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# Mapping the Linguistic Features of Social Etiquette in Surah An-Nur: A Comparative Corpus Linguistics Study

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**ABSTRACT:** *The Qurʾān is a religious text that has undergone different interpretations across various languages and periods. Despite these variations, the Qurʾān's linguistic devices and rhetorical patterns convey profound meanings that can promote mutual understanding among people of different backgrounds. This article examines the linguistic features employed to convey social etiquette in Surah An-Nur and its English translation. Using comparative corpus linguistics, the study examines the morpho-syntactic structure of the two versions of Surah An-Nur. It demonstrates how they address social issues and ethical codes in the Muslim community. The results of the study reveal variations in the use and distribution of linguistic features across the two corpora. However, the analysis shows that the intricate network of linguistic choices in each corpus plays a crucial role in bridging the gap between expressing social norms in the Arabic corpus and upholding their significance in the English corpus.*

**KEYWORDS:** Comparative corpus linguistics, Linguistic features, Social etiquette, Surah An –Nur.

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## Introduction

Linguistic features play a vital role in defining and differentiating one language from another. Extensive linguistic research sheds light on the morpho-syntactic structures of various languages and their relationships with social, cultural, and religious interpretations. Jdetawy & Hamzah (2020) argued that the optimal aim of linguistic tools is "to regulate the choice of communicative forms, structures, and set phrases" (Jdetawy & Hamzah, 2020, p. 695). Grammatical operations and word formation are essential in shaping the meanings of various texts, particularly religious documents, which articulate the social and ethical standards of diverse communities worldwide. The interpretation of Qurʾānic meanings remains an important area of study for researchers seeking to comprehend the morpho-syntactic structure of this sacred text and how its translations effectively convey the social commandments within the Muslim community across multiple languages.

According to Barashi (2005), the Qurʾān's enduring influence is attributed to its variety of expressions and structural diversity. Hence, analyzing the type of statements, word frequencies, concordances, and collocations is crucial to attaining a genuine understanding of the Qurʾānic text. Gumperz (1982) noted that social etiquette is acquired concurrently with language choices and the linguistic tools used by language users. This suggests that the way people interact socially is closely linked to their language use, as both are developed together in the process of socialization.

The objective of this study is to examine the linguistic features of Surah An-Nur as a means of conveying social etiquette within the Muslim community. Using comparative corpus linguistics, we will examine the morpho-syntactic structure of the original Arabic text and its English translation. The comparative method allows us to identify and understand how the occurrence of these elements contributes to the representation of social etiquette in the texts. We hypothesized that the linguistic choices employed in Surah An-Nur are crafted to uphold significant social norms in the Arabic language, which are often not conveyed with the same emphasis in English.

The research will adopt quantitative and qualitative approaches to identify variations in word and phrase use between the two texts and demonstrate how these choices shape and reinforce social etiquette within each text. The study will address the following questions:

1. What are the linguistic characteristics associated with social etiquette in the Qurʾānic corpus An-Nur and its translation, The Light?
2. How are the linguistic features distributed, and what functions do they serve in the two versions of Surah An-Nur?

## The Linguistic Distinctiveness of the Qurʾān

There is a significant relationship between the linguistic construction of the Qurʾānic text and its social events. The morphological complexity inherent in Qurʾānic composition plays a vital role in achieving precision and cohesion in conveying meanings. Qurʾānic discourse utilizes various mechanisms that enhance its eloquence and depth, including fronting, which emphasizes key elements at the beginning of phrases and ellipses.

Moreover, the Qurʾān uses specific rhetorical devices to boost persuasion. Elements such as assonance and consonance contribute to the musical quality of the Qur'anic text. Saeh (2015) asserted that the Qurʾān is an ongoing series of linguistic innovations with various interconnected features and forms so that anyone who tries to imitate them will encounter an insurmountable obstacle.

The language used in the Qurʾān has a clear structure that amplifies the power of its message. Tzortzis (2014) pointed out that each letter and word in the Qurʾānic discourse is precisely placed in a flawless language. The Qurʾān's divine origin sets it apart from other speech genres as it contains features abundant in all languages. However, the linguistic structures of the Qurʾānic discourse are unique due to its extensive and intricate use of language features. This distinctiveness makes it an important linguistic document for analyzing language features, rhetorical patterns, and cohesive devices. According to Tzortzis (2014), the discourse of the Qurʾān is considered a source of grammatical and lexicographical information, as well as a subject of study in literary criticism theories.

The study of coherence in the Qur'anic text is vital for understanding Qur'anic discourse and holds as a critical aspect of Qur'anic studies. Chesterman (2000) has observed that grammar highlights formal issues, making it evident that grammatical structure is fundamental in conveying meaning. The study of the Qurʾān encompasses both linguistics and interpretation, known as 'Tafsir', which allows for a deeper exploration of its complexities. The significance of examining grammatical relationships for coherence in the Qurʾān remains a topic of debate**.** While some scholars assert that this analysis is crucial, others contend that the Qur'anic text lacks coherence, and thus, grammatical relations should be excluded from the analysis (Khajehei & Shakarami, 2012).

Many language and communication experts assert that Arabic's unparalleled etymology and rhetoric make it the most suitable language for conveying the profound meanings of Qurʾān. Abdul-Raof's (2000) study on the linguistic boundaries and word occurrences in the Qurʾān indicates that the linguistic harmony of Qurʾān stems from the balanced distribution of linguistic features and the morphological construction that are semantically oriented. As not all Muslims are fluent in Arabic, there is an increasing demand for translations and interpretations of the Qurʾān into other languages, mainly English. As a result, interpreters are dedicatedly striving to identify the linguistic features and lexical items that convey the essence and depth of the Qurʾānic text with utmost precision (Itmeizeh, 2017).

It is a well-established fact that the transition from Arabic to English can be a potential threat when interpreting or comprehending the Qurʾān, given the differences in vocabulary and grammar between the two languages (Saleem & Dad, 2016; Abdalat, 2000; Al-Sayed Elieba, 2021). According to Rahman (2009), a thorough comprehension of Qurʾān is only attainable through a comprehensive understanding of its original Arabic language.

