

A Transitivity Analysis of Adam and Eve Allusions in The Holy Bible and the Glorious Quran

Noor Othman Adday AlKhalil

Department of English/ College of Basic Education/ University of Babylon/ Babylon/ Iraq

bas656.nour.athman@uobabylon.edu.iq

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Abstract

Adam and Eve, being the source of all humanity in the world, have been referred to enormously in both The Holy Bible and the Glorious Quran; however, these references are not necessarily to be the same in both texts due to some points of difference between the two religions to which these texts belong. This work intends to highlight the Adam and Eve's allusions in these two Holy texts in terms of the themes through which they are presented and by applying Halliday and Matthiessen model of transitivity. Such a model generally shows how meaning is embodied in the clause. Accordingly, it highlights the process types and participants involved in any of these process types in the text. This is actually needed in analyzing a text to figure out what roles are assigned to each character (here; Adam and Eve) since such assignments are all intentional. The findings prove the hypotheses set for the study; as the allusions differ between the analysed texts. Conclusively, Adam and Eve's allusions accord to the culture of the religion as it appears in the different themes mentioned.

Key words: Transitivity, Allusions, Adam, Eve, Bible, Quran.

تحليل التعدية للإشارات لآدم وحواء في الإنجيل والقرآن الكريم

نور عثمان عداي الخليل

قسم اللغة الإنجليزية/ كلية التربية الأساسية/ جامعة بابل / العراق

المستخلص

أشير إلى آدم وحواء كونهم المصدر الرئيسي لكل الإنسانية في العالم أجمع، بشكل كبير في الإنجيل والقرآن الكريم غير أن هذه الإشارات ليس من الضروري أن تكون متشابهة في كلا النصين تبعاً لاختلاف الديانتين اللتين ينتمي لهما هذين النصين. يعتزم هذا العمل تسليط الضوء على تلك الإشارات موضوعياً وبتطبيق طريقة هالدي وماتيسن للتعدية. تعرض هذه الطريقة كيف أن المعنى مضمّن في العبارة. بناءً على ذلك فإنها تُبرز أنواعا العمليات والمشاركين في كل نوع في النص. هذا في الواقع ضروري لتحليل النص لمعرفة الأدوار المناطة لكل شخصية: (هنا؛ آدم وحواء) إذ إن هذه الاسانيد كلها مقصودة. النتائج أثبتت الفرضيات التي وضعت للدراسة؛ حيث تختلف الإشارات بين النصين المحليين. بالنهاية، تتوافق الإشارات لآدم وحواء مع ثقافة الديانة كما يظهر في المواضيع المختلفة المذكورة.

الكلمات الدالة: التعدية، الإشارات، آدم، حواء، الإنجيل، القرآن الكريم

1. Introduction

Throughout applying transitivity analysis, one can notice how the discourse maker portrays a character by means of the language chosen. It also can hint the themes on which discourse is built. It, further, serves in revealing the ideology of the speaker or the writer of the discourse.

The study aims at providing answers to the following questions: What are the roles granted to Adam and Eve? What are the types of process types associated with Adam and Eve in both texts? What themes embody the presentation of Adam and Eve in both texts? Do the two Holy texts differ in their presentation?

With respect to these questions, the study aims at: investigating the roles given to Adam and Eve in the two Holy texts; showing the mostly used type of verb process in such allusions; scrutinizing how Adam and Eve are viewed in both texts thematically; and exploring the similarities and differences between the allusions in the two Holy texts.

It is hypothesised that: Adam and Eve in the two Holy texts are presented as actors, goals, and recipients; the mostly used process type is material; due to the differences in religion and culture of these two Holy texts, themes in which Adam and Eve are introduced are not completely the same; and the two texts differ to a certain extent in their allusions to Adam and Eve regarding the processes and roles associated with them in both of the texts.

To achieve the aims, the upcoming procedures are followed: presenting a brief theoretical account of transitivity and religious allusions; analyzing the texts selected by following Halliday and Matthiessen[1] model of transitivity; and contrasting the allusions of Adam and Eve in both texts.

2. Theoretical Background

This section is devoted to a brief presentation of two concepts, transitivity and allusion, the first is directed to the theoretical framework of analysis and the second constitutes the topic surveyed in the data.

