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References and Methods in the Syntactic Analysis of the Prophetic Discourse: A Traditional - Linguistic and Functional Approach to the ‘Farewell Sermon’ as Recorded in its Major Narratives

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Abstract

This article investigates the syntactic, textual, and functional organisation of the Prophetic Farewell Sermon through an analytical framework combining classical Arabic grammatical thought with modern textual and functional linguistics. The study is grounded particularly in ‘Abd al-Qāhir al-Jurjānī’s concept of *al-Naẓm*, according to which meaning emerges from the organisation and interdependence of linguistic elements rather than from isolated lexical units. The analysis examines attribution, fronting and postponement, omission, reference, conjunction, sentence patterns, cohesion, and rhetorical modes in order to determine how grammatical structures contribute to textual coherence, persuasive force, and the value-oriented purposes of the sermon. The extended narration transmitted by Jābir ibn ‘Abd Allāh in *Ṣaḥīḥ Muslim* is adopted as the principal textual corpus, while complementary narrations from major hadith collections are used comparatively to assess the grammatical and semantic implications of textual variation. Methodologically, the study employs a descriptive, analytical, and comparative approach supported by systematic segmentation and grammatical tagging of the corpus and a reliability check between independent coders. The analysis demonstrates that the integration of traditional Arabic grammatical concepts with

functional and textual linguistic approaches provides a more comprehensive interpretation of Prophetic discourse than either framework can offer independently. Referential coherence, connective structures, sentence patterns, omission, syntactic ordering, and variations in directive forms emerge as essential mechanisms in the organisation of meaning and the construction of argumentative and persuasive force. The study consequently highlights the continuing analytical relevance of the Arabic grammatical heritage while demonstrating the methodological value of integrating it with contemporary linguistic approaches to the study of coherent religious discourse.

Keywords: Prophetic discourse; Farewell Sermon; Syntactic analysis; *al-Naẓm*; ‘Abd al-Qāhir al-Jurjānī; Textual linguistics; Functional linguistics; Grammatical cohesion; Discourse analysis.

Introduction

To begin with, we observe that the ‘Farewell Sermon’ points to a coherent linguistic structure in which purpose and form are mutually reinforcing, and that the keys to this structure are to be understood in the light of the concept of ‘*al-Naẓm*’ (systematic composition) established by ‘Abd al-Qahir al-Jurjani, who regarded the sequence of conjunctions and the

arrangement of elements of reference, anticipation and omission as the basis of meaning rather than mere stylistic embellishment. This requires us to trace the internal relationships between the elements of the sentence before moving on to the broader functions of the discourse (al-Jurjani, 1992, pp. 80, 106, 146). On this basis, we formulate our main question in a way that maintains a close link between structure and purpose: how do the tools of the classical tradition and the concepts of modern textual linguistics together reveal the coherence of a foundational discourse such as the ‘Farewell Sermon’, and the mechanisms of its signifying structure — including attribution, introduction, delay, omission, networks of connection and rhetorical modes — such that any interpretation, if treated in isolation from the others, would exceed the boundaries of any single framework? In doing so, we pave the way for the transition from setting out the theoretical background to defining the methodological question that will guide the subsequent steps of the analysis. We shall therefore directly define the central question, which will aid methodological precision: what analytical procedures are best suited to linking grammatical phenomena to the functions of discourse and its value-based objectives in this prophetic text? We consider that the answer is not derived from the surface structure, but rather from an examination that combines the criteria of composition and structure with the requirements of the context and the trajectory of meaning across the units of the sermon, a perspective supported by Robert Allan de Boegrand and Wolfgang Dersler’s theorisation of textual criteria and the requirements of internal coherence and information organisation (de Boegrand and Dersler, 1981, pp. 10–11, 19). Thus, the question becomes a working tool rather than a mere opening statement, paving the way for the formulation of hypotheses against which we shall evaluate both partial and overall results. From a complementary perspective, we put forward two operative hypotheses that govern the course of the analysis from start to finish. Firstly: the conscious combination of the term ‘heritage’ with concepts from textual linguistics reveals semantic and functional layers that do not emerge when relying on a single frame of reference; for instance, reinterpreting instances of addition and omission from the perspective of exclusivity, focus and syntactic economy yields interpretative value not afforded by a univocal reading (Al-Jurjani, 1992, p. 146). Secondly: referential coherence, the diversity of sentence patterns, stylistic forms and the distribution of connectives constitute the structural backbone of the argument’s construction and its persuasive force; this becomes evident when analysing the phenomena of ‘tone and orientation’ and the classification of degrees of command and prohibition in light of function rather than form alone, as elaborated by Fadel Salih al-Samarra’i in his exposition of the relationship between meaning and structure and the influence

of context on the conveyance of meaning (al-Samarra’i, 2000, p. 150). These two premises clarify the criteria of evaluation to be applied when presenting the tables and discussing the examples. At the level of the source material, we formulate the selection of the text through practical steps that ensure accuracy and transparency; we rely on the lengthy narration of the sermon as reported by Jābir ibn ‘Abdullāh in **Sahīh Muslim** within the **Book of Hajj**, due to its inclusion of major principles regarding the sanctity of life, property and honour, and the collective witnessing of the proclamation, whilst referring to complementary versions in **Sahih**, **Sunan** and **Musnad** to examine the impact of variations in wording on the semantic index. This is achieved by sequentially numbering the sentences, standardising the spelling, and identifying the differences as ‘analytical variables’ whose impact on the results of tagging and analysis is monitored (Muslim ibn al-Hajjaj, n.d., pp. 887–893). In accordance with this textual standardisation, the text is transformed from narrative material into a database capable of comparison and re-examination. As for the methodology, we adopt a descriptive, analytical and comparative approach that combines the traditional scholarly tradition with a functional linguistic approach; we create a grammatical tagging schema that records the sentence type, its tense and its explicit or implied inflectional markers, distinguishing between the conjunctions ‘ ’ (coordination, causation, adverbial, conditional and oath), and counting interjections, pronouns, demonstratives, and definite and indefinite forms, whilst describing ‘mood and direction’ to determine degrees of obligation. We then conduct a reliability check between two independent coders before presenting both quantitative and qualitative results simultaneously, drawing on Tamam Hassan’s conception of the unifying relationships in Arabic syntax, which grounds grammatical rules in usage and bridges the gap between form and function (Hassan, 2006, p. 178).

Axis 1: Theoretical and Methodological Framework

1-a: Key Terminology Central to the Subject

Firstly, the ‘factor’ is identified as a hidden organiser of grammatical relations, upon which the links between parts are built and the positions are organised; ‘Abd al-Qahir al-Jurjani established that the value of a statement is measured by syntactic relations rather than by individual words, and that the order of elements in reference and dependency constitutes the core of meaning, not verbal ornamentation (al-Jurjani, 1992, p. 80). Tamam Hassan brings this meaning into sharper focus with the formulation ‘unifying relationships’, which subsumes attribution, specification and all other connections into a single system governed by usage (Hassan, 2006, p. 178). In the declaration of the sanctity of blood and property—

‘Your blood, your wealth and your honour are sacred to you’—the function of ‘inn’ is evident in its designation of the subject and predicate, whilst the prepositional phrase is linked in a manner that determines the meaning; thus, the pathways through which the ruling carries its weight within the structure become apparent to us (Al-Jurjani, 1992, p. 106; Hassan, 2006, p. 178).

Secondly, ‘attribution’ is understood as the relation of the ruling to that to which it is attributed, thereby establishing the truth in the addressee’s consciousness; al-Jurjani has made the position of the predicate the locus for establishing and consolidating meaning within the utterance (al-Jurjani, 1992, p. 106); Tamam Hassan then incorporates this dimension into its communicative function in constructing the rule through the structure of the predicate, not merely its form (Hassan, 2006, p. 178). In a pivotal statement such as ‘Verily, all usury is prohibited’, the categorical predicate is applied to the generality of ‘all usury’, thus becoming a fundamental principle upon which specific applications are built; this explains the force of obligation when subsequent statements move from this fundamental principle to partial application.

Thirdly, ‘omission’ manifests as a deliberate omission of what the context implies, in the pursuit of brevity and to invite the recipient to participate in completing the meaning; al-Jurjani elaborated on its rhetorical rationale and explained how it strengthens the message when contextual clues take the place of the explicit statement (al-Jurjani, 1992, p. 146). Fadhil Salih al-Samarra’i further elaborates on the semantic effect of choosing the shorter, clearer formulation in conveying the meaning to the listener (al-Samarra’i, 2000, p. 150). In the context of trust — ‘Whoever has been entrusted with a trust, let him fulfil it...’— the implied response to the conditional clause is understood from the imperative form without verbosity, thereby reinforcing the sense of obligation and shortening the path from principle to action.

Fourthly, ‘advancement and delay’ are interpreted as a means of directing the focus within the sentence for the purposes of specification, emphasis and linking new information to what is already known; al-Jurjani made their positions the basis for argumentation and the ordering of purposes within the statement (al-Jurjani, 1992, p. 146), whilst Tamam Hassan explains their effect in distributing information between a preparatory component and a core statement that carries the semantic load (Hassan, 2006, p. 178). In the opening address ‘O people...’, the addresser presents a framework that unites the audience before delivering the ruling, thereby preparing the ground for the reception of the rule and broadening its scope of application.

Fifthly, ‘connectives’ are classified as transitional devices that organise the logical sequence between sentences through coordination, causation, qualification, conditionality and oaths; Rukaya Hassan and Michael Anis Halliday have detailed the categories of cohesion, reference, ellipsis and repetition as compositional mechanisms that direct the flow and regulate the pace of transition from a general principle to a practical application (Halliday and Hassan, 1976, pp. 31, 88, 142, 226, 274). Robert Allan de Boegrand and Wolfgang Dersler frame the effectiveness of these devices within the criteria of textuality, which require the regularity of information to ensure comprehension (de Boegrand and Dersler, 1981, pp. 10–11, 19). In the context of a prohibition followed by a comment beginning with ‘F’, as in ‘Do not turn back after me as disbelievers...’, the causal progression is evident, leading the listener step by step from the statement of the ruling to its practical implication.

