

Applying SFL to the Qur'ān: Textual Metafunction in Some of the Qur'ānic Narratives of
Abraham

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A Thesis submitted in fulfillment of the requirements for the degree

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June 2016

Table of Contents

TABLE OF CONTENTS.....	ii
ABSTRACT.....	v-vi
DECLARATION.....	vii
ACKNOWLEDGEMENT.....	viii
DEDICATION.....	ix
LIST OF TABLES.....	x-xi
LIST OF FIGURES.....	xii
CHAPTER 1 INTRODUCTION TO THE STUDY.....	13
1.1 objectives.....	13
1.2 Methodology.....	14
1.3 Structure & arrangement of thesis.....	19
CHAPTER 2 THE QUR'ĀN: STRUCTURE, LANGUAGE AND TEXT.....	21
2.1 Meaning of word Qur'ān.....	21
2.2 Structure of the Text.....	21
2.3 Ayah concept and structure.....	22
2.4 Language of Qur'ān.....	23
2.4.1 General features.....	23
2.4.2 Orality of the Qur'ān.....	24
2.4.3 The Qur'ān: text and context.....	25
2.4.4 Coherence in the Qur'ān: two points of view.....	25
3.1 Metafunctions: modes of meaning.....	27
3.2 Theme: definition, function, and limitation.....	30
3.3 Register: language and context of situation.....	33
3.3.1. Context of situation.....	33
3.3.2 Relationship of text and context of situation.....	34
3.3.3 Mode of discourse.....	36
CHAPTER 4 ARABIC CLAUSE: CONCEPT AND TYPES.....	39
4.1 Introduction.....	39

4.2 Sentence concept.....	39
4.3 Type of clauses.....	40
4.3.1 Grammarians approach: nominal and verbal	40
4.3.1.1 Nominal clause.....	40
4.3.1.2 Verbal clause.....	41
4.3.2 Rhetoricians approach to the clause analysis.....	43
4.4 Some points on thematic structure in Arabic Linguistic Tradition.....	44
4.4.1 General considerations	44
4.4.2 Sibawayh contribution.....	46
4.4.3 Jurjani: Functional aspects of language.....	47
 CHAPTER 5 ANALYSIS AND RESULTS.....	 49
5.1 Introduction.....	49
5.2 Textual and Interpersonal Themes	49
5.2.1 Textual Themes	49
5.2.1.1 Wa (and).....	51
5.2.1.2 'fa'	52
5.2.1.4 Concluding remarks	54
5.2.2 Interpersonal Themes	54
5.2.2.1 'inna and its sisters	54
5.2.2.2 Qad and laqad (قد، لقد)	55
5.2.2.3 Vocatives.....	56
5.2.2.4 Concluding remarks	56
5.3 Analysis of Topical Themes.....	57
5.3.1 Introduction to the analysis of thematic structure.....	57
5.3.2.1 Q. 6:74-82	64
5.3.2.2 Q. 19:41-50	71
5.3.3 Group 2:Q.11; Q.15.....	76
5.3.3.1 Q.11.....	76
5.3.3.2:Q. 15:51-60	81
5.4 Discussion of the topical theme findings	85
5.4.1.1 Theme in declarative clauses.....	85
5.4.1.2 Marked and unmarked Theme.....	87
5.4.1.3 Separation pronoun (ضمير الفصل).....	88
5.4.1.4 Pronoun of issue (ضمير الشأن).....	88
5.4.1.5 Themes in interrogative clauses	89
5.4.1.5.1 Polar questions	89
5.4.1.5.2 Elementary questions.....	89
5.4.1.6 Themes in imperative clauses	90
5.4.1.7 Longer Theme units	91
5.4.2 Frequent use of the speech denoting verb: projection	91
5.4.2.1 Projection in Arabic linguistic theory	91
5.4.2.2 SFL approach on projection	92
5.4.2.3 Results and discussion of projecting clauses.....	93
5.4.3 Concluding remarks on Theme	96

CHAPTER 6: COHESIVE SYSTEM.....	102
6.1 Cohesive system: Reference	102
6.1.1 Domain of reference	104
6.1.2.1 Personal reference	105
6.1.2.2 Demonstrative reference	107
6.1.2.3 Discussion	108
CHAPTER 7 MODE OF DISCOURSE: ANALYSIS AND DISCUSSION.....	111
7.1 Group one: Q.6; Q.19	111
7.1.1. Rhetorical mode	111
7.1.2 Medium: Spoken and written mode	112
7.2 Analysis of Mode of discourse in Group two: Q. 11; Q.15.	114
7.2.1 Rhetorical mode	114
7.2.2 Medium: spoken and written mode	114
7.2.3. Concluding remarks.....	114
CHAPTER 8: CONCLUSION.....	116
8.1 Summaries of theoretical and methodological points	116
8.2 The principal findings of the present study	117
8.2.1 Thematic structure points	118
8.2.2 Cohesive relation of reference	121
8.2.4 Other related points	122
8.3 Limitations of the study	123
8.4 Further research.....	123
9 REFERENCES	125
Appendix 1 Themes types in Q.6.....	117
Appendix 2 Themes types in Q.11.....	118
Appendix 3 Themes types in Q.15.....	119
Appendix 4 Themes types in Q.19.....	120
Appendix 5 Number & percentage of all themes in each Sura with the total number and percentage in the whole four stories.....	121
Appendix 6 Number and percentage of conjunctions in each Sura.....	121

Abstract

This study is an endeavor to apply SFL to the Qur'ān. Its focus is to analyze the textual metafunction in some passages of Abraham's story mentioned in four Suras (Q.6, 11, 15 and 19). The textual metafunction domain is the text internal relationships and the context in which it is produced. It does so by managing the linguistic resources of the ideational and interpersonal metafunctions that are reflected in the thematic, information and cohesive systems.

The study examined principally two elements of this metafunction, i.e., the thematic structure (Theme-Rheme), and the cohesion system. As to the first, the text made use of the multiple types of the textual, interpersonal and topical themes. In the latter, the study showed the thematisation of the verbal group (process) in the declarative VS clause type, which represented the unmarked type of theme in the majority of the clauses; and within that the 'saying' verbs are prevalent, establishing a projection relation. The results showed that the paratactic relation between the projecting and projected clauses made possible the separate analysis of thematic structure of both clauses.

Related to the thematisation of the verbal group is the presence of the Subject, through the verbal inflection, in different pronominal forms. Therefore, a reconsideration of theme limit is needed to reflect this fact of Arabic, and extends its range. The interrogative and imperatives clauses fit well the SFL theme considerations.

The cohesion was partially analyzed focusing only on the reference as a grammatical cohesive device. The ties established by both the personal and demonstrative pronouns, as components of reference relation, hold the text parts together, contributing thus to its cohesion. To better understand the controversial issue of the Qur'ānic cohesion, we believe other devices such as ellipsis and conjunctions as well as the lexical devices (repetition for example) need to be examined.

As the text unfolds in a context, the contextual factors were examined, in particular, the mode of discourse as being the element that correlates with, and activates, the textual meanings. In this regard, language represents the whole activity, and its role then is a constitutive. The mode orientation is more towards the tenor of the discourse than to the field of the discourse, reflecting more the interpersonal than the experiential meanings. Finally, the medium of the language is particular in that it combined both features of the spoken and the written.

This study showed that the Qur'ānic Arabic, so different from other Arabic varieties, actually lent itself to SFL analysis. And a promising area to improve understanding the text would be the translational studies. An extensive research in Arabic Linguistic Tradition is required to get more insights regarding other alternatives of considering the Theme in the Qur'ānic Arabic. Finally, it should be remembered this is an old Semitic text (Arabic) that had been shaped and created within its own grammatical and rhetorical realms; and our study is but an approximation in terms of SFL.

Declaration

I certify that this work contains no material which has been accepted for the award of any other degree or diploma in my name, in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text. In addition, I certify that no part of this work will, in the future, be used in a submission in my name, for any other degree or diploma in any university or other tertiary institution without the prior approval of the University of Adelaide and where applicable, any partner institution responsible for the joint-award of this degree.

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Acknowledgment

I have two people to express my gratitude to; they are my supervisor and co-supervisor. They both contributed to the consummation of this study. I am highly appreciative of my supervisor for facilitating my journey in the field of linguistics, as he generously accepted that I choose the subject that fits my inclination. He always believed in me along all the stages of developing the thesis offering his relentless support in many different ways; his help is enormous that words actually fall short of expressing. As regards my co-supervisor, I am also indebted to his contribution when he accepted co-supervising this study. Also his lovely prompt facilitating the references I needed whether in the beginning or the very last days of the study is duly acknowledged and appreciated. They are both friendly, humble and believers in knowledge socialization.

In what concerns me, it was an enjoyable journey in both SFL as well as Arabic Linguistic Tradition, in particular the theoretical aspects; a challenge I like much because, for me, philosophizing things, in any area of knowledge, gives a flavor not encountered in the 'barren' treatment of things, as well as it semanticizes the essence of our existence as *Homo sapiens*. The searching in, and digging up, these both sources gratify my taste of immersing in linguistics, a long held desire since the days of high school when 'winds' went against the sailor wishes, as AlMutanabbi (915-965 AD), the grand poet of Arabs, put it. Never the torch of this desire died out yet it fainted as my mother used to say. Therefore I am really grateful to all people who in one way or another facilitated this little and small dream 'project' comes true.

Dedication

To the memory of my father and mother.

To my son Ali who is fond of watching 'adventure time' and playing 'Shark evolution' games than reading. He keeps asking me what are you writing, dad? I replied I am writing a sort of a short novella, like the one you are reading as a home assignment, to share with you in years to come.

LIST OF TABLES

Table 1.1	Transcription of Arabic alphabet
Table 5.1	Separate personal pronouns
Table.5.2	attached personal pronouns
Table 5.3	Personal pronouns markers indicating Subject in Arabic in past tense
Table 5.4	Personal pronouns markers indicating Subject in Arabic in present tense
Table 5.5	Spanish pronominal subject (morpheme) in the theme position in past tense
Table 5.6	Spanish pronominal subject (morpheme) in the theme position in present tense
Table 5.7	ayah 74
Table 5.8	ayah 75
Table 5.9	ayah 76
Table 5.8	ayah 77
Table 5.10	ayah 78
Table 5.11	ayah 79
Table 5.12	ayah 80
Table 5.13	ayah 81
Table 5.14	ayah 82
Table 5.15	ayah 41
Table 5.16	ayah 42
Table 5.17	ayah 43
Table 5.18	ayah 44
Table 5.19	ayah 45
Table 5.21	ayah 46
Table 5.22	ayah 47
Table 5.23	ayah 48
Table 5.24	ayah 49
Table 5.25	ayah 50
Table 5.26	ayah 69
Table 5.27	ayah 70
Table 5.28	ayah 71
Table 5.29	ayah 72
Table 5.30	ayah 73
Table 5.31	ayah 74
Table 5.32	ayah 75
Table 5.33	ayah 76

Table 5.34 ayah 51

Table 5.35 ayah 52

Table 5.36 ayah 53

Table 5.37 ayah 54

Tale 5.38 ayah 55

Table 5.39ayah 56

Table 5.40 ayah 57

Table .5.41 ayah 58

Table 5.42 ayah 59, 60

Table 5.43. Speech denoting verb: numbers and its occurrence in Thematic structure

LIST OF FIGURES

Figure 1.1 Mode of discourse components

Figure 3.1 Relation of the text to the context of situation

Figure 4.1 Types of sentences according to rhetoricians

Chapter 1 Introduction to the study

1.1 objectives

This research represents an endeavor of applying SFL to the Qur'ānic text, the oldest text of Arabic known so far (Fatani, 2006, p.356). It examines the textual metafunction in some of Abraham's stories mentioned in certain Suras of the Qur'ān, in terms of thematic system and cohesive system. As to the former, the focus is on the thematic structure realization of Theme-Rheme, in principal, in different types of the clauses encountered in the text; whereas the cohesive system will be partially looked into, analyzing only reference as one grammatical cohesive device. The textual metafunction has a central role in text production in that it organizes the clause as a message by managing the linguistic resources of the ideational and interpersonal metafunctions in such a way as to present them in a cohesive and meaningful form. The analysis of the thematic structure (Theme-Rheme) will study the different types of the Themes (textual, interpersonal and experiential), and their contribution to the message creation; the topical themes will be given more space for they realize the experiential meaning of the message, as compared to the other types of themes that realize other roles in the structure of the clause.

As the contextual variables of a situation resonate with, and activate, the corresponding metafunction, the mode of discourse will be elaborated. Though this may present a partial picture of the context of situation, the analysis of the rhetorical role, one component of the mode, reveals the mode orientation towards the field or the tenor of the discourse in these stories. In other words, it shows how much of the theme is reflected into the experiential or interpersonal meanings. Also, the medium, so essential in determining the nature of the text whether spoken or written, will be explored.

This study covers but selected aspects of the Qur'ān language in some of Abraham's stories; and more research is needed on other aspects of this Qur'ānic register (of stories). The textual metafunction, difficult though as compared to the ideational and interpersonal metafunctions, reveals much of text formation processes.

We believe that a comprehensive study of these stories or any other text in the Qur'ān serves a significant contribution to the understanding of the text in many points, in particular, translation and exegesis, two interconnected fields of the Qur'ānic scholarship. Finally, adopting SFL terms does not imply -'twisting'- the Arabic text to fit the English criteria in which SFL is molded.

The study can also be seen as a step in the literary approach to the Qur'ān, an approach much questioned and denied in Muslim scholarship especially when it comes down to the nature of the text, and how it was formed. From this perspective, the Qur'ān like any other literary text is subject to literary studies approach. Rippin (1983,p.40) holds that Muslims, in treating the Qur'ān as literature, have always set it apart, indeed above all other literary creations using a method "appropriate to the text itself"; prioritizing , therefore, the confessional, theological and didactic dimensions, as their point of departure (Mir, 1988,p.40; 2000, p.173). Much of this is seen in the field of the exegesis, in particular in interpreting the cohesive relations of the text which the exegetes based on a method that stood against, and hindered the “development of a proper literary approach to the Qur'ān” (ibid, 1986, p.1; 1988, p. 40). In adopting such mode, the textual meanings were ignored (Abu Zayd, 2003, p.39), leading thus to misjudging the Qur'ān as a disjointed text. In other word, the literary context is generally replaced by the historical or supposedly historical context of the occasion of descent (أسباب النزول) (Cuypers, 2011).

1.2 Methodology

In general terms, the methodology adopted in this study applies the analytical approach of Systemic Functional Linguistics. Two components of the textual metafunction, i.e., thematic system (thematic structure only), as well as the cohesive relation system, were analyzed for reasons related to the scope of the study. The detail of each analysis will be mentioned in the respective chapter. The data are the stories of Abraham mentioned in four Qur'ānic Suras as follows: 6(74-82), 11(69-76), 15(51-60), and 19(41-50). The reason behind such selection was to take a comparative approach studying two long and two short stories. The story, in the Qur'ān, should not be taken as linear happenings of events, a feature common in the biblical texts, rather as passages mentioned in different places of the respective Suras. As such the stories have no clear start or end; and they are recurrent in different Suras in a different shapes or styles to fit the general purpose- thematic unity- of the Sura in which they are mentioned. The stories were divided into two groups as regards their content or the topic they deal with. The first group, consisting of Q.6 (74-82), and Q.19 (41-50), has the topic of Abraham's call to monotheism; whereas the second mentioned in Q. 11(69-76), and Q.15 (51-60), talks about Abraham's guests bringing glad tidings, and having a mission to carry out.

In what relates to definition and boundary of Theme-Rheme, following SFL the topical theme is realized by one of the experiential elements of the clause (participants, processes and circumstantial adjuncts). The Theme in different kinds of the clauses, together with related

thematic structures, was analyzed. A brief account was given of the concept and types of the clause, as well as a short statement on the thematic structure in Arabic Linguistic Tradition. A comparative study among the same group stories or between the two groups, though important, is not considered due to insufficient space.

Our analysis is based on the Arabic text of the Qur'ān available at the site of Tanzil Project (http://tanzil.net/wiki/Tanzil_Project); we used it for reason(s) relevant to the editing of the Arabic text especially when it is combined with English text. In other words, the text available in the said project is manageable and editable; and it is a genuine Arabic text, with its entire original format found in contemporary Muṣḥafs, whether in a hard version or soft version available on the internet. As to the transcription of Arabic alphabet, we used the following one:

Table 1: Transcription of the Arabic alphabet (Encyclopedia of Arabic Language and Linguistics, 2006, p. viii).

ا	آ
ب	b
ت	t
ث	<i>t̤</i>
ج	j
ح	<i>ħ</i>
خ	x
د	d
ذ	<i>d̤</i>
ر	r
ز	z
س	s
ش	<i>ʃ</i>
ص	<i>s̤</i>
ض	<i>d̤</i>
ط	<i>t̤</i>
ظ	<i>d̤</i>
ع	ʿ
غ	g
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y

The unit of analysis is either the clause simplex or the clause complex depending on the structure of the ayah, which we explained in chapter two. Each ayah was, therefore, analyzed in a table that contains four columns. The first one is the Arabic text, the second one is a literal English translation, the third is a gloss translation¹, and the fourth is the textual analysis in terms of Theme-Rheme (for the Arabic text). Below every analyzed ayah (table) we make a comment, principally, on the structure of the clause and its type using the SFL notations of clause division and interdependency (taxis: paratactic & hypotactic).

At the end of each analysis, (of textual and interpersonal themes; and topical theme), a discussion of these findings was given. The discussion on the topical theme is more detailed showing its realization in different types of clauses as well as other related points of its function and role in text development.

¹ Literal translation is a word-to word translation without conveying the sense of the original; on the other hand the gloss translation is that which tries to produce “as literarily & meaningfully as possible the form and content of the original” (Nida, 1964/2000).

The English translations of the ayahs display two things: first, the literal version to match the Arabic text, and secondly the glossed version. The translation, in both cases, represents combination, in one way or another, of different translations of the Qur'ān, although I consulted principally that of Pickthall (1930)'s 'The meaning of the glorious Qur'ān, Arberry (1955)'s 'The Koran Interpreted', and Khalidi (2008)'s 'The Qur'ān: A New Translation', with the intention to introduce a more meaningful and communicative translation. Closely related to this issue is that SFL analysis offers a new approach to help improve the Qur'ānic translation, in particular, into English language. It is one of the important insights that the results of this study can highlight.

Another point merits mentioning is that I used the Arabic terminology such as ayah (instead of verse), and Sura (instead of chapter) in the singular; whereas the plural of these words was Romanized (ayahs and Suras) instead of the Arabic ayat and Suwar, respectively. In citing the Sura and ayah, we used the letter Q. followed by the number of the Sura, and a number referring to the respective ayah. Also, as explained inside chapter three of the analysis, the stop markers existent in the written text were used in determining the clause boundaries.

To illustrate how the thematic analysis at the level of the ayah is carried out, we produce just one example as a form of presentation which will be followed in chapter five.

Q. 6:74-82

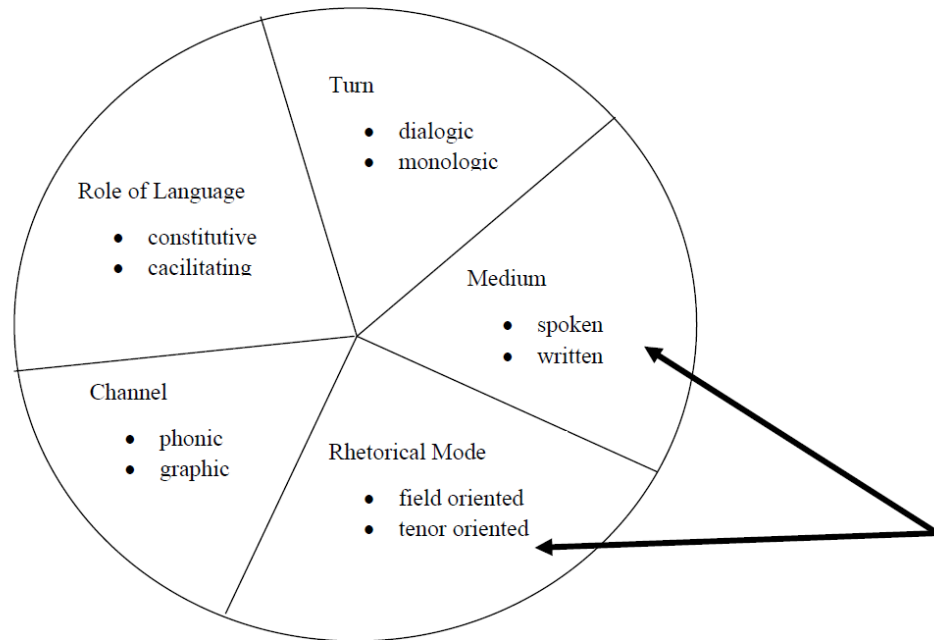
74

وَقَوْمِكَ فِي ضَلَالٍ مُّبِينٍ	إِنِّي أُرَاكَ	أَصْنَانًا آهَةً سلي	أَتَتَّخِذُ	إِبْرَاهِيمَ لِأَبِيهِ أَزْرَ	قَالَ	وَإِذْ	original
And people- your- in error manifest	See(I) you	Idols gods	Do take (you)	to father- his-Azar	Said Abraham	And as	Lit. trans
I find you and your people in a manifest error							
		do you take idols for gods	And as Abraham said to his father Azar				trans
Rheme				Theme			Text. analysis
Rheme	Theme	Rheme	Theme	Rheme	Theme		
	Inter/top		Inter / top		top	textual	

The discussion of the clause structure analysis, based on SFL notation, is on page 64, and for sake of brevity, it is not reproduced completely.

The mode of discourse was analyzed collectively in each of the two groups of the Suras. In this regard, we followed Halliday & Matthiessen (2014) treatment of this contextual variable that improved original Halliday's presentation (1989/1985). This is because of the correlative relation between textual metafunction and the mode of the discourse that activates the textual meanings. A comprehensive study of all the variables would be important to reveal the context of this register of Qur'ānic stories. Taken within Halliday's understanding of register as language variation according to use, the Qur'ān has various registers. These concepts in Muslims treatment of stories are not approached, and handled sufficiently. The mode enables both the field and the tenor of discourse as the textual metafunction enables both the experiential and interpersonal metafunctions. The mode therefore covers a range of features related to its role in the context of situation, as discussed in chapter 3 (see section 3.3.3). These feature can be generally grouped under 1- the role of language (of being constitutive or facilitating); 2- rhetorical mode orientation, either towards the field (informative, didactic, explanatory, explicatory) or towards the tenor (persuasive, exhortatory, hortatory, polemic); -3 turn: dialogic or monologic; - 4 medium: written or spoken; and -5 channel: phonic or graphic (Halliday & Matthiessen, 2014, p.33-34). We, however, elaborated only two of these features that reflect the relevant nature of the analyzed text. To be precise, only the rhetorical mode and the medium were discussed as the following figure shows. Chapter seven covers both the analysis and the discussion of these two features.

Figure 1.1 Mode of discourse components



Finally, this analysis carried out in this study presents, to the best of my knowledge, the first one undertaken to approach the sacred Book of Muslims from an SFL view. We like to mention that the present study has its own limitations in that it elaborates only one metafunction, i.e., the textual metafunction; and this in my opinion falls short of getting a satisfactory understanding of the Qur'ānic Arabic, a variety, so to speak, different from so called Modern Written Arabic that.² Another relevant point is that there is another level of a larger context of situation that should be taken into consideration. That is, these passages are part of another Qur'ānic (text) Sura. It refers to the total context of the whole Sura, both external and internal. The latter refers to the (co-text) coming before and after the text under study. A comprehensive study of the three metafunctions would offer a different perspective in analyzing an old text like the Qur'ān.

1.3 Structure & arrangement of thesis

The arrangement of the thesis will be as follows: chapter one introducing and displaying the study general layouts. Chapter two is an overview of the Qur'ān demonstrating the relevant

² This refers to the style of the Qur'ān, its literary features, its syntactic patterns and many other things that are thoroughly discussed in abundant treatises, Arabic & English, and for lack of space I did not elaborate it. As to MSA, It is the standardized and literary variety of Arabic used all over the Arab world, in the academia, governments' institutions and media. This variety has been influenced heavily by syntactic, lexical and stylistic features of western languages (Badawi *et al*,2016,p.3). Though it is based on classic Arabic (CA), it differs from in many aspects. For detail see Versteegh (2014,pp-233-238); Boullata (2003),and Paret (1983)

points. Chapter three presents briefly SFL theory; with some detail on both of the textual metafunction and the context of the situation. Chapter four is dedicated to discuss various points of Arabic clause, concept and types; as well as thematic structure in Arabic Linguistic Tradition. Taken together, these points are closely interrelated in that their interpretation is a prerequisite to proceed in the analysis. Chapter five, which represents the core of the thesis, includes various sections of analysis, results and discussion of the following points: textual, interpersonal and topical themes, and the projection relation, and a brief account of thematic progression. In this regard, the four stories are grouped, as explained above, into two categories. No comparative approach, though important to reveal the subtle differences between them, was carried. Another related point is that the analysis, in its major part, is descriptive and qualitative; the quantitative presentation, whenever needed, is limited.

The organization of chapter five is as follows, consisting of three sections. The first two sections covered the thematic structure. In the first section the textual and interpersonal themes were dealt with, where the results and the discussion were presented simultaneously in the same section. The topical theme, in all the four stories, is displayed in the second section; with the analysis and discussion presented separately. A third section was given to discuss the projection relation.

In chapter six the analysis and discussion of the cohesion system was carried out, taking only reference as a grammatical tool, and within that I analyzed only the personal and demonstrative pronouns. Chapter seven was dedicated to the Mode of the discourse, analysis and discussion. It was divided accordingly into two subsections that correspond to each group of stories. Finally, chapter eight summarized the methodology, the topics reviewed and the findings obtained in this study relevant to the thematic structure in this Qur'ānic register.

Chapter 2 the Qur'ān: structure, language and text

This introduction offers a general overview of some points of the Qur'ān structure, language and text. Many encyclopedias and treaties have been written on the Qur'ān discussing multitudes of topics; our treatment, however, is restricted to the concepts that bear relevance in one way or another to the textual metafunction. The focus is mainly on the thematic structure, cohesive relations, and finally the contextual features.

2.1 Meaning of word Qur'ān

The word Qur'ān (القرآن) means 'recitation' or 'reading'; it is a verbal noun derived from the Arabic verb (قرأ) whose root is *q-r-'*; and it means to recite, read aloud. It is the most common, among a range of other names, mentioned seventy times, sometimes referring to "recitation" in general, and usually means revelation (Saeed, 2008, p. 38). As to its etymology, it is likely borrowed from Syriac cognate word *qeryānā*, "lection, reading," (Graham, 1984, p. 365-6), and it is also linked to the Hebrew *miqra'* (recitation, scripture)(Abdul-Raof, 2006, p. 520-22).

2.2 Structure of the Text

The Qur'ān consists of 114 Suras; and each Sura consists of ayahs. The Suras range in length from 7 to 287 ayahs; whereas the ayah structure varies according to the number of clause(s) it has, as we will explain later. The Suras, except the first one, are arranged approximately in descending order of length, that is, from longest to shortest, rather than in chronological order (Sonn, 2006, p. 4). Put differently, the Qur'ān in terms of form is not a sequentially coherent book made up of sub-units that build on each other, differing from both the Hebrew Bible and the Gospel, but rather consists of a collection of independent text units, with no evident external link to each other (Neuwirth, 2007, p. 97-98). The standard, fully vocalized text of the Qur'ān was established only in the first half of the tenth century (Nickel & Rippin, 2008, p. 142).

The Qur'ān is temporally and spatially diverse in that its passages evidence a number of external or structural differences in language morphology and style; and lexico-grammar and themes between what is called Meccan and Medinan as places and periods, with intra temporal variation in each period (al-Faruqi, 1987, p. 5; Sonn, 2006, p. 3-17; Neuwirth, 2007, p. 107 -111). Viewed from SFL perspective, the text unfolds in variable and different contexts of situation, a fact that has bearing on the message structure.

2.3 Ayah concept and structure

Literarily, an ayah means a sign, indication, or wonder; it is the “smallest formally and semantically independent Qur’ānic speech unit which comprises the Sura(s) (Neuwirth 2006, v5, p. 419-429). The term is usually rendered as “verse” although it may be understood as phrases or passages (Esack, 2004, p. 564). Ayahs are usually distinguishable from one another by the occurrence of rhythm, rhyme, or assonance (ibid); these latter are marks of separation, and hence called separators (فواصل) without which disruptions of meaning might occur (Fatani, 2006, p. 86). Besides, there is another type of marks called the stop marks; they denote stop or pause between intra ayah parts, i.e., the clauses of an ayah. These signs of stop, pause and no stop are marked according to the classification of their desirability, representing thus a range of permissibility and impermissibility (Gade, 2004, 4, p. 377). Such desirability is a semantic-based notion related to the rendering of the meaning between ayahs in such a way that there is always a coherent, sound and meaningful relation(s) between the ranges of ayahs.

In terms of textual meaning, such a unit-ayah- is undefined in extent; that is, it covers an undefined textual unit that is “at no stage identical with the Qur’ānic ayah” (Neuwirth, 2006, v5, p. 419-429). This can be seen, for example, in Q.83:13 “when our signs are recited to him he says: mere legends of the ancients”; the “signs” here, Neuwirth continues, are unambiguously presented as texts that are recited and that function as proofs of divine power (ibid: 420). Such understanding is also apparent in Q. 2:106: “And for whatever ayah (passage, or unit of revelation) we abrogate or cast into oblivion, we bring a better or the like of it...” (Abrahamov, 2006, v5, p. 5). As a technical term, the ayah appeared and was used after the codification of the written text - the canonical codex of the Qur’ān (Neuwirth, 2006, v5, p. 419).