2.1 Transitivity: Literature Review

Berry [2], states that transitivity represents the part of grammar which expresses the author's understanding of reality in a grammatical viewpoint. Within Halliday's metafunctions, ideational function is classified into: experiential and logical. The first basically regards content or ideas and is realized through the system of transitivity. Transitivity, following Halliday [3], can be defined as 'the grammar of the clause'. It, thus, represents the cornerstone in organizing the semantic perspective of the experience. It further subsumes all of the functions assigned to participants as well as all of the experiential functions that are related to the syntax of the clause [p.:134]. Halliday [4,p.: 107], on the other hand, states that there is a set of process types through which transitivity construes the world of experience.

Transitivity, as pointed out by Teo [5,p.:25], states "who does what to whom". Consequently, it specifies the types of verbs used to portray the actions of someone or certain group of people. As it is noticed, three experiential components enter into the construction of a clause: participant, process, and circumstance. These represent

respectively; (who and whom), (what), and (in what condition) [1,p.:220]. Two of these components are central or essential, namely, processes and participants whereas circumstances are optional or peripheral [1,p:221]. Being indirectly involved in the process, circumstantial elements augment this center in some way – temporally, spatially, causally, and so on; however, their status in the configuration is more peripheral in comparison to participants.

In fact, applying such a model of transitivity like Halliday and Matthiessen's [1] can be beneficial in that it offers a comprehension to language aspects like agentivity and passivisation. Furthermore, transitivity analysis is a grammatical tool that could be applied to figure out meaning. According to Caffarel [6,p:884] the meanings construed by the grammar of certain text is better interpreted by relying on the culture and situation in which these meanings were produced. Thus, specific choices of grammar embody the authors' intentions and ideas.

Process Types and Participants in Transitivity

The process types, in Halliday and Matthiessen [1,p:300], are six, three of them are principal; 'material', 'relational' and 'mental', and the other three are subsidiary; 'existential', 'behavioural', and 'verbal'. Each of the processes is associated with a categorical meaning and specific roles for its participants. Participants will process types; thus, they are close to the center as they are involved in the process directly. For almost all of the processes there are direct and indirect or oblique participants.

The first type of processes, the material processes, are also known as processes of doing. They involve either an action that is done or an event that is happening. Their direct participants are actor and goal while the indirect ones are: recipient, client; scope; initiator; and attribute.

- *Children play videogames.*

The second one is the mental type of processes whose major category meaning is sensing. It could be further divided into: perception, cognition, desideration, and emotion having as their category meanings: seeing, thinking, wanting, and feeling. Thus, it is constituted of a sensor and phenomenon as its direct participants and an inducer as an indirect one. For example:

- *He prefers tea for breakfast.*

Relational processes are the third type of principal processes. They are of two types those of attribution and those of identification. Attribution relational processes have carrier and attribute as direct participants. For example:

<i>The tree</i>	<i>Is</i>	<i>short.</i>
Carrier	Process	Attribute

Identification relational processes, on the other hand, link between an identified thing or person and an identifier or a token and a type. For example:

- *Alice is my friend.*

2.2 Allusions

The word allusion, in Bloom's [7,p:126] words, in its widest sense indicates an explicit or implicit reference. On the other hand, Lennon [8,p:15] regards it as an indefinable phenomenon since it can mean different things in different genres.

Van Deventer [9,p:216] makes a distinction between two notions or views concerning allusion, an earlier and a latter one. The earlier lies within early literary theory in which it is referred to as “the mobilization of unnamed sources and addressees”, thus, focus is on the author's intention while in the latter, it is the reader who formats the meaning. This implies a commission that the reader knows about the story or event that is alluded to.

Allusion refers implicitly to a person, event or another work [10,p:1]. Allusions have their own effect on others as a persuasive rhetorical strategy whose major aim is to get readers 'listeners' attention to what is said and support it with related references or incidents. Allusions being economical devices can serve in condensing into a few words a great deal of background knowledge and context. The uses of allusion, as Wheeler [11] points out, involve creating an implied association, establishing a tone, or bringing the reader into an experience outside the limits of the text itself.

Allusion is found in most of the literary works. It is found as well in religious or Holy texts, such as The Holy Bible and The Glorious Quran scrutinized in this study.

3. Data

The selected data to be analysed include allusions of Adam and Eve in two Holy Texts; The Holy Bible and The Glorious Quran. The version of The Holy Bible chosen here is Douay-Rheims Version 1609, 1582. The translated version of the Glorious Quran is that of Abdullah Yusuf Ali 1987. Adam and Eve being the source of human race, they have been alluded to in these two sources of religion for Christianity and Islam.

3.2 Data Analysis

This section is directed to the analysis of the data both transitively and thematically.

