

# Systemic Functional Linguistics Mood Analysis of the Last Address of the Holy Prophet (PBUH)

Mehwish Noor<sup>1,\*</sup>, Moazzam Ali<sup>1</sup>, Fakharh Muhabat<sup>1</sup>, Bahram Kazemian<sup>2</sup>

<sup>1</sup>Department of English, University of Gujrat, Punjab, Pakistan

<sup>2</sup>Department of English, College of Persian Literature and Foreign Languages, Tabriz Branch, Islamic Azad University, Tabriz, Iran

## Email addresses:

noorlinguist@gmail.com (M. Noor), m\_linguist@yhoo.com (M. Ali), bahram\_kazemian@yahoo.com (B. Kazemian),  
biyakhan38@yahoo.com (F. Muhabat)

## To cite this article:

Mehwish Noor, Moazzam Ali, Fakharh Muhabat, Bahram Kazemian. Systemic Functional Linguistics Mood Analysis of the Last Address of the Holy Prophet (PBUH). *International Journal of Language and Linguistics*. Special Issue: Critical Discourse Analysis, Rhetoric, and Grammatical Metaphor in Political and Advertisement Discourses. Vol. 4, No. 1-1, 2016, pp. 1-9. doi: 10.11648/j.ijll.s.2016040101.11

---

**Abstract:** The study highlights the functional and semantic properties of the last address of the Holy Prophet (PBUH). The study is based upon Halliday's (1985) SFL Mood analysis. The data obtained from the last address of the Holy Prophet (PBUH) are analyzed in tables. The analysis of 56 clauses reveals that 32 are declarative, 22 are imperative; whereas, only one is interrogative clause. A brief discussion explains the functional structural meanings based on clausal Mood classification. The study of the religious text discusses interpersonal metafunction of language. It highlights the power relations of the participants. The study fills the gap of SFL based linguistic study of the religious texts. The research shall act as a torch light for young researchers for further investigation in this regard.

**Keywords:** SFL Mood Analysis, the Holy Prophet (PBUH), Religious Sermon, Metasunctions, Interpersonal Metaphor

---

## 1. Introduction

Systemic Functional Linguistics (SLF) is an effective way to analyze language on semiotic terms. The chief proponent of this approach is M. A. K. Halliday (Costetchi, 2013). It is based on non-transformation generative grammar which classifies words according to their roles within the structure (Moji, 2011). It focuses on the functions of language with reference to different contexts. It offers applied orientations to linguistics' study (Christi & Unsworth, 2000). Choice of words is, actually, meaning in the principle of Functional grammar. This principle focuses on the functions that words perform and the meaning determined by the choice of these words (Ye, 2010).

The constituents of Mood analysis describe interpersonal metafunction of language. Mood and Residue are two main elements of the analysis. The Mood element comprises Subject and Finite sub-elements whereas Predicator, Complement and Adjunct are sub-elements of Residue. Subject (the nominal group) determines the Mood of the entire clause. (Banks, 2002). Finite expresses tense and the view of the speaker or writer (Butt et al, 2003). The part of the verb that shows event is called Predicator. Complement satisfies

the argument of the clause whereas Adjunct determines the location, time, place and manner of the events. Polarity is another element of Mood Block. It can be negative or positive which expresses the aspect of the clause (White, 2000).

The sequence of Subject and Finite determines the speech roles that a clause indicates. Subject<sup>^</sup> Finite (<sup>^</sup>= followed by), for instance, shows Declarative Mood. Finite<sup>^</sup> Subject, on the contrary, signals Interrogative Mood.

SFL provides an active approach to analyze language. The study focuses on Mood analysis (in tabulated forms) of the last Address of the Holy Prophet (PBUH). The study paves the path for future researchers to understand and analyze religious text with reference to their religious and social context.

### 1.1. Theoretical Framework

The study is based on Hallidyan (1994) SFL Mood analysis in tabular orientation. The last address of the Holy Prophet (PBUH) has been selected as a sample of the study. This sermon enjoys a universal and transcendental appeal. It needs comprehension at various linguistic levels.

This approach provides a solid theoretical underpinning to the study in order to understand the religious address and its functional meaning.

