

## Divinity and Man: A Systemic Functional Linguistic Analysis of some Fundamental Commandments in Islam التحليل النظامي الوظيفي اللغوي لبعض الوصايا الأساسية للإسلام الإلهية والإنسان

Djelloul NEDJAI

Supervisor: Pr. Ghouar Amor

Mostéfa Benboulaïd Batna-2 University

### Abstract

The issue of religious ideology has been of constant controversy since the creation of man. Within the scope of axiomatic hermeneutics and theism, a considerable amount of research has been carried out to explore the nature of religious discourse. Of paramount concern has been the epistemological nature of religious discourse depicting the spiritual message and palpability of divinity. In this account, religious discourse is considered to be a sign of ideology, a symbol of consciousness, and more importantly an aspect of representing the ambiguous understanding of the divine message in Islam. Nonetheless, there remains a major crevice in the exploration of religious discourse from the lens of systemic linguistic analysis. Thus, this paper attempts to shed light on the application of linguistic analytic models to some predefined fundamental commandments to unveil the opaque misinterpretation and misunderstanding of God's message. To explore how this message is exercised in reality, we have administered a questionnaire to 100 individuals of different age, gender, social class and educational background, to know about their perceptions of the fundamental commandments in Islam.

**Keywords:** Religious Discourse, Ideology, Systemic Functional Linguistic Analysis, Fundamental Commandments

### الملخص:

كانت القضية الإيديولوجية الدينية محل جدل مستمر منذ خلق الإنسان. في نطاق التأويل البديهي والإيمان بالله، قد أجريت دراسات وأبحاث عديدة ومعتبرة لاستكشاف طبيعة الخطاب الديني. وقد كان الشغل الشاغل لدراسة الماهية الأستمولوجية للخطاب الديني تصور الرسالة الروحية والمعاني الربانية. وفي هذا الصدد، يعتبر الخطاب الديني علامة للإيديولوجية، رمزا للوعي، والأهم من ذلك جانباً من جوانب الفهم الملتبس للرسالة الإلهية في الإسلام. ومع ذلك، لا يزال نقص كبير في التنقيب عن الخطاب الديني من منظور التحليل النظامي الوظيفي اللغوي. ولهذا، تحاول هذه الورقة البحثية تسليط الضوء على تطبيق نماذج تحليلية لغوية لبعض الوصايا الأساسية المحددة مسبقاً للكشف عن سوء الفهم للرسالة الله. ولإستكشاف كيفية ممارسة هذه الرسالة في الواقع، تم إجراء استبيان لـ 100 شخص من مختلف الأعمار والجنس والطبقة الاجتماعية، والمستوى التعليمي لمعرفة تصوراتهم من الوصايا الأساسية في الإسلام.

**الكلمات المفتاحية:** الخطاب الديني، الإيديولوجيا، التحليل النظامي الوظيفي اللغوي، الوصايا الأساسية للإسلام

## Introduction

The notion of religious ideology and discourse may not be divorced from the semiotic nature of its context as Vološínov (1986) puts it “without signs, there is no ideology”<sup>1</sup> Henceforth, the interpretation of religious discourse through the use of Halliday’s (1961)<sup>2</sup> Systemic Functional Linguistics (SFL) Model endeavors to look at the texture of some fundamental religious commandments in Islam. SFL is believed to be an effective way of analyzing language from a semiotic perspective. In addition, SFL conceptualizes language as a tool for the construction and transmission of individual and contextual models of experiences and beliefs (Halliday and Matthiessen, 1999)<sup>3</sup>. Also, SFL is much concerned with the use of language in a context. Hence, the discursive analysis of religious texts through the use of SFL could be assumed to be an integral part of the overall process of making sense of the message of the divine. This model is thought to provide a solid theoretical and practical groundwork for the study which helps in understanding the divine message. In this account, the focus will be on highlighting the opaque misinterpretations of some fundamental commandments in Islam. In reverence with this, the current research attempts to analyze the Islamic religious discourse within the context of situation and culture to unveil the “hidden” message of the divine. Besides, we attempt to evaluate the functional meaning in some Islamic fundamental commandments. However, before we embark into a detailed account of the different religious texts, it is worth considering as a first stance the intended fundamental religious commandments in Islam.

## Some Fundamental Commandments in Islam

1. Proclaim! (or **Read!**) in the name of thy Lord and Cherisher, Who created “**الَّذِي خَلَقَ**” **الْقَلَمَ**, The Clot, Chapter 96, Verse 1 (Holy Quran)<sup>4</sup>

<sup>1</sup>Vološínov, (1986) *Marxism and the Philosophy of Language*. Translated, Ladislav Matejka and I.R. Titunik. Cambridge, MA: Harvard University Press.

