

A COMPARATIVE SYSTEMIC FUNCTIONAL ANALYSIS OF FOUR SURAS (4-QUL) OF THE QURAN

Hafiz Muhammad Qasim*, Nelofer Shaber**

Abstract:

This study aims to explore the structural and functional meaning of 4 (Qul) short chapters-109,112,113 and 114 respectively from the Holy Quran through the application of Systemic Functional Linguistics model developed by Halliday (1994). The study identifies and describes three metafunctional characteristics of these chapters and explores the similarities and differences. To explore the contextual meaning of the texts, the characteristics of register namely field, tenor and mode have been investigated. The research is a mixed type in nature as it presents a tabulated quantitative analysis of structural functions on one hand and qualitative logical reasoning and argumentation to explain the contextual and functional meaning constructions on the other hand. The data were collected from the English translation of the Holy Quran by Ali (1934 &1938). All the data were distributed in clauses for further analysis. The findings of the study show that the chapters are more similar and less different from one another in respect of the choice of verbal processes. The last two chapters share much with respect to lexico-grammatical structure. In terms of mode and tenor, all the chapters share the same features, but in terms of the field, they are not similar. The last two chapters, however, share the same field. The study is significant for religious scholars and students of comparative linguistics.

Keywords: SFL, four Qul, similarities and differences, metafunctions

1. Introduction

The grounded notion in the theory of systemic functional linguistics (SFL) is how the grammar and structure of any language/text functions in the realization of its peculiar meaning. This theory is premised on the proposition that language is systemic and functional and meaningful in its context of situation and context of culture. It explores how language enables social communication meaningful and true representation of ideas (White, 2001). It aims to explore the forms and structures of a text in terms of the meanings they express (Halliday, 1994). The traditional and formal approaches to grammar mainly focus on the prescription of the structural rules of language, syntax and word classes. SFL deals with the semantics of the language, how language works within its social structures (Butt, 2000). The present study has been carried out to analyse four short

* Assistant Professor, Dept. of Applied Linguistics, GC University, Faisalabad

** Lecturer, Department of English, University of Okara

chapters from the Quran named as 'QUL': (i) *Al-Kafirun*, (ii) *Al- Ikhlas*, (iii) *Al Falaq* and (iv) *An-Naas*, employing SFL model.

1.1 Aims of the Study and Research Questions

This study aimed to explore the language of Quran in four *Qul* by applying SFL model. To analyse how meanings are constructed in the Quran, the following research questions were formulated:

1. What are the similarities and differences among the four Quranic chapters (4-*Qul*) at metafunctions levels?
2. How does the selection of the linguistic choices influence the experiential metafunction of the Quranic chapters (4-*Qul*)?
3. How does the selection of the person systems and modality influence the interpersonal metafunction of Quranic chapters (4-*Qul*)?
4. What meaning does the register analysis realize in texts discussing their fields, tenor and mode?

2. Literature Review

The texts are always required to negotiate in our daily lives. Most of the social or semiotic functions of our daily routine need some form of language to get in action. In the late 20th century, many theories were presented by socialists and linguists as to i) how language works, ii) how meanings are constructed and iii) what relationship is therein language and its context. The most prominent theory to answer the questions is SFL propounded by Halliday(1985&1994) and further developed by Thompson (1996) and Dik (2002).

2.1 Theory of Systemic Functional Linguistics

SFL is the study of how people exchange meanings through language. His theory of functional grammar is different from other traditional grammar theories. Formal grammars generally describe just the structures of the sentences of language (Gerot & Wignell, 1994).As traditional grammars are prescriptive and focus on the prescription of rules for the correct use of language, SFL views how language makes meaning. It explores what the text of a language is, how language works and what relations are there in different contexts where the language is used. For Halliday, "Language is not only part of the social process but also an expression of it. He analyses the relationship between the functional organization of the linguistic system and the patterns of the social use of its linguistic

resources.”(Hughes, 2001, p. 221; Byram & Hu, 2013). Eggins (2004) points out, “Systemic linguistics ... seeks to develop both a theory about language as a social process and an analytical methodology which permits the detailed and systematic description of language patterns” (p.23).

SFL explains how language (text) connects to culture. Gerot & Wignell (1994) explain the connection of context and text with the proportion of ‘context of situation’ and ‘context of culture’. Context of culture determines what people mean through ‘being’, ‘doing’ and ‘saying’. Context of the situation is specified through variables of a register that are ‘field’, ‘tenor’ and ‘mode’. ‘Field’ refers to ‘goings-on’ and includes activity and object focus (subject matter). Tenor refers to the social relationships of the participants in the specification of ‘status (roles and relations), affect (degree) and contact (frequency)’. Mode refers to the way how language is being used: spoken or written mode and as action or reflection. Language/text encodes three types of meanings called metafunctions of language: ideational, interpersonal and textual (Halliday & Matthiessen, 2004).

