اوجه النحو الحواري في بعض مناظرات الامام جعفر الصادق ﷺ

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ملخص البحث:

في معناه العام، يشير التركيب الحواري إلى بنية الارتباط بين الكلمات في الحوار. تتطلب مثل هذه المشاركة بنية معينة يمكن وصفها على أنها اقتران ولها روابط بين الوحدات اللغوية. بمعنى اخر، هناك علاقة واضحة بين المفردات سواء كانت منطوقة أو مكتوبة، قريبة أو بعيدة، مباشرة أو غير مباشرة. للتركيب الحواري جانبان رئيسان لا بد من تناولهما هنا وهما التوازي والرنين. يعبّر التوازي عن علاقة تشابه بنيوي بين شقين أو أكثر من امتداد الخطاب؛ على سبيل المثال، بين أزواج من الكلام. يمكن تعريف الرنين بأنه تنشيط الصلات او العلاقات بين الأقوال في حوار ما. الرنين هو خاصية للعلاقات بين العناصر، وعلى هذا النحو لا يمكن أن ينسب إلى أي عنصر في عزلة عن بقية العناصر. هناك بعض الأسئلة التي لا بد من اجابتها في هذا البحث: (١) كيف تعمل اوجه التركيب الحواري؟ (٢) ما هي تقنيات التدرج الموضوعي الأكثر شيوعًا عند **Danes** المستخدمة في مناظرات الإمام الصادق) ﷺ؟ (٣) ما هي الوظائف الرئيسية للتركيب الحواري؟ في ضوء هذه الاسئلة، يهدف البحث إلى: (١) تسليط الضوء على كيفية عمل اوجه التركيب الحواري، (٢) توضيح كيفية استخدام تقنيات التدرج الموضوعي من **Danes** في مناظرات الإمام الصادق ﷺ، و (٣) تحديد وظائف أوجه التركيب الحواري في مناظرات الإمام الصادق ﷺ. حسب هذه الاهداف، وضعت الفرضيات التالية: (١) تعمل اوجه التركيب الحواري تباعاً في مناظرات الإمام الصادق ﷺ، (٢) يمكن تطبيق بعض من تقنيات **Danes** لوصف التدرج الموضوعي في مناظرات الامام الصادق ﷺ، هناك وظائف معينة مستخدمة في مناظرات الامام الصادق ﷺ.

Aspects of Dialogic Syntax in some Debates of Imam Jafar Al-Sadiq (PBUH)

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Abstract:

Dialogic syntax, in its general meaning, refers to the structure of engagement between words in a dialogue. Such engagement requires a certain structure that can be described as a coupling one and has links among the linguistic units. In other words, there is a clear relation between utterances whether they are spoken or written, near or far, direct or indirect. Two key aspects of dialogic syntax to be addressed here are parallelism and resonance. Parallelism articulates a relation of structural similarity between two or more stretches of discourse; for example, between pairs of utterances. Resonance can be defined as the activation of affinities across utterances. Resonance is a property of relations between elements, and as such cannot be attributed to any element in isolation. In this paper, some questions are in need to be answered: (1) How do the dialogic syntax aspects work? (2) What are the most common Danes' Thematic Progression techniques used in Imam Al-Sadiq's debates? (3) What are the main functions that dialogic syntax have? To answer these questions, the paper aims at: (1) shedding light on how aspects of dialogic syntax work, (2) clarifying how Danes' thematic progression techniques are used in Imam Al-Sadiq's debates, and (3) identifying the functions of the aspects of dialogic syntax in Imam Al-Sadiq's debates. Due to these aims, the following hypotheses are set: (1) dialogic syntax aspects work successively in Imam Al-Sadiq's debates, (2) Some Danes' techniques for the description of the thematic progression can be applied to Imam Al-Sadiq's debates, and (3) there are certain functions that Imam Al-Sadiq's debates use.