The length and structure of an ayah is related to that of a Sura, but this is not an invariable rule (Boullata, 2003, 3, p. 192-205); ayahs even within a single Sura vary in length, differing as such from what is normally found in “metrical composition with prosodic feet, to produce the exact symmetry of versification (ibid).” In other words, this variation in length is expressed in the variation of the clauses numbers. Some ayahs are composed of only one word as in Q.55:64, which is one adjective in the dual form, (مُدْهَامَتَانِ) ‘dark-green’; others are of one clause simplex, or clause complex and even of mega clauses complex, as in ‘the debt’ ayah in Q.2:282, which is a whole paragraph consisting of eleven sentences of chained clauses where its parts (sub-clauses), are closely linked and coordinated by ‘wa’ (‘and’) and fa (‘then’). Otherwise expressed, a single

ayah may consist of various clauses, as well as that a clause may include many ayahs. Of the former, Q.49:13 consists of five clauses in which the first three is a clause complex consist of two (1-2) paratactic, and the third one is hypotactically related to them; as to the latter, as in Q. 92:5-7, and 8-10, each of these three ayahs forms one clause, i.e., the clause complex is composed of three ayahs grammatically and logico-semantically related. In Q. 23:57-61, it is a clause complex consists of eight clauses , and the reciter-reader- pauses at each ayah to take a breath, not because the meaning, which runs through the five ayahs, is completed, but because the ayah is long. Analyzed in terms of Theme-Rheme structure, each of the 6 clauses can be analyzed in terms of Theme-Rheme; however the listener still does not get the message until the seventh clause (n.61), is issued. These clauses, spread out across these ayahs, comprise complex relative clauses beginning with the words ‘those who’ . . . (الَّذِينَ), are syntactically fronted to the beginning of the clause complex, and linked by the ‘wa’ conjunction.

2.4 Language of Qur’ān

2.4.1 General features

The Qur’ān is the oldest book in Arabic language (Fatani, 2006, p. 356); it is considered as the final authority regarding diction, morphology, syntax, grammar and rhetoric. The Qur’ān explicitly refers to its language as perfect in form and content (Q.39:28); and it is clearly intelligible to audience of the time (Q.12:2) (Fatani, 2006, p. 356-7). The Qur’ān asserts of itself as a: “...plain clear Arabic tongue” (Q. 16:103; Q. 26:195). Dayeh (2010, p. 479-480), states that the Qur’ān, in repeatedly emphasizing its being Arabic, is not defining the language of its composition, but, instead, refers to the language as not incomprehensible for the audience (Q. 39:1,2,28; Q 40:2; Q 41: 2,3,26,44; Q. 42:3.7.17 and 51–53; Q. 43:2–4; Q. 44:4; Q. 45:2,28–29, and Q. 46:4,9,12). Put differently, the Qur’ān makes a clearly preference for employing a very intelligible language over a scriptural language whose only virtue is its antiquity (ibid).

The Qur’ān as a literary text with a function to perform has used diverse linguistic structures- all of which are set within a historic epistemology and cultural ambiance- to convey its message, and ensure the efficient delivery of its meaning (Boullata, 2003, p. 192-204).

The language of the Qur’ān is “essentially identical with the high language which in Muhammad's day had already been developed by the ancient Arabic poets”; a variety that displays certain peculiarities in vocabulary, verbal forms and syntax, and pronunciation (Paret, 1983, p. 196-9). Arabs at the time of the Qur’ān revelation, who were experts in, and masters

of, the art of recited poetry, appreciated the importance of oratory in social life; and to this the Qur'ān (Q.6:112) referred dismissing their oratory as “gilded speech by way of deception” (Akhtar, 2008, p. 121). This implies that the Qur'ān literary and mental rules and categories are known to the Arab society, and which “were common, as it seems, in all the Semitic world of Antiquity” (Cuypers, 2011). Mir (2006, p. 88) argues that language of the Qur'ān differed from the prevalent Arabic of poets and orators by virtue of its unique styles on the levels of structure, syntax, semantic and other related issues.

As a product of a culture, it influenced future cultural formation in that Arabic literary theory appears to have evolved out of a dogmatic need to prove the superlative literary merits of the Qur'ān (Rippin, 1983, p. 39). Put differently, as a socially-based production, the Qur'ānic text reshaped and reformed these very same social foundations and components that it drew upon in its creation. The language being one of these components it achieved the great impact as it directed all intellectual movements (linguistic, political and social) in the years to come (Abu Zayd, 2003, p. 38; Mir, 2006, p. 90-91).

2.4.2 Orality of the Qur'ān

Though the Qur'ān we have now is a written text, it was originally proclaimed orally (Neuwirth, 2006, p. 147). This is self-evident in its use of a dynamic and interactive communication through which it engaged its audience and addressees; a quality characterizing it as a unique among scriptures (ibid, p. 145). One feature expressing this is the frequent use of both speech denoting words (of speak or say something orally), as well as the vocatives (Paret, 1983, p. 200). The transmitted text, however, is presented as a fixed, frozen text, a codex, where its units (Suras) collected in the codex are not interrelated but juxtaposed unconnected to each other (Neuwirth, 2006, p. 145).

The language of the Qur'ān is both similar to and different from the language of pre-Islamic Arabia (Mir, 2006, p.90); however Qur'ānic language represented a standard version of Arabic, which was well-established, at least in the Ḥijāz and possibly in all of Arabia (ibid.p.93).

In terms of being a unified dialect (language variety according to the user), this is far removed of being true, because the different ‘readings’ or ‘recitations’ of the Qur'ān reveal that the dialects of the most known tribes of Arabia, with that of Mecca as the dominant, were incorporated, in that “North Arabia can be considered as a linguistic geographic unity and as one speech community, containing several dialects” (Retsö, 2011, p. 760). Moreover, the Qur'ān shared

much more with the language of oral poetry than it did with any spoken dialect (Zwettler cited in Martin, 1982, p. 16); a reflection of which is seen in the Qur'ān frequent denial that Muhammad was not a poet, and also in Muslim philologists reliance on early poetry as a resource for the standardization of Arabic language (ibid).

2.4.3 The Qur'ān: text and context

The definition and meaning of the 'text' (النَّصَّ) in Arabic has originally the notion of being obvious, apparent and manifest; such a signification is still evident in contemporary Arabic usage (Abu Zayd, 1996, p. 1-4). However, applying the term 'text' to the Qur'ān as well as speaking of it as text is highly controversial in Muslims scholarship, which used it in a way to mean and refer to the whole book (Qur'ān) since the thirteen century. This meaning, Abu Zayd argues, is more related to only the obvious and clear part of the Qur'ān (Muhkamat), and not to the Qur'ān as a whole (1995, p. 168; 1996, p. 4). Central to that is its createdness and production (Abu Zayd, 2003, p. 37); a point that implies a twofold process evident in its communication with its addressees (being created), and historicity (its production) (ibid). Taken together, the text has its specific temporal and spatial contexts in the 7th century Arabia. To understand and interpret it as a text, its context - socio-historical- should be analyzed in the light of a modern linguistic approach. However, such an approach was rejected by Muslims, acknowledging only the philological one (Abu Zayd, 1995, 1996). The Qur'ān as a text means it operates exclusively within the context of its culture in which it is produced. Central to this is that the Qur'ān is not a whole united text of homogeneous parts, a feature seen in the chronological order of its parts. Put differently, its texts took almost twenty two years to be completed, and have multiple contexts determining the signification of each part; therefore they cannot be understood outside their own contextual factors (Abu Zayd, 1995, p. 86). When compared to the poetic texts of the time, it shows a similarity in terms of the textual multiplicity, however, such similarity harbors a divergence in terms of the size, or the time taken, for completion. This means Abu Zayd argues, that Qur'ān, in opposite to poetry, is contextually in conflict with itself for its external context does not resemble or match with its internal context (ibid).

2.4.4 Coherence in the Qur'ān: two points of view

The discussion on the coherence in the Qur'ān takes two extreme and contrasting views, one denies and the other confirms. The first one claims the incomprehensibility of the text, in particular, multiplicity of topics, non-linearity, and arrangements (Neal, 2003, p. 99; Paret, 1983). And the more noticeable is a shifting-switching of thematic registers; that is a shift from talking on law to narration, from mystical passages to sacred history (ibid). For this view, the main

criticism was directed towards its “preposterous arrangement” that made the Qur’ān appear, for many in the past centuries incomprehensible (Lane-Poole, 1883; Nicholson, 1907; Saleh, 2003). Such a problem Sells (1999, p. 9) believes is attributable to the translations that make it difficult to grasp the spirit of the Qur’ān (ibid). The above mentioned view contradicts the Muslims’ one that sees the Qur’ān coherence as an indisputable fact. It is apologetic in principle, as the vast majority of Muslim scholars holds and claims that the coherence of the text is self-evident. This dogma had been developed exegetically since a relatively early stage of Qur’ānic studies (El-Awa, 2006); it was based on the relevance concept that shows that a great deal of meaning resides in the arrangements of the ayahs, as well as the correlations between the beginning and the end of a Sura, on one hand, and between Suras as well on the other (ibid). Mir (1986) argues that this represents an atomistic approach that disregards the thematic unity of the text (Mir, 1986).

I have to make two comments on this issue. First since the Qur’ān was ‘revealed’ over a long period of time, tackling different issues within different circumstances, one can expect having, therefore, different texts in the sense of register variation according to use. Hence, it is inappropriate to look at the coherence of these texts as whole because coherence should only be expected in a unified text whose beginning connects to its end. To do justice to the text, it is better approaching each topic, if not each Sura, separately. Second, the discussion in general about coherence in the Qur’ān, whether in Western or Muslim scholarship, focused only on showing how a certain text-Sura- is thematically coherent (Neuwirth, 2000; Zahniser 2000; El-Awa, 2006; Mir, 1986; 1988). It did not offer or carry out any linguistic analysis of the textual metafunction components, let alone the cohesive ties in the light of SFL. It seems to me that this approach is an exegesis-based one, where the unity of the text is the main concern of how different subjects revolving around a central idea hold these parts together. It follows that coherence is a grey area, controversial and problematic in Qur’ānic scholarship where ideology and linguistics are intermingled. Cuypers (2011, p.5) views the point differently, arguing that the supposedly incoherence and incomprehensibility of the Qur’ān has nothing to do with its lack of composition or its nonlinearity presentation; it is “on the contrary the result of a very sophisticated composition according to a rhetoric widespread in the antique world of the Middle East, but later forgotten, even by the Arabs, most probably under the influence of Hellenistic culture” (Cuypers, 2011, p.5).

Chapter 3 Outline of SFL

This is an overview of SFL, with particular emphasis on points relevant to our study. SFL, as a linguistic theory, presents a holistic approach in describing, and interpreting language in its entirety as a meaning-making resource. SFL has its roots in the works of Firth, beside others of Malinowski, the Prague School and Hjelmslev (Butler, 2003, v1, p. 43). It was constructed and built gradually in an evolutionary way started from the 1960s until it culminated, on the hands of Halliday, in what is called now Systemic Functional Grammar or Linguistics. In this respect SFL has advanced “through a process of accretion rather than one of replacement”, a process that mixed the new ideas with the old ones, which resulted in making difficult for those outside the realm of the theory to appreciate such things (Butler,2003, v1,p. 153).

SFL considers language as a social activity that always takes place in a context; and as a resource available to people to fulfill a number of different communicative functions. Language according to SFL has five dimensions: structure, system, stratification, instantiation and metafunction (Halliday & Matthiessen, 2014, p. 20); among these, the systemic and the metafunctional are the two that betray its essence as a distinctive linguistic theory. Of these five dimensions, we offer a short account of only the metafunctions focusing on the textual one.

3.1 Metafunctions: modes of meaning

Language realizes three essential functions- ideational, interpersonal and textual- that meet our social needs of interaction. This functional diversity is expressed through a vast number of options organized into “a very few relatively independent 'networks'; and these networks of options correspond to certain basic functions of language” (Halliday, 2002/1970, v1, p. 174). These three metafunctions are seen as being at the same level of abstraction and all are regarded as contributing to the meaning, and hence indirectly the structure, of almost everything said or written by an adult language user (Butler,2003,v1, p. 168). In other words, they are all equal in status for they are simultaneously operating and relevant at any stratum of the linguistic stratum (Halliday, 2002/1970, v1, p. 176);and thus the metafunctions represent three modes of meaning on the semantic plane and the organization of language around them stems from both the paradigmatic orientation and stratification dimension. This metafunctional diversification at the level of clause reflects the organization of the content levels- both paradigmatically and syntagmatically- of language in that the clause is seen as encoding different types of meaning realized by different types of structure that map onto one another in the clause (Caffarel, 2006, p. 3,7). In a nutshell, viewed from a paradigmatic point, options from the systems of

TRANSITIVITY, MOOD, and THEME are selected simultaneously. Though the three metafunctions work simultaneously, each one can be analysed separately into its respective systems as we are doing in this study, analysing only the textual metafunction.

In general, these functions of the language carry two things: construing our experience of the world, as well as acting out our social relationships (Halliday & Matthiessen, 2014, p. 30). The first is called the ideational, which consists of two subcategories: experiential and logical; as to the former subcategory, language is concerned with building and maintaining a theory of experience, which is related to “the expression of ‘content’; and it covers the speaker’s experience of the real world, including the inner world of his own consciousness” (Halliday, 2002/1970, v1, p. 174-175). In other words, it is concerned with meaning in the reflective mode (Halliday, 2002/ 1979, v1, p. 198; 211), where Language serves as representation of the experience. Through the experiential, we can express the ‘content’ of clauses in terms of **processes** involving **participants** in certain **circumstances** (Thompson, 2013, p. 92. Bold in original). In the logical subcategory, the experience is represented ‘indirectly’ in terms of certain fundamental logical relations in natural language known as interdependency (Taxis), and logical-semantic relations (expansion and projection).

The second metafunction, the interpersonal, represents ‘language as action’, which reflects the basic “speech functions” of statement, question, response, command and exclamation. They are expressed grammatically by the system of MOOD, in which the principal options are declarative, interrogative (yes / no and wh- types), and imperative (Halliday, 2002/1970, v1, p. 189.), and semantically by system of MODALITY, where Language serves to establish and maintain social relations, through which social roles of statuses, social and individual attitudes, assessments, judgments and the like are expressed (Halliday, 2002/1970, v1, p. 175; 2000/1994, p. 68). It is both speaker-and hearer-oriented (ibid, 2002/1979, v1, p. 199). The essence of the meaning potential of this part of the semantic system is that most of the options are associated with the act of meaning as a whole. In summary, these two metafunctions, experiential and interpersonal, are about something and addressing someone; and they can be freely combined not constraining each other (Halliday & Matthiessen, 2014, p. 30).

The third metafunction, the textual, our study objective, needs more space to elaborate on. It represents in SFL the more disputed of the modes of meaning (the three metafunctions) in terms of definition and boundary, in particular the thematic structure. Its focus, differing from that of

the world in which ideational and interpersonal metafunctions work on, is on the text-internal relationships, as well as on relationships of relevance between text and situation (Butler, 2003, v1, p. 168). Its domain is related to the construction of text in which it works as an enabling or facilitating metafunction, since both the ideational and interpersonal “depend on being able to build up sequences of discourse, organizing the discursive flow, and creating cohesion and continuity as it moves along” (Halliday & Matthiessen, 2014, p. 30). Its function resides in enabling the speaker / writer to construct “texts”, and the listener / reader to distinguish a text from a random set of sentences (Halliday, 2002/ 1970, v1, p. 175). It is, in other words, a distinct metafunction in that its creation of text is that which makes language effectively express ideational and interpersonal meanings (Halliday, 1978, p. 130). The text-internal relationships represent two closely related yet distinct sets of choices, one is a speaker – oriented, which is reflected in the thematic structure, and the other, which is a listener – oriented, consists of a network at tone group rank in the phonology rather than at clause rank within the grammar, and is reflected in the distribution of given and new information (ibid, p. 169). This double –sided function represents its second-order nature (enabling function) of creating a “semiotic reality - reality as meaning-, brought into existence by drawing the ideational and interpersonal mode of expression into textual service, as carrier of textual waves” (Matthiessen, 1992, p. 53). In other words, it employs the resources of the other two metafunctions, as manifested in lexis (lexical cohesion) as well as in grammar (theme, information, ellipsis) (ibid, p. 54); however, its being an enabling metafunction does not mean it is less important than the two others (ibid). Due to its particular nature, its components are perhaps the hardest to interpret and represent among the three metafunctions (Matthiessen, 1992, p. 37-38), because, unlike the ideational that embodies a theory of reality as interpretation and representation, the textual is not a representational one in that it cannot be turned back on itself to REPRESENT itself as the ideational does (ibid. Uppercase in original). This means that the textual categories cannot be presented in textual terms; as they need to be “INTERPRETED OUTSIDE THE TEXTUAL METAFUNCTION ITSELF by means of the ideational metafunction” (ibid. Uppercase in original).

The textual metafunction, as compared to reflection function (ideational), and action function (interpersonal), expresses a relevance function. This is reflected in the way a text coheres with its environment, the context within which meanings are being exchanged (Halliday, 2002/1979, v1, p. 199). And this contextualizing function is that which makes text text, and that which enables language to be operational in culturally meaningful environments (ibid, p. 237); enabling in this

way the speaker to “make what he says operational in the context”, an interaction that contributes to producing the texture, since “without texture there is no text”, and accordingly ‘meaning’ is meaningless activity (Halliday, 2002/1970, v1, p. 175,190; 1978, p. 112-113; 2000/1994, p. 161). And this finally explains the difference between language in abstract and language in use (Halliday, 2002/1977, v2, p. 29). In other words, through this metafunction, the language becomes “operationally relevant and cohering within itself and with the context of situation” (Halliday & Hasan, 1976, p. 26).

As to its categories or components, the textual metafunction consists of three structures: thematic structure system (Theme-Rheme), organizing the clause as a message in which a thematic prominence is given to an element of the clause; information structure system, presenting the same content as (Given and New); and non-structural system of cohesive relations (grammatical and lexical devices: ellipsis, reference and conjunction). In SFL, it is worth mentioning that the first two modes of meanings are independently variable as compared to Prague School approach. In other words, SFL looks at the Theme–Rheme as a speaker\addresser oriented in that “ The Theme is what I, the speaker, choose to take as my point of departure”; whereas the Given-New is listener/addressee oriented that expresses “what you, the listener, already know about or have accessible to you”(Halliday & Matthiessen,2014, p. 120).

In this review our focus is only on the thematic system of the text, taken as written, highlighting the Theme concept in its many features of identification, boundary and function. The other mode of meaning (information unit), which is realized in the tone group, will not be discussed here because it implies a phonetic and phonological analysis of Arabic, an area beyond the scope of this study. The cohesive system, as a separate section, will be covered later in chapter five joining both the analysis and discussion together.

3.2 Theme: definition, function, and limitation

The clause, as a message, is organized in a way to make the flow of discourse possible and effective (Halliday, 2000/1994, p. 37; Halliday & Matthiessen 2004, p. 63). This organization of the message consists of two parts, Theme and Rheme. Theme is that which “organizes the clause as a message” (Halliday 2000/ 1994, p. 37), and as such it bears and conveys part of the meaning of any clause (ibid) contributing thus to the coherence and success of the message. The Theme acquired a special place in the message of being its point of departure, and of locating and orienting the clause within its context (Halliday & Matthiessen 2004, p. 63); it is what sets the scene for the clause itself and positions it in relation to the unfolding text (Halliday

&Matthiessen, 2014, p. 90). The Rheme is everything that is not Theme: it is the part of the clause where the Theme is developed (Halliday, 2000/1994, p. 37; Halliday & Matthiessen 2004, p. 64). As to Theme boundary, the general guide, applied to English clause, is that it is expressed by “the first group or phrase that has some function in the experiential structure of the clause, i.e., participant, process, or a circumstance (Halliday& Matthiessen, 2014, p. 91). This means that it ends with the first constituent of transitivity system and referred to as the topical Theme (Halliday 2000/1994, p. 52; Eggins, 2004, p. 277; Halliday & Matthiessen 2004, p. 81), differentiating it, thus, from the other two kinds of theme (Textual and Interpersonal). It follows that Theme contains one, and only one, of these experiential elements; the most common type is a participant, realized by a nominal group (Halliday & Matthiessen, 2014, p. 91). And the other feature is that theme is bound to conflate with an interpersonal function as well, i.e., on the choice of Mood (Halliday &Matthiessen, 2014, p. 96-105). This leads us to talk about the different types of themes according to the type of clauses in terms of speech functions realized by the Mood system. That is, declarative, interrogative, and imperative as being the core components of Mood system. Generally speaking in the declarative Mood, it is conflated with Subject (ibid, p. 97); and it is the unmarked type because of being the common and usual to find in this type of clauses. When other than the Subject occupies this position, it is called marked Theme; the most usual form of marked Theme is an adverbial group, or prepositional phrase, and the least likely to be thematic is a Complement (a nominal group that is not functioning as Subject, though it could have been a Subject but is not) (ibid, p. 98). The use of marked theme reflects the speaker/author view to emphasize some element other than the regular one (Subject); and this has influence on the meaning, of course (Halliday, 2000/1994, p. 44).

The above description, identification of Theme as developed by Halliday raised some problems. We mention two related points. The first is the restriction of the topical theme to the first element of experiential system (boundary); it was criticized and argued against (Ravelli, 1995, p. 220; Thompson, 2007, p. 674). Ravelli (1995, p. 230) states that ‘the boundaries of Theme are problematic to define, and it needs an extension of the definition of Theme as ‘departure point of the message’. Berry (1992a, 1992b cited in Ravelli, 1995, p. 220) considers that the boundary should be extended to include everything which is pre-verb, as this permits complex themes which include more than one topical theme to be part of thematic structure because elements following the first topical elements can be important in the thematic development of text (ibid, p. 221). Ravelli (1995, p. 223-230) put forward what Thompson called the Subject hypothesis in which everything up to and including the Subject should be considered, broadening ‘thus

Halliday's explanation of the departure point of the message' because 'ideationally, then, there is a sense that the departure point of the clause is not fully elaborated until the Process is reached' and because 'the Subject, from a dynamic perspective, indicates a core element of the clause around which a great deal of information hinges'. Thompson (2007, p. 675) asserts that this confusion is predictable and it reflects the 'inherently imprecise' boundary of theme; and given this situation, he states that analyst's purposes and the contextual factors will determine 'the limits adopted for any particular study'. In summarizing the different types of themes, Thompson warns against 'tweaking the criteria for English' in languages that are structurally different from English and these issues 'must be resolved on the basis of language-internal criteria' (ibid, p. 677). In this regard, Shore (1992, p. 320) argues that conflation of definition and recognition criteria would mean that the definition of topical Theme in any language is tied to the way in which it is realized in English. These things will be taken into account when considering Theme in Arabic clause.

The second controversial point which also has received heated debate is its twofold definition that is the point of departure and the topic about which the message revolves; it represents two related areas of definition and recognition (Hasan & Fries, 1997; Thompson, 2006, p. 658; 2007, p. 677-678; Lavid *et al*, 2010, p. 297). Downing 1991 (cited in Taboada, 2004, p. 59-60), the first who advanced this issue, argued that thematic element as a point of departure is not always "what the clause is about". This is evident in the case of multiple Themes, as some ideational Themes do not necessarily coincide with the topic of the clause, which would be what the clause is about. She thinks of the function of Theme as the element that helps establish a framework for the interpretation of the rest of the clause; a participant Theme, for example, establishes an individual framework, and is likely to be the topic of the clause (what the clause is about), meanwhile a spatial or temporal Theme establishes a circumstantial framework, which does not reflect the topic of the clause (Taboada, 2004, p. 60). In other words, Theme is the resource for setting up the local context for the clause, and this contextualization can be ideational, interpersonal, or textual. Interpersonal and textual Themes are selected through the ATTITUDE and CONJUNCTION systems (Matthiessen, 1995 cited in Taboada, 2004, p. 65. uppercase in original). The Aboutness feature, however, bears relevance to the local context of the clause, which 'often relates to the method of development of the text' (Matthiessen 1995a: 794, cited in Lavid *et al*, 2010, p. 297). Halliday & Matthiessen (2004, 2014) present a slightly modified definition of Theme focusing on being orienter and a local context, replacing the controversial

old one given by Halliday (1994). Lavid *et al* hold that ‘in spite of the proliferation of studies, and that there is some common ground in the analysis and identification of the different types of Theme, it is notoriously difficult to formulate a definition of Theme which commands general agreement’ (2010, p. 297). They believe that this is attributable to ineffability of grammatical categories, as well as to considering only one local clause-rank level; integrating, they argue, two different levels of analysis: the local clause-rank level and the more global discourse context where thematic choices are motivated by different variables will help to gain a better understanding of this textual category (*ibid*). Some other relevant points in our study will be discussed within the findings. Due to space constraints, we did not provide in this section examples of Theme in different clause types from our data.

Since the three metafunctions operate simultaneously, there is more than one theme in the same place, i.e., experiential, interpersonal and textual. These other themes, textual and interpersonal, that precede the topical Theme, play no part in the experiential meaning of the clause (Halliday & Matthiessen, 2014, p. 107). Their function is restricted, in the case of textual, to structural as well as logical-semantic relations; whereas the interpersonal themes are related to speech functions expressed through the modality. In our study, analysis and discussion of these themes were joined together in one section in chapter five.

3.3 Register: language and context of situation

3.3.1. Context of situation

The ‘societal’ aspect of language was prioritized by SFL, as a theory of language, from its very beginning in that its work is done *‘always and only in society* (Hasan, 2005, p. 53. italics in original). Central to this is the notion of context that language, to be functional and meaning potential, should always occur in a social context of situation (Halliday, 1978, p. 13-23). This means that language always needs to be functional and meaningful, in a situation. This situation is reflected in the ‘environment’ which is no other than the “features relevant to the speech that is taking place” (*ibid*, p. 28-29); these features work collectively as the determinants of text, specifying, thus, the semantic configurations of the speech (*ibid*: 109). However, being highly variable in nature ranging from concrete and immediate elements to abstract and remote elements these features vary in their significant relevance to the language selected (Leckie-Tarry, 1995, p. 24). The concept originally postulated by the anthropologist Malinowski (Halliday, 1989/1985, p. 5-8), was incorporated in the linguistic theory by the linguist Firth (*ibid*); however, it is Halliday who injected Firth’s interpretation of the concept into SFL, by “relating the variation of text in

context to inherent linguistic phenomenon” (Hasan, 2014, p. 54). Halliday (1999/1991, p. 3) stated that the term context ‘only in modern linguistics’ refers to the non-verbal environment of language activity.

The context consists of three elements that describe the nature of the social activity (field), which refers to ‘what is happening, what it is that the participants are engaged in’; the nature of social relations (tenor) that refers to ‘who is taking part, the nature of the participants, their statuses and roles’; and finally the nature of contact (mode) that essentially refers to ‘what part, language is playing and the symbolic organization of the text’ (Halliday, 1978, p. 117, 143; Halliday & Hasan 1989/1985, p. 12). Otherwise expressed, the social context of language, then, is structured as “a field of significant social action, a tenor of role relationships, and a mode of symbolic organization” (Halliday, 1978, p. 117, 143). We will analyze and discuss only the mode of the discourse as being the contextual factor that correlates with the textual metafunction because it resonates in, and activates, it.

3.3.2 Relationship of text and context of situation

The centrality of the context of the situation in SFL resides in being a ‘stratum in its own right in the theoretical linguistic framework’, because of ‘the explanatory and descriptive power it generates for the theory’ (Hasan, 2009, p. 168). Essential to this is its role in facilitating the communication among people ‘despite the noise’ that continually surrounds our linguistic activities (Halliday, 1989/1985, p. 9). The dialectic relation the context establishes with the semantic configurations expressed by, and realized in, metafunctions is the basis of its function or role. Differently expressed, this relation reflects the metafunctional diversity, one aspect of language organization in the context complex, which means that the three variables of the context are in correspondence to the three metafunctions of language (Matthiessen, 1993, p. 225). To be more specific, field is reflected in the transitivity system (vocabulary, processes and participants); and thus is expressed through the experiential function in the semantics (Halliday, 1989/1985, p. 24-25). In the same way, the tenor is reflected in the interpersonal relationships (through the choice of ‘person’, and the choice of speech function: mood and modality); and is expressed through the interpersonal function in the semantics (ibid). Finally, the mode of the discourse is reflected in lexico-grammatical features that carry the textual meanings (the choice of the themes); and is expressed through the textual metafunction in the semantics (ibid), as shown below in figure 3.1.

Figure 3.1 relation of the text to the context of situation (Halliday, 1989/1985p.26).

SITUATION: Feature of the context	(realized by)	TEXT: Functional component of semantic system
Field of discourse (what is going on)	↘	Experiential meanings (transitivity, naming ,etc)
Tenor of discourse (who are taking part)		Interpersonal meanings (mood, modality, person, etc.)
Mode of discourse (role assigned to language)		Textual meanings (theme, information, cohesive relations)

So, one can talk about an association or correlation of contextual component with the semantic meanings in the lexicogrammatical in that the field determines experiential meaning, as it is associated with its realization; the tenor determines interpersonal meanings, as it is associated with its realization. And finally, the mode determines textual meanings, as it is associated with its realization. However, such association should not be understood as deterministic, and to that Halliday referred when he said that these elements “are not kinds of language use; still less are varieties of language [.....]. They are rather, the environmental determinants of text”, in the sense of being “conceptual framework for representing the social context in which peoples exchange information (1978, p. 110)”. And in this way, they determine the kind of language used, that is, the register collectively and not piecemeal (Halliday, 2007/1974, v10, p. 112). Otherwise explained, this correlative relation, so to say, confers on the context of the situation a ‘predictive power’ in that each of its semiotic elements activates a corresponding component in the semantic system; and thus defining, in this way, the variety, the register that the particular text is an instance of (Halliday, 2007/1974, v10, p. 112; 2002/1977, v2, p. 58). This is based on the fact that the participants in a linguistic interaction can derive “a great deal of information about the meanings that are being exchanged, and the meanings that are likely to be exchanged” (Halliday, 1989/1985, p. 7-8, 62). The register, Halliday adds, is “the necessary mediating concept that enables us to establish the continuity between a text and its sociosemiotic environment” (ibid, 2002/1977, v2, p. 58).

It is worth mentioning that in considering the correlation between a variable of context of situation, and its corresponding semantic system, one “should really focus on semantic systems in the first instance rather than on lexicogrammatical ones” (Halliday & Matthiessen, 2014, p. 35);

for example, in the case of tenor values and terms in interpersonal systems, the focus should be on SPEECH FUNCTION in the first instance rather than on MOOD, because the semantic strategies are more varied and direct, Matthiessen argues (*ibid.* Upper case in original).

This relation of the multifunctional diversity of both the contextual variables and the semantic stratum of the language (three metafunctions), as explained above, is known as the hook-up hypothesis. In its simple form, it suggests a deterministic nature, and for that reason it was controversial (Hasan, 1999, 2009; Thompson, 1999; Bowcher, 2010, 2014). The principle, as Halliday stresses, in this relation, is that each of these elements in the semiotic structure of the situation activates the corresponding component in the semantic system, creating in the process a semantic configuration, a grouping of favored and foregrounded options from the total meaning potential (Halliday, 2002/1977, v2, p. 58). This is a brief description of the relation that is better understood within the register concept explained through instantiation and realization parameters (*cf.* Halliday & Matthiessen, 2014, p. 28-29).

