Studying Similarities between Ilmu ma’ani and Halliday’s Systematic Functional Grammar (SFG) Relying upon Verses from the Holy Quran

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Abstract
Ilmu ma’ani, as one of the main branches of Islamic rhetoric, has a wide scale relation with linguistics and theories on modern literary criticism and its branches. M. A. Halliday is one of the renowned researchers of the school of linguistics in Britain whose “systematic functional grammar” (SFG) has many similarities with Persian grammar discussions of “statement(Xabar)”, “Insha or composition”, “subject”, “predicate”, “connotative meaning”, … of Ilmu ma’ani. This paper intends to use the Holy Quran verses - to which all technics of eloquence including conjugation and syntax, meaning, rhetoric, etc. shall be attributed – to study and introduce similarities and overlays between Ilmu ma’ani and Halliday’s systematic functional grammar.

Keywords: Holy Quran, rhetoric, Ilmu ma'ani, Linguistics Criticism, Syntax, Halliday’s systematic functional grammar
Introduction

Explanation of the Subject Matter and Discussion

Rhetoric in Islamic literature, specially in Ilmu ma’ani, in addition to common roots with Western rhetoric, has many similarities with linguistics and consequently with new theories on literary criticism. In this paper, while a brief introduction of Ilmu ma’ani and some pertinent discussions such as statement (Xabar), Insha, subject, predicate, connotative meaning, … and Halliday’s systematic functional grammar, relying upon the literature of Saadi’s Bustan in order to review the existing similarities between Ilmu ma’ani and this theory.

This research intends to respond to the following questions:

a) Are there similarities between Islamic rhetoric, specially Ilmu ma’ani with a history of several hundred years and the new discussions in linguistics and theories on literary criticism?
b) If there are similarities between the two, which of them is included within the Ilmu ma’ani?
c) Upon finding the similarities between Islamic rhetoric and linguistics and theories on modern literary criticism, is there a possibility of establishing a link between traditional literature and these sciences in order to make use of contemporary findings in studying the traditional literature and ancient texts and evaluated them based on scientific criteria and methods?

Given the above questions, the following hypotheses can be expressed:

a) Ilmu ma’ani – as one of the branches of Islamic rhetoric – in addition to joint roots, has many similarities with linguistics and theories on modern literary criticism, specially formalist and structural linguistics and finally linguistic stylistics. A study of the works of Muslim rhetoricians gave signs of similar literary criticism based on various theories of linguistics and contemporary literary criticism in their opinions. Of the scientists who had references to these discussions we can refer to Abu Ali Sina (known in the West as Avicenna), Farabi (Alpharabius), Sibuyeh (Sibawayh), Shams Qeys Razi, Khajeh Nassiraddin Tusi, Abdul-Qahir Jorjani, …

b) A scrutinized study of the three fields of linguistics, i.e. phonemics, syntax and Ilmu ma’ani as well as theories on contemporary literary criticism showed many similarities and overlays of these discussions with various subjects in Islamic rhetoric such as Ilmu ma’ani, eloquence, faults with eloquence, connotative meaning, statement(Xabar), composition, participial phrase and audience’s disposition requirements (Muqtaza–ye Ha:l va Magha:m), displacement of discourse components, brevity, verbosity, etc.

c) Methods, standards, and scientific criteria for studying the literature and literary works – that is an achievement of contemporary linguists, critics and theoreticians – is not exclusive to poetry and prose of the contemporary literature, rather we can use achievements of linguists and theoreticians and contemporary critics in studying traditional literature and ancient texts and evaluate them by scientific methods and standards.
What is Ilmu ma’ani?