1. Dialogic Syntax

Generally, dialogic is used to refer to any dialogue or conversation that has a meaning. It is opposite to the word "monologue". It is a form of communication that carries an implicit meaning which can be interpreted by the listener[1].

However, dialogic syntax is a linguistic phenomenon which regards the structure of sentences. It is a structure engaged between and through signs. It helps to have a web of links between comparable linguistic units. Within dialogic syntax, an utterance is coupled to a previous utterance whether it is near or far, written or spoken, produced face-to-face or not, present or past, etc. Thus, the dialogic relations may extend to involve utterances that are predictable or not.

There are two aspects for dialogic syntax. They are parallelism and resonance. **Parallelism** means the structural similarity between two or more stretches of speech, for instance, two parallel utterances. Each utterance completes the other, as if they were one linguistic unit. If each utterance is put in an isolated dialogic mapping, it may not be accounted as dialogic syntax since its main function, i.e. dialogic syntax, is to find the relations that exist between the elements of a text[2]. On the other hand, **resonance** means activating empathies among utterances. It is a basic device that links between utterances. It helps turns between participants to be done successively. Talking about dialogic syntax does not mean it is only limited to turns in conversations, yet it can also exist within a speech of a single speaker. Further, there are many theories that can be related to dialogic syntax like intertextuality, analogy, association, allusion, similarity, and more[3].

Additionally, it is important to have conceptual clarification since it gives oneself the freedom from the limitations or assumptions that s/he has. On the other hand, generative syntax refuses the idea of 'conceptual clarification' stating that the function of grammar is just to show how grammar is used. Thus, a gap exists that is needed to be bridged. After several arguments done by linguists, it is stated that explanations for the systematic organization of linguistic function are

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1 Beck, Hamilton "Speak That I May See You!" The Dialogic Element in Hippel's Lebensläufe". In: Königsberg-Studien. Beiträge Zu Einem Besonderen Kapitel Der Deutschen Geistesgeschichte Des 18. Und Angehenden 19. Jahrhunderts. Ed. Joseph Kohnen (Frankfurt: Peter Lang, 1998), 124.
2 Harris, Zellig S. "Discourse Analysis," Language 28 (1952): 23.
3 Du Bois, John W. The Stance Triangle". In Stancetaking in Discourse: Subjectivity, Evaluation, Interaction, ed. Robert Englebretson (Amsterdam: Benjamins, 2007), 323.

required to understand the process of grammaticization[4].

Recently, it has been noticed that linguistics is in need for getting beyond the limiting assumptions of grammar which was one of the features in generative grammar. There are many alternatives that are presented in this regard, dialogic syntax is one of these alternatives[5]. Dialogic syntax has many ideas that may bridge the left gap by generative grammar. These ideas are like constructions, exemplar-based grammars, data-oriented parsing, syntactic priming, structure function, and so on. Yet these ideas are not enough. As such, dialogic syntax comes with new linguistic phenomena that propose new grammatical and functional applications. It focuses on the existed links within a text[6].

More specifically, there is an utterance that has a relation to other utterances. Thus, the term 'resonance' exists which has the role to define such relational empathies. These relations are generative in the sense that different inferred significances are generated. These inferred significances have an effect on meaning[7].

However, utterances in dialogic syntax are described as being reflex. In other words, whatever the first speaker uses, i.e. words or structures, relations can be reused by the listener to give his turn[8]. For example,

(1) a. JOANNE: It's kind of like you Ken.

b. KEN; That's not at all like me Joanne.

Looking at this example, firstly it seems as if they were talking about the same thing with the difference that the second utterance uses negation. Yet there are just two utterances with similar morphological links. Further, the two utterances are built with parallel structures.

Within the above example, there is what is called 'diagraph'. That is, the speaker's style in selecting and ordering the words in his utterance. For example, there is parallelism in the use of words in both utterances. Both utterances start with proper nouns (Ken: Joanne), both have pronouns (it: that: you: me), both have modifiers (kind of: not at all). Further, resonance also exists, e.g., both utterances have (like: like: s: s). All of these structures are used with different references and functions. That is, 'Ken' does

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4 Hopper, Paul J. "Emergent Grammar," Berkeley Linguistics Society 13 (1987): 151.