### 1.2. Research Objectives

- To analyze the structural aspects of the language of the religious sermon,
- To evaluate the functional meaning of the text under study.

## 2. Literature Review

SFL is a widespread approach to analyze language with respect to its functional meaning. Young and Harrison (2004) state it as a useful orientation to carry out CDA (Critical Discourse Analysis). The researchers have the same views and find it a useful tool to analyze language with respect to its social and discourse function in social interactions.

SFL has been applied by various researchers from different dimensions. Ayoola and Olusanya (2013) study it with respect to relational aspects of political advertisements. They maintain that there is no direct relation between interpersonal meanings of language with its lexico-grammar structure. It supports the common held view about language which imparts meaning above than its structural and literal meaning. O'Halloran (2008) opines that the integration of metafunctions of language (e.g. Interpersonal) with semiotic resources to understand meaning is a great significance of Systemic Functional Linguistics (SFL). The significance of that study is the analysis of language along with its visual orientation in print media.

Post (2008) investigates stylistic and communicative aspects of two texts of the same subject matter through the application of the principles of SFL and finds it effective to analyze them. The study highlights the construction of realities through the functional properties of language. The application of SFL is very vast and productive. Banks (2002) proposes SFL as a useful model to analyze text. The author uses mini corpus for that purpose that strengthens his claim.

Moji (2011) analyses editorial's language by using SFL tools and propounds this genre of language simple and direct. Ye (2010) examines Barak Obama's Victory speech through SFL perspective and identifies different Moods of the clauses. The current study focuses on classification of the clauses of the sermon and the interpersonal meaning with respect to clausal Mood.

Kamalu and Tamunobelem (2013) study religious identities and ideologies construed in literary text. They find SFL Mood analysis useful to understand the structural based

interpersonal relationships of the participants. The current research focuses on religious Address of the Holy Prophet (PBUH) with the application of the same principle to analyze its meaning. The researchers find a gap in the previous studies and select this address on the basis of its universality and uniqueness. The study offers a great deal of interest to evaluate religious text, spoken or written, in order to comprehend the surface as well as deep structure of the language.

Martinez (2001) examines objectivity in research articles with SFL application and proposes objectivity in the presentation of the text. Present study finds SFL Mood analysis more objective than the transitivity analysis done by Martinez. Mood analysis provides a framework to the study to analyze language through its structural and functional dimensions.

Eventually, some other conspicuous attempts have been made in Grammatical Metaphor, Rhetoric and Critical Discourse Analysis to sift through various texts and discourses and to identify multiple tools exploited by orators and authors in political, scientific etc. texts to make the texts persuasive, influential, and appealing and obscure as well (Behnam & Kazemian, 2013; Kazemian et al, 2013; Kazemian & Hashemi, 2014a, b; Kazemian, 2014).

## 3. Research Methodology

Religious preaching is a very important function of language that enjoys a particular religious and social context. The sermon has been analyzed at different levels. Clause is the highest constituent at rank scale that is further classified into SFPCL {subject, Finite (negative/positive), Predicate, complement and Adjunct} elements. Final classification contains the main two elements of Mood analysis: Mood block and Residue. A brief descriptive discussion, according to the clausal Mood, has been presented at the end of the paper.

## 4. Data Analysis

Translated manuscript of the address of the Holy Prophet (PBUH) in English (Bayram, 2010) has been selected as data sample. Classification of the clauses has been done according to their semantic unity due to the fact that SFL considers context and meaning essential. Data analysis in tabulated form is presented as follows:

*Clause 01. O People, lend me an attentive ear.*

O People		lend		Me	an attentive ear
Adjunct: Vocative	Subject	Finite	Predicator	Complement	Complement
	MOOD: Imperative		RESIDUE		

*Clause 02. for I know not whether after this year.*

For	I	know not		Whether	after this year
	Subject	Finite	Predicator: negative	Adjunct: conjunctive	Adjunct: circumstantial
	MOOD: Declarative		RESIDUE		

*Clause 03. I shall ever be amongst you again.*

<b>I</b>	<b>Shall</b>	<b>ever</b>	<b>Unhealthy</b>	<b>Mothers morning</b>
Subject	Finite: modal	Adjunct: Mood	Adjunct: Circumstantial	Complement
MOOD: Declarative			RESIDUE	