Port-Royal tradition asserted that language is universal and reflects the forms of thought. This idea aligns with Chomsky's theory of universal grammar, which posits the existence of a deep grammar that encodes meaning. According to Chomsky (1966), "the deep structure that expresses the meaning is common to all languages, being a simple reflection of the forms of thoughts" (p. 35). Chomsky's theory of Transformational Generative Grammar is universal and applicable to all world languages, including Arabic. The grammar of the Arabic language is rich in generative transformational rules, often more so than in other languages. These rules can be observed in the Holy Qurʾān, which exemplifies a high degree of flexibility in conveying meanings (Susiawati, 2020)

The translation of Qurʾān's meanings shows that the original structure of the Qurʾānic language is identical to the structures of other languages. Ibn Jinni (392H) found that the Arabic language is made up of a deep structure called *asl* (**أصل**) and a surface structure that is *fur'u* (**فرع**) generated through two transformational rules: hadhf (**حذف**) or idafa (**إضافة**), and taqdim (**تقديم**) or ta'khir (**تأخير**) (Ibn Jinni, 392H, as cited in Owens, 1988, p. 220). These rules are essential for understanding how the Qurʾān establishes a profound spiritual relationship between the deep structures of sentences and their surface representations.

Susiawati (2020) presented a compelling argument that the universal appeal of the Qurʾān can be attributed to its unique language patterns, such as *El- harakat* (**الحركات**) which impact the parsing or *i'rab* (**إعراب**) of the words, making it an exceptional piece of literature.

**Linguistic Characteristics of Qurʾān**

Extensive research conducted on the Qurʾānic discourse has yielded valuable insight into the strong association between lexical features and grammar in the Qurʾānic text (Al-Sayed Elieba 2021; Alrumhi, 2011 & Alamiri, 2018). The study of the Qurʾān is multifaceted and comprises two fundamental components:

1. Syntax (*Nahu /nahw*): the organization of words and sentences in a language to form well-structured sentences.
2. Word morphology (*Sarf*): the study of how words are constructed and the changes they undergo. For example, the word **قَالَ** (saying) can change to the word **الْقَوْلُ** (ạlqawlu).

In their study on the morphology of the Qurʾānic discourse, Dror et al. (2004) classified the lexicon of the Qurʾānic discourse into three distinct categories: closed-class words, nominal bases, and verbal bases.

1. Closed-class words are prepositions, pronouns, particles, conjunctions, adverbials, etc. Examples of closed-class words are the pronouns hum (meaning "they") or naHnu (meaning "we"), and the prepositions alaa (meaning "on") or min (meaning "from").
2. Nominal bases refer to sentences begin with a noun ạiśmun (**اسم**) like in **الْوَلَدُ قَائِمٌ** (The boy is standing). The subject is **الْوَلَدُ** (ạlwaladu) is called **مبتدأ** (ạlmtdạ**),** and the predicate **is** **قَائِمٌ** (qāyỉmun**),** known as **الْخَبَرُ** (ạlkẖabaru**).**
3. Verbal bases are sentences that begin with a verb (**فعل**). For example, the sentence **ذَهَبَ حَامِدٌ** is made up of the verb **(الفعل)** **ذَهَبَ** (dẖahaba) and the subject **(الفاعل)** **حَامِدٌ** (ḥāmidun)

Saleem and Dad's (2016) research on the linguistic style of the Qurʾānic discourse provides compelling evidence that the Qurʾānic literary style stands out from Arabic literary works, such as prose and poetry. The Qurʾān defied the limitations of prose and verse, as it remains unbounded by the musical rhythm of verse or the structure of prose. The language of the Qur'anic discourse is not only unique but also profoundly different from other of literary works. Sounds, structures, and meanings are intricately intertwined to create a cohesive message. Bentrcia et al. (2018), for instance, found that contextual meaning determines word order in conjunctive phrases of the holy Qurʾān. They identified three different occurrences of conjunctive phases:

- Words that appear in a specific order in the conjunctive phrase and only once in the Qurʾān such as **سَلِيمَانِ وَ هَارُونٌ**(Solomon and Aaron),**الْعُزَّى وَاللَّاتُ** (Uzza and Lat) and **الشِّتَاءُ وَ الصَّيْف** (Summer and Winter).
- Words are repeated many times in a specific order within the conjunctive phrase, such as **الذِّكْرُ والانثى** (male and female)، **مَشْرِقٌ ومَغْرِبٌ** (East and west) and **هُدًى ورَحْمَةٌ** (Guidance and Mercy).
- Words appear in different orders and are repeated one or more times in the conjunctive phrase. For example, **سَمَاءٌ وَ اِرْضَ** (Heavens and Earth) and **اِرْضَ وَ سَمَاءٌ** (Earth and Heavens); **ثمود وَ عَادَ** (Thamud AND 'Ad) and **عَادَ وَ ثمود** (Ad and Thamud).

The Qurʾānic Arabic corpus adheres to the traditional Arabic grammar, which differs significantly from Modern Standard Arabic. It comprises ten categories, encompassing nouns, pronouns, nominal,

adverbs, verbs, prepositions, lām prefixes, conjunctions, particles, and disconnected letters. Table 1 presents the Qurʾānic system feature value matrix used to annotate inflectional attributes for each morphological segment. These attributes include person (first, second, or third), number (singular, dual, or plural), and gender (masculine or feminine). In Qurʾānic discourse, verbs operate according to tense (past, present, future), aspect (perfect, imperfect, and imperative), and mood (indicative, subjunctive, jussive, and energetic); meanwhile, nouns are distinguished based on number (singular or plural), state (definite or indefinite) and grammatical cases (nominative, accusative and genitive) (Dukes & Habash, 2010).