5 A Goldberg, dele E. Constructions at Work: The Nature of Generalization in Language (Oxford: Oxford University Press, 2006), 1603.

6 Du Bois, John W "Self-Evidence and Ritual Speech". In Evidentiality: The Linguistic Coding of Epistemology, Eds. Wallace L. Chafe and Johanna Nichols (Norwood: NJ: Ablex, 1986), 171.

7 Ariel, Mira Pragmatics and Grammar (Cambridge: Cambridge University Press, 2008), 27.

8 Ariel, 27.

not mean 'Joanne'. So when analyzing, one should look to their pragmatic function[9].

Actually, dialogic syntax is not involved only with repeated structures, yet it involves with engagement. That is, when Ken, at the above example, uses 'Joanne' as the first word, he wants to share Joanne's utterance or even to share the same frame but of course with different pragmatic[10].

Furthermore, dialogic syntax is not restricted to parallel structures, yet it may occur with higher levels of syntactic structures[11], e.g.,

(2) a. JOANNE; yet he's still healthy.

b. He reminds me of my brother.

c. LENORE; He's still walking around,

d. I don't know how healthy he is!

Through the given examples, it is found out that dialogic syntax commonly occurs within stretches of speech, i.e. moves. As such, it is important to have something about speech move.

2. Thematic Progression

Talking about dialogic syntax presupposes that there is a text, whether written or spoken. To discover the organized principles in such text, it is necessary to have a theory or technique by which one can analyze it. Thematic Progression is one of these principles or techniques.

Thematic progression is a part of Dane's theory Functional Sentence Perspective. Dane's theory explains how syntactic and semantic structures can work in a communicative intention[12]. Within this theory, the terms of 'theme' and 'rheme', 'new' and 'given' are used.

The theme is defined as the beginning of an utterance from which the speaker starts his speech. On the other hand, rheme is defined as the stretch of speech that the speaker wants to say something about. Or it is the complement of the starting point in the theme. Further, the theme expresses information that is mentioned in the previous contexts, unlike rheme which expresses new information[13].

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9 Du Bois, John W Towards a Dialogic Syntax (Amsterdam: Santa Barbara, 2010), 8.

10 Du Bois, 8.

11 Du Bois, 8.

12 Firbas, J. "On the Dynamics of Written Communication in the Light of the Theory of Functional Sentence Perspective". In Cooper, C. and S. Greenbaum Eds, ed. Studying Writing: Linguistic Approaches (Beverley Hills: Sage, 1986).

13 Firbas, J. "A Study in the Functional Sentence Perspective of the English and Slavonic Interrogative Sentence," Brno Studies in English 12 (1976): 11.

Further, Danes[14] states that determining information within a context depends on the information whether given (theme) or new (rheme). According to Dane, there are two meanings for the word "new". First, it may mean not mentioned before or may relate to the theme. Second, rheme and its connections represent the core of communication.

As a point of departure, Danes[15] extends the meaning of theme to include stretches of utterances larger than sentence. In other words, theme can be exploited to refer to the inner connexity of texts.

Moreover, thematic progression represents the text connexity which is represented through choosing and ordering themes, how they are connected to each other, and their relation to the superior text unit or to the whole text[16].

According to Danes[17], there are three types of thematic progression:

1. Simple linear progression: Each rheme turns to be the theme of the next utterance. In the following example,

 (3) She has a huge team of people working for her. Some of them have been with her for years.

the rheme is (a huge team of people working for her) which turns to be the theme at the next sentence which is (some of them).

2. Continuous theme: The same theme is kept continuous along two or more clauses.

(4) Mum was always a hard worker and (zero) had plenty of drive but was also becoming a successful business woman.

