Textual Analysis of Kinship Terms in Selected Quranic and Biblical Verses

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Abstract

The study of kinship has attracted the attention of many scholars in various linguistic, anthropological, and religious contexts. Because kinship terms are one of the linguistic systems of any language, the researchers adopted Halliday's Systemic Functional Linguistics theory as an analytical tool. This is because this SFL can explicate different fields of study such as linguistics and discourse analysis. Such fields are regarded as fields of language socialization that cannot be studied inseparable from their social or cultural contexts.To achieve a textual analysis of kinship terms, the researchers used selected sampled texts taken from the Glorious Quran and the Holy Bible. The main findings pointed out that Halliday's model can be applied to different social fields such as religious, political, and economic texts. Such an analysis of these texts may lead to give some solutions to the social and economic problems in which human beings may face in everyday life.

1. Introduction

The subject of kinship is considered as a major core for different fields such as anthropology, linguistics, sociology, ethnosemantics, and economics; it is important for anthropology because it elucidates the social relations among people. Additionally, the term of kinship has taken its form as a central topic in the writings of the western anthropological and linguistic studies in the 19th century by many western scholars such as Morgan (1871), Murdock (1949), Levi-Strauss (1963), Stone (2010), and Read (1984; 2001; 2013). Kinship terms (hereafter KTs) were employed as a comparative cultural analysis by the 19th century pioneers such as Morgan (1871). Since then, kinship theory has become invariable for anthropological analysis during the heyday of functionalists, structuralists, Marxist, and other paradigms (Levi-Strauss, 1969; Pitt-Rivers, 1973; Jones, 2010). Generally, according to the anthropologists' views, KTs consist of three different basic relations: descent (vertical kin links between different generations); siblingship (kin links between brothers and sisters); and affinity (kin relation by and through marriage) (Parkin, 1997). Moreover, recent anthropological and linguistic studies have added another type of kinship, particularly in Islamic and Arab societies, which is called "milk kinship" (Parkes, 2005; Clarke, 2009; El-Guindi, 2012).

Spolsky (2003) claimed that very little attention has been paid to the close relationships between religion and other social and linguistic aspects because most of the scholars neglected the role of religion and focused their attention on the views of secularism as being the main motivator of their ideas to deal with the culture of societies. Few other attempts, such as Ferguson (1982), Spolsky (2003), Omoniyi & Fishman (2006), and Downes (2011), have challenged such neglect of the interaction between religion and these aspects and been regarded as the basic data to provide the base of this relationship. Thus, Ferguson (1982) studied this interaction between the two phenomena and remarked the importance of the effect of religious ideology on language spread in any society.

This paper examines idioms of kinship in terms of textual analysis approaches. The researchers attempted to study the interrelationship between KTs and linguistic perspectives. To clarify such a relationship, selected religious texts taken from the Glorious Quran and the Holy Bible were analysed to achieve this goal. The previous studies have rarely dealt with the topic of kinship from a textual analysis perspective. Thus, the researchers investigated and analysed kinship terms employing Halliday's Systemic Functional Model (1975; 1991). This model deals with socio-linguistic features that can be applied to analyse any text (or social activity) in a particular context.

2. Literature Review

Kinship has been of interest for anthropologists, sociologists, religious scholars, and linguists all over the history of the subject. This is because it plays a fundamental role in the formation of many peoples' political, economic, social, and religious organizations. To sum up, kinship became the linchpin for the detection of the most important paradigms of thought within anthropological studies and social life (Rapport and Overing, 2000; Stone, 2010). Being one of the most important areas of linguistic socialization, kinship studies have been investigated through different socio-linguistic views, approaches, and theories. These may include: descent theory, alliance theory, kinship terminology, mathematical approaches, biological and non-biological theories Most scholars and philosophers agreed upon the fact that linguistics is concerned with the study of language in all its forms, spoken, written and visual, in a scientific way like any other science (Levi Strauss, 1963; Meyer, 2009). A linguist then studies the form, the structure and also the function of the language objectively like a biologist studying the structure of cells, or physician who diagnoses diseases and treats patients. Linguistics then can be regarded as a multidisciplinary approach and through which scholars of different disciplines, such as anthropology, psycholinguistics, sociology, and philosophy, bring their own knowledge to the study of language (Meyer, 2009). Nowadays, most linguists are not only interested in studying language form or/and structure, but also how to use language in different contexts. This contemporary understanding of language urged modern linguists to review the notion of human language to be studied theoretically and practically by focusing on the social aspect of language (Halliday, 1975; 1991; Wardhaugh, 2006; Meyer, 2009). Moreover, Levi-Strauss (1963) went far to say that linguistics is a social science and deserves to be called a science from which other disciplines can find the way to the empirical knowledge of social phenomena.

