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An Analytical Study of the Grammatical Cohesive Devices Used in the Farewell Sermon of the Prophet Muhammed

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Abstract

This study analyzes the grammatical cohesive devices in the Farewell Sermon of Prophet Muhammad (peace be upon him) using Halliday and Hasan's (1976) model. It explores how reference, substitution, ellipsis, and conjunction contribute to the sermon's coherence and rhetorical power. The findings reveal that reference is the most frequently used cohesive device, enhancing the sermon's clarity and impact. The study concludes that the sermon's grammatical cohesion plays a crucial role in its structural unity and persuasive linguistic style.

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دراسة تحليلية لأدوات التماسك النحوي المستعملة في خطبة الوداع للنبي محمد (صلى الله عليه وسلم)

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المستخلص

تهدف هذه الدراسة إلى تحليل أدوات التماسك النحوي في خطبة الوداع للنبي محمد (صلى الله عليه وسلم) باستخدام نموذج هاليداي وحسن (1976). تبحث الدراسة في كيفية مساهمة الإحالة، الاستبدال، الحذف، والروابط في تماسك الخطبة وقوتها البلاغية. تُظهر النتائج أن الإحالة هي الأداة الأكثر استعمالاً، مما يعزز وضوح الخطبة وتأثيرها. تخلص الدراسة إلى أن التماسك النحوي في الخطبة يلعب دوراً محورياً في وحدتها البنيوية وأسلوبها اللغوي الإقناعي.

الكلمات المفتاحية: التماسك النحوي، أدوات التماسك، خطبة الوداع، روابط المصدر والاستبدال والحذف، الأسلوب البلاغي.

1. Introduction

The Farewell Sermon of the Prophet Muhammad (peace be upon him), delivered in the year 632 CE during his last pilgrimage to Mecca, distinguished component of the Islamic tradition. It summarizes the fundamental tenets of faith, morality, and social justice and is one of the most significant speeches in Islamic history, covering subjects such as unity, justice, and human rights. The sermon itself is a jewel of classical Arabic eloquence and rhetorical mastery. Its rhetorical power and linguistic elegance is revealed by dissecting its grammatical devices. The words that mark up the sermon are related in a cohesive way. But, picking words and then connecting them with the other words covering the goals of smooth transference of ideas is not a simple job. The present study tries to explore grammatical cohesion and examine the relations that it poses. The present study aims at:

1. discovering the way of grammatical cohesion in farewell sermon indicating the types of grammatical cohesion employed by the passage.
2. determining the types of grammatical cohesion predominantly employed in the sermon.

In reference to the model used in the current study, it is Halliday and Hasan's (1976). There are four main grammatical cohesive devices according to them: reference, substitution, ellipsis, conjunction. These devices will be used to analyses the sermon being studied.

Finally, the research is organized in the following way: the first section is the introduction which contains the aims and the model of the study, the second section deals with the linguistic and rhetorical features of the farewell sermon, the third and the fourth sections shed light on the concept of cohesion and grammatical cohesion respectively, the fifth section is devoted to analyzing the data of the study, namely the farewell sermon, and the sixth section presents the findings of the study.

2. Linguistic and Rhetorical Features of the Farewell Sermon

The Prophet Muhammad (peace be upon him) delivered his Farewell Sermon at Hajj, and a lot of research has been conducted on it studying its linguistic and rhetorical aspects. These aspects act not only as unifying forces that cohere and clarify the message but also add to the rhetorical effectiveness, theological significance, and universal reach of the sermon. This part collocates studies on the sermon's linguistic elegance, grammatical mechanisms, and rhetorical strategies.

2.1 Emphatic Particles and Conditional Sentences

Hassan (2015) examines emphatic particles and conditional sentences used in the sermon which are important in emphasizing the core messages of the sermon. He states such particles like "إن", which gives strength for declaration. Similarly, the word "إن" in statements like "إن دماءكم وأموالكم حرام عليكم" (Indeed, your blood and your wealth are sacred to one another) is a reminder of the significance of life and property.