3. Themes are derived from a 'hypertheme', that is, a global theme is illustrated by means of a number of related or derived themes. Particularly in longer texts, such as those by MA and other more advanced students, derived progression is a way of reminding readers of the main topic or of keeping them focused.

Insisting on his view, Danes states that those types of thematic progression can be considered as models for analysis. They depend on the language that they are involved in with its properties.

To sum up, in dialogic syntax, there are turns that can be parallel or resonant. These turns will be analyzed according to Danes' model of thematic progressing that depends on the theory of Functional Sentence Perspective.

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14 Danes, F. "Functional Sentence Perspective and the Organization of the Text. In F. Danes (Ed.)," Functional Sentence Perspective, 1974, 113.

15 Danes, 113.

16 Danes, 114.

17 Danes, 106.

3. Popper's Theory of Function

A consideration of Popper's[18] hierarchy of functions can illuminate the interconnection between function as purpose and function in textual organisation. This hierarchy that Popper follows can be described as a different from the traditional classification of functions. In other words, Buhler (1934) presents certain types of linguistic functions like the conative or interpersonal functions. Here, Popper's functions are different to justify the existence of the world of 'objective knowledge', or 'knowledge without a knowing subject'. As set out by Leech[19], who offers a detailed exposition of Popper's theory, stratifying functions which Popper had not placed in any strict order, there is a progression from lower to higher functions in the evolution of human knowledge. Consequently, reading from the bottom upwards we have:

1. Argumentative function (using language to present and evaluate arguments and explanations)

2. Descriptive function (using language to describe things in the external world)

3. Signalling function (using language to communicate information about internal states to other individuals)

4. Expressive function (using language to express internal states of the individual.

4. The Model

According to the theoretical material, the study has reached the following eclectic model for analyzing the data.
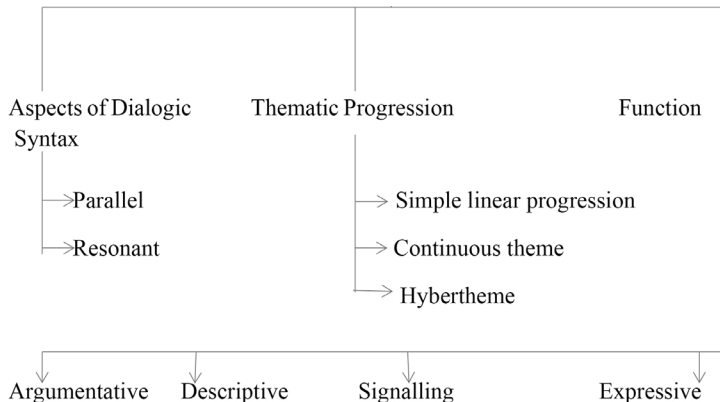
Figure(1): Dialogic Syntactic Utterances

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18 Popper, K. R. Objective Knowledge. An Evolutionary Approach, 2nd ed. (Oxford: Oxford University Press, 1979), 116.

19 G Leech, eoffrey N. Principles of Pragmatics, 1st ed. (London: Routledge, 1983), 49.

5. Data Analysis

5.1 Data Description

The data consist of five extracts which are taken from Imam Al-Sadiq's debates. Firstly, the two aspects of dialogic syntax, i.e. parallelism and resonance, will be examined. Further, the same extract will be analyzed to see which type of the thematic progression is used, i.e. whether simple linear progression, continuous theme or hebertheme. The last step is functionality. That is, which function that the selected extract performs is examined.

Extract One

قال **الزنديق**: فالعمل الصالح من العبد هو فعله

والعمل الشر من العبد هو فعله؟

قال الامام ﷺ: العمل الصالح من العبد بفعله والله به

أمره، والعمل الشر من العبد بفعله والله عنه نهاه.٢٠

The unbeliever: Is it true that the good deeds of a slave are his own actions and that the bad deeds of a slave are his own actions too?