| Features | Tags/Descriptions |
|---|---|
| prefix features | al+ (determiner al)<br>bi+ (preposition bi)<br>kn+ (preposition ka)<br>ta+(preposition ta)<br>sa+ (future particle sa)<br>yā +(vocative particle yā)<br>ha+(vocative particle ha) |
| Letter *alif* as a prefixed particle | **A: INTG+** (interrogative *alif*)<br>**A: EQ+** (equalization *alif*) |
| Letter *wāw* as a prefixed particle | **Wa+** (conjunction *wāw*)<br>**W: P+** (preposition *wāw* –used as a particle of oath) |
| Letter *fa* as a prefixed particle | **f: CONJ+** (conjunction *fa*)<br>**f: REM+** ‘resumption *fa*)<br>**f:CAUS+** (cause *fa*) |
| Letter *lām* as a prefixed particle | **l: P+** (preposition *lām*)<br>**l: EMPH+** (emphasis *lām*)<br>**l:PRP+**(purpose *lām*)<br>**I: IMPV+ (**imperative *lām)* |
| Root | **ROOT**: (uses Buckwalter transliteration) |
| Lemma | **LEM:** (uses Buckwalter transliteration) |
| special | **SP:** (used if the word belongs to a special group such as **(كان و اخواتها)**. Certain words in the corpus are tagged this way where this is relevant for syntactic function and not easily determined by lemma or part of speech: for example, the particle *mā* ***(ما)*** in the negative sense can behave like the verb *laysa* ***(ليس)*** and place a predicate into the accusative case. |
| Person | **1** (first person) **2** (second person),<br>**3** (third person) |
| Gender | **M** (masculine), **F** (feminine) |
| Number | **S** (singular), **D** (dual), **P** (plural) |
| Aspect | **PERF**: (perfect), **IMPF** (imperfect)<br>**IMPV** (imperative) |
| Mood | **IND**: (indicative), SUBJ (subjunctive)<br>**JUS** (jussive), ENG (energetic) |
| Voice | ACT (active), PASS (passive) |
| verb form | **I** to **XII** |

| | |
|---|---|
| Deviation | **ACT PCPL** (active participle)<br>**PASS PCPL** (passive participle)<br>**VN** (verbal noun) |
| State | **DEF** (definite)<br>**INDEF** (indefinite) |
| Case | **NOM** (nominative)<br>**ACC** (accusative)<br>**GEN** (genitive) |
| Suffix features | **PRON**: (attached pronoun, compound feature with person, gender, and number) +**VOC** (vocative suffix for *Allahumma*) |

Table 1. Morphological Features in the Qurʾānic System (Dukes & Habash, 2010)

Modern English grammar differs from Arabic grammar in sentence structure and word formation. One of the most significant differences between the two languages is that English predominantly uses verbal sentences, whereas Arabic grammar distinguishes between nominal and verbal sentences. For example:

**أحمد طالب** (Nominal sentence) ⟶ Ahmed is a student (Verbal sentence)
**زيد أكل تفاحة** (Verbal sentence) ⟶ Zyed ate an apple (Verbal sentence)

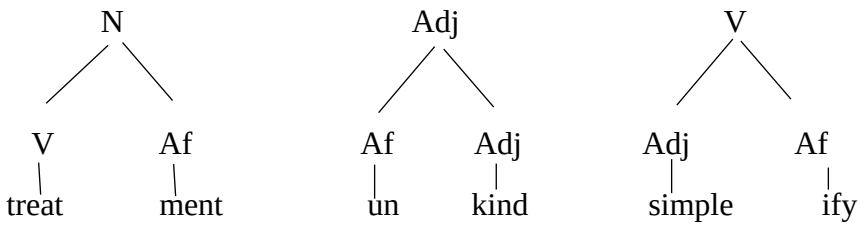
English grammar is structured around a system of language units, including verb (V), adjective (ADJ), pronoun (PN), noun (N), adverb (ADV), conjunction (CONJ), preposition (PREP), determiner (DET), transition (T) and modal (M). The classification of English sentences is based on the transition of the verb from the object. Hence, the distinction is made between two categories: the transitive category of verbs, which is further divided into transitive active sentences and transitive passive sentences, and the intransitive category (Breedlove, 2018).

Additionally, English and Arabic exhibit significant differences in word formation and distribution of morphemes. The English language employs derivational and inflectional morphological processes, whereas the Arabic system is structured around form and function.

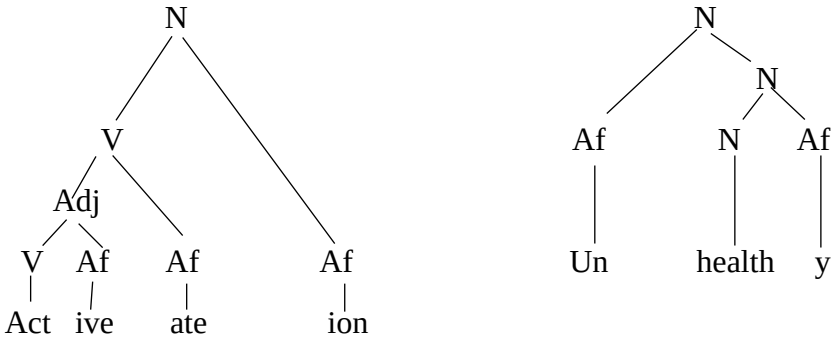
**English morphological system** ↓ **Stem structure**

**Arabic morphological system** ↓ **St-root structure**

Derivational morphemes are affixed to word bases to create simple derivations, such as treatment, unkind, and simplify. These tree diagrams illustrate simple derivations:



Complex derivations are formulated through a sequence of changes by adding several layers to the word structure via the application of affixes such as activation and unhealthy.




English grammar provides several ways to form new words. One way is through compounding where two words of different lexical categories are combined to create a new word, for instance, compound nouns (greenhouse, in-law), compound verbs (overcook, hand-wash), and compound adjectives (deep-blue, over-ripe). Another way of word formation is blending words, such as television, commercials, using acronyms (NATO, NASA), or clipping a word by writing Prof instead of Professor. Words can also be formed by converting the syntactic category of a word, for instance, changing (chair) from a noun to a verb (to chair) (Rahayu & Eka, 2021).

Waad and Satti (2019) demonstrated that Arabic and English exhibit significant similarities in their morphological processes for forming new words. The study presents four findings, outlined below.