Hassan further notes the use of conditional sentences in the sermon to create chains of cause and effect. For example, the Prophet (peace be upon him) often ties compliance with divine direction with success, as in "إن أطعتموه دخلتم الجنة" (If you obey him, you will enter Paradise).

These conditional patterns of thought not only provide clarity for the consequences of actions, but are also persuasive mechanisms for prompting ethical decision making.

2.2 Linguistic Elegance and Universality

As-Said (2003) discusses the linguistic style of the Farewell Sermon, referring to its short yet profound expression. The text makes an extensive use of ellipsis and universal pronouns, giving it a universal appeal. The statement "المسلم أخو المسلم" (The Muslim is the brother of the Muslim) is also a prime example where unnecessary words are conjugated. The elliptic structure of this sermon with little expressed content makes it easy to remember in order to dig into its deeper meanings.

The sermon strongly emphasizes inclusivity and equality, as highlighted by Rahman (2008) through the pronouns "كم" (you all) and "لكم" (your). And it is in the spirit of these clarion calls that the Prophet's language reflects his mission of equality, unity and justice. For instance, the recurrence of "كم" imbues the audience with a sense of collective responsibility and accountability.

2.3 Comparative Studies

Examples of comparative studies can be found in Ibrahim (2012) who, for example, contrasts the Farewell Sermon with different religious and philosophical texts like the Sermon on the Mount in Christianity. The author identifies similarities in direct address, imperatives and moral exhortations. They both use direct imperatives: "Do not oppress" and "Be just," for instance. But for Ibrahim, the grammatical and rhetorical devices of the Farewell Sermon were uniquely appropriate to its own cultural and historical backdrop, creating a genre of Islamic sermon that had no parallel elsewhere.

Khan (2017) studies the sermon and its impact on subsequent works of Islamic literature, focusing on its use of parallelism and metaphors. In arguing that the linguistic and rhetorical characteristics of the sermon, like the use of repetition of key phrases and the use of vivid imagery, have inspired Islamic preaching and writing. For example, the use of "إِذَا" (Behold) is used repeatedly at the start of sentences creating a pattern that improves the rhetorical experience of the sermon.

2.4 Contemporary Relevance

Ahmed (2020) discusses the continued resonance of the Farewell Sermon today, especially its focus on social justice and human rights. The author explores grammatical and rhetorical devices found in the sermon as tools of enacting ethical and moral principles in contemporary settings. Ahmed speaks the use of direct address and imperative verbs as techniques for ensnaring contemporary listeners. One example from the sermon would be when the Prophet said "أَطِيعُوا اللَّهَ وَرَسُولَهُ" (Obey Allah and His Messenger), a commandment that still resonates to Muslims at our time and the concepts within the sermon are eternal.

3. The Concept of Cohesion

Language plays a pivotal role in communication, because through language, thoughts, feelings, and information are conveyed. One of the linguistic devices language uses is cohesion which gives a text its unity. Halliday and Hasan (1976: 5) refer to cohesion as “a set of relationships which exist within the text, and which contribute to our perception of it as a unitary whole”. They (Halliday and Hasan, 1976 : 8) state if you do not know (understand) how grammar achieves cohesion through meaning relationships, then there is something awry; But in reality, sentence is the most advanced level of the grammar and the basic unity of cohesion. Therefore, some grammatical principles are also concerned with cohesion like, according to pronominalisation rules, if a word occurs more than once in a sentence, that word is to be replaced by a pronoun. The shape of a phrase determines how words behave under a set of different rules. The example below is given by Halliday and Hasan (1976 : 8):

John remove John's hat and hung John's hat on a peg.

This looks weird — there is a lot of duplication. If we have only one John and only one hat, there is no need to repeat the words every time. One should replace **John** and **hat** with pronouns to avoid repetition and to gain cohesion (Halliday and Hasan, 1976 : 8), such as:

He looked at him and took off his hat and hung it on a peg.

One of the two principles of cohesion describes the underlying semantic connections that allow a stretch of speech or writing to function as text. This concept is systemized into five distinct categories: **reference, substitution, ellipsis conjunction and lexical cohesion**. The text shows that each of these types is part of the meaning of the passage in question by having certain features, like repetitions, omissions, and the use of certain words and constructions which all share a property of signaling that the meaning of the passage in question depends on something else. If the ‘something else’ is orally explicit there is cohesion (Halliday and Hasan, 1976 :13).