Imam Al-Sadiq (PBUH): The good deeds of a slave are his own actions as well as being commanded by Allah (SwT). Furthermore, the bad deeds of a slave are his own actions while his Allah (SwT) restrained him.²¹

In extract one, aspects of **dialogic syntax** are clearly presented. That is, in utterances like "فالعمل الصالح من العبد هو فعله" and "والعمل الصالح من العبد بفعله", it is clear how these utterances are set with **parallel** structures, i.e. the first aspect. Actually, these repeated utterances are put for certain functions that the speaker, i.e. Al-Sadiq, is behind. Such parallelism creates the sense of being **resonant**. In other words, the utterance (فالعمل) (العمل الصالح من العبد بفعله) is generated from the former utterance (الصالح من العبد هو فعله). Such technique helps activating empathies among utterances. It links the first utterance to the second one making communication be done successively. So are the utterances (و الله به امره) with (و الله عنه نهاه). Repeated structures do not mean that they have the same meaning, yet they convey totally different meanings.

Having **thematic progression**, the continuous theme is used. The theme in (العمل الصالح من العبد هو فعله) remains the same theme in the following turn per-

20 Al-Shakri, Hussein. Imam Al-Sadiq's Debates (Qum: Sitarah, 1998), 25.

21 Al-Qurashi, Baqir. The Life of Imam Jaafir Al-Sadiq (Qum: Al-Islam Org, n.d.), 12.

formed by Imam Al-Sadiq,)i.e. العمــل الصالــح من العبــد(. The same is with (و العمل الشر) مــن العبــد (. It also keeps the same theme in the following turn.

Analyzing structure without looking to its function is useless. Thus, the function in this extract is the **argumentative** one. In other words, here Imam Al-Sadiq is arguing to approve his idea

Extract Two

قال الزنديق : كيف يعبد الله الخلق ولم يروه ؟

أبــو عبــد الله عليــه الســلام : رأتــه القلــوب بنــور الإيمان ، وأثبتتــه العقــول بيقظتهــا إثبــات العيــان ، وأبصرتــه الأبصــار بــما رأتــه مــن حســن التركيــب وإحكام التأليف٢٢

The unbeliever: How do the creatures worship Allah, while they do not see Him?

Abu Abd Allah Al-Sadiq: The hearts have seen Him through the light of belief. Reason has proven him through its attention as the faculty of sight. The eyes have seen Him through His good formation and firm regulation.[23]

Generally, both **parallelism** and **resonance** are used in this extract. That is, there is a parallel structure between "رأته" and "ولم يروه" in that two structures have the opposite meanings. Another parallel structure exists between "رأته القلوب بنور الإيمان", "وأثبتته العقول بيقظتها" and "وأبصرته الأبصار بما رأته". Having parallel structures leads to resonance. That is, there is a clear connection between the two turns and how information at the second turn is built on the information at the first one. Further, such parallelism makes a sense of musicality that may affect listeners.

Regarding **thematic progression**, two techniques are used. The first one is the **simple linear progression**, in that the rheme "ولم يــروه" at the first turn becomes the theme "رأتــه". Such use reflects the mechanism by which this debate works.

Further, dialogic syntax, here, performs two functions, **descriptive** and **argumentative**. That is, Imam Al-Sadiq describes how believers see Allah and how they believe in Him. The purpose of such description is to persuade the unbelievers. Thus, it is an argumentative one.

Extract Three

قال الزنديق: أمختلف هو أم مؤتلف؟

قال ﷺ: لا يليق به الاختلاف ولا الائتلاف،

وإنما يختلف المتجزي، ويأتلف المتبعض.٢٤

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22 Al-Shakri, Imam Al-Sadiq's Debates, 148.

23 Al-Qurashi, The Life of Imam Jaafir Al-Sadiq, 127.

24 Al-Shakri, Imam Al-Sadiq's Debates, 17.

The unbeliever: Is he from different things or united?