2.1.1 Three metafunctions of language

Halliday and Hasan (1991) presented major functions of language which could be realized at the level of the clause as i) clause as representation (ideational meaning), ii) clause as an exchange (interpersonal meaning) and iii) clause as message (textual meaning).

2.1.1.1 Ideational Metafunction

Ideational metafunction describes experience or 'goings-on' through the system of transitivity. In traditional grammar, the concept of transitivity refers to the concept of the transitive or intransitive verb—the verbs having or not having object/s but Halliday (1985) describes transitivity as “transmission of ideas “representing ‘processes’ or ‘experiences’: actions, events, processes of consciousness and relations” considering and focusing on “who or what does what to whom or what”(p.53). The summary of the transitivity system is as under:

Table 1: Summary of Transitivity System

Process	Meaning	Participants
Material <ul style="list-style-type: none"> ○ Action ○ Event 	‘doing’, ‘happening	Actor, Goal, Range, Scope, Attribute, Client, Recipient, beneficiary
Mental		Sensor, phenomenon

<ul style="list-style-type: none"> ○ perception ○ cognition ○ Emotion 	<ul style="list-style-type: none"> ‘sensing’ ‘thinking’ ‘feeling’ 	
Verbal	‘saying’	Sayer, Receiver, Verbiage
Existential	‘existing’	Existent
Relational <ul style="list-style-type: none"> ○ Attributive ○ Identifying 	<ul style="list-style-type: none"> ‘being and having’ ‘attributing’ ‘identifying’ 	Carrier/Attribute, Token/Value
Behavioural	‘behaving’	Behaver, behaviour

2.1.1.2 Interpersonal Metafunction

The interpersonal meaning refers to the function of language as an exchange of information, goods and services. Language users use a statement (declarative mood) to give information, and a question (interrogative mood) to demand information and use a command or order (imperative mood) to demand goods or services or give instructions. The social relationship of participants is established and realized in the interpersonal metafunction of language. Two important parts of this meaning are mood and residue. The central elements of mood block are subject, finite (referring to the time of action) and modality. The subject using modality expresses their judgement on usuality, inclination, capability, obligation, probability and polarity that could be positive or negative. In the residue block, predicate, complement and adjuncts are the elements. The clause may or may not be made up of or contain both mood and residue.

2.1.1.3 Textual Metafunction

Cohesion and coherent organization of the texts are realized by textual metafunction of language. The starting point of any clause is called a theme. The theme comes first in the clause and contains important information. When it is the topic of the clause it is called Topical Theme. If a topical theme follows the usual pattern, it is called ‘unmarked’, otherwise ‘marked’. The theme that has a textual element is called textual. If a clause starts with a modal or an adjunct, the theme is called interpersonal. A clause may or may not have all three. The remaining part of a clause other than Theme is called Rheme.

2.2 Previous Studies in the Field

Though SFL approach has been used for different purposes such as curriculum development, discourse analysis, ELT etc.(Burns and Knox, 2005), no sufficient work is found about religious texts particularly on the Holy Quran. Alsharou (2016) worked on the contextual emphasis in the translations of the Holy Quran using SFL model. He pointed out how contextual meaning of the source text can be understood while translating it into other languages. Al-Husseini, Al-Shaibani & Al-Saaidi's(2014) study is considered remarkable in the identification and analysis of incestuous relations given in the Holy Quran using three dimensions: field, tenor and mode. They proved that the authoritative participant, Allah has given logical rules to the common people on incestuous relations. Noor, Kazemian, Muhabat& Ali (2015) worked on the mood analysis of the last address of the Holy Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). The study highlights the functional as well as semantic properties of the last address of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Al-Shawi (2014)worked on a few selected verses of the Quran to explore the significance of colour in the Quran and ethics of translating them in the English language. Al-Husseini, Al-Shaibani& Al-Saaidi(2014) worked on comparative textual analysis of kinship terms in Biblical verses and Quranic Verses. These studies acted as a light for inspiration and motivation for us to investigate linguistic use in chapter109,112,113 and 114 from the Holy Quran.

3. Methodology

The study used the SFL theory (Halliday, 1978& 1994; Halliday & Hassan, 1991and Halliday & Martin, 1996). To explore the language of the Holy Quran, purposive sampling technique was used. Three metafunctions were applied to investigate how the language of the Quran works. The samples were extracted both from Arabic and its English translation byAli(1934, 1938). Chapter-109,*Al-Kafirun* (ii) chapter-112, *Al-Ikhlās* (iii) chapter-113, *Al-Falaq*and (iv)chapter-114, *An-Naas*were selected to get investigated. The unit of the analysis was clause 'the smallest unit in the language that can convey a complete message' (White, 2001). The verses were divided into clauses and sub-clauses. The main clause having all embedded clause was given the code (CC) and all sub-clauses were given the code (CL) with numbers for further separation. SFL model was applied to texts in the tabulated form.