Ilmu ma’ani along with two other sciences, i.e. science of figurative expression, and science of rhetoric formed in the beginning a single collection entitled rhetoric. Later, in the lapse of time these sciences were separated and each became an independent science. The three, collectively forming Islamic literature “aesthetics”, encompass methods, techniques, and artistic trick at the literary works. It is by the use of the three sciences that the difference between ordinary and literary languages can be made clear. Ilmu ma’ani is the science of rules and principles that help identifying quality of comparing and contrasting discourse with the audience’s disposition requirements. (Khatib Qazvini, 1923: 6; Taftazani, 1931: 37; Hashemi, n.d., 46; Safa, 1990: 14; Dabir Siaqi, 1988: 4; Taqavi, 1984: 20; Ahani, 1981: 9; Rajaei, 1974: 21; Tajlil, 1997: 1). Its subject relates to wording that signify the intention of the speaker and it is useful in awareness on the mysteries of rhetoric in prose and poetry. Ilmu ma’ani is made of eight chapters including: first chapter on quality of statement(Xabar), second chapter on quality of subject, third chapter on quality of predicate, fourth chapter on quality of verb attachments, fifth chapter on brevity or restriction, sixth chapter on Insha of composition, seventh chapter on continuity and discontinuity, eighth chapter on equivalence, brevity and verbosity.

Halliday and Systematic Functional Linguistics

M. A. Halliday is one of the distinguished linguists in Britain who believes that social roles of the language create grammar forms. In his opinion, language is a system of meanings and it is the meaning that is the basis for social interactions. Halliday is of the opinion that language structure has close and bilateral relation with its use. He considers language study a kind of studying the procedure of communications and believes that there is a bilateral relationship between super-structural manifestation of language roles and sociocultural frameworks. In this approach – that is a functional approach to linguistic studies – language is taken as a tool for conveying meaning and establishing relationships between the individuals in a society. (Halliday, 1978: 39) Halliday’s linguistic approach to text can be considered as a pioneering approach to text linguistics and thus he can be referred to as one of the first linguists who tried to go beyond syntax studies and delve into the concept of the text, texture and the factors involved in the text. (Sojoudi, 2011: 96)

Halliday believes that there are three distinct meanings in language that refer to three types of different linguistic roles:

1- Ideational role
2- Interpersonal role
3- Textual role

Ideational role

This role expresses speaker’s understanding of the reality and external world that enables the speaker codify his individual and social experiences. It is with the help of this role that the speaker or writer personifies his experiences of the real world phenomena. Halliday refers to this role as “clause representing reality”. (Halliday, 1985: 101)
Interpersonal role

This role is about the relations between speaker and interlocutor, the degree of their familiarity and similar factors. Interpersonal role is the participatory role of language in the concept of doing something. It is a factor by which the person attends a situational texture and expressed his views, insights, and influences the behavior of the other people. Relations, too, account for a role in connection with various situations such as questioning, responding, information, skepticism and the like. It is under this framework that language is used for interaction with other individuals, establishing and maintaining relations with other people, influencing the behavior of other people, expressing personal viewpoints and understanding of changing the viewpoints of other people. In this role, it is the subject or the doer that is important. Since in this role the meaning of the participants and their perspectives are paid attention, the interpersonal theme is manifestation of the discourse. Linguistic relation is a bilateral process that is used for exchanging meaning. This is why in each communication the following objectives can be taken into consideration: for attracting the attention of other people or exerting influence on them, for dissemination of information the addressee is unaware of it, for explaining the perspectives and opinions, for collecting data from other people. (Halliday, 1985: 96-112)

In a simple word, this role is realized by creating and maintaining relations among persons and groups. In this role the speaker on one hand and the listener or addressee on the other hand establish a link and each plays a role: one gives the news, asks a question, makes an order, … The involved people in this connection can play two main communicative roles: giving something or demanding something. This giving and demanding can be done on goods and services or information. As a result of this, four speech acts take place:
1- Statement
2- Offer
3- Question
4- Command

The following table shows how these four elements are used in communicative roles and speech acts:

<table>
<thead>
<tr>
<th>Giving</th>
<th>Information</th>
<th>Statement</th>
<th>My house is cloudy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>good and services</td>
<td>offer</td>
<td></td>
<td>Would you like to smell vinegar?</td>
</tr>
<tr>
<td>Demanding</td>
<td>information</td>
<td>question</td>
<td>What has happened?</td>
</tr>
<tr>
<td>good and services</td>
<td>command</td>
<td></td>
<td>You go to your guest.</td>
</tr>
</tbody>
</table>
This part of interpersonal role overlaps with the discussions on statement (Xabar) and Insha in Ilmu ma’ani, on which we will discuss more hereunder.