<sup>2</sup>Halliday, M. (1961) *Categories of the theory of Grammar*. Word 17 (3): 242-292

<sup>3</sup>Halliday, M. and Matthiessen, C. (1999) *Constructing Experience through Meaning*. London: Continuum.

<sup>4</sup>Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

2. And say: "**Work** (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did." وَقَالَ اعْمَلُوا فَلْيَسِّرْ لِي اللَّهُ عَمَلَكُمْ وَفِي زُيُوتِكُمْ وَالشَّهَادَةَ فَإِنَّكُمْ لَمِنَ الْمُتَكَبِّرِينَ "At-Tawba, The Repentance, Chapter 9, Verse 105 (Holy Quran)<sup>5</sup>
3. That (shall be so); and whoever **Respects (Honors)** the sacred rites of Allah, it is better for him with his Lord. That (shall be so); and whoever **respects** the signs of Allah, this surely is (the outcome) of the piety of hearts. ذَا لِكِ لَكُمْ فِي حُرْمَاتِ اللَّهِ فَهَوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ "Hajj, Chapter 22, Verse 30(Holy Quran)<sup>6</sup>
4. **Cheating** The Messenger of Allah (ﷺ) said, "He who takes up arms against us is none of us, and he who **cheats us** is none of us." Another narration of Muslim is: The Messenger of Allah (ﷺ) happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allah! These have been drenched by rainfall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who **deceives** is not of us." (Book 18, Hadith 69, in Sunnah.com, 2017)<sup>7</sup>
- "وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من حمل علينا السلاح، فليس منا، ومن غشنا، فليس منا" ((رواه مسلم)). وفي رواية له أن رسول الله صلى الله عليه وسلم مر على صبرة طعام، فأدخل يده فيها، فنالت أصابعه بللا، فقال: " ما هذا يا صاحب الطعام؟" قال أصابته السماء يا رسول الله، قال: " أفلا جعلته فوق الطعام حتى يراه الناس! من غشنا فليس منا".
5. O Children of Israel! call to mind the (special) favor which I bestowed upon you, and **be faithful** to your covenant with Me as I fulfill My Covenant with you, and fear none but Me. يٰٓإِسْرَآءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اٰنْعَمْتُ عَلَيْكُمْ وَاٰذْكُرُوا لِي وَاذْكُرُوا لِي قَارِهُوْنَ "

<sup>5</sup>Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>6</sup>Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>7</sup>Sunnah.com (2017) The Book of Hadith [Online] <https://sunnah.com/riyadussaliheen>

Al-Baqarah / The Cow, Chapter 2, Verse 40.(Holy Quran)<sup>8</sup>

## 6. **Sincerity**

(Allah) said: "This (way of Mysincere servants) is indeed a way that leads straight to Me." **إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا** Al-Hijr / The Rock, Chapter 15, Verse 41.(Holy Quran)<sup>9</sup>

Except for those who repent, mend (their lives) hold fast to Allah, and are **sincere** in their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value. **وَيَأْتِكُمْ دِينُهُمْ مِنْ رَبِّهِمْ فَاسْتَبِقُوا** An-Nisaa / The Women, Chapter 4, Verse 146 (Holy Quran)<sup>10</sup>

## 7. **Truthfulness:** Abu Umamah Al-Bahili (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "I guarantee a house in Paradise for one who gives up arguing, even if he is on the right; and I guarantee a home in the middle of Paradise for one

<sup>8</sup> Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>9</sup> Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>10</sup> Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)





*and to give zakah (poor-due). And that is the correct religion.*" [Holy Quran 98:5]<sup>17</sup>

*"And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer, and to practice regular charity, and that is the Religion Right and Straight."* [Al-Bayyina / The Evidence, Chapter, 98, Verse 5]<sup>18</sup>

*"Say (O Muhammad): 'Indeed, I have been commanded to worship Allah (being) sincere to Him in religion.'"* [Holy Quran 39:11]<sup>19</sup>

*Say: "Verily, I am commanded to serve Allah with sincere devotion"* Az-Zumar / The Groups, chapter 39, Verse 11<sup>20</sup>

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

### SFL Analysis of Some Fundamental Commandments in Islam

In order to demonstrate how an SFL analysis would unveil misinterpretations and ambiguity in the religious discourse, two key elements in the holy texts are considered:

1. The context of culture, which refers to the language being a system of expressing the mental life of its speakers (Halliday, 1991)<sup>21</sup>.
2. The context of situation (Register), which refers to "the surrounding words, and it was only in modern linguistics that it came to refer to the non-verbal environment in which language was used" (Halliday, 1991, p.271)<sup>22</sup>.