4. Data Analysis

<p>Clause complex analysis of chapter-109</p> <p>CC₁</p> <p>CL 1. Say: O ye that reject Faith!</p> <p>CL 2.1. I worship not that</p> <p>CL 2.2. which ye worship,</p> <p>CL 3.1. Nor will ye worship that</p> <p>CL 3.2. which I worship.</p> <p>CL 4.1. And I will not worship that</p> <p>CL 4.2. which ye have been wont to worship,</p> <p>CL 5.1. Nor will ye worship that</p> <p>CL 5.2. which I worship.</p> <p>CL 6.1. To you be your Way,</p> <p>CL 6.2. and to me mine.</p>	<p>Clause complex analysis of chapter-112</p> <p>CC₁</p> <p>CL.1. Say: He is Allah, the One and Only;</p> <p>CL. 2. Allah, the Eternal, Absolute;</p> <p>CL. 3.1. He begetteth not,</p> <p>CL. 3.2. Nor is He begotten;</p> <p>CL. 4. And there is none like unto Him</p>
<p>Clause complex analysis of chapter-113</p> <p>CC₁</p> <p>CL.1. Say: I seek refuge with the Lord of the Dawn</p> <p>CL. 2. From the mischief of created things;</p> <p>CL.3.1. From the mischief of Darkness</p> <p>CL.3.2. as it overspreads;</p> <p>CL.4.1. From the mischief of those</p> <p>CL.4.2. who practise secret arts;</p> <p>CL.5.1. And from the mischief of the envious one</p> <p>CL.5.2. as he practises envy.</p>	<p>Clause complex analysis of chapter-114</p> <p>CC₁</p> <p>CL. 1. Say: I seek refuge with the Lord and Cherisher of Mankind,</p> <p>CL. 2. The King [or Ruler] of Mankind,</p> <p>CL. 3. The god [or judge] of Mankind,-</p> <p>CL. 4.1. From the mischief of the Whisperer [of Evil],</p> <p>CL.4.2. who withdraws [after his whisper],-</p> <p>CL.5. [The same] who whispers into the hearts of Mankind,-</p> <p>CL. 6. Among Jinns and among men.</p>

To carry metafunction analysis, the chapters were distributed into their main and embedded clauses. Chapter-109 contains 6 verses having one

main Clause Complex (CC) and 11 sub-clauses (CL), a total of 12 clauses in number. Chapter-112 contains 4 verses divided having one main Clause Complex (CC) and 5 sub-clauses (CL), a total of 6 clauses in number. Chapter-113 contains 5 verses divided having one main Clause Complex (CC) and 8 sub-clauses (CL), a total of 9 clauses in number. Chapter-114 contains 6 verses comprising of one main Clause Complex (CC) and 7 sub-clauses (CL), a total of 8 clauses in number.

Metafunction Analysis

QUL- 1 Chapter-109

CC 1	Independent (Imperative)	Say	O, you mine.	
	Experiential	Process:Verbal	Verbiage	
	Interpersonal	Finite +predicator	Complement	
		MOOD block	RESIDUE BLOCK	
	Textual	Topical Theme:process	Rheme	

CL1	Independent (declarative)	O, You	(You) That	Reject	Faith
	Experiential		Sensor	Process: Mental	Phenomenon
	Interpersonal	Vocative adjunct	Subject	Finite + Predicator	Complement
			MOOD block	RESIDUE BLOCK	
	Textual	Interpersonal theme	Topical Theme	Rheme	

CL2.1	Independent (declarative)	I	worship	not	that
	Experiential	Actor	Process: material		Goal
	Interpersonal	Subject	Finite +predicator	Polarity adjunct	Complement
		MOOD block	RESIDUE BLOCK	MOOD block	RESIDUE BLOCK
	Textual	Topical Theme	Rheme		

CL2.2	Dependent (declarative)	Which	You	Worship
-------	-------------------------	-------	-----	---------

	Experiential	Goal	Actor	Process: material	
	Interpersonal	Wh/Complement	Subject	Finite +predicator	
		RESIDUE block	MOOD block		RESIDUE BLOCK
	Textual	Topical Theme	Rheme		