Many linguistic views have stressed the important function of language as being the main means of communication and a source of maintaining the social relationship between a speaker and listener in any speech community. This assertion on the importance of language can be attributed to the idea that any human society is made up of many related patterns and behaviours in which some of them are linguistic such as sounds, words and grammatical structures, as Hudson (1996) mentioned. Fairclough (1989) and Cap and Kozanecka (2002) mentioned that in order for a language to be recognized as a homogenous entity, it should be studied in its social context. Thus, one can surely declare that the study of language cannot be isolated from its context of culture or what is called by some scholars: language socialization (Duranti et al, 2012). According to the

anthropological view of language socialization, language is a fundamental medium in people's development of social and cultural knowledge. In order to develop such a social and cultural knowledge, language socialization research should combine discourse and ethnographic methods to capture the social structurings and cultural interpretations of the suitable forms, practices, and behaviour that individuals of a society should use. Accordingly, the study of language apart from its context of culture may lead to misunderstanding and cultural problems of the languages under investigation. Thus, some terms or forms may pose some cultural problems when uttered in an unsuitable context or situation. Therefore, people may use different linguistic styles and social behaviour so as to be suitable for particular persons, and occasions (Holmes, 1992). Schermerhorn et al (2002) advocated such an idea by saying that people should always be aware when they communicate in a cross-cultural situation with other people whom they belong to different national, geographical, religious, or ethnic cultures. Therefore, people should have a kind of knowledge about cultural differences (verbal or non verbal) that are related to a language and religion. They added that an utterance or behaviour may be acceptable in one culture but inappropriate or unacceptable in another culture. For instance, in Arab culture society it is impolite or regarded an offence to use crossed legs if the sole of the foot is focussed toward someone else sitting beside an individual, but such an action is quite acceptable in American culture (Schermerhorn et al, 2002).

One of the important studies within language use is the study of KTs. These terms of kinship are used to identify and classify relatives, and to regulate our social relations with other people with regard to marriage, inheritance, and affiliation. KTs can be regarded as one of the linguistic and social forms that may cause some cross-cultural problems among individuals who are interested in studying societies cross-culturally especially when they have little knowledge of language socialization. This is because kinship terminologies include terms of address and reference used to identify the relationship of the relatives to self (or ego), or to each other in different languages or communities. In this regard, the use of kinship terms as terms of address is different from culture to another. Hence, in Arab culture, it is impolite or unacceptable for an individual to address his/her father, mother, aunt, uncle, or any other old man or woman with his/her first name, but it is acceptable in American culture (Dickey, 1997, Qin, 2007, Abuamsha,2010). In order to identify KTs anthropologically and linguistically, the following kinship idioms and codes are of importance to be taken into consideration:

1- **Males which have the code** △ **and include the following terms:**
   F = Father (Ascending generation, direct line)
   B = Brother (same generation, identical link to M or F)
   S = Son (Descending generation, direct line)
   H =Husband (same generation, alliance, reciprocal of W)
2- **Females which have the code** ◯ **and include the following terms:**
   M = Mother (Ascending generation, direct line)
   Z = Sister (same generation, identical link to M or F)
   D = Daughter (Descending generation, direct line)
   W = Wife (same generation, alliance, reciprocal of H)
3- **Descent** or blood relations which have the code of a vertical line | between one person and another.
4- **Marriage** relation has the code ═══ .
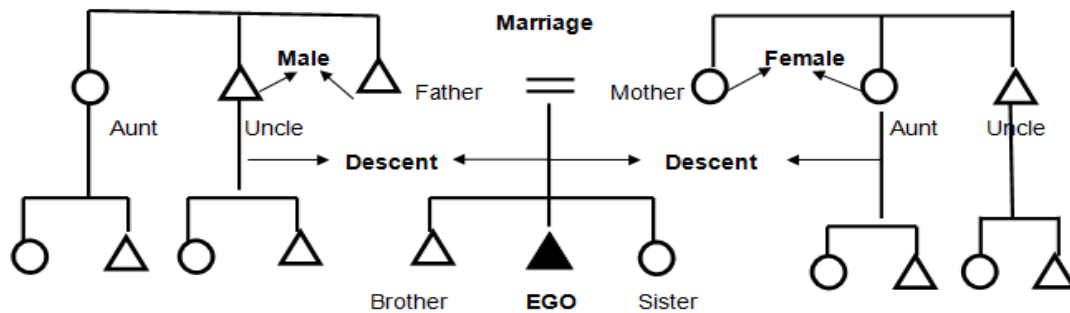
Figure 1 Kinship idioms and codes

 In Figure 1, one can distinguish three main types of family relationship: two persons are connected because they are "married" (**H & W**), two persons are connected because they are "siblings" (**B & Z**), and two persons are connected because one is the parent (**F & M**) of another person (**S or D**). All these types of connections and codes revolve around the main central term of kinship represented by the **EGO (or self)**. Anthropologically, **EGO (or self)** refers to the individual (male or female) from whom the system of kinship and family relationship and descent are reckoned and traced (Dousset, 2002). In addition, the researchers have identified different linguistic functions of KTs. Thus, KTs may be used as terms of address among others in order to maintain and reinforce social relationships and have a referential meaning of utterances. Dickey (1997) mentioned that such terms of address and reference may be used interchangeably according to the situation and circumstances the addresser may find himself/herself in. These terms of address and reference are attributed on the basis of generational lines whether same generation, ascending generation, and/or descending generation. Additionally, KTs are also used to convey politeness and performative locutions depending on widely shared and ideological models of language use (Parkinson, 1985; Biber et al, 1999; Agha, 2007).