2.1. Field refers to the textual meaning that is related to "the semiotic reality" (Martin, 2002, p.56). It gives "an indication of

<sup>17</sup>Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>18</sup> Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>19</sup> Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>20</sup> Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

<sup>21</sup>Halliday, M. (1991) The Notion of Contexts in Language Education. [Online] <http://annabellelukin.edublogs.org/files/2013/08/Halliday-1991-Context-in-language-education-yc7ta4.pdf>

<sup>22</sup>Halliday, M. (1991, p.271) The Notion of Contexts in Language Education. [Online] <http://annabellelukin.edublogs.org/files/2013/08/Halliday-1991-Context-in-language-education-yc7ta4.pdf>

the topic or what is being talked about” (Almurashi, 2016, p.72)<sup>23</sup>.

2.2. Tenor, which refers to the ideational meaning (Martin, 2002), gives an “indication of who is/or involved in the communication and the relationships between them” (Almurashi, 2016, p.73)<sup>24</sup>.

2.3. Mode, which is the summary of the former relationships between “types of meaning and register variables” (Martin, 2002, p.56)<sup>25</sup>, indicates what “part the language is playing in the interaction and what form it takes (written or spoken)” (Almurashi, 2016, p. ibid.)<sup>26</sup>

These two components and sub-categories are used to explain the holy message of God.

### *1. The Analysis*

For the first analysis, the script about Reading has been examined to determine focal divine signs and revelations. “**Read** in the name of your Lord the one who created” [96:1]. This verse was the first revelation to our beloved Prophet (PBU). In this holy verse, the word “Read” has come in the imperative form as a commandment. This could be interpreted, henceforth, that the first duty of mankind and the knowledge of God Almighty is to “Read”. This first divine order denotes the importance of science and learning and points to the peculiarity of knowledge. This, also, alludes to the nature of the cultural context. From this verse, it could be understood that the type of the dominant culture is of an oral nature. With respect to the context of

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<sup>23</sup>Almurashi, W.A. (2016) An Introduction to Halliday’s Systemic Functional Linguistics. Journal for the Study of English Linguistics, Vol.4 (1): 72-80. [Online] [www.macrothink.org/journal/index.php/jsel/article/download/9423/7638](http://www.macrothink.org/journal/index.php/jsel/article/download/9423/7638)

<sup>24</sup>Almurashi, W.A. (2016) An Introduction to Halliday’s Systemic Functional Linguistics. Journal for the Study of English Linguistics, Vol.4 (1): 72-80. [Online] [www.macrothink.org/journal/index.php/jsel/article/download/9423/7638](http://www.macrothink.org/journal/index.php/jsel/article/download/9423/7638)

<sup>25</sup>Martin, R.J. (2002) Meaning Beyond the Clause: SFL Perspectives. Annual Review of Applied Linguistics, 22: 52-74. [Online] <http://www.isfla.org/Systemics/Print/MartinPapers/JA-2002-Meaning%20beyond%20clause%20SFL%20perspective.PDF>

<sup>26</sup>Almurashi, W.A. (2016) An Introduction to Halliday’s Systemic Functional Linguistics. Journal for the Study of English Linguistics, Vol.4 (1): 72-80. [Online] [www.macrothink.org/journal/index.php/jsel/article/download/9423/7638](http://www.macrothink.org/journal/index.php/jsel/article/download/9423/7638)

situation and the underlining dichotomies, the field of this verse is about reading; the tenor is Almighty Allah and the Prophet (PBU), the mode is oral.

With respect to the second commandment (And say: “**Work** (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did.”), the first word “Work” came as an imperative commandment. This holy verse is a sign of the importance of “doing”, “acting”, or rather “Work”. This verse proves beyond any shadow of doubts that our prophet (PBU) is not only able to hear us, but he can also see us, that is, he has full knowledge and awareness of what is happening in the world. The above verse is an inference of an order indirectly transmitted to mankind through the prophet (PBU). This demonstrates the existence of a third party in the divine dialogue. Henceforth, the cultural context portrayed in this verse is an implicit inference of the fact that not only Almighty Allah has knowledge about the deeds and actions of mankind, but also the prophet (PUB) and the believers. This is a sign of the value of people’s actions and the outcomes they may engender. In accordance with this, the field of the verse is about work; the tenor is Almighty Allah, the Prophet, and all mankind, the mode is oral.

