

**إستقصاء الإضافات الهامشية (توفير التفاصيل) في القرآن  
الكريم على أساس علم اللغة القائم على الدور (دراسة  
سورتين، "الحج والمؤمنون")**

**حسين خاكپور**

**استاذ مشارك في جامعه سيستان وبلوچستان ، قسم علوم القرآن والحديث ، إيران  
dr.khakpour@theo.usb.ac.ir**

**Analysis and detail representation (Marginal adjuncts) in  
Holy Quran through functional linguistic (Case study of  
Haj and Al-Mu'minon surah's)**

**Hosain khakpour**

**Associate Professor , Department of Quran and Hadith , University  
of Sistan and Baluchestan , Iran**

**المستخلص**

إن معظم الأبحاث التي أجريت في مجال علم اللغة القرآني تتعلق بدلالات النص القرآني وتحليله. حاول علماء اللغة مؤخراً مناقشة تفاصيل القرآن بمنهج جديد. لتحقيق ذلك ، استخدموا نهج مايكل هاليداي الموجه نحو الدور. في قواعده الموجهة نحو الدور ، يقدم هاليداي إضافات هامشية ، أو معلومات جزئية ، باعتبارها العنصر الثالث من العناصر الثلاثة للدور الفكري شبه. باستخدام هذا العنصر - الإضافات الهامشية - يمكن الحصول على معلومات وتفاصيل حول النص. يزيل هذا العنصر أي غموض وغموض من النص.

تهدف هذه الدراسة إلى مناقشة السورتين المقدستين للحج والمؤمنين كممثلين للسور المكية والمدنية. في هذا البحث بعد استخلاص الإضافات الهامشية من السورتين، وجد أن مضافة السبب مع الأقسام الفرعية "الغرض والسبب والمستفيد" لها أعلى تواتر من بين الإضافات الأخرى؛ في سورة الحج المدني عدد هذه الزيادة أكبر مما في سورة المؤمنين المباركة. سبب سمو هذه الإضافة هو أن الله ، بصفته الخالق ، يولي اهتماماً خاصاً لأصل الأشياء وسببها ، ومن ناحية أخرى ، دعا جمهوره إلى هذا الاهتمام.

بعد إضافة السبب ، يكون لإضافة الوضع أعلى تواتر. يمكن تفسير التواتر العالي لهذه المادة المضافة كما يلي: لأن أحد المواضيع الرئيسية في كلتا السورتين يتعلق بالقيامة ، يحاول الله أن يجعلها مفهومة للبشر من خلال بيان طريقة وظروف ذلك الحدث العظيم. بعد هاتين الإضافتين ، يتم إضافة الموضوع والاحتمال في الرتب التالية. في كلتا السورتين ، لا توجد علامة على المصاحبة والدور والموضوع.

**الكلمات المفتاحية :** القرآن الكريم ، المكي ، المدني ، سورة المؤمنون ، سورة الحج .

**Abstract**

Most of researches about Quran language and linguistic are related to semantic meaning and analysis of the Text of Quran. Recently many linguists tried to put Quran details into practice with a new approach and for substantiation of this matter they used Michael Halliday functional approach. In his functional approach he used marginal adjunct and detailed information as a third element of three Metafunctional idealities. And by using this element and marginal adjunct exact information's about the text are achieved. This element could help us to remove all the ambiguities and opacity of the text. Current research tries to analyze Haj and Mu'minūn Surah's as a representatives of Makki and Madani surah's. After the extraction of marginal adjunct of both surah's it reveals that cause adjuncts and goal subdivisions of reason and beneficiary has a most frequency among other adjuncts. In Haj, Madani surah's its more noticeable than Mu'minūn surah. And the reason is that God as a creator has a specific attention to origins and cause of things and invited His entire addressee to pay attention to all these phenomena. After the cause adjuncts most frequency goes to state adjunct. Because one of the goals of both surah's is Resurrection and God tries to share the state of that great event to human beings. After these two adjuncts, the situation and possibility adjuncts come to the list. In both surahs there is no sign of subject and function and sodality .

**Key words :** Holy Quran , Makki , Madani , Surat Al-Muminoon , Surat Al-Hajj

### **Introduction**

The Holy Quran as a last letter of God and eternal miracle of prophet Mohammad (PBUH) has a high value and on the basis of this value many researches has been done about Quran. One of these researches is linguistic analysis and semantic meaning of the text of Quran which is also called Discourse Analysis. In addition to Formalism and cognitive approach another approach is also represented which is functional approach. This approach emphasizes on social and structural role of language. The scientists of this field believe that the communication is a main duty of language and their view toward language is communicative view. According to these reasons human need to learning and acquisition is justified. In functional approach the text is analyzed and in comparison to Generative linguistics which focuses on the sentence as a base of analysis. So functional approaches put the text as a center of interest and analysis of the text as its priority.

