

خطاب أبي بكر الافتتاحي: التحليل النقدي للخطاب

Abu Bakr's Inauguration Speech: Critical Discourse Analysis

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**الكلمات المفتاحية: التحليل النقدي للخطاب، أبو بكر، الخطاب الديني، الأيديولوجية،
العدالة الاجتماعية**

**Keywords: Critical Discourse Analysis, Abu Bakr, religious
discourse, ideology, social justice**

الملخص

تشرع هذه الدراسة في التحليل النقدي للخطاب بتحليل خطاب أبو بكر بعد توليه الخلافة، وتهدف للكشف عن الأيديولوجيات الأساسية والاستراتيجيات النصية والخطابية التي استخدمها الخليفة الأول للإسلام. باستخدام نموذج انتقائي يعتمد في الغالب على إطار فيركلوف ثلاثي الأبعاد، يتعمق التحليل في الاستراتيجيات النصية، بما في ذلك استخدام الكلمات المعبّنة فكرياً، وعلاقات المعنى، والفعلية، مع استكشاف الاستراتيجيات الخطابية مثل الافتراض المسبق والتناص. وتكشف الدراسة أن خطاب أبي بكر يتزامن مع نصوص دينية أخرى ويتميز بأيديولوجيات ذات توجه إيجابي تؤكد على العدالة الاجتماعية والمساواة والتواضع القيادي والمساواة وطاعة الله.

Abstract

This study embarks on a critical discourse analysis (CDA) of Abu Bakr's inauguration speech. It aims to uncover the underlying ideologies and textual as well as discursive strategies employed by the first Caliph of Islam. Employing an eclectic model predominantly based on Fairclough's three-dimensional framework, the analysis delves into the textual strategies, including the use of ideologically contested words, meaning relations, and transitivity, while also exploring discursive strategies such as presupposition and intertextuality. The study reveals that Abu Bakr's speech is intertextual with other religious texts and characterized by positively oriented ideologies that emphasize social justice, equality, leadership humility, accountability, and obedience to Allah.

1. Introduction

Critical Discourse Analysis (henceforth CDA) is regarded by many scholars as a unique approach to studying text and talk, stemming from critical linguistics, critical semiotics and, in general, from a socio-politically aware and oppositional stance to analyze language, discourse and communication (van Dijk, 1995). One of the ultimate aims of CDA is to bring enlightenment and emancipation (Wodak and Meyer, 2001, p.10) and to raise people's language awareness (Fairclough, 1989)

Within CDA approaches, language is regarded as a form of social practice (Reisigl and Wodak: 2001; Amoussou and Allagbe: 2018; Fairclough:1992). So, in the case of this study, Abu Bakr's speech is a form of social practice. The current study, according to the researcher's point of view, is important since it deals with one of the most influential men in Islam, Abu Bakr. As the first caliph of Muslims, Abu Bakr's discourse surely presents significant teachings of Islamic religion that should have some influence on Muslims' practices today, this is one of the reasons behind selecting the data. The study aims to examine the textual and discursive strategies Abu Bakr uses in his inauguration speech as well as to reveal the hidden ideologies. To achieve these aims, the researcher adopts an eclectic model based on Fairclough's three-dimensional framework of doing CDA.

2. Problem of the Study

There is a lack in the number of studies within CDA carried out on religious discourse compared to other types of discourses, for example, media discourse. To the best of the researcher's knowledge, there is no CDA study that tackles Abu Bakr's, who is the first caliph of Muslims, Inauguration Speech. This is the gap that the current study fills.

Therefore, this study attempts to analyze Abu Bakr's Inauguration Speech (Sermon) from a CDA perspective.

3. Questions of the Study

This study tries to answer the following questions:

1. What are the textual strategies used by Abu Bakr in his inauguration speech?
2. What are the discursive strategies employed by Abu Bakr in his speech?
3. What are Abu Bakr's ideologies hidden in his speech?

4. Aims of the Study

The current study has the following aims:

1. Identifying the textual strategies that Abu Bakr uses in his inauguration speech.
2. Identifying the discursive strategies Abu Bakr employs in his speech.
3. Revealing the ideologies hidden in Abu Bakr's speech.

