

## **A Corpus-Based Study of the Arabic Lemma /maṭar/ (rain) and its Inflections in the Glorious Qur'an:**

### **A Linguaculture<sup>(1)</sup> Perspective**

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### **Abstract:**

Rain is always linked in the human mind with prosperity and growth. However, this is not the case with all occurrences of the word rain and its inflections in the Glorious Qur'an. This paper focuses on studying the Arabic lemma مطر /maṭar/ (rain) and its inflections in the Glorious Qur'an. The presented research elucidates the unusual collocations of this word in all its occurrences, and deduces the semantic prosody indicated by these collocations. Moreover, the paper touches on the link between language and culture, and points out the strong relation between them, and the mutual effect of each of them on the other. This work takes a linguacultural approach based on corpus linguistics to analyse the Qur'anic verses in which the lemma مطر /maṭar/ (rain) and its inflections occur. The study focuses on the collocations and the indicated semantic prosodies of this lemma. Sketch Engine is used to help in analysing the verses by automatically obtaining the concordances and collocations. After that, the indication of the semantic prosody of the lemmas and their collocations are deeply investigated. Furthermore, the paper gives an informative background on the relation between language and culture, and the effect of these two fields on each other. A brief on corpus linguistics and the importance of automatic tools, such as Sketch Engine, is also given. One of the main revelations of the qualitative and quantitative analyses presented in this paper is that all instances of مطر /maṭar/ (rain) in Qur'an have 'negative' semantic prosody, while its other synonyms all have 'positive' semantic prosodies.

### **Keywords:**

Linguacultural approach, Semantic prosody, Corpus linguistics, Sketch Engine, Collocations, /maṭar/ (rain), Qualitative and quantitative analyses.

## 1. Introduction:

“Culture is in language and language is loaded with culture”.

(Agar, 1994, p.28)

The Glorious Qur'an is revealed, not only to the Arabs at a certain time, but also to all peoples all over the world. However, at the time of the Qur'an's revelation, the Qur'an was addressing the Arabs. So, a good number of their historical events, habits, customs and traditions are related or referred to in some Qur'anic verses. The present paper tackles one of the main sources that the Arabs used to depend on in all aspects of life: Rain. The Arab's land was vast desert, no rivers, rare natural springs, the sources of fresh water were either wells (being dug by the old primitive ways) or rain.

'Rain' is always related to greenery, fertility, welfare and prosperity. When it rains heavily in some parts of the world, it may cause floods. However, the dangerous effects of floods, if any, can be avoided. When it rains in a desert region, people may celebrate. The benefits of rain are unlimited and unquestionable. Even in rainy countries, still 'rain' is good and preferable. So what about arid regions, where there are rarity of rain, and no rivers, like the Arabian Peninsula? Any drop of fresh water is well appreciated. In Islam, there is even a special “prayer for rain”, in which people supplicate Allah in order to send rain to them.

When the Arab disbelievers received the verses of the Glorious Qur'an, revealed to Prophet Mohammed, they were shocked by those verses relating that the rain sent down caused the destruction of some towns and nations they knew from history and passed by its ruins many times. The Arabs' culture use to link between rain and prosperity. For the Arab's at that period of time (and even until now) rain means that they will be able to cultivate, breed animals. Rain for them not only means welfare and good living, it even means 'life' itself. However, all occurrences of the word 'rain' in the Glorious Qur'an are linked to divine punishment, complete destruction of towns, death of disbelievers by rain falling. This is intended for religious purposes. The Arabs at that time, who were well known of mastering the Arabic language, its rhetoric and eloquence, grasped well the messages addressed to them through these verses. These messages can be summed up in one short sentence: If you do not believe in Allah and the Day of Resurrection, the resource of goodness will turn to be the source of collective death and destruction.

Rain is known in all cultures of the world. It has other synonyms in each language according to the quality and quantity of the drops of falling water. In Britain, for instance, when it rains heavily, people say “it rains cats and dogs”. But in the Glorious Qur'an, rain was sent to some people specifically, not with drops of water, but with very special type of stones that immediately kill.

It is also noted that in the language of the Qur'an, the other synonyms of rain denote the natural original meaning of each word. Each synonym denoting a certain type of fresh water falling from the sky, and each synonym has its good beneficial effect. The striking word and its results is the word /maṭar/ 'rain' only.

The present paper reviews and investigates of the word /maṭar/ (rain) in the language of the Glorious Qur'an. It also sheds light on the non-habitual collocations of this word in all its occurrences, and deduces the semantic prosody indicated by these collocations. The paper also links between language and culture, and points out to the strong relation between them, and the mutual effect of each of them on the other.

## **2. Aim of the Study:**

This paper has two related objectives. The first is to study and investigate the Arabic root /maṭar/ (rain) and its inflections in the Glorious Qur'an. Such investigation, using the tools of Corpus linguistics, will spot light on the concordances, collocations and semantic prosody of these lemmas (words) in the Glorious Qur'an. As a result of reviewing the concordances and collocations, the indication of the semantic prosody of the lemmas and their collocations will be clearly identified.

The second objective is to show the effect of culture on language. The word(s) under study is found in all languages of the world. Its collocations are habitual ones, and logically expected to have 'positive' semantic prosodies. However, the language of the Qur'an employed this word, in particular, to describe certain exotic incidents. Though the Arabs appreciate rainwater, the consequences of rain in Qur'an are unpleasant, unexpected, and even destructive in all its occurrences.

## **3. Material:**

The Glorious Qur'an is the principal corpus of this study. All the verses of the Qur'an form the corpora against which the verses comprising the Arabic root (lemma) [m/,t/,r/] (pronounced: /maṭar/) and all its inflections represent the corpus under investigation.

#### **4. Questions of the Research:**

The present research aims to answer the following questions:

- 1- What is the significance of /maṭar/ (rain) to the Arabs in the Arabian Peninsula before and after Islam, and at the time of the revelation of the Qur'an?
- 2- To what extent do these verses reflect certain 'cultural heritage' of the Arabs at the time of the Qur'an's revelation?
- 3- What are the consequences of such type of /maṭar/ (rain) in these occurrences?
- 4- What are the various collocations of /maṭar/ (rain) in these specific verses?
- 5- To what extent do these collocates of /maṭar/ (rain) contradict the 'habitual' collocations of the word in Classical Arabic?
- 6- What is the 'semantic prosody' of the Arabic word /maṭar/ (rain) and its inflections, and their various collocations in these Qur'anic verses?

#### **5. Method of Research:**

The main corpus used in this work is the *Quran Annotated Corpus* (Alqassem, 2013) through "Sketch Engine", as discussed in Section (7.2.). In this study, I employ the *Concordance*, *Word Sketch*, and *Collocation* tools from the available ones in this search engine to analyse the word مطر /maṭar/ (rain) in the *Quran Annotated Corpus*; more specifically I used the 'unvowelled Arabic' version. The results obtained from "Sketch Engine" are also verified manually by consulting *Al-Mu'jam Al-Mufahras LialfaZ Al-Qur'an Ak-kareem* (Abdul Baqi, 1987).

The relationship between culture and language is also tackled in this paper. The Qur'an employs a certain word that has a special value to the Arabs in the pre-Islamic and Islamic era, accompanies it with extraordinary and striking collocations. This detrimental usage of the word which naturally has a beneficial effect, draws the attention of the language's receiver, and fulfil the target aim.

The English translation of the scrutinized Qur'anic verses are taken from Ghali's Interpretation of Qur'an: *Towards Understanding the Ever-Glorious Qur'an* (2003). I prefer this interpretation as the translator is: a late Professor of English Linguistics at the Faculty of Languages and Translation, Al-Azhar University. So, he mastered the English language. He also obtained his Ph.D. degree from the USA. Moreover, he is a Muslim and a native speaker of Arabic. His interpretation of the Qur'an is an authentic recent one.

## **6. Theoretical Background:**

This section is divided into two parts, the first one tackles the relation between language and culture, and the effect of these two fields on each other. This will help justify the collocation of the word /maṭar/ (rain) with extraordinary words and exotic lexical combinations, as will be presented in section (7) below. The second sub-section deals with "corpus linguistics", its origin, usages and significance. This sub-section also identifies the main tool, i.e. corpus linguistics, which is used here to investigate the concerned word(s) and verses of the Qur'an.

### **6.1. Language and Culture:**

Before being immersed in the relationship between language and culture, I think it is necessary to determine the scope of 'culture' as referred to in the present paper. According to *Merriam Webster's Collegiate Dictionary* (2003), "culture: 5 a: the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations; b: ... the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time". Similarly, *Longman Dictionary of Contemporary English* (2017) defines 'culture' as: "1 [in a society] the beliefs, way of life, art, and customs that are shared and accepted by people in a particular society"

One of the "human knowledge" specified in the definition quoted from *Merriam Webster's Dictionary*, is language. Language and culture are tightly connected, they are always in a state of interdisciplinarity. Culture always affects and is clearly reflected on language. In the meantime, any language is a mirror of its people's culture. In this respect, Guessabi (2016, p.1) says that:

The meanings of a particular language represent the culture of a particular social group. ... A particular language points to the

culture of a particular social group. Learning a language, therefore, is not only learning ... the meaning, the grammar rules ... but it is also learning the behavior of the society and its cultural customs.

Meanwhile, some scholars, such as Jiang (2000), Goddard and Wierzbicka (2001) and Rangriz and Harati (2017), agree that one can know the culture of people through their language. Chaer and Agustina (1995) also state that “language and culture are two systems that are ‘attached’ to humans. ... Culture is a system that regulates human interaction, while language is a system that functions as a means of sustaining the facility of culture” (pp.217-18 as cited in Ninsiana 2018, p.344)

In this respect, I agree with the views of the above mentioned linguists and anthropologists, as well as with ‘Fuller and Wardhaugh’ (2014) in their ‘third’ viewpoint concerning the relationship between language and culture. In this view, Fuller and Wardhaugh (2014) assume that the relationship between language and culture is “bi-directional”. Each affects and has a great impact on the other.

Furthermore, Goddard and Wierzbicka (2001) also conform to the views that both language and culture are in a sustainable mutual relationship. They believe that the two related performances influence each other. They (2001, p.1) explain that:

The structure of any language embodies a myriad of prepackaged meanings, a large proportion of which are language-and –culture specific, in two respects: first, in not having exact counterparts in other languages of the world, and second, in reflecting, embodying and helping to perpetuate a particular social, cultural, and historical experience.

In this regard, Ninsiana (2018, p. 345) asserts that (and I totally agree with him) “Language spoken or used by a community group is a reflection of the entire culture of the community. In other words, language will only have meaning in the cultural setting that becomes its framework.”

Moreover, Nida (1998), as quoted by Rangriz and Harati (2017, p.211), emphasizes that “Every language form we use has meanings, carries meanings that are not in the same sense, because it is associated with culture and culture is

more extensive than language. People of different cultures can refer to different things while using the same language forms”.

Furthermore, another relationship between language and culture is assumed by what is known as the “Sapir-Whorf Hypothesis”. Before reviewing this hypothesis, I think it is necessary to give a short account on its background. As its name suggests, the hypothesis is based on the ideas of Edward Sapir and his student Benjamin Lee Whorf. However, its roots extend further than these two very famous linguists and anthropologists.