3. Text Analysis and Kinship

Halliday and Hasan (1991) declared that the best way to understand the sociocultural meaning of language lies in the study of texts in regard to its social and cultural contexts. Therefore, to collect data about the nature of human beings and understand cultural aspects of a society, McKee (2003) stated that performing textual analysis on a text is the best way for anthropologists, philosophers, linguists, and sociologists. In analysing a text, one should know what exactly a text means in order to understand its nature. McKee mentioned that "a text is something that we make meaning from" (p. 4). According to Halliday and Hasan (1976) a text is not a matter of grammar or form, but it is a unit of semantics that forms a unified whole. They added that "a text may be spoken or written, prose or verse, dialogue or monologue. It may be anything from a single proverb to a whole play," (p. 1). As mentioned earlier that language cannot be studied or functioned inseparable from its social context, the same holds true for texts. Therefore, Halliday and Hasan (1991) mentioned that a text should not only be perceived as a linguistic unit but as a product and as a process of social meaning in a particular context. They added that the context may be formed through linguistic (which may be referred as co-text) and extra-linguistic (social and physical) environments. In other words, the context is encoded in the text through a systemic relationship between the social environment and the functional organization of language. In this regard, Van Dijk (2009) also emphasized the importance of context in the study of language. Hence, he focused on the interdisciplinary characteristics of context that is studied in relation to discourse, pragmatics, and other social sciences such as anthropology, and sociology.

As mentioned earlier, similar to language, kinship terms are an important area of linguistic socialization that should be regarded and studied as a system. Thus, kinship system rests on the organization of individuals into

a web of rights and obligations in regard to religion, politics, economics, and society. It also refers to the way of referring to kinsmen or non- kinsmen in using kin address terms in any act of communication (Fairclough, 2003; Nanda and Warms, 2012). Consequently, the researchers may argue that the study of kinship terms can be studied and analysed in relation to pragmatics, discourse, and social anthropology because these disciplines tend to study language-in-use in everyday life in various contexts. In this regard, Halliday (1978) has developed a social-linguistic theory known as the Systemic-Functional Linguistic theory (SFL) that links these three disciplines. This social-linguistic theory was prescribed to explain how language functions in various contexts. In regard to Halliday's SFL theory, one may conclude that Halliday's emphasis on system and function can be attributed to his views that culture can be perceived as a set of semiotic systems, as well as a set of systems of meaning by which language is one of these systems of meaning. Moreover, one should relate such a set of systems of meaning to the different functions of language in different contexts. These functions can be represented by cultural functions, social functions, evaluative or normative functions, ideological functions, emotional functions, and interpersonal functions (Halliday and Hasan, 1991; Halliday and Martin, 1996; Van Dijk, 2008).

4. Theoretical Framework

Kinship terms have been addressed, studied and analysed in various linguistic contexts due to their essential function and role in any society. Because kinship terms are one of the linguistic systems of any language, the researchers adopted Halliday's Systemic Functional Linguistics theory (SFL) (1978; 1985) as an analytical tool. This is because this SFL can explicate different fields of study such as linguistics, sociolinguistics, anthropology, communication studies, applied linguistics, discourse analysis. Such fields are regarded as fields of language socialization that cannot be studied inseparable from their social or cultural contexts (Trosberg, 1997). Hence, Zeitlyn (2005) declared that kinship terms can be viewed as a set of social deictic terms that should be studied within the field of language-in-use like other fields of pragmatics, and discourse.

Halliday's theory is based on recognizing language as text and as social action that can be embedded in different communicative communication. This sociolinguistic theory analyzes language in regard to its function and meaning in certain linguistic, social and cultural situation. According to Halliday and Hasan (1991), whenever a text is mentioned, this would refer to language in use or to the social meaning in a particular context of situation. Luke (1995-1996) declared that all texts could be found in the most important social institutions such as families, churches, mass media, government, schools, and kinship relationships. The framework of SFL is based on three variable concepts, or what Halliday (1978) called them registers, used to define the context of situation: field, tenor, and mode. These concepts, which are used to define the social context of a text as well as its functional meaning in a particular situation, can be regarded as the system that can analyse any socio-linguistic event and classify the nature and the kind of that text. In addition, these three register variables of situationality can be analysed and realised in regard to three corresponding metafunctions of language, represented by ideational (logical and experiential), interpersonal, and textual (Halliday and Hasan, 1991). Such a relationship between these concepts of social context and the metafunctions of language can be illustrated in Figure 2. Consequently, this means that the context of situation and the communicative function are interrelated because each one can be defined by the other. Thus, one can identify a certain function for a certain context suitable for its occurrence. For example, in the context of marriage, one can identify the establishment of new family, new kin relationship, and wedding ceremony; in the context of classroom, one can recognize the communicative function of learning, teacher-student and student-student relationship; in the context of sentencing in a courtroom, one may realise the end of trial or a declaration of a judge towards an accused person (Trappes-Lomax, 2004).

In order to comprehend Halliday's model and its basic components, a clear understanding should be drawn upon the concepts field, tenor, and mode in order to illustrate how a social action constructs meaning within the context of a certain communicative situation. As such, the following concepts are discussed below in relation to the context of kinship.