It follows that the context of situation is built into the grammatical analysis of a clause through the metafunctions which are three types or modes of meaning realized in the lexicogrammatical form of a language. Secondly, one can see that the dialectic relationship between language as a system and language in use works as follows: “the system furnishes resources towards the formation and interpretation of the process and the process furnishes resources towards the system’s maintenance, innovation, and change” (Hasan, 2009, p. 170). This dialectical orientation, Hasan asserts, has proved profitable for the SFL model “providing a more powerful account of the relations of context and text”, culture and language besides clarifying “the role of the text production in fashioning the system of language as it is- a functional system that at once displays stability and variation” (1999, p. 224; 2009, p. 170).

3.3.3 Mode of discourse

Mode of discourse is the contextual component that resonates with, and activates, the textual metafunction; it is reflected in the meanings represented by the Theme structure, information and voice, and cohesive system pattern. As the Textual metafunction combines, and reflects, both experiential and interpersonal meanings, the mode of discourse is behaving, so to speak, in a similar way; that is, it reflects both field and tenor meanings. In other words, it expresses two sides, one is the experiential that relates to what is going on (nature of the activity), and the interpersonal that has to do with systems of mood, and modality meanings. Of importance to this study is to highlight the following points: “the orientation of the text towards field (e.g.

informative, didactic, explanatory, explicatory) or tenor (e.g. persuasive, exhortatory, hortatory, polemic); turn: dialogic or monologic; and medium: written or spoken” (Halliday & Matthiessen, 2014, p. 33). Secondly, as we analyze only some excerpts of the Qur’ānic Abraham’s stories, the register in its broad and detailed sense will not be our focus simply because we are dealing with some text types and not the register of Abraham’s stories, let alone the whole stories in the Qur’ān. The Qur’ān contains different and variant registers, as understood in SFL terms as linguistic variations according to use or function. This is based on the understanding that the Qur’ān was issued, within known cultural and historical contexts, on different occasions to serve various functions in various contexts. These different functions, which express different contexts, and linguistic variation, are recognizable when analyzed in light of SFL concept of context of situation.

Halliday’s exposition of the mode was not that always clear because of the overlapping of its orientation towards the field and the tenor. Thompson sees that the definition given by Halliday represents a difficulty because he, according to Thompson, is using two terms (1999, p. 105). One refers to “what part the language is playing”, and also refers to “the symbolic organization of the text” (Halliday, 1989/1985, p. 12). Thompson explains that they are two “different parameters- the first oriented towards the “external “interaction in the real world, the second towards the “internal” nature of the text itself” (1999, p. 105). Bowcher (2010, p. 69-70), on the other hand, states that in the description of field of discourse, in the earlier stages, one can see that “it is much tied with the role the language is playing in the situation”. She explains that Halliday’s primary dimension in regarding the mode is whether the activity is spoken or written. However, Halliday assertion that “some modes of discourse are such that the language activity tends to be self-sufficient, in the sense that it accounts for most or all of the activity relevant to the situation” (Halliday *et al.*, 1964, p. 92, cited in Bowcher 2010), is the source of confusion in SFL literature because of the description of the differences between field and mode. She goes on to say that “whereas field concerns the area of operation of language in the situation, mode concerns how it operates” (*ibid.*).

The mode like the textual metafunction itself is, in some way, elusive, as the debate and discussion in SFL literature demonstrates. To take just one example, Hasan’s (1989/1985) description of some of its components differs from that of Halliday (1989/1985), though treated in the same book. Later on, she considered that the place of rhetorical mode/ role of language might be well fitted in the field factor (Hasan, 1999, p. 281; Bowcher, 2014, p. 195). She (2014,

p. 7) also found some overlapping between language activities as described in Halliday's definition of the field, and asked is it part of the field or the mode?, and what would be the 'language activity' in field when 'interviewing' is the role of language? She asserts that the problem of field and mode overlapping is not new; it dates back to an early stage. Bowcher (2014, p. 195) noticed that there is interdependency of these two systems (field and mode), when she analyzed the MATERIAL ACTION showing that the choices in this system relate very specifically to the mode through which the context is construed. The other point is the constitutive- ancillary role of the mode as presented by Hasan (1989/1985), overlapped with Butt's Field networks (Bowcher, 2014). Also she holds that Halliday clearly "links the role of language in the situation (the Mode) with the nature of the activity (the Field of discourse) (ibid, p. 196). She goes on arguing that the Mode is often glossed in the literature of SFL as the 'role of language' in the situation, and in this sense the cline of ancillary \leftrightarrow constitutive has been proposed. As regards the rhetorical mode, Hasan (1999, p. 281, cited in Bowcher, 2014, p. 195) does not find it as equivalent to the 'role of language' as seen by Halliday. Bowcher argues that Halliday's use of rhetorical role is "clearly a separate feature from the role of language although both are located under the description of Mode" (2014, p. 195), and thus it should be seen as different from the role of language. Since these two features have to do with the degree to which language is involved in the event, and to the extent to which the event can be seen as 'made up of' language, they are better placed under the Mode (ibid, p. 198). Halliday & Matthiessen 2014's description of the features or variables, so to speak, of the mode cleared up to a certain degree such confusion one gets from Halliday's earlier account (1989/1985). The overlapping is inherent in the mode function because it summarizes and organizes the other two factors of situation (field and tenor) in relation to the presentation of the message. This is called the orientation of the mode, which in my opinion is the most important 'variable' of the mode that one needs to consider in analyzing the mode, as the other features are secondary in order of contribution to the whole picture of the mode role in the context of the situation. This is based on the interpretation that the mode, in analogy to the textual metafunction, organizes the other two 'resources' of the field and tenor, as explained above.

Chapter 4 Arabic clause: concept and types

4.1 Introduction

In this review, we present an account of the clause concept in Arabic; as well as the predicative nexus, and thematic structure. All these points bear relevance to our study. Restricted by the scope of the study, we are unable to present a satisfactory account of these two latter points (i.e., predicative nexus, and thematic structure), which are necessary to be considered in treating thematic related issues in Arabic, as they provide important insights to the effect, in particular to Theme definition and boundary. Our domain of discussion is limited to the Arabic Linguistic Tradition.

4.2 Sentence concept

This is a general outline of the sentence concept in Arabic linguistic theory. It is customary, in discussing any terminology, to start with reference to Sibawayh (1988), the founder of Arabic Linguistics. There is almost a consensus, among scholars, that the term of ‘sentence’ -‘Jumla’-, was not used by Sibawayh as a technical term, rather in a common linguistic sense (Talmon, 1988, p. 80). A closely related term- the Kalam (speech or utterance) - was used, instead; it resembles the sentence concept in some aspects (Talmon, 1988 and the references therein). These concepts, of sentence and Kalam, span different stages of the development of Arabic linguistic theory.³ Being polysemous, the term ‘Kalam’ is the most frequently employed throughout Sibawayh’s book, denoting in general five kinds of meanings: language with its variant denotations of language and dialect; linguistic system as collectively used by the native speakers; prose compared with poetry; the speech of the Arab and their way of speech; and finally the correct and the appropriate use of language (‘Abd al-Latīf, 2003, p. 21,31). Carter (1973a, p. 147 cited in Owens, 1988, p. 36) asserts that Sibawayh’s use of Kalam does not imply a sense of formal unit; it simply means ‘speech’ or ‘utterance’. Owens (ibid, p. 38) believes that Kalam is an independent unit encompassing semantic and grammatical components. In terms of frequency, these categories vary considerably as shown by Troupeau (1976, cited in Talmon, 1988, p. 80). And even though that Sibawayh did not specify a technical term, as Talmon (1988) held, some notions he used amount to the concept of ‘sentence structure’ and often ‘minimal sentence structure’ (ibid, p. 88). Peled (2009, p. 10) holds that the notion ‘sentence’ was

³This refers to the fact that this issue had been elaborated by many linguists (of different linguistic background) over a period of two centuries (2nd /8th to 4th /10th).

undoubtedly part of his grammatical thinking. Using this specific word, *Kalam*, and not a different notion, is better understood in the light of the historical context of the development of Arabic linguistic theory (Versteegh, 1997, p. 46; Marogy, 2010, p. 58). In that period Sibawayh's concern, as a linguist, was principally on describing the language use by its native speakers (Marogy, 2010, p. 58) as a social activity, and this led him to look at 'Kalam' as a language in use, and prioritizing, therefore, the importance of the spoken mode of language (Carter, 2004, p. 40-42; Baalbaki, 2008, p. 191,201; Marogy, 2010, p. 29, 48). Almost a century after Sibawayh, some argue, that the term sentence came to the fore, and since then two trends of understanding and viewing the relatedness between the *Kalam* and sentence notions have prevailed among Arab grammarians ('Abd al-Latīf, 2003, p. 23; Iványi, 2007, p. 536). One trend is semantic that emphasized the communicative meaning looking at the clause as a linguistic event or activity that represents a set of systems, and not a structural paradigm consisting of mere words (Abul Makarem, 2007, p. 24-25). The second trend, however, incorporated the predicative nexus, as essential element, between sentence parts as we will show, in defining the clause.

4.3 Type of clauses

4.3.1 Grammarians approach: nominal and verbal

Based on the initial element, a clause in Arabic is generally divided into two types. That which starts with a nominal group is a nominal clause, whereas the one whose first element is a verbal group, it is called verbal clause. Here we are not concerned about the validity and appropriateness of such division as our concern is the relevance of initial element of a clause to Theme consideration.

4.3.1.1 Nominal clause

It is that which starts with a nominal group (a 'noun' using Arabic terminology), as its first part; the other part may take different structures (nominal group; verbal group; prepositional phrase; construct case). Its basic form consists of two simple nominal groups without a copula linking them, known as *Mubtada'*-*Xabar*; the link is a semantic one of predication. Its analysis in terms of Theme-Rheme poses no problem. The other type is that which starts with a nominal group (agent) followed by a verbal group (SV order). This it will be considered within the verbal clause as the following discussion reveals. For lack of space, and infrequency of its occurrence in our data, there will not be a detailed account of the nominal clause.

4.3.1.2 Verbal clause

The verbal clause consists, in its basic form, of a verb initially positioned, and followed by a Subject (agent/ actor). The verb and the subject are called the pillars in that they are indispensable elements for the structure of the clause, which as such is considered self-sufficient to serve a communicative function. The other parts, called the 'leftover', are not as essential as the two elements, yet not unnecessary, in carrying the message, since the clause can dispense with it without meaning disturbance (as-Samarra'i, 2007, p. 13). As regards the Subject/agent in VS clause, it takes various forms. One is a nominal group following the verb, as in the following examples of our data: (Q.6:74, 80; Q.11:69). The other form is a pronominal suffix carried by the verb explicitly or implicitly (suppressed), which is frequent and widely used in our data (Q.6:74, 75, 77, 78; Q.11:70; Q.15:52-53; Q.19: 47, 48, for example). Two points should be mentioned as regards these examples, first they are ubiquitous in the Qur'ān, and we have cited just a few; secondly, they show how to consider the theme boundary in the declarative verbal clause, in particular in its conflation with Mood system, i.e., the Subject, whether explicit or not (see tables 5.1-5.4. of pronouns in Arabic in its forms of free standing, attached (infix), and suppressed indicated by pronominal markers).

It is argued that Arabic is a 'verb-initial' language where the VSO or VOS structures represents the 'normal' or 'basic' syntactic word order from which other configurations are derived (Abdul-Raof, 1998, p. 44). However, there is no evidence, as Peled (2009, p. 30) argues, in the medieval grammarians' writings, supporting such a claim, which lacks also corpus-based findings (as-Samarra'i, 1983, p. 206). Arabic has rather a free and flexible word order permitting different configurations. This is mainly reflected in the SV type in which the Subject/agent is initially positioned; and in terms of thematic structure, it fits the analysis in that Theme is a nominal group (an element of transitivity system) conflating with Subject (in Mood System), similar to English unmarked declarative clause. It is often referred to in Arabic sources as topic besides being subject (agent/ actor) (Hoyt, 2006, v1, p. 381). Some Arab grammarians (Basran School) did not consider this word order type (SV) as a verbal clause. They based their interpretation on the concept of morphological operators that assign case endings to the elements of the clause. To be precise, the verb acts on the subject, giving it the nominative case, and therefore it must follow it, meanwhile in the SV type the subject turned into Mubtada'. Another School (Kufan) believes that since the clause holds a verb, then it is verbal as it does not matter whether the verb is initially positioned or not; for them the subject (agent) is fronted, and the clause is a SV type (alMaxzumi, 1986, p. 41-44). This pure formal approach, of dividing the

clause (sentence) into two types, blocked seeing the functional and pragmatic aspects of the clause initial elements. For example, Ibn Hišām (d.761/1360) though he was implicitly in line with Kufan trend, failed to recognize the pragmatic (functional) aspects of initially positioned elements of the clause, simply because, in his view, they are not constituents of the predicative relation. In his comments on Q. 40:81 (فَأَيَّ آيَاتِ اللَّهِ تُكْفِرُونَ), in which (فَأَيَّ آيَاتِ) is a construct case in interrogative; And in Q.2:87 (فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ), in which (فَرِيقًا) is in accusative case; Q.54:7 (خُسْفًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ), in which the word ‘downcast’ is circumstantial in accusative case; and finally Q.84:1 (إِذَا السَّمَاءُ انشَقَّتْ), Ibn Hišām argues that the verbs are postposed, while the elements of the residue are fronted (cited in AbulMakarem,2007, p. 30).. However, when viewed from an SFL perspective, they are marked Themes because they constitute part of the complement of transitivity system. Other striking example is in Q. 41:17 (وَأَمَّا تَمُودُ فَهَدَيْنَاهُمْ), “As to Tamud we led them”, in which the noun ‘Tamud’ has two different readings, one in nominative (independent) case and the other is accusative (dependent) (Sibawayh,v1, p.81-82, cited in Meheri, 1993, p. 47-48). For grammarians, in the nominative case recitation, the clause is taken to be nominal clause simply because the noun constitutes part of the predication relation (Mubtada’), having a nominative case; whereas in the second reading, with the noun in accusative case, it no longer constitutes part of the predicative relation, and thus the sentence is considered as verbal by virtue of the postposed verb. In SFL view, the second reading shows the noun as a marked Theme, part of the complement (direct object).

Beside these two common types of clauses, there are other types of clauses (conditional and adverbial), about which grammarians differ.⁴ It follows that what is important, for grammarians, in this classification is the type of initially positioned elements in terms of being either nominal or verbal group. They ignored the particles that come in the beginning (taken in the sense of interpersonal- modal operators - and textual elements; or interrogative particle of both polarity and WH-question) or adverbials (temporal, spatial, and circumstantial). In other words, what is called residue (in the sense of Mood system) does not have weight in their consideration of the clause structure.⁵

⁴az-Zamaxšari talked of four types of clauses; whereas Ibn Hišām talked of three.

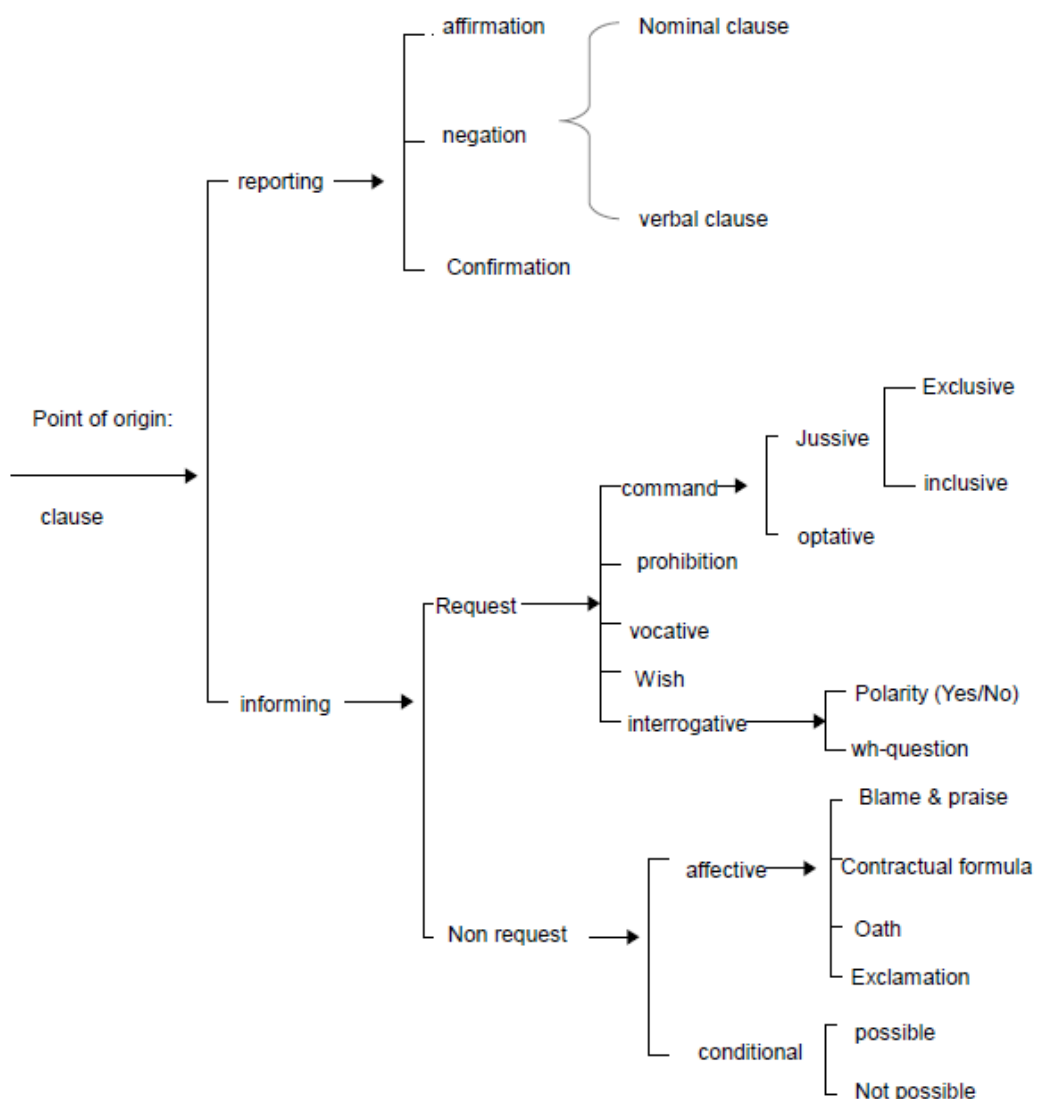
⁵Arab linguists divided the sentences, in terms of the function it serve syntactically, into two: one has no function, which is the norm; whereas the other does based on their similarity to, and substitution by, an individual syntactic element (verb, subject etc...).

4.3.2 Rhetoricians approach to the clause analysis

Rhetoricians' approach to the clause differed from grammarians in that it starts from meaning to the structure. This approach is meaning-based, in which the importance was given to the role of the speech functions rather than to the structure. Rhetoricians divided the clause, based on a communicative aspect between speaker and listener, into two types: reporting and informing. In the reporting clause (الخبرية) the speaker's proposition to the addressee is either true or false, in correspondence to a something already existing in the real world, in the sense that the information needs to be validated by the addressee. They further divided them into three modes, based on pure logical reasons, of reporting -initial, request, and denial-, that in general correspond to a proposition in terms of being a statement (as-Sawy,1985; Abbas,1997; Abdul-Raof,2006). The following examples, derived from our data, represent statement: Q6:78(إِنِّي بَرِيءٌ); Q11:710 (وَأَمْرًا تَهُ قَائِمَةٌ); Q15:52 (إِنَّا مِنْكُمْ وَجُلُونَ); Q19: 44 (إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا); and Q51:29(عَجُوزٌ عَقِيمٌ).

As to the informing (performative) clause (الانشائية), the proposition does not relate to anything that already exists in terms of being true or false. Generally, it covers a wide range of meanings, grouped under two categories. The first entails interrogative (الاستفهام) using both polar and wh-questions with many subcategories; imperative (الامر) with different expressions such in supplication, challenge, threat; prohibition (النهي) which overlaps with the interrogative expressions; vocative (الدعاء); wish (التمني). The second group -non request informing- (الانشاء غيرالطلبية) is used primarily in instances of 'praise and dispraise', astonishment expressions (exclamation), and legal contractual constructions (as-Sawy, 1985; Abbas, 1997; Abdul-Raof, 2006). The following are some examples that do not cover the whole range of the subtypes of the informing clause from our study data: Q6:47 and 77; Q11: 72; Q15:54; Q19:43; Q21: 61; Q51:31.

Figure 4.1 Types of sentences according to rhetoricians (modified from Hassān, 1994, p. 243; Obiedat, 1994, p.337).



It is worthwhile to mention that this representation of clause types is more related to the Mood system in the interpersonal metafunctions than to the Textual, because it expresses the speech functions in different contexts of situation, a feature noticeable in the rhetorician's use of terminology relevant to the contextual factors and interpersonal interaction (aş-Şawy, 1985; Abbas, 1997).

4.4 Some points on thematic structure in Arabic Linguistic Tradition

4.4.1 General considerations

The concept of Theme and Rheme is not mentioned in the Classic Arabic as such. However, Mubtada' and Xabar, the constituents of the nominal clause, are the most pertinent references to

thematic structure, although the equivalent in traditional Arabic grammar is often considered to be the pair *Musnad ʾIlayhi- Musnad* (Anghelescu, 2006, v4, p. 484). Sometimes these terms are rendered as *Topic/Comment* (Versteegh, 2006, v2, p. 434). Though grammarians' analysis is morphologically based on the theory of governance or operation, one can notice some functional nuances related to this structure. For example, the noun that occupies this position (*Mubtada'*) should meet some requirements, the foremost one is definiteness. In this regard, Ibn as-Sarrāj (1996, v1, p. 58-62) said "with mentioning the definite noun in the beginning you draw the listener's attention to what you are talking about, as he waits for you to inform him the thing he does not know; the function of the *Mubtada'* you mention first is to predicate the *Xabar* to it. For example, in the clause (عبدالله جالس) ('Abdullah [is] sitting), in the Rheme ('the sitting') the truth and falsity resides, and not in 'Abdullah because the informative value is related to, and occurs in, 'Abdullah's sitting (Rheme). 'Abdulla is mentioned to predicate the 'sitting' to him (ibid, v1, p. 62). In other word, the value of communication resides in the *Xabar*, i.e., it is that which the listener gets benefit of, and with the *Mubtada'* it forms meaningful speech (Ibn 'Usfūr, 1982, p. 340). Peled (2009, p. 22)⁶ asserts that this argument, that *Mubtada'* should in principle be definite, and the *Xabar* indefinite, is strikingly similar to any modern pragmatic discussion of the subject. The purpose of this construction is to provide the addressee with information that is not in his possession, so as to place the addressee on an equal footing with the speaker regarding that particular piece of information (ibid). It is not recommendable to start with a single indefinite noun because there is no sense in using an element that lacks an informative value. And when both elements of *Mubtada'* (given) and *Xabar* (new) are definite "you analyze as *Mubtada'* that constituent which in your assumption signals what is already known to the addressee, whereas what you assume to be unknown to the addressee you analyze as *Xabar*" (Ibn 'Usfūr cited in Peled, 2009, p. 124). Thus one says "Zayd is Amer's brother, when one assumes that the addressee knows Zayd but does not know that he is Amer's brother (ibid). Besides, the communicative value resides not only in the predicate, but in both constituents jointly as in "Zayd [is] your brother"; and this, Peled asserts, is clear application of given-new principle. In SFL terms, it implies the concept of equated Theme. This explanation reflects that the initially positioned element represents the old or known information to both the speaker and the listener as being the topic of the speech, whereas the *Xabar* represents the new information the listener is expecting to hear from the speaker.

⁶ Peled is commenting on Ibn Ya'īš analysis, and not on Ibn as-Sarrāj

4.4.2 Sibawayh contribution

These hints or insights were first dealt with by Sibawayh, founder of Arabic Linguistics, in certain sections of his book (1988, v1, p. 23; v2, p. 77-78, 88,126,128,129 and 389); though the main entry was in a separate short chapter (v1, p. 23) that gives the impression that he did not discuss in some detail as Versteegh holds (2006, v2, p. 435). He used different terms that bear relevance to thematic structure elements such as 'ibtida'⁷(thematization), topicalization, theme and rheme as well as 'Isnad⁸ (predication); their theoretical considerations were viewed and debated differently (Levin, 1981; Talmon, 1987; Goldenberg, 1988; Versteegh, 2007; and Peled, 2009), but it is beyond our scope to deal with. Marogy (2010) in an exhaustive and in-depth analysis shows that these terms carry the concept of both Subject/topic and theme, respectively. She initiates her argument that concept of 'ibtida' in Sibawayh, used to mean beginning, and has two strands of meaning in the predication structure (الاسناد) (Mubtada'-Xabar; theme-rheme): thematization and topicalization. She states that thematization or thematic 'ibtida' is advanced as a term intrinsically linked to the 'initial position' and is used to gloss the pragmatic structure of theme-rheme (المسند والمسند اليه). As to topicalization or topical 'ibtida', it is used to gloss the syntactic structure of Mubtada'-Xabar: subject/topic-predicate. She argues (Marogy, 2010, p. 180) that thematization is in the heart of Sibawayh's analysis of the matter discussed by him and the terms of 'ibtida' and its related morphological term Mubtada' are intrinsically linked to the discussion of the 'initial position'. The latter grammarians elaborated and expanded extensively Sibawayh's approach on the Mubtada'-Xabar and predicative nexus; and this brought a new understanding of his original consideration of the terms Musnad and Musnad 'Ilayhi. The Mubtada' structure was seen as being both the point of departure (and a topic of the speech), as well as being the given (old) information.

It follows that the concept of thematic structure, viewed from an Arabic perspective and expressed through different denominations, is a topic existent within Arabic linguistic theory since its earlier years largely developed by Sibawayh in an approach that touched on syntactic (formal) and pragmatic considerations in his analysis of Mubtada'-Xabar (Subject/Predicate; Topic/comment). In Sibawayh's analysis of language as social behavior taking place in a defined context, he emphasized the role of both the speaker and the listener in the success of speech communication (Baalbaki, 2008, p. 191-201). This topic lies beyond our study scope. Levin

⁷ It is unambiguous notion (Houssaini, 2011, p.290); we only interested in its functional implications.

⁸ Isnad refers to both semantic and syntactic relations between the main constituents of the sentence (Versteegh, 2000, p. 435).

(1981) and Goldenberg (1988) reviewed critically the history of these terms and their meanings. Also, Peled (2009) discussed extensively the terms within the view of sentence types and word order in Arabic.

4.4.3 Jurjani: Functional aspects of language

A more functional oriented approach, presented by Jurjani (1010-1078) an influential figure in Arabic Linguistic Tradition, gave more attention to the communicative aspects of the language. In the construction and organization of the utterance, Jurjani considers that meaning has precedence over the form, and the meanings of an utterance are reflected in the grammatical structures the speaker uses. Among the many topics he elaborated within his theory of speech organization, was the notion of thematic structure and information unit in the discussion of preposing and postposing (Peled, 2009, p. 123; Kamel, 2002, p. 113; Ramunny 1984, p. 361). Peled (2009, p. 116) holds that Jurjani is the first grammarian developed a functional theory for grammar, for example, he considers that Mubtada' (Subject) and Xabar (Predicate) are two functional concepts and they do not refer to a certain speech order. The essence of Mubtada' is not that it is initially positioned in the clause but its function resides in being Musnad 'ilayhi (predicate to) (ibid, p. 124) to whose referent some property is ascribed. Likewise the Xabar (Predicate) is by the same token Musnad (Predicate) by which that meaning or property is established (ibid, p. 123-124,135). Owens (1988, p. 248) claims that Arabic grammatical theory reached its zenith with Jurjani's work that "achieved a degree of sophistication in the synchronic description of language that was to be unrivalled until the present century". His analysis of language was looked at from a communicative function perspective, emphasizing the context, either textual or situational (ibid, p. 249). Owens also discussed the information structure aspects of Jurjani's work as expressed by word order in terms of Topic-Comment & Verb-Predicate, and New/old information (ibid, p. 250-257). For example, Jurjani makes explicit that there is a difference between saying 'Zayd (is) the leaving one' and 'the leaving one (is) Zayd'; and also between 'the beloved one (is) you' and 'you (are) the beloved one'. In these examples, where the concept of 'given-new' is explained, the constructions are not synonymous because their 'position of prominence', which refer to a thematic function, is different (Jurjani, 2004, p. 198-190). Other researchers employed Halliday's information structure in analyzing Jurjani's examples; for example, Kamel (2002) sees that the new aspects, Jurjani came up with, can be inferred in Systemic Functional terms. She argues that the concept of interrelatedness between words (تعلق), is very similar to syntagmatic relations (ibid, p. 107-108); and syntax meanings,

which function is to transform a string of words into discourse, corresponds to logical level which combines constituency (experiential level) with information structure (textual level) (ibid). She adds that Jurjani's elaboration of Mubtada' (Subject) and Xabar (Predicate) fits Halliday's model of information structure (ibid, p. 112-118; 119-126).

Chapter 5 Analysis and results

5.1 Introduction

In this chapter we present the analysis of the themes structure in the stories studied. As the stories express multiple themes- textual, interpersonal and topical- we start with the textual and interpersonal Themes in Sections 5.1 and 5.2, respectively. More space will be given to the Topical Theme in terms of analysis and discussion of both its structure, its realization in different types of clauses, and its role in the message organization (point of departure, and orientation), as well as its peculiarities in this Qur'ānic register. And finally, the problems or difficulties found in applying SFL to this Qur'ānic register.

5.2 Textual and Interpersonal Themes

The textual and interpersonal are elements that don't play a role in the experiential content of the clause. The former contributes to the structural relations, as well as setting up the logico-semantic relations between the parts of the as clauses; whereas the interpersonal themes contribute to the interpersonal interaction expressed through modality. The functional aspects, if any, of these textual and interpersonal themes used in the Arabic text, will be emphasized. Our approach is qualitative in principal with some quantitative representations. In Arabic linguistic Tradition, these elements were viewed from a different perspective in which the formal-structural- relations take precedence.