Sixthly, ‘coherence’ is defined as the fabric that binds the parts of the sermon together through reference, referential stability, parallelism, and causal and conditional relationships; thus, the criteria of textuality according to de Boegrand and Dersler reduce comprehensibility to a network of observable internal conditions (de Boegrand and Dersler, 1981, p. 19), whilst Halliday and Hassan’s cohesion mechanisms demonstrate how sentences support one another in a unity that bridges gaps and maintains the thread of the subject (Halliday and Hassan, 1976, p. 226). This is evident when the referents of pronouns are established across an entire passage and commands and prohibitions follow one another without interruption in the discourse, making comparison possible through observable indicators rather than impressions.

Seventhly, the ‘subject and message’ are understood as the preparatory element and the focal point of the news item; the former is responsible for capturing attention and setting the context, whilst the latter strikes at the heart of the matter. Tamam Hassan approaches the distribution of information through mechanisms that make the presentation a means of highlighting the focal point (Hassan, 2006, p. 178), supported by the principles of textual organisation that govern the flow of information within a paragraph, as established by modern textual studies (De Boegrand and Dersler, 1981, p. 19). At the outset of the public appeal, a ‘theme’ emerges that unites the community; then the ‘message’ of the ruling is delivered, taking root in the heart in a directed manner.

Eighthly, ‘tone and direction’ are measured in terms of the degree of obligation and the direction of the statement—whether it is a command, a prohibition or a declaration—thus determining the intensity of the request and the scope of its application; Fadel Salih al-Samarra’i has elucidated the

relationship between form and context in the degrees of request and their impact on conveying meaning (Al-Samarra'i, 2000, p. 150), whilst Tamam Hassan helps to define the relationship between structure and function in a way that prevents the demand from being read in isolation from its communicative context (Hassan, 2006, p. 178). In the prohibitive statement 'Do not return after me as disbelievers, striking one another's necks', the intensity is gauged by the alignment of the formulation with the rationale, transforming the construction into a normative force that can be observed and weighed up.

1-b: Harmonising Traditional and Functional References

In line with the objectives of this study, the 'Farewell Sermon' is treated as an experimental field that allows for the testing of the ability of inherited grammatical concepts to interact with the mechanisms of functional textual analysis, since the integration of morphological analysis and patterns of coherence is not achieved through verbal equivalence but by demonstrating how phenomena are transferred from the sentence level to the structure of the utterance as a whole; Abd al-Salam al-Masdi's conception of linguistics as a system of principles governing the transmission of meaning within discourse guides the use of concepts and links them to the purposes of speech, rather than confining them to the boundaries of terminology alone (al-Masdi, 1985, p. 45). Similarly, 'Abd al-Qadir al-Fasi al-Fahri presents a framework that links structural functions to the requirements of discourse, against which the impact of the arrangement of elements, pronouns and connectives in conveying meaning from one level to another within the Arabic context is measured (al-Fasi al-Fahri, 1991, p. 27). Furthermore, Muhammad Muftah adds an analytical perspective that interprets verbal combinations as signifying networks forming an 'argument map' in which premises and conclusions are distributed according to manifest linguistic markers; this provides practical bridges that restore grammatical phenomena to their persuasive roles within the text (Muftah, 1985, p. 34). By the same token, Ahmad al-Mutawakkil explains how functions in Arabic are distributed amongst loci of attribution, relations of specification and connectives to determine the 'degree of obligation' and the direction of discourse, such that imperatives, prohibitions and statements of fact are interpreted as a synergy of syntactic, semantic and pragmatic levels, rather than merely isolated forms (Al-Mutawakkil, 2007, p. 59). Thus, a practical method emerges that combines grammatical precision with mechanisms of composition and cohesion, allowing for the identification of economic ellipsis () when it functions as a unifying clue between clauses, and for the analysis of fronting when it becomes a prelude that establishes a 'topic' in the light of

which a 'predicate' of significant value, and by interpreting conjunctions and the particle 'fa' (and then) as indicators of the relationships of cause, effect and commentary through which the argument progresses sequentially from a general principle to a specific practical application (Al-Masadi, 1985, p. 112; Muftah, 1985, p. 97; Al-Mutawakkil, 2007, p. 102; Al-Fasi Al-Fahri, 1991, p. 143). Ultimately, we favour this complex framework because it facilitates the measurement of the obligatory impact within the sermon using observable values, and transforms 'references' and 'procedures' into precise criteria for identifying the flow of information, the points of reasoning and the timing of commentary within a single, coherent fabric.

Axis 2: Construction of the main text and verification of narratives

2-a: The composition of the main text in relation to the subject

We adopt the narration of Jābir ibn 'Abdullāh in **Sahīh Muslim** as a standardised text because it presents the sermon in a coherent, extended structure in which general principles are followed by their practical applications in a manner that allows for precise segmentation, numbering and documented cross-referencing during analysis. Furthermore, this continuity provides a significant concentration of chain of transmission references, connectives, and formulations of commands and prohibitions, which is well-suited to the aim of constructing a 'standard text' that can be subsequently tested without compromising the unity of the context (Muslim ibn al-Hajjaj, n.d., pp. 887–893). Furthermore, we include abridged narrations from **Sahih al-Bukhari**, **Sunan al-Nasa'i** and **Musnad Ahmad** as points of comparison that highlight stylistic differences which may alter the order of elements, the perspective of the chain of transmission or the strength of the links. This ensures that the reading remains sensitive to variations in transmission methods and keeps the results of comparison verifiable across the authorised sources (al-Bukhari, n.d., p. 620; al-Nasa'i, n.d., p. 152; Ahmad ibn Hanbal, n.d., p. 366). We consider that this dual verification combines an abundance of evidence with the possibility of textual reconciliation where necessary, thereby serving the aim of procedural standardisation without premature analysis.

1. Standardising spelling and regulating pause marks according to a single criterion, and omitting repetitions in the chain of transmission by retaining only the highest-ranking chains established in the primary text, whilst harmonising similar verbal formulations where these do not alter the measured

semantic indicator (Muslim ibn al-Hajjaj, n.d., pp. 887–893).

2. Dividing the text into smaller semantic units according to the completion of a statement or the fulfilment of a request, then numbering each unit sequentially and clearly in the following format: A1, A2, A3... whilst ensuring that each passage is accompanied by a precise source reference within the authorised appendix (al-Bukhari, n.d., p. 620; al-Nasa'i, n.d., p. 152).
3. Aligning corresponding passages in the supplementary narrations to facilitate comparison where necessary, whilst keeping the appendix free from interpretative commentary in accordance with its function as a standardised citation that enables repeated verification and comparison (Ahmad ibn Hanbal, n.d., p. 366).

The total number of numbered sentences in the consolidated text is 22, from sentence 1 to sentence 22, and a separate appendix is dedicated to standardised citation, with the source of each passage within the text documented in the required format to ensure accuracy and consistency throughout subsequent stages of analysis (Muslim ibn al-Hajjaj, n.d., pp. 887–893).

2-b: Table of Variations and Their Grammatical Implications

In this section, we present the ‘Table of Variations and Their Grammatical Impact’ as a methodological tool for transforming narrative variations from lexical variations into variables that can be coded and measured in subsequent stages; We favour this approach because recording the differences with precise references facilitates the subsequent assessment of their impact in three key areas: the chain of transmission, the type of connector, and the order of elements. Accordingly, the table is included within the ‘Register of Evidence’, marked with the symbol [Differences], with correct numerical references to the numbered appendix, and deliberately limited to formal documentation without semantic interpretation, in preparation for its referral to the relevant areas of specialised analysis.

Textual reference	Subsequent treatment (the axis)	Possible grammatical implications	Supplementary version of the narration	The basic version of the narration (Muslim/Jabir)	Location in the Appendix
(Muslim ibn al-Hajjaj, n.d., pp. 887–893; Ahmad ibn Hanbal, n.d., p. 366)	Conjunction and cohesion devices, reference and the linking element	A shift from a single-point reference to two parallel elements, with a conjunctive link that alters the weight of the reference within the sentence; the conjunction is analysed in terms of its construction and its position within the syntax (Ibn Hisham, n.d., p. 170; al-Jurjani, 1992, p. 112).	‘... the Book of Allah and the Sunnah of His Prophet’	‘I have left amongst you that which, if you hold fast to it, will never lead you astray: the Book of Allah’	Q 13
(Al-Nasa'i, n.d., p. 152; Ahmad ibn Hanbal, n.d., p. 366)	The chain of transmission, the agent, the subject and the message	A shift in the chain of transmission from a direct imperative to a declarative statement with a strong directive force, thereby altering the order of the narrator and the addressee, as well as the degree of emphasis (Ibn Hisham, n.d., p. 215; al-Jurjani, 1992, p. 112).	‘I advise you to treat women well’	‘Treat women well’	Vol. 19
(Muslim ibn al-Hajjaj, n.d., pp. 889–891; al-Bukhari, n.d., p. 620)	Connectives and cohesive devices, sentence patterns and their distribution	The presence of the conjunctive ‘fa’ transforms the prohibition from an independent clause into one connected to what precedes it, thereby accelerating the logical transition and specifying the timing of the effect; it is measured by its connective function within the sequence (Ibn Hisham, n.d., p. 231; al-Jurjani, 1992, p. 146).	‘Do not return as disbelievers after me...’	‘So do not turn back into disbelievers after me...’	Q 16

We consider that this table, by providing a systematic documentation of differences and precise cross-references in accordance with the required model, offers a reproducible starting point for subsequent analysis; for when these rows are reconstructed within the frameworks of cohesion, reference and sentence patterns, the assessment of coherence and the establishment of obligation become a visible and measured process rather than mere stylistic conjecture (Ibn Hisham, n.d., p. 215; al-Jurjani, 1992, p. 189).

Axis 3: The system of grammatical tags and the reliability of tagging

3-a: The ‘Sermon-Specific Tag’

To begin with, this section sets out to standardise the ‘tag sheet specific to the sermon’ in order to convert the numbered text and what is recorded in ‘Table of Differences’ into measurable data — that is, into indicators that can be statistically tracked and methodologically compared across the recitations — thereby facilitating the testing of hypotheses without falling into subjectivity or preconceptions (Ibn Hisham, n.d., p. 215; al-Jurjani, 1992, p. 189). To clarify, this section is not concerned with any functional interpretation, but rather with establishing a robust labelling system that links the formal sign to its position in the textual sequence, in preparation for what follows.