In addition, in the third commandment, the importance of “**Respect**” within religious discourse is likely to be highly dependent on paying specific tribute to the governance of God. In Chapter 22, verse 30 the order for respect has come implicitly. This alludes to the type of discourse addressed to both the prophet and mankind. Almighty Allah has used an indirect commandment to portray the culture of flexibility in the religious precept. The divine commandment has been followed with signs of praise and reward. This, indeed, is evidence of the supportive promising culture in the Islamic discourse. In addition, to consider the field of the text, we can say that Allah is ordaining the Prophet and all believers. The mode of the discourse is oral.

Moreover, the Prophet’s (PBU) statement “He who takes up arms against us is none of us, and he who **cheats us** is none of us” alludes directly to the forbiddance of cheating in its entire means. This could

be interpreted that God has condemned cheating and the people who do it, and has warned them of bad consequences. In this cultural context, the prophet's statement clearly denotes the severe warning to those who cheat and deceive people. Actually, this is an urgent call for the need to desperately instill this message in our hearts so that we might stir the conscience and be aware that God is watching all our deeds, without the need for any human supervisor. Besides, the field of the script is about cheating where the message is delivered in the oral mode from the Prophet to all mankind.

Furthermore, the fifth commandment **“Be Faithful”** in Verse 40, chapter 2 came in a form of instruction. In its cultural context, the three instructions in the verse: (the recognition of the immense favors of Allah, being faithful to His contract, to be faithful just towards Him) are, without a doubt, the premise of every single Divine program. The recognition of the favors of the Lord drives Man to the information of Allah and invites a feeling of appreciation in him. At that point, trusting that those bounties are not given genuinely, and He who has taken a contract for them makes man mindful of his obligations and duties. After this, not having amazement of anyone or any power in the method for playing out the Divine obligations causes Man to evacuate every one of the hindrances and blocks from his way, and satisfy dependably his duties and guarantees for having stunningness of various things is one of the best impediments on along these lines, particularly on account of the Israelites who were under the control of Pharaonic governments and, thusly, fear had turned into a piece of their lives. Also, regarding the field of the script, we can say that it is about faith. The tenor is addressed to the Israelites and all believers from Almighty Allah through the Prophet (PBU).

In addition, considering the sixth commandment, that is, **Sincerity**, the divine orderliness came implicitly with a mental inference. The meaning of sincerity is understood to be what the individual says and his/her deeds and activities ought to be for God and not show to the remaining populace or be vigorous of himself or herself with them (Syed, 2017)<sup>27</sup>. In its cultural context, the commandment pertains to the

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<sup>27</sup>Syed, I.(2017)Sincerity.[Online] [www.irfi.org/articles/articles\\_51\\_100/sincerity.htm](http://www.irfi.org/articles/articles_51_100/sincerity.htm)

distinction between actions of habit and actions intended for worship. Nonetheless, the latter remains the corner for the acceptance of the divine for mankind deeds. Moreover, in its contextual situation, the field of the discourse is about sincerity; the tenor is the address to believers from the Divine.

Besides, another focal religious script has to do with the importance of **truth** in Islam. The script chosen is one of the statements of our Prophet (PBU). In this script, the forbidding of lies has been implicitly and indirectly introduced. The Prophet (PBU) started with a reference to the rewards first and then alluded to what should be done. This is an inference of the flexibility of the religious discourse. In addition, the field of the script is about truth whereby the tenor is the Prophet (PBU) and the believers. The message has been delivered through the oral mode. From here, it could be understood that truth is the key to open all doors of the kingdom of heaven and it would lead way to goodness, love, and Allah.

Moreover, a fundamental principle that has been ordained by God in the Holy scripts is the issue of **polygamy**. In chapter four, verse three, God has clearly encouraged for having four wives in order to be fair towards women. Nonetheless, as a duty to respect a fair treatment to all women, God has ordered just “One”. The semiotic meaning of this verse indicates that to ensure fairness, maintaining one spouse is preferred. That is, fairness is more valued at the expense of other considerations. The field of this script is polygamy; the tenor is Allah, the Prophet (PBU) and the believers. The message has been delivered in the oral mode.