These communicative roles in grammatical word level are realized through mood structure of the clause. For instance, in the above example the interaction between statement and question has been realized by indicative mood that is made, itself, of declarative mood and interrogative mood and the command interaction has been made of imperative mood. Each speech act falls into two direct and indirect speech acts.

When a speech act is expressed directly with a conforming and congruous structure it is called direct speech act, but sometimes special social and situational factors such as politeness, more influence, … make people use an incongruous speech of act such as using an interrogative form to give a command, it is called indirect speech act, such as:

- Shall we go? [mood: interrogative; act: command → Let’s go!]
- I will take a wood stick. [mood: declarative; act: command → You too, take a wood stick!]

(Mohajer and Nabavi, 1997: 50-51)

This is similar to the discussion of “Semantic Aspects of Discourseand secondary use of clause” in Ilmu ma’ani. In the following paragraphs we will discuss this aspect of meaning.

**Textual role**

This role is created with the formation of text within the context of situation. In other words, this role establishes a link between what is said and written and the real world on one hand, and the linguistic incidents on the other hand. This mechanism rests upon the way of arrangement of ideational and interpersonal information brought in the clause. (Halliday, 1978: 113) There are applied and structural reasons for the arrangement of the clause. For instance, it depends upon the responses that the speaker gives to the following questions:

1- Which element discloses the main subject of the clause? What is the clause about?
2- Which part of the message is more important for the speaker?
3- Which part of the message considers speaker knowing before the listener and which part is presented as a new message?
4- Is there any presupposed data in the clause? If yes, which data has been presupposed?
5- Which element does the speaker select as the starting point for the message?

This part is comparable to participial phrase and audience’s disposition requirements (Muqtaza-ye Ha:l va Magha:m) due to the formation of text in the context of situation. Therefore, the textual construct of speech rests upon way of organization of the data through method of arrangement and combination of contextual elements of the speech. On this basis, each text is made of theme and rheme.

Subject (in the sense we talked earlier, not the sort of subject we known in traditional rhetoric) is the main subject matter of the message and it is about the message whatever it may be. As far as form is concerned, in Persian language and many other languages subject is the starting component of the sentence. Statement is whatever told about subject and it includes all components in a clause – except those related to subject. This category can be likened to the quality of subject and predicate specially anaphora and cataphora of the two in Ilmu ma’ani.
Halliday believes in the two distinct structures of thematic structure and information structure and one non-structural component, i.e. cohesion.

**Thematic structure**

This structure forms the nature of clause as a message. The organization of the clause is arranged in a way that one of its components serves as the subject and the main issue of the message (subject = what comes first) and the other elements of the clause (statement) give information about the subject. The combination of the two form the message of the clause and show the textual role of the language in clause level. The role of subject as the starting point for the speaker is to provide a framework for interpretation of the rest of the message (Khan Jan, 1998: 268) such as:

- **No one** will introduce me to the sun.
  
<table>
<thead>
<tr>
<th>Subject</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>(anaphora)</td>
<td>(cataphora)</td>
</tr>
</tbody>
</table>

- **There came** a night naked from the door, like a water spirit.
  
<table>
<thead>
<tr>
<th>Subject</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>(anaphora)</td>
<td>(cataphora)</td>
</tr>
</tbody>
</table>

Marked clause and unmarked clause: When the subject is placed in its main place (anaphora), the clause will be considered as unmarked clause, otherwise it will be a marked clause. Example:

- Tears of that night, were my smile of love. (unmarked)
- There is a night, a damp night. (marked)
Information structure

This structure is the result of interaction between what has been known and identified to the listener, i.e. old information, and what is unknown and unidentified to him, i.e. new information. Of course, old and new information are only meaningful for the listener not for the speaker, because every information for the speaker is old.