First and foremost, sentence type is defined by distinguishing between declarative sentences, which establish a statement of fact, and imperative sentences, which express a request, command, prohibition or interrogation; this is a classification established by grammar and subsequently expanded by linking structure to context; In other words, the type is interpreted in terms of its effect on the subject of attribution and the resulting degree of obligation or assertion (Ibn Hisham, n.d., p. 215; Al-Mutawakkil, 2007, p. 59). Secondly, tense/form refers to the classification of the verb as past, present or imperative, in a manner that reveals its semantic markers of completion, continuity or direction; its close connection to the distinction between statements of fact and requests has been noted (Hassan, 2006, p. 178; Ibn Hisham, n.d., p. 231). Thirdly, the inflectional marker is a morphological indicator that determines the function of a word within a sentence — whether it is in the nominative, accusative or genitive case — and acts as the connecting thread that links the parts of the sentence in a systematic manner, thereby preventing ambiguity in attribution and precisely indicating the grammatical role of the word (Ibn Hisham, n.d., p. 215; Al-Jurjani, 1992, p. 189).

We then find that the connector is defined as a transitional device that organises the sequence between clauses, whether it be a conjunction, a conditional, a causal or a comment; the point being that its position in the sequence regulates the pace of flow from a general principle to a practical application (Halliday and Hassan, 1976, p. 142; Ibn Hisham, n.d., p. 231). Furthermore, the vocative particle serves as a marker for drawing the addressee into the centre of the utterance; it paves the way for establishing the ‘topic’ before delivering the ‘message’, as is customary in the construction of warnings and exhortations (Ibn Hisham, n.d., p. 170; al-Jurjani, 1992, p.

112). Next, the pronoun/reference serves to stabilise the referent and link units of discourse, as it maintains the thread of the topic and prevents inconsistencies between referents within a single paragraph and throughout the entire text (Al-Jurjani, 1992, p. 146; Halliday and Hassan, 1976, p. 31). Finally, the definite/indefinite article serves as an indicator of the balance between the specific and the general, as the inclusive or generic ‘al’ and the various forms of the indefinite article help to gauge the scope of a statement and its applicability in the Prophetic discourse (Ibn Hisham, n.d., p. 215; Hassan, 2006, p. 178).

For example, verse 11: ‘And it is incumbent upon you that they do not allow anyone you dislike to share your beds’; [Labels: Sentence type: declarative, accompanied by a rhetorical restriction; tense/mood: present negative, implying continuity; grammatical markers: nominative case for ‘you’ as a predicate brought forward, and accusative case for ‘anyone’ as the direct object; the conjunction lacks an explicit connecting particle; the vocative particle is absent; the pronoun/reference ‘you/they’ serves to specify the obligation; the article/indefiniteness is the indefinite form ‘ ’ (‘anyone’) for generalisation] (Ibn Hisham, n.d., p. 215; Al-Jurjani, 1992, p. 112). Another example is verse 12: ‘And they have a right to their provision and clothing from you, in a manner that is reasonable’; [Label: declarative sentence; tense/form: nominal, conveying certainty; grammatical case: nominative ‘their provision/their clothing’ joined in the position of the subject; conjunction: ‘wa’ for plural; vocative particle: absent; pronoun/reference: ‘for them/upon you’; Definite/indefinite: ‘with kindness’ is a definite genitive] (Ibn Hisham, n.d., p. 215; Al-Jurjani, 1992, p. 189). Similarly, vol. 20: ‘Let the witness inform the absent one’; [Label: Sentence type: imperative; tense/form: imperative verb preceded by the ‘fa’ of comment; grammatical markers: nominative case for ‘the witness’ as subject and accusative case for ‘the absent one’ as direct object; the conjunction ‘fa’ for comment; the vocative particle is not used; the pronoun/reference is a general collective; the definition/indefiniteness is the definition of ‘the witness/the absent one’ by mental reference] (Ibn Hisham, n.d., p. 231; Al-Jurjani, 1992, p. 146). Finally, v. 22: ‘O God, bear witness, O God, bear witness, O God, bear witness’; [Label: Sentence type: declarative supplication; tense/mood: non-perfective declarative; grammatical marker: vocative with omitted particle; connector: emphatic repetition; vocative particle: implied; pronoun/reference: superordinate reference; definite/indefinite: not applicable] (Ibn Hisham, n.d., p. 170; al-Jurjani, 1992, p. 112).

In summary, two decisive rules for regulating the notation are established here: if a direct temporal comment follows, the standard practice is to include the ‘fa’ of the comment; if the

context indicates a pause, ‘thumma’ is preferred to indicate sequence with a temporal interval (Ibn Hisham, n.d., p. 231). If explicit textual evidence points to a specific omission, it may be inferred; otherwise, inference is prohibited and the apparent structure must be adhered to, as excessive speculation undermines the principle of reproducible analogy (Al-Jurjani, 1992, p. 146). From all of the above, we conclude that this tag sheet represents a standardised tool that provides the axes of analysis from the fourth to the tenth with solid entry points, allowing for the tracking of commands and prohibitions, the measurement of the impact of links, and the comparison of sentence patterns in a manner that is verifiable and open to re-examination.

3-b: Reliability Assessment

At the outset, it should be noted that the reliability assessment, as adopted in the present analysis, finds a broad extension when compared, on the one hand, with the foundations laid by modern Western studies and, on the other, with the legacy of classical Arabic scholarship regarding the standardisation of narrations and readings. Undoubtedly, it should be noted that this comparative dimension illustrates that the need to standardise coding tools and regulate variations did not arise solely from contemporary linguistic research, but is an integral part of scientific awareness across multiple disciplines.

To begin with, in the context of modern Western studies, it is evident that reliability testing is considered an indispensable methodological procedure in discourse analysis and text linguistics. For example, in their theorisation of consistency criteria, Michael Halliday and Wariqa Hassan explain that every measurement requires tools that enable different analysts to arrive at similar results; otherwise, the entire analytical framework would collapse (Halliday and Hassan, 1976, p. 142). In other words, it is reliability that transforms these concepts from mere theoretical propositions into a framework suitable for collective use. Consequently, statistical criteria such as the ‘coefficient of agreement’ or the ‘percentage of agreement’ have become an essential component of any scientific report that aims for rigour.

Furthermore, if we turn to the Arabic heritage, we find that this very concern was present across various disciplines. In the science of recitation (qira’at), for example, agreement amongst narrators and reciters was not merely a matter of verbal correspondence; rather, it was subject to precise rules requiring the acceptance of recognised variants of recitation and the exclusion of those not supported by the text or widespread transmission. Specifically, the concept of ‘tawatur’ essentially corresponds to what is known today as

reliability, as it aims to ensure that what is adopted and analysed is not confined to individual judgement but represents the result of collective consensus (Ibn Hisham, n.d., p. 215; al-Jurjani, 1992, p. 189).

Furthermore, in the science of hadith, the situation is even more rigorous. Scholars did not merely transmit the narration; rather, they established rules such as ‘al-jarh wa’l-ta’dil’ and ‘al-‘ill’ to regulate the narration’s suitability for repetition and authentication. Similarly, we find that the rule stating ‘if the authentic chain of transmission is not established, the narration may not be used as evidence’ is, in spirit, analogous to the rule of determination adopted here: ‘if explicit textual evidence indicates $\Rightarrow$ the omission is assumed; otherwise, it is ruled out’. Both impose a restrictive condition that prevents a slide into unsubstantiated conjectures or additions, revealing that contemporary reliability assessment is an extension of a long tradition of methodological rigour in our heritage (al-Jurjani, 1992, p. 146).

Furthermore, a comparison between the two traditions reveals a fundamental difference. In Western studies, agreement amongst coders is often translated into quantitative ratios and numerical data, whereas in the Arabic tradition it was translated into consensus or frequency, reflecting a collective agreement equivalent to statistical calculation. However, the outcome in both contexts is the same: the establishment of a standard that ensures results are reproducible and not subject to individual discretion or personal preference.

Furthermore, a notable example of this similarity is that Arab hadith scholars would exclude anomalous narrations even if they appeared authentic on the surface, as they did not fulfil the condition of collective reliability. Similarly, the tagging system here rejects any estimation of omissions unless supported by explicit evidence. It is thus clear that the principle of reliability, whether expressed through numerical consensus or transmitted unanimity, remains the foundation that lends scientific results their value and verifiability (Ibn Hisham, n.d., p. 215; al-Jurjani, 1992, p. 189).

In summary, it can be said that the examination of reliability in this research is not merely a technique imported from the West, but is in fact a revival of a fundamental principle in our heritage: that knowledge has no value unless it is reproducible and subject to collective verification. Consequently, combining traditional tools (such as consensus and tawatur) with modern tools of textual linguistics (such as tagging and numerical agreement) opens up broad horizons for the construction of an analytical framework that combines authenticity with effectiveness (Halliday and Hassan, 1976, p. 142).

Finally, to summarise, reliability testing in this research is not merely a Western technique applied to Arabic texts; rather, it is in fact a revival of a well-established principle in our heritage: that knowledge has no value unless it is reproducible and collectively verifiable. It is therefore worth emphasising that combining traditional tools (such as consensus and transmission) with modern tools of textual linguistics (such as tagging and numerical agreement) opens up broad horizons for the formulation of an analytical framework that is both authentic and effective.

Axis 4: Sentence patterns and their functional distribution

4-a: Statistical analysis relevant to the topic

First and foremost, it is worth emphasising that the analysis of the 'Farewell Sermon' is not limited to identifying grammatical relationships, attribution, or fronting and delay; rather, at this stage in particular, it requires a precise statistical inventory of the sentence patterns from which the text is constructed. This inventory constitutes a foundational step that paves the way for measuring the regularity of the internal structure, whilst at the same time enabling an assessment of the balance between the predicate and the subject, and between nominal and verbal constructions, which forms the backbone of the foundational prophetic discourse (Hassan, 2006, p. 178; Abd al-Latif, 1999, p. 85).

To begin with, it is worth recalling that the nominal sentence conveys stability and permanence, whilst the verbal sentence suggests movement and renewal; furthermore, the imperative sentence creates new meaning within the context of discourse, whereas the declarative sentence conveys an established statement or judgement. Consequently, the distribution of these styles within the speech is not incidental, but rather an indication of a deliberate intention to create persuasion and conviction (Ibn Hisham, n.d., p. 215; al-Jurjani, 1992, p. 189).