*Clause 04. Therefore, listen to what I am saying to you very carefully.*

<b>Therefore</b>		<b>listen to</b>		<b>what I am saying to you</b>	<b>very carefully</b>
Adjunct: conjunctive	Subject	Finite	Predicator	Complement	Adjunct: Circumstantial
	MOOD: Imperative		RESIDUE		

*Clause 05. and take these words to those who could not be present here today.*

<b>And</b>		<b>Take</b>		<b>these words to those who could not be present here today.</b>
Adjunct: conjunctive	Subject	Finite	Predicator	Complement
	MOOD: Imperative		RESIDUE	

*Clause 06. O People, just as you regard this month, this day, this city as sacred.*

<b>O People</b>	<b>Just as</b>	<b>You</b>	<b>Regard</b>	<b>This month, this day, this city as sacred</b>
Adjunct: Vocative	Adjunct: Conjunctive	Subject	Finite	Predicator
		MOOD: Declarative	RESIDUE	Complement

*Clause 07. so regard the life and property of every Muslim as a sacred trust.*

<b>So</b>		<b>Regard</b>		<b>the life and property of every Muslim as a sacred trust</b>
Adjunct: conjunctive	Subject	Finite	Predicator	Complement
	MOOD: Imperative		RESIDUE	

*Clause 08. Return the goods entrusted to you to their rightful owners.*

<b>Return</b>		<b>The goods entrusted to you</b>	<b>To their rightful owners</b>
Finite	Predicator	Complement	Adjunct: Circumstantial
MOOD: Imperative	RESIDUE		

*Clause 09. Hurt no one.*

<b>Hurt</b>		<b>No one</b>
Finite	Predicator	Complement
MOOD: Imperative	RESIDUE	

*Clause 10. so that no one may hurt you.*

<b>So that</b>	<b>No one</b>	<b>may</b>	<b>Hurt</b>	<b>You</b>
Adjunct: conjunctive	Subject	Finite: Modal	Predicator	Complement
	MOOD: Declarative		RESIDUE	

*Clause 11. Remember that you will indeed meet your Lord.*

<b>Remember</b>		<b>That</b>	<b>you will indeed meet your Lord</b>
Finite	Predicator	Adjunct: conjunctive	Complement
MOOD: Imperative	RESIDUE		RESIDUE

*Clause 12. and that He will indeed reckon your deeds.*

<b>and that</b>	<b>He</b>	<b>Will</b>	<b>Indeed</b>	<b>Reckon</b>	<b>Your deeds</b>
Adjunct: conjunctive	Subject	Finite: Modal	Adjunct: Mood	Predicator	Complement
	MOOD: Declarative			RESIDUE	

*Clause 13. Allah has forbidden you to take usury (interest).*

<b>ALLAH</b>	<b>has</b>	<b>Forbidden</b>	<b>You</b>	<b>To take usury (interest)</b>
Subject	Finite	Predicator	Complement	Complement
MOOD: Declarative		RESIDUE		

*Clause 14. therefore all interest obligations shall henceforth be waived.*

Therefore	All interest obligation	shall	Henceforth	be waived
Adjunct: conjunctive	Subject MOOD: Declarative	Finite: Modal	Adjunct: Conjunctive	Predicator RESIDUE

*Clause 15. Your capital, however, is yours to keep.*

Your capital	However	Is	Yours to keep
Subject MOOD: Declarative	Adjunct: Mood	predicator RESIDUE	Complement

*Clause 16. You will neither inflict nor suffer any inequity.*

You	Will neither, nor	Inflict, suffer	Any inequity
Subject MOOD: Declarative	Finite: Modal: Negative	Predicator RESIDUE	Complement

*Clause 17. I cancel the debts of interest payable to my uncle, Abbas ibn Abdul Muttalib.*

I	Cancel	The debts of interest Payable to my uncle, Abbas ibn Abdul Muttalib
Subject MOOD: Declarative	Finite Predicator RESIDUE	Complement

*Clause 18. "O People, your wives have a certain right over you.*

O people,	Your wives	Have	A certain right over you
Adjunct: vocative	Subject MOOD: Declarative	Predicator RESIDUE	Complement