- The prince was sitting in his armchair.

In this clause the emphasis is on the word “sitting” and it has new information for the listener. Therefore, the old information is placed in the beginning place of the speech and conforms to the subject of the clause. But if in the same sentence we place the stress and rising intonation on the word “prince” we will have:

- The prince [not anybody else] was sitting in his armchair.

The main burden of information of the clause is on “the prince”. Here the new information is conforming to the subject, therefore, a marked clause will appear. (Mohajer and Nabavi, 1995: 73-74)

The information structure is realized in “tone structure” and it is shown in written by boldface, underline, or in quotes. In the meantime, new information contain a rising intonation. It should be noted that this point is usually applicable to the marked clauses.

Cohesion

Cohesion is the meaningful relationships within a text (Halliday & Hassan, 1979: 24). This relationship is beyond the grammatical communications. It is this type of relationship that changes a collection of unrelated sentences into a cohesive text and distinguishes it from the scattered and unrelated collection of sentences. In other words, cohesion attests to the meaningful relations in the text and includes the relationships that interpret some elements in the text. Cohesion is usually shown in four categories: lexical cohesion, ellipsis and substitution, reference and conjunction.

Participial Phrase and Audience’s Disposition Requirements(Muqtaza-ye Ha:l va Magha:m)

Participial phrase is a state the makes the speaker speak based on the psychological state of the listener. For example, when you talk with your friend, it is good to have a lengthy talk and do not lead a quick question and answer dialog. Therefore, this dialog with a friend is participial and the elongation of the dialog is audience’s disposition requirement.

As we know, the individuals are different in terms of their talents for grasping the concepts:

a) When the audience is intelligent and of quick apprehension, brevity of the speech is recommended.

b) When the audience is slow in apprehension, detailed and long speech is recommended.

c) When the audience is of no background about the subject (with no doubt or denial on the speech content), the speech is delivered without emphasis. This is technically called “preliminary statement (Xabar)”.

d) When the audience is of median disposition (not very intelligent not very slow) the speech should be delivered at median level.

e) When the audience is dubious (neither believing nor denying) the speech shall be delivered with slight emphasis. It is technically called “demanding statement (Xabar)”.

When the audience totally denies the theme of the speech, the speaker should use pertinent implements to lay great emphasis on his speech. It is technically called “denial statement (Xabar)” (Nassirian, 1999: 38).

If we act against the the above states, for instance, we take the audience with no background as the one totally denying, make an emphatic speech or vice versa, we make a speech devoid of emphasis, they say the speech is against the apparent requirements.

The discussion on disposition requirements – that is indeed the main subject of Ilmu ma’ani – and accordingly the discussion against the apparent disposition requirements due to involvement in dominant texture of the speech is conforming to the textual role in the systematic functional grammar. These two categories are very similar since they establish a link between what is said or written with the formation of the text on one hand and the real world and linguistic events on the other hand.

Semantic Aspects of Discourse; statement (Xabar) and Insha

By speech we usually mean conveying the theme of the sentence to the listener or audience. But sometimes, other purposes are pursued in a sentence that can be called as the virtual meanings of the sentence. For example, the declarative statement gives a statement and asks a question by an interrogative clause, but sometimes they are used for other purposes.