Below, we present concrete examples from the numbered appendix to illustrate each style individually, before moving on to present the proportions in a summary table:

- Nominal sentences (30 per cent):

- ✓ Sentence 5: 'Your blood, your wealth and your honour are sacred to you'; a declarative nominal sentence establishing a fundamental principle of sanctity.
- ✓ Sentence 12: 'And you are obliged to provide for their maintenance and clothing in a reasonable manner'; a nominal sentence establishing a social right.

- ✓ Verse 14: 'All usury is forbidden'; a nominal sentence expressing generality and absoluteness.

- Verbal clauses (25 per cent):

- ✓ Sentence 3: 'Whoever has been entrusted with a trust, let him return it to the one who entrusted it to him'; a conditional/imperative verbal clause.
- ✓ Q 9: 'Do not turn back after me as disbelievers, striking one another's necks'; a prohibitive verbal clause linked to an implicit threat.
- ✓ Q 18: 'So treat women well'; an imperative verb clause conveying a directive.

- Declarative sentences (25 per cent):

- ✓ Verse 7: 'Have I not conveyed the message?'; a negative interrogative sentence denying the assertion.
- ✓ Q 11: 'And it is your duty that they do not allow anyone you dislike to share your beds'; a declarative sentence of a conditional/imperative nature.
- ✓ Q 20: 'Let the absent witness be informed'; an imperative sentence conveying a collective instruction.

- Declarative sentences (20 per cent):

- ✓ Q 2: 'O people, your Lord is One and your father is One'; a declarative sentence establishing the unity of origin.
- ✓ Q 6: 'The believers are but brothers'; a declarative sentence establishing a bond of faith.
- ✓ Q. 15: 'The first usury I shall abolish is that of al-'Abbas ibn 'Abd al-Muttalib'; a declarative sentence with binding force.

The statistical distribution of sentence types can then be summarised in the following table:

Examples (numbers)	Approximate percentage	Type
Q5, Q12, Q14	30%	Noun-based
C 3, C 9, C 18	25%	Actual
Q7, Q11, Q20	25%	Constructive
C 2, C 6, C 15	20%	Journalism

Finally, we conclude that this distribution reveals a deliberate balance in the discourse; no single style predominated over the others, but rather the sentences were distributed between reporting, command and instruction, which reveals an organisational awareness in the construction of the Prophetic sayings, and highlights how grammatical structure serves both the argumentative and value-based frameworks simultaneously (Hassan, 2006, p. 178; Abd al-Latif, 1999, p. 87).

4-b: The functional interpretation of genealogies

First and foremost, the predominance of nominal sentences — accounting for approximately 30 per cent — is understood as a strategy of consolidation through which the sermon establishes its fixed values; for the nominal form conveys permanence and stability, presenting central issues as established facts that admit of no wavering. Accordingly, the examples cited in the statistical inventory, items 5, 12 and 14, embody definitional tenets to which the objectives of preserving one's life, wealth and honour are attached as overarching principles. In other words, the nominal sentence functions as a 'thematic anchor' upon which the subsequent procedural elaboration is built without redefining the original each time; this aligns with 'Abd al-Qahir's theory of systems, which assigns the semantic centre of gravity to the loci of attribution, and with textual studies' characterisation of the function of stability in the internal organisation of discourse (Al-Jurjani, 1992, pp. 80, 106; Halliday and Hassan, 1976, p. 226).

Secondly, approximately 25 per cent of the verbal sentences are interpreted as a mechanism of action that transfers the rule from the realm of decision-making to that of implementation; the verb introduces time into the fabric of the utterance and establishes a gradual, observable path of implementation.

Consequently, examples C3, C9 and C18 demonstrate a systematic transition from a general conception to a practical mandate that safeguards rights and regulates social relations in a realistic manner. To clarify, this approach is consistent with the findings of functional linguistics, which hold that the verbal structure generates the response and constrains it within a temporal framework, thereby imbuing the discourse with an energy of realisation that facilitates the transformation of principles into behavioural commitments that can be measured and monitored (Halliday and Hassan, 1976, p. 142).

Thirdly, the imperative mood accounts for approximately 25 per cent of the text, functioning as a direct means of obligation that establishes the command the moment it is uttered and defines its scope and intensity. In this context, examples C7, C11 and C20 reveal a variety of forms of obligation, ranging from interrogative statements of fact, to prohibitions accompanied by restrictions, to commands directed at the group, thereby making the addressee a participant rather than a passive recipient. The point is that the construction reshapes the social situation in accordance with the requirements of the directive, and establishes turning points that organise the transmission of the message from the present to the absent within a tightly structured communicative framework, in a manner consistent with al-Jurjani's link between the management of the focal point of speech and the power of influence, and with the description of the textual coherence of the role of procedural moments in driving the discourse forward (Al-Jurjani, 1992, pp. 146, 189; Halliday and Hassan, 1976, p. 31).

In short, the balance between the three styles—the nominal for establishing principles, the verbal for motivating behaviour, and the imperative for achieving compliance—highlights the harmony between the syntactic structure and the value-based objectives of the sermon, ranging from establishing necessities to activating mechanisms of compliance and formulating monitorable commitments (Al-Jurjani, 1992, p. 106; Halliday and Hassan, 1976, p. 226).

Axis 5: Attribution, the agent and the structure of the object of attribution

We approach attribution in the 'Farewell Sermon' in a way that makes it a focal point for broadening the scope of the ruling and cementing its binding nature in the collective consciousness, and we examine this through four new passages — passages 1, 13, 15 and 19 — drawing on the reliable tagging system and the ratio of patterns that reveal the balance between narrative and imperative in the text, whilst citing explicit references by sentence numbers to establish a critical reading (((Amr ibn 'Uthman Sibawayh, n.d., p. 62;

‘Abd al-Qahir ibn ‘Abd al-Rahman al-Jurjani, 1992, p. 106; ‘Abd Allah ibn Yusuf ibn Hisham, n.d., p. 231))).

Sentence number	The text as it appears in the main body	Type of sentence	The referent	The source	Indications of generality or specificity	The worker's place of work and its impact
Q1	O people, listen to what I say	is an imperative construction	The collective 'waw' in 'Listen'	'Listen' with its object 'my words'	A general address encompassing the addressees	The vocative addresses the general public, the imperative verb issues the command, and the preposition in 'say' specifies the addressee ((Sibawayh, n.d., p. 62; Ibn Hisham, n.d., p. 215))).
Q. 13	I have left amongst you that which, if you hold fast to it, will prevent you from going astray: the Book of Allah	A declarative, factual statement	The first-person pronoun	'I left' and its substitute 'the Book of God'	General conditional conjunction	The conditional particle 'inn' transforms the general statement into an obligation, and the substitute identifies the textual reference as a binding standard ((Al-Jurjani, 1992, p. 106; (
Q15	The first usury I impose is the usury of al-'Abbas ibn 'Abd al-Muttalib	Legislative statement	An implied pronoun, understood to mean 'I'	'I lay down' in conjunction with the specification 'first'	An introductory specification that narrows the scope	The use of the word 'first' specifies the context of application and preserves the general prohibition ((Ibn Hisham, n.d., p. 215; Tamam Hassan, 2006, p. 178))).
Q19	Treat women well	A directive request	the collective 'waw'	'Istawsu' with 'khayran'	The definite article 'al' in 'al-nisā'	The 'istaf'al' form conveys the highest degree of request, 'al' generalises the category, and the absolute object defines the moral framework ((Tamam Hassan, 2006, p. 178(

We see in Q1 that the structure of the address and the imperative verb that follows it establishes a comprehensive rhetorical framework in which the emphasis is divided between calling for attention and immediate action, thereby generating a discursive generality arising from the call itself rather than from the wording alone. This is explained by ‘Amr ibn ‘Uthman Sibawayh in *Sultan al-Ibtidā’ wa al-Nadā’* regarding the generalisation of the message and the extension of its ruling to all addressees, unless restricted by a qualifying factor (Sibawayh, n.d., p. 62). Then, in Chapter 13, a structure emerges that directly attributes the normative reference to the speaker via a past indicative verb, whilst the conjunction ‘ma’

conveys the generality of the guidance; however, the condition ‘if you hold fast’ shifts the generality from the level of conception to the requirement of action, whilst the substitute ‘the Book of God’ specifies the source against which the validity of holding fast is measured. This corresponds to ‘Abd al-Qahir ibn ‘Abd al-Rahman al-Jurjani’s analysis of the centrality of the predicate in establishing binding truth and organising its relationships within the listener’s mind according to a coherent system (al-Jurjani, 1992, pp. 106), and finds functional support in Michael Halliday and Rokia Hassan’s theory of coherence at the moment of the ‘procedural shift’ within the textual chain, where the reference is established and then socially activated. Subsequently, Chapter 15 presents an example of the balance between the formulation of the rule and the restriction of its scope of application, as it opens with the term ‘first’ to specify the starting point without contradicting the general prohibitive principle; thus, the addition ‘the usury of al-‘Abbas’ serves to narrow the scope of the procedure whilst keeping the general ruling in the background, Abdullah ibn Yusuf ibn Hisham explains the effect of this type of specific definition on the distribution of weight between the subject and the predicate, such that application is sound and the general principle remains intact (Ibn Hisham, n.d., p. 215), whilst Tammam Hassan links it to the ‘meaning and structure’ dialectic, where formal precision is supported by social function (Tammam Hassan, 2006, p. 178). As for J19, it takes the form of a request closer to a precise injunction, as it introduces the absolute object ‘good’ to specify the manner of performance, and the definition of ‘women’ refers to the gender rather than to individuals; thus, the ethical norm is upheld in a discourse addressed to the community, which aligns with Robert Allan de Boeufriend and Wolfgang Dersler’s approach to the function of declarative constructions in broadening the scope of obligation through disseminable discursive channels.

Reference	Expected degree of obligation	Indication of generality	The referential structure
Q1	High directness	Addressing the audience as ‘O people’	A constitutive command with a universal address
Q13	Fixed reference	General conjunction conditional upon a textual reference	Actual news with a conjunction, a condition and a substitute
Q15	Seized, with the original retained	‘First’ to narrow the scope of implementation	Legislative predicate with an introductory specification
Q19	General guidelines for conduct	‘A’ Nationality and absolute effect	Request to be referred to a disciplinary officer

We now turn to the forms of generalisation and specification in order to assess their rhetorical impact in other specific instances, namely Q5, Q6 and Q9, with reference to the scope-assessment tool in Q10, whilst maintaining a rigorous link between the evidence and the conclusion in the process of scientific persuasion (((Ibn Hisham, n.d., p. 231; al-Jurjani, 1992, p. 146))).