Another layer in the fundamental principles of Islam is **acceptance and tolerance of others' beliefs**. In the script chosen (Chapter, 49, Verse 13), the commandment has been delivered implicitly where God has started first with the reason for the creation of mankind and followed it with what is expected. In its context of culture, the semiotic nature of this religious script entails an intellectual intelligence and a deep sense of wisdom to grasp its meaning. This will engage people in a deep reasoning process. The field of this script is tolerance of otherness in which the tenor is Almighty Allah and the believers delivered in the oral mode.

Additionally, the concept of **Ethics** is clearly ordained by Allah and the Prophet (PBU) in various ways. Here, the script chosen is one of the statements of our Prophet (PBU) “The best amongst you are those who have the best **ethics** (manners and character).” (Hadith No. 56 (B) Vol. 8. Applying Halliday’s SFL Model enabled us to find the following instances: In the context of culture, Islam is seen as an exhaustive lifestyle that includes a total good framework that is a critical part of its reality. We live in a time where great wickedness and the lack of virtues are regularly taking a gander at as relative ideas. Islam, in any case, holds that ethical positions are not relative, and rather, characterizes an all-inclusive standard by which activities might be regarded moral or improper. Thus, the field of this passage is Ethics where the tenors are the Prophet (PBU) and the believers. Here again, the mode is oral.

Also, in all honesty, the former fundamental principles call for one pivotal value which is to consider **the essence of life**. The discourse chosen is taken from Chapter 5, Verse, 32. In the latter, the semiotic interpretation of the commandment ordained is that the Divine has compared the one who gave life to a single person or killed it with somebody who has given life to all mankind or destroyed them. It is noticeable from this message that the style invokes a deep contemplation and a sense of reasoning where about the commandment is implicitly given. With respect to the field of the script, it is clear that it is the essence of life where the tenor is Allah, the Israelites, and all mankind. This has been delivered in the oral mode.

In fact, all the premises held beforehand could fall into one mold; the mold of **Love**. To evidence for this, the statement of the Prophet (PBU) is clear “No one of you becomes a true believer until he likes for his brother what he likes for himself”. [Al-Bukhari and Muslim].(Book1, The Book of Miscellany, Hadith No.183)<sup>28</sup>. What could be understood from this excerpt is that Islam is bound to love, peace, compassion, morality, and mercy. In the former script, language has been expressed straightforwardly where the Prophet (PBU)

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<sup>28</sup> Sunnah.com (2017) The Book of Hadith [Online] <https://sunnah.com/riyadussaliheen>

condemns those who favor themselves at the expense of the others. The field of this passage is the Prophet and the believers presented in the oral modality.

Finally, the last fundamental commandment of Islam summarizes all the teachings, principles and the orderliness of God. This could be summarized in Chapter 39, Verse 11. This script sums up the essence of the true Islam. The semiotic explanation of this script summons into the following points: People are asked to worship God with sincerity, truthfulness, faith, devotion, and compliance with all orders. Thus, the field of this religious discourse is True Islam. The tenors are Allah, The Prophet (PBU) and Mankind. And, the mode is oral.

### Questionnaire Analysis

#### *Question One: "What are the fundamental principles of Islam?"*

Questionnaire data denote that the pivotal principles of Islam are:

1. Belief in Allah;
2. The Five Pillars of Islam (The two testimonies of Faith, Prayer, Fasting, Giving Alms, and Pilgrimage);
3. Equality;
4. Peace;
5. Respect;
6. Truth; and
7. Ethics.

From here, it could be assumed that not only faith is focal in the divine message, but more importantly the different ethical and moral values that govern human traits.

#### *Question Two: "How do you define these principles?"*

Questionnaire data have displayed the following definitions:

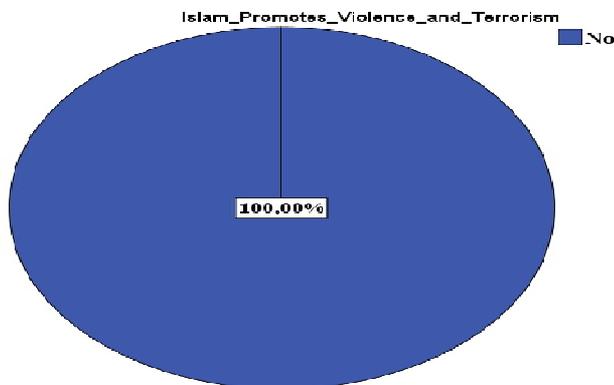
1. **Read:** The quest for knowledge is an obligation upon every Muslim.
2. **Work:** Work is necessary for every individual. It is part of worshipping the divine.
3. **Respect:** Respect is a virtue of every true Muslim.
4. **Cheating:** Cheating is an attribute of the devil and the one who has it does not belong to the Prophet's Ouma. From here, Islam is meant to be a religion of honesty.
5. **Faithfulness:** Faith is an attribute of the prophets and prayer is every Muslim's duty.
6. **Sincerity:** Believers are true spirits of the Divine, and this is a call for piety.