Cohesion is “the ways in which the components of the surface text, i.e. the actual words that we hear and see are linked together sequentially” (De Beaugrande and Dressler 1981: 3). There are conventions and grammatical structures to which the surface components are mutually dependent. Cohesion is based on syntactic dependencies.

According to Leech and Short (1981: 197), cohesion is majorly determined in the composition, whether literary or non-literary, although it does not always constitute a major aspect of literary form. In literary fiction, it is frequently background to more salient stylistic features. Likewise, just as the framework that binds a building together is often its most crucial architectural feature.

Halliday and Hasan (1976: 6) state that cohesion can be categorized into two classes: (a) grammatical cohesion (b) lexical cohesion. According to Renkema (2004: 103), cohesion is the term used for the relations that can be observed in the discourse. According to Tanskanen (2006: 7), cohesion relates to grammatical and lexical items occurring at the text surface that form relationships between sections of the text.

Larger entities, such as articles and nouns are said to have a property of "cohesion" and this is one of the main reasons why it is used to describe a proper text. The term “internally cohesive” refers to any group of words that works together as part of a bigger unit. Hallidayan grammatical analysis identifies cohesion as one of the important terms as it “covers features in the surface structure of an utterance or text which connect different parts of the phrases or larger units of discourse i.e. the way pronouns and articles and certain kinds of adverbs can refer to other text” (Crystal, 2008: 85). As it can be seen through the following figure which explains all types of the cohesion:

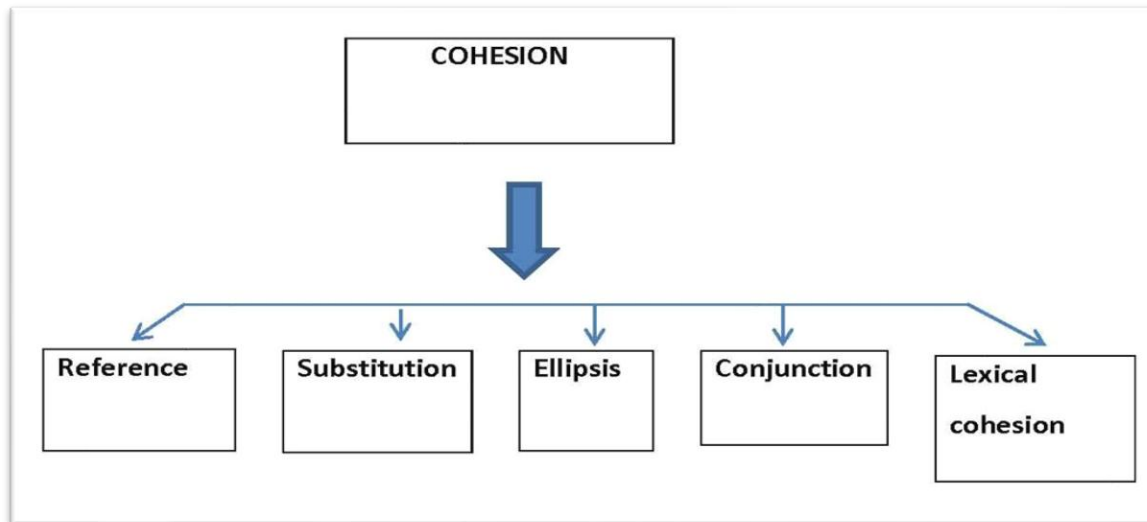


Figure (1): Types of Cohesion According to Halliday and Hasan's Model 1976

4. Grammatical Cohesion

Subandi and Fanani (2024:2017) state that “One of the cohesive markers is a grammatical cohesion, which is the type that binds the relationship between forming element sentences of discourse texts based on grammatical structure”

Grammatical cohesion can be classified into the following types based on Halliday and Hasan(1976) :