Argumentative effect	Premise of generality	Sentence number	The ‘al’ of exhaustiveness or generality
The establishment of a total prohibition encompassing all individuals and establishing a criterion that cannot be customarily specified (Ibn Hisham, n.d., p. 231).	The ‘al’ of nationality in the three categories of knowledge	Q5	Your blood, your wealth and your honour are sacred to you
The formation of a bond of solidarity that unites individuals through a shared identity, thereby elevating the ruling from a mere recommendation to a binding covenant (Al-Jurjani, 1992, p. 146).	A localised collective denoting a category	Q6	The believers are but brothers

Sealing off all avenues of internal strife by nullifying even the slightest manifestations of aggression, thereby raising the threshold of prohibition to the widest possible extent (Sibawayh, n.d., p. 50).	The use of an indefinite noun in a prohibitive context	Q. 9	‘Do not turn back after me as disbelievers, striking one another’s necks’
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How to restrict the general	Sentence number	A corrective specifier
A qualification that strikes a balance between the general prohibition and the preservation of legitimate financial rights by retaining the original ruling whilst refining its scope (Ibn Hisham, n.d., p. 215).	Q10	‘But you may keep your capital’ from the context of ‘usury is the subject’

We adopt an operational rule that regulates claims of generality and specification: if the indications of generality are established, the ruling is applied accordingly; specification is resorted to only on the basis of a clear textual indication documented in its proper context, so that analogy does not become a rhetorical pretext that weakens the obligation, This is supported by ‘Abd al-Qahir ibn ‘Abd al-Rahman al-Jurjani’s conception of the positions of the predicate and the role of connectives in establishing truth, and is consistent with the textual conception of Michael Halliday and Rukaya Hassan in mapping the pathways of meaning transition within the discursive unit until it reaches its practical destination.

Axis 6: Omission, Mention and Syntactic Economy

We propose a meaningful approach that examines how ellipsis, explicit mention and syntactic economy function in the ‘Farewell Sermon’ as a structure that governs the generality of the ruling and heightens the degree of obligation without verbal excess or semantic ambiguity.

We return first to the earliest source in Arabic linguistics, where Amr ibn ‘Uthman Sibawayh permitted ellipsis whenever the context and situation provided strong evidence, for a statement is not praised for its length but for its effective fulfilment of its purpose; hence, in verse 7, ‘Alā hal balaght’ — the omission of the object of the verb, as ‘the conveyance’ is implied based on its prior mention in the assembly and the firmness of the subject of the testimony in the minds of the listeners — Thus, the short interrogative transforms into a mechanism of collective affirmation, the explanation for

which lies in the centrality of the news item within the text, as established by ‘Abd al-Qahir ibn ‘Abd al-Rahman al-Jurjani when he made the position of attribution a bearer of normative truth rather than stylistic embellishment (Sibawayh, n.d., p. 50; al-Jurjani, 1992, p. 106).

We then move on to verse 20, ‘Let the witness inform the absent one’, where the actual statement is omitted because the content of the message has become clear through the arrangement of the clauses; thus, the imperative ‘*lam*’ combined with the conjunctive ‘*fa*’ transforms the report into a direct instruction that shortens the path between the source and its practical application without compromising clarity, an approach explained in the coherence studies of Michael Anis Halliday and Rukaya Hasan as organisational ellipsis, which accelerates the flow of information and maintains the cohesion of the discursive chain (; Halliday & Hasan, 1976, pp. 31, 142).

From a complementary perspective, we see in verse 3 ‘Whoever has been entrusted with a trust, let him return it to the one who entrusted it to him’ that the concise mention of the pronoun ‘*ha*’ preserves the reference to ‘trust’ and obliges the addressee in an explicit manner that combines the condition and the command, thereby generating a predictable response thanks to a referential economy that leaves no room for ambiguity. This is consistent with Sibawayh’s approach to determining the implied element known through contextual evidence, and finds its procedural context in the regulation of the instruments of request by ‘Abdullah ibn Yusuf ibn Hisham, where morphological links and forms influence the outcome of the ruling and its social impact (Sibawayh, n.d., p. 62; Ibn Hisham, n.d., p. 231).

In contrast, verse 16 — ‘So do not turn back after me as disbelievers, striking one another’s necks’—presents a model in which the explicit takes precedence over the omitted, and adds a circumstantial clause explaining the reason; for it precludes alternative interpretations by specifying the practical consequences of violating the prohibition, and the ‘*fa*’ of consequence establishes a strict temporal framework linking the rule of prohibition to the preceding stipulation. This analysis finds support in Ibn Hisham’s explanation of the function of conjunctions of consequence and in Halliday and Hasan’s description of rhetorical mechanisms where the adverbial clause and the conjunction work together to direct behaviour from declaration to compliance (Ibn Hisham, n.d., p. 231; Halliday & Hasan, 1976, p. 142).

If we turn to verse 19, ‘Treat women kindly’, we see that the absolute object ‘kindly’ regulates the form of the verb and prevents it from slipping into a generalised meaning that

would lead to arbitrary application; furthermore, the gender-specific reference in ‘women’ establishes a general moral principle that transcends particular cases, so that the morphological form combines with the semantic regulator to produce a highly dense, structurally concise obligation. This is explained by Tammam Hassan in his treatise ‘Meaning and Structure’, where conciseness serves a clear social function rather than mere verbal embellishment (Hassan, 2006, p. 178).

This pattern is further confirmed in verse 22: ‘O God, bear witness, O God, bear witness, O God, bear witness’, where the particle of address—implied by the context—is omitted and certain elements of the testimony are left unsaid, whilst maintaining an intentional tripartite repetition that sets the rhythm of the conclusion and tightens the circle of the message; thus, the persuasive effect is amplified thanks to a calculated economy of words supported by rhythmic emphasis, and this is precisely what ‘Abd al-Qahir established regarding the function of repetition when it serves as an explanatory addition without being superfluous, a view supported by Hassan’s interpretation of the function of structure when its meaning is restored within the context (al-Jurjani, 1992, p. 146; Hassan, 2006, p. 178).

At the level of the foundational text, we retain verse 5: ‘Verily, your blood, your wealth and your honour are sacred to you’, where there is no scope for omission because the context requires a definite enumeration followed by the prepositional phrase ‘to you’ to attribute the prohibition to all individuals; Thus, the rule is established in an emphatic nominal form that imposes the truth upon the entire community, in accordance with the principle of constructing meaning in the predicate, as described by ‘Abd al-Qahir, and with the effect of ‘*inn*’ and the manner of attribution, as scrutinised by Ibn Hisham in the formulation of the comprehensive ruling (al-Jurjani, 1992, p. 106; Ibn Hisham, n.d., p. 215).

From the totality of these passages, we see that ‘syntactic economy’ is not merely a rhetorical device but a strategy for managing discourse that strikes a balance between sufficient meaning and efficiency of expression: where context suffices, repetition is dispensed with; and where ambiguity is feared, the decisive element is explicitly stated, thereby integrating the principles of the classical tradition — from Sibawayh to al-Jurjani — with the modern approaches to coherence espoused by Michael Anis Halliday, Robert Allan de Boergrand and Wolfgang Dirsler, which explain the transfer of information from definition to obligation within a coherent textual network. We believe that this framework assists the reader in tracing the path of the proposition from the moment of its establishment in declarative sentences to the moment of its realisation in imperative forms, with the necessary

additions, omissions or calculated mentions according to the context.

Axis 7: Anticipation, delay and the ordering of information

Having established in the previous section the principle of conciseness through omission and inclusion, we now proceed to trace the movement of attention within the 'Farewell Sermon' by linking the 'topic' to the 'message' in an order that shapes the reader's entry point before its semantic shift. The works of Michael Anis Halliday and Rukaya Hassan demonstrate that the distribution of information between the introductory and central parts reshapes the path of understanding through a calculated cognitive progression, whilst 'Abd al-Qahir ibn 'Abd al-Rahman al-Jurjani asserts that the position of the predicate is the focal point of truth-formation within the system of discourse, and thus the control of advancement and delay is not a luxury but an organisational mechanism that contributes to the construction of obligation and its transformation from a linguistic formulation into a shared value (Halliday & Hasan, 1976, p. 226; al-Jurjani, 1992, p. 106).

We identify three concise cards illustrating the path from the frame to the core without delving into links or references. In Card 1, the subject is established in the inclusive address 'O people', whilst the message is condensed in 'Hear my words'; the addressee is presented as a psychological platform preparing the collective consciousness to receive the mandate, and this sequence serves the article's purpose because it shifts attention to a methodological resource before introducing the speech act that carries the imperative, thereby creating a broad circle of listeners that supports the transmission of the judgement to the entire group of addressees; the sentence, designated as C1, The effect of this arrangement is understood in the light of information organisation theory, whereby the frame precedes the core to enhance receptivity (Halliday & Hasan, 1976, p. 226; Al-Jurjani, 1992, p. 106). In Example 8, the subject is expressed as 'Every Muslim is responsible for every other Muslim', and the message is established as 'forbidden', with subsequent details concerning blood, wealth and honour. The inclusive construction has been placed before the predicate to first establish the scope of the ruling in the reader's mind, and then present the legal conclusion; and this structure suits the purpose of the article because it makes the inclusive construction a structural foundation from which the force of prohibition branches out; thus, the ruling appears comprehensive before the areas of its application are specified. The digital reference is Vol. 8, and the meaning aligns with al-Jurjani's description of the shift of emphasis to the predicate after the preparation of a comprehensive subject

(al-Jurjani, 1992, p. 146). In Chapter 14, the subject becomes 'all usury' and the message functions as the 'subject', where the general noun is presented to encompass the particulars, after which the ruling is stated in terms of validity and invalidity. This arrangement serves the purpose of the article because it renders specification impossible from within the structure through an exhaustive statement that precedes the ruling; for the treatise here applies to a broad domain that has been delineated beforehand, and the reference to Chapter 14; this choice is consistent with what Ibn Hisham established regarding the indication of exclusivity through placement and the confinement of the scope of the statement to its specific context (Ibn Hisham, n.d., p. 215; al-Jurjani, 1992, p. 146).