1. Both English and Arabic share some features in their derivational structure.
2. In Arabic, the root system represents the basic morphological characteristics in the structure of nouns and adverbs. Every word in Arabic may refer to a significant root consisting of three consonants. Using the morphological processes of adding suffixes, internal vowel modification, an infinite number of nouns and verbs can be derived.
3. The derivational suffixes in both languages determine the distribution and function of words within the sentence.
4. Both English and Arabic have the same number of word classes. (Waad & Satti, 2019, p. 2173)

The interpretation of the Qurʾān depends heavily on how language units are arranged within phrase structures. Larrivée (2014) highlighted that languages have unique morpho-syntactic systems, and these variations are identified through the use and distribution of grammatical markers. His study on the functional role of negatives across different languages revealed that the distribution of linguistic features influences the presupposition negation in various languages. Hence, the pragmatic effects depend on linguistic choices and sentence structures (Larrivée, 2014). In this regard, understanding the meanings of the Qur'anic texts requires grasping the differences in morphology and syntax among corpora.

## Research Methodology

This study analyzes the linguistic characteristics of Surah An-Nur and its English translation by Abdullah Yusuf Ali. This translation was chosen because it is the most widely read and popular English version of the Quran worldwide. Additionally, Abdullah Yusuf Ali's translation is the only version compatible with the AntConc software, which significantly facilitates the process of data analysis.

The primary objective of this research is to deepen our understanding of the morpho-syntactic structures in both languages and how effectively they convey social etiquette as depicted in the Quranic text. Comparative corpus linguistics is adopted as a research method, utilizing AntConc corpus analysis software (version 4.2.0) for word frequency, concordance, collocation, and cluster analysis. The research adopts quantitative and qualitative approaches to provide compelling statistical evidence regarding the distribution of linguistic features within the two corpora and provide qualitative insights that explain the factors underlying their distribution.

The study is structured around two sub-corpora: The Arabic corpus of Surah An-Nur serves as the reference corpus, consisting of 64 verses and 1319 tokens, whereas the English corpus serves as the target corpus, containing a similar number of verses and 2747 tokens.

Surah An-Nur has been chosen as a corpus for analysis due to its profound and extensive exploration of social etiquette within the Muslim community. The analysis will target verses that address good manners and the regulations surrounding marriage, adultery, entering homes, lowering one's gaze, seeking permission, women's etiquette, and children's education. Comparing the two sub-corpora is important to demonstrate how their morphological and linguistic features address social commands in the Qurʾānic text.

## Analysis of the Results

The word list tool is a useful starting point for analyzing Surah An-Nur and its English translation. It effectively compiles statistical information on word frequency in both texts. Table 2 and Table 3 display the results of the analysis, showing that the word ‘Allah’ (الله) is the most commonly occurring word in the target corpus, with 84 occurrences compared to 54 in the reference corpus.

| | Type | Rank | Freq | Range | NormFreq | NormRange |
|---|---|---|---|---|---|---|
| 1 | الله | 1 | 54 | 1 | 40940.106 | 1.000 |
| 2 | من | 2 | 46 | 1 | 34874.905 | 1.000 |
| 3 | أو | 3 | 26 | 1 | 19711.903 | 1.000 |
| 4 | الذين | 4 | 21 | 1 | 15921.152 | 1.000 |
| 5 | أن | 5 | 19 | 1 | 14404.852 | 1.000 |
| 6 | على | 6 | 18 | 1 | 13646.702 | 1.000 |
| 7 | إن | 7 | 17 | 1 | 12888.552 | 1.000 |
| 8 | والله | 7 | 17 | 1 | 12888.552 | 1.000 |
| 9 | ما | 9 | 16 | 1 | 12130.402 | 1.000 |
| 10 | في | 10 | 15 | 1 | 11372.252 | 1.000 |
| 11 | لا | 11 | 14 | 1 | 10614.102 | 1.000 |
| 12 | لكم | 11 | 14 | 1 | 10614.102 | 1.000 |
| 13 | ولا | 13 | 13 | 1 | 9855.951 | 1.000 |
| 14 | عليم | 14 | 10 | 1 | 7581.501 | 1.000 |
| 15 | لم | 14 | 10 | 1 | 7581.501 | 1.000 |
| 16 | بيوت | 16 | 9 | 1 | 6823.351 | 1.000 |
| 17 | لهم | 16 | 9 | 1 | 6823.351 | 1.000 |
| 18 | عليكم | 18 | 8 | 1 | 6065.201 | 1.000 |

Table 2. Word list based on the Arabic corpus

| | Type | Rank | Freq | Range | NormFreq | NormRange |
|---|---|---|---|---|---|---|
| 1 | and | 1 | 113 | 1 | 41135.784 | 1.000 |
| 2 | the | 2 | 109 | 1 | 39679.651 | 1.000 |
| 3 | allah | 3 | 84 | 1 | 30578.813 | 1.000 |
| 4 | of | 4 | 81 | 1 | 29486.713 | 1.000 |
| 5 | in | 5 | 62 | 1 | 22570.076 | 1.000 |
| 6 | is | 6 | 61 | 1 | 22206.043 | 1.000 |
| 7 | to | 7 | 58 | 1 | 21113.942 | 1.000 |
| 8 | for | 8 | 55 | 1 | 20021.842 | 1.000 |
| 9 | that | 9 | 54 | 1 | 19657.809 | 1.000 |
| 10 | their | 10 | 52 | 1 | 18929.742 | 1.000 |
| 11 | them | 11 | 44 | 1 | 16017.474 | 1.000 |
| 12 | a | 12 | 42 | 1 | 15289.407 | 1.000 |
| 13 | ye | 12 | 42 | 1 | 15289.407 | 1.000 |
| 14 | they | 14 | 39 | 1 | 14197.306 | 1.000 |
| 15 | not | 15 | 37 | 1 | 13469.239 | 1.000 |
| 16 | it | 16 | 34 | 1 | 12377.139 | 1.000 |
| 17 | you | 17 | 32 | 1 | 11649.072 | 1.000 |
| 18 | he | 18 | 28 | 1 | 10192.938 | 1.000 |

Table 3. Word list based on the English corpus

The name ‘Allah’ is a proper and static word in Arabic. It is neither inflected nor derived. In the Arabic corpus, the word appears in different cases including the nominative case **(يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ)**, the subjective case **(أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ)**, and the straight case **(وَهُوَ عِندَ اللَّهِ عَظِيم)**. Meanwhile, in the English corpus, the word Allah is used as a subject of an active sentence (e.g., Allah makes the Signs

plain to you) or as the agent of a passive sentence (e.g., But it would avert the punishment from the wife if she bears witness four times (with an oath) By Allah).