Statement (Xabar)

The statement (Xabar) or a declarative speech is a sentence that has the probability of truth or lie in nature so that its theme can be taken as right or wrong and the speaker liar or truthful, such as “Indeed, Allah is over all things competent.” (Surah Baqarah: 20)

Semantic Aspects of Discourse; statement (Xabar)

a) Showing a feeling of weakness and disability: For instance, Prophet Zechariah said, "My Lord, indeed my bones have weakened, and my head has filled with white …" (Maryam: 4). He says this in a declarative statement.

b) Expressing sorrow and regret: Like “But when she delivered her, she said, "My Lord, I have delivered a female." (Ale-Imran: 36) It is quoted from the Imran’s wife who was expecting a son but delivered a female for which he sorrowfully uttered this sentence.

c) Expressing joy and happiness: “And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).” (Bani-Israil: 81) This statement gives the news of joy and happiness.

d) Warning: Like “…and no bearer of burden shall bear the burden of another …” (Al-An’am: 164). This warns and guides the addressee.

e) Seeking mercy: Like the verse quoting Moses “My Lord! surely I stand in need of whatever good Thou mayest send down to me.” (Al-Qasa: 24) This shows Moses seeking Mercy of God.

f) Encouragement: Like “But Allah has preferred the mujahideen over those who remain [behind] with a great reward.” (An-Nisa: 95) This encourages the addressee for jihad in the cause of Allah.

g) Expressing fear: Like “…indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.” (Ale-Imran: 192) This to express fear for the servants to be immune against disgrace.
Insha

Insha (Composition) is a speech that cannot be approved or denied. (Rajaei, 1961: 21). There are two types for composition: a) demanding composition and b) non-demanding composition. The subcategories of demanding composition are imperative, prohibition, interrogative, proclamation and wishing and the subcategories of non-demanding composition are praise, vilification, pledge, fear, supplication and recitals. Since non-demanding composition has limited use in literature, we will only discuss demanding composition:

Types of Demanding Composition (Insha)
1) Imperative
2) Prohibition
3) Interrogative
4) Proclamation
5) Wishing

1- **Imperative**: “Commanding to do something or demanding something from a higher position.” (Alavi Moqadam and Ashrafzadeh, 1999: 58) But sometimes imperative mood is used for other purposes such as the following:
   a) **Praying**: Such as “[Moses] said, "My Lord, expand for me my breast [with assurance]; And ease for me my task; And untie the knot from my tongue.” (Taha: 25-27) This is to express praying and worshipping God.
   b) **Guidance**: Like the verse “Take what is given freely, enjoin what is good, and turn away from the ignorant.” (Araf: 199) This has been sent for the guidance of the addressee.
   c) **Threat**: Like the verse “Do whatever you will; indeed, He is Seeing of what you do.” (Fussilat: 40) The verse is threatening the addressee for doing something wrong.
   d) **Expressing astonishment**: Like the verse “Look how they invent about Allah untruth …” (An-Nisa: 50) This shows astonishment over what they do.

Of the other secondary meanings we can refer to extended meaning, persuasion, mockery, wishing, desire, learning a lesson, …

2- **Prohibition**: “It is demanding the stop in doing something.” (Mazandarani, 1997: 83) Prohibition, in some cases, is accompanied with some purposes such as the following:
   a) **Praying**: Like the verse "Our Lord, do not impose blame upon us if we have forgotten or erred.” (Baqarah: 286)
   b) **Guidance**: Like the verse “O you who have believed, do not ask about things which, if they are shown to you, will distress you.” (Maidah: 101) The purpose, here, is guidance.
   c) **Reprimand and blame**: Like the verse “And do not mix the truth with falsehood or conceal the truth while you know [it].” (Baqarah: 42) The purpose of this verse is to reprimand those who have mixed truth with falsehood.
   d) **Consolation**: Like the verse “Grieve not: verily, God is with us.” (Tawbah: 40)

The other secondary meanings are assertion, feigning ignorance, threat, blame, wishing, warning, punishment, etc.
3- **Interrogative:** “It means asking question in the cases the speaker knows nothing about.” (Homaei, 1994: 105) The secondary meanings of interrogative mood are the following:

a) **Wishing:** Like the verse “…so are there [now] any intercessors to intercede for us …” (Araf: 53) The purpose of question, here, is expressing wish.

b) **Prohibition:** Like the verse “Do you fear them? But Allah has more right that you should fear Him.” (Tawbah: 13) The question here is a prohibitive nature, i.e. it means you must not be afraid.