5.2.1 Textual Themes

Conjunction in Arabic is generally treated under the topic of coordination particles (حروف العطف). These conjunctions are a closed set of paratactic grammatical connectors that link units of equal grammatical status ranging from words to whole paragraphs. They are general purpose particles "of wide variety of interpretation" (Abdul Fatah, 2010, p. 95; Holes, 2004, p.264-267). As to dependent clauses, they are conjoined to main clause by variety of particles or function-specific phrases, in contrast to the more limited options for conjoining simple sentences in coordinated ones (Holes, 2004, p.265).

This approach had emphasized the syntactic properties of the conjunctions and the governing powers they have over nouns and prepositions (al-Battal, 1990, p. 236), with little attention to their semantic properties as text building units (ibid). It is worth mentioning that grammarians and rhetoricians' focus was on that closed set of coordinating conjunctions (Abdul Fatah, 2010, p.27).

As explained above the role and function of these themes lie in expressing the cohesive relations, as well as the relations of dependency and logico-semantics which link the ideational content of the messages in a text (Halliday & Matthiessen, 2014, p. 107-108; 603). They consist of three categories: Continuatives, Conjunction and conjunctive Adjuncts (Halliday & Matthiessen, 2014, p. 107-108). The conjunction, word or group, links (paratactic) or binds (hypotactic) the clause in which it occurs structurally to another clause. Semantically, it sets up a relationship of expansion or projection. The conjunctive Adjunct ('discourse Adjunct'), are adverbial groups or prepositional phrases which relate the clause to the preceding text. They cover roughly the same semantic space as conjunctions (ibid).

Of these, the particles of conjunction are the prevalent in our study. As to their frequency, they occupy the second place (53 times, with 33%) after the topical themes that occupy the first order (78 times, with 49%), and the interpersonal themes (29 times, 18%), in all the four stories (see Appendix 5). The number of textual items is almost double that of the interpersonal themes. When it comes down to analyzing the components of these textual themes, it is interesting to notice that the majority consists of conjunction either coordinating or subordinating. However, the coordinating ones are the most prevalent. Within the coordinating conjunctions, the most frequent and commonly used are the 'wa' (and), 'fa' (so, then for, thus), and 'lama (when). Among these, the particle 'wa' in all Suras is the highest with a percent of 41% (22 times), whereas 'fa' occupied the second place (16 times, 30%). The lowest numbers are the 'lamma' (9 times, with 17%, and 'id (3 times, with 6%). Conjunctive adjunct (kaḍalika, كذلك) occurred one time, and the conjunction (īla; لا) occurred just two times, are less important than the other ones, and they are not mentioned in the analysis (Appendix 6). Appendixes (1-4) show the frequency of all themes in each of the four stories.

What is noticeable from the findings above is that the conjunctions 'wa', & 'fa', as textual themes, are prevalent in the text. Their common feature is the paratactic relation they set up in that they work as coordinating conjunctions. However, the (لما) 'lamma' establishes a subordinating relation because of its temporal nature, and this is evident in Sura 6 where it is used six times with the 'fa' preceding it. Among the less frequent ones, 'id' is worth mentioning; it is generally considered as an adverbial of temporal relation, rendered in all translations of the Qur'ān into English by the 'when' particle. Its meaning (of usage) is ambiguous in the Qur'ān, though it is extensively studied by both classic and modern linguists.

Arabic is considered a syndetic language, because of the ubiquitous use of conjunctions, in particular, the coordinating. In Arabic Linguistic Tradition, these coordinating particles are considered as a closed class of uninflected words which serve the joining of words, phrases, clauses, or sentences and simultaneously express a specific semantic relationship between the conjoined elements (Waltisberg, 2006, v1, p. 467-70; Kammensjö, 2006, v1, p. 470-77). Linguists did not deal with in a separate category; but taken up under the general notion of junction (syndetic coordination), and disjunction (asyndetic coordination) devices, whose function is mainly to coordinate units of equal grammatical status ranging from words to whole paragraphs. The approach, then, was considered syntactically governed and regulated by the general theory of I‘rab,- case or mood inflection-, considering them as general-purpose particles “capable of a wide variety of interpretations” (Holes, 2004, p. 267), without any attention to the cohesive role of conjunctions in general.

5.2.1.1 Wa (and)

The high frequency of ‘wa’, found in this study, among the conjunctions used, is not surprising. It is by far the most frequent conjunction in Classical as well as Modern Standard Arabic. It -‘wa’- is considered as the primitive conjunctive particle that has the widest variety of uses: addition (in description of static scenes and objects), sequences (in description of actions), as well as simultaneity of actions or a contrastive or adversative relationships between the clause it conjoins relations (Holes, 2004, p.267; Abdul Fatah, 2010, p. 101). Abdul Fatah, (2010, p. 96), studying Modern standard Arabic found that this particle is prototypically multivalent, predominantly marking extending and enhancing expansions between paratactic clauses. It regularly functions as a textual connector commonly occurring at the beginning of sentences and paragraphs, and connecting longer spans of text (ibid).

Its function in starting and commencing a new clause should be viewed within the domain of Arabic rhetoric and the functions of Arabic oral discourse of the seventh century. In our data, ‘wa’ occurring in the beginning of a clause did not establish a logical relationship; Cantarino (1975, v3, p. 11-12) commented that ‘wa’ connects sentences without implying any closer, more logical relationship. Therefore, its occurrence in the initial position of a Qur’ānic clause normally is taken as resumptive connecting the clause with its preceding one. The frequency of its use, as well as meanings that can be expressed with cannot be reproduced in English (ibid). Abdul Fatah (2010, p. 96) drove home the point that there is difficulty in deciding whether ‘wa’ is functioning as a local structural link to form a clause complex or a more global discourse

marker signaling a rhetorical transition from one sentence to the next. He attributes that to the ‘absence of reliable graphological clues reflecting the underlying phonological realization of two potentially independent clauses or clause complexes linked by ‘wa’ (ibid).

An interesting point advanced by Sarig (1995, cited in Kammensjö, 2006, v1, p. 474) regarding the use of ‘wa’ and other conjunctions in Arabic in the initial position is that these particles when positioned sentence initially are neither structural nor semantic, but rather ‘deictic’ in function. She states that their role is to “point out the text’s rhetorical structure” (ibid). It means that the frequent recurrence of ‘wa’ and ‘fa’ at the opening of a chapter, the beginning of a paragraph, or at the head of a new paragraph “are at times inserted where they clearly have no connective function” (ibid). She refers to that as continuative function of ‘wa’; however, this should not be mixed with continuative particles as understood in English like: “yes oh well no now”, normally used in daily dialogue (Halliday & Matthiessen, 2014, p. 107). Khalil (1999, p. 182-183), working on MSA texts, also emphasizes this feature saying that its occurrence sentence-initial may signal a continuative relation- an addition of certain events that are loosely related to preceding ones. It has, therefore, a low semantic value or specificity and may be called a neutral connective, and when translated into other languages such as English, it is often neglected (ibid). Waltisberg (2006, v1, p. 469) argues that since ‘wa’ and other conjunctions express many and different functions, the distinction between coordinated and subordinated clauses in Arabic often becomes blurred in that several conjunctions have coordinated and subordinated functions.

Summarizing our results, ‘wa’ in this study is simply working as a commencing and starting marker (Ryding, 2004, p. 410). Hence, its continuative (resumptive) role as a clause starter needs further research. It showed, however, a structural paratactic relation, normally of coordination. It cannot be compared to the English ‘and’, as interpreted by Halliday (Halliday & Hasan, 1976, p. 233-235).

5.2.1.2 ‘fa’

It is the second frequent conjunction after ‘wa’ in both Classical and MW Arabic. In this study it also occupied this place. It is considered second to ‘wa’ in its multivalent paratactic functions. It is ‘the most interesting of the ambivalent functional’ in Arabic, and perhaps the hardest to analyze’ (Beeston, 1970/2006, p. 88 cited in Abdul Fatah, 2010, p. 104). It can have different meanings of sequential ‘and then’; resultative ‘and so’; contrastive ‘yet’; ‘but’; a slight shift in topic ‘and also’; ‘moreover’, or conclusive ‘and therefore’ & ‘in conclusion’ (ibid). Used mostly

as a paratactic conjunction, ‘fa’ commonly indicates an enhancing or elaborating relation (Abdul Fattah, 2010, p. 104). Being frequently indeterminate, however, the type of expansion involved has to be interpreted on the basis of the rhetorical development of the text and the presence of any contextual clues (ibid). Similar to ‘wa’, this conjunction showed, in our analysis, that the most function performed is commencing a clause with no clear cohesive tie with the preceding clause; rather it has an emphatic meaning (Hassān, 1984, p. 184). It is sometimes prefixed to the temporal conjunction ‘lamma’ (when) in the conditional clauses. It also comes in the apodosis of the conditional clause.

The third one is ‘lamma’ (لَمَّا) mostly used in the temporal clauses establishing a subordinating relation, as in: Q.6:76-78; Q.11:74.

5.2.1.3 ‘Id’ (إِذْ)

This particle is controversial because it is sometimes considered as a noun and used in the adverbial position denoting temporality, and other times it is considered simply as “particle (like that of preposition, for example) which has no meaning in itself but by virtue of the word it comes with” (Mukaram, 1988). It overlaps with the interpersonal Themes category, in particular, that of ‘qad’ which will be discussed later on. Beside temporality, it denotes futurity, surprise, explicative (expressing cause); as to the latter (its explicative use), such explanation is derived from the context in which it is used (ibid). It has assumed in MSA a conditional function (Kammensjö, 2006, v1, p. 476). However, when it is used in Theme position, as a commencing particle, it expresses an interpersonal aspect (Hassān, 1993, p. 35), as in Q.46:11 for it has a highly charged with emphatic meaning similar to meanings expressed by both the commencing particle ‘ala’ (أَلَا), as well as the confirmative ‘laqad’ (لَقَدْ) (ibid). Such usage, he maintains, is found in more than thirty places in the Qur’ān, which does not carry any sense of temporality typically associated with it (Id, إِذْ). And when it is substituted by ‘laqad’, Hassān asserts, no change of meaning is felt at all (ibid). Finally, as Abdul Fatah (2010, p. 95-96) asserts the characteristic feature of these textual conjunctions is their multivalency; they can mark different and broad types of logico-semantic relations that are difficult to establish with any certainty in the absence of any other lexico-grammatical clues. It is hardly surprising, therefore, that they are frequently used in conjunction with conjunctive Adjuncts.

5.2.1.4 Concluding remarks

The findings reported here showed that most of the textual Themes are coordinating conjunctions; whereas only one Conjunctive Adjunct was used. The most frequent particle is the 'wa', followed by the 'fa'. These two common conjunctions have multivalent uses revolving around coordinating (paratactic) or subordinating relations (hypotactic). They constitute a setting for the clause, rather than locating the clause in a specific logical-semantic relationship to another clause in the neighborhood, as the conjunctive Adjuncts do (Halliday & Matthiessen, 2004, p. 83). This finding should be interpreted within the context of Arabic rhetoric in that the distinct preference for the use of coordination and the stringing of phrases and clauses is an intrinsically feature of Arabic discourse (Achrati, 2008, p. 178). This, however, does not mean that the text lacks the elements of cohesion as there are other linguistic resources employed to achieve cohesion.

5.2.2 Interpersonal Themes

Interpersonal themes in English are composed of Vocatives, Modal comment Adjunct that express the speaker or writer's judgment on or attitude to the content of the message and finally Finite verbal operator, which are the small set of finite auxiliary verbs construing primary tense or modality (Halliday & Matthiessen, 2004, p. 81). Exploring the systemic functional features of our data, we find some particles have such meaning expressed in English; however this does not mean applying these English equivalents to our data. The Arabic particles consist of only three as follows: 'inna, used thirteen times, 'qad' (two times) and vocatives mentioned in four places. The interpersonal Themes, among the whole Themes of all Suras, are the lowest with a percent of only 18%. Other particles, some three infrequent ones, and the negation particles are not considered here. The negating particles are more related to speech function. Here, we demonstrate and discuss only the Themes that express general modal features.

5.2.2.1 'inna and its sisters

The particle (إِنَّ), which comes attached to different personal pronouns such as (إِنَّهُ), (إِنِّي), (إِنَّا), and (إِنَّهُمْ), is the most common element used as an interpersonal Theme. Out of the total of 15 occurrences of these elements, the particle (إِنَّهُ) is the highest one used six times. 'inna is among a group of particles called 'inna and its sisters, which, according to Arabic grammarians, act on the nominal clause of Mubtada' - Xabar structure, giving the former (Mubtada') an accusative case and the later (Xabar) the nominative. They are also known as the verb-like particles because they act, according to theory of operator in Arabic grammar, on nouns like the verb does and because

they convey the meaning of the verb, in particular, that of confirmation (as-Samarra'i, 2000, v1, p. 289).

Its function is threefold: the first is to give an emphatic affirmation to the whole nominal clause in such a way as to confirm the logical meaning of the second element of the nominal clause (Xabar) with the first element (Mubtada') (ibid). Hence it is rendered into English with asseverative adverbs (modal adjuncts) like 'verily, indeed, surely, and certainly'. Its second function is to work as a linking particle, like the coordinating conjunction, to establish a paratactic relation of different kinds between two independent clauses. It, in this sense, substitutes the meaning of the coordinating 'fa' discussed within the textual Themes above (ibid). However, its modal function is more common than the textual, and hence it was incorporated within the interpersonal. This is why it is sometimes labeled as a presentative function, i.e., to present a subject about which new information is given in the nominal clause. The emphasis is, therefore, on the Xabar (Rheme) rather than the Mubtada' (Theme), as Modern Standard Arabic textbooks maintain (Versteegh, 2006, v2, p. 354-358.). The third one is the explicative (expressing causes), which represents, on the one hand, a subtype of the first function, affirmation, and on the other hand overlaps with the second function as it works between two independent clauses with a kind of paratactic relation (as-Samarra'i, 2000, v1, p. 290).

5.2.2.2 Qad and laqad (قد، لقد)

The second interpersonal Theme found in this study is that of the particle 'qad', and 'laqad' (قد، لقد). Both forms were combined in one category, because they express the same meaning with a little difference; that is, the attached letter 'lam' (اللام) that confers a more modal meaning of assertion by the speaker/writer that the statement is true in virtue of the assertion it conveys (Kinberg, 2001, p. 115). This 'lam' is also attached to the complement of the oath (جواب القسم), for extra emphasis. The particle (قد) in principle has many meanings, showing an intersection of tense, aspect and modality, among which are the following: expectation (possibility and even doubt), approximation (nearing or bringing closer the meaning of past tense to the present). Yet in other situations, it has a performative action, a "resultative"/"perfective" aspect (Kinberg, 2001, p. 121), and finally perfect certainty. They both (qad, and laqad) precede the verbal group. It is worth mentioning that though (قد) expresses the meaning of certainty and expectation, it cannot be considered as a modal Adjunct simply because the meaning it expresses is related to the verbal group followed and not expressed by it. It is claimed that its use as a sentence-initial marker is to signal the grounding value of information in discourse in that it distinguishes

important pieces of information from subsidiary ones (Khalil, 2000, cited in Fakhri, 2006, v1, p. 648-9). Furthermore, such grounding functions are claimed to be associated with, and to account for, the distribution of Verb-Subject and Subject-Verb word orders in Arabic discourse. If we compare the contemporary Arabic usage of the adverb ‘certainly’ (من المؤكد), we find a clear difference in meaning. In other words, the latter expresses this certainty alone and the listener, on hearing it, infers the meaning. Meanwhile, ‘qad’ (قد) lacks this potential, and unless its context of usage is understood, the meaning is incomplete. It is more related to verbal operators realizing modality meaning; and this means they are part of a verbal group in an Arabic clause as a preverbal elements.

The particle (هل), which is normally taken as a polar interrogative particle, has the meaning of (قد), and hence it is considered as (قد) expressing the meaning of certainty. Its original meaning of interrogative is by virtue of another particle (أ) attached to it, which had been dropped (as-Samarra'i, 2000, 41, p. 245). Since its use here is not that of interrogative, I considered it as (قد).

5.2.2.3 Vocatives

These particles have interpersonal importance in the tenor of discourse. They ‘are characteristic of dialogue, in which the speaker may be calling the attention of the listener, or else expressing his or her own angle on the matter in hand, whether probable, desirable and so on, and hence they tend to be brought in as key signature to the particular move in the exchange - in other words, as Theme of the clause’ (Halliday & Matthiessen, 2004, p. 84, 134). In Arabic, among the vocatives’ functions is that of emphasis which denotes confirmation, and thus avoiding misconception and removing the doubt in the interpersonal interaction. They are composed in Arabic of two parts: the calling morpheme which typically is ‘ya’ (يا) and the noun called to attention (المنادى). This form is the frequent one used in these stories (Q11:76; Q19:42-45); and its function as used in two of these stories was expressing the speaker view on the matter discussed in each story.

5.2.2.4 Concluding remarks

In our study, we found two things. Firstly, the percent of these Themes are the lowest as compared to the textual and experiential. As to their realization, the interpersonal Themes are principally expressed by verbal operators of modal particles such as ‘inna and ‘qad’ on the one hand and by the vocatives on the other hand. The lack of Modal adjuncts, both of Mood and comment adjuncts, in our data is obvious. This may be attributed to that the saying verb carries the interpersonal meanings, as well as other verbal group occurring in the Theme position as the

late discussion of thematic structure reveals. Secondly, the use of the vocatives as well as the verbal modal particle, in particular, of ('inna) and 'laqad' reflects partially at least, the spoken nature of the text. And these latter are more pronounced in the modality which expresses the speaker attitudes. The negative particles, in particular the 'ma' and 'la', which are combined with the verbal group, should be dealt with in the analysis of speech functions. The absence of Mood Adjuncts as interpersonal Themes does not mean that the stories analyzed lack the thematised interpersonal elements or meanings; such usage is expressed by the processes (verbal group), which reflect the meanings of modality ('probability' or 'usuality') better discussed within the speech functions.

5.3 Analysis of Topical Themes

5.3.1 Introduction to the analysis of thematic structure

This is the third section analyzing the thematic structure. It deals with the topical Theme, the essential part of thematic structure because of its ideational content and its role in the method of the development of the text, and the thematic progression. The analysis of the thematic structure, Theme-Rheme, is carried out at the level of the ayah (cf. Methodology section); this, however, does not mean taking the ayah as a structural unit, rather as a unit consisting of clause simplex or clause complex, depending on how many clause(s) the ayah has. Closely related to that is the recitation rules, in particular, the stop marks, as shown in the written text, for their role in determining where a certain ayah starts and ends, as well as how to consider independent, yet semantically related clauses. In other words, one clause (clause simplex) ayah is analyzed as such, and that of more than one clause (clause complex) is analyzed at that level with further analysis of each clause in terms of Theme-Rheme structure. Put differently, each clause is analyzed separately and hence we have more than one (topical) Theme in each ayah depending on how many clauses it has. I used the SFL notation in showing the structure of the clause complex, as explained in the methodology. In other words, the analysis of the clause complex shows in particular, the dependency (taxis) relations of paratactic and hypotactic between the clauses. As to their frequency, appendices 1-4 show them in every story; whereas appendices 5-6 give their percentage relative to the other types of themes (textual, and interpersonal).

As to the theme boundary in the declarative clauses, there are two types of clauses in Arabic, nominal and verbal. The analysis of the nominal clause of SV type presents no problems since the Subject (nominal group) is clause initial, followed by the verbal group, as is in the unmarked

declarative English clause. By subject, I mean here the thematic (being one element of the experiential system) and not the grammatical one. In the (VS) verbal clauses where the verb (Process) is thematised, there are two cases to be considered. The first is that the Subject is mentioned, but it is a post-verb, which is the frequent use in the verbal clauses, normally a nominal group, and it presents no problem since the verbal group is taken as theme, and this Subject represents the grammatical one. In the second case of the VS order, the Subject because of the verbal inflection, is not mentioned, but rather expressed through either the pronominal suffixes attached to the verbal group (see tables 5.1 & 5.2), or in form of suppressed pronouns indicated by special markers (see tables 5.3, & 5.4). Put differently, in the second case Arabic functions as a pro-drop language, and the Subject is implicitly understood through the verbal inflection. This means that the verb, in this case, consists of two different parts, the lexical and the morphological morphemes interpreted as pronouns, where the latter works as the real Subject, carrying the tense, number, and person and gender information. The Subject, then, is implicitly expressed through the pronominal affixes carried by the verb (Holes 2004, p. 179; Ryding, 2005, p. 63). These pronominal affixes in the verbal group affect the definition of the Theme as we explain shortly below.

Table 5.1. Separate personal pronouns (reproduced from Faruk Abu-Chacra 2007, p. 87-88).

	singular	dual	plural
1. m. f.	أَنَا ʔanā, I	(as in the plural)	نَحْنُ naḥnu, we
2. m.	أَنْتَ ʔanta, you	أَنْتُمَا ʔantumā, you two	أَنْتُمْ ʔantum, you
2. f.	أَنْتِ ʔanti, you	أَنْتُمَا ʔantumā, you two	أَنْتُنَّ ʔantunna, you
3. m.	هُوَ huwa, he, it	هُمَا humā, they two	هُمْ hum, they
3. f.	هِيَ hiya, she, it	هُمَا humā, they two	هُنَّ hunna, they

Note: When dual or plural pronouns refer to mixed gender, the masculine predominates.

Table.5.2 Suffix (attached) personal pronouns (reproduced from Faruk Abu-Chacra 2007, p. 87-88).

	singular	dual	plural
1.	أَنَا... /..ā/ my	أَنْتَ... /..nī/ (as in the plural) me	أَنْتُمْ... /..nā/ our, us
2. m.	أَنْتَ... /..ka/ your, you	أَنْتُمَا... /..kumā/ your, you (two)	أَنْتُمْ... /..kum/ your, you
2. f.	أَنْتِ... /..ki/ your, you	أَنْتُمَا... /..kumā/ your, you (two)	أَنْتُنَّ... /..kunna/ your, you
3. m.	هُوَ... /..hu/ his, him, its, it	هُمَا... /..humā/ their, them (two)	هُم... /..hum/ their, them
3. f.	هِيَ... /..hā/ her, its, it	هُمَا... /..humā/ their, them (two)	هُنَّ... /..hunna/ their, them

Table 5.3 Personal pronouns markers indicating Subject in Arabic in past tense

3rd person	2nd person	1st person
m.s. اِ	m.s. اَنْتَ	s. اَنْتَ
f.s. اَنْتِ	f.s. اَنْتِ	p. اَنْتُمْ
m.d اِ	d. اَنْتُمَا	
f.d اَنْتِ	m.p. اَنْتُمْ	
m.p. اِنْهُمْ	f.p. اِنْهِنَّ	
f.p. اِنْهِنَّ		

Table 5.4 Personal pronouns markers indicating Subject in Arabic in present tense

3rd person	2nd person	1st person
m.s. يَـ	m.s. تَـ	s. أَـ
f.s. تَـ	f.s. تَـيْنِ	p. نَـ
m.d. يَـنَ	d. تَـنَ	
f.d. تَـنَ	m.p. تَـوْنِ	
m.p. يَـوْنِ	f.p. تَـنِ	
f.p. يَـنِ		

The Subject forms bear on the theme boundary in terms of how to consider these attached or suppressed Subjects. Stated differently, in the words of Arus (2010, p. 175), which element should be taken as theme: is it the unrealized pronominal Subject (as elided theme) or the verbal group that carries the Subject through the verbal inflection? It means that the Subject is still present in some way or another. It is recommended in such case of Arabic to take both the verbal group (process) and the Subject (participant) that comes in different forms. That is, a nominal group following the verb; as a pronominal suffix and finally as implicitly carried by the verbal group (suppressed pronoun). This is based on the idea of pushing the theme boundary further to include other experiential element as explained by Ravelli (1995). Secondly, such an approach can also be justified in the light of Arabic language itself, i.e., the verb and Subject are two pillars of the clause and no one can dispense with each the other; in this sense the verb is “an amalgam of several meaningful elements combining in one word a predicate and a pronoun constituting the theme of the predicate as well as indications of time and modality associated with the predicate” (Beeston, 1968, p. 39).

In Spanish the same problem was faced by researchers working in SFL field; some opted for taking only the verb (process) as Theme (Taboada 1995, 2004; McCabe 2002) though

acknowledging that the verb through its inflection bears the elided Subject. Others included these pronominal Subjects in Theme (Lavid *et al*, 2010, p. 299-306; Lavid & Moratón, 2015, p. 295). It is worth mentioning that Spanish pronominal pronouns correspond to what is described in Arabic as attached pronouns (الضمائر المتصلة), in particular to the verbal group. These researchers proposed a model that breaks up Theme into two layers: Thematic Field and Rhematic Field. The Thematic Field consists of inner thematic Field which embraces the only topical theme, and outer thematic field consisting of textual and interpersonal themes. As to the inner thematic field, it consists of Thematic Pre-Head, and Thematic Head. The latter represents “the first element with a function in the experiential configuration of the clause which is more central to the unfolding of the text by allowing the tracking of the discourse participants in thematic progression (Lavid *et al*, 2010, p. 299; Lavid & Moratón, 2015, p. 295). They considered the attached pronouns (the morphemes of -ó, and -a), as we named in Arabic, the theme together with the verb as in the following examples (Lavid & Moratón, 2015, p. 295).

Table 5.5. Pronominal Subject (morpheme) in the theme position in past tense

Pronto comprendió la verdad
 Soon UNDERSTAND- 3psg Past the truth
 ‘Soon she understood the truth’

Pronto comprendi-	ó	la verdad
PreHead	Thematic Head	
Thematic Field		Rhematic Field

Table 5.6. Pronominal Subject (morpheme) in the theme position in present tense

Se halla ahora ante un nuevo ataque cibernético
 ‘it is now facing a new cybernetic attack’

se	hall-	-a	ahora ante un nuevo ataque cibernético
Pron. ‘se’	Find	3psg. Pres. Ind.	
PreHead		Head	
Thematic Field			Rhematic Field

What the above discussion showed was that the pronouns (implicit Subjects in Spanish) and attached Subjects in Arabic are part of the theme when the verb is initially positioned; because it is not the verb but the Subject (participant), present in the verbal inflection that contributes to the

method of text development and the thematic progression pattern. Such a problem is faced in translation studies, for example, Munday (2000, p. 42), found when translating from Spanish into English, the pronominal subject suffix attached to the Spanish verb must be rendered into Subject in English; because if the verb is taken as Theme, there would be different Thematic Progression patterns for the source and target texts due to the syntactic difference between Spanish and English.

In Arabic a close analysis is adopted in some studies that examined thematic structure in Arabic and its corresponding English translations. For example, Al-Jarudy (2011) argued that verbs (on their own) as unmarked Themes in Arabic are unable to carry out a comparative analysis of Theme and Rheme in English & Arabic language news reports; therefore the explicit Subject in form of nominal group should form part of the theme. Obiedat (1994), in his analysis of translation between Arabic & English took only the explicit Subject (nominal group) in VSO clause type as the theme. Baker (1992, p. 127) had previously pointed out that analyzing verb-initial clause in accord to Halliday's model "may not be as workable as it is in English" because the effect of placing inflected verbs in theme position is not the same as in English even though they carry "the same information as an English pronoun-plus-verb combination". For example, in using verbs inflected for first person pronoun "it is difficult to discern a theme line as clearly as in the pronoun-plus-verb combination". And the impact of a series of these verbs is not the same as "the impact of series of I's in theme position" (ibid). Actually, a reconsideration of theme boundary in Arabic declarative verbal clause is needed; however, this requires a separate study to review the Arabic Linguistic Tradition to come up with alternatives to suit Arabic rather than imposing English criterion or twisting Arabic for English.

Related to theme structure is the analysis of the projecting clauses. Projection is evident in these stories as it is realized by the speech denoting verb of saying, in particular, the verb 'say'. We analyzed the whole clause of projection as follows: the projecting clause is the theme, and the projected clause as rheme; then I analyzed each into separate elements of theme-rheme because the rheme- the projected clause- is where the meanings are unfolded since the projecting clause does not do more than projecting due to the paratactic relation between the projecting and the projected clauses. If the projecting clause is dropped, the unfolding of the projected clause will not be disturbed. There are good examples in the works of both linguists and exegetes about this case in the Qur'ān.

In this analysis the four passages were divided into two groups based on the subject matter of each group of passages. The first group embraces ayahs of each of Q.6 (74-82), and Q.19 (41-50); whereas the second includes ayahs of each Q.11 (69-76), and Q.15 (51-60). Each one of these four passages was taken separately; and each ayah is introduced in a table consisting of four columns: the original text in Arabic (read from right to left) in the first column, in the second column is a literal translation following the order of Arabic text, the third column shows a gloss translation, and the last column contains the thematic structure of Theme-Rheme. An analysis based on SFL notation was carried out to show the structure of the clause complex of every ayah, beneath each table. In the discussion section, we deal with all relevant points of the thematic structure analysis to get a somewhat general picture of the Theme-Rheme structure in these stories.

5.3.2 Group one: Q.6; Q.19

5.3.2.1 Q. 6:74-82

Table 5.7.ayah 74

74

وَقَوْمِكَ فِي ضَلَالٍ مُّبِينٍ	إِنِّي أَرَاكَ	أَصْنَانًا أَهْبَةً صلى	أَتَتَّخِذُ	إِبْرَاهِيمَ لِأَبِيهِ أَزْرًا	قَالَ	وَإِذْ	original
And people- your- in error manifest	See(I) you	Idols gods	Do take (you)	to father- his-Azar	Said Abraham	And as	Lit. trans
I find you and your people in a manifest error							
		do you take idols for gods	And as Abraham said to his father Azar				trans
Rheme				Theme			Text. analysis
Rheme	Theme	Rheme	Theme	Rheme	Theme		
	Inter/top		Inter / top		top	textual	

In commenting on the theme structure, the focus is on the projected clause structure only because the projection is of a paratactic type where it is possible to treat (each projecting and projected clause) separately; and because the Rheme- the projected clause- is where the message unfolds. This ayah shows the projected as a clause complex, paratactically related, based on the pause mark (صلى). In SFL terms, it is expressed as follows:

||| and as Abraham said to his father Azar|| do you take idols for gods|| I find you and your people in a manifest error|||.

The Rheme in this ayah, which is the projected, consists of a clause complex with a paratactic relation. We need to comment on the Subject as a pronominal suffix to the particle *inna* – interpersonal Theme-in the second clause to disambiguate the difference between the thematic Subject and grammatical Subject. That which affixed to the particle is the thematic, while that affixed to the verb (أراك) is the grammatical one.