Imam Al- Sadiq (PBUH) :It is not fair to say that He is from different things or to say that He is united. Things that are different are dividable and things that are dividable can be united. So it's not proper to say that He is united or from different things.[25]

Syntactically, **parallelism** is present within the above extract. That is, the first utterance "أختلــف" is parallel with "مؤتلف" in that both utterances are adjectives. On the other hand, Imam Al-Sadiq (PBUH) answers him with a parallel structure like "لا يليــق به الاختــلاف ولا الائتــلاف", i.e. both underlying words are nouns. Another parallel structure with Al-Sadiq's speech is "يختلــف المتجــزي" and "ويأتلف المتبعض". In this extract, Al-Sadiq (PBUH) uses a structure similar to the unbeliever's as an attempt to persuade him. Additionally, the sense of resonance is clear through the relational empathies that exist within the utterances and how the second utterance is generated from the first one.

Examining thematic progression, it is found out that the **simple linear progression** is the technique used with a little difference that is the whole utterance "أختلف هو ام مؤتلف" in the unbeliever's speech is used as a theme by Al-Sadiq (PBUH).

The function of the above extract shows that discussing a philosophical view gives the chance for the **argumentative function** to occur.

Extract Four

ابن ابي العوجاء : يرحمك الله وأيّ شيء نقول وأيّ شيء يقولون ، ما قولي وقولهم إلّا واحد.

الامــام الصــادق ﷺ : وكيف يكــون قولك وقولهــم واحداً ، وهــم يقولون إن لهم معــاداً وثواباً وعقاباً ، ويدينــون بأن للســماء إلهاً وأنّها عمــران ، وأنتــم تزعمون أن الســماء خراب ليس فيهــا أحد.[26]

Bin Abu al-Awja: May Allah have mercy upon you, what is the difference between their belief and ours? And their belief and ours are the same.

Imam Al-Sadiq: How can your belief and theirs be the same?

They believe in Resurrection, the reward, the punishment. They believe that the sky has God, and it is inhabited, while you claim that the sky is destruction and has no one. [27]

Beginning with dialogic syntax, the utterance of "ما قولي وقولهم إلّا واحد" is parallel with "وكيف يكــون قولك وقولهم واحداً" in the sense that both give opposite meanings.

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25 Al-Qurashi, The Life of Imam Jaafir Al-Sadiq, 10.

26 Al-Shakri, Imam Al-Sadiq's Debates, 133.

27 Al-Qurashi, The Life of Imam Jaafir Al-Sadiq, 124.

Within Al-Sadiq's speech, there are other parallel structures like "لهم معاداً وثواباً" **Res-** "وأنتم تزعمون أن السماء خراب ليس فيها أحد" and "وعقاباً", "ويدينون بأن للسماء إلهاً وأنّها عمران **onance** is also present in this extract in that connection between utterances is clearly done. In other words, each parallel structure is generated from the other.

Moreover, **thematic progression** is so obvious that the rheme at the first ut-terance "وكيف يكون" is the theme of the following utterance "مــا قولي وقولهم إلّا واحد" "قولك وقولهم واحــداً". This is **simple thematic progression**.

Functionally, what Imam Al-Sadiq and Bin Abu al-Awja are doing is argument. That is, they both argue for their ideas and believes. As such, the function of this extract is **argumentative**.

Extract Five

قال الزنديق: فما السعادة؟ وما الشقاوة؟

قال ﷺ: السعادة: سبب الخير، تمسك به السعيد فيجره إلى النجاة، والشقاوة: سبب خذلان، تمسك به الشقي فيجره إلى الهلكة، وكل بعلم الله.٢٨

The Unbeliever: "What is fortune and what is misfortune?"