In the Arabic corpus, the class of prepositions is the second most frequent class, with the preposition min (**مِن**) occurring 46 times, followed by the coordinating conjunction aw (**أَوْ**) with 26 occurrences, the relative pronoun alladhīna (**الَّذِينَ**) appears 21 times, and the accusative particle anna (**أَنَّ**) occurs 19 times. In contrast, the English corpus has a higher frequency of coordinating conjunctions (namely *and*), articles (like *the*), different forms of prepositions (mainly *of*), relative pronouns (*that*), and personal pronouns (*them* and *their*).

Word frequency analysis in Surah An-Nur demonstrates that grammatical words dominate both corpora. In the top 100 word list, content words comprise 38% of the reference corpus and 28% of the target corpus. This indicates that the syntactic complexity of each corpus stems from the utilization of different word classes across various grammatical categories. The meaning of these words can vary from one verse to another.

Regarding nouns, the most frequently used noun in the Arabic corpus is the genitive masculine plural noun buyūti (**بُيُوتِ**) (meaning homes), with nine occurrences. In contrast, the word 'houses' in the English corpus is less frequent, with only six occurrences. The word 'home' in the Qurʾānic text reflects a personal inner sense of peace and protection, as it represents the social limits within the Muslim community.

Word frequency analysis reveals significant differences in the use of grammar words, particularly in Arabic language which is rich in function words inflected by number, gender, person, or case, such as allātī **(اللاتِي)**, ayyuhā **(أَيُّهَا)**, dhālika (**ذَٰلِكَ**), lahum **(لَّهُمْ)**, min'humā (**مِنْهُمَا**), and lahunna **(لَهُنَّ)**. These inflections add more specificity to the meaning of different verses.

## Concordances

To thoroughly understand the social etiquette presented in Surah An-Nur, it is important to examine concordances within the text. Corpus analysis indicates that most of the social etiquette in Surah An-Nur is articulated through sentences containing negative particles such as lā (**لَا**), laysa (**لَيْسَ**), lam **(لَم**), which form the lexical base of negation in the Arabic language.

Figure 1 demonstrates that the particle lā (**لَا**) in the reference corpus is used with imperative verbs in the present tense such as tattabiʿū (**تتَّبِعُوا**), tadkhulū *(تَدْخُلُو)*, tuk'rihū (**تُكْرِهُوا**), and tajʿalū *(تَجْعَلُوا)*, to adjust daily and spiritual habits. It is worth noting that imperative sentences in the first corpus behave like conditional imperatives that illustrate a cause-and-effect relationship, as seen in:

**{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ} [النور: 27]**

| | File | Left Context | Hit | Right Context |
|---|---|---|---|---|
| 1 | ... سورة أنزلناها | اتبعوا خطوات الشيطان ومن يتبع خطوات الشيطان فإنه يأمر | لا | عليكم ورحمته وأن الله رءوف رحيم يا أيها الذين آمنوا |
| 2 | ... سورة أنزلناها | تدخلوا بيوتا غير بيوتكم حتى تستأنسوا وتسلموا على أهلها | لا | مما يقولون لهم مغفرة ورزق كريم يا أيها الذين آمنوا |
| 3 | ... سورة أنزلناها | يجدون نكاحا حتى يغنيهم الله من فضله والذين يبتغون | لا | فقراء يغنهم الله من فضله والله واسع عليم وليستعفف الذين |
| 4 | ... سورة أنزلناها | ينكح إلا زانية أو مشركة والزانية لا ينكحها إلا | لا | تؤمنون بالله واليوم الآخر وليشهد عذابهما طائفة من المؤمنين الزاني |
| 5 | ... سورة أنزلناها | يرجون نكاحا فليس عليهن جناح أن يضعن ثيابهن غير | لا | الله لكم آياته والله عليم حكيم والقواعد من النساء اللاتي |
| 6 | ... سورة أنزلناها | تحسبن الذين كفروا معجزين في الأرض ومأواهم النار وليبس | لا | هم الفاسقون وأقيموا الصلاة وآتوا الزكاة وأطيعوا الرسول لعلكم ترحمون |
| 7 | ... سورة أنزلناها | تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة | لا | ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والآصال رجال |
| 8 | ... سورة أنزلناها | تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا قد يعلم | لا | لمن شئت منهم واستغفر لهم الله إن الله غفور رحيم |
| 9 | ... سورة أنزلناها | شرقية ولا غربية يكاد زيتها يضيء ولو لم تمسسه | لا | زجاجة الزجاجة كأنها كوكب دري يوقد من شجرة مباركة زيتونة |
| 10 | ... سورة أنزلناها | تقسموا طاعة معروفة إن الله خبير بما تعملون قل | لا | هم الفائزون وأقسموا بالله جهد أيمانهم لئن أمرتهم ليخرجن قل |
| 11 | ... سورة أنزلناها | تحسبوه شرا لكم بل هو خير لكم لكل امرئ | لا | وأن الله تواب حكيم إن الذين جاءوا بالإفك عصبة منكم |
| 12 | ... سورة أنزلناها | تعلمون ولولا فضل الله عليكم ورحمته وأن الله رءوف | لا | أمنوا لهم عذاب أليم في الدنيا والآخرة والله يعلم وأنتم |
| 13 | ... سورة أنزلناها | ينكحها إلا زان أو مشرك وحرم ذلك على المؤمنين | لا | من المؤمنين الزاني لا ينكح إلا زانية أو مشركة والزانية |
| 14 | ... سورة أنزلناها | يشركون بي شيئا ومن كفر بعد ذلك فأولئك هم | لا | دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم أمنا يعبدونني |

Figure 1. Concordance Analysis of the Particle *lā*

In the Qur'anic scripture An-Nur, social etiquette is expressed using a specific grammatical structure that includes a third-person masculine singular perfect verb laysa (**لَيْسَ**) followed by a noun phrase in the nominative masculine indefinite form junāḥun (**جُنَاحٌ**) or ḥarajun (**حَرَجٌ**) that offer some flexibility in navigating different social situations. Interestingly, in the Arabic corpus, lexical negation has a positive meaning that implies a negative sense, while a negative meaning expresses possibility (see Figure 2 below).

