acts that can be used to perform actions. This study applies the speech acts theory to Prophet Mohammed's final sermon (PBUH). Here are some sermon examples of each type of speech. The researcher provided a brief explanation for each type of speech act and bracketed each branch of each type of speech act. This research is based on the definition of each type. The meaning is derived from the examples given in the definitions of each type.

Table 1. The Illocutionary Acts in the Last Sermon of Prophet Mohammed (Frequency, and Percentage)

illocutionary acts	Frequency	Percentage
Directive	14	48%
Assertive	8	28%
Commissive	3	10%
Declarative	3	10%
Expressive	1	4%

4.1.1 Directive

After analyzing the sermon, it found that 48% of the sentences are direct. The reason is clear that from the beginning Prophet Mohammed (PBUH) said it may be the last year of his existence and He wants Muslims to follow the instructions in this sermon for peace and happy life. Directive means to make someone do something. It contains these verbs: order, command, request, and advice. The researcher puts each one for a suitable sentence between brackets. The following are some examples from the sermon:

- “Listen to what I am saying to you very carefully...regard the life and property of every Muslim as a sacred trust” (Abdullah, 2007, p. 1). (Order):

أيها الناس ان دمانكم واموالكم واعراضكم عليكم حرام الى ان تلقوا ربكم، كحرمة يومكم هذا في شهركم هذا في بلدكم هذا

- “Return the goods entrusted to you to their rightful owners” (Abdullah, 2007, p. 1). (Order): فمن كانت عنده امانة فليؤدها الى من ائتمنه عليها
- “Hurt no one so that no one may hurt you” (Abdullah, 2007, p. 1). (Advice): لا تظلمون ولا تظلمون
- “Beware of following him (the Satan) in small things” (Abdullah, 2007, p. 1). (Order): أيها الناس ان الشيطان قد ياس ان يعبد بأرضكم هذه ابدا ولكنه ان يطع فيما سوى ذلك فقد رضي به بما تحقرون من اعمالكم فاحذروه على دينكم
- “Do treat your women well and be kind to them for they are your partners and committed helpers” (Abdullah, 2007, p. 1). (Advice): واستوصوا بالنساء خير
- “Listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means” (Abdullah, 2007, p. 1). (Order) اوصيكم عباد الله بتقوى الله واحتكم على طاعته واستفتح بالذي هو خير :
- “All those who listen to me shall pass on my words to others who understand words which I convey to you” (Abdullah, 2007, p. 1) (Abdullah, 2007, p. 1). (Request) “Be my witness” (Abdullah, 2007, p. 1) (Abdullah, 2007, p. 1). (Request): الا هل بلغت قال فليبلغ الشاهد الغائب
- “People it is true that you have certain rights with regard to your women” (Abdullah, 2007, p. 1). (Advice): اما بعد أيها الناس، ان لنسائكم عليكم حقا ولكم عليهن حق
- “If they abide by your right then to them belongs the right to be fed and clothed in kindness” (Abdullah, 2007, p. 1). (Command): فان انتهين فلهن رزقهن وكسوتهن بالمعروف
- “It is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste” (Abdullah, 2007, p. 1). (Command) : لكم عليهن ان لا يوطئن فرشكم غيركم ولا يدخلن أحدا تکرهونه بيوتكم ولا يأتين بفاحشة فان فعلن فان الله قد اذن لكم ان تهجروهن في المضاجع وتضربوهن ضربا غير مبرح
- “Beware do not stray from the path of righteousness after I am gone” (Abdullah, 2007, p. 1). (Advice): فلا ترجعن من بعدي كفارا يضرب بعضكم رقاب بعض
- “Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things” (Abdullah, 2007, p. 1) (Advice) ان الشيطان قد ياس ان يعبد بأرضكم هذه ابدا ولكنه ان يطع فيما سوى ذلك فقد رضي به: بما تحقرون من اعمالكم فاحذروه على دينكم

One of the effective strategies is the directive. The prophet ordered the Muslims to protect the life and property of every Muslim by forbidding the killing for no reason. Then the prophet ordered them to return the goods to their owners. In addition, the prophet ordered the Muslims to pray for Allah every day to be healthy spiritually and to be aware of Satan and doing bad things. The prophet advised the Muslims not to hurt anyone then no one will hurt you. Then, the prophet advised the Muslims to treat their women well.