4.1 Field

The field of a text, according to Halliday and Hasan (1991), refers to the nature and the type of the text or particularly the activity in which the participants are engaged in, such as family life, religious activity, political speeches, and many other social activities. In order to explain what happens in the social action, the components of field represented by the setting, topic, and purpose are essential. Because of its relationship with the subject matter of the discourse, the field of the text is connected with the ideational metafunction and its sub-function of experiential at the semantic level. In addition, the ideational meaning of the field is associated with the transitivity patterns that could be realized in lexicogrammar. Transitivity refers to the relationship between the syntactic elements of a clause, such as subject, verb, and object, and their semantic meaning, such as participants, process, and actor, within the context of situation.
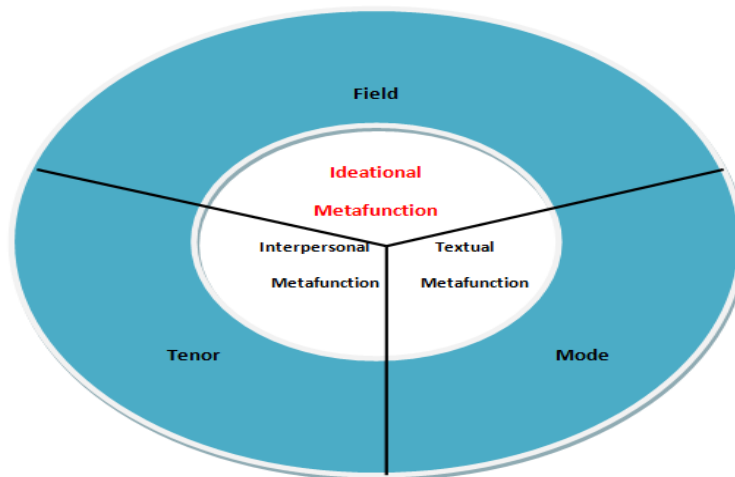
Figure 2 The relationship between concepts of social context and metafunctions of language [adopted from Halliday and Martin, 1993]

As far as kinship terms are concerned, the researchers consider that the field of kinship, in which its subject matter is related to family life, can be represented by the nature of kinship whether being descent (blood relation), affinity (marriage relation), and/or fictive relation.

4.2 Tenor

Halliday and Hasan (1991) mentioned that the tenor of the text is concerned with the nature of the participants in terms of their relationship, their relative status (equality or inequality), the social distance (formal or informal), and the role relationship between the participants (addresser vs. addressee; or writer vs. reader) whether it is permanent or temporary relationships. Poynton (1987), cited in Eggins (2004), recognized three simultaneous dimensions that are related to tenor represented by power, contact, and affective involvement. Because it studies the relationships among the participants of discourse, the tenor of a text is linked with interpersonal metafunction. Matthiessen (1989) stated that the interpersonal meaning in terms of lexicogrammatical system can be viewed through the patterns of mood and modality. The interpersonal meaning

can be realized by different grammatical moods such as imperative, declarative, exclamative, and interrogative. Downing and Locke (2006) mentioned that each mood type has a conventional correspondent with its illocutionary force. Hence, the declarative mood has an illocutionary force of statement, explicit performative and different speech acts such as advice, order, warning, and threatening, whereas imperative mood has an illocutionary force of directive, order, request, and warning.

As far as kinship terms are concerned, the researchers state that the tenor of kinship terms will be characterized by the kin terms such as father, mother, brother, and sister, and their relationships among each other in relation to formality, power, and affect. Thus, it focuses on the relationship between husband-wife, man-woman, father-son, and mother-daughter. It also focuses on the kind of such a relationship whether it is a descending, ascending, and equal or same relationship. Hence, understanding the kind of family relationship among the participants may help choose available linguistic system and terms suitable for a certain context.

4.3 Mode

Halliday and Hasan (1991) and Halliday (2003, 2005) pointed out that the mode of the text refers to the role language is playing in the interaction, and to how the text is being organized. Halliday and Hasan (1976) mentioned that the cohesiveness of a text can be achieved by different syntactic and semantic cohesive devices, such as conjunctions, ellipsis, substitution, reference, repetition, collocation, and lexical cohesion. The mode is also used to describe the symbolic forms of the text including the medium or the channel of the interaction whether it is spoken or written, or mixed, and also the rhetorical function of the discourse (text type) in terms of such categories as argumentation, exposition, description, persuasion, and narration. Hatim and Mason (1997) added that the mode may investigate the close relationship of what they called "physical proximity" between producer and receiver, and between the participants and the type of the text. As the mode of the text is concerned with the cohesive and coherent aspects of the text, the textual metafunction of language is thus connected to the mode of the text. Concerning the lexicogrammatical system, Halliday and Martin (1981) and Halliday and Matthiessen (2004) pointed out that the textual meaning of a text, which organizes the grammatical structure of the text, is associated with the theme-rheme system as well as the forms of cohesion.

Bazerman (2004) declared that in any interactional text, one can identify different speech acts, such as directives, and commissives, that can be explained in patterned intelligible textual forms. Because of its focus on the structural, functional, and textual meaning of the text, the researchers think that the mode of the text can be used to differentiate between constative and performative utterances.