CL3.1	Independent (declarative)	Nor	Will	You	worship	That
	Experiential			Actor	Process: material	Goal
	Interpersonal	Polarity adjunct	Mood adjunct	Subject	Finite +predicator	Complement
		MOOD block			RESIDUE BLOCK	
	Textual	Interpersonal	Topical	Rheme		
		Theme				

CL3.2	Dependent (declarative)	Which	I	Worship		
	Experiential	Goal	Actor	Process: material		
	Interpersonal	Wh/Complement	Subject	Finite +predicator		
		RESIDUE block	MOOD block		RESIDUE BLOCK	
	Textual	Topical Theme	Rheme			

CL4.1	Independent (declarative)	And	I	will	Not	worship	that
	Experiential			Actor	Process: material		Goal
	Interpersonal	Conjunctive adjunct	Subject	Finite+ Polarity adjunct +predicator		Complement	
		MOOD block			RESIDUE BLOCK		
	Textual	Conjunctive /textual	Topical	Rheme			
		Theme					

CL4.2	Dependent (declarative)	Which	You	Have	been	Wont to worship
	Experiential	Target	Carrier	Process: relational		Attribute
	Interpersonal	Wh/Complement	Subject	Finite	Predic	Comple

					ator	ment
		RESIDUE block	MOOD block	RESIDUE BLOCK		
	Textual	Topical Theme	Rheme			

CL5.1	Independent (declarative)	Nor	Will	You	worship	That
	Experiential			Actor	Process: material	Goal
	Interpersonal	Polarity adjunct	Mood adjunct	Subject	Finite +predicator	Complement
		MOOD block			RESIDUE BLOCK	
	Textual	Marked interpersonal Theme	Topical	Rheme		

CL5.2	Dependent (declarative)	Which	I	Worship		
	Experiential	Goal	Actor	Process: material		
	Interpersonal	Wh/Complement	Subject	Finite +predicator		
		RESIDUE block	MOOD block	RESIDUE BLOCK		
	Textual	Topical Theme	Rheme			

CL6.1	Dependent (declarative)	To you	Be	your way		
	Experiential	Token: possessor	Process: relational	Value: possessed		
	Interpersonal	Complement	Finite +predicator	Complement		
		RESIDUE block	MOOD block	RESIDUE BLOCK		
	Textual	Marked Topical Theme	Rheme			

CL6.2	Independent (declarative)	And	To me	(Be)	mine	
	Experiential		Token: possessor	Process: relational	Value: possessed	
	Interpersonal		Complement	Finite +predicator	Complement	
			RESIDUE block	MOOD block	RESIDUE BLOCK	
	Textual	Conjunctive	Marked	Rheme		

		Topical	
		Theme	

QUL- 2 Chapter-112

CC 1	Independent (Imperative)	Say	He is..... unto Him.
	Experiential	Process:Verbal	Verbiage
	Interpersonal	Finite +predicator	Complement
		MOOD block	RESIDUE BLOCK
	Textual	Topical Theme	Rheme

CL1	Independent (declarative)	He	Is	Allah	The one and Only
	Experiential	Token/ carrier	Process: relational	Value	Value / attribute
	Interpersonal	Subject	Finite+predicator	Complement (attributive)	
		MOOD block	RESIDUE BLOCK		
	Textual	Unmarked Topical Theme	Rheme		

CL2	Independent (declarative)	Allah	(Is)	The Eternal	The Absolute
	Experiential	Token/ carrier	Process: relational	Value / attribute	
	Interpersonal	Subject	Finite+predicator	Complement (attributive)	
		MOOD block	RESIDUE BLOCK		
	Textual	Unmarked Topical Theme	Rheme		

CL3.1	Independent (declarative)	He	begetteth not		
	Experiential	Actor	Process: material		
	Interpersonal	Subject	Finite+predicator		
		MOOD block	RESIDUE BLOCK		
	Textual	Unmarked Topical Theme	Rheme		

CL3.2	Independent (declarative)	Nor	Is	He	Begotten
	Experiential		Process: material	Goal	Process: material
	Interpersonal	Polar adjunct	Finite	Subject	Predicator
		MOOD block			RESIDUE BLOCK
	Textual	Interpersonal		Topical	Rheme
		Theme			

CL3.2	Independent (declarative)	and	There	Is	None	Like Unto Him.
	Experiential			Process: existential	existent	Circumstance of comparison
	Interpersonal			Finite	complement	Circumstantial adjunct
			MOOD block	RESIDUE BLOCK		
	Textual	Conjunctive Topical		Rheme		
		Theme				

QUL-3 Chapter-113

CC 1	Independent (Imperative)	Say	I seek..... envy.		
	Experiential	Process: Verbal	Verbiage		
	Interpersonal	Finite +predicator	Complement		
		MOOD block	RESIDUE BLOCK		
	Textual	Topical Theme		Rheme	