5. Model of Analysis

This study adopts an eclectic model for the analysis, which is majorly based on Fairclough's Three-Dimensional Model (1989; 2001;2015). This model consists of three different stages. They are; first, the description stage; second, the interpretation stage, and third, the explanation stage. The first stage draws on Lakoff & Johnson's theory of Metaphor (1980; 2003), Halliday and Matthiessen's Transitivity (2014) as well as on Quirk's Modality (1985). The second stage draws on Yule's Presupposition (1996) and on Bazerman's Intertextuality (2004) whereas the third stage is based on the results of

the analysis in the previous two stages and the researcher's readings of the text.

6. Methodology

6.1. Data Collection

In this study, only Abu Bakr's Snauguration Speech, which is a ten-line paragraph, is chosen for the analysis. After the people pledged allegiance to Abu Bakr in As-Saqeefah, the next day, he stood on the pulpit and addressed the people.

6.2. Data Analysis

Abu Bakr's inauguration speech will be analyzed according to the proposed model.

6.2.1. Textual Analysis (Description Stage)

6.2.1.1. Ideologically Contested Words

Line (5-6)

When people abandon **Jihad** in the path of Allah, Allah humiliates them

لَا يَدْعُ قَوْمَ الْجِهَادِ فِي سَبِيلِ اللَّهِ إِلَّا ضَرَبَهُمُ اللَّهُ بِالذُّلِّ

Analysis

In this text, the word "**Jihad**" inherently denotes action, effort, or struggle. This can range from spiritual striving within oneself against sin (the greater jihad) to armed struggle in defence of the Muslim community (the lesser jihad). The experiential value of "Jihad" in the text is tied to its contextual usage, which conveys a sense of duty, sacrifice, and commitment towards a higher purpose. It also involves power relations between the individual and the community, as well as between the Muslim community and the broader social or even global order. The term suggests a collective effort or mission, binding individuals together in a shared purpose. It implies a relationship of

responsibility and accountability to a higher power, where the act of "Jihad" is seen as fulfilling a divine command. And finally, it carries strong ideological and emotional connotations linked to notions of righteousness, justice, and the pursuit of a just society.

6.2.1.2. Meaning relations

After reading the text several times, one meaning relation is found, which is antonymy. Abu Bakr's use of antonyms in his inauguration speech as the first Caliph of Muslims encapsulates key ideological and experiential values central to his leadership and the Islamic community's ethical framework. These antonyms not only distinguish between morally commendable and condemnable behaviors but also serve to align the community's collective actions with Islamic teachings on honesty, integrity, and trustworthiness. Three pairs of antonyms can be analyzed as follows:

Truthfulness and lying: Truthfulness is presented as an intrinsic value essential for the cohesion and stability of the community. It symbolizes transparency, reliability, and righteousness, qualities that are fundamental in establishing a just and ethical society. By contrasting truthfulness with lying, Abu Bakr emphasizes the harm that deceit and falsehood can inflict on communal harmony.

Trust and Treachery: This antonymy reminds the community of the sanctity of trust as an Islamic principle integral to social and religious life. It invokes the idea that maintaining trust is not just a personal virtue but a communal obligation, critical for upholding justice, social order, and the collective welfare of the Muslim ummah. Treachery, on the other hand, is condemned as an act that corrodes the very essence of community and faith.

Weak and Strong: This pair goes beyond moral dichotomies to encapsulate physical, moral, or spiritual states. The "weak" may refer to

those in need of protection or guidance, while the "strong" have the capability and possibly the responsibility to provide support. The ideological underpinning could relate to community roles and responsibilities, encouraging a society where the strong uphold the welfare of the weak.

6.2.1.3. Metaphor

Abu Bakr does not use any metaphor in his sermon (or inauguration speech). It could be argued that the absence of metaphorical language in Abu Bakr's speech may reflect a desire for directness and clarity in communication. In the context of an inauguration speech by the first caliph, straightforward language would ensure that the message is accessible to all members of the community.

6.3. Grammar

6.3.1. Transitivity

Line (1)

'O people! I **have been appointed** over you, though I **am** not the best among you.

أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنِّي قَدْ وُلِّيتُ عَلَيْكُمْ وَلَسْتُ بِخَيْرِكُمْ

Analysis

This sentence consists of two clauses; the first one is an intransitive material process, while the second one is an identifying relational process. The first starts with **I**, referring to Abu Bakr himself, which is the Actor and the verb **appointed** represents the material process. This is a passive construction and those who appointed Abu Bakr as the caliph are left implicit. Umar al Khattab and other people have pledged allegiance to Abu Bakr in a place called al Saqeefah. Ideologically, the use of this process by Abu Baker expresses that people have self-determination and can 'appoint' whom they see appropriate for this position - the caliph of Muslims. It also shows that

he is a legitimate leader who came up to power by the choice of the people and not by coercion or force. With regard to the second clause, *I* is the Identified, *am* is the process, *not the best* is the Identifier. Ideologically, this shows Abu Baker's humbleness, politeness and respect for the people addressed and other distinguished companions like Umar.

Line (2)

If I **do** good, then **help** me; and if I **act** wrongly, then **correct** me.

فَإِنْ أَحْسَنْتُ فَأَعِينُونِي وَإِنْ أَسَأْتُ فَفَقِّمُونِي

Analysis

In these two compound sentences, four processes can be noticed. All of them are transitive material processes except the third one, which is an intransitive material process. Abu Bakr is addressing the people who were there in the mosque, in particular, and all Muslims, at that time, in general. In the first clause, the Actor is *I*, *do* is the process and *good* is the Goal. In the second clause, the Actor *you* (referring to the people) is omitted; *help* is the process, and *me* is the Goal. Ideologically, this is a conditional clause which means that people provide help and support for the caliph in case his deeds were good. Concerning the second sentence, *I* is the Actor and *do* is the process, also the Actor *you* is omitted and *me* is the Goal. The purpose of this sentence is to encourage people to participate in ruling themselves. Abu Bakr is not a dictator, so all people can share their opinions about what their caliph is doing. This gives a sense of cooperation which is the basic principle of shura (consultation) in Islam.

Line (2-3)

Truthfulness **is** a trust and lying **is** treachery.

الصَّدْقُ أَمَانَةٌ وَالْكَذِبُ خِيَانَةٌ

Analysis

This sentence has two attributive relational processes. *Truthfulness* is the Carrier, *is* is the Process and *a trust* is the Attribute. Similarly, *lying* is the Carrier, *is* is the process and *treachery* is the Attribute.

This sentence exemplifies the speech's emphasis on moral clarity. By straightforwardly equating truthfulness with trust and lying with treachery, Abu Bakr sets clear ethical standards for his leadership and the community. This reinforces the value of honesty and trustworthiness in governance and personal conduct within the early Islamic community. Moreover, the simplicity of the sentence's structure enhances its memorability and impact, making the moral directives clear and compelling. Ideologically, it reflects the prioritization of ethical integrity and accountability in leadership - a key theme in Abu Bakr's speech and a central value in the early Islamic governance model.

Line (5-7)

When people **abandon** Jihad in the path of Allah, Allah **humiliates** them, and when fornication **spreads** among the people, Allah **spreads** disease among them.

لَا يَدْعُ قَوْمَ الْجِهَادِ فِي سَبِيلِ اللَّهِ إِلَّا ضَرَبَهُمُ اللَّهُ بِالذُّلِّ وَلَا تَشْبَعُ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ إِلَّا عَمَّهُمُ

اللَّهُ بِالْبَلَاءِ

Analysis

This complex sentence consists of four material processes where the nominal group *people* acting as the Actor, the verbal group *abandon* is the process and the nominal group *Jihad* is the Goal. *Allah* is the Actor, *humiliates* is the process and *them* refers to the people as the Goal. Whereas in the second sentence, *fornication* is the Actor, *spreads* is the process and *among the people* is the Recipient. *Allah* is the Actor, *spread* is the process and *disease* is the Goal.