| | File | Left Context | Hit | Right Context |
|---|---|---|---|---|
| 1 | ... سورة أنزلناها | عليكم جناح أن تدخلوا بيوتا غير مسكونة فيها متاع | ليس | لكم ارجعوا فارجعوا هو أزكى لكم والله بما تعملون عليم |
| 2 | ... سورة أنزلناها | على الأعمى حرج ولا على الأعرج حرج ولا على | ليس | غير متبرجات بزينة وأن يستعففن خير لهن والله سميع عليم |
| 3 | ... سورة أنزلناها | عليكم جناح أن تأكلوا جميعا أو أشتاتا فإذا دخلتم | ليس | أخوالكم أو بيوت خالاتكم أو ما ملكتم مفاتحه أو صديقكم |
| 4 | ... سورة أنزلناها | عليكم ولا عليهم جناح بعدهن طوافون عليكم بعضكم على | ليس | ثيابكم من الظهيرة ومن بعد صلاة العشاء ثلاث عورات لكم |
| 5 | ... سورة أنزلناها | لكم به علم وتحسبونه هينا وهو عند الله عظيم | ليس | أفضتم فيه عذاب عظيم إذ تلقونه بألسنتكم وتقولون بأفواهكم ما |

Figure 2. Concordance Analysis of the 3rd Person Masculine Singular Perfect Verb *laysa*

In the English corpus, the imperative mood is frequently used to convey commands and prohibitions, often accompanied by the insertion of the negative particle 'not'. The negative construction follows the pattern [Subject + have/be/+not +the main verb], which appears in various verses. There exist three distinct methods for incorporating 'not' in English.

- Imperative expressing education: {let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions} [The Light: 24]
- Imperative expressing permission: {And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex;…} [The Light: 31]

- Conditional imperative: {O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them.} [The Light, 24]

Negation in the English corpus is marked by the negative particle 'not' which carries different meanings. Conversely, Arabic uses different particles for negation, each with distinct functions and meanings.

Through an analysis of a set of concordance lines, it has been deduced that the name ‘Allah’ appears in different cases, including the accusative case (marked by the accusative particle inna *(إِنَّ)*) and the accusative proper noun l-laha **(اللَّهَ)** in the following verse:

**{قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ ويَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُون وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ} [النور: 30]**

The word ‘Allah’ is mentioned in the preceding verse with an assertive tone. The affirmation is that only Allah knows the reality of lowering the gaze and forbidding prostitution as part of social etiquette.

When expressing strong obligation, the genitive proper noun l-lahi (اللَّـهِ) appears after the preposition ilā (**إِلَى**) in the genitive case. The imperative genitive case conveys a forceful message about repentance, and it is used after a variety of orders and prohibitions directed at Muslim women.

**{وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور: 31]**

The nominative case, marked by the conjunction wa (وَ) and the proper noun l-lahu (اللَّهُ) appears in many famous verses about social rules, for example,

**{يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَٰلِكَ يُبَيِّنُ اللَّـهُ لَكُمُ الْآيَاتِ وَاللَّـهُ عَلِيمٌ حَكِيمٌ} [النور:58]**

**{وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيم} [النور:60]**

The nominative case serves to lessen the impact of commands on the reader. The use of indefinite adjectives like alimun *(*عَلِيمٌ**)** and hakimun (**حَكِيمٌ**) in the nominative masculine singular form confirms that human beings are inherently weak and require social rules to refine and safeguard the Muslim community.

| | File | Left Context | Hit | Right Context |
|---|---|---|---|---|
| 1 | ... سورة أنزلناها | بما تعملون عليم ليس عليكم جناح أن تدخلوا بيوتا | والله | يؤذن لكم وإن قيل لكم ارجعوا فارجعوا هو أزكى لكم |
| 2 | ... سورة أنزلناها | غفور رحيم إن الذين يرمون المحصنات الغافلات المؤمنات لعنوا | والله | سبيل الله وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم |
| 3 | ... سورة أنزلناها | يعلم ما تبدون وما تكتمون قل للمؤمنين يغضوا من | والله | عليكم جناح أن تدخلوا بيوتا غير مسكونة فيها متاع لكم |
| 4 | ... سورة أنزلناها | عليم حكيم إن الذين يحبون أن تشيع الفاحشة في | والله | تعودوا لمثله أبدا إن كنتم مؤمنين ويبين الله لكم الآيات |
| 5 | ... سورة أنزلناها | عليم حكيم وإذا بلغ الأطفال منكم الحلم فليستأذنوا كما | والله | طوافون عليكم بعضكم على بعض كذلك يبين الله لكم الآيات |
| 6 | ... سورة أنزلناها | واسع عليم وليستعفف الذين لا يجدون نكاحا حتى يغنيهم | والله | من عبادكم وإمائكم إن يكونوا فقراء يغنهم الله من فضله |
| 7 | ... سورة أنزلناها | يبرق من يشاء بغير حساب والذين كفروا أعمالهم كسراب | والله | القلوب والأبصار ليجزيهم الله أحسن ما عملوا ويزيدهم من فضله |
| 8 | ... سورة أنزلناها | عليم حكيم والقواعد من النساء اللاتي لا يرجون نكاحا | والله | كما استأذن الذين من قبلهم كذلك يبين الله لكم آياته |
| 9 | ... سورة أنزلناها | خلق كل دابة من ماء فمنهم من يمشي على | والله | يقلب الله الليل والنهار إن في ذلك لعبرة لأولي الأبصار |
| 10 | ... سورة أنزلناها | سريع الحساب أو كظلمات في بحر لجي يغشاه موج | والله | إذا جاءه لم يجده شيئا ووجد الله عنده فوفاه حسابه |
| 11 | ... سورة أنزلناها | بكل شيء عليم) | والله | يعلم ما أنتم عليه ويوم يرجعون إليه فينبئهم بما عملوا |
| 12 | ... سورة أنزلناها | بكل شيء عليم في بيوت أذن الله أن ترفع | والله | نور يهدي الله لنوره من يشاء ويضرب الله الأمثال للناس |
| 13 | ... سورة أنزلناها | سميع عليم ليس على الأعمى حرج ولا على الأعرج | والله | أن يضعن ثيابهن غير متبرجات بزينة وأن يستعففن خير لهن |
| 14 | ... سورة أنزلناها | يهدي من يشاء إلى صراط مستقيم ويقولون آمنا بالله | والله | إن الله على كل شيء قدير لقد أنزلنا آيات مبينات |
| 15 | ... سورة أنزلناها | يعلم وأنتم لا تعلمون ولولا فضل الله عليكم ورحمته | والله | الفاحشة في الذين آمنوا لهم عذاب أليم في الدنيا والآخرة |