3.2.1 Transitivity Analysis

3.2.1.1 Transitivity Analysis of Adam and Eve Allusions in The Holy Bible

In this section, analysis of Old Testament will be shown in the form of two tables to present the frequency of occurrence of each type of processes as well as the participants' roles.

Table (1) Transitivity Analysis of the Roles assigned to Adam and Eve in The Holy Bible

No.	Process types		Participants		Frequency	Percentage %
1.	Material		Directly involved	Actor Goal	23 8	40 % 14 %
			Obliquely involved	Recipient Client	2 2	3.4 % 3.4 %
2.	Mental		Directly involved	Sensor	3	5 %
3.	Relational	Attributive	Directly involved	Carrier	3	5 %
		Identifying	Directly involved	identified	2	3.4 %
4	Verbal		Directly involved	Sayer	10	17 %
			Obliquely involved	Receiver	5	9 %
Total					58	%100

Before dealing with the results of the analysis, it is worth mentioning that these instances in which Adam and Eve are introduced are not all include explicit reference to them. Rather, some of these occasions compromise using pronouns to denote them.

The findings of the table above show that the majority of the roles are direct since only 9 out of 58 are oblique or indirect whereas the rest are directly involved roles. The prevailing role assigned to Adam and Eve is 'actor', a direct participant in material processes, as it occurs (23) times making about (40%) of the whole percentage. For example:

- "she **took** of the fruit thereof, and did **eat**, and **gave** also unto her husband with her; and he did **eat**" [12,p:5].

This, in fact, highlights man and woman's or Adam and Eve's roles as doers.

The second dominating role is 'sayer' which is recurred (10) times to make (17 %) of the percentage, as in:

- "And Adam **said**, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat" [12,p:5].

The third dominant role is 'goal' as there are (8) cases in which they are assigned this role to constitute (14 %) of the whole percentage, like:

- " And he cast out Adam " [12,p:6].

The other roles include recipient, client, sensor, carrier, identified, and receiver, they make (3.4%,3.4%, 5%, 5%, 3.4%, and 9%), as in the following examples, respectively:

- "And Adam lived an hundred and thirty years, and **begat** son in his own likeness" [12, p:8].
- " And the Lord God **made** for Adam and his wife garments of skins, and clothed them." [12,p:6].
- "And he said, I **heard** thy voice in the garden, and I was afraid" [12,p:6].
- " And they **were** both naked: to wit, Adam and his wife: and were not ashamed" [12, p:5].
- "she **was** the mother of all living" [12,p:6].
- " And the Lord God called Adam, and **said** to him " [12,p:5].

Table (2) The Process Types in The Holy Bible in which Adam and Eve are Involved

No.	Process Types	Frequency	Percentage %
1.	Material	35	60 %
2.	Relational	5	9 %
3.	Mental	3	5 %
4.	Verbal	15	26 %
Totals		58	100 %

It is noticeable from the table that the most frequent process type is material as it makes about (60 %) of the whole percentage. On the other hand, mental process attains less number of occurrences to make (5%).

3.2.1.2 Transitivity Analysis of Adam and Eve Allusions in the Glorious Quran

This part of the study is devoted to the analysis of the Glorious Quran with respect to the processes and roles assigned to Adam and Eve. This is carried out in two tables and their discussion.

Table (3) Transitivity Analysis of the Roles assigned to Adam and Eve in the Glorious Quran

No.	Process types		Participants		Frequency	Percentage
1.	Material		Directly involved	Actor Goal	19	31.7%
			Obliquely involved	Client Recipient	15	25 %
					6	10 %
2.	Mental		5	8 %		
3.	Relational	Attributive	Directly involved	Sensor	4	6.7 %
		Identifying	Directly involved	Carrier	1	2 %
4	Verbal		Identified	Identified	4	6.7 %
			Directly involved	Sayer	3	5 %
			Obliquely involved	Receiver	3	5 %
Total					60	100 %

The table above makes it obvious that 'actor' role, a direct participant in material process type is the highly frequent one in comparison to the others as it makes (31.7%) of the whole percentage. An example of this case is the following:

- وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ
- "We said: 'O Adam! **dwel** thou and thy wife in the Garden; and **eat** of the bountiful things therein as [where and when] ye will; but **approach** not this tree.'" [13,p:3]
- In fact, these cases are mostly commands or orders by Allah or prohibitions as presented in the previous example.