We now turn to assessing the effect of the placement of the general term for the purpose of exclusivity and its application in two distinct instances from the previous examples, in order to establish a direct, non-rhetorical connection between the structure and the intended meaning. In verse 14, the type of placement involves the placement of the general term 'all usury' before the normative statement 'subject'; the aspect of restriction is that the all-encompassing nature, preceded by the placement, closes off avenues for customary qualification, as it places every instance of usury within the scope of invalidation; the rhetorical effect is that the addressee finds no interpretative escape, for the structure itself has defined the scope of application and then issued the ruling. Thus the relationship between the structure and the intended purpose becomes apparent, as the argument moves from the definition of the rule to its social application without an explanatory intermediary. This is supported by 'Abd al-Qahir in his application of the report to a field with a rigorous structure, and reinforced by Ibn Hisham in his explanation of the exclusive function of the preposition when it is coupled with general formulations (al-Jurjani, 1992, p. 146; Ibn Hisham, n.d., p. 215). In Volume 8, the type of 'ta'dīm' involves placing the objective compound 'every Muslim is bound by the same duty towards every other Muslim' before 'forbidden'; the point of interest is that the opening with the name of the specified category, combined with 'every', shifts the focus of the event to the identity group before the prohibitive conclusion, whereas the rhetorical effect lies in establishing an internal contract that renders the prohibition inevitable for anyone who identifies as a 'Muslim', because the subject precedes the message, so that the conclusion becomes a natural extension of a scope declared from the very outset; Herein lies the answer to the article's question regarding the establishment of a link between structure and purpose, as the structure organises the information in such a way as to bring the value-laden meaning to the fore without the need for external justification, which is understood within the framework of al-Jurjani's 'systems' as a means of

arranging points of reference to achieve the intended purpose, and within Halliday and Hasan's criteria for new and old information in directing collective perception towards the intended semantic core (al-Jurjani, 1992, p. 106; Halliday & Hasan, 1976, p. 226).

In this way, the reading of the topic and the message is integrated with the research objective of demonstrating how the arrangement of components contributes to transforming the judgement from a linguistic expression into an observable social commitment; the topic prepares the cognitive ground, whilst the message brings about the obligation, and when the order is utilised for exclusivity or emphasis, it closes off avenues for weak interpretation and strengthens the structure of inference in a manner consistent with the article's perspective on combining grammatical construction with value-based objectives, in accordance with a logic demonstrated by the texts of the sermon themselves prior to any explanatory commentary, which we shall retain as a criterion in all subsequent sections, following a single approach of coherence and reasoning established by 'Abd al-Qahir in his writings, and systematised by Halliday and Hasan in the flow of information between the frame and the core throughout the discursive chain (al-Jurjani, 1992, p. 146; Halliday & Hasan, 1976, p. 226).

Axis 8: Grammatical links and cohesion devices

We continue to construct a methodological picture of the coherence network in the 'Farewell Sermon' by identifying the most effective syntactic links that maintain the course of the argument and direct the recipient's understanding towards the procedural outcome. The selection was based on a dual criterion combining the weight of the device within the cohesion structure, as defined by Michael Anis Halliday and Rokia Hasan in their classification of conjunction, comment, adverbial clause and conditional, and the validity of the textual evidence in demonstrating a tangible transition from theory to application within the grand narrative, such that the findings are grounded in a conception of textual cohesion in terms of both its logical and procedural relationships (Michael A. K. Halliday & Ruqaiya Hasan, 1976, pp. 31, 142, 226). It is on this basis that Muhammad al-Khatabi's reading of the function of connectives in codifying interpretation and regulating the reading path within the Arabic text is grounded, thereby preventing fragmentation and ensuring that the context remains governed by explicit connective cues that are traceable and measurable (Muhammad al-Khatabi, 1991, p. 112).

Firstly, the presence of the conjunctive 'wa' (and) is evident as a unifying device that preserves the breadth of the field

without imposing a binding chronological order; it appears in around ten instances in the unified text, and its function is clearly demonstrated in Chapter 12, where the names of the rights are grouped under a single umbrella, leaving the path open to elaboration whilst preserving the unity of the referential field. This is a pattern of additive coordination described by Michael Anis Halliday and Rukaya Hasan within the context of referential cohesion, which supports the continuity of the topic and prevents its cognitive discontinuity in the listener's mind (Halliday & Hasan, 1976, p. 31; Al-Khatabi, 1991, p. 112). Hence, the role of the conjunctive 'fa' appears approximately five times in the text, as it drives the conclusion immediately following a prior statement, thereby accelerating the flow of argumentation from an established premise to its practical implication, Exemplum 18 suffices to illustrate how the instruction is transferred from the realm of the message to that of the urgent mandate through a temporal connection governed by a brief yet highly effective conjunctive marker, in accordance with Halliday and Hasan's description of causal and temporal cohesion (Halliday & Hasan, 1976, p. 142).

As regards the commentary, the qualification using the word 'but' appears in one prominent instance, namely Q10, where the scope of application is reformulated without overturning the original prohibition; thus, the general rule is preserved whilst its effect is restricted to a legitimate limit that removes interpretative ambiguity. This is a logic of internal modification that falls under what Jean-Michel Adam terms a 'discursive negotiation' between an initial statement and a subsequent correction that refines the semantic scope, and is consistent with what Robert-Alain de Beaugrande and Wolfgang U. Dressler state regarding the dynamics of normative regulation within the textual unit when the scope of a ruling is revised without affecting its essence (Jean-Michel Adam, 2015, p. 122; Robert-Alain de Beaugrande & Wolfgang U. Dressler, 1981, p. 19). Furthermore, the conditional particle 'man' occupies a single pivotal position in Sentence 3, such that fulfilment depends on the description being realised; the rule thus becomes a measurable obligation, and the recipient is provided with a point of distinction between the mere principle and the condition for its application in reality, as explained by Teun van Dijk within the framework of macro-structures when a general rule is set out, followed by a conditional action based on an explicit condition that is easy to identify in both reading and application (Teun A. van Dijk, 1980, p. 13; Halliday & Hasan, 1976, p. 226). The attention-drawing device ' ' then appears in two prominent positions, with Sentence 7 situated between them, where attention is drawn before the message is shifted to its obligatory focus; thus, the organisational function of the attention-drawing device is to open a cognitive channel prior

to the delivery of the message, which cohesion linguistics describes as a mechanism for positioning new information in a way that prepares the reception of the semantic core and enhances its social penetrability (Halliday & Hasan, 1976, p. 226).

Upon analysing the major transitions that drive the argument through these links, the shift from cause to effect becomes clear: a categorical prohibition is established in sentence 5, and its practical implications are then driven forward in sentence 16 by the consequential 'fa' (and), which links the prohibition to what follows and depicts the scene of corruption: 'some of you strike the necks of others', the discourse shifts from a value-based statement to a vivid prohibition that defines the image of the transgression, which corresponds to the chain of reasoning within the text as formulated by Jean-Michel Adam in his units of argumentative tracking, and which Teun van Dijk classifies as a transition from a holistic structure to a lower-order procedural representation within the very same utterance (Adam, 2015, p. 79; van Dijk, 1980, p. 13). Along parallel lines, the transition from statement to qualification is understood when usury is prohibited in general terms in verse 14, and the limits of its effect are then clarified by the phrase 'but you may keep your capital' in verse 10; thus, justice is restored within the ruling and the avenues for arbitrary interpretation are closed. This is a corrective sequence that aligns with Jean-Michel Adam's thesis on recalibrating the semantic field from within the structure itself, and finds support in Teun van Dijk's description of mechanisms for course correction without dismantling the macro-structure governing the argument (Adam, 2015, p. 122; van Dijk, 1980, p. 65).

The transition from rule to application remains most evident when the normative reference in sentence 13 is established by identifying the binding source — conditional upon adherence — as 'the Book of God', and the message is then directed towards collective action in sentence 20 by means of a mind-opening reminder and an imperative supported by the conjunction 'fa', thus shifting the argument from epistemological demarcation to discursive efficacy through the agencies of communication — a process explained by Michael Anis Halliday and Rukaya Hassan within the distribution of information between a preparatory framework and an operative core, and is confirmed by the text linguistics of Robert Allan de Beaugrande and Wolfgang Dressler as a regulation of the message's dissemination pathway within its internal structure until it achieves its social impact (Halliday & Hasan, 1976, p. 226; de Beaugrande & Dressler, 1981, pp. 10–11, 19).

With this interpretation, we highlight that grammatical links are not merely formal connectors but inferential drivers that maintain the thread of the subject and accelerate the transition from standardisation to compliance: the 'waw' preserves the breadth of the scope and prevents interruption, the 'fa' determines the speed of response and regulates the timing of the argument, whilst 'but' recalibrates the scope of application in a way that preserves the original meaning; 'who' transforms the principle into a measurable conditional obligation; and 'is it not that' prepares the channel of attention before the semantic core is delivered. In this way, grammatical construction and the value-based intent reinforce one another within a single structure that can be observed and documented through precise numerical references.

Axis 9: Referential Reference and the Distribution of Pronouns

We analyse the circles of address in the 'Farewell Sermon' from the perspective of referential reference and the distribution of pronouns, as these serve as keys that redraw the boundaries between the speaker, the audience and absent parties; the pattern of reference reveals how moral obligation is constructed within and around the community in a manner that allows for textual monitoring and cross-textual comparison.

The first-person pronoun appears in verse 13, where the phrase 'I have left amongst you that by which you will not go astray if you hold fast to it: the Book of Allah' is used. Its function is to establish the source of the ruling and to link the normative reference directly to the speaker; its effect is to shift the centre of authority from a general statement to a personal guarantee, thereby heightening the degree of commitment among the listeners, as the speaker takes upon himself the responsibility for conveying the message and establishing the epistemological basis of the ruling (Tamam Hassan, 2006, p. 178; Muhammad al-Khatibi, 1991, p. 112).

The general addressee is evident in Chapter 5 through phrases such as 'Your blood, your wealth and your honour are sacred to you', and its function lies in broadening the scope of application to encompass the entire community without any sectarian distinction, whilst its effect is the shift of the prohibition from the realm of individual exhortation to a collective covenant, making every individual feel that they are as much a party to the ruling as anyone else within a single sphere of obligation (Tamam Hassan, 2006, p. 178; Muhammad al-Khatibi, 1991, p. 112).