CL 1	Independent (declarative)	I	Seek	Refuge	With the lord of the dawn.	
	Experiential	Actor	Process: material	Goal	Circumstance: Means	
	Interpersonal	Subject	Finite	Predicator	Complement	Circumstantial adjunct
		MOOD block		RESIDUE BLOCK		
	Textual	Topical Theme	Rheme			

CL2	Independent (declarative)	(I seek refuge with the lord of the dawn)		From the mischief of created things;	
	Experiential	Ellipted		Circumstance: location	

	Interpersonal	Ellipted	Circumstantial adjunct
			RESIDUE BLOCK
	Textual		Rheme

CL3.1	Independent (declarative)	(I seek refuge with the lord of the dawn)	From the mischief of Darkness
	Experiential	Ellipted	Circumstance: Location
	Interpersonal	Ellipted	Circumstantial adjunct
			RESIDUE BLOCK
	Textual		Rheme

CL3.2	Dependent (declarative)	As	It	Overspreads	
	Experiential		Actor	Process: material	
	Interpersonal	Conjunctive adjunct	Subject	Finite	Predicator
			MOOD block		RESIDUE Block
	Textual	Textual	Topical	Rheme	
		Theme			

CL4.1	Independent (declarative)	(I seek refuge with the lord of the dawn)	From the mischief of those;
	Experiential	Ellipted	Circumstance: location
	Interpersonal	Ellipted	Circumstantial adjunct
			RESIDUE BLOCK
	Textual		Rheme

CL4.2	Dependent (declarative)	Who	Practice	secret arts	
	Experiential	Actor	Process: material	Goal	
	Interpersonal	Subject	Finite	Predicate	Complement
		MOOD block		RESIDUE Block	
	Textual	Topical Theme	Rheme		

CL5.1	Independent (declarative)	And	(I seek refuge with the lord of the dawn)	From the mischief of the envious one;
	Experiential		Ellipted	Circumstance:

				location
	Interpersonal	Conjunctive adjunct	Ellipted	Circumstantial adjunct
				RESIDUE BLOCK
	Textual	Textual theme		Rheme

CL5.2	Dependent (declarative)	As	He	Practices	Envy	
	Experiential		Actor	Process: material	Goal	
	Interpersonal	Conjunctive adjunct	Subject	Finite	Predicator	Complement
			MOOD block		RESIDUE Block	
	Textual	Textual	Topical	Rheme		
		Theme				

QUL- 4 Chapter-114

CC 1	Independent (Imperative)	Say	I seek..... among men.		
	Experiential	Process: Verbal	Verbiage		
	Interpersonal	Finite +predicator	Complement		
		MOOD block	RESIDUE BLOCK		
	Textual	Topical Theme	Rheme		

CL 1	Independent (declarative)	I	Seek	Refuge	with the Lord and Cherisher of Mankind,	
	Experiential	Actor	Process: material	Goal	Circumstance: Means	
	Interpersonal	Subject	Finite	Predicator	Complement	Circumstantial adjunct
		MOOD block		RESIDUE BLOCK		

	Textual	Topical Theme	Rheme
--	---------	---------------	-------

CL2	Dependent (declarative)	(Who)	(is)	The King [or Ruler] of Mankind,
	Experiential	Ellipted token	Ellipted process: Identifying	Value
	Interpersonal	Ellipted subject	Ellipted finite	Complement (attributive)
		Ellipted MOOD		RESIDUE BLOCK
	Textual	Ellipted theme	Rheme	

CL3	Dependent (declarative)	(Who)	(is)	The god [or judge] of Mankind
	Experiential	Ellipted token	Ellipted process: Identifying	Value
	Interpersonal	Ellipted subject	Ellipted finite	Complement (attributive)
		Ellipted MOOD		RESIDUE BLOCK
	Textual	Ellipted theme	Rheme	

CL4.1	Independent (declarative)	(I seek refuge with the Lord and Cherisher of Mankind)	From the mischief of the Whisperer [of Evil],
	Experiential	Ellipted	Circumstance: location
	Interpersonal	Ellipted	Circumstantial adjunct
			RESIDUE BLOCK
	Textual		Rheme

CL4.2	Dependent (declarative)	Who	withdraws	[after his whisper],-
	Experiential	Actor	Process: material	Circumstance

	Interpersonal	Subject	Finite	Predicate	Circumstantial adjunct
		MOOD block		RESIDUE Block	
	Textual	Topical Theme	Rheme		

CL5	Dependent (declarative)	Who	Whispers		Into the hearts of mankind
	Experiential	Actor	Process: material		Circumstance of location
	Interpersonal	Subject	Finite	Predicate	Circumstantial adjunct
		MOOD block		RESIDUE Block	
	Textual	Topical Theme	Rheme		