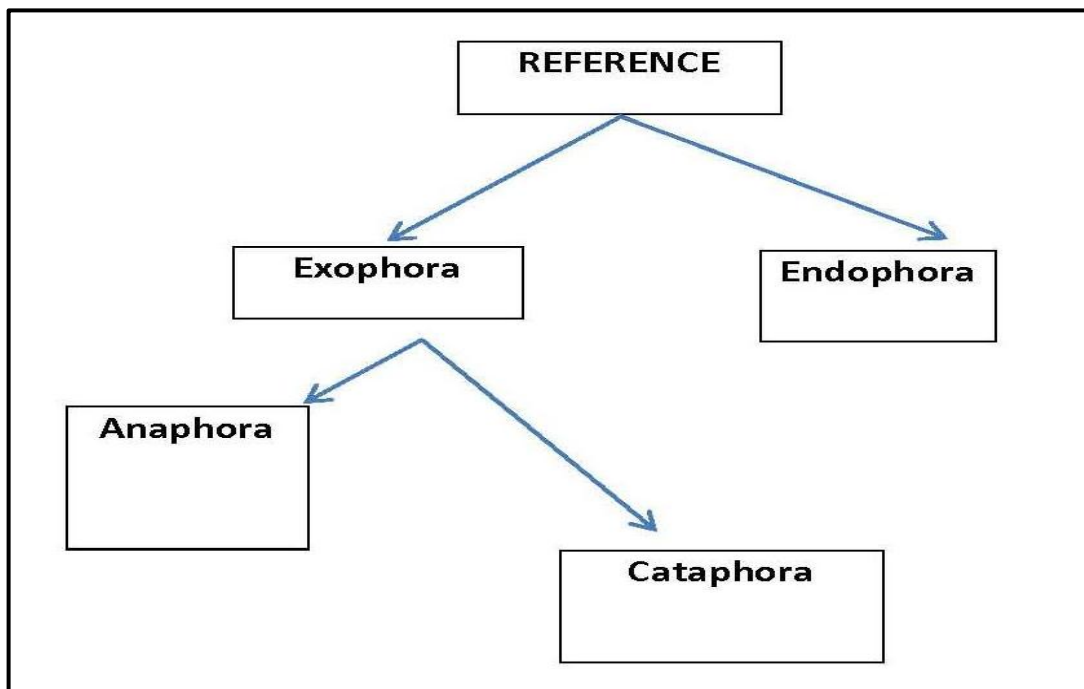


Figure (2): Types of Reference.

4.1 Reference

Renkema (2004: 104) demonstrates that reference is related to the relation of a discourse item to the preceding or succeeding item. The term reference implies a semantic relationship. According to Halliday and Hasan (1976), reference can be either endophora or exophora. The endophoric reference is divided into anaphoric and cataphoric references (see Figure(2)):

a. Anaphoric reference

The cohesive device follows the referent. It occurs when a writer refers to something that has already been previously identified (Mokrani, 2010: 6).

b. Cataphoric reference

Cataphoric reference refers to a word or phrase that refers to another word which will be mentioned later in the text. (Hadi, 2020: 7)

c. Exophoric reference

Exophoric reference occurs when a word or phrase refers to something beyond the text (Hadi, 2020: 8), such as:

They are late again; I mean can you believe it?

(The pronoun **they** refers to people not part of the conversation but known to both speakers.)

From the functional point of view, cohesive references can be classified into three categories :

- Personal : is an indexical role in a speech situation, via a person category. For instance, nouns, pronouns and possessive determiners like mine, he, him, she, etc.
- Demonstrative: a scale of proximity relation based on situation (e.g. this, these, there, etc.)
- Comparative— indirect reference; based on similarity or identification equivalent, similar, and other adjectives. Attention needs to be paid to the following adverbs: equally, differently, etc. (Halliday and Hasan 1976: 37)

4.2 Substitution

In the lexicogrammatical level, there is a relationship between linguistic items, called the substitutive relationship: Nominal, verbal, and clausal substitution (Ibid. : 89).

a. Nominal substitution: replaces the noun in a phrase. The preference for one/ones was the most popular alternative. For example:

This is too expensive for a computer. I can buy the cheaper one.