As for kinship terms, the researchers assume that the mode of kinship can be identified throughout a set of social deictic forms represented by terms of address and reference. In addition, the mode of kinship can refer to the spoken or written forms of kinship that can be used to achieve a particular effect on the participants in a certain context.

Pertaining to the abovementioned concepts, the framework of the study can be summarized in Figure 3 which represents the theoretical framework of kinship terms in relation to SFL. The researchers have adopted, with modification, House's model (2006) to be their theoretical framework in order to analyse kinship terms with regard to Halliday's SFL. House's scheme (2006) was used to analyze and compare two texts, the original text (German text) and the translated English text, based on SFL theory. The study aimed at identifying the cross-cultural differences between the two texts, and the role of translators in solving the contextual problems between the two texts.
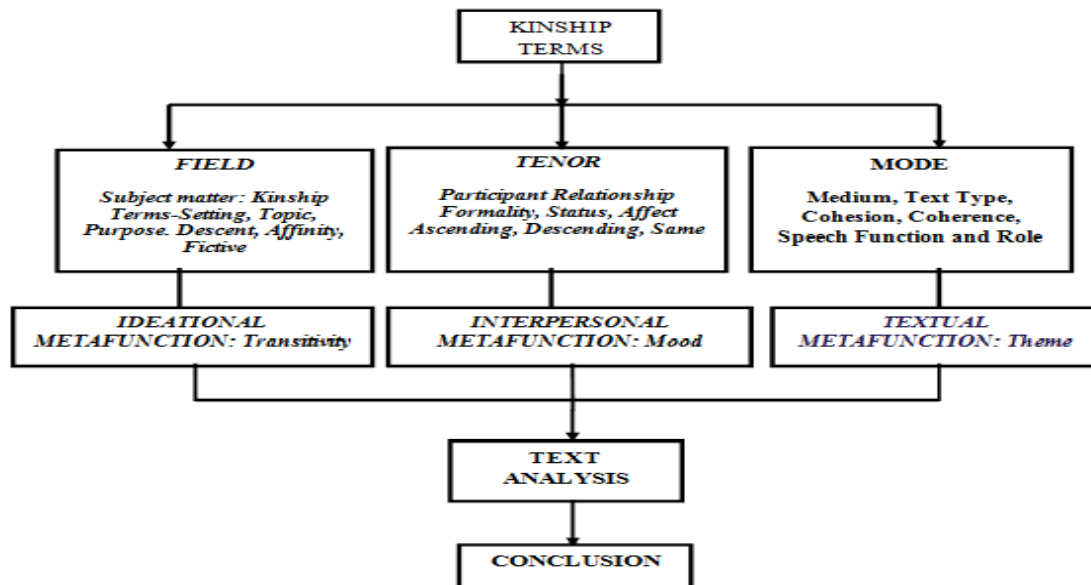
Figure 3 The proposed theoretical framework of kinship terms based on SFL [adapted from House, 2006]

5. Methodology

The methodology of the present study is based on Halliday's Systemic Functional Linguistics (SFL) theory (1978; 1994), Halliday and Hasan (1991), and Halliday and Martin (1996) as discussed earlier. This is because such a theory, as mentioned earlier, regards language as a social action that should be studied within the context of situation. Consequently, kinship terms are one of the salient aspects of social action that should be analysed situationally. In order to investigate the interaction of ethno-religious and linguistic factors of kinship terms in the Islamic and Christian religions, specific texts taken from the Glorious Quran and the Holy Bible have been selected to be discussed and analysed. The samples extracted are in English and Arabic. Thus, four samples have been selected in each language.

6. Data Analysis

The data will be analysed according to the proposed theoretical framework (see Figure 3). The analysis is divided into two sections: Arabic texts analysis and English texts analysis.

6.1 Arabic Text Analysis

Text 1: (36-34 :عبس) {36} *وَصَاحِبَتِهِ وَبَنِيهِ* {35} *وَأُمِّهِ وَأَبِيهِ* {34} *أَخِيهِ* يومَ يَفِرُّ *الْمَرْءُ* مِنْ {33} فَإِذَا جَاءتِ الصَّاخَّةُ}

(At length, when there comes the Deafening Noise, That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children.) (Ali, trans., 1937, Ch. 80: 1690).

 This Quranic text includes four verses in Arabic whereby the whole family members are involved in three verses as being addressed by Allah, the Narrator. The text informs readers that no matter how close the family members are; they will not be able to recognise each other during the Day of Judgment as it is horrific. Moreover, the text affirmed that social and family relationships of this earthly life have no value in the Doomsday unless they are sanctioned by the ties of true religion, faith, and good deeds.