The commencing story of this hypothesis dates back to the very beginning of the twentieth century, when the American anthropologist and linguist Franz Boas focused his research works on the various original languages of the newly invaded North American continent and their cultural background. Boas believed, as Sharifian (2015, p.5) mentions, that “words of human languages reflect cultural interests. Different languages may require different aspects of experience to be *attended to*.” Edward Sapir is Boas’ intelligent student who carried on his research works in the same field. Sapir’s research work concerns were wider than his teacher Boas. His interests included not only language and culture but also extended to encompass language and psychology (Beeman, 2012; Duranti, 2001; Goddard and Wierzbicka, 2001; Lucy 2001).

Having great interest in the language and behavior of the native American-Indians, Sapir focused his research works on the influence of language on culture and thought. Sapir (1929, p.208 as quoted in Shukla 2018, p.1) demonstrates that “No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, ... the language habits of our community predispose certain choices of interpretation.”

Moreover, Sapir was also highly influenced by the ideas of the famous German philosophers Johann Gottfried von Herder and Wilhelm von Humboldt. Humboldt, and later on Sapir, had distinguished views concerning language and the role of linguistics. Humboldt believed that the main concern of linguistics is to disclose how language shapes ideas. Then, as long as language formulates man’s ideas, it also performs an essential part in forming man’s behavior and attitude. As a result, it is natural that people who speak different languages will behave differently and will have different world opinions (Goddard and Wierzbicka 2001; Hussein 2012; Risager 2015).

Sapir adopted most of Humboldt's views, tested them on languages of the native American-Indians, and came out with his "*linguistic relativity hypothesis*" which can be summed in the following points as cited from Hussein (2012, p.642): "a) The language we speak and think shapes the way we perceive the world. b) The existence of the various language systems implies that the people who think in these different languages must perceive the world differently. ... Sapir realized that there is a close relationship between language and culture so that the one cannot be understood and appreciated without knowledge of the other."

In this respect, Sapir (1929, p.207) explains that:

Human beings do not live in the objective world alone, nor alone in the world of social activity ... but are very much at the mercy of the particular language which has become the medium of expression for their society. ... The fact ... is that the 'real world' is to a large extent unconsciously built up on the language habits of the group ... the language habits of our community predispose certain choices of interpretation.

Benjamin Lee Whorf was one of Sapir's students, although he was an engineer, he was interested in linguistics, mainly in language and its relation to thought, culture, cognition, and behavior. His first concern was a result of observing the behavior of workers at his work as a fire-prevention engineer at a gasoline power station. He remarked that workers behave carelessly besides containers on which the word "Empty" was written. This led to many fire accidents. Hence, he started his studies on language, its effects on behavior, its connotations and its relation to culture (Kihlstrom and Park, 2018).

Whorf's studies of the languages of the native American-Indians particularly the Hopi language made him modify Sapir's views. He became convinced not with his teacher's "*linguistic relativity hypothesis*" but rather with his own "*linguistic determinism hypothesis*". The two concepts: linguistic relativity and linguistic determinism, are what scholars generally consider as "the Sapir-Whorf's Hypothesis". Whorf's views can be well grasped from the following lines that he put down in *Selected Writings of Benjamin Lee Whorf* (1956):

The background linguistic system of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of

ideas, the program and guide for the individual's mental activity, for his analysis of impressions, ... Formulation of ideas is not an independent process, strictly rational in the old sense, but is part of a particular grammar, and differs ... between different grammars. ... We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way- an agreement that holds throughout our speech community and is codified in the patterns of our language. ... we cannot talk at all except by subscribing to the organization and classification of data which the agreement decrees. (Whorf, 1956, pp.212-13)

Hussein (2012, p.643) considers "Whorf's view ... a deterministic one". Whorf was totally convinced that the differences in the grammatical systems and vocabulary between one language and another make speakers of every language consider the world around them in different ways. Hussein adds that according to the Whorfian hypothesis:

If language A has a word for a particular concept, then that word makes it easier for speakers of language A to refer to that concept than speakers of language B who lack such a word and are forced to use a circumlocution. ... If a language requires certain distinctions to be made because of its grammatical system ... These kinds of distinctions may also have an effect on how speakers learn to deal with the world, i.e. they can have consequences for both cognitive and cultural development. (Hussein, 2012, p.644)

Concerning the above view of Whorf, Kihlstrom and Park (2018) consider this variation in understanding certain lexical items or even a specific utterance, as "merely a matter of language and culture". (p.6) They agree with Hussein's viewpoint (2012) that the two most important "aspects" of the Sapir-Whorf hypothesis are: "*linguistic relativity* and *linguistic determinism*". (Kihlstrom and Park, 2018, p.7)

Though a good number of linguists disagree, in the seventies and eighties, with the Sapir-Whorf's hypothesis and suspect many of its aspects. Beeman (2012) is convinced with many of Sapir's viewpoints particularly those tackling the relation between language and certain "psychological and cultural aspects" (p. 10). Beeman (2012, p. 11) says that "Sapir maintained that language was

‘the symbolic guide to culture’”. In this respect, Guessabi (2016, pp.2-3) explains the special relationship between ‘language and culture’ declaring that:

If culture is a product of human interaction, cultural manifestations are acts of communication that are assumed by particular speech communities. ... Language communicates through culture and culture also communicates through language ... And language is the medium for expressing and embodying (all cultural phenomena). It (language) expresses the values, beliefs and meanings which members of a given society share by virtue of their socialization into it. Language also refers to objects peculiar to a given culture

Risager (2015) agrees with Guessabi in his above mentioned viewpoint. She emphasizes (p.94) that “Any language ... carries meaning potentials that are to some extent specific for this language.” She believes that the “concept of linguaculture” can tackle the fact that “languages are never culturally neutral.” (p.94) However, she demonstrates that linguaculture, up till then, is “used primarily in fields where there is a special emphasis on dealing with both language and culture”. (p.97)

Furthermore, the relation between language and culture does not alert the above mentioned linguists and anthropologists only. Risager (2015) explains that it rather takes the heed of many others, including Paul Friedrich and Michael Agar. They were greatly concerned with the relation between language and culture, and also by what Friedrich termed the “concept of linguaculture”. This concept originally burst out of the ideas of the two German philosophers Herder and Humboldt. Such ideas later on -as previously mentioned- impressed the linguists and anthropologists Boas, then Sapir and then Whorf as well as many of their students. Thus, it is traced back to Herder and Humboldt “the idea that language should be seen as related to nation, people, and culture.” (Risager, 2015, p.87-88)

Risager (2015) goes on stating that although the relationship between language and culture exists throughout history, the term “linguaculture” was not used until the late eighties of the twentieth century. It was Paul Friedrich, the well-known anthropologist who first used this term: “linguaculture” in his article dated 1989. In this article, Friedrich explains “linguaculture” by saying

that it is “a domain of experience that fuses and intermingles the vocabulary, many semantic aspects of grammar, and the verbal aspects of culture”. (1989, p.306, as quoted in Risager, 2015, p.89) He believes that “‘language’ and ‘culture’ constitute a single universe of its own kind” (1989, p.306).

Meanwhile, Risager declares that following Friedrich, the linguist and anthropologist Michael Agar loaned the term “linguaculture”. However, Agar changed it to “*linguaculture*” justifying that he “modified it to ‘*lingua*’ to bring it in line with the more commonly used ‘*language*’” (Agar, 1994, p. 265 as quoted in Risager, 2015, p. 89) In identifying the term “*linguaculture*” as a conclusion of the relationship between language and culture, Agar (1994, p.28 as quoted in Risager, 2015, p.89) states that:

Language, in all its varieties, in all the ways it appears in everyday life, builds a world of meanings. When you run into different meanings, when you become aware of your own and work to build a bridge to the others, ‘culture is what you’re up to. Language fills the spaces between us with sound; culture forges the human connection through them. **Culture is in language and language is loaded with culture.** (Bold font is mine)

Taking heed of Agar’s sentence: “culture is in language and language is loaded with culture” (1994, p. 28), one finds that there are some lexical items which are cultural specific. They are found and used in a specific language and do not exist in another. In this regard, Whorf (1956) gives an example of the Eskimo who have several lexical items for ‘snow’. These words describe the various states of ‘snow’ in all its natural shapes. Such case is language/ cultural specific. It is a particular natural phenomenon in North America, where there are different ‘forms of snow’ that do not exist in all parts of the world. Consequently, it is a language/cultural necessity to have as many lexical items as the states of the existing ‘snow’.

Similarly, the Arabic language has a good number of lexical items denoting ‘rain’. Opposite to the case of the Eskimo, this state is not due to the abundance of rains. On the contrary, it is a result of the rarity of rain-falling. The Arabian Peninsula, the cradle of the Arabic language, is an arid geographical area. Desert spreads in almost all this region. People always seek and search for fresh water everywhere. Hence, they estimate any type of fresh water. On top of such kinds of fresh water comes ‘rain’. Being a very rich and

elevated language, the Arabic language classifies every drop of rain, each type with a specific lexical item. Thus, one finds a good number of words, each describing 'rain' according to its quantity, quality, and strength of water-falling.

Meanwhile, the Arabian Peninsula had been affected by climate change long before the Islamic era in the sixth and beginning of the seventh centuries. The harsh and dry climate as well as the high temperature posed challenges on the inhabitants of the Arabian Peninsula. Such very arid climate, the lack of rainfall and the fear of draught increased the inhabitants' appreciation of fresh water in general especially rain, for its importance and influence on agriculture and livestock (Blench and Marriage, 1999; Sayfo, 2016).

According to Al-Tha'aleby (1952) and Al-Fayrouz Abady (1983), the Arabic language comprises the following lexical items that denote 'rain':  
(arrangement of these lexical items are mine)

/maṭar/	rain (any type of rainwater)	مطر
/nada:/	dew (not mentioned in Qur'an)	ندى
/ṭall/	drizzle or dew	طلّ
/wadaq/	shower (of rain)	ودق
/wa: bil/	downpour	وابل
/ḡajθ/	any type of rain, falling after a long period of dry weather, so that the land runs dry.	غيث
/ma:ʔ/ + /mina ʔassama:ʔ/	water + coming down from heaven	ماء + من السماء
/ma:ʔ/ + (one of the inflections of) /nazala/	water + (any of the inflections of) 'to send down'	ماء + (أحد تصرفات) الجزر "نزل"

Table (1) of Classical Arabic Words denoting any type of *مطر* /maṭar/ (rain)

After reviewing the relationship between language and culture, the following section is dedicated to the analysis of the main tool used to scrutinize the lexical items and the Qur'anic verses under study.

### 6.2.1. Corpus Linguistics:

Corpus linguistics has received growing attention over the last decades and has had a significant impact on language studies. The aim of this section is to give a brief overview of the field of corpus linguistics by highlighting its history, key concepts and general scope as well as its application in this paper.

Corpus (plural corpora), in linguistics, can be defined as a large collection of texts that can be used for linguistic analysis (Sinclair, 1991). A corpus is, according to Sinclair (1996, p.27), “selected and organized according to explicit linguistic criteria, in order to be used as a sample of the language”. Sinclair (1991, p.171) defined the term as:

A corpus is a collection of naturally occurring language text, chosen to characterize a state or variety of a language. In modern computational linguistics, a corpus typically contains many millions of words: this is because it is recognized that the creativity of natural language leads to such immense variety of expression that it is difficult to isolate the recurrent patterns that are the clues to the lexical structure of the language.

Although corpus linguistics, nowadays, has been linked to machine-readable (i.e. electronic) texts, language studies based on corpora can be traced back as far as the middle ages <sup>(2)</sup>. Since then and until almost the 60's, large corpora were collected, stored, and analysed manually for various purposes such as literary studies, lexicography and language pedagogy. Perhaps one of the most prominent work at that time is the one done by Edward Thronike in 1921 (Leech, 1991 & 1997; Teubert and Čermáková, 2007).