CL6	Dependent (declarative)	(Who)	(is)	Among jins and among men	
	Experiential	Ellipted token	Ellipted process: Identifying	Circumstance: accompaniment	
	Interpersonal	Ellipted subject	Ellipted finite	Circumstance	
		Ellipted MOOD			RESIDUE BLOCK
	Textual	Ellipted theme	Rheme		

4.1 Experiential Metafunction (Research Question-1)

In the domain of the experiential or ideational function, SFL linguist employs the transitivity system (processes, participants and circumstances) to explore how the real world, the phenomenon is represented through linguistic structures. The processes explored in 4 chapters are summarized in a table as under:

Table 2: Frequency of processes in the 4 chapters(*ellipted clauses counted in total)

Process		Chapter-109	Chapter-112	Chapter-113	Chapter-114	Total
Total no. of clauses		12	6	9	8	35
Material		7	2	8(4*)	4(1*)	21
Mental	Cognition	1				1
	Perception					
	Feeling					
Verbal		1	1	1	1	4
Behaviour						
Relational	Attributive	2	1		3(2*)	6
	Identifying	1	1			2

Existential		1			1
-------------	--	---	--	--	---

In chapter-109-*Al-Kafirun* the most frequent process is material (7) and the second most frequent is attributive (3). Verbal and mental (cognitive) processes are found once. In Chapter-112, again material and relational processes are frequent. Verbal and existential processes both occur once. In chapter-113, 8 out of 9 are material processes including 4 ellipted ones. Only one process is verbal. In chapter-114, these condmost frequent process is material occurring 4 times out of 8 including 1 ellipted, and the second most frequent process is attributive relational occurring 3 times including 2 ellipted ones. The verbal process occurs once like in all other chapters.

The frequency of verbal process is equal in all chapters that occur just in the very first(main) clause that is the starting point of all chapters. Due to this verbal (*Say*) process, the chapters are given the names of '*Qul*'. There is no behavioural process found in any of the chapters. To conclude the process analysis, the highest frequency of occurrences is of the material process in all the chapters, which indicates that the receiver/target of the first '*say*' is asked to involve more in actions (doing or happening). The second most frequent process-relational shows the more attributes of the participant (mostly Allah particularly in chapter- 112). Only one existential process in chapter-112 shows the existence of one God. Chapter-112 is considered to be the core of faith. It could be realized through the nature of the processes found here. Chapter 109 is a direction by Allah to the Muslims to tell what they are doing or will do and do not. Chapter 113 and 114 are identical having more focus on the material process. If there is a relational process it is attributive to the participant other than God. It could be realized by a table of participant and circumstances.

The ideational function focuses on 'who/ is doing what to whom/what? Who/what is what/ who with when, why, where and how to function'. Consider the following table to have the answer to the above-mentioned question about the chapters. The personal pronouns and other participants used as actors or goal give a clear picture of the participants. The most frequent personal pronouns are the first and second persons in all chapters except chapter-112. This frequency of 1st and 2nd person pronouns shows that the conversation is direct among participants. In all the chapters, the first participant is 'the implied you' who is the listener,

and the speaker is Allah Almighty. Only in chapter-112 third-person pronoun 'He' occurs three times referring to Allah. Frequencies of attribute and value show that this chapter is all about Allah that Muslims do already believe and now structurally realized by the current research. Chapter 113 and 114 are named 'Mu'awwidhatayn' and considered to be identical. Their participants, actors and goals give the justification to their being identical. Even the number of circumstances is equal in these two chapters and their fields are same to take refuge. Only one circumstance is found in chapter-112. It is also a comparison of attributes again. The ellipses in the chapters show the natural style of conversation.

Table 3: Summary of participants and circumstances

		Chapter-109	Chapter-112	Chapter-113	Chapter-114
Participants	Actors	You=5(1*) I=4 Me=1	You(1*) Allah=1 He=3	You=(1*) I=5(4*) It=1 Who=1 He=1	You=(1*) I=2(1*) Who=5(3*)
	Goals	Faith=1 Which=4 That=4 Your way=1 Mine (way*)	Attribute/values=4	Refuge=5(4*) Secret arts=1 Envy=1	Refuge=2(1*) Values=2
Circumstances		0	1 (comparison)	5(1 means+3 location)	5 (time, means, accompaniment and 2 of location)

4.2 Interpersonal Metafunction (Research Question-2)

This category of SFL deals with the analysis of interacting elements. Different moods are employed by speakers to exchange information, goods and services. "Halliday approaches the grammar of interaction from a semantic perspective. He points out that whenever we use language to interact, one of the things we are doing with it is establishing a relationship between us." (Eggins, 1994, p.144). All the chapters are orders by Allah Almighty to the Last Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) (وَسَلَّمَ) in particular and to all Muslims, in general, to follow the

instructions. Table 4 presents a summary of the mood analysis of each chapter.