No.	Contextual categories	Discussion
1	Field	The subject matter of the text refers to the manner of family relatives on the Day of Judgment. In this religious text, different kinship terms and relationships have been mentioned explicitly such as the Ego (represented by الْمَرْءُ), (B), (M & F), (W & S-D)
2	Tenor	The text is descended from Almighty Allah and written to be read by the human being. Here, Allah (the superior authority) is implicitly addressing and warning all human beings of the Day of Judgment. Such a text is realized by a declarative mode which expresses a statement to provide an exchange of information between the participants in this religious text. Within the structure of this text, we can identify different forms of relative status among the participants represented by descending relationship امه وابيه (F & M), ascending relationship (S-D), and same relationship المرء واخيه وصاحبته (EGO, B, and W).
3	Mode	The text is organized in a way that draws the attention of the readers as it describes and portraits the horrifying image of the Doomsday.

Text 2:   (الفرقان:54)   (" وَهُوَ الَّذِي خَلَقَ مِنْ الْمَاءِ بَشَرًا فَجَعَلَهُ*نَسَبًا وَصِهْرًا* وَكَانَ رَبُّكَ قَدِيرًا")

(It is He Who has created man from water: then has He established <u>relationships of lineage and marriage</u>: for thy Lord has power (over all things). (Ali, trans., 1937, Ch. 25: 939).

This Quranic verse denotes the beginning of creatures as a matter of descent and marriage relationships. Euphemistically, the Narrator Allah uses the word ***water*** not in its literal meaning, but to refer to man's semen as it is a liquid-like substance without it there would be no human beings. This verse also implies Allah's miraculous skills. That is, from this liquid a human being can come into existence.

No.	Contextual categories	Discussion
1	Field	The subject matter of the text indicates that all family relationships of human beings are created through descent relation through the word (نسبا) lineage, and affinity relation through the word (صهرا) (marriage). The purpose of this religious text is to define the nature of kinship through these two terms: ***descent*** and ***marriage***.
2	Tenor	The text is a kind of inspiration from Almighty Allah to His messenger and all human beings. Allah is implicitly addressing His servants to give them an idea about their basic origin miraculously.
3	Mode	The text is a constative utterance that is written to be read. The rhetorical function of this text is an expository discourse which focuses on the theme of descent and marriage relationships through the words (نسبا وصهرا). Because of their close relationship, these two termsا are connected together by the Arabic conjunction article و which means- and- in English.

Text 3:   (وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى *فَانكِحُواْ* مَا طَابَ لَكُم مِّنَ النِّسَاء *مَثْنَى وَثُلاَثَ وَرُبَاعَ* فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ *فَوَاحِدَ*ة.............ً) (النساء : 3)

(If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one,….) (Ali, trans., 1937, Ch. 4:179).

This Quranic verse permits men to marry up to four wives under the condition that this husband is to treat them with equity and justice, otherwise only one. It refers to the polygamy form of marriage, in which a Muslim man can simultaneously marry four women. However, polygamy in Islamic law is permissible for different reasons, such as the desire to increase the family members, due to a severe illness and/or infertility of a wife, and because there is a bigger proportion of women than men. Thus, one can conclude that monogamy is an ideal form of marriage; whereas monogamy is only permitted as a safeguard against greater social problems and evils (Al-Hasan, 1975-1976; Pooya and Ali, 2013).

No.	Contextual categories	Discussion
1	Field	The subject matter of this text determines a verbal regulation for the marriage rules, particularly to polygamy in Islamic rules. This text is expressed through a conditional utterance.
2	Tenor	The participants in this text involve the Addresser, represented by the Authorized Legislator, Allah, and the addressees (men as husbands). Here, Allah is addressing men in a directive conditional utterance that they could marry up to four women if they have the ability to perform their duties towards these wives justly and wisely. In case they could not do so, then men should marry only one wife.
3	Mode	This text is a Godly legal decree to organize the process of marriage in any society and to be followed by the human being. The main theme of this text refers to the legality of polygamy under certain conditions.

Text 4: (القصص : 26)   (قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ)

(Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"....) (Ali, trans., 1937, Ch. 28:1009).

In this Quranic verse, one of the prophet Shuayb's (AS) daughter addressed her father politely that the prophet Musa (AS) was liable to be employed because he was strong and trustworthy. The reason behind suggesting such a choice was because the prophet Musa (AS) had proved himself to be both strong, when he managed to water the flocks of Shuab's daughters by removing a very huge and immovable rock from the mouth of the well and took out water from it, and trustworthy, when Musa had asked Shuab's daughter to walk behind him and show the direction (the way to her house) by throwing a small stone before him, for he said that he did not belong to those people who cast their eyes upon the backs of women (Pooya and Ali, 2013).

No.	Contextual categories	Discussion
1	Field	In this text, there is a descent relationship between F and D. The subject matter refers to a polite request from D to F for employing a man.
2	Tenor	It is a spoken text (face-to-face conversation) in which a daughter is politely asking and recommending her father to employ a man. Here, it is unequal relationship (ascending) between the participants. The use of polite kin term of ياابت (O my (dear) father!) is to refer to the degree of formality between a D and a F.
3	Mode	The text is spoken (face-to-face) which is politely expressed in a persuasive mood to persuade the addressee by the daughter's request. The main theme of the text (a request to employ a man or someone in a broader sense) is supported by rational argument إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (because he is strong and trustworthy). The interpersonal theme of this text is expressed by the vocative kinship terms ياابت (O my (dear) father!)