*Clause 19. and you have a certain right over them.*

And	You	Have	A certain right over them
Adjunct: conjunctive	Subject MOOD: Declarative	Predicator RESIDUE	Complement

*Clause 20. Treat them well.*

Treat	Them	Well
Finite MOOD: Imperative	Predicator Complement RESIDUE	Adjunct: circumstantial

*Clause 21. and be kind to them.*

And	Be	Kind	To them
Adjunct: conjunctive	Predicator RESIDUE	complement	Adjunct: circumstantial

*Clause 22. for they are your partners and committed helpers.*

For	They	Are	Your partners and committed helpers
Adjunct: conjunctive	Subject MOOD: Declarative	Predicator RESIDUE	Complement

*Clause 23. "Beware of Shaytaan.*

Beware	Of Shaytaan
Finite MOOD: Imperative	Predicator Complement RESIDUE

*Clause 24. he is desperate to direct you away from the worship of Allah.*

He	Is	Desperate to direct you	From the worship of Allah
Subject MOOD: Declarative	Predicator RESIDUE	complement	Adjunct: circumstantial

*Clause 25. so beware of him in the matters of religion.*

<b>So</b>	<b>Beware</b>	<b>Of him</b>	<b>In the matters of religion</b>
Adjunct: conjunctive	Finite MOOD: Imperative	Predicator RESIDUE	complement Adjunct: circumstantial

*Clause 26. O People, Listen carefully.*

<b>O people</b>	<b>Listen</b>	<b>Carefully</b>
Adjunct: vocative	Finite MOOD: Imperative	Predicator RESIDUE Complement

*Clause 27. all believers are brothers.*

<b>All believers</b>	<b>Are</b>	<b>Brothers</b>
Subject MOOD: Declarative	Predicator RESIDUE	Complement

*Clause 28. You are not allowed to take the things belonging to another Muslim.*

<b>You</b>	<b>Are not</b>	<b>Allowed to take</b>	<b>The things belonging to another Muslim</b>
Subject MOOD: Declarative	Finite: Negative	Predicator: Modulated: complex RESIDUE	Complement

*Clause 29. unless he gives it to you willingly.*

<b>Unless</b>	<b>he</b>	<b>Gives</b>	<b>It</b>	<b>To you</b>	<b>Willingly</b>
Adjunct: conjunctive	Subject MOOD: Declarative	Finite RESIDUE	Predicator complement	Complement	Adjunct: Circumstantial

*Clause 30. "O People, none is higher than another.*

<b>O People</b>	<b>None</b>	<b>Is</b>	<b>Higher than another</b>
Adjunct: vocative	Subject MOOD: Declarative	Predicator RESIDUE	Complement

*Clause 31. unless he is higher in the obedience to Allah.*

<b>Unless</b>	<b>He</b>	<b>Is</b>	<b>Higher in the obedience to ALLAH</b>
Adjunct: conjunctive	Subject MOOD: Declarative	Predicator RESIDUE	Complement

*Clause 32. No Arab is superior to a non-Arab except in piety.*

<b>No Arab</b>	<b>Is</b>	<b>Superior to a non-Arab except in piety</b>
Subject MOOD: Declarative	Predicator RESIDUE	Complement

*Clause 33. "O People, reflect on my words.*

<b>O People</b>	<b>Reflect</b>	<b>On my words</b>
Adjunct: vocative	Finite MOOD: Imperative	Predicator RESIDUE Complement

*Clause 34. I leave behind two things, the Holy Quran and my Example.*

<b>I</b>	<b>Leave</b>	<b>Behind two things, the Holy Quran and my Example</b>
Subject MOOD: Declarative	Finite RESIDUE	Predicator Complement

*Clause 35. and if you follow these two.*

<b>And if</b>	<b>You</b>	<b>Follow</b>	<b>These two</b>
Adjunct: conjunctives	Subject MOOD: Declarative	Finite RESIDUE	Predicator Complement

*Clause 36. you will not go astray.*

<b>You</b>	<b>Will not</b>	<b>Go</b>	<b>Astray</b>
Subject MOOD: Declarative	Finite: Negative	Predicator RESIDUE	Adjunct: Circumstantial