7. **Truthfulness:** A true Muslim is always truthful because Islam is the religion of truth.
8. **Polygamy:** A good wife is a blessing. Polygamy can be a weapon against adultery.
9. **Interchange:** the Culture of Otherness: Traveling develops awareness of the other.
10. **Ethics:** Ethics are the virtues of our Prophet (PBU). Ethics are most important.
11. **The Essence of Life:** Life is a treasure. Islam reckons life's sacredness.
12. **Love:** Islam is based on the power of Love that builds nations.
13. **Obedience:** Knowing Allah is obedience.

'From above, it could be assumed that Islam is a religion of peace, love and tolerance.

**Question Three: “Does Islam promote Violence and Terrorism?”**

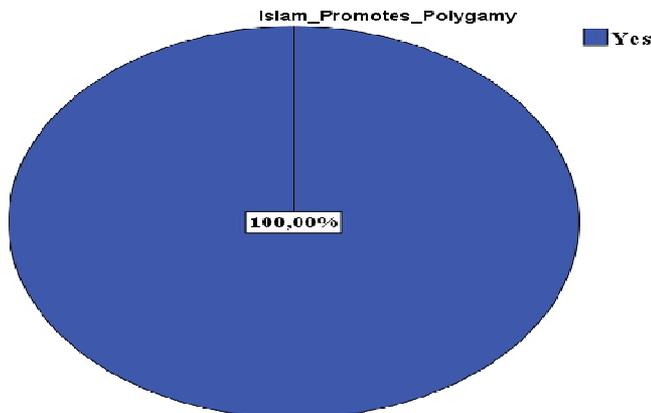
The results for this question are displayed in the following chart:



*Figure 1.* Does Islam Promote Violence and Terrorism?

The graph indicates that Islam is the religion of “Peace”, of “Love” and the respect of the other. The Prophet Muhammed (PBU) has forgiven all those who did hurt him, though he could have reacted violently, but he always valued peaceful solutions. It has been contended by Algul (2017) that the base of the word Islam, SILM, alludes to “making peace, being in a commonly serene condition, welcome, save, wellbeing, being secure, discovering peace, achieving salvation and prosperity or being a long way from peril, accomplishing goodness, solace and support, avoiding inconveniences and debacles, presenting the self and complying, regard, being a long way from off-base.

**Question Four: “Does Islam Promote Polygamy?”**



*Figure 2. Does Islam Promote Polygamy?*

Islam permits polygamy and grants men, under particular conditions, to have at most four spouses. Polygamy was common standard before Islam, and was not revoked with the establishment of Islam; rather, Islam has set different conditions for the practice. In approving polygamy, Islam does not have the goal of agreeing with men and urging them to frame arrays of mistresses or revel in sexual longings and intemperance or to neglect the privileges of ladies and mistreat them. Islam's point is to maintain a scope of women's regular rights—the privilege to marriage, forming a family, and preserving the chastity and goodness of young people. Obviously, the privileges of men have likewise been remembered (Al Islam, 2017). According to participants, the main reason for encouraging polygamy is that this would decrease the rate of adultery and obscenity.

**Question Five: “Is Islam Intolerant towards other Religious Beliefs?”**

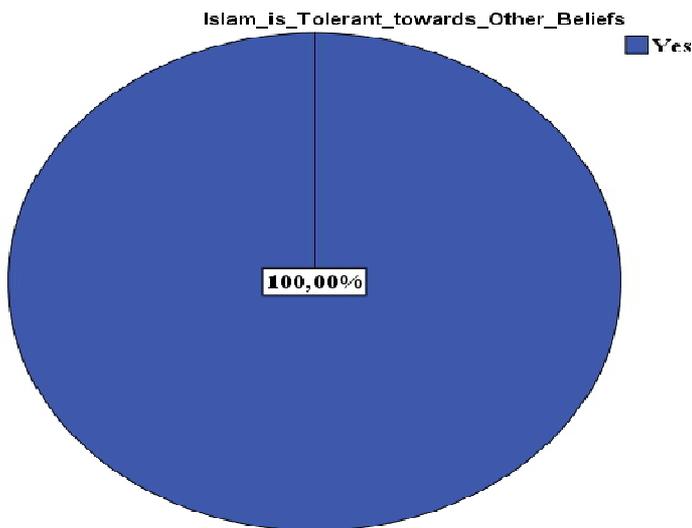


Figure 3. Is Islam Intolerant towards other Religious Beliefs?