The sentence constructs a clear *cause-and-effect* relation between moral actions (or their abandonment) and divine reactions. This not only underscores the concept of divine justice but also emphasizes the community's responsibility in adhering to moral and spiritual laws. In addition, the use of "people" and "them" highlights the collective nature of moral actions and their consequences. It suggests that individual actions (like abandoning Jihad or engaging in fornication) have communal implications, reinforcing the idea of collective responsibility in maintaining moral and spiritual order.

6.3.2. Modality

The text does not contain any modal expression. The lack of modal auxiliaries and expressions suggests a preference for direct and unambiguous communication. In the context of an inaugural speech, conveying messages with certainty and authority would be crucial. This approach leaves little room for doubt or interpretation regarding the expectations and principles Abu Bakr wished to establish.

As the first caliph succeeding the Prophet Muhammad, Abu Bakr faced the critical task of uniting and guiding the Muslim community through a period of potential uncertainty. Avoiding modals could reinforce his commitment to the principles he advocated, presenting them as unequivocal truths rather than negotiable options.

6.4. Discursive Practice (Interpretation Stage)

6.4.1. Presupposition

Line (3-5)

The weak among you is to me strong until I return to him what is rightfully his, Allah willing, and **the strong** among you is to me weak until I take from him the rights of others, Allah willing

خِيَانَةٌ وَالضَّعِيفُ فِيكُمْ قَوِيٌّ عِنْدِي حَتَّى أُرِيحَ عَلَيْهِ حَقَّهُ إِنْ شَاءَ اللَّهُ وَالْقَوِيُّ فِيكُمْ ضَعِيفٌ عِنْدِي حَتَّى أَخَذَ الْحَقُّ مِنْهُ إِنْ شَاءَ اللَّهُ

Analysis

There are two presuppositions in this text. *The weak (person)* is an existential presupposition since it is a definite noun phrase. It presupposes the existence of vulnerable and weak people who need protection. Also, *the strong (person)* is an existential presupposition since it is a definite noun phrase. It presupposes the existence of powerful and strong people who should not violate “the rights of others” who are less powerful.

In addition, both of these definite noun phrases presuppose the existence of social “classes.” However, Abu Bakr's discourse likely reinforces the importance of social justice and equity, principles deeply embedded in Islamic teachings. By advocating for fair treatment and the protection of rights for all individuals, he challenges social inequities and promotes a more balanced and just social order.

6.4.2. Intertextuality

Line (7-8)

Obey me as long as I obey Allah and His Messenger.

"أَطِيعُونِي مَا أَطَعْتُ اللَّهَ وَرَسُولَهُ"

Analysis

This is an indirect quotation from the Quran that references Surah An-Nisa (4:59) since it reproduces the original text's intent without directly quoting it and serves an ideological purpose within the context of Abu Bakr's speech and the broader framework of Islamic governance.

﴿O you who believe! **Obey Allah, and obey the Messenger And those charged with authority among you.** If you differ in anything among yourselves, refer it To Allah and His Messenger, if you do believe in Allah and the Last Day: That is best, and most suitable for final determination.﴾ (An-Nisaa: 59)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (سورة النساء، آية ٥٩) .

Abu Bakr seeks to legitimize his position as caliph by linking his authority to his adherence to Allah and His Messenger. This association with divine and prophetic authority suggests that his leadership is an extension of the divine will, thereby grounding his right to lead in religious obedience and piety. Moreover, the conditionality implied in the statement establishes a framework for accountable leadership. It sets forth the principle that the legitimacy of a leader is contingent upon their obedience to Islamic laws and teachings. This promotes a

governance model where leaders are not absolute in their authority but are subject to the same divine laws as their followers.

6.5. Social Practice (Explanation Stage)

6.5.1. Ideology Analysis

a. Social Justice and Equality

Abu Bakr's emphasis on truthfulness and trust as central values in governance sets a precedent for moral and ethical leadership. His sermon suggests that leaders are expected to uphold these virtues in their personal and public lives. This idea aligns with the broader Islamic principle of "Amanah" (trustworthiness), which is crucial for establishing justice in society. Abu Bakr underscores the moral dichotomy between just and corrupt governance by contrasting truthfulness with lying and trust with treachery.