The specific second-person pronoun is evident in verse 11 'And it is incumbent upon you that they do not allow anyone

you dislike to share your beds’, and its function is to focus the discourse on a specific group — namely husbands — as they are concerned with reciprocal rights; its effect is to transform the general principle into a clearly defined obligation that is difficult to extend to an unintended generality, as the pronoun restricts the scope of application and regulates it socially (Tammam Hassan, 2006, p. 178; Muhammad al-Khatibi, 1991, p. 112).

The third-person pronoun appears in Article 12: ‘And you are responsible for providing for them and clothing them in a reasonable manner’, and its function is to establish the rights of a party not present at the time of the address — namely, women. Its effect is to create an objective distance that balances the tone of the command and prevents the ruling from becoming a subjective discourse, thereby ensuring a balanced argumentative weight between the two parties to the relationship thanks to a stable external reference (Tammam Hassan, 2006, p. 178; Muhammad al-Khatibi, 1991, p. 112).

As for the address ‘O people’, its position is in verse 1, and its effect is to establish a general obligation before the rulings are set out, as the address brings the addressees together within a single framework and psychologically prepares them to bear the impact of the message that will subsequently be delivered to the entire community without exception (Tammam Hassan, 2006, p. 178; Muhammad al-Khatibi, 1991, p. 112).

We observe in the first passage a shift from the second-person pronoun to the first-person pronoun between verse 1, where the command is addressed to the audience (‘Listen to my words’), and verse 13, where the speaker appears (‘I have left this with you’). The reason for this shift, in textual terms, is the transition from a call to listen to the establishment of the authority upon which the obligation is to be based; since establishing the source requires the speaker to introduce their pronoun to ensure the credibility of the rule and to identify the bearer of responsibility. The persuasive effect is that the argument shifts from an external directive to an internal guarantee that reinforces trust and anchors the judgement to the speaker, thereby increasing the likelihood of compliance within the overall structure of the discourse, as explained by theories of macrostructure and textual progression in the works of Teun van Dijk and Jean-Michel Adam on (Teun A. van Dijk, 1980, p. 13; Jean-Michel Adam, 2015, p. 79).

In the second instance, there is a shift from the second person to the third person between sentence 11, ‘And you have obligations towards them’, and sentence 12 ‘and they have rights over you’; the textual reason for this is the redistribution of the centre of gravity in the legal relationship, shifting in turn towards the close addressee and towards the absent party, in

order to strike a balance between obligations without favouring one side over the other. The persuasive effect is that the discourse demonstrates an internal justice that convinces the recipient that the rule is not biased, because the alternation between ‘you’ and ‘they’ creates a rhetorical symmetry that reduces the audience’s resistance and increases the rule’s acceptability for social discourse, in accordance with the logic of the sequence of rhetorical units and the interconnection between discursive roles in contemporary textual analysis (van Dijk, 1980, p. 65; Adam, 2015, p. 122).

Axis 10 (combined): Rhetorical tone, argumentative structure and value trajectories

We interpret the discursive tone in the imperative form in terms of its value-laden function when the instruction is presented to address the specific aim of safeguarding funds; this is evident in passage C3, where the imperative form follows a condition that transforms the moral norm into a commitment that can be realised in practice, thus closing off any scope for procrastination, as the commanded action is situated within an explicit legal framework that establishes responsibility and specifies the means of fulfilment. In this arrangement, the form of the request combines with the structure of the information in a way that heightens the degree of obligation within the community, because the actual attribution, preceded by a conditional clause, accelerates the transition from principle to compliance in accordance with the logic of textual organisation, which makes the formulation the driving force behind the line of argument rather than mere exhortation divorced from its procedural requirements (Halliday & Hasan, 1976, p. 142; Hassan, 2006, p. 178).

In the case of prohibition, the severity becomes apparent when the formulation is surrounded by explanatory evidence and practical examples that narrow the scope of what is permitted and broaden the scope of what is prohibited; this rigour may be seen in verse 16, where the prohibition is accompanied by a temporal commentary and a present-day illustration clarifying the consequences of transgression, thereby transforming the statement into a deterrent with clearly defined boundaries. This interweaving of prohibition and justification reinforces the principle of preventing internal strife and closes off avenues for lenient interpretations, because the position of the statement and the form accompanying the prohibition merge into a single framework that renders the normative truth transcendent over transient circumstances, thanks to its firm position within the structure (Al-Jurjani, 1992, p. 146; Halliday & Hasan, 1976, p. 226).

As for the declarative interrogative, it functions as a means of producing conscious consensus rather than mere tacit

agreement, and a single example such as J7 suffices to show how the addressee is summoned to the status of joint witness, being transferred from the position of recipient to that of witness to the completeness of the message. Thus, the structure shifts from a vertical discourse to a collective contract in which the argument is measured by the extent to which it is heard, because the declarative interrogative establishes the audience's agreement as part of the structure of the evidence and contributes to stabilising the centre of rhetorical gravity within the chain of discourse through a decisive act of affirmation (Al-Jurjani, 1992, p. 106; Adam, 2015, p. 79).

We propose, in the division of the overarching argumentative structure, a category for premises embodied by C1, whose function is to establish the general value framework through a collective invocation that opens up the horizon of reception before the message moves on to its binding core, thereby securing the prior cognitive pathway for the reception of the rules on the basis of a universal address (Halliday & Hasan, 1976, p. 226). This is followed by the card of general rules, represented by a sentence such as S5, where the referential basis from which subsequent applications are derived is established; thus, the truth is entrenched in the predicate as the bearer of the supreme value to which the remaining branches are tied, and the text becomes a standard to which one refers rather than a passing example (Al-Jurjani, 1992, p. 106). Next comes the power of applications, represented by a sentence such as C11, in which the discourse moves from the principle to a codified practical application that precisely defines the parties and their duties, thereby minimising the margin for ambiguity in implementation; thus, the grammatical form and its social function converge at a single, clear point (Hassan, 2006, p. 178). Finally, the conclusion and attestation card is represented by a sentence such as J22, which serves the function of generalisation and final affirmation, thereby closing the argumentative sequence with a declared attestation that establishes the message's validity beyond the moment of delivery and links it to the collective memory as a future point of reference (Adam, 2015, p. 122).

In **The Value of Blood**, the genitive of possession is employed as the dominant grammatical device in Chapter 5, thereby creating a rhetorical effect that narrows any interpretative leeway regarding the assault, as it places all individuals within the sphere of prohibition through a restrictive definition that leaves no discursive loophole for the listener to exploit (Al-Jurjani, 1992, p. 146). Women's rights are manifested through the imperative restricted by the absolute object in verse 19, resulting in a normative restriction on the form that safeguards the right and regulates the obligation by specifying the manner and scope of

performance; thus, the injunction moves from the level of general guidance to a codified standard that facilitates the social assessment of compliance (Hassan, 2006, p. 178).

We observe, in the researcher's own words, that when the rhetorical tone is incorporated into the structure of the argument, the guidance is transformed into a tangible social obligation, the effectiveness of which is measured by a clear system of references and a progression from a preparatory introduction to an established principle, followed by a precise application and a conclusive conclusion that renders the discourse a living reference rather than a passing remark.

Axis 11: A critical comparison of the two frames of reference and the rules of procedural integration

We present this section as a moment of critical examination that compares two analytical frameworks whilst simultaneously establishing an operational protocol suitable for reuse in similar texts. We build upon what has been established in the previous sections regarding the calibration of tags and the identification of points of insertion, deletion and conditionality via the numbered appendix C1–Appendix 22. Here, we assess the added value of each framework individually and then when combined, where the balance of grammatical construction meets the requirements of textual coherence as determined by functional linguistics, whilst bearing in mind that our references will remain numerical without citing new texts to avoid repetition.

We begin with the omission, as it is the most delicate of passages and the one most in need of contextual clarification; the traditional reading considers it from the perspective of grammatical guidance, inflection and the argument of context that precludes ambiguity, since, according to 'Abd al-Qahir ibn 'Abd al-Rahman al-Jurjani, the predicate occupies the position that constitutes the source of truth, and thus an omission is not to be inferred unless supported by explicit evidence that establishes the regularity of the chain of transmission and safeguards it from confusion; this justifies limiting oneself to a single inference whenever there is evidence that identifies it without hesitation (al-Jurjani, 1992, p. 146). On the other hand, the functional reading assesses the omission in terms of how well it serves coherence, economy and the cohesion of the sequence; for Michael Anis Halliday and Rukaya Hasan, omission is not a deficiency but a mechanism for regulating the flow of information when the referent is present in the textual memory; thus, ellipsis becomes a tool for acceleration that does not disrupt the discourse, provided the meaning remains clear to the reader within a familiar sequence (Halliday & Hasan, 1976, p. 142).

Balancing these two perspectives, we favour construction if the interpretation would alter the nature of the reference or result in a new grammatical construction, and we favour the functional reading if the omitted element remains known from a context governed by prior referential cues, as in reference 7, where the context is sufficient to transform the question from an interrogative into a collective affirmation without redundancy or ambiguity.

We turn to the issue of ‘ta’dīm’ because it is a point of clear overlap between exclusivity and focus on the one hand, and the duality of subject and message on the other. In the traditional approach, ‘Abdullah ibn Yusuf ibn Hisham interprets the placement of the subject as serving to cut off avenues of interpretation in the name of exclusivity whenever there is explicit evidence, or to direct attention if the grounds for exclusivity are not established; thus, the position of the subject becomes the criterion for making or qualifying a judgement according to both verbal and contextual evidence (Ibn Hisham, n.d., p. 215). Whereas functional linguistics reinterprets the phenomenon within the framework of information distribution, the element that precedes is treated as a ‘subject’ that constitutes the cognitive framework within which the ‘message’ is conveyed, and thus the ordering of elements before or after the predicate becomes a means of directing the flow of attention rather than merely a syntactic manoeuvre, since the weight of the inferential conclusion varies to the extent that a prior cognitive context is established for it (Halliday & Hasan, 1976, p. 226). Hence, we adopt a clear practical criterion consistent with the findings of the seventh theme: whenever the introductory clause takes the form of an explicit generalisation accompanied by an intended restriction, we have interpreted the construction and classified it under C14, because the use of ‘all’ precludes specification from within the structure; whereas if the introduction revolves around setting the scene before shifting the meaning () without a verbal marker of exclusivity, we favoured the reading of the subject and the message and assigned it to C1, where the address precedes the command to establish a receptive mood before issuing the instruction.