Figure 3. Concordance Analysis of the Form *wa l-lahu*

The analysis of the concordance in the English corpus reveals that the name 'Allah' often occurs with the conjunctions 'and' and 'for' in most verses. The resumptive wa (وَ) in the reference corpus indicates continuity, whereas the conjunction 'and' in the target corpus has a commentative role concerning Allah's revelation.

The main difference in the occurrence of the word ‘Allah’ in the two corpora is in the thematic structure of sentences. The predicate ‘Allah’ in the Arabic nominal sentences has the highest level of communication, whereas verbal sentences in the English corpus ensure the assertion and glorification of Allah's commands, for instance,

{It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: and Allah has knowledge of what ye reveal and what ye conceal} [The Light: 29]
{Such elderly women as are past the prospect of marriage - there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things} [The Light: 60]

In Surah, The Light, the conjunction 'for' acts as an adversative conjunction in several verses. The adjective clause in verse 59 describes Allah through the nouns: 'knowledge' and 'wisdom'. The adjectives alimun (عَلِيمٌ) and hakimun (حكِيمٌ) in the reference corpus are not connected by the conjunction wa (وَ), which implies that the two adjectives are equivalent. Using the conjunction 'and' between 'knowledge' and 'wisdom' in the English version suggests that the two attributes are separate yet complementary.

{But when the children among you come of age, let them (also) ask for permission, as do those seniors to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom} [The Light: 59]

Upon examination of Surah An-Nur, it becomes evident that social etiquette is conveyed through specific language choices that support the theme of each verse. However, the analysis reveals that certain features in the first corpus make the transmission of social rules more eloquent in the reference corpus than in the target corpus.

## Word Collocation

The analysis of Surah An-Nur demonstrated that the name ‘Allah’ does not appear to collocate with other words in the Arabic corpus. Instead, the linguistic units found to co-occur in the corpus are the prefixed vocative particle yā (يَا) (30 times), the nominative noun ayyuhā (أَيُّهَا) (30 times), and the masculine plural relative pronoun alladhīna (الَّذِين) (21 times) with the third-person masculine plural perfect verb āmanū (آمَنُوا).

Statistical analysis (Table 4) reports that the vocative case is the formal characteristic used to draw the attention of both Muslims and non-Muslims to social rules, regardless of gender differences. This is illustrated by the occurrence of the verb āmanū (آمَنُوا) with the vocative particle yā (يَا), the nominative noun ayyuhā (أَيُّهَا), and the masculine plural relative pronoun alladhīna (الَّذِين).

| | Collocate | Rank | Freq(Scaled) | FreqR | FreqL | Range | Likelihood | Effect |
|---|---|---|---|---|---|---|---|---|
| 1 | يا | 1 | 30 | 3 | 0 | 1 | 13.238 | 4.458 |
| 2 | أيها | 1 | 30 | 3 | 0 | 1 | 13.238 | 4.458 |
| 3 | الذين | 3 | 210 | 6 | 1 | 1 | 16.614 | 2.873 |

Table 4. Word Collocate of *āmanū*

The analysis reveals that the reference corpus exhibits high creativity in word combinations. This is realized through antonymous collocates, which frequently occur in Surah An-Nur, particularly in verses about social manners. These collocates are employed in binary opposites, for example:

| | |
|---|---|
| *l-dun'yā (*the world*)* | *wal-ākhirati (Hereafter)* |
| *l-rijāli* (men*)* | *l-ṭif'li* (The children) |
| *tub'dūna* (you reveal) | *taktumūna* (you conceal) |

Statistical analysis of the Arabic corpus has demonstrated a strong association between words and their opposites, as shown in Tables 5 and 6. The use of antonymous collocates demonstrates various relationships between antonym words, such as the complementary relation between l-dun'yā / wal-ākhirati, the opposition between l-rijāli / l-ṭif'li, and commutative antonyms in tub'dūna /taktumūna. Antonymous collocates not only enhance the rhetorical value of the text but also add an aesthetic and emotional dimension to the reader's experience of surah An-Nur.

| | Collocate | Rank | Freq(Scaled) | FreqR | FreqL | Range | Likelihood | Effect |
|---|---|---|---|---|---|---|---|---|
| 1 | بينات | 1 | 10 | 1 | 0 | 1 | 7.983 | 7.043 |
| 2 | والزاني | 1 | 10 | 0 | 1 | 1 | 7.983 | 7.043 |
| 3 | فاجلدوا | 1 | 10 | 0 | 1 | 1 | 7.983 | 7.043 |

Table 5.The Association between *al-zāniyatu* and *al- zānī*

| | Collocate | Rank | Freq(Scaled) | FreqR | FreqL | Range | Likelihood | Effect |
|---|---|---|---|---|---|---|---|---|
| 1 | التابعين | 1 | 10 | 1 | 0 | 1 | 7.983 | 7.043 |
| 2 | الإربة | 1 | 10 | 1 | 0 | 1 | 7.983 | 7.043 |
| 3 | الطفل | 1 | 10 | 0 | 1 | 1 | 7.983 | 7.043 |

Table 6.The Association between *l-rijāli* and *l-ṭif'li*

Statistical analysis of the target corpus reveals that the discourse marker *O* is the strongest collocate of the verb ‘believe’ (as demonstrated in Table 7). Interestingly, the pronoun ‘who’ is the most frequent

left-hand collocate for the phrase ‘believe that’. The clause ‘O ye who believe!’ in the English corpus is an exclusive address to people who belong to the ‘believers’ category rather than a vocative address intended for a wider audience.

| | Collocate | Rank | Freq(Scaled) | FreqL | FreqR | Range | Likelihood | Effect |
|---|---|---|---|---|---|---|---|---|
| 1 | o | 1 | 40 | 3 | 0 | 1 | 14.044 | 4.687 |
| 2 | who | 2 | 280 | 6 | 0 | 1 | 14.025 | 2.879 |

Table 7. Word Collocate of the Verb *believe*

In the target corpus, typical patterns of social etiquette are communicated via collocations of adjectives and nouns. Corpus analysis reveals several adjective-noun combinations used to describe specific groups of people, such as believing men, elderly women, small children, and chaste women, among others.