In Abu Bakr's sermon, the emphasis on protecting the rights of "the weak" is a cornerstone for the ideology of social justice. This principle is a fundamental aspect of social justice: ensuring that all members of society, especially those who are most vulnerable or marginalized, are treated with fairness, dignity, and equality. The focus on "the weak" aligns with a broader commitment to equity, where the needs of those who may not have the same resources, power, or voice as others are prioritized in the pursuit of justice and fairness.

This commitment is not just about providing immediate support or charity but about structuring society in such a way that these individuals have access to the same opportunities and protections as everyone else. It involves recognizing and addressing systemic inequalities that perpetuate disadvantage and exclusion. By explicitly mentioning the protection of "the weak's" rights, Abu Bakr is advocating for a proactive stance against injustice and inequality,

ensuring that governance and community actions work towards uplifting everyone, regardless of their status.

This ideology resonates with modern concepts of social justice, which emphasize the importance of human rights, equality, and social welfare as integral components of a just society. It advocates for policies and practices that ensure equitable distribution of resources, opportunities, and care to enable all individuals to live dignified lives. In essence, protecting the rights of "the weak" is about creating a societal fabric that values and respects every individual's humanity and contributions, ensuring that no one is left behind or forgotten in the quest for collective prosperity and well-being.

b. Leadership Humility and Accountability

Abu Bakr's speech emphasizes the ideology of humble leadership and accountability. Acknowledging that he was appointed as the leader despite not considering himself the best among the community, he underscores a crucial principle of Islamic leadership: the leader is a servant to the community, accountable to its members, and should lead with humility and self-awareness. This reflects the Islamic ideal that leaders should not seek power for its own sake but accept leadership as a responsibility to serve and guide the community according to Islamic principles.

c. Obedience of Allah

Abu Bakr explicitly states, "Obey me as long as I obey Allah and His Messenger." This condition places Allah's teachings at the core of his leadership, asserting that his authority is legitimate only so long as his actions and decisions are in alignment with Islamic teachings. This ideology not only defines the framework within which he expects to lead but also establishes the Quran and the Hadith as the ultimate benchmarks for governance.

The speech includes direct references to Allah's will and divine commands, such as the consequences of abandoning Jihad (struggle in the path of Allah) and the spread of fornication. These references underscore an ideology that societal conduct and individual actions should adhere to divine directives, with moral accountability being central to the community's well-being. The mention of specific consequences for specific actions reinforces the belief in divine justice and the importance of living according to Allah's teachings.

The repeated invocation of "Allah willing" (Insha'Allah) throughout the speech signifies a deep reliance on and submission to the divine will in all matters, including governance and the exercise of authority. This reflects an ideology where human efforts and leadership are seen as subordinate to and guided by Allah's will, highlighting a governance model that seeks to align closely with divine guidance.

The call to stand up for prayer at the end of the speech emphasizes the centrality of worship and the constant remembrance of Allah in daily life and community affairs. This not only reaffirms the ideological importance of following Allah's teachings through regular acts of worship but also positions communal prayer as a unifying and central practice that reinforces the community's collective commitment to Islamic principles.

As can be noticed, these ideologies are positive since they are oriented toward establishing an ethical system for the community. The purpose behind these ideologies is to bring about change in the dominant social practices (worshipping, dealing with others, etc.), a change for the better.

7. Conclusion

In the current study, an eclectic CDA model has been adopted majorly based on Fairclough's three-dimensional approach. This study aimed to reveal Abu Bakr's ideologies hidden in his inauguration speech by examining the textual and discursive strategies through two stages or levels of analysis. With regard to textual strategies in the first level, the analysis has shown that Abu Bakr used ideologically contested words, antonyms and different transitivity processes. However, metaphors and modality were not utilized for different reasons: directness, clarity, accessibility of the message to all people, and avoidance of misinterpretations. With regard to discursive strategies in the second level, presupposition is utilized and concerning intertextuality, Abu Bakr's speech is intertextual with Quranic verses. This means that Abu Bakr follows the divine and prophetic teachings by making an indirect reference to Quranic verses. With regard to social analysis, the third level, it appeared that Abu Bakr's speech is characterized by positively-oriented ideologies. These are: social justice and equality, leadership humility and accountability and obedience of Allah.

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