All participants contended that we do believe in Jesus, in Moses, and we consider all other beliefs and states of minds because, Muslims treat with Christians and Jews and the others without any barriers. Within the same Respect, Allah said: “There is no compulsion in religion” (Verse 256, Chapter, 2), “You have your religion, and I have my Religion” (Verse 6, Chapter 109) (Holy Quran).

***Question Six: Perceptions towards the Fundamental Principles in Islam:***

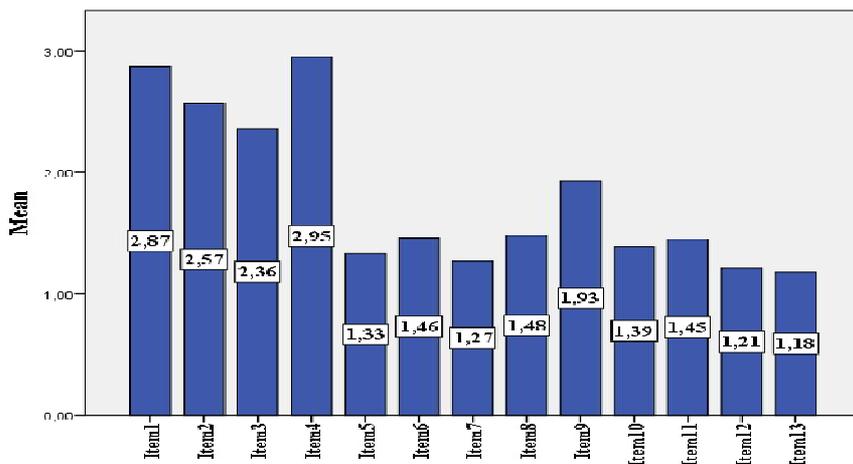


Figure 4. Perceptions towards the Fundamental Principles in Islam

| <i>Statement</i>  | <i>Value</i> |
|-------------------|--------------|
| Strongly Disagree | 1            |
| Disagree          | 2            |
| Not Sure          | 3            |
| Agree             | 4            |
| Strongly Agree    | 5            |

The graph above indicates that informants do disagree with the fact **that understanding the fundamental concepts of Islam is very significant in one's daily life**. Besides, they disapproved the fact that **learning about Islam is pivotal for becoming a good citizen**. In addition, the findings confirm that **Muslims do not consider their relationships with others**. And, more importantly, they reprobate the fact that **Muslims do respect the protection of life**. In addition, the questionnaire's data denote that participants strongly agree with the fact that **Muslims do value reading, work, do not cheat, are faithful, sincere, truthful, ethical, do love each other, and abide by the governance of Allah**. This is how participants perceive Islam.

**Question Seven: The Frequency of Exercising the Fundamental Principles in Reality:**

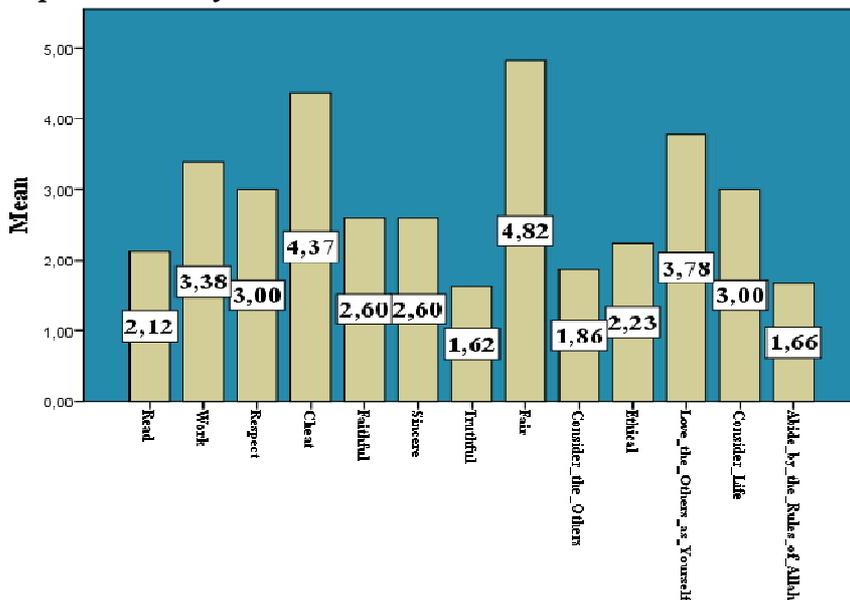


Figure 5. The Frequency of Exercising the Fundamental Principles in Reality

| Statement | Value |
|-----------|-------|
| Often     | 1     |
| Sometimes | 2     |
| Always    | 3     |
| Rarely    | 4     |
| Never     | 5     |