Marginal adjunct has a high value and all the ambiguities and opacity of the text could be removed. And it's more important when our text is a kind of sacred text like Quran because it helps our addressee to have better understanding of God speech and also toward Holy book.

In the case of detailed information and marginal adjunct lots of scientist have done researches and one of the eminent faces is Michael Halliday. Other faces such as Austin, Hopper, Hames, Grace, Ann Lean and Kino could also be named as followers of this school. Lot of researches has been done about discourse analysis of Quran but less detailed information and written marginal adjunct are available for instance one of the papers that regarded to this matter independently is a paper named new outlook toward detailed representation of Quran through functional linguistics by Hussein Razavian and Masoumeh Azizi (1393) in which Ma'idah and Yusuf surah's were analyzed and the level of marginal adjunct in these tow surah's were defined. This paper tries to define and analyze the marginal adjuncts of both surah's of Haj and Mu'minūn through Halliday approach then extract the adjuncts and then rate and define them.

### **Michael Halliday Methodology**

According to Halliday all of language roles are social and in his opinion the concept and structure of situation has an important role and this tissue is divided into three parts. 1. Subject of matter. 2. Participants 3. Tone (way of speech). All these elements has this Mentioned

## Analysis and detail representation..... (536)

representation (Razavian 58, 1393). In Halliday's view the subject representation exist in the ideational metafunction criteria and finally the method representation shows itself in the interpersonal metafunction (Halliday and *Matthiessen* 2004, 61) . Ideational metafunction of language focuses on the experience of the speakers in or out of language world. Base on this function conception and understanding of reality and finally the experience is organized then it talks through human view toward real world and real world experience. (Halliday and *Matthiessen* 2004, 529)

In ideational metafunction represented by Halliday 3 main element existed

1. Process
2. Participant.
3. Marginal adjunct.(Halliday and *Matthiessen*175,2004)

Halliday in his systemic functional grammar introduces three types of adjuncts.

1. Hybrid or syndetic adjunctions.
2. formal adjuncts which has two types in itself
3. Marginal adjuncts (Thompson 2013, 67) (Razavian 59, 1393).

There is a unity between participants and marginal adjuncts and this unity is between the forms that this subject is recognized by them. The margin element is a process that put itself within another process as an appendix.(Halliday and *Matthiessen*261,2004).

*Among these adjuncts, the margin an adjunct is a matter of discuss. In this type of grammar the adjuncts doesn't have an ability to become a subject and usually come as a preposition, Adverbial phrase or related and through these elements the marginal adjuncts are represented.*

Herby we are going to introduce the mentioned marginal adjuncts represented by Halliday through examples of Holy surah's and verse number.

### Halliday marginal adjunct introducing

1. span adjunct

It shows the span, time span and frequency and could define the process in the matter of time and space. The span shows the distance between time and frequency and define distance in space or time span. The structure of these adjuncts is noun phrase and its quality could be measured with a preposition or without it or vice versa. (Space; toward most wretched life, Hajj/6).

**2. Mood adjunct.**

It shows the time and the place of event and its state and shows its time and place. Mostly it comes in a form of 'where' and 'when' and in addition to fixed place it also shows the start point, the way and the final target. But not only have state of time in itself but also have the path and the target. The form is Adverbial phrase structure and could be defined by a preposition. It could be definite or indefinite, implicit or comparative and moving (place, Mount Sinai, **Al- Mu'minūn /21**) (time, resurrection day, Hajj/70).

**3. Marginal mood adjunct**

Mood adjunct tell us about how a process comes through and it's divided in four another part. 1. Mean. 2. Quality. 3. Comparison and 4. Rate. Means have an active participatory role and comparison is like a participant in a similar process and quality and rating are like a process feature itself. The mean is sometimes defined by prepositional phrase at the same time they define the rate and the quality of adverbial phrase.

1. mean refers to the tools that specify through a process and is shown by phrases such as "by what means" or "How" they are questioned.(from khaki Hajj/30)
2. Quality begins with question word 'HOW' to be questioned and is defined by adverbial phrase (kohan.Hajj30).
3. Comparison is defined with use phrases such as "similar to" "different with" and also questioned with phrases such as "like what".(like you, Mu'minūn /38)

**4. Reason and motivation adjunct**

It consisted from Reason of doing something, purpose of doing it and the one who accepted to do it. This adjunct tries to find a reason of action. And at the same time it shows the process goal achievement which is divided in three parts.