*Clause 37. Listen to me carefully.*

<b>Listen</b>	<b>To me</b>	<b>Carefully</b>
Finite MOOD: Imperative	Predicator RESIDUE	Complement Adjunct: Circumstantial

*Clause 38. Worship Allah.*

<b>Worship</b>	<b>ALLAH</b>
Finite MOOD: Imperative	Predicator RESIDUE Complement

*Clause 39. and offer Salaah.*

<b>And</b>	<b>Offer</b>	<b>Salaah</b>
Adjunct: conjunctives	Finite MOOD: Imperative	Predicator RESIDUE Complement

*Clause 40. observe Saum (fasting) in the month of Ramadan.*

<b>Observe</b>	<b>Saum (fasting)</b>	<b>In the month of Ramadan</b>
Finite MOOD: Imperative	Predicator RESIDUE	Complement Adjunct: Circumstantial

*Clause 41. and pay Zakaah.*

<b>And</b>	<b>Pay</b>	<b>Zakaah</b>
Adjunct: conjunctives	Finite MOOD: Imperative	Predicator RESIDUE Complement

*Clause 42. O People be mindful of those who work under you.*

<b>O people</b>	<b>Be</b>	<b>Mindful of those who work under you</b>
Adjunct: Vocative	Finite MOOD: Imperative	Predicator RESIDUE Complement

*Clause 43. Feed and clothe them.*

<b>Feed and clothe</b>	<b>Them</b>
Finite MOOD: Imperative	Predicator RESIDUE Complement

*Clause 44. as you feed and clothe yourself.*

<b>As</b>	<b>You</b>	<b>Feed and clothe</b>	<b>Yourself</b>
Adjunct: conjunctives	Subject MOOD: Declarative	Finite Predicator RESIDUE	Complement

*Clause 45. O People, no prophet or messenger will come after me.*

<b>O People</b>	<b>No prophet or messenger</b>	<b>will</b>	<b>Come</b>	<b>After me</b>
Adjunct: Vocative	Subject MOOD : Declarative	Finite: Modal	Predicator RESIDUE	Adjunct: Circumstantial

*Clause 46. and no new faith will emerge.*

<b>And</b>	<b>No new faith</b>	<b>Will</b>	<b>Emerge</b>
Adjunct: Conjunctive	Subject MOOD: Declarative	Finite: Model	Predicator RESIDUE

**Clause 47.** "All those who listen to me will pass on my words to others, and those to others again.

All those who listen to me	Will	Pass on	My words	To others, and those to others again
Subject	Finite: Modal	Predicator	Complement	Adjunct: circum
MOOD: Declarative		RESIDUE		

**Clause 48.** "Have I conveyed the Message of Allah to you, O! People?"

Have	I	conveyed	The message of ALLAH	To you	O People
Finite	Subject	Predicator	complement	Complement	Adjunct: Voc
MOOD: Interrogative		RESIDUE			

**Clause 49.** The Sahaba answered in one voice, "Yes, you have.

The Sahaba	answered	In one voice	Yes, you have
Subject	Finite	Predicator	Adjunct: circumstantial
MOOD: Declarative		RESIDUE	Complement

**Clause 50.** Allah is the Witness.

ALLAH	Is	The Witness
Subject	Predicator	Complement
MOOD: Declarative	RESIDUE	

**Clause 51.** The Holy Prophet (Sallallahu Alaihi Wasallam) then said, "O! Allah, You are my Witness."

The Holy Prophet (Sallallahu Alaihi Wasallam)	Then	Said	O ALLAH, You are my Witness
Subject	Adjunct: Circumstantial	Finite	Predicator
MOOD: Declarative	RESIDUE	MOOD	RESIDUE

**Clause 52.** As the Holy Prophet (Sallallahu Alaihi Wasallam) finished his sermon.

As	The Prophet(Sallallahu Alaihi Wasallam)	Finished	His sermon
Adjunct: Conjunctive	Subject	Finite	Predicator
	MOOD: Declarative		RESIDUE

**Clause 53.** Allah Almighty revealed the following last verse of the Holy Quraan.

ALLAH Almighty	Revealed	The following last verse of the Holy Quraan
Subject	Finite	Predicator
MOOD: Declarative		RESIDUE