Thronike compiled a list of 30,000 words of the most frequent words in English from 4.5 million words (Thronike, 1921). Another significant non-electronic corpus was the Survey of English Usage Corpus (SEU) by Randolph Quirk in 1959. The SEU was compiled by collecting 200 texts each about 5,000 words of written and spoken English organised in index cards. This resulted in a corpus of one million words. This work, though done manually, can be considered the basis of modern electronic corpora. The spoken part of the SEU became fully electronic in 1989 and became known as the *London-Lund Corpus* (Meyer, 2008).

In the sixties, the development of computer technologies have revolutionised language research including corpora creation. The first electronic corpus was compiled by Francis and Kučera (1964) at the Brown University, Providence, Rhode Island, USA. The corpus comprises around one million words of written American English texts sampled from different categories. Thus, it was named as the Brown Corpus of Standard American English. Around the same time, Sinclair compiled the first electronic corpus of spoken British English comprising “220 thousand words” (Sinclair 1995, p.99). A British counterpart to the Brown corpus was compiled in 1979, referred to as the Lancaster-Oslo-Bergen (LOB) Corpus. It comprises around one million words of British English texts (Johansson *et al.*, 1978).

The aforementioned corpora were considered the first-generation corpora which were widely used for much linguistic research. However, larger and up-to-date collections of texts were needed to adequately represent the language (Sampson, 2001; Sinclair, 2004a). A second generation of larger corpora had emerged in the early nineties. The Bank of English (BoE) corpus, also known as the CoBuild Corpus, was collected for lexicographic studies. This corpus consists of around 500 million words of both written and spoken texts from different genres (Sinclair, 1987; Xiao, 2008). The British National Corpus (BNC), one of the most well-known corpora publicly available nowadays, was then released in 1995. The BNC consists of around 100 million words of written and spoken British English texts sampled from various text genres, namely, academic, conversation, fiction and news (Aston and Burnard, 1998).

Although the design and creation of corpora is out of the scope of this paper (for more information see McEnery *et al.*, (2006)), it is worth mentioning that there are different factors that affect this process such as sampling, balance, representatives, etc. These factors also guide the design of various types of corpora such as generalised or specialised corpus, parallel corpus, multilingual corpus, etc (Sinclair, 2005).

The development of ‘corpus linguistics’ is closely linked to the availability of electronic corpora. Though emerged in 1960's, corpus linguistics was established as a field of language study in the 80's and the term was initially presented by Leech (Leech, 1992). In his viewpoint, corpus linguistics is a method for language study. He states that:

‘corpus linguistics’ refers not to a domain of study, but rather to a methodological basis for pursuing linguistic research. In principle

(and often in practice) corpus linguistics combines easily with other branches of linguistics: we can study phonetics, syntax, sociolinguistics, and any other aspect of linguistics by means of corpora (Leech, 1992, p.105)

Corpus linguistics is referred to as a '*method*' by many researchers including Leech (1992) as well as McEnery and Wilson (1996). On the other hand, there exist a counter approach which views corpus linguistics as a '*theory*' and is referred to as "the neo-Firthian approach" (McEnery and Hardie, 2013, p.741). Among the researchers who adopt this approach are Sinclair, Halliday, Stubbs, Tognini-Bonelli and Teubert (for more discussion on this point, see McEnery and Hardie (2013)).

In this respect, Viana *et al.* (2011) conducted interviews with fourteen well-known researchers in the field of linguistics and in each interview the question of whether corpus linguistics is a theory, a method, a science, an approach, or something else was raised and discussed. Although some of them argue that it should be defined as either a method or a theory, others see it as both. On the other hand, Paul Baker refused such categorisation "assuming that it can have a different nature depending on its role in any given project" (Viana *et al.*, 2011, p.17). This view aligns well with the notable response given by Tony Berber Sardinha who states that:

My view is that it depends on who uses it and for what purpose. It can be just a method, that is, a set of procedures for collecting and analyzing data, in which case it may be used in conjunction with a range of different theories. At the same time, it can make theoretical statements as well, thus going beyond simply being a method: collocation, semantic preference, semantic prosody, dimensions of register variation among others are all theoretical concepts that were either 'discovered' or made evident by means of electronic corpus analysis. (Sardinha as quoted in Viana *et al.*, 2011, p.30)

With the recent advances of computer technologies, modern corpus linguistics became the basis for large number of language studies (Baker, 2009) including lexicography (Sinclair, 1987), discourse analysis (Stubbs, 1996), applied linguistics (Hunston, 2002), language teaching (Sinclair, 2004b), and metaphor (Deignan, 2005). It is worth mentioning that although much of the earlier research pertained to corpus linguistics focused on the English language,

there has been a growing attention to develop multilingual corpora since the 80's (McEnery et al., 2019).

However, Arabic corpus-based studies attracted less attention during that time in part due to the lack of publicly available Arabic corpora (Zaghouani, 2014; Zeroual and Lakhouaja, 2018). Fortunately, in the past decade there had been increasing interest in compiling Arabic corpora (Zaghouani, 2014; Atwell and Alfaifi, 2015; Zeroual and Lakhouaja, 2018). One of the prominent Arabic corpora is the Qur'anic Arabic Corpus (Dukes, 2012; Dukes et al., 2013), which is an online electronic source that provides morphological and syntactic annotation of each word in the Glorious Qur'an.

Corpus linguistics is not only influenced by the availability of electronic corpora, as discussed earlier, but also by the availability of computer programs and software tools that facilitate their exploration and analysis. Qualitative and quantitative analysis could be done on large amounts of texts through looking at concordances and frequency distribution by means of these programs or tools. Concordancers<sup>(3)</sup>, such as Antconc (Anthony, 2006), a ConCorde (Roberts *et al.*, 2006), and MicroConcord (Johns, 1986), allow researchers to look at words in context.

Moreover, a word frequency list can be also produced by some tools, such as WordSmith (Scott, 1996), which lists all words in a corpus with the number of occurrences of each word. Collocations and colligations can also be studied using these tools as well as other corpus analysis tools such as LancsBox (Brezina *et al.*, 2015 & 2020). For example, the recurrences of certain collocations can be measured by calculating the mutual information score. Similarly, colligation can be studied by measuring the likelihood ratios of the co-occurrence between a word and its part of speech in a large corpus (McEnery and Hardie, 2012; Rühlemann and Clancy, 2018).

Such automatic corpus investigation and analysis is not limited to computer programs but recently internet interfaces, namely, corpus search engines, for large corpora, have been developed. Examples of such tools include: Sketch Engine (Kilgarriff *et al.*, 2014), Corpus Workbench (Hardie, 2012) and KonText (Machálek, 2020). These interfaces provide reliable and user-friendly corpora search and query in addition to wide range of analytical functions. Various online corpus web interfaces rely on these search engines such as the BNCweb query interface<sup>(4)</sup> and the Qur'anic Arabic Corpus<sup>(5)</sup>.

It is worth noting that the automatic study of word occurrence and lexical co-occurrence patterns can facilitate the analysis and extraction of “socially significant information from corpora” (Mautner, 2009, p.36), such as semantic prosody, semantic preference, and lexical priming.

In this paper, collocations (and colligations) will be investigated and manifested so as to help study the semantic prosody of the word *مطر* /maṭar/ in the Qur'an from a linguaculture perspective. I employed “*Sketch Engine*” (Kilgarriff et al., 2014) in order to study the Qur'an annotated corpus (Alqassem, 2013) which is built on top of the Qur'anic Arabic Corpus (Dukes, 2012) and the QurAna anaphoric co-reference database (Sharaf and Atwell, 2012). As mentioned earlier, “*Sketch Engine*” is an online corpus analysis tool that enables scholars and researchers to study language behaviour through searching and analysing large collections of texts. It contains around 500 corpora in more than 90 languages<sup>(6)</sup>. Section (5) above discusses the methodology of employing the Qur'an annotated corpus through “*Sketch Engine*”. This will help scrutinize the concordance, collocations, and semantic prosody of the word *مطر* /maṭar/ in the Glorious Qur'an.

### **6.2.2. Semantic Prosody:**

“Semantic Prosody” is defined by Coffin *et al.* (2004, p.xxi) as “The way in which apparently neutral terms come to carry positive or negative associations through regularly occurring in particular collocations”. While Baker *et al.* (2006, p.58) identify ‘semantic prosody’ as “A term . . . relating to the way that words in a corpus can collocate with a related set of words or phrases, often revealing (hidden) attitudes”.

According to Hunston (2002) “The term semantic prosody . . . usually refers to a word that is typically used in a particular environment, such that the word takes on . . . from that environment” (p.141). Stewart (2010) declares that Sinclair was the first one to tackle the notion of ‘semantic prosody’ in 1987, though he did not use the term as such. (p.6) Then, Sinclair (1996) discusses semantic prosody and its role in identifying ‘units of meaning’. He (1996, pp. 87-88) states that:

A semantic prosody . . . is attitudinal and on the pragmatic side of the semantics/pragmatics continuum. It is thus capable of a wide

range of realisation, because in pragmatic expressions the normal semantic values of the words are not necessarily relevant. But once noticed among the variety of expression, it is immediately clear that the semantic prosody has a leading role to play in the integration of an item with its surroundings. ... Having arrived at the semantic prosody, we have probably come close to the boundary of the lexical item.

Stewart (2010) goes on explaining Sinclair's (1996, p. 87-88) viewpoint regarding semantic prosody. Stewart (2010, p.10) states that:

For Sinclair, semantic prosody is to be understood within his model of the lexical item/extended unit of meaning, which integrates collocation (lexical choices), colligation (grammatical choices), semantic preference (the association of formal patterning with a semantic field) and semantic prosody, which has attitudinal and pragmatic function and is crucial to the unit because this pragmatic function very often constitutes the speaker's reason for making the utterance.

Meanwhile, Louw (1993), who is the first one to overtly use this term, defines 'semantic prosody' as the "consistent aura of meaning with which a form is imbued by its collocates" (p.157). He points out (p.157) to the fact that there is "a transfer of meaning to a given word from its habitual co-text."

Furthermore, Bublitz (1996) agrees with Louw, and he adopts Louw's idea "that a node may be coloured by its habitual co-occurrences, acquiring a 'halo' of meaning as a result." (Bublitz 1996, p.9 as quoted in Stewart 2010, p.9) He further explains (1996, p.9) that:

Words can have a specific halo or profile, which may be positive, pleasant and good, or else negative, unpleasant and bad . . . Of course, with semantic prosody, what is involved is negative or positive semantic colouring of node (e.g., *utterly*) and collocate (e.g., *meaningless*). The node itself is then habitually associated with its semantic prosody, which is based on a semantically consistent set of collocates.

Moreover, Bublitz emphasizes that semantic prosody will differ according to the various fundamental meanings of a certain word. He also states (1996, p. 11) that “we know from lexical semantics that constantly using a word in the same kind of context can eventually lead to a shift in its meaning: the word adopts semantic features from an adjacent item”.

To sum up, the clearest explanation of semantic prosody, from my own point of view, is that of Sinclair's (1996) as explained by Stewart (2010, p.10): “the lexical item ... integrates collocation, ... colligation ..., semantic preference, ... The semantic prosody is one of the obligatory elements of the unit of meaning along with the ‘core item’, “which is invariable, and constitutes the evidence of the occurrence of the item as a whole” (Sinclair 1998: 15), while the other elements are optional.”