Imam Al-Sadiq (PBUH): "Fortune is the reason of success and is what guides the fortunate and will result in felicity and salvation. Misfortune is the reason of failure and is what guides the unfortunate and will result in perdition and eternal damnation. These all happen with the knowledge of Allah (SwT)."[29]

Having a look at aspects of dialogic syntax, it is found out that both, **paral-lelism** and **resonance**, exist. That is, "ما السعادة" is parallel to "ما الشقاوة". Within Al-Sadiq's speech, there are other parallel structures, i.e. "الســعادة: ســبب الخــير" is "والشــقاوة: ســبب خذلان" is parallel with "تمســك به الســعيد فيجره إلى النجاة" parallel with "تمســك به الشــقي فيجره إلى الهلكة". Whereas, resonance is obvious through the connec-tion between utterances. In other words, "السعادة", "سبب" is in contrast to "الشقاوة", "الخير" is opposite to "ســبب خذلان" and so on.

Furthermore, thematic progression   exists with Al-Sadiq's speech. That is, "السعادة" is the them, whereas "سبب الخير" is the rheme. The followed type, here, is the **simple thematic progression**.

Lastly, the above extract has the **descriptive function** in that Al-Sadiq (PBUH) describes the difference between the fortune (السعيد) and the misfortune (الشقي).

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28 Al-Shakri, Imam Al-Sadiq's Debates, 48.
29 Al-Qurashi, The Life of Imam Jaafir Al-Sadiq, 37.

7. Results and Discussion

The following tables show the percentages of dialogic syntax aspects, thematic progression and function.

Table (1): Occurrences of Dialogic Syntax Aspects

No.	Aspects	Frequency	percentage
1	Parallelism	5	50%
2	Resonance	5	50%
3	Total	10	100%

According to this table, both parallelism and resonance are used fully in the selected extract. In other words, both aspects are of 100 % percentages. This indicates that dialogic syntax is realized in those extracts.

Table (2): Occurrences of Thematic Progression

No.	Thematic progression	Frequencies	Percentage
1.	Simple linear progression	4	80%
2.	Continuous theme	1	20%
3.	Hypertheme	0	0%
4.	Total	5	100%

Looking at Table (2), it is clear that the simple linear progression is the most common used technique in Imam Al-Sadiq's debates, i.e. it has of 80% percent. It is so because Imam Al-Sadiq usually builds his answers or sentences on what others try to ask him. Further, being in a debate that requires others to be persuaded, Imam Al-Sadiq uses the simpler technique that others can understand.

Table (3): Occurrences of Function

No.	Function	Frequencies	Percentage
1.	Descriptive	2	40%
2.	Expressive	0	0%
3.	Argumentative	3	60%
4.	Signalling	0	0%
5.	Total	5	100%

Dealing with debates means dealing with arguments. That is why the percent of argumentative function is the highest one, i.e. it is of 60% which represents the highest percent. In debates, sometimes, there is a need to describe things

for those who argue as an attempt to persuade them. Here, only one text has a descriptive function, i.e. it has 40% percentage.

7. Conclusions

The paper has reached the following conclusions:

1. Aspects of dialogic syntax work hand in hand. That is, wherever there is parallel structure, there will be resonance. The reason behind that is that parallelism creates a sense of harmony that reflects utterances relations and how one utterance is generated from the other. Thus, the first hypothesis which states that dialogic syntax aspects work successively in Imam Al-Sadiq's debates is verified.

2. Regarding Thematic Progression, it is found out that the simple linear progression is the most common used technique in Imam Al-Sadiq's debates. The reason behind that is that Imam Al-Sadiq aims at making others understand him as well as persuading them and this is the only technique that people can comprehend speech by. Further, the communicative mechanism in those debates is portrayed as each rheme of an utterance is the theme of the following utterance. As such, the second hypothesis which states Some Danes' techniques for the description of the thematic progression can be applied in Imam al-Sadiq's debates is verified.

3. The main function that is used heavily in Imam Al-Sadiq's debates is the argumentative function since in this function there are two parties that each one tries to prove his view. So, the third hypothesis which states that there are certain functions that Imam Al-Sadiq's debates use is proved.

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