The **one** in the sentence substitutes the computer in the previous sentence (Hidayat, 2016: 5)

b. Verbal substitution: replaces the verb within a phrase. Most common substitutes are do, does and did. For example:

You think Sue already drink. I think everybody does.

In this sentence, the word 'does' takes the place of the verb 'drink' from the last citation (Hidayat, 2016: 5).

c. Clausal substitution: substitutes a clause in a sentence. So is the most commonly used substitute. For example:

If you agree on that, so she is.

The words **so she is** here substitute for the clause (agree on that) of the previous sentence (Hidayat, 2016: 5).

4.3 Ellipsis

Ellipsis is the omission of a single word or part of a sentence. Ellipsis is a mean which is much related to substitution and can be explained as zero substitution (Renkema, 2004: 103). For example:

This apple is stale. That is fresh.

4.4 Conjunction

In its nature, conjunction is distinct from other cohesive relations, both from reference and substitution on the one hand, and ellipsis on the other. So, it's not merely an anaphoric relationship. Their particular meanings inherently only coherently relate conjunctive components indirectly. These forms are not primarily devices for reaching the preceding or succeeding text, they serve to express particular meanings which also need to be anchored by the participation of other elements in the discourse (Halliday and Hasan, 1976: 226).

Additive, adversative, causal, and temporal conjunction are the four types of conjunction according to Hidayat (2017: 6-7) as follows:

- **Additive Conjunction:** this conjunction connects two clauses with dissimilar specifics Et cetera (etc.) — for example, and, or, besides.
- **Adversative Conjunction:** This is a conjunction that joins two distinct clauses, each meaning that is opposed to the other by employing these phrases such as, but, yet, still, etc.
- **Causal Conjunction:** This conjunction is related to the cause or indicates, such as, so, therefore, etc.
- **Time Conjunction:** It tries to give a time or some sequence for something to happen e.g. next, then, finally, etc.

5. Data Analysis

The Farewell Sermon of Prophet Muhammad (peace be upon him) is prospective to be a treasure for linguistic analysis especially in the area of grammatical cohesion. The analysis of the sermon structure and the use of reference, substitution, ellipsis and conjunction which create coherence and rhetorical effect are based on the model of Halliday and Hasan, 1976.

5.1 Reference

In the Farewell Sermon, an important cohesive device is reference. One of the most fascinating about the sermon was the way it uses the mixture of anaphoric and exophoric references.

Anaphoric Reference: The sermon often looks back at something mentioned earlier. For example:

” عَلَيْهِنَّ حَقُّوْلُهُنَّ عَلَيْكُمْ حَقٌّ، وَلَكُمْ“

(They – women – have the rights over you, and you have the rights over them.) Here, the pronouns هُنَّ (them) and عَلَيْكُمْ (over you) referring to women and men respectively serve to create anaphoric references.

Exophoric Reference: The sermon uses exophoric references too, especially when it addresses the audience. For example:

"يَا أَيُّهَا النَّاسُ، اسْمَعُوا قَوْلِي، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا"

(O people, listen to my words, for I do not know, perhaps, I will not meet you after this year of mine.)

The pronoun "كم" (you) refers to the people present at the sermon, which is an exophoric reference as it indicates something outside the text.

Demonstrative Reference: Whether it is to point to specific ideas or concepts contained within the sermon, references such as "هذا" (this) may also be used. For example:

"عامي هذا" (my year this): "هذا" refers to the year the sermon is delivered.

"موقفي هذا" (my place this): "هذا" refers to the specific location where the Prophet is giving the sermon.

"يومكم هذا" (your day this): "هذا" refers to the specific day during the Farewell Pilgrimage.

"شهركم هذا" (your month this) : "هذا" refers to the specific month (likely DhulHijjah.)

"بلدكم هذا" (your country this): "هذا" refers to the specific city Mecca.

"ذلك مما تحقرون من أعمالكم" (in matters you consider insignificant among your deeds): "ذلك" refers to actions besides worshipping.

"فإذا فعلن ذلك" (If they do that): "ذلك" indicates the actions previously described relating to the women (adultery, etc.).