In the meantime, Hunston and Francis (1999), and Hunston and Thompson (1999) agree with Sinclair's demonstration of semantic prosody. For instance, Hunston and Francis (1999, p.137 as quoted in Stewart 2010, p. 13) state that “a word may be said to have a particular semantic prosody if it can be shown to co-occur typically with other words that belong to a particular semantic set”.

While Hunston and Thompson (1999, p. 38 as quoted in Stewart 2010, p. 13) explain “that words ‘take on’ meaning from their immediate surrounds.” They stress the fact that:

The notion of semantic prosody ... is that a given word or phrase may occur most frequently in the context of other words or phrases which are predominantly positive or negative in their evaluative orientation . . . As a result, the given word takes on an association with the positive, or ... the negative, and this association can be exploited by speakers to express evaluative meaning covertly. (Hunston and Thompson, 1999, p. 38)

In this respect, Stewart (2010, p. 20) comments on the notion of ‘semantic prosody’ that it is “not a meaning but ... a way, a type of semantic ... process. ... The term ‘semantic prosody’ is thus used to denote not only a type of meaning but the ways or processes that give rise to that meaning.” While, Younis (2019, p. 121) explains that “Partington (2004) associates semantic prosody explicitly with a binary distinction between positive and negative attitudinal meanings”.

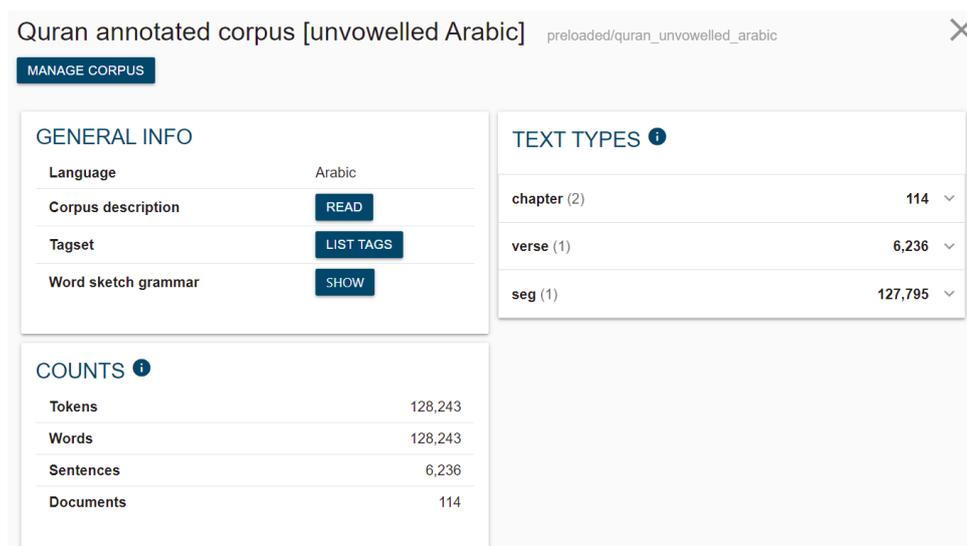
Having reviewed the various views of linguists regarding semantic prosody and the role of collocations (including colligations and word combinations) in identifying the semantic prosody of lemmas. The following section is dedicated for analyzing the Qur'anic verses in which the lemma *مطر* /maṭar/ (rain) and its inflections occur, their collocations and the indicated semantic prosodies.

## 7. Analysis and Discussion:

First, the researcher would like to start this section by a review taken from *Sketch Engine* showing the number of words, verses and chapters (i.e. Suras) of the Glorious Qur'an. This is presented in figures 1 and 2 revealing a general statistics of the Qur'an's corpus.

### 7.1. General Statistics of the Qur'an's Corpus:

Figures 1 and 2 show screenshots of the general information of the Qur'an's corpus from *Sketch Engine*. As depicted in Figure 1, the Qur'an corpus consists of 128,243 words<sup>(7)</sup> in 6,236 verses in the 114 chapters (Suras). The number of 'unique' word lemmas is 4,457, as shown in Figure 2. Furthermore, the most frequent part-of-speech tags are: nouns and pronouns.



The screenshot displays the 'Quran annotated corpus [unvowelled Arabic]' interface. It features a 'MANAGE CORPUS' button at the top left. The main content is divided into three sections: 'GENERAL INFO', 'TEXT TYPES', and 'COUNTS'. 'GENERAL INFO' includes fields for Language (Arabic), Corpus description (with a 'READ' button), Tagset (with a 'LIST TAGS' button), and Word sketch grammar (with a 'SHOW' button). 'TEXT TYPES' shows a table with columns for text type and count: chapter (2) with 114, verse (1) with 6,236, and seg (1) with 127,795. 'COUNTS' shows a table with columns for category and count: Tokens (128,243), Words (128,243), Sentences (6,236), and Documents (114).

Category	Count
chapter (2)	114
verse (1)	6,236
seg (1)	127,795

Category	Count
Tokens	128,243
Words	128,243
Sentences	6,236
Documents	114

**Figure 1:** General statistics of the unvowelled Arabic version of the Qur'an annotated corpus as cited from *Sketch Engine*.

LEXICON SIZES <span style="float: right;">i</span>		COMMON TAGS	
word <sup>2</sup>	7,496	noun	N PN
tag	45	pronoun	PRON DEM REL
lemma	4,457	adverb	LOC T
grammar	11,808	Derived nominals	ADJ  IMPN
antecedence	4,550	verb	V
aconcept	1,028	Preposition	P
econcept	1,021	lām Prefixes	EMPH  IMPV  PRP
lemma_lc	4,457	Conjunction	CONJ SUB
lc	7,496	Particle	ACC  AMD  ANS  AVR  CAUS  CERT  CIRC  COM  COND   EQ   EXH   EXL  EXP  FUT  I NC  INT  INTG  NEG  PREV P RO REM RES RET RSLT SU P SUR VOC
		Disconnected Letters	INL
		<a href="#">All tags</a>	

**Figure 2:** Lexicon information of the unvowelled Arabic version of the Qur'an annotated corpus as taken from *Sketch Engine*.

Second, before scrutinizing the lemma /maṭar/, its frequency, concordances, and collocations using *Sketch Engine*, I prefer to present the Qur'anic verses in which the lemma /maṭar/ and all its inflections occur. This “qualitative” analysis is carried out by the help of *Al-Mu'jam Al-Mufahras Li'alfaZ Al-Qur'an Ak-Karim* as well as the text of the Glorious Qur'an itself.

Following are the Qur'anic verses that comprise either the ‘tri-lateral’ root *مطر* /maṭar/ “/m/,/t/,/r/” (rain) and/or one or more of its inflections. (Arrangement of the verses is according to the number of Suras in the Qur'an):

**(1) Sura 4, verse 102:**

وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أذىٌ مِّنَ مَطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا جِدْرَكُمْ إِنِ اللّٰهُ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا (١٠٢)

And there is no fault in you, in case **you are hurt by rain** or you are sick, to lay aside your weapons and take your wary (precautions). Surely Allah has prepared for the disbelievers a degrading torment.

(2) Sura 7, verses 83-84:

(84) فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٨٣) وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

83. So We delivered him and his family, except his wife; **she was one of the laggards.**

84. And **We rained down upon them** a **rain**; so look how was **the end of the criminals.**

(3) Sura 8, verses 32-33:

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أُنزِلْنَا بِعَذَابٍ أَلِيمٍ (٣٢)  
(33) وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

32. And as they said, “O Allah, (The Arabic word has the suffix-unima for supplication) in case this is (really) the Truth from Your Providence, **then rain down upon us stones from the heaven, or come up to us with a painful torment.**”

33. And in no way indeed would Allah torment them, (while) you are among them;

(4) Sura 11, verse 82-83:

إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (٨١) فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً  
مِّن سِجِّيلٍ مَّنصُودٍ (٨٢) مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ (83)

81.... Surely their promised (time) is the morning; is not the morning near?”

82. So as soon as Our Command came, We **turned it upside-down** (Literally: We made its highest

lowest) and **rained on it stones of baked clay tiered**, (one on another).

83. **Marked from the Providence of your Lord**, and in no way is it far from the unjust (ones).

(5) Sura 15, verses 73-77:

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ (٧٣) فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ (٧٤) إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّلْمُتَوَسِّمِينَ (٧٥) وَإِنَّهَا لَيْسِيلٌ مُّقِيمٌ (٧٦) إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ (77)

73. Then the Shout took them (away) at sunshine.

74. So We turned it upside-down, and We rained upon them stones of baked clay.

75. Surely in that are indeed signs for the scrutinizers (i.e., Those who look for the destroyed cities).

76. And surely it is indeed on a way that still exists.

77. Surely in that is indeed a sign for the believers.

(6) Sura 25, verses 36-40:

فَقُلْنَا أَذْهَبًا إِلَى الْفُؤَمِ الَّذِينَ كَذَبُوا بآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا (٣٦) وَقَوْمِ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَعْرَقْنَاهُمْ وَجَعَلْنَاهُمْ  
لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا (٣٧) وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا (٣٨)  
وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا نَبِّرْنَا تَنْبِيرًا (٣٩) وَلَقَدْ آتَيْنَا عَلَى الْفَرِّيَةِ النَّبِيَّ أَمْطَرْنَا السَّيِّئَةَ أَقْلَمَ يَكُونُوا  
يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا (40)

36. So We said, “Go you (both) to the people who have cried lies to Our signs.” Then We destroyed them an utter destruction.

37. And the people of Nûh, (Noah) as soon as they cried lies to the Messengers, We drowned them, and We made them to be a sign to mankind; and We have readied for the unjust a painful torment.

38. And Aad, and Thamûd, and the companions (i.e., inhabitants) of ʿAr-Rass, and between them (Literally: that) many generations.

39. And for each We struck similitudes, and each We annihilated utterly (Literally: annihilated annihilation).

40. And indeed they already came up to the town which was rained on by a woeful rain. Have they then not seen it? No indeed, (but) they did not hope for an uprising (i.e., resurrection).