1. Reason shows the reason of event and is defined by preposition and convey the meaning of "because" and "Because of"(To speak, Mu'minūn /63)
2. Goal, it shows the reason of why something is done and how did it happen and convey a meaning of "as a mean of" and is defined with phrases such as "Hope that" and "for this purpose .(till the arrival of his forces Hajj/5)
3. Beneficiary, refer to a person that something is done for his benefit and this element is shown with preposition "FOR"and in the text is

## Analysis and detail representation..... (538)

shown by phrases such as “because of” and “to profit” and in the negative form word such as “against” is used (for a group, **Al-Mu'minūn** /45).

### Possibility-5

Process happening **is** based on this adjunct and this element is also divided in three parts:

- 1. Condition:** it talks about conditions that achieving them is necessary to reach for substantiation of the process and contain definitions such as “IF”. And in the text it is recognized by phrases such as “While” and “on a condition that”(if you know” , **Mu'minūn** /89)
- 2. Assumption:** it convey negative conditions in the text with prepositions such as “otherwise” and “unless” and used to show ignorance and shortcoming. (If arrives, **Hajj**/13).
- 3. Accordance:** shows failure and inconclusive try and convey the concept of though. It’s defined by prepositions such as “despite” and “unlike” (unless die, **Al-Mu'minūn** /39).

### (6). Companionship adjunct.

This term shows the common appearance in the process and usually use word such as “and” ’or” and “without” in the text and has two parts I itself:

Interactions is a unite example of a process which appears in that two subject. And these two existence shape united element or both of them appear in the process separately and do not create united existence. These elements in the text are shown by prepositions of “with” or “Along with” (with God, **Mu'minūn** /118)

Representative adjunct is a process in which two existence share a common function together but to show the contrast, one of them is putted in the text margin.

### 7. Functional adjunct

This item show the appearance and the result, the appearance carry the meaning of Being and answer the question “ what reason” and in the text also preposition of “as a” is used. The result answer the question of “to what” and convey the concept of “be” or “being”.

### 8. Thematic adjunct

This items show the nature and existence of doing something and should be related to current process of the text and usually used with questions such as “about what” and has no subdivision and most of time

## Analysis and detail representation..... (539)

in the text prepositions such as ‘about’, ‘Referring to’, ‘refer to’ are observed.

### 9. Point of view adjunct.

This is the last adjunct in Halliday book. And could be related to current section narrative or Anesthetics mental ward of the text which is called current section source and Anesthetics mental point of view. (Sources, Associate not anything (in worship) with Me, Haj/27), (Halliday and Matthiessen 200, 263-277).

*Analyses of surah's Haj and Al- Mu'minūn*

*Hajj surah has 78 verses and is a Madani surah. The surah is named Hajj because in some verses it talks about Haj. There are some controversies that this surah is Makki or Madani and some say that some of verses are Makki and some other are Madani. But by conceding the content of surah and features of Makki and Madani it is more likely to say that it's Madani because commandment to Haj and its details is more suited to Madinah people although there is some references to principles and resurrection and according to Ibn-Nadim and Nazm al-durrar this surah is 106 surah That revealed to prophet. The content of this surah is divided in different part: 1.resurrection. 2. Fight against infidels. 3. The lesson and destiny of past people such as Noah and **Aad tribe**. 4. Haj and its long history from Abraham the prophet and scarification and Tawaf. 5. Fight against Tyrant and enemies.6. Some advises on different rituals of life such as praying and charity and etc. (Makarem shirazi, 1387, 3/189).*

*Al- Mu'minūn surah.*

**Al- Mu'minūn surah has 118 verses and is a Makki surah. As its name shows an important part of it talks about righteous people (Mu'minūn) features and then talks about belief and practicing discussion which is a complement to that features that could be divided to different parts. 1. During the beginning verses it talk about features that brings salvation and happiness to righteous. 2. Refer to different sign of theology and God existence elements in present world. 3. as a complement to practical aspect shows the lesson op past tribes such as Noah, Hood, Moses and Jesus...4. The addressees are infidels that warned with a rationale and overwhelming reason to return to God .5. Compacted discussion about resurrection. 6. God Sovereignty over world and his command influence in everything. 7. Talk about resurrection and judgment of good and bad deeds along with mankind creation goal.(Makarem shirazi 1387, 240/3)**

**Analysis and detail representation..... (540)**

To find marginal adjunct in this paper its necessary translate it and the translation should be literal so this paper used translated version of Quran by Muhammad kazim Moazi.

**Analysis of Marginal adjunct in sacred surah's of Haj and Al-Mu'minūn**

Number and frequency of marginal adjunct in surah of Haj is 249 and among them the marginal adjunct of Reason has more frequency then the state and quality listed with 44 number of frequency.

The frequency of detailed information in Al- Mu'minūn surah is 131 times and among them the most frequency is proof with 26 number of adjunct and state and its subdivision, situation with 20 number in the next row.