Table 5.8. ayah 75

75

من المؤمنين	وليكون	إبراهيم ملكوت السماوات والأرض	وكذلك نرى	Original
Of firm believers	And so to be(he)	Abraham kingdom heavens & earth	And like that Show(we)	Lit. trans.
and so that he be firm believers	Among firm believers	Thus We show Abraham kingdom of heavens & earth		Gloss trans.
Rheme		Theme		Text. analysis
rheme	theme	rheme	theme	
	text/inter/top		text/top	

This ayah consists of a clause complex hypotactically related. The second ‘wa’ represents some difficulty in interpreting the ayah; as some consider it redundant (al-Andalusi,[d. 1344], 1993, v4,p. 171), and it is explained as follows: “we show Abraham [.....], to be among firm believers”, as the letter ‘lam’ (اللام) is related to the verb of the first clause. Others view ‘wa’ as a coordinating conjunction to an elided verb ‘that he infers and to be among the firm believers’ (as-Samin alHalaby ([d.1355]; n.d, v5, p. 7). And taking the Adjunct وكذلك (and thus; in a similar manner) as an Adjunct of manner (comparison), which is a topical Theme- beside the verbal group (نُرى), is supported by interpreting the second ‘wa’ as a coordinating conjunction.

|| and in the same way we show Abraham<< kingdom of heavens and earth>>|| and so that he become among firm believers||

Table 5.9.ayah 76

76

لا أحب الأفلين	فإن	فلما أقبل	رَبِّي	هَذَا	فإن	عُرِيًّا	رَأَى	عَلَيْهِ	فَلَمَّا حَنُ	Original
Said-he-	not -I-want the	When set-the star-	This lord-my-	Said-he-	A star	Saw-he-	Over-him-the night	When fell		Lit. trans.
When it set He said I do not want the setters			He said this is my Lord		When the night enveloped him He saw a star				Gloss. trans	
Rheme			Theme		Rheme		Theme		Text. analysis	
rheme		theme	rheme		rheme		theme			
rheme		theme	top		rheme		top			
rheme		inter/top	top		rheme		text/top			

This ayah consists, based on SFL analysis, of six clauses as follows: temporal clause complex of hypotactic relation of two clauses linked by structural ‘fa’; a projecting clause of locution of two clauses. And finally second temporal clause of two clauses where the projecting clause can be further analyzed as consisting of two clauses. |||β α| 1 “2|| β α (1 “2) |||

Table 5.10.ayah77

77

رَبِّي	هَذَا	فإن	القَمَرُ بَارِعًا	فَلَمَّا رَأَى	Original		
this lord-my-	Said-he-	The moon rising	When saw-he-		Lit. trans.		
When he saw the moon rising ,He said this is my Lord					Gloss trans.		
Rheme			Theme		Text. analysis		
rheme		theme	rheme			theme	
rheme		theme	top			text/top	
rheme		top	top			text/top	

مِنَ الْقَوْمِ الضَّالِّينَ	لَاكُونَنَّ	رَبِّي	لَنْ لَمْ يَهْدِنِي	فإن	فَلَمَّا أَقْبَلَ	Original
Shall be-I- Of people strayed	if not guide-me-lord-my,	said-he-	When set-it-			Lit. trans.
When it set, he said if my lord would not guide me I would be among the lost people					Gloss trans.	
Rheme			Theme		Text. analysis	
rheme			theme			
rheme		theme	Theme			
rheme		inter/top	inter/top			top

This ayah is almost similar to the above ayah (76) in that there are seven clauses distributed into two major clause complexes: two temporal clauses (each consists of two clauses in a hypotactical relation) which both has locution projecting clauses analysed further. In SFL notation, it can be expressed as follows: ||| β α (1 “2) || β α (1 “2(β α)) |||

Table 5.11.ayah 78

78

أَكْبَرُ	هَذَا	هَذَا رَبِّي	قَالَ	الشَّمْسُ بَارِعَةٌ	فَلَمَّا رَأَى	Original
greater	this	This lord-my-	Said-he-	The sun rising	When saw-he-	Lit. trans.
This is greater		When he saw the sun rising , He said this is my Lord				Gloss trans.
Rheme			Theme			
rheme	theme	rheme	theme	rheme	theme	Text. analysis
	top		top		text/top	

نَرِيءُ مِمَّا تُشْرِكُونَ	يَا قَوْمِ إِنِّي	قَالَ	فَلَمَّا أَفَلَتْ	Original
Said-he- oh people -I-am- quit of what associate-you			When set-it-	Lit. trans.
When it set, He said OI people I am quit of what you associate with God				Gloss trans.
Rheme			Theme	
rheme		theme	text/top	Text. analysis
rheme	theme			
	inter vocative/top	top		

This ayah consists of seven clauses in two major clause complexes. Each clause complex expresses temporal relation of hypotactic nature. In SFL notation, the structure is as follows:

|||β α (1 “2 3) || β α (1“2) |||

Table 5.12.ayah 79

79

مِنَ الْمُشْرِكِينَ	وَمَا أَنَا	وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ خَنِيفًا	إِنِّي وَجَّهْتُ	Original
Of polytheists	And not I	Face-my-to who originated heavens and earth, upright	Turned-I-	Lit. trans.
And I am not among the idolaters		I turned my face upright to whom who created heavens and earth		Gloss trans.
Rheme	Theme	Rheme	Theme	Text. analysis
	text/inter/top		inter/top	

This ayah consists of two simplex clauses independent, and paratactically related. In the first clause, which is similar to the second projected clause of the ayah 74, in terms of the topical Theme - pronominal I in the accusative case ي - affixed to the Interpersonal Theme particle (إِنِّي)], plus the verbal group. The Theme in the second clause is the first person pronoun (I).

The cause can be expressed as follows:

||| I turned my face up right [[to whom who created heavens and earth]] || and I am not among the idolaters|||

Table 5.13: ayah 80

80

فِي اللَّهِ وَقَدْ هَدَانِ ۚ	أَتَحَاوَنِي	قَالَ	قَوْمَهُ ۚ	وَحَاجَّهُ	Original
In Allah and has guided-me-he	Did argue-you-me	Said –he-	People-his-	And argued-him	Lit. trans.
He said did you dispute me regarding God who had guided me			And his people disputed with him		Gloss trans.
Rheme			Theme		
rheme		theme	Text analysis		
rheme	Theme		rheme	theme	
	inter/top	top		text/top	

مَا تُصْرِكُونَ بِهِ إِلَّا أَنْ يُشَاءَ رَبِّي شَيْئًا ۚ	وَلَا أَخَافُ	Original
What associate-you-with him Except decree [He] Lord-my- a thing	And not fear-I-	Lit. trans.
And I fear not what you associate with God except that my Lord decree aught		Gloss trans.
Rheme		Theme
		text/inter/top
		Text analysis

أَفَلَا تَتَذَكَّرُونَ	رَبِّي كُلُّ شَيْءٍ عِلْمًا ۚ	وَسِعَ	Original
Do not remember-you-	Lord-my-information everything	Encompassed	Lit. trans.
Do not you consider?		My Lord encompassed the knowledge of every thing	Gloss trans.
Rheme	Theme	Rheme	Theme
			Text analysis
	inter/text/top		top

The ayah is consisted of three major clause complexes. Each clause complex will be analysed separately. The pause marks (in red color), followed in the Quran recitation, helps having this structure division to define the thematic structure. In SFL terms, the first clause complex consists of four clauses:

||| His people argued with him|| he said|| do you argue with me regarding God|| while he guided me|||

In this clause complex, there two projecting clauses the first one (locution) ,which its projected clause is elided (Ibn Ašur, 1984, v7, p. 326) indicated or referred to by the projected clause in the second clause itself (أَتَحَاوَنِي); The second one is also a projecting (locution) clause with its projected clauses existed , and paratactically linked to the last clause.

The second group of clause complex consists of two clauses:

|| I do not fear || what you associate with God [[except my lord decree aught]] ||

The pause mark, at the last clause of the first group of clause complex, permits us to consider analyzing this group as an independent clause complex of mental projecting clause, with its projected clause consisting of (مَا تُشْرِكُونَ بِهِ), and embedded clause (إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا). This embedded clause is a paratactic expansion by elaboration (clarification). It is a prepositional phrase introduced by the particle of exception (إِلَّا). Exegetes, however, interpreted it as a discontinued exception in the sense of ‘but’ which links it paratactically to the first clause (Ibn Ašur, 1984, v7, p. 328; al-Andalusi, 1993, v4, p. 174), rendered as follows: ‘But I fear the decree (power) of Allah to hurt me; or as continuous exception in the sense that “ I do not fear what you associate with Allah in all cases, but only in case Allah decree such hurt” (al-Andalusi,1993 ibid). There is actually an indeterminacy as the clause complex can be also presented in this way:

|| I do not fear [[what you associate with God]] || except my lord decree aught||

The third group of clause complex consists of two independent clauses based on the presence of the pause mark (فلى):

|| My Lord encompassed the knowledge of everything || do not you consider? ||

Table 5.14.ayah 81

81

ما لم يُنزل به عليكم سلطانا	بالله	أنتم أشركتم	ولا تخافون	ما أشركتم	وكيف أخاف	Original
what not descended-He-on you authority	Associated-you- With Allah	And not fear-you	And not fear-you	What associate-you	And how Fear-I-	Lit. trans.
And you do not fear that you associated with God what he had not sent down on you an authority			And how I fear what you have associated			Gloss trans.
Rheme			Theme			Text analysis
rheme		theme	rheme	theme		
	rheme	theme				
		inter/top	text/inter/top		text/top	

إن كنتم تعلمون	أحق بالأمن	فأي الفريقين	Original
if were-you-knowing	Entitled with security	Which-of- two parties	Lit. trans.
Which of the two parties has more right to peace if you really should know			Gloss trans.
Rheme		Theme	
	rheme	theme	Text. analysis
		top marked	

This ayah consists of two groups of clause complexes. In the first one two clauses paratactically connected.

|| and how I fear [[what you have associated]] || and you do not fear that you associated with God [[what he had not sent down on you in authority]] ||

The theme consists of both the interrogative ‘how’⁹ particle and the verbal group because the ‘how’ here is not working as a real interrogative but a denial one equal to negation that can be rendered as ‘I do not fear’ and it is related to the previous ayah (Ibn Ašur, 1984, v7, p. 328).

The second group consists of hypotactically related clause due to the conditional if:

|| which of the two parties has right to peace||if you really should know||

Table 5.15:ayah82

82

مُهْتَدُونَ	وَهُمْ	لَهُمُ الْأَمْنُ	أُولَئِكَ	الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ	Original
guided	And they	To-them- security	those	Who Believed and not mixed-their-belief-their-with injustice	Lit. trans.
And they are firmly guided		Who believed and did not mix their faith with injustice , Those have the peace			Gloss trans.
Rheme	Theme	Rheme		Theme	
		rheme	theme		Text. analysis
	text/top		top		top

The ayah consists of clause complex consisting of three clauses paratactically related.

|| who believed [[and did not mix their faith with injustice]] || those have the peace|| and they are firmly guided||

The theme in the first is a relative clause, with embedded clause [[ولم يلبسوا.....]]. The rheme can be analyzed further in terms of Theme-Rheme, where the Theme (أُولَئِكَ) is marked by virtue of the pronoun of separation (ضمير الفصل) coming after, as if being (أُولَئِكَ هُمُ الْأَمِنُونَ). The third clause, which is independent one, enters in a paratactic relation with the Rheme of the preceding clause, through coordination.

⁹Fawcett, 2007: 123.

5.3.2.2 Q. 19:41-50

Table 5.16.Ayah 41

41

Original	وَأَذْكُرْ	فِي الْكِتَابِ إِزْرَاهِيمَ	إِنَّهُ	كَانَ صَادِقًا نَبِيًّا
Lit. trans.		And mention in the Book Abraham		is (he) true , prophet
Gloss trans.				And mention in the Book Abraham. He is, indeed, a true (man), a prophet
Text. analysis				
	Theme	Rheme	Theme	Rheme
	text/top		inter/top	

The ayah is taken as a clause complex, paratactically related by virtue of the verbal (locution) projection. In the first clause the theme, is a verb plus the implied Subject. In SFL notation, it is: ||| and mention || << in the Book >> Abraham|| he was a true man, a prophet |||

The pronoun in the second projected clause anaphorically refers back to Abraham.

Table 5.17.ayah 42

42

Original	إِذْ قَالَ	لِأَبِيهِ	يَا أَبَتِ لِمَ تَعْبُدُ	مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا
Lit. trans.		Said(he) to father-	his	O! father why worship what not hears, and not sees, and not avails on-you- thing
Gloss trans.				He said [to his father, O! father, why you worship [that which neither hears, nor sees, nor avails you anything?]
Text. analysis		Theme	Rheme	
	rheme	rheme	rheme	rheme
		text/top	text/top	vocative/text/top

The projected clause in this table consists of clause complexes paratactically coordinated.

||| he said<<to his father>>|| O! Father why you worship [[that which neither hears, nor sees, nor avails you anything]]

Table 5.18.ayah43

43

صراطاً سويّاً	أهدك	فأتبعني	من العلم ما لم يأتك	يا أبت إني قد جاءني	Original
Guide(I)-you path level		So follow(you)-me	Of knowledge which not come to-you	O! Father indeed came to-me	Lit. trans.
So, follow me; I will lead you on the right path			O! father, there has come to me of knowledge that which came not to you		Gloss trans.
Rheme			Theme		
rheme		theme	rheme	theme	Text. analysis
rheme	theme	text/top		vocative/inter/top	
	top				

This is a clause complex made up of three clauses. It could be considered as a projection continued from the previous ayah. Or the projecting clause -he said- is elided. It can be analysed as follows:

|||O! Father, there has come to me of knowledge [[that which came not to you]] || follow me || I will lead you on the right path |||

The second clause establishes a hypotactic relation with the third ($\alpha \beta$), follow me, so that I guide you). The theme in the first clause is the first person pronoun singular attached to interpersonal theme (إني), a case already had been discussed.

Table 5.19. ayah 44

44

كان للرحمن عصياً	إن الشيطان	الشيطان	يا أبت لا تعبد	Original
Is to the merciful rebel	Satan	Satan	O! father not worship	Lit. trans.
The Satan is verily disobedient to the Beneficent		O! father worship not the Satan		Gloss trans.
Rheme	Theme	Rheme	Theme	Text. analysis
	inter/top		vocative/top	

In this ayah two independent clauses are analyzed separately. The theme of the first is a verbal group plus the suppressed pronoun; whereas in the second it is a nominal group, and the clause enters in a paratactic expansion relation of elaboration.

Table 5.20.ayah 45

45

لِلشَّيْطَانِ وَلِيًّا	فَتَكُونُ	أَنْ يَمَسَّكَ عَذَابُ مَنْ الرَّحْمَنُ	يَا أَبَتِ إِنِّي أَخَافُ	Original
To Satan friend	So become(you)	Inflicts-you- punishment from God	O! father fear(I)	Lit. trans.
So you become a friend of Satan		O! father, I fear that punishment from God	Inflicts you	Gloss trans.
Rheme		Theme		
rheme	theme	rheme	theme	Text. analysis
	text/top		vocative/inter/ top	

This ayah shows two clauses.

It is a mental projection where the projected clauses enter in of hypotactic relation of cause and result (1 '2(α β)).

||O! Father, I fear that a punishment<<from God>> inflicts you|| so you become a friend of Satan||

The theme of the first clause is first person pronoun attached to interpersonal particle plus the verb, and in the second there are two verbal nouns (one composed of infinitive (أَنْ) and the verb; the other is a proper one).

Table 5.21.ayah 46

46

أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمَ	أَرَاغِبُ	قَالَ	Original
Desisting you from gods-my- O Abraham		Said (he)	Lit. trans.
He said : are you rejecting my gods O Abraham			Gloss trans.
Rheme		Theme	Text. analysis
rheme	theme	top	
	inter/top marked		

مَلِيًّا	وَأَهْرَاقِي	لَأُرْجِمَنَّكَ	لَنْ لَمْ تَكْتَبْهُ	Original
and leave (you)-me for ages	Will stone(I)-you	If not desist(you)		Lit. trans.
and leave me for ages		If you do not desist, I will stone you		Gloss trans.
Rheme	Theme	Rheme	Theme	Text. analysis
	text/top		text/ top marked	

This ayah is a clause complex composed of five clauses, the projecting clause and four projected clauses forming clause complexes.

|| he said || are you rejecting my gods <<O! Abraham>> || if you do not desist|| I will stone you|| and leave me for ages||

The theme of the first projected clause is marked; it is an idiomatic expression of verbal noun (أَرَاغِبُ عَنْ), i.e., it is a nominal group. Between the second and third projected clauses, a

hypotactic relation ($\beta \alpha$), by virtue of the conditional if and an oath, which renders the Theme marked. As to the fourth projected clause, it is a clause simplex, and it is coordinated to the third projected clause.

Table 5.22.ayah 47

47

كان بي حفيًا	إنه	لك ربّي	سأستغفرُ	سلامٌ عليك	قال	Original
Is(he) with-me- kind		Will ask(I) forgive to-you lord-my		peace on-you;	Said(he)	Lit. trans.
He is indeed very kind with me	He said [Peace on you]. I will ask my lord to forgive you					Gloss trans.
	Rheme				Theme	
Rheme	Theme	Rheme	Theme	Rheme	Theme	Text. analysis
	inter/top marked		vocative/inter/top	rheme	theme	top
					top	

This is a verbal (locution) projecting clause consisting of three projected clauses forming a clause complex.

|| he said || <<peace on you>> || I will ask my lord to forgive you || he is indeed kind with me ||

The projected clauses are paratactically linked. In the last projected clause personal pronoun (إنّه) anaphorically referring to nominal group (ربّي) in the second projected clause.

Table 5.23.ayah 48

48

بِذَعَاءِ رَبِّي شَقِيًّا	عسى ألا أكون	ربّي	وأذعو	وما تدعون من دون الله	وأختر لكم	Original
perhaps not be (I) with calling up lord-my unblest	And call upon (I) lord-my	And I pray unto my lord	And I withdraw you and that unto which you pray instead of God			Lit. trans.
It may be that, in prayer unto my Lord, I shall not be unblest	And I pray unto my lord	And I withdraw you and that unto which you pray instead of God				Gloss trans.
	Rheme		Theme	Rheme	Theme	Text. analysis
rheme	theme	rheme	theme		text/ top	
	inter/inter /top		text/top			

This ayah consists of three clauses paratactically linked.

|| and I withdraw you[[and that unto which you pray instead of God]]|| and I pray unto my Lord||
perhaps I shall not be << in praying unto my Lord>> unblessed||

Table 5.24.ayah 49

49

جَعَلْنَا نَبِيًّا		وَكَلًّا	لَهُ إِسْحَاقُ وَيَعْقُوبَ	وَهَبْنَا	وَمَا يُعْبُدُونَ مِن دُونِ اللَّهِ	ظَلَمًا انْحَرَزَ لَهُمْ	Original
And each made(we) prophet			Gave(we) to -him- Isaac & Jacob		And when abandoned(he) – them, And what worship (they) instead of Allah		Lit. trans.
And each of them we made prophet			We gave to him- Isaac & Jacob		And when he abandoned them, and what they worship instead of Allah		Gloss trans.
Rheme	Theme	Rheme		Theme			Text. analysis
		rheme	theme	rheme	theme		
	text/ top marked		top		text/ top		

The structure of the ayah is made up of one clause complex of three clauses:

|| when he abandoned them[[and what they worship instead of God]] || we gave him <<Isaac & Jacob>>|| and both we made prophet||

Other way of representing it is: ||1 (β α) ^2 ||

Table 5.25.ayah 50

50

لَهُمْ لِسَانٌ صَدَقَ عَلَيْنَا	وَجَعَلْنَا	لَهُمْ مِّن رَّحْمَتِنَا	وَوَهَبْنَا	Original
And made(we)to-them mention true eminence		And granted(we)to-them- of mercy-our		Lit. trans.
And we assigned to them a high and true mention of eminence		And we gave them of our mercy		Gloss trans.
Rheme	Theme	Rheme	Theme	Text. analysis
	text/top		text/ top	

In this ayah there are two independent clauses paratactically related, as the following analysis shows:

|| and we gave them of our mercy|| and we assigned to them a high and true mention of eminence||

5.3.3 Group 2:Q.11; Q.15

5.3.3.1 Q.11

Table 5.26.ayah 69

69

سَلَامٌ صَلي		قَالَ	سَلَامًا صَلي		قَالُوا	إِنَّا بِمَا نُرْسِلُكَ	إِلَٰهَٰبِهِم بِالْبَشَرِ	Original
Said(he): peace			Said(they): peace			And certainly came envoys-our Abraham with good news		Lit. trans.
And our envoys came to Abraham with glad tidings. They said: peace. He said: peace								Gloss trans.
Rheme		Theme		Rheme		Theme		Text. analysis
		top				text/inter/top		

بِجَعْلٍ خَبِيرٍ		أَنْ جَاءَ	فَمَا لَبِثَ		Original
Brought (he) roasted calf			And no delay made (he)		Lit. trans.
And soon he came with a roast calf					Gloss trans.
Rheme			Theme		Text. analysis
			text/inter/ top		

This ayah is made up clause complex of four clauses; two of them are verbal projection in which the projected clause is just one nominal group (peace).

|| and our envoys came to Abraham with glad tidings|| they said|| peace||he said||peace|| and soon he came with a roast calf||

Table 5.27.ayah70

70

وَأَوْحَيْنَا إِلَيْهِمْ خِيفَةَ		تَكَرَّهُمْ	أَيْدِيَهُمْ لَا تَمْسِكُ إِلَٰهَٰ		فَلَمَّا رَأَىٰ	Original
Mistrusted(he)-them, and (he) of-them -fear		conceived	And when saw (he) hands-their- not reach to-it.			Lit. trans.
And when he saw their hands did not reach to it, he mistrusted them and harbored some fear of them.						Gloss trans.
Rheme			Theme			Text. analysis
rheme		theme		rheme		theme
rheme		theme				text/ top marked
		top				

إِلَىٰ قَوْمِ لُوطٍ		إِنَّا أَرْسَلْنَا	لَا تَخَفْ	قَالُوا	Original
Sent (we) to people of Lot			Not fear (you).	Said(they)	Lit. trans.
They said: fear not, we were sent to the people of Lot					Gloss trans.
Rheme			Theme		Text. analysis
Rheme			Theme		top
rheme		theme		inter/top	
		inter/top			

This ayah is made up of two groups of clause complexes. Each group consists of three clauses. The first group exhibits a hypotactical relation by virtue of the temporal “when”; the second is a verbal projection clause.

||| And when he saw their hands not reaching out to it [the food] || he mistrusted them||and conceived a fear of them|||

Put differently: ||| $\beta \alpha (1^2)$ |||

The second group of clause complex is that of the verbal projection analysed in this way:

|||they said|| do not be afraid|| we were sent to the people of Lot|||

The projected clause, as can be seen, has an expansion relation of extension. That is, the second clause, which is considered in Arabic as a recommencing clause (عبارة استئنافية) showing and expressing the reasons of not to be afraid (Ibn Ašur, 1984, v12, p. 118). Furthermore, there is a logico-semantic relation between the two groups of clause complexes in that the clause of “do not be afraid” is an answer to the previous one “when he got suspicious of them” (ibid).

Table 5.28.ayah71

71

يغفوب	ومن وراء إسحاق	بإسحاق	فبشرناها	فضحكت	قائمة	وامرأته	Original
And after Isaac	Jacob	And gave-her-(we)with Isaac	Then Laughed(she)	And standing	wife-his,		Lit. trans.
So she Laughed. Then we brought her the good news of (birth) of Isaac.				And his wife is present			Gloss trans.
rheme	Theme	Rheme	Theme	Rheme	Theme		Text. analysis
	top marked	Rheme	Theme	text/top marked		text/top	
			text/top				

The ayah is a clause complex consisting of four clauses.

||| and his wife [is] present||she laughed||then we brought her the good news of Isaac||and after Isaac [is] Jacob|||

The first clause, consisting of two nominal groups (Mubtada'-Xabar), is the typical nominal clause in Arabic. And its thematic analysis is direct (Theme-Rheme). The Theme of the third clause is marked consisting of a prepositional phrase.

Table 5.29.ayah72

72

يَا وَيْلَيْ أَلِدُّ	وَأَنَا	عَجُوزٌ	وَهَذَا	تُعَلِّي سَيْخًا	Original	
Oh, woe-me, give birth (I), and I old And this husband (my) old.					Said(she)	Lit. trans.
She said: Oh woe is me! Shall I bear a child while I am an old woman? And when my husband is an old man.						Gloss trans.
Rheme					Theme	Text. analysis
Rheme					Theme	top
Rheme			Theme		vocative, exclamation/ top	
rheme	theme	rheme	theme			
	text/top marked		text/top			

إِنَّ هَذَا	إِنَّ شَيْءًا عَجِيبٌ	Original
This thing strange		Lit. trans.
This is a strange thing indeed!		Gloss trans.
		Text. analysis
Rheme	Theme	
	inter/top	

The ayah is a verbal projection clause complex, consisting of five clauses with four projected clauses. In other words, the rheme consists of four clauses.

||she said|| Oh woe is me! Shall I bear a child||while I am an old woman||and when my husband is old|| this is a strange thing indeed||

The first three projected clause are paratactically linked. The fourth one, called in Arabic ‘the complete junction’ (كمال الاتصال), linked to the previous three projected clauses serves as an affirmation to them and hence it is paratactically linked (Ibn Ašur, 1984, v12, p. 121). Viewed from SFL, ‘the complete junction’ reflects the expansion between these four projected clauses. Themes in these projected clauses are realized by both a free standing pronoun (أنا) and nominal group (هذا).

Table 5.30.ayah73

73

قالوا	أتعجبين من أمر الله	رَحِمْتَ اللَّهُ وَبَرَكَاتِهِ عَلَيْكُمْ أَهْلَ الْبَيْتِ	إِنَّهُ	حَمِيدٌ مُجِيدٌ	Original
Said (they) wonder (you) of God's command?		Mercy of God and blessing-his-on you people of the House		He praised glorious	Lit. trans.
They said: do you wonder of God's command?		Mercy of God and his blessings on you, O people of the House		He is Praised and Glorious	Gloss trans.
Rheme		Theme			Text. analysis
rheme	theme	inter/top			
	inter/top				

The ayah is a clause complex of four clauses. It is a verbal (locution) projection.

||| they said|| do you wonder of God’s command? ||<<mercy of God and his blessing on you, O People of the House>>|| he is praised and glorious|||

The projected clause consists of three clauses, of which the third one is interruptive (as-Safi, 1995, v13, p. 221). The last clause whose theme anaphorically refers to God is expresses expansion relation understood in Arabic Linguistic Tradition as a semantic resumption (استئناف) interpreting the interrogation (first projected clause) (as-Safi, 1995. ibid)

Table 5.31.ayah 74

74

في قوم لوط	يُجادلنا	البشرى	وجاءته	عن إبراهيم الرُّوح	فلما ذهب	Original
Argues(he)-us in Lot's people		And came-him- the good news		So when departed from Abraham the fear		Lit. trans.
So when the fear departed from Abraham And the good news came to him He argues with us for Lot's people						Gloss trans.
Rheme			Theme			
rheme	theme	rheme	theme	rheme	theme	Text. analysis
	top	text/top		text/top		

This ayah consists of a clause complex consisting of three clauses, hypotactically linked. The dependent clause consisted of two coordinated clauses. The tense of the dominant clause is expressed in the present in contrast to the past tense of the dependent clauses. The reason is thought to bring live (reproduce) the real scene (Ibn Ašur, 1984, v12, p. 123); however, it is believed that the dominant clause is elided and the clause (He argues with us) hints to that (al-Andalusi, 1995, v5, p. 245). It is worth mentioning that in the second clause the Theme covers also the pronominal Complement attached to the verbal group which is the Theme, where the lexical subject is in the Rheme zone.

||| when the fear departed from Abraham|| and the good news came to him|| he argued with us for Lot’s people|||

Put differently: $\beta (\beta_2)^{\alpha}$

Table 5.32.ayah75

75

	لَحِيمٌ أَوْ أُمَّ مُنِيبٌ	إِنَّ إِبْرَاهِيمَ	Original
	Forbearing ,imploring, penitent	Abraham	Lit. trans.
	Abraham is indeed forbearing ,imploring, penitent		Gloss trans.
Rheme		Theme	Text. analysis
		inter/top	

It is one clause simplex with its theme is a nominal group. This is a typical nominal clause in Arabic where both parts of the clause are nominal groups. And we already had mentioned that.

Table 5.33.ayah76

76

	عَذَابٌ غَيْرُ مَرْدُودٍ	وَأَنذَرْتَهُمْ أَنبِيَهُمْ	أَمْرٌ رَبِّكَ	إِنَّهُ قَدْ جَاءَ	عَنْ هَذَا	يَا إِبْرَاهِيمَ أَغْرَضْنِ	Original
	And coming-them-irreversible	torment	Came command lord-your		O Abraham cease from this		Lit. trans.
	O Abraham forsake this; Your lord command has gone forth; And There come unto them a torment irreversible						Gloss trans.
Rheme	Theme	Rheme	Theme	Rheme	Theme		Text. analysis
	text/inter/top	inter/top			inter vocative/top		

The ayah consists of three clauses that can be analyzed separately, with paratactic relations between them. In the first clause, the theme is imperative verbal group. In the second and third clauses there is a pronoun of issue for third person singular and plural, respectively, which serve the function of the Theme. Both are marked themes. What is interesting is that there are other experiential elements to be taken as Theme, in particular, the second and third clauses. This is based on the idea of extending the Theme boundary discussed in the review section to accommodate and fit the Arabic clause parameters.

The structure can be shown as follows:

||| Oh Abraham, forsake this ||| your Lord order has gone forth |||and there come unto them a torment irreversible |||

5.3.3.2:Q. 15:51-60

Table 5.34.ayah 51

51

عن ضيف إبراهيم	ونصبتهم	Original
About Abraham's guest	And inform (you)-them	Lit. trans.
And inform them of Abraham's guest		Gloss trans.
Rheme	Theme	Text. analysis
	text/top	

One independent clause whose Theme is a verbal group to which part of the rheme is attached in form of second person plural pronoun.