6.2 English Text Analysis

Text 1: (And Isaac spake unto Abraham *his father*, and said, *My father*: and he said, Here *am* I, *my son*. And he said, Behold the fire and the wood: but where *is* the lamb ….?) (KJV, Genesis: 22:7).

  According to this Biblical verse, God (Allah) wanted to mainly test prophet Abraham's obedience to Him and the son's obedience to his father Abraham. This in turn implies submissiveness to the absolute authority of God (Allah) and children to their wise father as the guardian of the family. He ordered him to sacrifice his son. Consequently, both agreed to do so. Due to their absolute obedience and to reward both, God (Allah) descended a lamb to be sacrificed instead of the son Isaac. Therefore, both prophets (AS) gave their followers and all the peoples a moral lesson of piety to have confidence in the promise of God (that He will grant paradise to His obedient people) and be trusted in Him completely. This Biblical verse is similar, with slight differences, to the following Quranic verses in Surah As Saaffaat (37: 102- 107).

Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!", (102) So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice),(103), We called out to him "O Abraham!(104), "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.(105), For this was obviously a trial-(106), And We ransomed him with a momentous sacrifice:107) (Ali, trans., 1937, Ch. 37: 1204-5).

  According to the Quranic narration, the prophet Ibrahim (AS) saw a recurring vision on the day of 8th and 9th of Dhul-Hijjah (Month of Pilgrimage for Muslims) that he was commanded to sacrifice his son Ismail (AS) (not Isaac as in the Bible). Because the vision was recurring successively, Prophet Ibrahim (AS) was satisfied that such a vision is an order from God (Allah) to test his obedience, and thus he agreed to do what he was commanded by his Lord. He disclosed his vision to his son Ismail (AS) who without hesitation submitted to his father to do as he was ordered and offer himself as a sacrifice. Both prophets (AS) have succeefully passed the test and the ordeal and proved to the obedience to their Lord. Therefore, God (Allah) accepted this great sacrifice

and He ordered His Prophet Ibrahim (AS) to replace the sacrifice of Ismail (AS) with a ram (not a lamb as in Bible) to sacrifice instead.

No.	Contextual categories	Discussion
1	Field	The subject matter of this speech refers to the descent relationship between F and S. It is a kind of religious activity in which the prophet Abraham (F) wanted to sacrifice his son for the sake of Allah to reveal unquestionable obedience to God (Allah).
2	Tenor	The text is an interactive face-to-face discourse between the father and the son. The relationship between the participants is a matter of descending generation represented by (my father) and ascending generation throughout (my son), and, thus, it is an unequal relationship, yet very respectful and intimate.
3	Mode	It is a spoken text which has a didactic rhetorical function. The interpersonal theme of this text is expressed by some social deictic forms of kinship such as the two intimate noun phrases "*my father*", and *"my son"*. Some cohesive devices have been used to link the clauses of the text such as the referents (he, I, we) and some conjunctive ties (and, but, then).

Text 2: (**23**For the *husband* is the head of the *wife*, even as Christ is the head of the church: and he is the saviour of the body. **24**Therefore as the church is subject unto Christ, so *let* the *wives be* to their own *husbands* in everything). (**KJV, Ephesians, 5:23-24**)

This biblical verse refers to the basic family roles in a society and its formation through a marriage relationship between a man (husband) and a woman (wife). It indicates that the husband in the family plays the main role in this kinship relation, and he has the main concern over his wife whom she ought to obey him. To consolidate this principle, an analogy is given in this text whereby Jesus represents the Church as a source of spiritual leadership in leading the congregants or worshipers. That is, as Jesus is the Church leader, so does the husband in a family.

No.	Contextual categories	Discussion
1	Field	Affinity or marriage relationship is the main topic of this biblical text; it regulates marriage relationship between a husband and wife. The purpose of this text refers to the social regulation among the family members
2	Tenor	The Apostle Paul (high social status) was addressing Christian believers that the husband has the leadership in the family than the wife. The tenor of this text describes and regulates the role relationship of the participants in a family and who has the leadership in this respect.
3	Mode	It is a written text and a public speech (monologue) which has an argumentative rhetorical function. The constative utterance affirming that the nuclear family is mainly based on a legal relationship between a husband and his wife.

Text 3: (But from the beginning of the creation God made them ***male and female***. For this cause shall ***a man*** leave ***his father and mother***, and cleave to ***his wife***; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.) (KJV, Mark ,10:6-9). In this biblical verse, Allah the Almighty gives human being a lesson about the importance of marriage between a man and a woman and how to build a family. Thus, the cornerstone of any kin relation is based on a legal connection between male and female, not between male and male or female and female relation (gay and lesbian marriage) as it is happening nowadays in which such a strange marriage breaks all the heavenly and natural laws.

No.	Contextual categories	Discussion
1	Field	It is a religious text that is concerned with marriage relations and it focuses on the natural, basic, and legal form of the family, i.e. between male (husband) and female (wife). The purpose of this text is to indicate that the legal family relationship is based on the connection between a legal male-female relationship.
2	Tenor	Two participant relationships are mentioned in this text, descending generation between (F and M), and same generation between (H and W). The text emphasized on the importance of the participants gender in this social relationship
3	Mode	It is a written text in a narrative mode to describe and explain the origin of human family for the public. It is a constative utterance affirming that the biblical connection between a husband and wife cannot be separated by anything such as divorce because they become one flesh. Hence, and according to this Christian family law, the husband cannot divorce, marry another woman or leave his wife for any other reason.