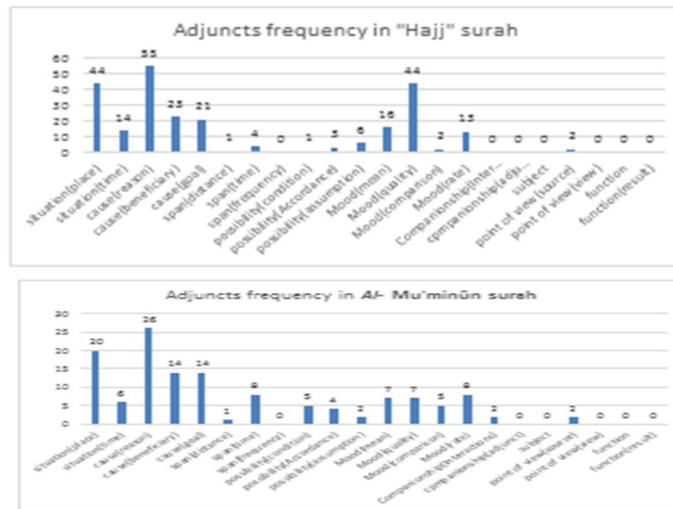
**An example of Haj surah**

And when circling place for Abraham (Reason/beneficiary) Home place (situation, place) **do not associate with me(point of view, source) something and clean the house(situation/place) me for venders(reason/beneficiary) standing(quality/state) bowed people(state/quality) Prostrated(state/quality).** (Haj).

**An example of Haj surah**

Then we brought you (reason/beneficiary) the Gardens (state/mean) dates and grapes that you eat from them and it grows up again (reason/proof) from Mount Sinai (place/situation) growth with palm and colorful bread to eat (reason/ Beneficiary).( Al-Mu'minoon**20/21**)

**Frequency distribution of Surah Hajj**



## Analysis and detail representation..... (541)

The Holy Quran in contrast to other books of Jews and Christians doesn't get old and outdated and every day more secrets of God are revealed and the reason is that the God Addressee in this book is mankind not any special or limited group but all the humans. There is an exemplum from Imam Sadiq in Bahar-al-Anwar that someone asked imam: why Quran doesn't get outdated and old because of repetition, reading and teaching but also become more floriferous every day? Imam replied because God doesn't addressed it to any special group or time and till resurrection day it will be succulent and pleasant to everyone (Majlesi, 15/2, 1404)

In both surah's the adjunct reason contain subdivisions of Goal, beneficiary, and reason and has a high frequency. We have 99 times frequency in Hajj surah and 54 times in Mu'minūn, the high frequency reason is that God always consider mankind benefit and by reminding the reason of creation tries to put human being into mercy and benefits. On a condition mankind could achieve these, if use his wisdom as his internal prophet of insight and knowledge.

The next adjunct that has a high frequency is Mood adjunct with 4 subdivision of comparison, mean, quality and rating. There are 75 frequency in surah of Haj and also 27 in Mu'minūn. And the reason for this high frequency is that God Talks about Resurrection and tries to show a view of it to mankind and that's why it is used so many times.

After the Mood and reason he next highly used adjunct is situation with two subdivision of place and time which has 58 number of repeating in Haj and 26 times repeating in Mu'minūn and it shows that God is watching human everywhere and every time and it's like a hope to humans that their creator is always **closer** to them than (his) **jugular vein**.

All other adjuncts:

Possibility: 10 times in Hajj and 11 times repetition in Mu'minūn

Size and extent: 5 cases I Hajj surah and 9 cases in Mu'minūn

Companionship: No cases found in Hajj and 2 cases in mu, minun

Point of view: 2 cases in both surah's

Function: no cases found

### Result:

after finding and analysis of Marginal adjuncts in Holy surah's of Haj and Al-mu,minoon we found that the reason adjunct has subdivisions of goal, beneficiary and reason which has high frequency and a reason is that God has special attention to center of actions and invite his addressee to also pay attention to it.so through reason and goal

## Analysis and detail representation..... (542)

he shows his way to human to close a door on those who always bring excuses such as ambiguity of the text or being incomprehensible. On the other hand God reasons is clear for those follow their inside prophet of wisdom.

After adding reason adjunct, mood adjunct has a high frequency and a reason to use it in above surah's one of the important lesson of both is resurrection and god tries to make it more tangible for limited human through these surah's.

After reason and mood adjunct the Situation has more frequency which tries to show God is presented everywhere and every time and it shows that God is unlimited and limited human beings could have better conception of Quran.

Marginal adjunct which has a fewer number of frequency are function and subject adjuncts and in comparison to other adjuncts has less imperial meaning.

As we mentioned marginal adjuncts help us to remove the ambiguities and achieve more information about text. The function of these adjuncts is same in all texts and Quran and the only difference is the number of repetition and frequency which return to goal and purpose of creator in Quran and other texts.

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