Table 5.35.ayah 52

52

إنا منكم وجلون	قال	سلامنا	فقالوا	عليه	إذ دخلوا	Original
Said(he):we from-you- afraid		and said(they):peace		when came(they) in	unto-him	Lit. trans.
When they came in unto him. They said: peace. He said: we are frightened of you.						Gloss trans.
		Rheme		Theme		Text. analysis
Rheme	Theme	Rheme	Theme	Rheme	Theme	
rheme	theme		text/top		inter/top	
	inter/top					

The ayah forms clause complexes consisting of four clauses. The first two clauses enter in hypotactic relation. The third and four are projecting and projected clauses. In SFL notation, the structure is the following, showing the two ways of presentation:

||| when they came in unto him|| they said|| peace|| he said|| we are frightened of you|||

And another way: ||| β α (1[^]2) || 1[^]2 |||

Table 5.36.ayah 53

53

بغلام عليم	إنا نبشرك	لا تؤجلن	قالوا	Original
We bring -you- good news of boy knowledgeable			Said (they): not frighten-you	Lit. trans.
They said not be afraid, we bring you tidings of wise boy				Gloss trans.
Rheme			Theme	Text. analysis
Rheme	Theme		top	
rheme	theme	inter/top		
	inter/top			

In this ayah and also in ayahs (54, 55), the clause complexes is made up of three clauses paratactically linked; one verbal projecting clause and two projected clauses.

||| they said|| do not be afraid|| we bring you tidings of a wise boy|||

Table 5.37.ayah 54

54

تَشْتَرُونَ	فِيمَ	عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ	أَبَشِّرْتُمُونِي	قَالَ	Original
Of what give (you)-me the news	the	Said (he): do you give me the news when old age overtaken me		age	Lit. trans.
He said: do you give me the news when old age overtaken me? Of what then do you give me good news?					Gloss trans.
Rheme		Theme			Text. analysis
rheme	theme	rheme		theme	
	top marked	rheme	theme	top	
			inter/top		

The same analysis showed in the previous ayah is shown here:

|||he said|| do you give me the news [[when old age overtaken me]] || of what then do you give good news? |||

Tale 5.38.ayah 55

55

مَنْ الْيَاقِينِ	فَلَا تَكُنْ	بِالْحَقِّ	بَشِّرْنَاكَ	قَالُوا	Original
So, not be (you) of the despairing		Said(they):gave(we)-you tidings in truth		tidings	Lit. trans.
They said we brought you the tidings in truth, so be not of the despairing					Gloss trans.
Rheme		Theme			Text. analysis
rheme	theme	rheme		theme	
	text/inter/ top	rheme	theme	top	
			top		

The same analysis showed in the previous two ayahs is shown here:

|||they said|| we brought you the tidings in truth || so do not be of the despairing |||

Table 5.39.ayah 56

56

يَقْطَعُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ	وَمَنْ	قَالَ	Original
And who despairs of mercy of Lord-his- except the lost?	Said (he)		Lit. trans.
He said: And who despairs of the mercy of his Lord except the lost?			Gloss trans.
Rheme		Theme	Text. analysis
rheme	theme	top	
	text/top		

This ayah shows one clause complex of projecting and projected clauses.

|||he said|| and who despairs of the mercy of his Lord <<only the lost>>? |||

The projected clause expressing a denial interrogative which amounts to negation and not just pure interrogative clause as it may appear because of the use of (مَنْ) “who”. It means “only the strayed persons are disappointed of God mercy” (Ibn Ašur, 1984, v14, p. 57). Theme is a relative pronoun ‘who’.

Table 5.40.ayah 57

57

فَمَا	قَالَ	Original
فَمَا	قَالَ	Lit. trans.
فَمَا	قَالَ	Gloss trans.
Rheme	Theme	Text. analysis
rheme	top	
	text/top	

The same analysis of the above ayah applies here: |||he said|| what is your business, Oh the messengers! |||

The Theme in this ayah is an elementary interrogative.

Table 5.41.ayah 58

58

إِنَّا أَرْسَلْنَا	قَالُوا	Original
إِنَّا أَرْسَلْنَا	قَالُوا	Lit. trans.
إِنَّا أَرْسَلْنَا	قَالُوا	Gloss trans.
Rheme	Theme	Text. analysis
rheme	top	
	inter/top	

The same analysis showed in the previous ayah is shown here:

|||they said|| we were sent to a sinning people |||

Table 5.42.ayahs 59,60

59

لِنُنَجِّهِمُ الْآخِثِينَ	إِنَّا	إِلَّا آلَ لُوطَ	Original
We shall deliver-them- all		Except for Lot family	Lit. trans.
Except for Lot family, We shall deliver them all			Gloss trans.
Rheme		Theme	Text. analysis
rheme	theme	top marked	

60

لَمِنَ الْغَابِرِينَ	إِنِّي	قَدَرْنَا	إِلَّا امْرَأَتَهُ	Original
Decreed(we) she of remaining behind		Except for wife-his		Lit. trans.
Except for his wife: for we reckon she will be among those remaining in torment.				Gloss trans.
Rheme		Theme		Text. analysis
rheme		theme	Marked top	
rheme	theme			

These two ayahs (59 and 60) can be considered as a continuation of the projected clause of ayah 58; however, they express an exception to what is mentioned in ayah 58. As for 59, the analysis would be as one clause simplex, excluding Lot's family from the sinners:

|| with the exclusion of Lot family [[whom we shall deliver them all]]||

The case for ayah 60 is a little bit complicated in that it is a clause complex, in which Lot's wife was excluded from his family, and to be among the sinning people:

||| with the exclusion of Lot's wife|| we reckoned|| she will be among those remaining in torment|||

5.4 Discussion of the topical theme findings

This is a discussion of the results of the topical Themes analysis that we carried out on the four stories. Theme analysis was based on the level of the clause (whether simplex or complex), explaining the structure of the clause and the possible dependency (taxis) and logico-semantic relations, in particular the projection. I followed the basic SFL notation in the division of the clauses; as such analysis is essential to demonstrate the boundary between clauses as well as the components of the topical Theme. The topical Theme has a vital role in the thematic structure (of the clause) for it sheds light on the orientation of the message in that Theme sets up the local context for the development of the text in terms of being point of departure and the topic about which the clause revolves. The discussion elucidates all points relevant to the thematic structure in different types of clauses (declarative, interrogative, and imperative) as well as other aspects of markedness, theme constituent in terms of being a single group (verbal or nominal), a phrase (adjective, prepositional), and a clause. In this discussion we follow SFL classification of clauses expressed in Mood system.

5.4.1 Types of Themes

5.4.1.1 Theme in declarative clauses

- In declarative clauses, in particular those which start with a verbal group, the theme is characterized of being unmarked. The Subject (thematic and not grammatical), another experiential element, always follows a verb taking different forms. And this needs to be taken within Theme boundary, in particular when it comes as a pronoun suffix attached to the verb or implicitly carried by it (verb), as a suppressed pronoun. In the latter, it is dropped and substituted by markers indicating it (Tables 5.3 and 5.4). This is because the Subject is the element that bears modal responsibility on one hand, and on the other hand, it is which traced through the Theme development (thematic progression) in the text. Relevant to the above point, the Subject as a suppressed pronoun (first, second and third person, singular and plural) is present in the majority of the cases. The attached pronoun occurred only once (Q.15:52).

The Subject as a nominal group occurred only nine times as follows: Q.6: 76 (جن ... الليل), 77 (ما لبث أن جاء), 69 (جاءت رسلنا), Q.11:69 (وسع ربي), 80 (حاجه قومه), 80 (يهدي ربي), 74 (ذهب ...), and 76 (قد جاء امر ربك؛ إنهم أتتهم عذاب). These should be taken together with the verbal group to extend the Theme zone in Arabic verbal clause. Sometimes there is a direct object that separates the verb and the subject. In such case the object is part of the rheme (Q, 6:74).

In some clauses the theme is an active participle, (اسم فاعل) as in Q.11:76 (آتِيهِمْ); Q.19:47 (رَاغِبٌ); these are considered and treated as a verbal group because they act and behave exactly in the same way the verb does in that they need a subject /agent that they put it in a nominative case. The active participle is a subtype of noun lacking agent marker, but replicates many properties of a verb, and since it has no inherent tense, it must be contextualized to represent a tense (Owens & Yavrumyan, 2006, v3, p. 542). Its occurrence is abundant in the Qur'ān (Q.2:69,283; Q.16:69; Q.21:3) where it has a subject/agent. Its other aspects do not concern us.

- There is a special type of the attached pronouns, functioning as Theme, in that they are not attached to the verbal group initially positioned, rather to interpersonal theme particles, in particular, of 'inna group (إِنَّ). These particles, discussed within the interpersonal themes, give emphasis to the general meaning of the clause. When this particle is attached to a third person pronoun (singular), it forms the pronoun of issue (إِنَّهُ); also it is attached to first person pronoun singular (إِنِّي) and plural (إِنَّا) as well as second person plural (إِنَّكُمْ). There is no need to cite examples from the Qur'ān as they are ubiquitous. In all these cases, these pronouns come before either their respective verbal, or nominal groups which agree in person, number and gender. When these pronouns come before a verbal group, the Theme was taken as consisting of two experiential elements (the pronoun plus the verb) (Q.6:74, 79; Q.11:70; Q.15:53, 58, 59; Q.19:43, 45). The participant- expressing the experiential element is considered the only theme, when there is no verbal group (Q.6:78; Q.15:52 both in the projected clause and 60). The pronoun of issue, which falls within this category, was not found in this study in Theme position, rather it was in the Rheme zone establishing anaphoric relation with the relevant antecedent falling back on, as in Q.6:47; Q.11:73 and Q.19:41. Only in Q.11:76 occurred in the Theme position.

- In another case, the free standing pronoun (الضمير المنفصل) also occurred in the theme position, as in Q.6:79 (وَمَا أَنَا مِنَ الْمُشْرِكِينَ); Q.11:72 (وَ أَنَا عَجُوزٌ), expressing the first person pronoun singular (I); other forms (second and third person) of this type of pronouns are also existed. The point I like to mention here is that the free standing pronoun comes as a Theme. This is more notable in the nominal clause than in the verbal clause. They express the structure of the nominal clause that consists of only two nominal groups.

- The other type of verbal clause (SV)¹⁰ is not found in this study. In such a structure a Theme is normally realized by a separate nominal group, whether a nominal group or free standing pronoun followed by a verbal group. In this study, nominal clause is that which consists of only two nominal groups that lacks a verbal group (copula or the like); there are just a few of them found in this study (see paragraph above). This is again an indication of the prevalence of the verbal group in the Theme position. On the other hand, we can consider those mentioned in the projected clause of the projecting verb 'say', and those existing in the Rheme of other clauses as nominal since no verbal group exists, and the analysis is straightforward in terms of being *Mubtada'* and *Xabar* (roughly Theme-Rheme). Such examples are found in Q.6:76, 77, and 78 (هذا ربي), 81 (فأي الفريقين أحق بالامن), 82 (أولئك لهم الامن؛ وهم مهتدون); Q.11: 71 (امرأته قائمة), 72 (clauses 2 and 3), 72 (إن هذا لشئ عجيب), 73, 75 and 76; Q.15: 52, 57, 59 and 60; Q.19:41, 44, 46, 47, 49. These include the clauses started attached pronominal pronouns already mentioned in the above paragraph.

It is interesting to mention that the pronoun of the issue (when such clauses taken separately) as theme does not exhaust the theme boundary, and other elements (of experiential elements) coming after need to be included. For example, in Q.11:76, and, such pronoun though it represents the theme, it is still insufficient to express the whole thematic range, therefore the verbal group in 76, and the active participle (acting as a verb) are included as part of the theme and thus extending the theme range.

5.4.1.2 Marked and unmarked Theme¹¹

The Themes implied in the verbal clause in its two versions, i.e., VS and SV, as explained above, are considered unmarked, and hence they represent the vast majority of our present data. The marked Themes, however, are few and mostly found in the temporal (conditional) clauses where the temporal clause is fronted to take the Theme position as in: Q.6: 76-78; Q.11:70, 74; and Q.19:46, 49; Q.15:69, 70. The most common marked themes are: direct object as in Q.19:49; Q.15:59, and 60; and such usage exists across the Qur'an as in Q.37:86; Q.16:5; Q.28:28; Q.73:3-

¹⁰ This type is always considered by Basran school as nominal since it starts with a nominal group taken as '*Mubtada'*', irrespective of the type of the second element. In other words, it is taken as a nominal clause whose *Xabar* is a verbal group. In this study, it is analyzed as a verbal clause since it includes a verbal group as discussed in the review of Arabic clause.

¹¹ The marked theme in SFL terms is the less typical and less frequent to be realized that way. It refers only to the topical theme. The markedness of topical theme depends on clausal mood, and the common one is in the declarative clause where "something other than the Subject" is used (Halliday & Matthiessen, 214.p98-100). This is based on that language is a system of choices and not a set of structures. In Arabic theory, it implies this syntactic feature related to the notion of 'origin', 'base' & 'regular'; as well as other implications (morphological & phonological). For detail see Baalbaki, (2008, p.89-112), and Owens (1988, p.199-226).

5; Q.39:66. The construct case, Q.7:26; Q.16:41; Q.40:3, and prepositional phrase, Q.3:180; Q.5:99; Q.9:99; Q.24: 40, 42, represent another resource of marked theme in the Qur'ān. Of the circumstantial Adjunct only two examples are found in our study in Q.6:75(كذلك); Q.11:71(ومن وراء إسحاق). There it seems that in our study the markedness is not widespread, with the exception of the use of the pronoun of separation which put the group coming before it in a marked state, as we describe below.

5.4.1.3 Separation pronoun (ضمير الفصل)

Closely related to the markedness is the existence of the separation pronoun (ضمير الفصل). In general terms, it occurs between Mubtada' and Xabar (elements of nominal clause) separating them to mark that the relationship between them is predicative rather than attributive; it also serves for emphasis, and that as such it co-refers with the Mubtada' (Peled, 2006, v1, p. 559). In other words, because it clarifies that what comes after the initial element (nominal group) is a new information (rheme), and not an attribute; thus it renders the first element as marked. It is always in the nominative case, of the first, second and third person, singular and plural. Though it is infrequent in our data, just one example Q.6:82, its occurrence in the Qur'ān is ubiquitous, as in these expressions (وَأُولَئِكَ هُمُ الْمُفْلِحُونَ); (وَأُولَئِكَ هُمُ الظَّالِمُونَ); (فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ); (وَأُولَئِكَ هُمُ) (إن ترني أنا أقل منك مالا وولدا); (وكلمة الله هي العليا); (كنت أنت الرقيب عليهم); (وكننا نحن الوارثين) (أولوا الأبواب). It reflects the equative Theme as it renders the two parts of the clause as equal.

5.4.1.4 Pronoun of issue (ضمير الشأن)

Another source of markedness is the pronoun of issue (ضمير الشأن). It is a pronoun occupying a Theme position.¹² It either comes as a free standing pronoun (هو) or attached to 'inna (إن) group or verbal group of cognitive verb as first object. It always comes in the singular form of the third person. Its meaning derived from its referring to the 'matter' or 'issue' conveyed by the following Xabar clause, which functions as a predicate (comment/rheme) as well as an exponent to explain it (Peled, 2006, v1, p. 558; 2009, p.114). In our data, it occurred only in Q.11: 76 (nominal clause). It has a high frequency in the Qur'ān. To conclude, the special thematic structures (predicated and absolute) are very rare in our data; with the exception of the 'pronoun of issue' and equated theme realized by the pronoun of separation, which also is not very common in our data, though they are so frequent in the Qur'ān. The ayahs Q.15:59 and 60 could be considered as absolute theme.

¹² The medieval and modern grammarians offer different accounts to its definition and discussion (peled, 2009,p212).

5.4.1.5 Themes in interrogative clauses

Questions in Arabic are of two types: polar where the reply is yes/no realized by 'a- (الهمزة), a bound morpheme prefixed to the verb-initial clause in most of our data; and 'hal' (هل), or elemental realized by interrogative pronouns. We cite the two kinds and their semantic implications.

5.4.1.5.1 Polar questions

The most common polar, which is considered as interpersonal Theme for they lack any experiential content, is the 'a- (الهمزة). Its general function is to get yes/no reply. However in the Qur'ānic usage it expresses different speech functions other than explicit yes/no reply. It is mentioned in Q.6:74 (أَتَتَّخِذُ), and 80 (أَتَحَاجُونَني، أَفَلَا تَتَذَكَّرُونَ); Q.11: 72, 73; Q.19:46 (أَرَأَيْبُ), not expecting for reply. What is characteristic of the polar interrogative 'hamza' is not to expect a yes/no reply. It expresses a denial interrogative, instead, as shown in Q.6:74, 80; Q.11:73; Q.19:46, and Q.21:66 (Ibn Ašur, 1985, v7, p. 308, 327). Only in Q.19:46, such meaning is intended. The reply was not given to most of the questions. In addition to the denial meaning, it had other meanings, for example, in Q.6:80, it expresses a kind of request and it is better taken as a subtle imperative in form of interrogative; and in Q.11:72, it expresses an exclamation, or in Q.51:27 expresses an offer (imperative) similar in a way to Q.6:80. Our data showed that, in polar interrogative clause, the theme is still realized by the verbal group preceded by the interrogative; and unlike English, where the Subject is part of the theme, it is not necessary here as an overt nominal group or pronoun, since it is carried by the verbal group. Only in Q.19:46, the Subject is a free standing pronoun. These polar particles do not actually express an experiential content. We considered them with the interpersonal themes.

5.4.1.5.2 Elementary questions

As to the elementary interrogative, this is realized by interrogative nouns and pronouns of different kind (how, who, what, and why). In Q.6:81 (وَكَيْفَ أَخَافُ), the 'how' use does not express the seeking of information, rather it expresses a denial like that of the polar ones (Ibn Ašur, 1985, v7, p. 330); another interrogative, in the same ayah, realized by 'which' (فَأَيُّ الْفَرِيقَيْنِ) expresses an affirmative statement, rather than a question, in the sense 'that his party alone should enjoy the security' (ibid: 331). In Q.19: 42, the interrogative 'why' is used (لِمَ تَعْبُدُونَ مَا لَا يَسْمَعُ) (وَلَا يَبْصُرُ وَلَا يُغْنِي عَنْكَ شَيْئًا) taken together with the verbal group as theme because the verb implicitly carries the Subject so important in interrogative as having the validity of the assertion of the

proposition; and in Q.15: 57, and Q.51:31 ‘what’ is used as theme. In Q.15:54 using ‘what’ -as exclamation question- and in 56 using ‘who’ as themes (the latter in a denial form). The above discussion showed that interrogative in the Qur’ān takes different modes to express a wide range of meanings, by both the polar and elementary interrogatives. The theme then consists of both the interrogative particles and the verbal group that has in most cases its Subject included within in comparison to English.

5.4.1.6 Themes in imperative clauses

The Theme in this kind of clause is different from the declaratives in that it conflates with the predictor of the MOOD system and hence it is realized generally by the verbal group (with the Subject/agent dropped) as well as other forms. Here we report some of the imperatives in these passages: Q.11:70(لَا تَخَفْ),76(أَعْرِضْ عَنْ هَذَا);Q.15: 51(وَيَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ),53(لَا تَوَجَّلْ), 55 (فَلَا تَكُنْ) وَاهْجُرْنِي (لَا تَعْبُدِ الشَّيْطَانَ),46c(فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا), 43(وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ (مَنْ أَلْقَانِيَنَّ (لَا تَخَفْ),28(أَلَا تَأْكُلُونَ);Q.51:27(مَلِيًّا).

In all these examples, the imperative is expressed by a verbal group having both singular and plural Subjects (of second person). The imperative in the Qur’ān, in addition to its explicit meaning, covers wide range of meanings, such as: strong imperative Q.11: 76; Q.19: 43-44 (an order of obligation), and in 46 (a strong command). Advice: Q.11:70 (in form of encouragement); Q.15:53, 55 (with nuance of a warning and orientation). Request: Q.15:51; Q.19:41(subtle one to tell or inform about something). It also embraces other semantic meanings like permission (Q.5:2:Q.62:10); threatening (Q.18:29); invocation, and imploring Q.17:80; Q.71:28; disdain; wish, vocation. In general imperative mode is realized by four categories: explicit imperative verb which is common in our data; noun of the command verb (Q.5:105); present verb-imperfect-in jussive case (Q.22:29); verbal noun acting for the verb (Q.47:4). Besides there are some structural formulas that indicate the command indirectly, particularly in the legislative ayahs - personal transactions- (Q.2:229, 236-237,241); Q.17:26; Q.51:19 and Q.70:24-25. Other formulas, like recommendation, with prepositional structure of different particles, are also mentioned in: Q.3:96-97; Q.2:228-229; 184-185; 233,236,241. In our data, only the explicit verbs realized the imperative. This is better dealt with in the interpersonal metafunction (speech functions as well as the tenor of the discourse).

So far, we found that the theme in the declarative, interrogative and imperative clause is realized by the verbal group in the majority of the cases.

5.4.1.7 Longer Theme units

This refers to the cases where the theme is a long utterances consisting of more than one nominal or verbal group or a clause. This concept is better expressed at the level of clause complex, where a clause represents a theme. This is evident principally in the conditional clauses and others that have some kind of dependency relations. Also the verbal group, together with its attached or implicit Subject, constitutes a clause in the theme position. This is also expressed in the use of the pronominal pronouns (attached to interpersonal particles) that form with their respective verbal group a clause as explained above in the section of Theme in the declarative clause, or two groups (verbal or nominal) paratactically linked by the frequently used conjunction particle ‘and’. Some cases of prepositional phrase are in theme position. Having said that, the analysis is better carried out on the level of clause complex where one clause is taken as a Theme that lends itself to further analysis as independent clause. Such an approach is recommendable for its relevance of interpreting the logico-semantic relations (of projection and expansion) on one hand, and on the other hand the interdependency relation (of hypotactic and paratactic) between clauses in one ayah or even among consecutive ayahs always within the framework of a text in mind.

5.4.2 Frequent use of the speech denoting verb: projection

One of the salient features of our data is the occurrence of speech denoting verb (locution projection) in the theme position. Because of its role and function in establishing and showing a logico-semantic relation of projection, we will make reference to Arabic linguistic theory and SFL. Then, we display the findings and discuss them in the light of SFL exposition of projection.

5.4.2.1 Projection in Arabic linguistic theory

In the traditional treatises of Arab grammarians, the relevant issues of projection, direct and indirect speech, had not been tackled and developed satisfactorily (Okaša, 2008, p. 112). However, the latter grammarians elaborated the quotation concept realized by the saying verbs (say). Their point of departure was Sibawayh’s comment on the quotation notion “that what comes after the expression ‘I said’ is a meaningful Kalam and is not single words” (Sībawayh, v1, p. 122) [.....] وإنما تحكي بعد القول: ما كان كلاما لا قولا). In other words, the expression ‘I said’ is used to reproduce a [quoted] speech, and not individual utterances. Implicit in this comment is the concept of projection, in particular the projected clause in that one should reproduce meaningful text after the ‘saying’ verb. The projection, roughly speaking, is covered by, and discussed under, the concept of the ‘Hikaya’ (حكاية)- a ‘literal quotation of the words’- as said by someone,

in its original order and form. The most common type of quotation is that of the verb ‘say’, known as the ‘imitation of the saying’ (حكاية القول), in an exact form and sequence of what had been said (as-Samarra’i, 2007, p. 202-203). As regards the indirect speech, Okaša maintains that the verb ‘say’ never occurs in the Qur’ān to denote this meaning (2009, p. 30-31); however, there are other types of verbs that carry this function (of indirect speech). This means that the paratactic relation prevails in the projection realized by ‘say’ verb types. The second part of quotation, which is called ‘that which is said’ (مقول القول), i.e., the projected clause, was examined in detail, with a focus on the structural features of the sentence (as-Samarra’i, 2007, p. 204-208). It is worth mentioning that the semantic-pragmatic points in terms of proposition and proposal, in the projected clause, were not absent from the rhetoricians’ attention, which definitely differ from that of SFL¹³. Not only verbal projection was present in their analysis, but also some hints of the mental projection, implicitly expressed by certain verbs of quotation type, other than the ‘say’ verb, as another level of projection (ibid, p. 209). Nonetheless, the reported speech nuances were absent in their works. The verb of saying as a projecting clause is widely used in the Qur’ānic text, and in particular, in stories.¹⁴

5.4.2.2 SFL approach on projection

In SFL the resources of clause complexing are expressed by logical dependency (Taxis) and logico-semantic relation (projection and expansion) (Halliday & Matthiessen, 2014, p. 438). Projection is a relation in which “a clause comes to function not as a direct representation of (nonlinguistic) experience but as a representation of a (linguistic) representation” (Halliday, 2000/1994, p. 250). In other words, in it there is a double layer of representing the language as not our own nor as exact original utterance even if it is quoted verbatim (Thompson, 2013, p. 201), because “stretches of language is one group of phenomena that we use language to talk about” (ibid). Generally speaking, it consists of one clause (projecting) that indicates that “someone or something said or thought something”, and another one (projected) that expresses what is said or thought by that person or phenomenon (Eggins, 2004, p. 270). It thus attributes quoting and reported speech (locutions) and thought (ideas) to their sources (ibid, p. 271), and this is actually the main function of projection as it shows that the other clause is projected: someone said it (Halliday, 2000/1994, p. 251). In other words, the nature of the projected clause

¹³For example, interrogative and imperative are grouped under the same category of request (cf. Encyclopedia of Arabic language. v2.pp.358-361, and v4.pp.331-333).

¹⁴Not all uses of speech denoting verb (‘say’) establishes a projection.

expresses a second-order phenomenon, something that is itself a representation, and it stands for 'wording': that is, the phenomenon it represents is a lexicogrammatical one (ibid, p. 252).

The projection is either a representation of the content of a 'verbal' clause (locutions), or a representation of the content of a 'mental' clause (ideas) (Halliday & Matthiessen, 2014, p. 509). And in doing so, it relates the processes of saying and thinking (phenomena of one order of experience) to what people say and think (phenomena of a [semiotic]higher order)(ibid, p. 443); where what is projected represents always an "essential part of the meaning of a projected clause" (Thompson, 2013, p. 201).

As to the interdependency between the projecting and projected clauses, it is classified into quote and reported speech. In the quote, whether verbal or mental, it corresponds to the direct speech where the more or less exact words of the language event are reproduced verbally; whereas in the hypotactic report what is projected is the meaning of the original language event (Thompson, 2013, p. 202). Related to that is that in the quoted (direct speech), the paratactic projected clause "does not need to fit in with the projecting clause in Mood, reference, register, dialect, etc.", in comparison to the projected clause in the hypotactic report, where "there is a greater degree of fit with the projecting clause", because a report is more fully incorporated into our own message (ibid). In distinguishing the different kinds of projection, there are three systems involved: level of projection, mode of projection, and the speech function of the projection (Halliday & Matthiessen, 2014, p. 509-510). And we are going to discuss our results in the light of these three systems.

5.4.2.3 Results and discussion of projecting clauses

In determining the Theme in our data, we took the experiential element that consists of both process (verb) and participant (Subject) as explained earlier. In the projecting clause analysis, we analyzed each of the projecting clause and the projected clause as two separate clauses for semantic reasons relevant to the method of development (Thompson, 2013, p. 167). The analysis is straightforward in quoting and the theme of each should be separately analyzed because "both Themes typically seem to be important in the development of the text, and they are best shown separately" (ibid). Taking the projecting clause as a Theme and the projected as Rheme is also possible; but since the latter can stand on itself in the paratactic –quoted- type, it is preferable to separate them.

The following table shows the frequency of the speech denoting verb with their occurrence in the Theme position.

Table 5.43. Speech denoting verb: numbers and its occurrence in Thematic structure

Ayah no.	No. of times mentioned	No. in Theme position
Q.6	8	1
Q.15	8	6
Q.11	5	2
Q.19	3	3
Total	24	12

In our analysis of thematic structure, it was found that the speech denoting verb (i.e., say, in particular) occurred 24 times across the ayahs, and half that number in the position of the Theme as the Table 5.43 demonstrates. Beside the verb ‘say’, other verbs of locution existed such as ‘argue’ in Q.6:80, ‘mention’ in Q.19:41, and ‘tell’ in Q.15:51; however, the last two did not realize projection, but they do have modality aspect.

My emphasis is only on the ‘say’ verb because it is the most frequent, and the discussion, therefore, is limited to its occurrence only in the theme position. It also occurs in places other than the beginning of the clause complex; however its analysis unless taken separately, is not straightforward. This can be seen in Q. 6:76, 77, 78, and 80; Q.11:69, 70, where the first group of Q.6 represents a more complicated case than the second one (Q.11). It seems there is more of expansion than simply projection relation, because of existence of an overlapping between them that somehow blurs demarcation of the nuances of the projection. This needs further examination of these two logico-semantic relations. As explained above our concern is limited, at this stage to analysis of thematic structure, to describe and show the role the speech denoting verbs occupy in this Qur’ānic register.

The projection has three systems: level of projection, mode of projection and function of the projection, and they are closely interrelated; and a discussion of each of them will be given. As regards the level, our results showed that the verbal process (Locution), in particular, the ‘said’ verb pattern, is the predominant as explained above. This is whether it stands on its own as a part of thematic field, or incorporated within the components of the clause. In terms of its frequency, the pattern of the verb say (in the past tense) within locution projection is 98%. This is because ‘locution’ is the more common type than ‘idea’ (Halliday & Matthiessen, 2014, p. 446). And

because quoting is particularly associated with certain narrative registers, fictional and personal. It is used not only for sayings but also for thought, including third-person thoughts projected by an omniscient narrator (Halliday, 2000/1994, p. 256). Locution projection in story telling has an important use of constructing the dialogue, and inviting interpersonal interaction, an aspect of the theme that covers both experiential and interpersonal metafunctions. As regards the mental (idea) projection in the theme position, it was not found in our data (i.e., the projecting clause). Its occurrence, however, was noted forming part of a projected clause establishing thus a double layer of projection that overlaps with expansion more than with projection (Q.6: 74, 80, and 81; Q.11:70). Another point is that we did not consider the elided projecting locution (verbal process), in our analysis (cf.Q.19:43-45, in particular).¹⁵

With respect to the mode of the projection, paratactic relation is predominant, which reflects the uses of the quotation type specified by the speech denoting verb (i.e., say). And a relevant point is that the projected clause is either a clause simplex or clause complex as the preceding tables showed. Halliday asserts that paratactic is usually associated with verbal projection (2000/1994, p. 269).