The chart displayed above indicates that **reading** is not part of the people’s daily priorities. Whereas, the participants questioned do pay **more importance to work, respect, the love for people, and the essence of life**. Nonetheless, the questioned informants claimed that they **do rarely cheat**, and they are **rarely fair**. Moreover, the statistics show that people have a **tendency to be often faithful, truthful, sincere, ethical, and attempt to abide by the rules of Allah**.

**Question Eight: How Does Islam Guarantee “Human Rights”?**

The questionnaire's data indicate that Islam attempts to guarantee human rights through forbidding what might harm the self or the others and tolerate what is a blessing for them. Hence, Islam values and honors the individual's life and calls for virtues, ethics, and morals. Being a true Muslim entails being ethical, do what we are supposed to do and avoid what is forbidden. In doing so, we preserve our lives and the lives of the others. Thus, a true culture of mankind and true knowledge of his own religion definitely would lead him to acknowledge the essence of individual life and the life of the entire nation. Our Prophet (PBU) stated that: "I have left with you two matters, you will not be misguided if you hold fast to them: the Book of Allah and my Sunnah, and they will not separate until they meet me on the Pond".

### **Discussion**

To triangulate the data obtained from the SFL analysis and the questionnaire, we have reached to the following conclusions:

1. The religious discourse is delivered in the oral mode.
2. God Almighty has ordained Reading, but some Muslims do not read.
3. God Almighty has called for Work, but some Muslims do not value work.
4. God Almighty has invited for Respect, but some Muslims do not respect each other.
5. Cheating is forbidden, but some Muslims do cheat.
6. Allah asked mankind to have Faith, but some Muslims seek assistance from other sources.
7. Allah has urged for Sincerity, but some Muslims' acts show the opposite of their sayings.
8. Allah asked Muslims to be Truthful, but some do lie.
9. Almighty Allah granted women a sacred status, but unfortunately, some men tend to abuse their authority over women.
10. Allah Almighty called for interchange and Tolerance towards the others' beliefs and perceptions, but some persons think that only their thoughts are the right. They believe that it is the ultimate truth.

11. Almighty Allah invited us to be Ethical, but we often witness the opposite.
12. Life is sacred for Allah; nonetheless, some Muslims kill each other.
13. Love for Allah and his Prophet (PBU) is precious. Some Muslims ignore how.
14. Although Islam is a religion that asks for being straight truth is often jinxed.

The SFL and questionnaire analyses have demonstrated that some participants do have opaque misinterpretations of the Divine message. Of course, there is no pretention to generalize this paper's findings, though our hope remains within a larger investigation of this issue to gain further insights.

### **Conclusion**

The use of SFL to account for the different religious scripts and discourses has delineated the nature of the prevalent religious ideology among people. Though the results are very startling, the Islamic message is clear and subtle. The Divine message could be easily interpreted and understood. Nonetheless, the attitudes and perceptions of individuals in real life situations denote a misconception of the intended Holy message. What Islam calls for is ideal and heavenly procuring a straight life, but what is often exercised has nothing to do with the teachings and instructions of Islam. Islam is a discourse of Love, Peace, Truth, Knowledge, Work, Honesty, Sincerity, Equity, and Fairness, but the truth is that some Muslims do not abide by these rules. Thus, Ideology is something and reality is something completely different. This would lead us to assume that probably some Muslims say what they do not do, which engages them in an ideological schizophrenia. That is, what is external behavior does not reflect their true identity. In one word, we can conclude saying that O Muslims be aware that "O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not." (Verses, 2-3, Chapter, 61) (Holy Quran)<sup>29</sup>.

أَمْ نُوَالِيهِمُ الَّذِينَ قَالَ الَّذِينَ مَالًا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ "

<sup>29</sup> Holy Quran [Online] [www.alquranenglish.com](http://www.alquranenglish.com)

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