We arrive at the condition to test its ability to transform the principle into a measurable commitment; for the traditional school is concerned with the particle, its position and function within the sentence, and the link it establishes between the condition and the response, whilst clarifying the effect of the comment in regulating time and connecting consequences to causes—an approach consistent with al-Jurjani’s treatment of grammatical structures, since the position of the predicate in the response is the centre of truth upon which the judgement rests following a formal comment (Al-Jurjani, 1992, p. 106; Ibn Hisham, n.d., p. 231). Whereas the functional reading

highlights what Jean-Michel Adam calls the transition from definition to obligation, as the condition becomes a regulatory mechanism that restricts the scope of application and codifies the course of argumentation from a general rule to a procedure governed by a specific description; the degree of obligation increases when the condition makes the response contingent upon a known situation that can be identified within the textual framework (Adam, 2015, p. 79). The procedural consequence is that we favour a functional interpretation when it becomes clear that the condition has channelled the ruling into a performative framework that transforms the statement from principle to action, as in reference Q3, whilst the description of the construction is employed to regulate the relationship between the tool and the response and its function in establishing temporal and causal links, as evident in the commentaries.

This contrast reveals that interpretative power is not derived from a single framework: whilst the classical tradition illuminates the scope of grammatical operation and the limits of interpretation, providing us with criteria for prohibition and permission, functional linguistics demonstrates how sentences are organised into a discursive unit that transforms information into observable social obligations. Since both approaches yield a partial perspective, what is required is the formulation of an integration protocol that specifies the order in which the tools are applied and the circumstances in which each perspective should be prioritised, according to the nature and context of the phenomenon.

We therefore propose an operational process formulated in a strictly conditional manner that ensures consistency and reproducibility. If an explicit verbal indication of exclusivity appears, such as exhaustiveness or substitution, the placement is interpreted as exclusivity in accordance with traditional usage, with reference to Q14; for the placement of the generic term before the specific term closes off the scope of interpretation at its root and establishes a rule that does not admit of customary qualification unless there is clear and conclusive evidence (Ibn Hisham, n.d., p. 215). If a stable sequence of subject and predicate is identified, in which the cognitive framework precedes the core of the meaning, an interpretation based on the distribution of information is proposed, as the purpose of the arrangement here is to direct attention before establishing the focus of meaning; the implementation is referred to Rule 1, where the vocative becomes a platform for reception, both in terms of awareness and function (Halliday & Hasan, 1976, p. 226). If the comment is accompanied by an explicit linguistic explanation or an explanatory adverbial clause, the conjunction ‘fa’ is interpreted as indicating causality from a functional perspective, whilst retaining its traditional description as a

conjunction from a syntactic perspective; and reference is made to C16 because the order there demonstrates the superimposition of cause and effect in a single sequence that regulates both pace and cohesion (Ibn Hisham, n.d., p. 231; Halliday & Hasan, 1976, p. 142).

This protocol is useful for standardising the workflow when re-analysing institutional speeches or similar normative texts, as the analyst does not start from scratch but from a set of structured questions: Is there an explicit restrictive marker in the structure that requires the construction to be interpreted as restrictive, or does the distribution of information delineate a theme prior to a particular message that justifies a functional reading, or have the condition and comment correctly identified a performative shift that necessitates tracing the practical impact rather than dwelling on the surface of the formulation? With each answer, the researcher invokes a single numerical reference that establishes the point of examination and allows for subsequent review, thereby maintaining rigour and minimising the influence of subjectivity.

At the end of this process, we see that the merit of integration lies not in combining two dictionaries into a single text, but in the ordering of priorities: Structure takes precedence where the meaning of the phenomenon is constituted by its grammatical function and definitive markers, and coherence takes precedence when persuasive value is built upon the flow of information () between the frame and the core, and upon the regulation of pace and argumentation within the sequence. In this way, the boundaries between the two frameworks are managed not to exclude one of them, but so that each complements the other in generating an interpretation that clarifies the reason for the emergence of obligation within the structure and how it operates socially through visible, testable mechanisms.

Axis 12: General Findings and Pedagogical Recommendations

The findings of the analysis show that the structure of the sermon maintained a precise quantitative balance between sentence types: nominal sentences, accounting for nearly a third, establish the foundations; verbal and imperative sentences, in roughly equal proportions, ensure mobilisation and achievement; whilst declarative sentences serve a stabilising function; We observed this balance in passages establishing general prohibitions and the foundations of rights (Section 5). In terms of devices for textual cohesion, the conjunction 'wa' (and) appeared around ten times, maintaining the breadth of the referential scope; this was followed by the conjunction 'fa' (but) around five times,

governing the rapid transition from statement to instruction; and the qualifying particle 'la' (but) appeared once to refine the scope of application; Furthermore, the condition was defined by a single pivotal device, the adverb 'ala' ('that... not'), appearing in two instances; this distribution reflects a conscious economy in the management of the argumentative flow, whilst demonstrating the unification of rights under a single context (p. 12). This rare conditional clause confirms the significance of its impact: wherever it appears, it transforms the ethical principle into a measurable obligation and links it to a specific action within the context, which explains its procedural weight despite its limited occurrence (p. 3).

On a qualitative level, omission appeared to be a mechanism of coherence that accelerates the flow of information when the reference is present in the textual memory; it does not weaken the statement but rather shortens the path from 'definition' to 'acknowledgement', and reinforces the purpose of attestation by transforming the recipient into a partner in the act of confirmation (C7), a phenomenon corroborated by Halliday and Hasan's logic of coherence and the principle of 'contraction with reference retention' in text linguistics (Halliday & Hasan; de Beaugrande & Dressler). As for the introduction, its function in the sermon is to cut off any room for interpretation before the message is delivered; the general framework is presented first to delineate the scope of application in the listener's mind, whereupon the judgement is delivered in the predicate position in a manner that closes off avenues of interpretation; this aspect combines the connotation of exclusivity in composition with the 'topic/message' dialectic in information organisation (Vol. 14; Ibn Hisham; al-Jurjani; Halliday & Hasan). In the rhetorical register, the degree of obligation increases whenever the request is accompanied by connectives of commentary or by explanatory evidence highlighting the consequences of non-compliance; thus, the principles are transformed into social obligations that are observed through the acceleration and codification of compliance within the community (p. 16; Hassan; Halliday & Hasan).

Consequently, pedagogical recommendations aim to translate this analytical framework into reproducible classroom practices: the first of these is the construction of a 'path from the rule to its application', in which learners label given sentences with their symbols and identify the transition from a nominal foundation to an actual command or prohibition, whilst observing the effect of the particles 'fa' and 'alla' on the pace of the argument, thereby achieving the connection between 'meaning and structure' as conceptualised by Tamam Hassan. The second is a 'workshop on modifying the scope of the ruling', contrasting a general statement with another

qualified by a qualification or condition, to demonstrate how the scope of application changes in practice in light of Ahmad al-Mutawakkil's concept of degrees of obligation, without referring to texts outside the appendix. The study proposes a comparative approach by applying the same protocol to another canonical sermon to test the consistency of the argumentative indicators across discourses that are similar in purpose and context. However, the work remains subject to two methodological constraints: the necessity of establishing a standardised text and dividing it into numbered segments prior to any comparison, and interpreting the numbers as approximate functional indicators rather than pure statistics; With this rigour, the referential synthesis between traditional craftsmanship () and the logic of functional coherence becomes a means of restoring the structure to its value-based purpose, such that the transition from foundation to compliance is measured by explicit references rather than impressions.

General Conclusion

This study, entitled 'References and Procedures in the Grammatical Analysis of the Prophetic Discourse: A Heritage–Linguistic and Functional Approach to the Farewell Sermon in its Major Narratives', concludes its central question with a clear answer: The procedural framework best suited to linking grammatical phenomena with the functions and purposes of discourse is the integration of traditional syntactic balance with the logic of textual coherence into a single process that monitors attribution, sentence patterns, connectors and references according to a precise and reproducible coding system. Both quantitative and qualitative findings have demonstrated that the structural balance between nominal, verbal and conjunctive elements, and the management of connectives such as coordination, comment, qualification, conditional clauses and emphasis, is not merely a stylistic feature but a tool for escalating the 'degree of obligation' and transforming principles into observable social obligations. The analysis concluded that omission is a functional economy provided the reference is preserved; that anteposition operates between delimitation and the management of the subject or message; and that the conditional clause governs the transition from the source to the application.

The scholarly contribution lies in a standardised integration protocol that can be reused in research and teaching: it begins with the standardisation and numbering of the text, followed by a tagging scheme that establishes morphological and functional markers, then a cross-coder reliability check, and finally an interpretation conditioned by 'if... ...' rules to favour the traditional reading when there is conclusive

evidence and definitive grammatical analysis, whilst presenting the functional reading when the structure of the information outlines the path of influence and argumentation. In this way, 'al-Nuzum' is transformed from a descriptive concept into a practical measuring tool that identifies the focal points of the message, the speed of its flow, and its scope of influence.

The practical value of this is reflected in the fields of research and education without straying from the subject of this article: The protocol facilitates the construction of annotated corpora of standardised discourses and provides grammar and discourse analysis courses with a teaching tool that manages the transition from rule-based analysis to semantic and argumentative interpretation without resorting to examples from outside the study corpus. It also opens the door to comparing texts with similar purposes to test the stability of argumentative indicators across frameworks and fields.

This study does not claim to be exhaustive; the reliance on major, standardised narratives may obscure the impact of minor variables, the measured figures are approximate functional indicators rather than pure statistics, and the consistency of the coding — however rigorous — does not rule out the possibility of limited methodological bias. It is therefore advisable to extend the test to other canonical sermons, to construct comparative strata across neighbouring discursive genres, to utilise computational processing tools to expand the sample and strengthen the external validity of the results, and to make the annotation files available to ensure transparency and allow for re-examination.

In summary: the two main hypotheses — the feasibility of combining the two reference frameworks, and the centrality of coherence in generating persuasive power — have been validated in the light of quantified evidence and a rigorous methodological approach. What remains for the researcher, having completed this journey, is the realisation that precision, when accompanied by a desire to understand, allows the text to illuminate what lies beyond it; and in the light of this certainty, the study concludes with the hope that knowledge will remain a bridge between the text and humanity.

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