As to the function of the projection, interestingly enough, within the paratactic, the statements were mentioned 7 times (Q.6:74; Q.11:69; Q.15:52, 53, 55, 58; Q.19: 47), in addition to those found in the conditional clauses in Q.6:76-78, whereas the interrogatives were reported 8 times (Q.6: 74, 80; Q.11:73; Q.15:54, 56, 57; Q.19:42, 46). The imperative occurred 3 times (Q.11:70; Q.15:53, 55). The proposition realized by both statements and interrogatives, is more common, in terms of projection function, than the proposal that is expressed mainly by the imperative. Halliday & Matthiessen (2014, p. 510-5-12) stated that “paratactic projection allows for a greater range”, not only propositions can be quoted, but also proposal and even “minor speech functions such as greetings and exclamations”. It is worth noting that an overlapping and blending between meanings of statement and interrogative occurs; a point, more relevant to modality expression, discussed in the mode of the discourse (chapter 6). As the quoted speech repeats the exact words that were said or thought by someone, its effect is “more dramatic and life-like”, in that its elements of tenses, pronouns and others “are orientated towards the speech situation, while in reported speech they shift away from it” (Downing, 2006, p. 300). The manifestation of the projection is not limited only to the ideational metafunction, both logical and experiential; it also

¹⁵Grammarians made allowances for such elision in the projecting clause (though verb is considered as an essential part of the sentence), but not in the projected clause.

occurs interpersonally as a Theme, expressing the interpersonal meanings (Forey, 2002, p. 676). In our results, the projection served both the ideational meanings in being the element constructs the story (experiential), beside its logical role of paratactic relation between clauses); as to the interpersonal meanings in proper sense, so to speak, it expresses more the interpersonal interaction of inviting to participate in the story than reflecting a personal view as one can see in a mental projection, for example. Such thing (i.e., of mental) occurs only in the projecting clause of Q.6:74b (I believe)[when analyzed separately], as it reflects the thought of the speaker (of interpersonal meanings) with regard to the issue discussed. And they are present in the projected clauses of Q.6:74b, 76, 77b, 78b; Q.11:72a; Q.15:52; and finally Q.19:42, 46. This is better explained in terms of modality as well as within speech functions in the analysis of the tenor of the discourse.

We conclude that the projection realized by the speech denoting verbs, and in particular the pattern of 'say' verb, represents just one of its uses among others in the Qur'ānic text. We tried to show that this verb in the Theme position, exhibits, within the logico-semantic relations, a projection relation that is most common in this Qur'ānic register. Secondly, this relation is not always straightforward because of its interference with the other aspects of logico-semantic aspect (expansion) in the projected clause. A further and a detailed account and analysis of the logico-semantic relation will undoubtedly enrich, and benefit, the understanding of this Qur'ānic register. Our study is an investigation to show just one feature of the thematic structure in the Qur'ānic stories; it does not claim to do more than this. The results showed the predominance of the projected verbal events (locution) of the paratactic type in principle; and within this the proposition is also predominant.

5.4.3 Concluding remarks on Theme

Having discussed the principal findings of Theme in these four stories, we would like to conclude our discussion by mentioning some additional and relevant points.

1- Starting with the declarative clauses of VS type, the topical theme, which represents the unmarked, is realized by a process (verbal group) in the majority of the clauses. The unmarkedness reflects the maintenance and continuity of focus on main topic (Fries, 1995a cited in Thompson, 2006, p. 664). Thompson pointed out that thematic content categorizes the type of meanings found in Theme, along various dimensions.

The majority of these topical themes as processes (verbs) carry their Subjects in form of attached and /or suppressed pronouns. These pronominal elements, which hint to the modal responsibility of the proposition, are considered part of the theme zone, and they contribute to the thematic progression. This can be interpreted, as explained in chapter four, within the concept of extended theme to include more than one experiential element. On this point, Lavid *et al* 2010's model is of a special interest, as it is applicable to Arabic, of considering the pronominal within the theme region. This is based on the fact that every language differs in realization of Theme boundary for semantic reasons in the first place. This criterion should not be 'tweaked for English' (Thompson, 2007). This is a very interesting result since that these pronouns are there by necessity and not by choice. In other words, the structure of the verbal group rather than the writer/speaker determines using them; and since our study is an exploration of SFL tenets into Arabic, a profound understanding of Arabic clause structure choices in the light of traditional perspectives needs to be carried out.

Related to the above point is that the speech denoting verbs occupied a high place within the topical theme. This bears relevance to its role in constructing the narrative and carrying out the dialogue; representing one of the resources used by the Qur'ān in presenting its message. Also it would be important to investigate the lack of using the other type of projection, i.e., mental projection.

2- The nominal clauses- that which lack verbal group- are less frequent in comparison to the verbal clause. Such structure occurred only five times in all the four stories, with majority of them forming part of the Rhematic field of the following ayahs: Q.11:71, 72, 73, 75, and 76. These clauses, expressed through the structure of Mubtada' - Xabar, are easily analyzable in terms of theme-rheme. Further research is needed across the narratives of the Qur'ān to explore their contribution to the textual function.

3-Also of importance, to show here, is the structure of the ayah - our unit of analysis - as expressed by the type of the clauses it has (simplex or complex), as well as the relation between these clauses in terms of Taxis, and projection & expansion. These two points (type of clauses and kind of relations) are explained briefly below. As to the first, the vast majority of ayahs reveals the pattern of clause complex in the sense that the ayah contains more than one clause simplex, except in a certain number of them, as in Q. 11:75 (one nominal clause), and Q. 15: 51. The same finding applies to the prevalence of verbal -locution- projection, as it represent a salient

feature of this register. With reference to dependency (taxis), the majority is of a paratactic relation (as the analysis in chapter 5 exposes); whereas the hypotactic relation realized, in particular, by the conditional and temporal clauses occurs just in the following fourteen instances: Q.6 (75,76,77²,78², 80,and 81)¹⁶;Q.11:70 and 74;Q.19:46,49. This means that the majority of clauses are of the type of clause simplex that is self-sufficient and can stand on its own. On the other hand, the logical-semantic relations of projection and expansion needs further study to reveal semantic features of ayahs' constituents, and to provide important insights into many issues in translational studies of the Qur'ān, in particular. In this regard, it is recommendable to carry out thematic analysis at the level of clause complex rather than the clause simplex. Such an examination is required for better understanding of the Qur'ānic texts in its different registers.

4-Thematic structure being one aspect of textual metafunction has the function of organizing the linguistic resources of both ideational and interpersonal meanings to present the message as a flow of information interpretable by the addressee. In this regard, thematising the verbal-locution-processes (verbs) indicates twofold things, using the language to construct the whole activity (experiential meanings) of establishing a dialogue that expresses the interpersonal meanings through inviting interpersonal interaction reflected in the use of the saying verb. In other words, as the thematic content categorizes the type of meanings found in Theme, along various dimensions, it is therefore influenced by two main intersecting factors: the degree to which the text is planned or unplanned and the degree to which it is experientially or interpersonally oriented (Matthiessen, 1995b; Martin, 1995 cited in Thompson, 2006, p. 664). We are more interested in the second point; that is, the theme orientation discussed in the next point.

5- This takes us to ask what function the Theme served in these stories. As is known topical Theme is the resource for setting up the local context for the clause and as orienter of it. It is expressed by the process (one element of the experiential system, carrying with it another element of the same system, participant), which reveals two sides of both the experiential and interpersonal metafunctions. On one hand it contributes to the construction of the story (its experiential side), and on the other hand it invites the interpersonal interaction because in the theme both these metafunctions are organized in a way to maintain the flowing of the message. The findings, however, permit us to claim that Theme-topical- lent itself towards an interpersonal aspect. This is more detailed in the analysis of the mode of the discourse in chapter 6. This means that Theme principally functioned in such a way to invite an interpersonal transaction where

¹⁶Elevated number refers to the frequency of the item in the ayah

exchange of goods-& services, and information was carried out. In other words, the very nature of speech saying verbs expressed such tendency (Gerot, 1995; Graber, 2001; Eggins, 2004). However, if we examine the projected clauses we find that they also have reflected this tendency towards the expression of thematised subjective viewpoint. And when they are analyzed on their own, dropping the speech denoting verb (say), one can claim that we have thematised interpersonal elements expressed mainly through the Topical Theme (verbal group) only and not by other elements such as modal operators, and modal adjuncts. Here I cite examples where these subjective views realized, in particular, by the protagonist of the stories, i.e., Abraham. These are in Q.6:74(أراك), 76 (لأحب), 77 (لاكونن، يهدني), 78(إني برئ), 79(وجهت), 80(أتحاجوني), and 81(لأخاف، كيف أخاف); Q.11:72 of Abraham's wife (يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ); Q.15:52(إنا منكم وجلون), and 54 (أبشرتموني); Q.19: 42-44(so clear in the whole clauses), 45 (إني أخاف), 47(سأستغفر), and 48 (وَأَعَزُّ لَكُمْ]....) وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا . This analysis would be more fruitful, however, when one looks at the speech functions viewed from Modality on the one hand and on the other hand from the context of situation. It should be borne in mind that the current study is not addressed principally to look at, and examine, linguistic resources of interpersonal realizations through choice of Theme. This is beyond its scope, though it is an interesting area of research to discern the voices in the Qur'ānic stories in general.

6-What I tried to highlight is that Theme is a register related; an aspect expounded and showed in the analysis of the mode of the discourse. That is, telling a story, recurrent in four Suras, necessitated a 'live' dialogue in which the clause served an interpersonal role of exchanging goods-&-services, and information through the projecting clause of a locution type, and infrequently a mental projection. The unfolding of these stories is somehow different in particular in Q.6, Q.19, in that the expansion and comment of the projected clause is more detailed in Q.6 than in Q.19; as one can see in the latter (Q.19) that clauses of 43-45 is a package of projected clauses (continuation) to the projecting clause (ayah.42: said-he-), and also for ayahs47-48, where clauses in ayah 48, as projected, is a continuation of that in ayah 47. On the other hand, the projected clause unfolding in the other group (Q.11, Q.15, and 51) is almost similar. This analysis, however, represents a partial picture of Theme, as a projecting clause, in some stories of the Qur'ān and it calls for further texts to be examined.

7-Though thematic progression was not examined, one can notice that the Subject (with modal responsibility) of the projecting clause is frequently referred to inside the projected clause. The Subject represents the thread that weaves (i.e., coheres) the whole text. Related to this point is

theme development within each story. A close examination of the theme unfolding and thematic progression show that there is an interruption of such development in that one theme does not run to the end of the story. In other words, there are more than one theme about which the message revolves, which reflects a fact that each story is consisted of different sub stories, so to speak. It means there is a hyper theme (Abraham) with which the story starts and ends and to which other themes are related by reference. That is, the following ayahs develop separately, yet, they maintain a co-referential relation with Abraham mentioned in the first ayah. This is evident in Q.6:74-82. The reason for that we believe is the phenomenon of ‘switching’ the discourse (subject matter), and the addressee, a recurrent feature in the Qur’ānic discourse of a sudden change (‘Abdel Halim, 2001,p.188-208). In our study it occurred at the level of the addressee with the switch from third person pronoun to first person pronoun (singular and plural), as well as to second person pronoun. We claim that it is a register specific feature, and it needs further investigation in the other stories of the Qur’ān.

Because of reference role, as the discussion shows, we limit our treatment of the cohesive system, to this resource, in particular.

SFL offers an applicable approach to the Qur’ānic Arabic. If the thematic analysis seemed partially insufficient to fit our data, this is attributable to two principal reasons: first the differences between language of the model and the Qur’ānic Arabic as two different linguistic systems. Secondly, the textual metafunction per se is not easy to be analyzed as it creates a second order semiotic reality different from that of the domain of ideational and interpersonal metafunctions realities (Matthiessen, 1992, p. 37-38). Furthermore, the Theme boundary in Arabic verbal clause where the verbal group is initially positioned is blurred by the fact of having the participant (Thematic Subject) within it in form of pronominal suffixes; a case, shared with Spanish verbal group, explained earlier in the review section. Adding to that, the case of the verbal operators (إِنَّ وَأَخَوَاتِهَا), to which pronominal suffixes are attached, as these precede the verbal group in the clause. All these aspects need to be further investigated in order to present a satisfactory definition and scope of Theme zone in such cases. Despite that, there are many potential areas of the Qur’ānic Arabic that can be explored by SFL with less problems; these are the ideational and interpersonal metafunctions, in general, and in particular the logical relations of dependency (paratactic and hypotactic), and logico-semantic, the expansion within the ideational domain; and speech functions and modality system within the interpersonal. And

finally the whole range of the cohesive system relations, within the textual. Also the context of situation is a potential area to appreciate unfolding of the text in the context.

Chapter 6: Cohesive system

In this chapter, we discuss a point related to the nonstructural system of textual metafunction, i.e., cohesive system. We limit our analysis to only the reference relation as the brief discussion of thematic development, in the preceding chapter showed how it is spread over a whole story that is consisting of separate yet semantically linked subtexts. This does not mean that the other cohesive elements (grammatical and lexical) are not important; their role in the text cohesion is not straightforward as reference. For example, ellipsis and the conjunctions, which are extensively studied in Arabic from structural point of view, need more scope and space that this study cannot afford. In other words, we offer a partial picture of how one grammatical device contributes to the cohesion of the text. For space limit I restrict myself to cite only the old Arabic sources in this regard. There is a good deal of contemporary studies on reference in Qur'ān.

6.1 Cohesive system: Reference

Cohesion is the other resource, non-structural, of the textual metafunction that contributes to the creation of text as a message, operating beyond the limit of the clause complex (Halliday & Hasan, 1976). Its function based on the “need to interpret different components of texts in relation to each other” (Christiansen, 2011, p. 16). That is, it creates a tie through which one element in the text is related to another irrespective of the size, or the distance existing between the elements or items of the text to the extent that two or three links of different kinds of cohesive devices occur in combination with one another (Halliday & Hasan, 1976, p. 27; Halliday & Matthiessen, 2004, p. 607). This system consists of the grammatical resources (devices) of reference, substitution & ellipsis, and conjunction, and the lexical resources; these both (grammatical and lexical) are built into the language itself (Halliday & Hasan, 1976, p. 27). A speaker/writer through these resources or devices “can signal the experiential and interpersonal coherence of the text” (Thompson, 2013, p. 215).

The question of the Qur'ān coherence in Muslim scholarship has been given more religious orientation than linguistic (Mir, 1988, p. 40; 2000, p.173). Put differently, the religious considerations took precedence over the linguistic. Such an approach fell short of realizing the textuality of the Qur'ān, an essential prerequisite to its analysis as a text.

Our focus, for sake of brevity and lack of space, is restricted to discuss the role of reference, a grammatical device, in the coherence of the text. In Arabic Linguistic Tradition, the term ‘reference’ as such was not known; however, it was implicitly dealt with in the intensive analysis

of pronoun uses, with the relevant terms of types of referent (exponent), its range and the cohesive relation it creates. Arab linguists' focus was on defining the 'exponent' (referent) of the third person pronoun, because of its inherently cohesive nature in that it refers anaphorically to a preceding item in the text; and because its frequent use in the text builds up a cumulative effect through avoiding the repetition of a previously mentioned noun or noun phrase. In this regard, pronouns, Arab linguists recognized, have two features: achieving brevity, and are inherently ambiguous. As to the former, their cohesive role in speech enables speakers/ writers to "dispense with the frequent use of explicit nouns, contributing thus to certainty of meaning" by creating a cohesive textual link between text elements. This renders the text more concise, and keeps the discourse running and well-connected (al-'Alawī, [d.1348], 2009, v1, p. 444; I bn Yaīš, [d.1245] 2001, v2, p. 292). Ayah 35 in Q.33 is a good example of how one pronoun (to them, ^{لَهُمْ}) dispensed with the repetition of twenty nouns. On the other side, being inherently ambiguous means that pronouns point to everything, animate and inanimate, and this requires the use of a referent (exponent) to clear up the ambiguity. In other words, unlike nouns or adjectives, pronouns receive their signification from the referent to which they refer; and in most of the cases, the referent is an explicit noun (lexical referent) or a stretch of a text (text referent) (Hassān, 1994, p. 111). Reference, in Arabic, is realized through personal, demonstrative and relative pronouns as well as the definite article. The first two are the most frequent in the Qur'ānic usage; therefore the study is confined to, and elaborates on, only these two elements.

Viewed from an SFL perspective, every language has certain items, which "instead of being interpreted semantically in their own right, they make reference to something else for their interpretation" (Halliday & Hasan 1976, p. 31); because it will be necessary, "in any connected passage of discourse [...] to refer back to something that has been mentioned already, making explicit the fact that there is identity of reference between the two" (ibid, p. 305); the identity is related to the speaker's judgment "that a given element can be recovered or identified by the listener [...] or not?" (Halliday & Matthiessen, 2004, p.549-551).

Cohesiveness of reference resides in the interdependence between a reference item and another (explicit) textual element required for its interpretation. Thus, the cohesion does not result from this relation; rather it "lies in the continuity of reference, whereby the same thing, serving as a resource of interpretation, enters into the discourse a second time" (Halliday & Hasan, 1976, p. 31,308). Though the relation these items establish is realized through the grammar between elements that lack relatedness in forms or wording (Halliday & Hasan, 1976, p. 32), they (the

items) actually enter into a semantic one consisting of repetition of meaning, and in so doing, they function as cohesive devices (Thompson, 2004, p. 180) because they create and maintain a tie between the text parts.

6.1.1 Domain of reference

It entails the features of the relation between a reference item and its referent in terms of the direction, distance and size of reference. As regards the direction of reference, it is either exophoric pointing ‘outwards’, or endophoric pointing ‘inwards’, to identify a referent in a text. In the case of exophoric reference, which is the first to be evolved as a means of linking ‘outwards’ to some entity in the environment (Halliday & Matthiessen, 2004, p. 551), the identity presumed by the reference item is recoverable from the environment of the text. As such, it does not contribute to the cohesion of the text, because it only signals that reference must be made to the context of situation, linking the language to the external context (Halliday & Hasan, 1976, p. 32-33, 37; 58-59; Halliday & Matthiessen, 2004, p. 522; Thompson, 2004, p. 181). Endophoric reference, on the other hand, is composed of two relations: Anaphora, which is very common, points ‘backwards’. It is most cohesive because “the meaning that is being repeated has already been mentioned earlier in the text” (Thompson, 2004, p. 181); and the recoverability of the identity presumed by the reference item is derived from within the text itself. Its contribution to the cohesion is significant, because the identity presumed by the reference item creates a tie between the texts’ passages (Halliday & Matthiessen, 2004, p. 552). The other type, cataphora, which points ‘forwards’ to a referent that is yet to be introduced (Halliday & Matthiessen, 2004:552), is rare compared with anaphora. It follows that endophoric reference signals how the message fits specifically into its textual context [the ‘co-text’] (Thompson, 2004, p. 181); because the ties it creates are “crucial to the texture of a text” in that “cohesion would not be perceived, unless an endophoric interpretation of the implicit item can be sustained” (Halliday & Hasan, 1989/1985, p. 76).

The second parameter is the range (distance) of reference. The most common pattern in anaphora is that the referent is found in the immediately preceding sentence (Halliday & Hasan, 1976, p. 2-3, 15). However, the referent can also be further removed from the reference item (ibid: 14-15). The most important thing is that reference is generally made to the nearest compatible candidate. With cataphoric reference the range is shorter, where the referent comes immediately after the reference item. Finally, the size of a linguistic referent varies from as small as a single element to

as large as a whole discourse. Pronouns commonly refer to a single item or a single nominal group and demonstratives often refer to larger blocks of language.

6.1.2 Analysis & results

Due to space restriction, only the personal and demonstrative pronouns will be elaborated in this section focusing, in particular, on endophoric reference. These two pronouns are more frequent in the text, providing thus an accessible approach to investigate them. As to endophoric reference, it contributes directly and considerably to the cohesion of a text, as the review and discussion showed, providing the means for cohesion in the text.

The following tables show analysis of reference in ten passages mentioned in different Suras of the Qur'ān that mention Abraham , some of them are not analyzed in the body of our study, arranged in a descending order of number of ayahs to see how reference works in both long and short texts. The reason of selecting all these passages with reference to Abraham is to show how reference relation is so easily noticed in the Qur'ān and occupies more space than other elements such as ellipsis for example.

6.6.2.1 Personal reference

The personal reference, as its name indicates, is realized through the category of person “by means of function in the speech situation” (Halliday & Hasan, 1976, p. 37). For the sake of space, only the common referents (Abraham, his people, idols, his guest and his wife) mentioned in the stories were displayed. The other less frequent will be mentioned in the discussion.

Table 6.1: Personal references in different Abraham stories

Sura & ayahs no.	Referents and their respective number in each Sura				
	Abraham	His people	Idols	His guest	His wife
37 (83-113)	24	7	1		
21 (51-73)	16	14	12		
26 (69-89)	5	2	5		
6 (74-90)	18				
29 (16-27)	13	1	1		
51 (24-34)	11			9	3
2 (124-134)	9	5			
19 (41-50)	7				
15 (51-60)	5			5	
11 (69-76)	10				3

Table 6.1 displays three important aspects. Firstly, the noticeable thing is the occurrence of multiple referents, among them Abraham (إبراهيم) is the most frequent one across the passages. This multiplicity of referents strengthens the semantic networks they create, and thus holding text parts (here the different ayahs) together, by setting up cohesive ties that enable the text formation and understanding (process and product). Implied within this is that the repetition of any referent, of them, leads to a cumulative effect of semantic networks of the text cohesion. It is worth mentioning that some referents are not common in the stories, and therefore not mentioned in the analysis; however, on their turn, they contribute to text cohesion inside their respective stories. For example, the referent ‘our messenger’ in Q.11 has six references falling back on Abraham (anaphoric). There are also cases, such as in Q. 29, in which a referent, (Allah, for example), was mentioned twelve times with twelve antecedents not referring to the same specific referent. This falls within a lexical (of repetition) rather than a grammatical cohesive relation. Anyhow, the cumulative effect, whether from lexical repetition or reference, significantly contributed to the cohesion of the narrative. Secondly, as regards the phoric direction, all references are endophoric, and in particular, anaphoric; the exophoric, on the other hand, are found only in three ayahs of Q.19:42, 48-49. Finally, the personal references are of two kinds, the personal pronouns, which are the more frequent, and the possessive determiners (possessive adjectives) that come in second order of frequency. Limited by the space, I did not give a detailed account of every reference of these personal references inside the text

6.1.2.2 Demonstrative reference

The demonstrative reference is done “on a scale of proximity” of location (Halliday & Hasan, 1976:37). They are, in general, less frequent than the personal references; their role cannot be underestimated for they, through connecting various text parts, significantly contribute to text cohesiveness. Their total number is 26 pronouns. They are of two kinds, one which refers back to a single lexical item that comes before it (anaphoric); and these are found in Q. 6:76-77-78, and Q.21:63, where the pronoun (هَذَا) ‘this’, mentioned in each ayah, refers to an immediate referent coming before it. The second one is the text reference in which the pronoun falls back on a whole text (of one ayah or more) that consists of clause complexes. Examples in this story are found in eight Suras as shown in Table 2.

Table 6.2 Text reference of demonstrative pronouns

Sura no.	Demonstrative reference (numbers refer to the ayahs inside each Sura)			
	This (هَذَا)	That (تِلْكَ)	These (هَؤُلَاءِ)	Those (أُولَئِكَ)
37	(106→102-105)	(105→104)		
21	(59,62→58)	(56→56)	(65→58-63)	
26		(74→71)		
6		(83 →76-82;84*;88→84-87)	(89-90→84-87)	(82*)
29		(16,19,24*)		(23*)
51	(30→28-29)			
2	(126→125)	(134→132-133)		
19				
15				
11	(72→71;76→74)			

*Explained inside the text

Two things are highlighted here. Firstly, references are anaphoric, with significant implications for text cohesion; only one example of exophoric reference found in Q. 6: 89, ‘these’ (هَؤُلَاءِ), which refers to a referent understood, from the context, by the audience of the time. Secondly, in terms of range and position, the majority of these text references are far removed from their respective pronouns; meanwhile the remainder—indicted with the asterisk*—consisting of clause complexes are found in the immediate environment of the same ayah coming before their relevant demonstrative pronouns.

6.1.2.3 Discussion

The analysis reveals that stories of Abraham make use of different types of reference in the text. Only the personal and demonstrative, as being the most commonly employed in the text, were analyzed. The salient points of this analysis are the use of multiple referents, with their cumulative effect; anaphoric direction of reference; text reference; and interchangeable use of referents. These taken together contributed, in varying degrees, to the cohesion of the stories.

As to personal reference, according to Halliday & Hasan (1976, p. 43), it consists of personal pronouns, possessive determiners (possessive adjectives), and possessive pronouns. The majority of personal reference this study showed was the personal pronouns in their both attached and separate forms; the attached form (of pronouns) to nouns, verbs and particles is the most frequent. The possessive determiners, on the other hand, are less frequent. Within these two classes, the relation of the third person pronoun to text cohesion is prevalent and evident because it “is inherently cohesive, in that.... it typically refers anaphorically to a preceding item in the text” (Halliday & Hasan, 1976, p. 48). The analysis showed this feature where the pronouns of third person in all the passages of Suras, long and short, had fallen back on the referents. This simply means that a continuity of reference builds up and establishes the cohesion, “where the same thing enters into the discourse a second time” (ibid, p. 31). Arab grammarians had already highlighted the point that these pronouns are in need of an interpreter or exponent to clear up their ambiguity (of pronouns), identifying them and making the text intelligible. In other words, the third person forms imply the presence of its referent somewhere in the text, and its absence renders the text incomplete (ibid, p. 49). Being typically textual, the third person role is, therefore, cohesive, comprising “in many texts the most frequent single class of cohesive items” (ibid). It is considered the basis of realizing cohesion, because “when we talk of the cohesive function of personal reference therefore, it is the third person forms that we have in mind” (Halliday & Hasan, 1976, p. 51).

Closely related to this point is the cumulative effect which stems from the recurrent use of a certain referent; and through the “network of lines of reference”, where “each occurrence being linked to all its predecessors up to and including the initial reference”, the referent contributes considerably to the text cohesion (Halliday & Hasan, 1976, p. 52). This is noticeable for almost all referents, and in particular Table 1. Included within this phenomenon is the existence of four more referents (in each of Tables 1 & 2) inside each story. The role they serve is to create interconnected networks of reference, of their own, within the whole cohesive relations of the

narrative. These multiple referents represent an additional cohesive source because their number and density are considered “one of the factors which gives to any text its particular flavor or texture” (Halliday & Hasan, 1976, p. 52). The inclusion of one referent inside a text with so many ties strengthens the semantic networks that provide the text cohesion.

Central to the role the third person forms in text cohesion is the phority direction of the reference. As Halliday & Hasan (1976, p. 36) pointed out, exophoric reference links the language with “the context of situation, and not with linking one passage with another to form part of the SAME text; and thus makes no contribution to the cohesion of a text” (ibid, p. 36, 53. Uppercase in original). The relevance of the anaphoric relation to the coherence derives from a link it provides “with a preceding portion of the text” (ibid, p. 50), because of its significance in the text forming, since “all endophoric reference contributes to the making of a text” (Halliday 2002/1977, v2, p. 39).

The cataphoric reference, on the other hand, is limited to the so-called the pronoun of the matter (ضمير الشأن), the function of which is more related to rhetorical purposes. As such it provides no contribution to the text cohesion, because it is a “realization of a grammatical relationship within a nominal group” (Halliday & Hasan, 1976, p. 56; 68). The exception is the textual cataphora that is cohesive and realized by demonstrative reference (ibid). The cataphoric is not common in the texts analyzed in comparison to the anaphoric relation.

A further means identified in this study is a ‘text reference’ in which reference items not only fall back on a (single) lexical referent, but take a part of a text as their referent. This function is mostly realized by demonstrative reference, and in particular, by the pronouns ‘this’ and ‘that’, where they refer to a distant portion of a text, creating links with the rest, and thus holding them together. Arab linguists in their elaboration of the Qur’ān exegesis had realized that demonstrative pronouns semantically establish a tie between the text parts. This tie covers both the lexical and textual references. In our study, I found that the text reference, realized by pronouns of ‘these’ (هؤلاء), those’ (أولئك) ‘that’ (ذلك) and ‘this’ (هذا), is the most notable. Hence, in addition to the personal reference, the demonstrative reference is another resource providing a linking tie between the passages of a text to build up its cohesion through bringing together these remote, yet, semantically related elements of the texts. Though their frequency (demonstrative reference) of use is not as much as the personal reference in the texts analyzed, the role they serve into the text cohesion is considerable.

Summarizing, reference viewed as a grammatical device of the cohesion, played an essential role in creating and organizing the text of the analyzed stories. This is expressed by both personal and demonstrative reference. The personal reference is the commonly used in this Qur'ānic register, and in particular the personal pronouns. One salient feature (of these pronouns) is their anaphoric relation, which is considerably essential to the text cohesion. Another point is the use of multiple referents, which creates a cumulative outcome in that it enables building up networks of links tying the text parts together. This effect, on the other side, facilitates the text understanding by the addressees. The demonstrative reference is also evident in that the text reference, characteristic of demonstrative pronouns, brings distant yet related parts of a text together strengthening thus the semantic relations between them. Finally, interchangeable use of referents provides the text with another cohesive resource. Taken together, the various reference relations had built interconnected networks of linked meanings.

Chapter 7 Mode of discourse: Analysis and discussion

In this section we embark on analyzing only one of the contextual factors; that is, the mode of the discourse to see how its relevance to the textual meaning, in particular, the theme is expressed.

The mode, as a contextual factor, resonates with the textual metafunction in that it activates and determines the textual meanings of Theme and cohesion. It enables the field and tenor meanings of the discourse in similar way that the textual meanings enable the experiential and interpersonal meanings. Within it, two relevant and closely related points are elaborated here, as explained in chapter 1 (see figure 1.1). The first point is related to the rhetorical mode that reflects language interaction in terms its orientation towards the field or the tenor; in other words is the theme experientially or interpersonally oriented (Halliday & Matthiessen, 2014, p. 34). The second one is the nature of medium (spoken or written), which is as essential as the first. In what regards the role of language in the text of being constitutive (language represents the whole activity) or ancillary (there is another activity beside the linguistic), we will not discuss as it is evident that the text is a story in which language represents the whole activity.