- a. The frequent use of "هذا" (this) can bring about a sense of immediacy and importance. It attracts the audience's attention to the specific time, place, and circumstances of the sermon. The Prophet emphasizes that these are not abstract concepts but real and present realities.
- b. The references to "يومكم هذا" (this day), "شهركم هذا", (this month), and "بلدكم هذا" (this city) strongly connect the sermon with a specific historical and geographical context. This helps the audience comprehend the relevance of the message to their lives.
- c. These references help the audience remember the weight and significance of the Prophet's message and the seriousness of the occasion.

5.2 Substitution

It is a substitution of words used in the sermon to avoid repetition and to maintain the flow of ideas. The sermon employs the nominal and clausal substitution to replace the noun or clause mentioned in the previous sentence.

Nominal Substitution: the sermon repeats nouns previously used. For example: "إندماءكم وأموالكم حرام عليكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا."

(your blood and your wealth are sacred to one another until you meet your Lord, just as sacred as this day of yours, in this month of yours, in this land of yours.)

The word (هذا) takes the place of the words (اليوم), (البلد), and (الشهر) so as not to repeat them.

Clausal Substitution: The sermon also used clausal substitution to replace clauses. For example:

"ألا هل بلغت، اللهم فاشهد."

(Have I conveyed (the message)? O Allah, bear witness.)

The word (بلغت) serves to replace the previous clause of (بلغتكم الرسالة) while preserving cohesion without reiteration of the idea.

5.3 Ellipsis

Ellipsis is used in the farewell sermon. This enables it to keep brief and powerful.

1.Nominal Ellipsis: A sermon omits nouns that are more easily gleaned from context. For example:

"أيها الناس، اسمعوا مني أبين لكم، فإنني لا أدري لعلي لا ألقاكم بعد عامي هذا، في موقفي هذا"

(O people, listen to me as I clarify, for I do not know if I will meet you again after this year of mine, in this place of mine.)

When the Prophet says, "I understand", he does not reiterate what will be explained (i.e. the farewell sermon) because he implicitly mentioned this.

Deletion here makes the sentence smooth and clear without the need to repeat the information already known.

The nominal deletion here summarizes the sentence and makes it easy for listeners to capture the meaning .

2.Clausal Ellipsis: The sermon also illustrates clausal ellipsis, where whole clauses are omitted. For example:

"لا يَحِلُّ لأمرئ ما لأخيه إلا عن طيب نفسٍ منه"

(It is not lawful for a person to take the wealth of their brother except with their consent.)

The previous context preserves the overall meaning and avoids the need to repeat the details entirely, such as 'It is not lawful for a person to take their brother's wealth...', which abbreviates the sentence into a concise form based on the context.

5.4 Conjunction

There are a lot of conjunctions that help connect ideas together and ensure a logical flow. The sermon has used conjunctions of addition, opposition, cause, and time for joining together statement elements.

1. Conjunctions of Addition : (و, ف, ثم)

Such conjunctions are employed to add information or connect similar ideas.

(and) :

"إن دماءكم وأموالكم حرامٌ عليكم"

(Your blood and your wealth are sacred to you.)

"إنما المؤمنون إخوة، ولا يحل لأمرئ ما لأخيه"

(Indeed the believers are brothers. It is not lawful for a person to take the wealth of their brother except with their consent.)

"إن ربكم واحد، وإن أباكم واحد"

(Your Lord is one, and your father is one.)

(so, then) :

"فإني لا أدري لعلي لا ألقاكم بعد عامي هذا"

(for I do not know if I will meet you again after this year of mine.)

"فمن كانت عنده أمانة، فليؤدها إلى من ائتمنه عليها"

(So whoever holds a trust, let them return it to the one who entrusted them with it.)

2. Conjunctions of Opposition: (لكن، إلا)

These conjunctions are used here to show contrast or opposition.

لكن (but):

"إِنَّ الشَّيْطَانَ قَدْ يئَسَ أَنْ يُعْبَدَ فِي أَرْضِكُمْ، وَلَكِنَّهُ قَدْ رَضِيَ أَنْ يُطَاعَ فِي مَا سِوَى ذَلِكَ"

(Satan has despaired of ever being worshipped in your land, but he is content to be obeyed in matters you consider insignificant among your deeds.)