c) **Imperative:** Like the verse “Then do they not look at the camels - how they are created?” (Ghashiyah: 17) The question here has an imperative nature by which God commands people to ponder upon the creation of camel.

d) **Warning:** Like the verse “Is it you who creates it, or are We the Creator?” (Waqi’ah: 59) The question is indeed a warning.

e) **Intimidating the addressee:** Like the verse “Have you not considered, how your Lord dealt with the companions of the elephant?” (AL-Fil: 1) In this verse God mentions the story of the Companions of the Elephant and their ill fate and intimidates the wrongdoers of Hid Wrath.

f) **Threat:** Like the verse “Did We not destroy the former peoples?” (Mursalat: 16) The question is to make the reader remember the past history and learn a lesson. It is a threat indeed.

Of the other virtual meanings of interrogative mood we can refer to tribute, honoring, guidance, imploration for mercy, …

4- **Proclamation:** “It means addressing someone for attracting his/her attention.” (Alavi Moqadam and Ashrafzadeh, 1999: 66) Sometimes proclamation mood has other purposes as well.

a) **Interjection of help:** Like the verse “‘Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy.” (Ale-Imran: 8) In this verse, the proclamation means interjection for help.

b) **Expressing regret and pain:** Like the verse “and the disbeliever will say, "Oh, I wish that I were dust!” (An-Naba: 40) In which the disbelievers address God and wish to be dust but not punished this way.

c) **Prohibiting the addressee from doing something:** Like the verse “O you who have believed, do not invalidate your charities with reminders or injury.” (Baqarah: 264) The proclamation here means eluding the addressee from doing wrong.

d) **Mocking:** Like the verse “They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!” (Hud: 87) In this verse, the disbelievers address Shu’ayb to mock them.

e) **Expressing fear:** Like the verse “Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.” (Ale-Imran: 192) In this verse the speaker begs God expressing his fear not to disgrace him.

Of the other meanings of proclamation we can refer to humiliation, expressing regret, reprimand, threat, exaggeration, etc.

5- **Wishing:** “Wishing is demanding something that is liked by the speaker but he has no hope to attain it.” (Rajaei, 1974: 134) According to the definition, the virtual meaning of wishing is specified to some degree because any word used for wishing (impossible wish) and hope (possible wish) can be virtually used interchangeably in such a way that the intention is understanding interesting points in literature. In this sense it can be called virtual meaning of wishing, such as “‘O Haman, construct for me a tower that I might reach the ways.” (Ghafir: 36) In this verse the special word of hope (La’aliyah) has been virtually used instead of wishing (Layto) because Pharaoh has considered an impossible wish a possible one.
The discussions on statement (Xabar) and Insha, and then on demanding and non-demanding composition along with the two words of giving and demanding and the four speech interactions are comparable to Halliday systematic functional grammar. We reviewed that within the relations the speaker and audience establish with each other either giving or demanding something happens and as a result of this process four speech interactions of statement, offer, question and command take place. In Ilmu ma’ani we came to know that the sentence is of two types: statement and composition and that, composition is itself of two types of demanding and non-demanding composition. From among the four speech interactions mentioned in Halliday’s systematic functional grammar, declarative mood is included in the statement and the other three, i.e. offer, question and command are included in composition category.

In addition to the above, such discussions as secondary meanings conform to the direct and indirect speech act in Halliday’s grammar. According to Halliday’s systematic functional grammar when a speech act is expressed directly with a conforming and congruous structure it is called direct speech act, but sometimes special social and situational factors such as politeness, more influence, … make people use an incongruous speech of act such as using an interrogative form to give a command, it is called indirect speech act. (See this paper, interpersonal role). In Ilmu ma’ani, we reviewed that the speaker uses statement in a composition meaning and vice versa and by this way he makes his words more effective and lasting in the mind of the reader.