The women also give their husbands their rights. After that, the prophet advised the Muslims to

injustice themselves and to stay on the right path to go to paradise. Moreover, the prophet requested the Muslims to pass on these words to other Muslims and to be the witness of Him. Finally, the prophet commanded the Muslims to feed and clothed their women in kindness. The women commanded to get approval from their husbands to have friends.

4.1.2 Assertive

The second type of speech acts appears with 28% called assertive. In this type, the speaker talks about the truth because he expresses what he believes in. Prophet Mohammed (PBUH) used this type of sentence for convincing people to do the orders. The assertive has certain verbs; announcing, reporting, and conducting. Each suitable verb with suitable sentences is in brackets. Here are some examples from the sermon:

- “For I know not whether after this year I shall be amongst you” (Abdullah, 2007, p. 1). (Announce) :

أيها الناس اسمعوا مني ابين لكم فاني لا أدري لعلي لا الفاكم بعد عامي هذا في موقفي هذا

- “All mankind is from Adam and Eve” (Abdullah, 2007, p. 1). (Announce): أيها الناس ان ربكم واحد وان اباكم واحد كلكم لأدم

- “Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood” (Abdullah, 2007, p. 1). (Announce) :

أيها الناس انما المؤمنون اخوة

- “Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly” (Abdullah, 2007, p. 1). (Reporting):

فلا يحل لامرئ مال أخيه الا عن طيب نفس منه

- “I leave behind me two things, the Quran and my example...” (Abdullah, 2007, p. 1). (Conducting):

فاني قد تركت فيكم ما ان اخذتم به لن تضلوا بعده، كتاب اله وسنة نبيه

- “God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth” (Abdullah, 2007, p. 1). (Announcing) :

وقضى الله انه لا ربا وان ربا عمي العباس بن عبد المطلب موضوع كله

- “Allah, that I have conveyed your message to your people” (Abdullah, 2007, p. 1). (Announcing): الاهل بلغت اللهم فاشهد

Assertiveness related to the speaker's intention to do something. The prophet announced that He would be dead next year. Then, the prophet announced the origin of humankind.

Moreover, the prophet announced the relationship between Muslims is a fellowship. The prophet reported that no one could allow taking something that does not belong to him except if the owner gave it to him. The prophet conducted that He left the Holy Quran and Sunnah for Muslims. The prophet announced that God has forbidden interest. The Prophet conducted that your capital is yours to keep. The last one the Prophet announced that He conveyed Allah's messages to the people.

4.1.3 Commissives

The third type of speech acts is commissive that have the lowest percentage in the sermon's sentences, which is 10%. Commissive refers to the intention of the speaker to do something like warning, threatening, and offering. Below are some examples from the last sermon of Prophet Mohammed (PBUH):

- “Remember that you have taken the theme as your wives only under a trust from God and with His permission” (Abdullah, 2007, p. 1). (Warning):
إنكم انما اخذتموهن بأمانة الله واستحللتم فروجهن بكلمات الله فاعقلو أيها الناس
- “Remember that you will indeed meet your Lord and that He will indeed reckon your deeds” (Abdullah, 2007, p. 1). (Warning) “Remember, one day you will appear before God and answer for your deeds” (Abdullah, 2007. P1). (Warning): وأنكم ستلقون ربكم فيسألکم عن اعمالکم وقد بلغت قال فليبلغ الشاهد الغائب
- All those who listen to me shall pass on my words to others and those to others again: الشاهد الغائب

Commissive related to the intended of the speaker to do something. The prophet warned the Muslims to forget that God allows them to have wives under His permission and trust. Then the Prophet warned the Muslims to the day that they would meet God and answer for their deeds. Additionally, the Prophet asked Muslims to pass the messages that they heard from him.