إلا (except):

"وَلَا يُدْخِلَنَّ أَحَدًا تَكْرَهُونَهُ بُيُوتَكُمْ إِلَّا بِإِذْنِكُمْ"

(They must not allow anyone you dislike to enter your homes without your permission.)

"غَيْرِ السِّدَّانَةِ وَالسَّقَايَةِ"

(Except for the custodianship and the provision of water.)

3. Conjunctions of Cause: (فإن، لأن، إذ)

These conjunctions are employed to express reason or cause.

فإن (for, because) :

"فَإِنَّ اللَّهَ أَذِنَ لَكُمْ أَنْ تَهْجَرُوهُمْ فِي الْمَضَاجِعِ"

(Allah has permitted you to forsake them in bed.)

"فَإِنْ انْتَهَيْتُمْ وَأَطَعْتُمْ، فَعَلَيْكُمْ رِزْقُهُمْ وَكِسْوَتُهُمْ"

(If they cease and obey you, then you must provide for them and clothe them in kindness.)

لأن (because):

It is not explicitly used in this sermon, but implied in causal statements like:

"فإن"

4. Conjunctions of Time: (حتى)

This conjunction is used to express time or sequence.

حتى (until):

"حَرَامٌ عَلَيْكُمْ حَتَّى تَلْقَوْا رَبَّكُمْ"

(sacred to one another until you meet your Lord).

Reference is the most prominent device, demonstrating the Prophet's emphasis on instantaneousness and direct connection with the audience: "يَا أَيُّهَا النَّاسُ، اسْمَعُوا" (O people, listen to my words).

Conjunctions are also frequent, binding together moral injunctions and logical reasoning: "...فَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ، فَلْيُرِدَّهَا" (So he who holds a trust, let him return it).

Substitution and **Ellipsis** are less frequent than the previous devices, but strategically employed to evade redundancy and keep the sermon brief.

Here is a table displaying the percentages of the grammatical cohesive devices used in the Farewell Sermon:

Table (1): the percentages of the grammatical cohesive devices used in the Farewell Sermon.

Cohesive Devices	Examples	Percentages	Comments
Reference (Anaphoric, Exophoric, Demonstrative)	Frequent pronouns, “هذا” (this), “ذلك” (that)	35%	Heavy dependence on pronouns and demonstratives to set meaning in time, place, and audience.
Substitution (Nominal, Clausal)	“هذا” replacing nouns; “بلغت” replacing clauses	20%	Employed to avoid repetition and maintain flow.
Ellipsis (Nominal, Clausal)	Omission of repeated ideas, shortened clauses	15%	Creates brevity and rhetorical effect.
Conjunction (Addition, Opposition, Cause, Time)	“و”, “ف”, “ثم”, “لكن”, “حتى”	30%	Ensures logical flow and connects statements together.

6. Conclusions

The findings of the analysis of the Farewell Sermon with the model of grammatical cohesion by Halliday and Hasan can be summed up as follows: Reference is the most used cohesive device in the sermon. The sermon is very easy to follow, and to accomplish using the devices of anaphoric and exophoric references, among other ones. Reference is a powerful figure of speech that is employed twice: first to avoid repetition and second to maintain the flow of ideas. Moreover, nominal and clausal substitutions are used in the sermon to substitute for nouns or clauses already mentioned, and thus provide the text with greater conciseness. Since everyone understands the context here, it is fine to use ellipsis which can make the sermon concise, crisp and impactful. This effect is accomplished through the use of both nominal and clausal ellipsis.

Conjunction is an integral part providing connection between ideas and flow logic to the sermon. Additive, adversative, causal, and temporal conjunctions are used to connect various portions of the text and specify the relation between ideas.

In general, the Farewell Sermon adopts a high level of grammatical cohesion which adds to its rhetorical power and efficacy of communication. Using these cohesive devices contributes to the coherence of the sermon aside from it being persuasive and impactful.

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