**Clause 54.** Today, I have perfected your religion for you.

Today	I	have	Perfected	Your religion	for you
Adjunct: Circumstantial	Subject	Finite	Predicator	Complement	Complement
RESIDUE	MOOD: Declarative		RESIDUE		

**Clause 55.** completed my favor upon you.

Completed	My favor	Upon you
Finite	Predicator	Adjunct: Circumstantial
MOOD: Imperative	RESIDUE	

**Clause 56.** and have chosen Islam as the way of your life."

And	Have	chosen	Islam As the way of your life
Adjunct: Conjunctive	Finite	Predicator	Complement
	MOOD: Imperative	RESIDUE	

#### 4.1. Data Discussion

Data analysis presents Mood of the clauses which further reflects their functional meanings. Three types of clausal Moods have been found during analysis; Declarative, Imperative and Interrogative. Each of the type indicates different sort of interpersonal relationship among the participants. Declarative Mood of the clause shows the

expression conclusive, strong and factual whereas Imperative Mood expresses authority. It presents a deletion of the Subject (agent/ doer) and describes the status and/or power relations of the participants involved in the discourse. On the other hand, Interrogative Mood also reflects interpersonal relations of the participants with respect to their status and social roles (Kamalu and Tamunobelem, 2013).

Declarative Mood has been found most frequently in the data analyzed. 32 /56 clauses are of declarative Mood which indicate that the communicated information is very strong and factual based. This Mood type strengthens the text's appeal to the readers/ listeners. Communicative functionality of language constructs social realities. Religious preaching bases on strong language demonstration. The Declarative Mood fulfills the said demand. Most of the Declarative clauses of the data offer strong religious realities that show interpersonal relations. The speaker has a high and influential status among the audience present there.

The second mostly found Mood type is Imperative. 22 out of 56 clauses have been analyzed. Imperative clauses present absence of the Subject and begin directly with the processes. This clause configuration expresses command or request. Context of situation and domain distinguish between both of the functions; command or request. In religious context it is explicit that the speaker entertains the authority to order. The Holy Prophet (PBUH) delivered His Address with full authority. This implicates power hierarchy among the speaker and the audience.

The least found Mood type is interrogative. Only one clause (clause: 48) explicates interrogative Mood. This clause reinforces the force of other declarative and imperative Mood clauses. It is not a *wh*-question clause rather a yes/ no question clause. It simply offers two options and no liberty is given on the part of the audience. This function states the power relations.

#### 4.2. Distinctive Characteristic in Data Discussion

Another distinctive feature noticed here is the classification of Vocative Adjunct. The vocative phrase "O People" has been uttered frequently in the address. It validates the universality of the address. The addressees are not only the Muslims present there rather the general public of the world. This feature of language of the address confirms that the address is free of time and place constraints. It is valid for all the people of every generation and all ages.

## 5. Conclusion

Summing up the discussion, it is evident that the functional structural based Mood analysis of the text is very useful in order to understand interpersonal relationships of the participants. The order of the clause elements provides categorization of the Mood of the clauses. This classification further employs certain meaning according to the clause type.

The language analysis of religious texts according to SFL Mood analysis is a useful strategy and needs further investigation with reference to different contexts. Religious texts are least investigated genre of language. The current study is a valuable addition to the work done by previous researchers. It provides a good starting point to the learners as well by owing to its practical nature. The presentation of tabulated forms is also very helpful for the beginners. The address of the Holy Prophet (PBUH) offers an authentic linguistic material for the analysis and suggests objective

evaluation in terms of linguistics.