The second frequent role is 'goal' which constitutes (25 %) of the occurrences, as in:

- فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ
- "When I have fashioned him [in due proportion] and breathed into him of My spirit, fall ye down in obeisance unto him." [13,p:121]

Some of the actions in which Adam and Eve serve as goal, they are being affected either by actions done by Almighty Allah (Glorified and Exalted Be He) or by those done by the devil, for example:

- "يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ"
- "O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends [only] to those without faith." [13,p:68]

The next two prevailing roles within material process are oblique ones, namely, client and recipient as they make (10 %) and (8 %), respectively:

- "وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ"
- "And behold, We said to the angels: "**Bow down** to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith." [13,p: 3]
- "فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ"
- "Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them [before]: he said: "Your Lord only

forbade you this tree, lest ye should become angels or such beings as live for ever."[13,p:68]

The other roles that are used in alluding to Adam and Eve are: sensor, carrier, identified, sayers, and receiver. These five are less frequent than those previously mentioned as they make only: (6.7%, 2 %, 6.7%, 5 %, and 5%) respectively of the whole percentage.

Table (4) The Process Types in the Glorious Quran in which Adam and Eve are Involved

No.	Process Types	Frequency	Percentage %
1.	Material	45	60 %
2.	Relational	5	9 %
3.	Mental	4	5 %
4.	Verbal	6	26 %
Totals		60	100 %

This table shows that 45 out of the 60 references to Adam and Eve in the Glorious Quran are instances of material processes. Whether actors, goals, client or recipient, Adam and Eve are introduced as being associated with this type. However, their participations are direct more than oblique since the latter constitutes only 23% of the role while the rest are all direct ones. Furthermore, the less frequent process type is 'mental' as it is represented in only (4) cases, such as:

- "وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا"

- "We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve." [13,p:153]

3.2.2 Thematic Analysis

Throughout exploring the occasions in which Adam and Eve are referred to in The Holy Bible and the Glorious Quran, it is found that the themes that are mostly highlighted in The Holy Bible are that of the 'fall' and that of Adam and Eve's 'punishment'. The major theme in Adam and Eve allusions in The Holy Bible as well as in the Glorious Quran is with their 'fall'. The story behind this fall is highly known in The Holy Bible that Allah (Glorified and Exalted be He) commands Adam and Eve not to eat from the tree of knowledge. However, a serpent convinces Eve to eat from the tree who convinces Adam then. After disobeying Allah, they are casted out of the Garden of Eden.

On the other hand, the Glorious Quran presents them within the theme of respect, namely, the idea of the Angels' bowing down and Satan's refusal. This point is repeated (6) times in different suras. These represent the cases referred to as of 'client' role in table (3). The other theme, that is, 'punishment' is mentioned only twice:

- "قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ"

- "We said: 'Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.'" [13,p:3]

- "قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى"

-He said: "Get ye down, both of you, all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery. [13,p:154]

As it appears in these two examples that even punishment here is mitigated by the completion of the two verses that is, in case Adam and Eve as well as their descendants follow Almighty Allah Guidance, they will never suffer any *despair* or *sorrow*. Unlike, in The Holy Bible, where punishment is pointed out explicitly and severely as it is mentioned that:

- *Unto the woman he said, I will greatly **multiply thy sorrow** and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee [12,p:6].*
- *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in **sorrow** shalt thou eat of it all the days of thy life”[12,p:6].*

4. Conclusions

Depending on the literature review and analysis, the study has come up with the following:

1. Transitivity is concerned with who does what to whom in what condition; thus, it is based on the participants, processes, and circumstances. Two of these components are central or essential, namely, processes and participants whereas circumstances are optional or peripheral
2. There are six process types, three of them are principal; 'material', 'relational' and 'mental', and the other three are subsidiary; 'existential', 'behavioural', and 'verbal'.
3. Adam and Eve are alluded to as actors, goals, clients, recipients, sensors, carriers, identified, and sayers in both texts but with different percentages. However, 'actor' role keeps as the prevailing one in both.
4. In both texts direct roles are attained to Adam and Eve more than oblique ones.
5. The mostly used process type is material, which proves the second hypothesis. In addition to this, there are uses of mental, relational, and verbal processes in both texts.
6. Differences in religion and culture has led to differences of themes in which Adam and Eve are introduced. Whereas their 'fall' and 'punishment' are emphasised in The Holy Bible, these two themes are mitigated in the Glorious Quran.
7. Despite the difference between Adam and Eve's allusions in the two Holy texts thematically, they assimilate each other to a certain extent in the number of references, process types, and roles associated to them.

CONFLICT OF IN TERESTS

There are no conflicts of interest

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