In analyzing the mode, all the stories in each group will be taken together so as to avoid repetition; the citations from the stories will be kept to the minimum, highlighting the salient points they share.

7.1 Group one: Q.6; Q.19

7.1.1. Rhetorical mode

In the two stories the mode shows tendency towards Tenor more than towards Field. Expressed otherwise, the argumentative, persuasive and polemic aspects of the speech functions reflect this point. For example, in Q. 6 (76-79), Abraham tried, through logical reasoning (76-79), to show his community the futility of keeping on an old system of belief, thus he spent more energy questioning, doubting, and disdaining the validity of their belief system. This of course falls within an interpersonal transaction, though in this Sura the other party is present only through his own argumentation and not physically. It may argued that these ayahs (76-79) express a tendency towards the field of the discourse, but its monologic turn was employed to focus more on the interpersonal transaction than on the field. This same trend is also found in Q.19: 43, 45, 46, 47 and 48, as these ayahs are persuasive in the first place. In other words, it embarks on showing to the community in an argumentative and logical reasoning the futility of their belief system and it is not introducing a completely new world experience (monotheism) they are not aware of, and

familiar with. This act of persuasion and exhortation is clearly evident in the wording frequent in the text.

A further feature in these two stories that shows the mode orientation or tendency towards the tenor is that the Theme type, whether it is Interpersonal or Topical, invites interaction, i.e., the thematisation of first and second person pronouns invites interaction (Gerot 1995, p. 83; Graber, 2001, p. 133; Eggins, 2004, p. 321). The Topical Themes, which have speech denoting verbs, whether that of projecting clause or of the projected clauses, show an interactional aspect of the mode noticeable since these themes invite interpersonal interaction as explained in the discussion of projection.

Of course as a dialogue, one expects a continuous turn between first and second person pronouns; however, in these stories this pattern is broken or not continuous because of a noticeable switching between third person pronoun, and first person pronoun. This phenomenon, which is known as 'iltifat' (الالتفات), is a characteristic feature of the Qur'ānic discourse ('Abdel Halim, 2001). The narrator is more concerned with bringing the other party to his side introducing an old known story in a new style where the experiential aspect is known to the audience, and hence one considers that the story is more of negotiating than building a world experience. It has its rhetorical justification and reason and should be interpreted in the light of Arabic rhetoric of the time.

7.1.2 Medium: Spoken and written mode

As to this aspect of the mode of discourse, we are interested in showing how much the text components display written-ness or spoken-ness; in other words, the features that define a text of whether its mode is spoken or written. Due to space limitation, we explain this in general terms of SFL analysis looking for elements of both modes. Starting from the mode orientation, generally speaking it exhibits spokenness since it displays a high tendency towards tenor, as explained above and low tendency, if any, towards field. This applies to both stories. However, there are variations between them; for example, in Q.6 there is lack of visual and aural contact between characters, so to speak, which refers to low degree of interaction, and finally a written mode. Besides, the third person references, existing in the two stories, refer to constitutive role of language, a feature of a written mode (Gerot 1995; Graber, 2001, p 134.; Eggins, 2004). For example, in Q.6 the reference is referring exclusively to Abraham: 76 (رأى، عليه، قال، قال)، 77 (رأى، قال، قال)، 78 (رأى، قال، قال)، and 80 (حاجه قوم، قال)، and this use of third person reference, Garber states, refers to a low degree of interaction (2001, p.134). In addition, the little use of

dependent relation in the thematic structure, with the exception of the conditional clauses (ibid, p.133). In other words, the endophoric reference is an indication of written mode, a point we already discussed (see 6.1.2). In addition, the little use of dependent relation in the thematic structure, with the exception of the conditional clauses (Graber, 2001, p.133), showed this feature. Closely related to the above point is that an analysis of, Sura 19, lexical density and grammatical intricacy (unpublished data) shows that the former is high and the latter is low (58% and 2.07, respectively) show that the text is more of written mode than spoken. The use of the processes as topical Themes increased degree of lexical density. This density means that packing more contents words into each phrase or clause or sentence, and therefore, the written contains more lexical information per unit of grammar (Halliday, 1978:224). However, as Halliday asserts, there is considerable variety within both the written and spoken modes in that some of the spoken seems more close to the written, and some forms of the written more like speech (ibid).

Elements of the spoken mode are also present such as the use and the shift of first person and the second person- with slight differences between the stories- indicates a high interaction that implies a visual and aural contact between participants as seen in Q.19 together with the frequent use of textual Themes, in particular, the ‘wa’ particle, refers to a characteristic of spoken mode (Graber, 2001, p.138). The conversation, whether monologic as Q.6:76-79, or dialogic in the rest of the two stories is an indication of a spoken mode. The absence of circumstantial adjuncts is another indications of the spoken mode (Graber, 2001, p.137), as well as lack of nominalized processes (ibid, p.134). Finally , we should mention that the contrast between spoken and written mode is not a simple binary , but it should be taken as extremes on a cline, as Graber (2001,p.132), in his study of the parable of the Sower, asserts.

Summarizing, the mode shows a blending of both mediums. It should be remembered that the text is an old and classic text that not necessarily conforms to the model features. Secondly, such feature should be viewed within 7th century Arabic rhetoric, of which we have little genuine information to compare with; and it lies beyond our ability and scope to do such comparative study. What is essential, in my opinion, is that we could show that the Qur’ān lends itself to SFL analysis, and that it has inherently functional features by virtue of being a text whose function was to serve the needs of its community.

7.2 Analysis of Mode of discourse in Group two: Q. 11; Q.15.

7.2.1 Rhetorical mode

As in the above stories, the rhetorical mode is also a tenor oriented expressed through the features of interpersonal interaction apparent in a continuous conversation and dialogue between two parties, the messengers and Abraham, with little turn in the mode from dialogue to monologue found in two cases: one (Q.11:72) when Abraham's wife talked to herself surprisingly, to which the messengers answered her astonishment. And the second is in (Q.11:74) where the messengers said that Abraham started arguing with us when he was no longer had fear of us. As the topic or subject-matter differs from the first group, it may seem that the mode carries some elements of field orientation (informing -the glad tidings-, explaining and explicating -their mission; the divine intervention in both the begetting of a new baby boy; and destroying people of Lot), but it is not because this comes within the dialogue frame as sweeping remarks, and not a separate well-developed topic. In other words, it is part of the conversation held by the parties and reflects more the constitutive role of the language than the rhetorical mode of the discourse. Elements of the tenor, then, are expressed through the conversation set up specifically by the projecting clauses; that is, the use of the speech denoting verbs (say) that invite the interpersonal interaction as we explained in the first group.

7.2.2 Medium: spoken and written mode

When it comes down to the medium, it is, viewed from the text history, a spoken mode; however, if the text is subjected to SFL parameters, which in a way means taking it out of its historic and linguistic context, it will turn out that it contains and shares a combination of both spoken and written mode. For example, the use of first and second person reflects in some way the spokenness of the mode; the use of the conjunctive particles 'wa', five times, and 'fa' six times, indicate a kind of spoken mode; whereas the existence of endophoric reference indicates the otherwise (this point discussed at length in chapter 6; cf. 6.1.2). The point I try to highlight is that the extensive use (of third person pronoun, explained in 6.1 and the table therein) signals a written mode of discourse. However, the use of first and second person pronoun, in turn, is also a signal of a spoken mode of discourse, according to analysis of SFL (Gerot, 1995; Graber, 2001; Eggins, 2004). In a nutshell, the text shows a blend of oral and written discourse.

7.2.3. Concluding remarks

The role of the language in these stories is constitutive since it is a narration focusing on presenting a reflection of the world in which the stories occur. In this regard, this feature of the

mode is similar in all these passages discussed. In what relates to the rhetorical mode, I consider the important factor in the mode of the discourse because of its role in understanding the theme function as a local context for the message. It demonstrates the orientation, and thus interaction, of the mode towards the field or the tenor of the discourse. Based on the speech functions the text serves, one can identify the orientation. Generally speaking, the analysis showed that the text displays more orientation towards the tenor of the discourse, and hence to the realization of the semantic system of interpersonal metafunction. This is because the text serves persuasive and exhortatory functions. Besides it displays polemical issues of arguments and counterarguments through which the narrator trying to prove logically the issues raised in the story. Whereas the features of being informative, didactic, explanatory, explicatory, characteristic of text orientation towards field, are not present or better said, detected by the reader of the text.

As regards the nature of the medium: spoken or written; it is worth mentioning that the Qur'ānic text is a spoken one that has been passed down to us in a written format. Based on SFL analysis, the results showed that the text has both spoken and written modes. It still shows the difficulty to determine the very nature of the medium. Besides, the nature of the medium must be seen and taken within its natural context, i.e., the cultural and historical contexts of the text. By that I refer to the linguistic varieties (registers) in use contemporary to that period of the Qur'ān. We do not have enough information, other than the poetry, and some rhetorical pieces (orations, and sermons); and this fall far beyond the scope of our analysis. We think it is a spoken medium as research showed that Arabs, a century after the Qur'ān, lost much of the style or registers features of early Arabic (Cyprus, 2011). We are dealing with a classic of a classic text in Arabic. This, however, gives in our opinion a somewhat partial representation of the register. One salient point worthy to be mentioned is that the collocation of words like 'mention' and 'said' together with nouns like Abraham, Moses and others gives the listener a quick hint that he easily recognizes this register of the Qur'ān. The collocation of the particle 'إذ' and verb such as 'اذكر' and 'قال' are frequent in Qur'ānic stories which indicate such register features (Halliday, 1989/1985, p. 36-38). Central to this is the issue of the turn of the mode - whether monologue or dialogue- that needs to be better understood within the phenomenon of the abrupt switching of persons (الالتفات). It is a dialogue though sometimes the other person is not physically present but through the protagonist voice.

Chapter 8: conclusion

This study examined the textual metafunction in some of the Abraham Qur'ānic stories, focusing on only two systems of the said metafunction: thematic structure and cohesive relations. Within the first, the study concern was on Theme-Rheme structure, and in the second it analyzed only the reference as a grammatical cohesive device. Besides, the mode of discourse was also studied to show how the context of situation is reflected and activated in its corresponding metafunction.

The text was the Qur'ānic Arabic, an old language variety that differs from the contemporary Arabic varieties, the Modern Standard included. The interest behind doing the research was twofold. The general one is to explore the principles of SFL, a sociosemiotic theory, and trying to apply to an old and classic text that is not used normally every day. Secondly, to show how the textual metafunction organizes the linguistic resources of the ideational and interpersonal metafunction in producing the message; this is shown first in the analysis of thematic structure in different types of clauses, and secondly in interpretation of theme function in terms of understanding theme as a local context for the development of the message; that is, theme orientation towards experiential or interpersonal meanings. And this is also reflected and shown in the analysis of the mode of discourse because of the correlative relation between the contextual factors and their respective correspondent metafunction.

The purpose of the present chapter is to summarize methodology, findings and limitations of the study. This of course will reflect the extent to which the aim was achieved.

8.1 Summaries of theoretical and methodological points

To understand the functions of the textual metafunction in this text, we had to review the relevant points from both Arabic and SFL perspectives. Being a classic text that had been, and still is the basis of Arabic linguistics, Arabic Linguistic Tradition had been reviewed relating in particular to two closely related issues. The first is the clause concept in Arabic and its types (nominal and verbal) as it bears relevance to theme boundaries in different clauses types, and in particular the verbal that which starts with a verbal group. In this regard, Arabic is among the languages that drop the Subject when the clause is started with a verbal group. And this bears relevance on how to consider the different forms of personal pronouns attached to, or infixed with, the verbal group; since these pronouns refer to the Subject, an element necessary in the method of the

thematic progression. The Subject importance stems from the conflation relation between Theme and the Mood system in each of the declarative, interrogative and imperative clauses.

The dominant view of clause classification into nominal and verbal reflects the grammarians approach; however, the rhetoricians' view presents a more functional aspect in its general orientation. Such an approach is useful in considering the speech functions at the level of interpersonal interaction where statuses and attitudes are realized through the modality system. Secondly, the concept of thematisation expressed through the concept of Mubtada''-Xabar, which roughly corresponds to Theme-Rheme structure, was touched on as it covers some functional points that seem interesting to make use of in our understanding of thematic structure. Though the review is not comprehensive, it provides an introduction to these concepts in Arabic.

As the Qur'ānic Sura consists of ayahs, the ayah, an amalgam of meaningful elements, was taken as our unit of analysis in terms of how many clauses it has, because this perspective is useful for considering the logico-semantic relations existing between components of an ayah. We followed SFL notation in determining the number of clauses the ayah has as well as the tactic relation between these clauses.

The data we worked on were taken from four passages of Abraham stories in the Qur'ān as follows: Q.6 (74-82); Q.11 (69-76); Q.15 (51-60), and Q.19 (41-50). These stories were grouped under two categories based on the subject-matter of each. The first group (Q.6 and Q.19) has the subject of Abraham's call to monotheism. The second group (Q.11, and Q.15) shared the subject of Abraham guests bringing news to him and having a mission to carry out. Though no comparison was made, the shared and common areas whether of similarities or differences in relation to the thematic structure, cohesion, and mode of discourse are evident. As regards the presentation, the ayah in each group was presented in a table that contains four columns. This presentation was intended to show the relation of both interdependencies (taxis) and logico-semantic (expansion and projection). If a separate clause presentation was adopted, such relations would be obscured. We presented every ayah in terms of structure, and other relevant points of logico-semantic relations.

8.2 The principal findings of the present study

The Qur'ān, viewed from an SFL approach, is a text a social function. This function is reflected through its lexico-grammatical structures, and the study aimed at discussing both of them, though

briefly. The study chose the textual metafunction because of its role in the text creation and production through managing its internal linguistic resources as well as relating to its environment (context) in which it was produced.

The first noticeable thing is that the Qur'ān, the oldest Arabic text, lent itself to SFL analysis. This implication is significant because of the sociosemiotic orientation of the theory that would serve to enable a better understanding of this text in multiple of ways. In other words, SFL offers and introduces a new approach to reading the text in the light of its own context of situation as a register consisting of various sub-registers.

We divide our findings into sections corresponding to the points studied; that is, the thematic structure in principal, cohesive relation, and mode of discourse. On each of these points an account will be given.

8.2.1 Thematic structure points

As regards the thematic structure, in these stories, the following points can be highlighted:

-The multiple themes use with different importance attached to each kind. The textual themes are principally coordinating conjunctions of the 'wa' type; with the absence of conjunctive adjuncts. The interpersonal themes, of which the 'inna (إِنَّ) group is the dominant, are mostly of emphatic nature to the whole meaning of the clause, with the absence of Modal adjuncts (Mood and comment adjuncts). These types of themes have no role in the experiential meaning of the theme. In the case of the textual themes, their role was of paratactically connecting the clauses in most of the cases; as to the interpersonal ones, they did not confer interpersonal meanings to the theme.

- The topical themes are mainly realized by the verbal group (processes of the transitivity system). Two things related to this point, first it represents the unmarked theme, and secondly, it is prevalent in the majority of the clauses in these stories.

The verb thematisation is a feature of the declarative clause in which the verb is initially positioned. Here, a point relevant to the theme determination needs to be highlighted. It concerns the Subject in the verbal declarative clause based on the conflation between the theme and the Mood system. Because of the verbal inflection, the Subject is present either in a form of attached pronominal suffixes, or as 'suppressed ('dropped') pronouns. In the latter (suppressed), the Subject is still present through the pronominal markers, and it is considered therefore part of the theme zone (boundary). The verb in Arabic is amalgam of meaningful elements in that it

bears a pronoun that indicates the theme of the predicate (verb), time and modality (Beeston, 1986, p.38). Also it is based on the fact that it is the Subject that which can be traced in the thematic progression, as well as in the text development and not the verb. In other words, the validity of the certainty of the proposition (modal responsibility) is within the Subject 'jobs', and not the verb which functions as a bearer of the Subject markers. Related to the above point of the verbal inflection which indicates the Subject presence is the prevalence of the dropped (suppressed) pronouns. By extending the theme boundary, Arabic clause structure will not be 'twisted' to meet for the analysis of English criteria.

A reconsideration of theme identification in the verbal clause is required to reflect the features of Arabic in that the Subject (thematic), in the verbal clause of the VS type, should be part of the theme; because starting with verb does not mean belittling the Subject role and relegate it to second place. The use of verb- initial clause in Arabic (Jurjani, 2004, p.74-75; as-Samarra`i, 2002, p.22-33) reflects the continuity and renewal of the event or action, a thing that a nominal group cannot perform. And this has nothing to do with putting focus on the event and ignoring the doer of the event. Reference to Arabic Linguistic Tradition is necessary to investigate other alternatives for considering the theme boundary; there is an extensive elaboration about the resemblance of Subject (in VS clause) to Mubtada' in that they are both talked about and predicated of (Ibn as-Sarrāj ([d.928], 1996, 1, p. 58). In other words, the verb is always predicated to the Subject and not predicated of in the same way that Xabar (Rheme) is predicated to Mubtada' (Theme). The Subject implicitly present in the verbal group should be considered as part of the theme in such clauses.

-There is a special type of the attached pronouns, functioning as Theme, in that they are not attached to the verbal group, rather to interpersonal theme particles, in particular, of 'inna group (إِنَّ). When 'inna (إِنَّ) is attached to a third person singular, it forms the pronoun of issue (إِنَّهُ); also it is attached to first person pronoun singular (أَنِّي) and plural (إِنَّا) as well as second person plural (أَنْتُمْ). In all these cases, these pronouns come before either their respective verbal, or nominal groups which agree in person, number and gender. When these pronouns come before a verbal group, the theme consists, therefore, of two experiential elements (the attached pronoun to 'inna, plus the verb) (Q.6:74, 79; Q.11:70; Q.15:53, 58, 59; Q.19:43, 45). When there is no verbal group, this attached pronoun is considered as the only theme, since it represents the experiential element of the participant, (Q.6:78; Q.15:52 both in the projected clause and 60). Viewed from Arabic grammar perspective, these pronouns are in the accusative case, which means that they do

not express Subject features. However they, from an SFL point of view, represent the participants (one element of the experiential metafunction), and hence we included them as part of the theme range or zone.

-The absence of the verbal clause (SV type order) in our data; a word order similar to the unmarked declarative English clause. This needs further investigation in different texts in the Qur'ān.

As to the interrogative, imperative clauses, they followed the general lines of SFL. The special thematic structures (equated and predicated themes) are not frequent in these stories as well as the marked themes. The absence of the latter (marked theme) reflects the continuity of the text focus on one topic, a feature with relevance to both thematic progression and text development on the one hand, and on the other hand to the cohesion of the text through the referential ties it creates and sets up between the text parts.

- Within the topical themes, the verbal-locution- processes are the more prevalent in the theme position. Such use of processes sets up a projection relation; it is a feature of this Qur'ānic register that has to do with its role in constructing the frame of the story. In this regard, the paratactic relation is the prevalent between the projecting and projected clauses to the extent that each can be analyzed separately, without a major effect on the development of the text. In other words, the 'dropping' of the projecting clause would not affect the analysis of the projected clause, and such dropping of the 'saying' verb is frequent in the Qur'ān. This is because the projected clause can stand on its own as independent clause.

-Interpersonal aspect of the theme (thematised subjective viewpoint) was expressed in the projected clauses, when taken separately. It is expressed mainly through the Topical Theme (verbal group) only and not any other elements of modality such as Modal operators, and Modal adjuncts (Mood and comment adjuncts). These examples reflect the expression of the subjective views realized, in particular, by the protagonist of the stories, i.e., Abraham. Q.6:74(أراك), 76 (لأخاف، كيف أخاف)81, and 80(أتحاجوني),80(وجهت), 79(إني بري), 78(لاكونن، يهدني),77(لأحب) Q.11:72 of Abraham's wife (يا ويلى ألي وأنا عجز) Q.15:52(إنا منكم وجلون), and 54(أبشرتموني);Q.19: 42-44(so clear in the whole clauses), 45(إني أخاف), 47(سأستغفر), and 48(وأعترلكم،.. وأدعو ربّي عسى ألا أكون...).

-Thematisation concepts, generally speaking, were known to traditional Arab linguists, grammarians and rhetoricians. They mainly elaborated them within the predicative nexus and Mubtada'-Xabar structure, and provided insights of considerable importance.

- The analysis of thematic structure on the level of clause complex (ayah level) rather than on the clause level is recommended since it exhibits and reveals the logico-semantic relations that help in analyzing the text. And finally, the results showed here reflect and speak of the thematic structure in only these four stories. They in no way represent the thematic structures in the Qur'an.

8.2.2 Cohesive relation of reference

- In terms of cohesion, a partial analysis of one relation though not safe to generalize, gave us a relative insight of the role one grammatical device (reference) plays in the cohesion of the text. In this regard it is essential to point out that the referential relation realized by the third person pronoun contributed to the cohesion of the text, and this is more evident in the referents falling back on Abraham, which was kept running through the different passages of a story despite the interrupted flowing of other referents expressed in the theme. More research is needed to show how the reference is widely used as a cohesive element compared to the others.

8.2.3 Mode of discourse

- Being the factor that activates and determines (realizes) the textual meanings, the Mode was analyzed in the light of some of its aspects, in particular, the rhetorical mode and the medium type. As to the former, it is expressed through its orientation, which has to do with the function of the theme in terms of its expression of the linguistic resources of both the experiential and interpersonal metafunctions. It was found that the theme orientation is more towards the interpersonal meanings, reflecting that the choice of the theme is to serve the interpersonal interaction. This is expected of a text which function is to set up a dialogue where the speech functions of propositions and proposals are negotiated. The dialogue was more of argumentative, persuasive than of explanatory nature. In this regard it is worth mentioning that the projection contributed to this feature of tenor orientation of the theme because it invites the interpersonal interactions. However, in some of the passages the rhetorical mode exhibits a field orientation features in that the wordings for example, of worshipping idols refers to the nature of the activity rather than to an interpersonal interaction. This is shown in the passage that deals with the call to

Monotheism (first group). But this call is also expressed in a form of dialogue, so we can safely say that the rhetorical mode shows a certain degree of both orientations towards the field and tenor. Based on the nature of the message, the mode is expected that it has nuances of both. The rhetorical mode, as explained in chapter 3 overlaps with the field, and this makes it a little bit uneasy, so to speak, to demarcate the lines between them.

The medium showed a salient feature of combined aspects of both spoken and written mediums. This is understood in accord with SFL terms. However, further research is needed to incorporate elements of Arabic rhetoric in understanding this combined. As to the role of language, it is a constitutive one since there is no other activity than retelling a story which elements are known to the audience of the time in one way or another. Further analysis of all the contextual factors is necessary to give a profitable picture of the context in which the text (any topic of a certain Sura) was created and produced. This is a controversial issue in Muslims Scholarship which overlooks the textuality of the text, as understood in SFL terms.

8.2.4 Other related points

-The conspicuous result of our study is that the Qur'ān, a very classic text of Semitic origin (Arabic in this case), lends itself to the Systemic Functional Linguistics analysis. This will help introduce a new understanding of the text in many aspects, and in particular, in translational studies. Central to the latter point is the importance of the semantic relations, for example, the expansion in understanding the text (beyond the realm of clauses); and to improve the rendering of the meanings of the text into other languages (translation related studies).

- Though a comparative approach could have been important to be carried out, our results are almost similar in the areas we elaborated in the two groups of the stories. This is, we believe, attributable to that the stories have a shared character (Abraham) around which the topic revolves, though there is slight difference in the nature of each topic (field of activity in terms of discourse). That is, in the first group, it was Abraham's call to Monotheism, whereas in the second group it was of Abraham's guests (their mission) and the news they brought. The theme is mostly realized by a verbal group. As regards the rhetorical mode it is a tenor oriented as explained above, and finally the medium of the mode (in both groups of the stories) had combined features of spoken and written mediums. In other words, the thematic structure (and within it the thematic progression on which we briefly commented in the section of the concluding remarks in chapter four); the use of the cohesive device of reference; and the Mode of

the discourse were developed in a way that shared common features in each of these three areas.

8.3 Limitations of the study

-Restricted by the space and scope of the study, only certain passages of four stories of Abraham were presented. To get a generalized view of the points described, in particular the thematic structure, it is essential to include all stories of Abraham.

- Related to the above point is that only the textual metafunction was investigated. The other two metafunctions (experiential and interpersonal) are also important to reveal the meanings realization at the level of the Qur'ānic clause. Also the presentation of only the reference relation provided a partial picture of the cohesive relations; more research is needed to incorporate other grammatical elements of ellipsis, substitution, as well lexical devices to better understand the cohesive relations of the text. The same holds true of the context of situation as the analysis of one factor is insufficient to allow us to talk about the narrative register examined in these stories.

-Comparative study with other stories such as Moses, for example, would provide a more reasonable, if not comprehensive, picture of the narrative register in the Qur'ān.

-This systemic functional linguistic approach, putting aside the religious considerations, will do justice to this text that has a sociosemiotic basis principally oriented to meet the social needs of the time as expressed by its message. The Qur'ānic Arabic, as a variety different from other circulating varieties, the Modern Standard Arabic included, requires further SFL studies.

8.4 Further research

This study suggests carrying out more research to widen the horizon of SFL applicability to the Qur'ānic text in general. Elaborating such thing is not, in the final run, limited to enrich our understanding of this metafunction only; it will contribute to a new approach, so to speak, of appreciating the linguistics of the Qur'ānic text in SFL terms apart from its religious orientation usually conducted in the Muslim scholarship.

The points, we believe, that require such studies cover the following:

- In terms of thematic structure, the study of long stories, and in particular that of Moses would offer a more representative picture of the way in which Theme-Rheme structure is realized. Relevant to this is to know which element of the verbal or nominal group is frequently used in the theme structure.

- A comparative study of the context of situation between the different stories is beneficial in understanding the process of the text production in that the Qur'ānic stories were produced and unfolded in different context of situations (temporal and spatial). In other words, given the wide temporal variation between the stories composition, such a study will betray how each story was composed, and how much the contextual factors in terms of field, tenor and mode of the discourse contributed to the production of these stories.
- Other cohesion elements of grammatical nature (ellipsis, substitution, conjunctions) and the lexical nature (repetition, and collocation) are also of importance to get a fair understanding of the textual metafunction of this Qur'ānic register as the cohesion system represents the other component of this metafunction. Such an elaboration offers, in one way or another, some important insights to this problematic issue of the Qur'ān.
- SFL approach provides a fair instrument to study the translations of the Qur'ān into other languages, in particular, the English. Most of these translations are exegesis based ignoring the semantic relations that SFL treats them under the logical category of ideational metafunction. That is at the level of clause complex in terms of interdependency (taxis) and logical-semantic relations (expansion/projection).
- A complete presentation of the three metafunctions is also appealing since the Qur'ānic Arabic is a variety different from others. As such, the Qur'ān is consisted of different sub-registers, so to speak, and a study of these different sub-registers is necessary to show the linguistic resources were used in realizing these different metafunctions.

Being a sociosemiotic theory prioritizing the language use in meeting people's needs, SFL offers a new avenue to the study of the Qur'ānic text. Its social functions are expressed through the linguistic resources it employed to carry out its message in the 7th century Arabia. The analysis of the textual metafunction, the thematic structure, showed the way these linguistic resources are organized to present its message.

9 References

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Appendix 1 Themes types in Q.6

Ayah number	textual	interpersonal	experiential
74.	و، إذ		قال
74.		إن	أراك
75.	و، كذلك		نري
76.	ف، لما		جن
76.			قال
76.	ف، لما		أقل
77.	ف، لما		رأى
77.	ف، لما		أقل
78.	ف، لما		رأى
78.			هذا
78.	ف، لما		أقلت
79.			وجهت
79.	و	ما	أنا
80.	و		حاجه
80.	و	لا	أخاف
80.			وسع
81.	و		كيف، أخاف
81.	و	لا	تخافون
81.	ف		اي الفريقين
82.			الذين
82.	و		هم

Appendix 2 Themes types in Q.11

Ayah number	textual	interpersonal	experiential
69.	و	لقد	جاءت
69.			قالوا
69.			قال
69.	ف	ما	ليث
70.	ف ، لما		رأى
70.			قالوا
70.		إنا	أرسلنا
71.	و		إمرأته
71.	ف		ضحكت
71.	و		من وراء اسحاق
72.			قالت
72.	و		هذا
72.		إن	هذا
73.			قالوا
73.			
73.		إن	هو
74	ف ، لما		ذهب
75		إن	إبراهيم
76.		يا إبراهيم	أعرض
76.		أنه	جاء
76.	و	أنهم	أتيهم

Appendix 3 Themes in Q.15

Ayah number	textual	interpersonal	experiential
51	و		نبئهم
52.	إذ		دخلوا
52.	ف		قالوا
52.			قال
53.			قالوا
53.		إن	نبيشرك
54.			قال
54	ف		ماذا
55			قالوا
56			قال
57			قال
58			قالوا
58	و	لا	تكن
59	إلا		ال لوط
60	إلا		أمراته

Appendix 4 Themes types in Q.19

Ayah number	textual	interpersonal	experiential
41.	و		اذكر
41.		إن	هو
42	إذ		قال
43.		ياأبت،إني، قد	جاءني
43.	ف		اتبعني
44.		يا ابت، لا	تعبد
44.		إن	الشيطان
45.		ياأبت،إني	أخاف
45.	ف		فتكون
46.			قال
46.		لئن ، لم	تنته
46.	و		اهجرني
47.			قال
47.		إن	هو
48.	و		أعزلكم
48.	و		أدعو
48.		عسى، ألا	أكون
49.	ف، لما		أعتزلهم
49.	و		كلا
50.	و		وهبنا
50	و		جعلنا

Appendix 5 Number & percentage of textual, interpersonal and experiential themes separately in each Sura with the total number and percentage in the whole four stories

Sura no.	Theme type : number & % percent					
	textual		interpersonal		experiential	
	number	percent	number	percent	number	percent
6	23	47%	4	8%	22	45%
11	11	30%	9	20%	20	50%
15	7	30%	2	8%	15	60%
19	12	25%	14	30%	21	44%
Total	53	33%	29	18%	78	49%

Appendix 6 Number and percentage of conjunctions in each Sura

Conjunction type	Sura number				Total number and %
	Q.6	Q.11	Q.15	Q.19	
wa	8	5	2	7	n.22; 41%
Fa	7	4	2	3	n.16; 30%
idh	1	-	1	1	n. 3; 5%
lamma	6	2	-	1	n.9; 16%
Others	1	-	2	-	n.3; 5%