4.1.4 Declarative

In addition, the declaration type has a percent of 10% in the sermon. It related to a new event being the effects of a recent change. Below are some examples from the sermon:

- “God has judged that there shall be no interest” (Abdullah, 2007, p. 1). (Declaration) قضى الله انه لا ربا
- “An Arab has no superiority over non-Arab, nor does a non-Arab have any superiority over an Arab...” (Abdullah, 2007, p. 1). (No one has superiority on another) (Declaration):
ان اكرمکم عند الله اتقاکم وليس لعربي فضل على عجمي الا بالتقوى اللهم اشهد قالو نعم والسلام عليكم ورحمة الله
- All humankind is from Adam and Eve. (Declaration):
ان اباکم واحد کلکم لآدم و آدم من تراب

Declaration relates to a new decision of an authorized person. The Prophet declared that there should be no interest The Prophet declared the equality between the humans that we all have the same father and mother.

4.1.5 Expressive

There is one sentence in the sermon expressing sorrow and to make the percent 4% the expressive refers to the psychological effects of the humans, like; joy, sorrow, like, dislike. The following is the only sentence that appears in the sermon:

- “For I know not whether, after this year, I shall ever be amongst you again” (Abdullah, 2007, p. 1). (Sorrow):

أيها الناس اسمعوا مني ابين لكم فاني لا أدري لعلني لا القاكم بعد عامي هذا في موقفني هذا.

Expressive relates to expressing feelings. The Prophet expressed the sorrow feeling that nothing sadness was death.

The sermon contains many different speech acts. There are fourteen sentences of the directive that achieved 48%, eight sentences of assertive with 26%, three commissive with 11%, and three declaration sentences with 11%, one expressive with 4%. In this table, the sermon distributed accordingly.

Table 2. The Frequency and Percentage of the Types of Speech Acts in the last Sermon of Prophet Mohammed

Illocutionary Acts	Frequency	Percentage
Assertive	8	28%
Directive	14	48%
Commissive	3	10%
Declarative	3	10%
Expressive	1	4%

Table 2 explains the application of Searle's theory of speech acts on the last sermon of Prophet Mohammed (PBUH).

5. Discussion Conclusion & Recommendations

The types of speech acts that appear in the sermon have different percentages. The Prophet used directives as to the main type with 48%. The second one is assertive that the percentage is 28%. The next one is commissives that achieved 10%. The declarative achieved the same percent that is 10%. In addition, the last and the lowest one is expressive with 4%.

According to the speech acts theory, different researchers analyzed political speeches, and showed a different percentage of using each type of speech acts. As mentioned before the speech of President Obama the highest percentage is assertive, and then becomes the commissive and the last one expressive. The analysis of Joko Widodo showed the highest percentage is assertive, then expressive. Another study for John Kerry and Bush showed the assertive as the highest used in the Bush speech than the directive while John Kerry the commissive is the highest per cent then the assertive and then for both presidents the directive and expressive. The result of this study mentioned that the use of assertive and directive used to convince the audience and it described as a flexible strategy.

The result of analyzing the last sermon of Prophet Mohammed (PBUH) shows that the highest percentage is the use of directive acts. Then the prophet used the commissive after that became assertive, and the last one is the directive and the expressive acts. These results are close to the previous

studies and that make the sermon persuasive in addition the sermon contains the completely persuasive strategies of Aristotle. The findings of this study are in contrast with the findings of the analysis of President Joko Widodo speech, which found that the speech contains assertive as the majority percentage. It contains expressive and commissive.

According to the study, it persuaded the audiences. Furthermore, it contrasts with Altikriti's (2016) study of President Obama, which discovered that the highest percentage of speech acts used is assertive, followed by commissive, and finally expressive. On a percentage basis, the strategies used in the sermons differ from those used in previous literature. That is, it has a directive, because the highest percentage becomes assertive, followed by the commesives, and the lowest percentage is declarative and expressive. This conclusion demonstrates that using such speech acts makes the speech more persuasive. This study recommends the following:

- 1) This study recommends analyzing other recent speeches from different points of view like intonations and tones to find out how that will affect persuasive.
- 2) This study recommends finding out if there is an effect of using certain types of speech acts and persuasion.

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