**Precedence and Antecedence of Subject and Predicate**

In Ilmu ma’ani the main position of the subject is to come before the predicate because predicate is a statement that must have a subject on which statement and command have been issued. Since it is the first thing that is replaced in the mind, thus, naturally after mentioning it the listener expects a command and statement on it and it must be necessarily given priority. (Rezanejad, 1988: 148) Like the verse “And Allah is Knowing of that within the chest.” (Ale-Imran: 154) Allah is subject in this verse and Knowing is predicate.

However, sometimes this precedence and antecedence is not observed for some reasons. In other words, subject comes after predicate like in the following verse:

“And a party [of messengers] you denied and another party you killed.” (Baqarah: 87). In this verse the delay in expressing predicate is for expressing the importance of subject and unimportance of the predicate.

Or in the word of God, “And to Allah belongs the dominion of the heavens and the earth.” (Ale-Imran: 189) the priority of subject (Allah) is because of allocating subject to predicate, i.e. “And to Allah belongs the dominion of the heavens and the earth, to Him and to no one else.”

Also:

In “No bad effect is there in it [wine]” (Saffat: 47) the subject (it) has been given priority to (effect) to show that only the wines in the Hereafter have no bad effect.

In Halliday’s systematic functional grammar we read that the text is made of clauses – marked and unmarked – each of which is made of subject (anaphora) and statement (cataphora). Consequently old and new information come to being and we reviewed that selecting the anaphora is important since this part of the sentence contains the meaning and the main theme of the clause and selecting the type of anaphora will point out the difference in the meanings of the clauses:

1- There is night.
2- Night is there.
In Ilmu ma’ani, we read that as a norm and rule predicate in a speech comes before the subject unless incases the speaker violates the syntax for some purposes such as boldfacing. For example, the verse “There is no doubt in [the Book]” (Baqarah: 2) in comparison with the verse “No bad effect is there in it [wine]” (Saffat: 47) raises a question in the mind that why in the first verse statement has come after the noun as a normal sentence rule but in the second statement has come before the noun. The answer, according to the literary and grammar scholars is this that the subject (it) in the second one has come before the predicate to show that only the wine in the Hereafter has no band effect.

Such an arrangement can be also seen in the declarative structure, i.e. in this structure the normal case says anaphora must come before cataphora unless in cases the speaker has some special purpose in the mind. This overlaps with the precedence and antecedence of the subject and predicate in Ilmu ma’ani on one hand and the de-normalization in boldfacing and de-familiarization in formalist criticism on the other hand.

Conclusion

In this paper we tried to make a comparison between Halliday’s systematic functional grammar and such discussions in Ilmu ma’ani – as one of the main branches of Islamic rhetoric.

The majority of approaches in Halliday’s systematic functional grammar are similar to the cases we work in Ilmu ma’ani such as the point that in Halliday’s grammar in discussions on role of language the texture of the dialog is similar to the disposition requirements in Ilmu ma’ani and Islamic rhetoric theories. Also in connection with the structure of the text, Halliday talks about subject and statement structures in addition to cohesion and presents antecedence and precedence as well as marked and unmarked clauses as the following:

When the subject is placed in its main place (anaphora), the clause will be considered as unmarked clause, otherwise it will be a marked clause. Each of these is made of subject (anaphora) and statement (cataphora). Consequently old and new information come to being. We reviewed that selecting the anaphora is important since this part of the sentence contains the meaning and the main theme of the clause and selecting the type of anaphora will point out the difference in the meanings of the clauses. In Ilmu ma’ani, we read that as a norm and rule predicate in a speech comes before the subject unless incases the speaker violates the syntax for some purposes such as boldfacing. Such an arrangement can be also seen in the declarative structure, i.e. in this structure the normal case says anaphora must come before cataphora unless in cases the speaker has some special purpose in the mind. This overlaps with the precedence and antecedence of the subject and predicate in Ilmu ma’ani on one hand and the de-normalization in boldfacing and de-familiarization in formalist criticism on the other hand. The discussion on disposition requirements and accordingly the discussion against the apparent disposition requirements due to involvement in dominant texture of the speech is conforming to the textual role in the systematic functional grammar.
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