(7) Sura 26, verses 169-74:

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ (١٦٩) فَتَجَبَّيْنَهُ وَأَهْلَهُ أَجْمَعِينَ (١٧٠) إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٧١) ثُمَّ  
دَمَّرْنَا الْآخَرِينَ (١٧٢) وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ (١٧٣) إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ  
أَكْثَرُهُمْ مُؤْمِنِينَ (174)

169. Lord! Deliver me safely and my family from whatever they do.”

170. So We delivered him safely and his family all together,

171. Except an old woman among the laggards.

172. Thereafter **We destroyed the others.**

173. And **We rained on them a rain, so odious is the rain of them that are warned.**

174. Surely **in that is indeed a sign,** and in no way were most of them believers.

**(8) Sura 27, verses 57-58:**

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أُمَّرَأَةً قَدَّرْنَا مِنَ الْعَبْرِينَ (٥٧) وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنذَرِينَ (٥٨)

57. So We delivered him and his family, except his wife; We determined **she should be of the laggards.**

58. And **We rained on them a rain;** so, **how odious is the rain of** (the ones) **who are warned.**

**(9) Sura 46, verses 24-25:**

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مَّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ (٢٤) نُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (25)

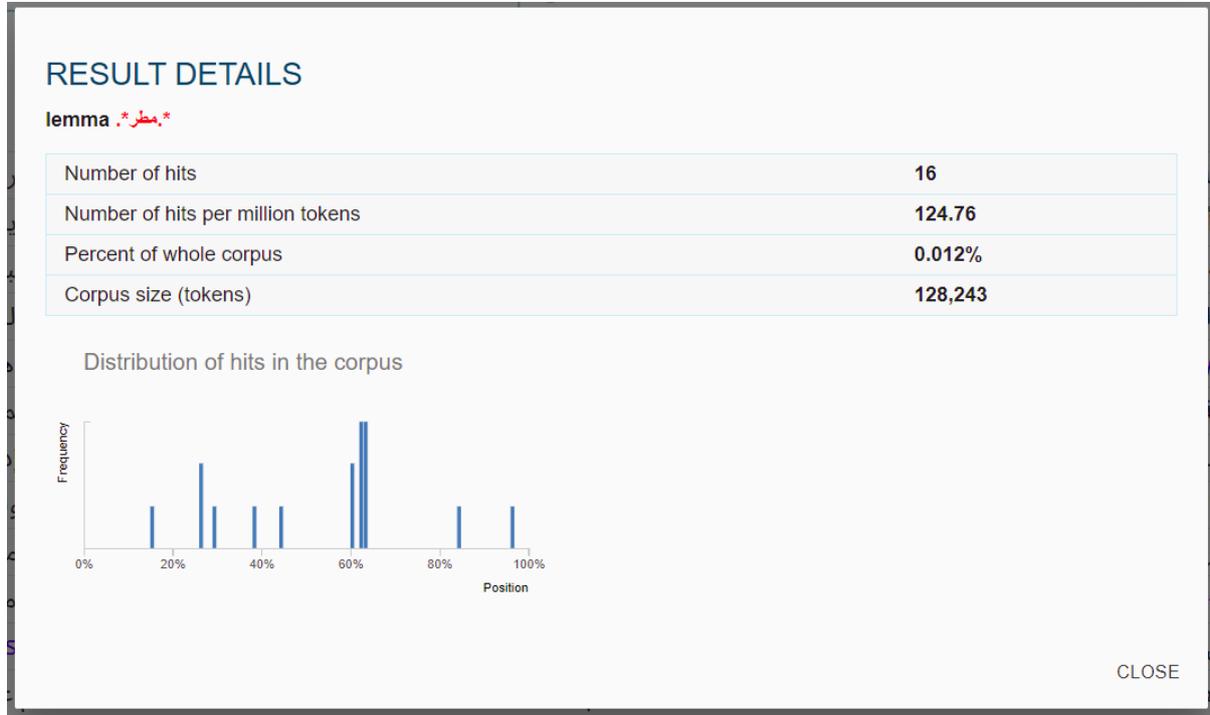
24. Then, when **they saw it as a traversing (cloud)** proceeding towards their valleys, they said, **“This traversing cloud will be (giving) us rain!”** **No indeed,** (but) it is what you sought to hasten, **a wind wherein is a painful torment,**

25. **Destroying everything by the Command of its Lord.** So in the morning **they became (dead)** and **nothing (could) be seen except their dwellings.** Thus We recompense the criminal people.

## **7.2. Frequency:**

The main focus of this work is to analyse the lemma *مطر* /maṭar/ (rain) and all its other inflections in Qur'an. Therefore, *Sketch Engine* is used to search the unvowelled Arabic version of the Qur'an annotated corpus for this lemma. The statistics of the string<sup>(8)</sup> *مطر* /maṭar/ (rain) is depicted in Figure 3. As shown in the figure, the string appeared 16<sup>(12)</sup> times in the corpus which comes down to 0.012% of the whole corpus. It is worth mentioning that the lemma shows higher frequency in the middle of the corpus. From my point of view, this is due

to the recurring of the lemma and its various inflections several times in Suras: 7 (twice), 8, 11, 15, 25 (twice), 26 (three times), 27 (three times). The following figure (3) reveals frequency and distribution of *مطر* /maṭar/ (rain) as shown in “Sketch Engine”.



**Figure 3:** Frequency and distribution of *مطر* /maṭar/ in the unvowelled Arabic version of the Qur'an annotated corpus from *Sketch Engine*.

### 7.3. Concordance:

The *Concordance* tool in Sketch Engine is used to query *مطر* /maṭar/ (rain) in the unvowelled Arabic version of the Qur'an annotated corpus. The vertical reading methodology (Rühlemann and Clancy, 2018), namely the *Key Word in Context* (KWIC) or the concordance line format, is used to facilitate the analysis of the right and left context surrounding the word/lemma under study. As shown in Figure 4 (below), the lemmas appeared 16 times in the whole corpus out of which 15 times, they denote “rain”. As noted from the figure, the tool highlights that the string “*مطر* /**mtar**/” appears once in the word *قمطيرير* /qamṭari:ra/ <sup>(12)</sup> which denotes “distressfulness”. The reason behind that is that *Sketch Engine* retrieved only 7 results when I searched for the lemma /maṭar/ *مطر* and ignored other inflections with the same root such as *أمطرنا* /ʔamṭarna:/ (Allah rained

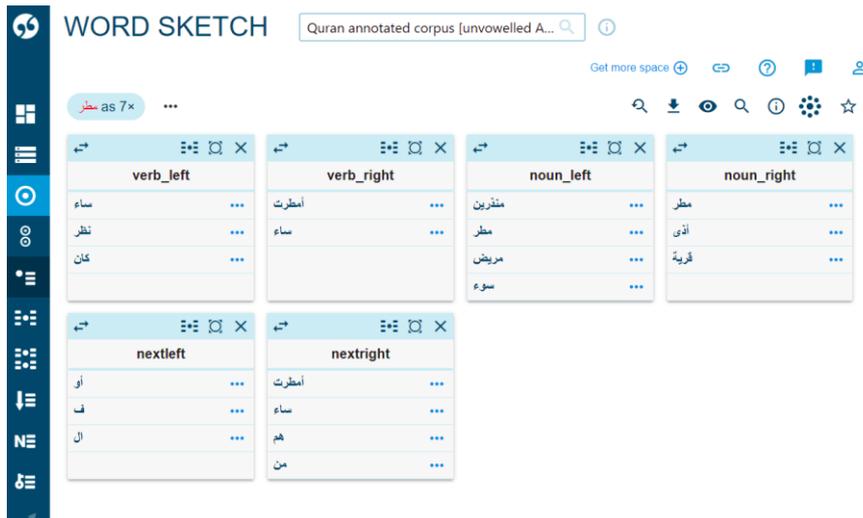
them), أمطرننا /?umṭirna:/ (the people are rained), for example. Therefore, I had to use regular expressions <sup>(9)</sup>: (. \* . \*), before and after the lemma مطر /maṭar/ (rain) as follows: “\*مطر.\*” <sup>(9)</sup> to include all other inflections of such lemma.

The screenshot displays the 'CONCORDANCE' view in Sketch Engine for the lemma 'مطر' (rain). The search criteria are 'Quran annotated corpus [unvowelled Arabic]'. The interface shows 16 concordance entries. Each entry consists of a list item number, a checkbox, a frequency indicator (e.g., 4 \* 102), and a concordance line. The concordance line is split into three parts: 'Left context', 'KWIC', and 'Right context'. The KWIC part shows the lemma 'مطر' in red within its surrounding context. For example, entry 1 shows: 'مطر أو كنتم مرضى أن تصعوا أسلحتكم وخذوا حذرکم إن الله أعد للکافرين عذابا مهينا />'. The interface also includes a search bar, a filter menu, and a 'Rows per page' dropdown set to 20.

**Figure 4:** Concordance of مطر /maṭar/ (rain) in the Qur'an annotated corpus using the KWIC view in Sketch Engine.

## 7.4. Collocations<sup>(13)</sup> and Semantic Prosody of مطر /maṭar/ (rain) and its inflections in the Verses of the Qur'an:

The “Word Sketch” tool in Sketch Engine gives an overview of the grammatical and collocational behaviour of the word under study. It allows the user to query the corpus to find the collocates of a given word or lemma. The obtained surrounding words (i.e. its collocations and colligations) are categorized by their grammatical relations. Figure 5 shows the collocations of the lemma مطر /maṭar/ (rain) in the Qur'an annotated corpus. The grammatical category of the frequent collocates are either verbs or nouns.



**Figure 5:** Collocations and word combinations of the lemma *مطر* /maṭar/ in the Qur'an annotated corpus using "Word Sketch" from "Sketch Engine".

In order to investigate the collocations of the word /maṭar/ and to identify their semantic prosody, I have to refer to the concordances of this word as shown in figure (4) above. As Baker et al. (2006: 145) remark that the "examination of concordances generally helps to reveal the existence of semantic prosodies". Similarly, Younis (2019) in her study of the semantic prosody of a number of prepositions following certain verbs in the Glorious Qur'an as a tool for their translation, emphasized the importance of tracing and analyzing "the concordance lines, (and) the collocates of each verb". (p. 126) She also affirms (2019, p. 126) that:

The semantic prosody of each preposition was identified by studying the concordance lines and, in particular, its collocates. Occasional reference was made to concordances ... to check on the shades of meaning and syntactic and collocational behaviour of the verbs used.

Meanwhile, a qualitative assessment has to be undertaken here, as the quantitative one is, sometimes, not a satisfactory test. After studying the concerned words in their contexts (i.e. Qur'anic verses), I noted the great similarity between the collocations, and their semantic prosodies. According to the degree of nearness in meaning of the various collocations, I sub-divide these Qur'anic verses into groups. This makes it easier for me to carefully examine the collocations of the word under study and their indicated semantic prosodies.

Consider the following similar collocates of the word /maṭar/ (rain) in three positions as noted from the concordance figure (4) from “*Sketch Engine*”:

Following co-text	Word / (Lemma)	Co-ord. Conj. (if any)	Preceding co-text	No. of Sura & Verse
علينا حجارة من السماء أو آتنا بعذاب أليم upon us stones from the heaven, or come up to us with a painful torment	أمطرنا rain down	ف then	إن كان هذا هو الحق من عندك in case this is really the truth from Your Providence	٨ / 32
عليها حجارة من سجيل منضود، مسومة it stones of baked clay (from Hell) tiered, (one on another); Marked from the Providence of your Lord,	أمطرنا rained on	و and	جعلنا عاليها سافلها We turned it uppermost nethermost	11/82,83
عليهم حجارة من سجيل upon them stones of baked clay (from Hell)	أمطرنا We rained	و and	ف جعلنا عاليها سافلها We turned it uppermost nethermost	١٥ / 74

Table (2) revealing concordance and collocates of /ʔamṭara/ & /ʔamṭarna:/ as presented in “*Sketch Engine*”.

It is clear from the above table (2) that the lemma /maṭar/ (rain) collocates (left-side in Arabic orthography) with: “stones sent from Heaven”, “stones of baked clay (from Hell)<sup>(10)</sup>, whether identified by the name of who will be killed, or unidentified”. Meanwhile, it is also obvious from the above table, that the preceding collocates are extremely destructive and terrifying: /ḍaʕalna: ʕa:ljjaha: sa:filaha:/ (We turned it uppermost nethermost [literally: We made its highest its lowest]). Both right and left-side collocations are extraordinary and have ‘negative’ semantic prosodies.