Text 4: Utterances during a marriage ceremony
Priest: Do you take this woman as your lawfully *wedded wife*?   (Seeking consent)
Man: I do
Priest: Do you take this man as your lawfully *wedded husband*?   (Seeking consent)
Woman: I do
Priest: I now *pronounce* you, *husband* and *wife*.   (Establishing marriage)
                                                                                                    (Agha, 2007, P. 59)

No.	Contextual categories	Discussion
1	Field	The main topic of this text refers to the ritual ceremony of marriage declaration in Christianity. All the components of the field are available in this text, the setting (church), the topic (ceremony of marriage), and the purpose (declaration of legal marriage between H and W).
2	Tenor	The role relationship of the participants constitutes a formal relationship between the addresser (the priest) who has an authority to perform this activity, and the addressees (H and W). The structure of the text is expressed throughout an interrogative mood to get an approval of marriage contract and commitment.
3	Mode	It is a ritual performative utterance which establishes a legal marriage relation by uttering such words which include an explicit performative verb "***pronounce***" (I now ***pronounce*** you, ***husband*** and ***wife)***. This ritual spoken text is built on turn-taking conversation between the priest, as an authority, from one hand, and husband and wife on the other hand.

7. Conclusion

This paper has focused on the interactional relationship between the study of KTs, on one hand, and the ethno-religious and linguistic aspects of Muslim and Christian communities on the other hand. According to the discussion of the above selected sample texts, it was found that such a relationship is of importance because we cannot study KTs in isolation from their religious, cultural, and linguistic contexts. It was found that relations of kinship, such as descent, marriage, terms of address and reference are essential in social interaction whether they are between people of the same family, religion, culture, and of the same age. This is because such aspects may form a way of how to communicate in a polite way since some terms are regarded as part of politeness strategies. Because of this cross-cultural, religious and global usage of KTs, it is important to understand the overall aspects of polite/impolite; and formal/informal KTs that should be used in certain contexts to avoid some problems of their usage. Such forms have been analysed in terms of the tenor of kinship text. It was found that individuals of descending and ascending generation, in particular face-to-face interaction texts that are related to kinship terms, tend to use polite and formal style when they communicate.

Throughout the above text analysis of the Arabic and English text, the researchers regarded kinship terms as one of the important social and linguistic action that can be studied in regard to the contextual parameters represented by field, tenor, and mode. Thus, the researchers have linked these concepts and their corresponding functions, ideational, interpersonal, and textual, with theories of descent, affinity (marriage), and kinship terminologies. As far as marriage relation is concerned and according to the textual analysis, it was found that religion and legislative laws have focused on marriage relationship and the role relationship of the individuals within the family. Therefore, each society has its own rules to arrange family law and particularly marriage law. However, many gaps have emerged in these rules because some of these legislative secular laws contradict with the divine laws. This, for example, can be seen in some cultural societies which legalize the same-sex marriage (gay marriage) which is against the divine and human laws; some other cultural Islamic societies, as in Tunisia; and Turkey; prohibited polygamy which is permitted in the holy Quran (White, 1978). Some Christian societies have legislated some laws that prohibit polygamy and divorce between husbands and wives. Thus, if the husband and wife failed to produce a child from their lawful marriage, or they cannot tolerate each other, or the

wife is sick or unable to give her husband his physiological and physical needs, and without having the ability to be separated from each other or to get a new marriage, this will lead to the end of family relation and cause both the husband and wife to look for and practice illegal sexual relationships away from marriage. The results of such illegal relationships may lead to have an illegitimate child (love child) because their mothers are not the lawful spouses of their fathers or merely a concubine. This, in fact, leads to a controversial matter about the legitimacy of love children who are born as a result of illegal sexual relationship. Therefore, these contradicted views between the divine laws of religious texts and the secular human laws should be taken into consideration seriously. In this regard, the researchers urge social, religious, and linguistic scholars who are interested in kinship studies to make an intertextual link between these religious texts and the secular human texts. Consequently, such intertextual research leads to formulate and legalize new rules that are applicable to other cultures, languages, religions to build a new foundation of marriage and kinship relations. It is not shameful to depend upon heavenly religious books to formulate our laws because these divine messages give us complete solutions of every aspect of human life such as social, political, economic, and spiritual.

Generally, we can conclude from the above text analysis that Halliday's model can be applied to different social fields such as religious texts, political texts, and legislative texts. Such an analysis of these texts whether written or spoken may lead to give some solutions to the social, political, and economic problems in which human beings may face in everyday life. The researchers are fully in agreement with the scholars Omoniyi and Fishman (2006) when they called for founding a new era of collaboration and trust between religious scholars, researchers, educators and community members in order to develop new methods of teaching, behaviour, and communication. Consequently, conducting a textual analysis concerning ethno-religious and linguistic aspects of a society could pave the way to determine culturally appropriate and effective principles that help cultures, communities, and religions understand each other.

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