All the chapters start with an imperative clause. The verbal process in the first imperative clause has the rest of the chapter as its verbiage which is further divided into clauses. All other clauses are declarative. The declarations are made in a direct way which shows the authority and the superiority of the sayer (Allah).

Table 4: Mood Analysis of Clauses

	Chapter-109	Chapter-112	Chapter -113	Chapter -114	Total
Total no of Clauses	12	6	9	8	35
Declaratives	11	5	8	7	31
Imperatives	1	1	1	1	4
Interrogatives					0

In the relational perspective, the following analysis of the personal pronouns reflects the relationship among participants. In all chapters the implied 'you' in the very first clause reflects a meaningful direct relation between the sayer and the receiver. In chapter-109, first-person and 2nd person pronouns are used almost in equal frequency to present the comparison and contrast between I (Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) a Muslim) and you (the disbelievers). In chapter-112, no personal pronoun except the third one has been used. Here "He" refers to Allah. This structure justifies the Oneness of Allah Almighty, which is the theme of this chapter. In the last 3 chapters, there is no hint of occurrence of the second person except implied 'you'. Other two persons are found there in the last two chapters.

Table 5: Personal Pronouns in 4 Chapters note: Implied 'You' In 1st Imperative Clause

Personal pronouns	Chapter-109	Chapter-112	Chapter-113	Chapter-114
First-person	I=4 Me=1 Mine=1		I=4	I=2
Second person	You/ye=6 Your=1			

Third person	o	He=3 Him=1	It=1 he=1	
--------------	---	---------------	--------------	--

Another important element of interpersonal analysis is through modal and modality. The modal auxiliary 'will' occurs three times in chapter-109 with the modality of inclination. No other modal verbs are there in any other chapter. Instead, the finite verbs are used for direct conversation. In the last 2 chapters, the mood block is ellipted in the last clauses, which is again a strategy of spoken conversation. This feature makes the last two chapters identical.

4.3 Textual Metafunction (Research Question-3)

The textual metafunction realizes the coherence level of a language and its mode. The structure of the clause has been explored through theme and rheme system, i.e. what information is placed first and focused and what falls in the block of rheme. Table 6 presents the thematic analysis of the four chapters. A most frequent theme is topical and the place of the topical theme is filled mostly by the personal pronouns. Keeping in view this, it can be suggested that the text is about doers (Allah/ humans). Interpersonal and textual themes are though comparatively less frequent yet used justifiably to assist the mode (spoken) of the chapters. In cohesion and coherence, ellipses play a very important role. Here ellipses technique is used very skillfully to connect the message back to the main clause.

Table 6: Theme analysis of 4- chapters(*Themes in Ellipted clause counted in total)

	Textual	Interpersonal	Topical
Chapter -109	2	3	12
Chapter-112	1	2	6
Chapter -113	3		10 (6*)
Chapter-114			8 (4*)

4.4 Register (Research Question-4)

The SFL analysis of the data shows that all three functions of language have been performed here simultaneously. It is necessary to relate the analysis of how texts contribute to the contextual meaning. The texts,

displaying similar ideational, interpersonal and textual meanings, imply similar values of field, tenor and mode and belong to the same register. All four chapters do not have a similar subject matter. The subject matter of the very first chapter is a separation between belief and disbelief. Chapter-112 is having the subject of Declaration of *Tawhid* which means oneness of Allah Almighty. Chapter-113 and 114 though are separate entities and given separate names are identical in their contents and subject matter that is to take refuge of Allah against different odds. So, they are sharing the same field.

Now, we move on to analyze tenor in the selected texts. The participants in these texts involve the Addresser (Allah Almighty) and the addressee (Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ / Muslim). Here, Allah is addressing men in the imperative mood. Then “He” gives them directions on how to act, in the declarative mood. All the texts share the same mode unlike features typical to the written mode. There is direct, compact information with the imperative beginning of first clauses to attract attention and set decrees from Allah. The use of the flow of information, ellipses and linking devices such as pronouns and conjunctions endow the text with cohesion. The language is less formal and more interactive and is targeted at an attentive audience. The conversational style of the addresser to the addressee supports the idea. By choosing personal pronouns and informal tone, the speaker constructs a sense of connection between Him and His audience.