Then, note the following collocates of the word /maṭar/ (rain) in three other positions as taken from the concordance figure (4) from “*Sketch Engine*”:

Following co-text	Word (Lemma)	Co-ord. Conj. (if any)	Preceding co-text	No. of Sura & Verse
عليهم ... upon them	أمطرنا We rained down	و and	كانت من الغابرين she was one of the laggards.	7 / 83-84
فأنظر كيف كان عاقبة المجرمين So look how was the end of the criminals	مطرا a rain	-----	-----	7 / 84
... ريح فيها عذاب أليم ، تدمر كل شيء ... a wind, wherein is a painful torment; destroying everything	ممطرنا giving us rain	-----	قالوا هذا عارض They said, “This traversing cloud shall be ...”	46/24-25

Table (3) revealing concordance and collocates of /ʔamṭarna:/; /maṭaran/; /mumṭiruna:/ as presented in “*Sketch Engine*”

The above table (3) shows the various collocates of the inflections of the root /maṭar/ (rain). The following collocates of the word in 7/84, is unidentified, however it is clear from the collocating phrase /ʕɑ:qibat ʔalmuḏḡrimi:n/ (the end of the criminals), that it is a bad end, as those people are described by “criminals”. In 46/24-25, the collocates are striking and exotic. People expected a rainy cloud, however they received wind causing torment and destroying everything. All these words and phrases give negative semantic prosody.

Consider the following collocates of the word /maṭar/ (rain) in eight other positions: /ʔumṭirat/, /maṭara/, /ʔamṭarna:/, /maṭaran/, as taken from the concordance figure (4) from “*Sketch Engine*”:

Following co-text	Word (Lemma)	Co-ord. Conj. (if any)	Preceding co-text	No. of Sura & Verse
(مطر) السوء a woeful rain	أمطرت was rained on by	----	ولقد أتوا على القرية التي they already came up to the town which ...	25 / 40
السوء a woeful (rain)	مطر ... rain	----	(أمطرت) was rained on	25 / 40
عليهم (مطرا) on them a rain	أمطرنا We rained	و and	ثم دمرنا الآخرين Thereafter We destroyed the others	26 / 172-73
فساء so odious is	مطرا a rain	----	عليهم on them	26 / 173
المنذرين of them that are constantly warned	مطر the rain	----	فساء so odious is	26 / 173
عليهم (مطرا) on them (a rain)	أمطرنا We rained	و and	قدرناها من الغابرين We determined she should be of the laggards	27 / 57-58
فساء so, how odious is	مطرا a rain	----	عليهم on them	27 / 58
المنذرين of (the ones) who are constantly warned	مطر the rain	----	فساء so, how odious is	27 / 58

Table (4) revealing concordance and collocates of /ʔumṭirat/; /maṭara/ /ʔamṭarna:/; /maṭaran/; /maṭaru/ as presented in “Sketch Engine”

Studying the above table (4), I noticed that the lemma /maṭar/ (rain) and all its mentioned inflections are either preceded or followed by the words /ʔas-su:ʔ/ or /sa:ʔa/ (woeful, odious); then followed by /ʔal-munḏari:n/ (those who are warned). Meanwhile, the preceding co-texts are either /ʔatu: ʕala:l-qarijati/, /ḏamarna: ʔalʔa:xiri:n/, /qadarna:ha: min-al-ya:biri:n/ ([the monuments of a

destroyed] town, or ‘We destroyed the others’, or ‘should be of the laggards’). All preceding and following collocates give ‘negative’ semantic prosodies.

Note the following collocates of the word *مطر* /maṭar/ (rain) in one position as taken from the concordance figure (4) from “*Sketch Engine*”:

Following co-text	Word (Lemma)	Co-ord. Conj. (if any)	Preceding co-text	No. of Sura & Verse
أو كنتم مرضى أن تضعوا أسلحتكم or you are sick, to lay aside your weapons,	مطر rain	----	إن كان بكم أذى من in case you are hurt by	4 / 102

Table (5) revealing concordance and collocates of *مطر* /maṭar/ as presented in “*Sketch Engine*”

The above table (5) shows that if soldiers are hurt by ‘rain’ they can leave aside their weapons while praying. What I would like to refer in this verse is that even when the word *مطر* /maṭar/ (rain) is mentioned without any reference to torment, torturing, destruction and so on, it collocates with *أذى من* /ʔaḏa: min/ (hurt by) in the preceding co-text, and with *كنتم مرضى* /kuntum marḏa:/ (you are sick) in the following co-text. Both collocations denote ‘negative’ semantic prosody.

It is worth noting, that the recurring collocates of the lemma *مطر* /maṭar/ (rain) and all its inflections in the 15 positions of the Qur’an, are all ‘extraordinary’ and ‘unexpected’ collocations. All collocates are related to torment, torturing of disbelievers, killing, destroying, raining stones of ‘baked - in Hell-clay’, those who are warned ... etc.

To sum up, the above collocates of the lemma /maṭar/ (rain) and all its inflections occurring in fifteen positions in the Glorious Qur’an, all denote and indicate ‘negative’ semantic prosodies. In this respect, Alshahrani (2020, p.178) explains that although the word /maṭar/ does not come within the list of the “most frequent natural phenomena” she is investigating in her thesis. This word

draws her attention as she “found that the word **مطر** (maṭar) ‘rain’ in the Arabic Quran is associated with the meaning of punishment in the present life for the irrevocable sinners; it is a historical sign or portent with a negative connotational colouring.” (Alshahrani, 2020, p.178)

As the Arabic language, in general, and the Qur'an, in particular, encompass many synonyms of the word **مطر** /maṭar/ (rain) in its literal meaning, i.e. fresh water coming down from the sky. I decided to have a quick look at the Arabic synonyms of “rain” that are mentioned in the Qur'an. I was interested to thoroughly scrutinize their collocations and semantic prosodies so as to compare them with those of the word under study (i. e. **مطر** /maṭar/ (rain). With the aid of “*Sketch Engine*”, and citing the following figures from this programme of the synonyms **غيث** /ɣajθ/, **وابل** /wa:bil/, **طل** /tall/, **ودق** /wadaq/, **ماء** /ma:ʔ/, **ماء من السماء** /ma:ʔ mina-ssama:ʔ/. These synonyms are also checked in Al-Tha'aleby (1952) and Al-Fayrouz Abady (1983) (See figures 6-11 below).

#### 1- The synonym **غيث** /ɣajθ/ (‘downpour’ or ‘shower’):

Consider the following figure of the concordance and collocates of the word **غيث** /ɣajθ/ (‘downpour’ or ‘shower’ especially after a long dry period), a synonym of **مطر** /maṭar/ (rain), as cited from “*Sketch Engine*”:



Figure 6: Concordance of the word **غيث** /ɣajθ/ in the Qur'an annotated corpus using the Word Sketch in “*Sketch Engine*”.

## 2- The synonym ودق /wadaq/ (showers of rainwater):

The following figure presents the concordance and collocates of ودق /wadaq/ (showers of rainwater), another synonym of مطر /maṭar/ (rain):

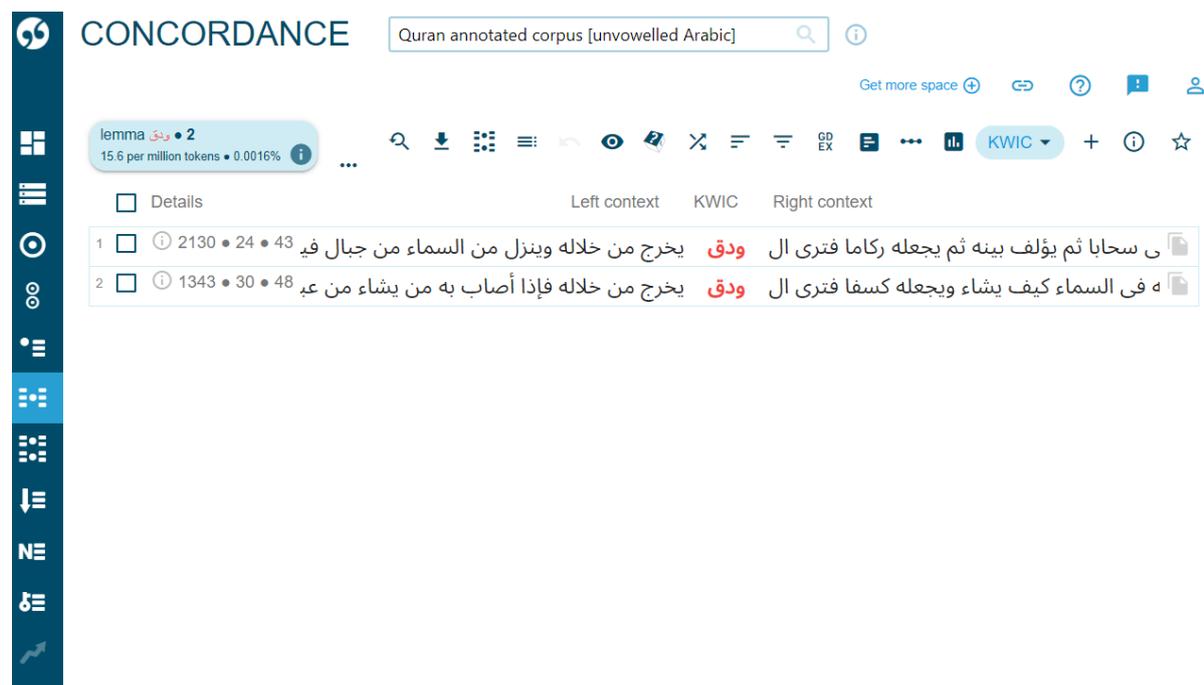


Figure 7: Concordance of the word ودق /wadaq/ (shower) in the Qur'an annotated corpus using the Word Sketch in "Sketch Engine".

## 3- The synonym وابل /wa:bil/ (excessive and continuous rain)

Consider the concordance and collocates of the word وابل /wa:bil/ (excessive and continuous rain), one of the Arabic synonyms of مطر /maṭar/ (rain):

CONCORDANCE Quran annotated corpus [unvowelled Arabic]

lemma وابل • 3  
23.39 per million tokens • 0.0023%

Get more space

Left context KWIC Right context

1	10243 • 2 • 264	فتركه صلدا لا يقدرّون على شيء مما كسبوا و	وابل	الءاخر فمئله كمئل صفوان عليه تراب فأصابه
2	10243 • 2 • 265	فانت أكلها ضعفين فإن لم يصبها وابل فطل	وابل	لله وتبينا من أنفسهم كمئل جنة بربرة أصابها
3	10243 • 2 • 265	أبود أ> <s><s/> بصر	وابل	عابها وابل فانت أكلها ضعفين فإن لم يصبها

Figure 8: Concordance of the word وابل /wa: bil/ in the Qur’an annotated corpus using the Word Sketch in “Sketch Engine”

#### 4- The synonym طل /tall/ (‘very light rain’, ‘drizzle’):

Consider the concordance and collocates of the word طل /tall/ (‘very light rain’, ‘drizzle’), a synonym of مطر /maṭar/ (rain):

CONCORDANCE Quran annotated corpus [unvowelled Arabic]

lemma طل • 1  
7.8 per million tokens • 0.00078%

Get more space

Left context KWIC Right context

1	10243 • 2 • 265	أبود أحدكم أ> <s><s/> بصر	طل	بل فانت أكلها ضعفين فإن لم يصبها وابل ف
---	-----------------	---------------------------	----	---

Figure 9: Concordance of the word طل /tall/ in the Qur’an annotated corpus using the Word Sketch in “Sketch Engine”.