## References

- [1] Ayoola. & Olusanya, M. (2013). An interpersonal metafunction analysis of some selected political advertisements in some Nigerian newspapers. *International Journal of Humanities and Social Science* 3(8): 165.
- [2] Banks, D. (2002). Systemic functional linguistics as a model for text analysis. *Asp Varia*, 35-36. Retrieved from [asp.revues.org/Numeros/35-36/Articles](http://asp.revues.org/Numeros/35-36/Articles) on 2/3/14.
- [3] Bayram, F. (2010). The last prophet: Prophet Muhammad. [lastprophet.info](http://lastprophet.info) TR DE RU Retrieved from [www.lastprophet.info/the-last-prophet-prophet-muhammad](http://www.lastprophet.info/the-last-prophet-prophet-muhammad) on 6/3/14.
- [4] Behnam, B. & Kazemian, B. (2013). A comparative study of ideational grammatical metaphor in scientific and political texts. *The Journal of Applied Linguistics and Discourse Analysis*, 1(1), 40-70.
- [5] Buttt, D., Fahey, R., Feez, S. (2003). Using Functional Grammar-- An Explorer's Guide. Sydney: National Centre for English Language Teaching and Research.
- [6] Christie, F. & Unsworth, L. (2000). Developing Socially Responsible Language Research, In Len, U. (ed.) *Researching Language in Schools and Communities: Functional Linguistic Perspective*. London and Washington: Cassell. 1-12.
- [7] Costetchi, E. (2013). A method to generate simplified Systemic Functional Parses from Dependency Parses. Retrieved from [aclweb.org/anthology/W/W13/W13-3709.pdf](http://aclweb.org/anthology/W/W13/W13-3709.pdf) on 4/3/14
- [8] Halliday, M.A.K. (1994). *An Introduction to Functional Grammar* (2nd Ed). London: Edward Arnold.
- [9] Kamalu, I. & Tamunobelem, I. (2013). Linguistic Expression of Religious Identity and Ideology in Selected Postcolonial Nigerian Literature. *Canadian Social Science* 9(4). 78-84
- [10] Kazemian, B., Behnam, B. & Ghafoori, N., (2013). Ideational grammatical metaphor in scientific texts: A Hallidayan perspective. *International journal of Linguistics*, 5(4), 146-168. <http://dx.doi.org/10.5296/ijl.v5i4.4192>
- [11] Kazemian, B. & Hashemi, S., (2014a). Nominalizations in scientific and political genres: a systemic functional linguistics perspective. *International Journal of Humanities and Social Sciences*, 3(2), 211-228. Retrieved from [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2514388](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2514388)
- [12] Kazemian, B. & Hashemi, S., (2014b). Critical discourse analysis of Barack Obama's 2012 speeches: Views from systemic functional linguistics and rhetoric. *Theory and Practice in Language Studies*, 4(6), 1178-1187. doi:10.4304/tpls.4.6.1178-1187
- [13] Kazemian, B., (2014). Hallidayan ideational grammatical metaphor in specialized texts. Germany: LAP LAMBERT Academic Publishing. Retrieved from <http://www.amazon.com/Hallidayan-Ideational-Grammatical-Metaphor-Specialized/dp/3659517712>
- [14] Martinez, I. A. (2001). Impersonality in the research article as revealed by analysis of the transitivity structure. *English for special purposes*. 20 (3). 227-247.



- [15] Moji, A, M. (2011). A systemic analysis of editorials in selected Nigerian newspapers. Bachelor Thesis. Retrieved from [www.unilorin.edu.ng/studproj/arts/0715cd049.pdf](http://www.unilorin.edu.ng/studproj/arts/0715cd049.pdf) on 26/2/14
- [16] O'Halloran, K, L. (2008). Systemic functional-multimodal discourse analysis (SF-MDA): constructing ideational meaning using language and visual imagery. *Visual Communication*.7; 443. DOI: 10.1177/1470357208096210
- [17] Post, M. (2008). Disruptive Innovation: A Systemic Linguistic Analysis of Two Texts Detailing the Exhibition—Design and the Elastic Mind. Master's Thesis. Retrieved from [www.birmingham.ac.uk/Documents/.../MPostFGessayDisruptiveInnovati...](http://www.birmingham.ac.uk/Documents/.../MPostFGessayDisruptiveInnovati...) on 7/3/14
- [18] White, P. R. R. (2000). *Functional Grammar*. Birmingham: University of Birmingham.
- [19] Ye, R. (2010). The Interpersonal Metafunction Analysis of Barack Obama's. *English Language Teaching*. 146. [www.ccsenet.org/elt](http://www.ccsenet.org/elt)
- [20] Young, L., & Harrison, C. (2004). *Systemic functional linguistics and critical discourse analysis*. London: Continuum.