5. Conclusion

The systemic metafunctional analysis of 4 chapters from the Holy Quran has revealed both points of similarities and differences in meanings of the four texts. All the chapters are significantly different from one another. *Al-Falaq* and *Al-Ikhlash* share more similarities than differences. All the four chapters display more features of spoken and less of written texts. The differences and similarities between the four chapters are explored in all three metafunctional meanings. From the experiential point of view, all the texts have most frequently displayed material processes and secondly relational ones. Most implicit participants are ‘I’ and ‘you’. In terms of the interpersonal function, all the texts use exclusively declarative mood. The most frequent themes in all the texts are. What is most worth noticing in the analysis is that text 3 has more similarities in all three meanings with text 4. The relationship between the

participantsis well established. But chapters-109, 112, 113 and 114 are different from one another in terms of their subject-matter.

References

1. Ahmed, S. (2014). Critical Discourse Analysis of Prime Minister's Speeches on Harmful Aerial Vehicles (Drones). *International Journal of Languages and Linguistics*.
2. Al-Husseini, H. A. M., Al-Shaibani, G. K. S., & Al-Saaidi, S. K. (2014). Textual Analysis of Kinship Terms in Selected Quranic and Biblical Verses. *International Journal for Innovation Education and Research*, 2(10), 90-106.
3. Al-Husseini, H. A. M., Pandian, A., & Al-Shaibani, G. K. S. (2016). A Functional Linguistic Analysis of the Incest Taboo Relationships in the Holy Quran. *Journal of Applied Linguistics and Language Research*, 3(4), 175-195.
4. Ali, A. Y. (1934). *The Holy Qur-ān: English Translation & Commentary* ((with Arabic Text) (1st ed.) Kashmiri Bazar, Lahore: Shaik Muhammad Ashraf.
5. Ali, A.Y. (1938). *The Holy Qur-an: Text, Translation & Commentary* (Lahore). CVHI, 1-3.
6. Alsharou, S. (2016). *Contextual Emphasis in the Holy Quran and its translation into English* (Doctoral dissertation).
7. Al-Shawi, M. A. (2014). Significance of Colors in the Noble Quran and the Ethics of Translating Them into English: An Empirical Study on Some Verses. *Arab World English Journal*, 5(3).
8. Burns, A. & Knox, J. (2005). *Realisation(s): Systemic functional linguistics and the language classroom*. In N. Bartels (Ed.) *Applied linguistics and language teacher education*, pp.235-26. New York: Springer.
9. Butt, D. (2000). *Using functional grammar: an explorer's guide* (2nd ed.). Sydney: National Centre for English Language Teaching and Research, Macquarie University.
10. Byram, M., & Hu, A. (2013). *Routledge encyclopedia of language teaching and learning*. Routledge.
11. Dik, S. C. (2002). Preview of Functional Grammar. Edited by KeesHengeveld. *Mouton Classics*, 1, 269-296.
12. Eggins, S. (1994). *An Introduction to Systemic Functional Linguistics*, London: Pinter Publishers.
13. Gerot, L., & Wignell, P. (1994). *Making sense of functional grammar: An introductory*
14. Hackett, C., Grim, B., Stonawski, M., Skirbekk, V., Potančoková, M., & Abel, G. (2012). *The global religious landscape*. Washington, DC: Pew Research Center.
15. Halliday, M. A. K. & Matthiessen, C. M. I. M. (2004). *An introduction to functional grammar* (3rd Ed.). London: Hodder Arnold.
16. Halliday, M. A. K. (1985). *An introduction to functional grammar*. London: Edward Arnold.
17. Halliday, M. A. K. (1994). Spoken and written modes of meaning. *Media texts: Authors and readers*, 7, 51-73.
18. Halliday, M. A. K., & Hasan, R. (1985). *An Introduction to Functional Grammar*. London:

19. Halliday, M. A. K., & Hasan, R. (1991). *Language, Context, and Text: Aspects of Language in a Social.*
20. Halliday, M.A.K. and Hasan, R. (1991). *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective.* 3rd impression. Oxford: Oxford University Press.
21. Halliday, M.A.K. and Martin, J.R. (Eds.) (1993). *Writing Science: Literacy and Discursive Power.* London: The Falmer Press.
22. Hughes, H. G. A. (2001). *Routledge Encyclopedia of Language Teaching and Learning. Reference Reviews.*
23. Noor, M., Ali, M., Muhabat, F., & Kazemian, B. (2015). 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*, 3(5-1), 1-9.
24. Thompson, G. (1996). *Introducing functional grammar.* London: Edward Arnold.
25. White, P. R. R. (2001). *Functional Grammar.* London: The Centre for English Language Studies.
26. Wignell, G., & Gerot, L. (1994). *Making Sense of Functional Grammar.* Macquarie University, Australia.