Looking at the following two figures, I will review the concordances and collocates of the word ماء /ma:ʔ/ (rainwater) with the lemma “نزل” /nazala/ (to send); and the phrase ماء من السماء /ma:ʔ mina-ssama:ʔ/ (rainwater falling from the sky) with the word “سماء” /ʔassama:ʔ/ (heaven or sky):

5- The synonym “ماء” /ma:ʔ/ (water) with the lemma “نزل” /nazala/ (to send) and its inflections:

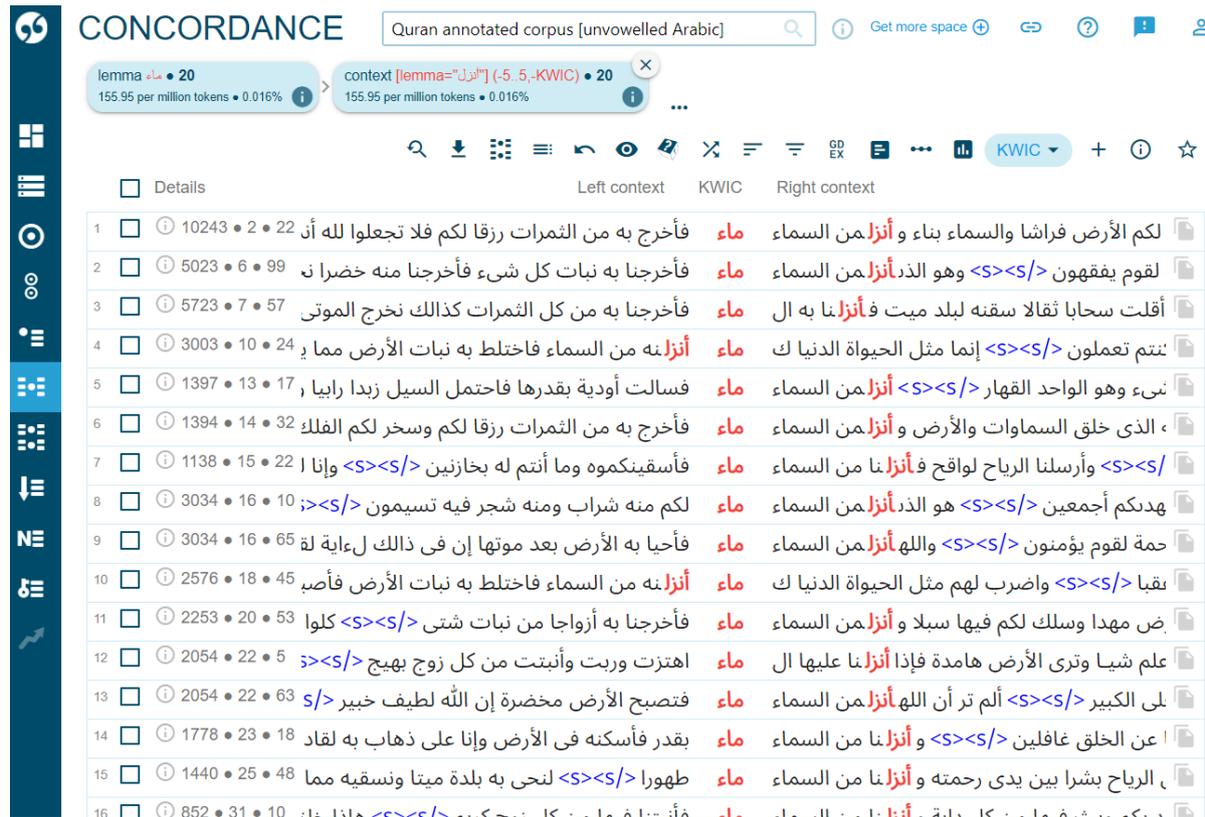


Figure 10: Concordance of the word ماء /ma:ʔ/ (water) in the Qur'an annotated corpus with the 'lemma' نزل /nazala/ 'to send', and its inflections using the Word Sketch in "Sketch Engine".

6- The synonym ماء /ma:ʔ/ (water) with the prepositional phrase "من السماء" /mina ʔassama:ʔ/ (the sky):

The screenshot shows the Sketch Engine interface for a concordance search. The search parameters are: lemma 'ماء' (23 occurrences, 179.35 per million tokens, 0.018%) and context '[lemma="السماء"]' (23 occurrences, 179.35 per million tokens, 0.018%). The results are displayed in a table with columns for 'Details', 'Left context', 'KWIC', and 'Right context'. The KWIC column highlights the word 'ماء' in red. The right context column shows the phrase 'من السماء' in red. The table contains 16 rows of concordance data, each with a checkbox, a circular icon, and a list of verse references (e.g., 10243 • 2 • 22).

Figure 11: Concordance of the word ماء /ma:ʔ/ (water) in the Qur'an annotated corpus with the word "السماء" /ʔassama:ʔ/ (the sky or heaven) using the Word Sketch in "Sketch Engine".

A qualitative analysis of all Qur'anic verses that include the above mentioned synonyms of مطر /maṭar/ (rain), reveals that the recurring collocates of these words are confined to the following:

Synonyms of /maṭar/ مرادفات مطر	Number of recurrence in Qur'an	Collocates of synonym	Translation of collocates as cited from Ghali
/ʔajθ/; /juʔa:θ/ غيث / الغيث / يغات	4 times (one as a verb)	/junazilu/, /baʕda ma: qanaṭu:;/ /wajanʕr raḥmatuhu;/ /ʔaʕdʒaba nabatahu;/ /ʕa:mun fi:hi juʔa:θu ʔanna:s/, /wa fi:hi jaxʕuru:n/	keeps sending down the succouring (rain); He spreads His mercy; whose growth (looks) wonderful; a season wherein all people will be succoured, and wherein they press.
/ʔalwadaq/	twice	/juzdʒi: saḥa:ban/,	-wafts clouds, ... the

ودق / الودق		/ʔalwadaq jaxrudʒ min xila:lahu wajunazzil minas- sama:ʔi/; -/fatara: ʔalwadaq jaxrudʒu min xilalihi/, /ʔiða: hum jastabʃiru:n/	raindrops coming out of the midst of them? And He keeps sending down from the heaven. -rain-drops coming out of the midst of them, then they are glad at the tidings.
/wa:bi/ وابل	3 times	-/dʒannatin birəbwatin ʔaʃa:baha: wa:bilun faʔa:tat ʔukulaha: d̪iʃfajni/;	-a garden upon a mound; a shower hits it, so it brings forth its crop twofold
/tall/ طلّ	once	-/faʔin lam juʃibha: wa:bilun faṭallun/	yet in case no shower hits it, then a drizzle.
/ma:ʔ/ ماء (نزل) + /nazala/ /junazil/ ينزل OR ماء /ma:ʔ/ + /mina /ʔassama:/ السماء	63 times	-/faʔaxradʒa bihi mina-θ-θamara:ti rizqan/; -/faʔaxradʒna: bihi θamara:tin/ -/ʔalʔarḍa muxḍaratan/	-brought out with it (all kinds of) products as provision; -So We bring out there with products; -the earth becomes verdant

Table (6) of all ‘synonyms’ of the word *مطر* /maṭar/ (rain) in Qur’an and their recurring collocations.

From the above table (6), I notice that the collocations of the ‘synonyms’ of the word *مطر* /maṭar/ (rain) all have ‘positive’ semantic prosodies. While, the semantic prosody of all the occurrences of *مطر* /maṭar/ (rain) in Qur’an is always ‘negative’. Two facts have to be remarked in this regard. The first, is that the Arabs, before Islam and even after the revelation of the Qur’an, perfectly evaluate rainwater and appreciate its value. Living in an arid region and relying on subterranean water, and few raining instances, it is a prize to any region of the Arabian Peninsula to have rain- falling.

Therefore, it is striking for the Arabs, being the first ones to receive the Qur'an, to hear/read that the sky will be sending 'stones', 'torment', 'special torture', 'harmful and deadly consequences' to the disbelievers and the sinners, instead of 'fresh rainwater'. Meanwhile, the Arabs, some of them, witnessed and knew well of the famous historical incident of the "Year of the Elephant" (just 40 years before the first revelation of the Qur'an). When the sky suddenly was filled with special type of birds, each carrying in its beak a killing stone of baked-in-Hell-clay. Such stones killed the whole army that came to destroy the Kaaba in Mecca.

Second, the ruins of the destroyed towns mentioned in these Qur'anic verses were well-known to the Arabs. These towns were located in the route of the Arab's trade convoys. They related its stories generation following the other. The Qur'anic verses under study in this paper were referring to such towns that were completely destroyed together with those who dwelled them by such mentioned special rain (raining stones). The Qur'anic verses/ words under study constitute a linguaculture relationship. The Qur'an is using a certain word with its collocations that all have their well-known cultural and historical background. It is an embodiment of the relationship between language and culture.

## **9. Conclusion:**

The following results have been concluded:

1-An extraordinary type of collocations, all indicating 'negative' semantic prosody, accompany the word(s) /maṭar/ (rain) in Qur'an. However, the habitual collocations of this word, in general, in the Arabic language indicate 'positive' semantic prosody.

2-The 'habitual' collocations of the word(s) /maṭar/ (rain) in Arabic – and even in English – are not traced in any of the occurrences of this word in the Qur'an.

3-The comparison between the collocations of the word(s) /maṭar/ (rain) and its other synonyms used in the verses of the Qur'an, reveals that all instances of /maṭar/ (rain) in Qur'an have 'negative' semantic prosodies, as shown from the analysis of tables 2, 3, 4, 5. While the other synonyms of the word /maṭar/ all have 'positive' semantic prosodies, as revealed from the analysis of figures 6-11, and table 6. The word /ma:ʔ/ only differ in its collocations and semantic prosodies according to its context in the verses of Qur'an. However, the

collocations of most instances of the word /ma:ʔ/ with either the word /nazal/ or the prepositional phrase /mina ʔassama:ʔ/ are habitual collocations with 'positive' semantic prosodies.

4- The Qur'anic verses comprising the word(s) /maṭar/ are revealed for religious reasons. All were directed to the disbelievers to warn and remind them of what happened previously to other disbelievers in neighboring towns. This is performed by the use of 'paradox'. The falling rain, in a desert region, is supposed to come down with fresh water, making every piece of land green, brings provisions, prosperity, and welfare. However, the receiver of Qur'an is surprised with the destructive rain which, instead of fresh water, is throwing either special type of killing stones, or bringing a kind of unidentified harm, or completely destroying whole towns and so on.

5-When the Arabs, who appreciate the value of rain, read these Qur'anic verses with their striking descriptions of what the rain previously caused, the admonition and warning impacts of such word(s) /maṭar/ (rain) and their exotic collocations are greater and more effective. Thus, after the revelation of the verses comprising the word /maṭar/, the Arabs at that time knew that they may receive divine punishment through rain instead of water and welfare.

6- The Arabs are dwellers of the desert. They depend on subterranean water, and rainwater in all their life. Rain for the Arabs before and immediately after Islam equals life itself. They even appreciate every drop of rainwater. However, these occurrences of rain in Qur'an warn them of disbelieving in Allah. Such paradoxes are meant to frighten the Arabs with the thing that they adore and wait for.

7-It should be noted that what I mean by Classical Arabic in this paper is the language of the Glorious Qur'an, pre-Islamic Arabic literature, and post-Islamic Arabic literature till the beginning of the Abasside age.

**Appendix:**<sup>(11)</sup>

(10) Sura 11, verse 44:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَسْمَاءُ أَفْلَحِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا  
لِلْقَوْمِ الظَّالِمِينَ (٤٤)

44. And it was said, "O earth, swallow your water; and, O heaven, desist!" And the water was made to subside, and the Command was accomplished. And (the ship) leveled itself on Al-Jûdiyy; and it was said, "Away with the unjust people!"

(11) Sura 54, verses 11-16:

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ (١١) وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ (١٢)  
وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَحٍ وَدُسِّرَ (١٣) تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ (١٤) وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ  
مُدَّكِرٍ (١٥) فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ (16)

11. Then **We opened the gates of the heaven to torrential water,**

12. And **We made the earth to erupt forth springs,** so **the waters met for a Command already estimated.**

13. And We carried him upon (an Ark), well planked and well caulked, (Literally: comprising planks and caulks, with nails)

14. Running under Our Eyes, a recompense for him who was disbelieved. (i.e., between the she- camel and them)

15. And indeed We have already left it for a sign. Is there then any that will recollect?

16. **How then were My torment and My warnings?**

## Notes:

(1) The term “Linguaculture” is quoted from Paul Friedrich’s article (1989) and Karen Risager’s article ‘Linguaculture: The language-culture nexus in transnational perspective’ (2015). Meaning and indication of this term is explained in the body of the research.

(2) The history of corpora has been extensively discussed in (Teubert, 2004; McEnery et al., 2006; Johansson, 2008; Xiao, 2008; Meyer, 2008; McEnery and Hardie, 2013).

(3) A ‘concordance’ is a computer program that can produce ‘concordances’ from a specified electronic corpus.

(4) <http://corpora.lancs.ac.uk/BNCweb/>

(5) <https://corpus.quran.com/>

(6) This number is at the date of writing this paper.

(7) The number of words of the Qur’an, according to all Islamic websites, are 77,437. While, *Sketch Engine* calculates them as 128,243 words. This difference between the two calculations is because *Sketch Engine* counts conjunctions, coordinators, and single-letter prepositions as /b/ and /l/ as separate words or lemmas. Other ways of counting restrict to the white spaces after and before a word in Arabic regardless of any inflections, whether prefixes or suffixes.

(8) *Sketch Engine* allows users to search for a word, a lemma or a string (i.e. a sequence of characters).

(9) Regular expressions are a sequence of characters that can be used as part of a search pattern. The characters “.\*” denote zero or more characters after or before the given lemma. This is known in ‘electronic analysis’.

(10) “Stones of baked clay” (i.e. baked in Hell): According to exegeses of the Qur’an, the stones falling down from the sky instead of rainwater, were very harsh and killing. This is justified as these stones are formed from special type of clay that is baked in the fire of Hell.

(11) The fifth verse, (Sura 11, verse 44), in this figure and also (Sura 54, verses 11-16), are mentioned in the appendix of this paper, as the collocates of ماء /ma:ʔ/ (water) here have ‘negative’ semantic prosody. These Qur’anic verses are describing what happened to the Earth at the time of Prophet Noah. Torrential rain came down, rivers and seas flooded to drown the whole Earth with all its

living things particularly the disbelievers. Only Noah's ark was rescued, with the believers and the chosen living things on board of. Thus, ماء منهمر /ma:ʔin munhamir/ (pouring down rainwater) in this verse can be calculated among the verses encompassing مطر /maṭar/ (rain) investigated in the present study. These words and their collocates give 'negative' semantic prosodies.

(12) The number of lemma /maṭar/ appears in *Sketch Engine* as 16 concordances, as the string /mṭar/ appears in the word /qamṭari:ra/ is counted among the lemmas. That is the reason behind manifesting a qualitative analysis, following the quantitative one.

(13) For a full discussion of the definitions of the term "collocation" see: Firth, J. R. (1969); Sinclair, J. (1966) 'Beginning the Study of Lexis' in Bazell *et al.* (eds.); Cruse, D. A. (1991); and also El-Wakeel, I. I. (2009).

## **List of Abbreviations:**

Key Word in Context	KWIC
British National Corpus	BNC
The Brown Corpus	BC
Bank of English	BoE (also known as CoBuild)
Lancaster-Oslo-Bergen Corpus	LOB

## **Reading Conventions:**

Reading conventions for transcribed Classical Arabic forms are cited from the International Phonetic Association (1970) with slight modifications for typing facilities.

## **I-Consonants:**

Classical Arabic consonants can be defined as follows:

### **1-Plosives:**

- /b/ voiced bilabial plosive, as in /ba:b/ (door)
- /t/ voiceless denti-alveolar non-emphatic plosive, as in /tɑmr/ (dried dates),  
or /ta:mir/ (a person working in dates)
- /t̤/ voiceless denti-alveolar emphatic plosive, as in /t̤ɑbl/ (drums)
- /d/ voiced denti-alveolar non-emphatic plosive, as in /dawa:ʔ/ (medicine)
- /d̤/ voiced denti-alveolar emphatic plosive, as in /d̤ɑmma/ (he held)
- /k/ voiceless velar plosive, as in /katab/ (he wrote)
- /q/ voiceless uvular emphatic plosive, as in /qɑ:la/ (he said)
- /ʔ/ voiceless glottal plosive, as in /ʔamal/ (hope)

### **2-Fricatives:**

- /f/ voiceless labio-dental fricative, as in /faqr/ (poverty)

- /s/ voiceless denti-alveolar sulcal non-emphatic fricative, as in /sama:ʔ/  
(sky)
- /ṣ/ voiceless denti-alveolar sulcal emphatic fricative, as in /ṣubḥ/ (morning)
- /z/ voiced denti-alveolar sulcal non-emphatic fricative, as in /zara/ (visited)
- /ẓ/ voiced interdental sulcal emphatic fricative, as in /ẓuhr/ (noon)
- /θ/ voiceless interdental fricative, as in /θa:ni:/ (second)
- /ð/ voiced interdental fricative, as in /ðikr/ (mentioning)
- /ʃ/ voiceless palate-alveolar fricative, as in /ʃams/ (sun)
- /dʒ/ voiced palate-alveolar fricative, as in /dʒara:/ (ran)
- /x/ voiceless uvular fricative, as in /xaradʒa/ (went out)
- /ɣ/ voiced uvular fricative, as in /ɣina:ʔ/ (singing)
- /ħ/ voiceless pharyngeal fricative, as in /ħamal/ (lamb)
- /ʕ/ voiced pharyngeal fricative, as in /ʕajn/ (eye)
- /h/ voiced/voiceless glottal fricative, as in /hawa:ʔ/ (air)

### **3-Nasals:**

- /m/ voiced bilabial nasal (may be voiceless after a voiceless consonant), as in /ma:ʔ/ (water)
- /n/ voiced denti-alveolar nasal, as in /nawm/ (sleep)

### **4-Laterals:**

- /l/ voiced alveolar lateral (may be voiceless after a voiceless consonant), as in /lawm/ (blaming)

### **5-Flaps:**

- /r/ voiced alveolar flap, may be trill when geminated, (may be voiceless after a voiceless consonant), as in /rāma:/ (he threw).

## **6-Glydes (Semi-Vowels):**

/w/      voiced bilabial gliding consonant, as in /ward/ (flowers)

/j/      voiced palatal gliding consonant, as in /jaṭu:f/ (to move around)

## **7-Emphatic Consonants:**

/ṣ, ṭ, ḍ, ḏ/ are emphatic consonants which correspond to non-emphatic /s, t, d, z/ respectively. In pronouncing them the tongue is laterally expanded throughout its length and flattened in rear of the tip, while lips-position is neutral. For /ṣ, ṭ, ḍ, ḏ/ the tongue is laterally contracted and the front is raised towards the hard palate, and the lips are spread.

## **II-Vowels:**

Vowels may be long or short. A long vowel is pronounced, approximately twice as long as the corresponding short vowel.

### **1-Front Vowels:**

/i/      a short half close spread vowel, close when final or long.

/i:/     a long close front spread vowel.

/a/      a short half open to open front unrounded vowel.

/a:/     a long half open to open front unrounded vowel.

### **2-Back Vowels:**

/ɑ/      a short back open vowel.

/ɑ:/     a long back open vowel.

/u/      a short half-close back to central vowel, rounded, or close rounded  
when final or long.

/u:/     a long half-close back rounded vowel.

### **Vowel Symbols:**

Long vowels are indicated by adding /:/ immediately after the vowel letter-symbol. When pronouncing a long vowel, it is given at least twice the length given to its single counterpart.

### **Gemination (Doubled Consonants):**

Any Arabic consonant may be doubled. A doubled consonant must be pronounced at least twice as long as its single counterpart and is characterized by greater muscular tension in the articulatory organs. Geminate consonants do not occur initially but they occur medially or finally.

### **Elision:**

Elision here is concerned with the omission under certain conditions of the short vowels /i/ and /u/ on the one hand, and of /ʔ/ (with or without an accompanying vowel), on the other hand, where elision of a vowel with or without /ʔ/ occurs at the junction of words or of a particle and a word. This feature is marked in writing by hyphen. e.g. /ʔalḥarbu wa ʔassala:m/ = /ʔalḥarbu wa-ssala:m/.

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## دراسة للغويات المتون للجزر العربي "مطر" و مشتقاته في القرآن الكريم: من منظور لغوي – ثقافي

### مستخلص:

ترتبط دائما كلمة "مطر" بمعاني الزراعة والنماء والرخاء وما شابه ذلك. ولكن هذا لا ينطبق على استخدام كلمة مطر ومشتقاتها في القرآن الكريم. يركز هذا البحث على دراسة الجذر العربي /م ط ر/ ومشتقاته في القرآن الكريم. ويلقى البحث الضوء على المصاحبات اللغوية غير التقليدية المصاحبة لهذه الكلمة ومشتقاتها في القرآن. وتمكن دراسة المصاحبات اللغوية مع دراسة تكرار الكلمة في النص من معرفة المعاني الدلالية للكلمة مما يساعد على استنباط المعنى العام المقصود. كما يستعرض البحث العلاقة المشتركة بين اللغة والثقافة، والتي يتداخل كل منهما مع الآخر. ويلقى البحث الضوء على الخلفية الثقافية للجذر "مطر" ومشتقاته وذلك مع تطبيق التحليل الخاص بلغويات المتون. كما يعطى البحث خلفية لقارئه عن نشأة وتطور علم لغويات المتون. كما يوضح فوائد هذا العلم، وكذا فوائد استعمال برامج الحاسب الآلى فى دراسة وتحليل المتون المختلفة بلغاتها المختلفة. فلا يقتصر برنامج الحاسب الآلى لتحليل المتون على لغة أو لغتين بل وصلت امكانيات البرامج لتحليل متون بتسعين لغة من لغات العالم. ويستعرض البحث البرنامج المستخدم فيه وامكانياته ومميزاته. كما يقوم هذا البرنامج باظهار مرات التكرار للكلمة المختارة من المتن أو المتون المرشحة لذلك ، وكذا يظهر مصاحباتها اللغوية. وهذا يوضح ويحدد نظم معانيها الدلالية. كما توضح الدراسة أهمية التحاليل الكمية والكيفية فى تحديد نظم المعانى الدلالية للجذر "مطر" ومشتقاته فى القرآن، والتي أعطت كلها معانى سلبية لهذه الكلمة ومصاحباتها اللغوية فى القرآن الكريم. وكذا قارنت الدراسة بين هذه النتائج وبين نتائج تحليل "مرادفات" كلمة "مطر". وأوضحت النتائج أن جميع مرادفات كلمة مطر ومصاحباتهم اللغوية تعطى كلها معانى ايجابية.

### كلمات مفتاحية:

الثقافة واللغة، لغويات المتون، مطر، مشتقات، برنامج حاسب آلى، تحليل كمى و نوعى، نظم دلالات المعانى، المصاحبات اللغوية