Table 8 presents the collocates of the word ‘women’ in the English version of the Quranic script. Even though the log-likelihood test shows low lexical attraction between the adjectives elderly, indiscreet, chaste, and impure, and the word ‘women’, the effect size indicates a strong association between them. It is important to mention that most adjectives associated with the word ‘women’ are derivational adjectives that fulfill specific cases of women that aptly convey the intended meaning of the verses.

| | Collocate | Rank | Freq(Scaled) | FreqL | FreqR | Range | Likelihood | Effect |
|---|---|---|---|---|---|---|---|---|
| 1 | elderly | 1 | 2 | 1 | 0 | 1 | 8.516 | 7.102 |
| 2 | indiscreet | 1 | 2 | 0 | 1 | 1 | 8.516 | 7.102 |
| 3 | chaste | 3 | 6 | 2 | 0 | 1 | 15.057 | 6.517 |
| 4 | impure | 4 | 8 | 0 | 2 | 1 | 13.711 | 6.102 |

Table 8. Word Collocate of the Word *women*

The analysis of the morphological data in the target corpus reveals insights into the use of noun-adjective combinations, such as ‘men impure,' 'women impure,' and 'provision honorable' across different verses. Table 9 shows a significant correlation between the word 'men' and the adjective 'impure' (34.17) with a large effect size (5.36). These expressions serve as a framework for readers to understand the social rules within the Muslim community. Despite the absence of noun-adjective collocations in the English language, this pattern conveys social rules more nuanced and subtly.

| | Collocate | Rank | Freq(Scaled) | FreqL | FreqR | Range | Likelihood | Effect |
|---|---|---|---|---|---|---|---|---|
| 1 | impure | 1 | 40 | 2 | 4 | 1 | 34.171 | 5.365 |
| 2 | purity | 2 | 70 | 2 | 2 | 1 | 14.885 | 3.972 |
| 3 | women | 3 | 100 | 2 | 3 | 1 | 17.367 | 3.780 |
| 4 | men | 4 | 100 | 2 | 2 | 1 | 12.172 | 3.458 |
| 5 | for | 5 | 550 | 6 | 3 | 1 | 13.662 | 2.168 |

Table 9. Word Collocate of the Word *men*

In the context of social rules, it is important to note that the adjective ‘impure’ has a specific meaning related to cases of adultery and not a general sense. Additionally, ‘men impure’ implies that men have a naturally impure nature.

{*Women impure* are for *men impure*, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a *provision honorable}* [The Light: 26].

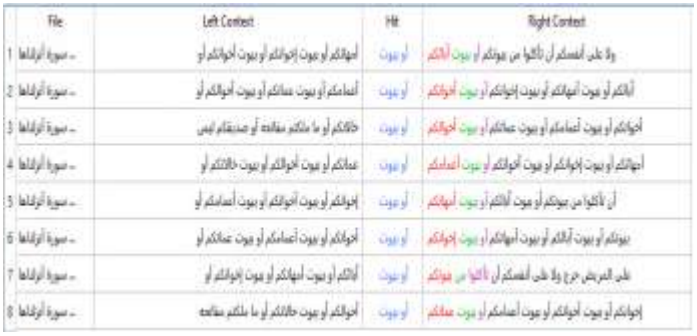
## Word-Cluster

Results from corpus analysis of Surah An-Nur have identified three clusters related to social etiquette. In regards to the name 'Allah', there are 76 cluster types, with the most frequent form being l-lahu lakumu (اللَّهُ لَكُم), which appears five times throughout the corpus in verses expressing social etiquette. Figure 4 shows that in most cases, the cluster l-lahu lakumu appears after the third-person masculine singular imperfect verb yubayyinu (يبَيِّنُ) followed by the genitive feminine plural noun l-āyāti (آيَاتِ). Word clusters in Surah An-Nur clarify social laws regarding seeking permission, greeting, and accusations against chaste women.

| File | Left Context | Hit | Right Context |
|---|---|---|---|
| 1 سورة أنزلناها ... | الآيات والله عليم حكيم وإذا بلغ الأطفال منكم | الله لكم | عليهم جناح بعد هن طوافون عليكم بعضكم على بعض كذلك يبين |
| 2 سورة أنزلناها ... | الآيات لعلكم تعقلون إنما المؤمنون الذين آمنوا بالله | الله لكم | على أنفسكم تحية من عند الله مباركة طيبة كذلك يبين |
| 3 سورة أنزلناها ... | آياته والله عليم حكيم والقواعد من النساء اللاتي | الله لكم | منكم الحلم فليستأذنوا كما استأذن الذين من قبلهم كذلك يبين |
| 4 سورة أنزلناها ... | الآيات والله عليم حكيم إن الذين يحبون أن | الله لكم | يعظكم الله أن تعودوا لمثله أبدا إن كنتم مؤمنين ويبين |
| 5 سورة أنزلناها ... | والله غفور رحيم إن الذين يرمون المحصنات الغافلات | الله لكم | والمهاجرين في سبيل الله وليعفوا وليصفحوا ألا تحبون أن يغفر |

Figure 4. Word Cluster Analysis of the Word *l-lahu*

Word cluster analysis reveals intriguing findings on the etiquette of eating in Islam**.** Findings show that the phrase aw buyūti (أَوْ بُيُوتِ) is widespread in the corpus, appearing eight times (Figure 5). This phrase includes the coordinating conjunction aw **(**أَوْ), which functions similarly to the conjunction 'and' in English. When aw (أَوْ) is paired with buyūti (بيُوتِ), it creates pairs of equal elements that convey the same idea about the etiquette of eating. The order of the cluster 'aw buyūti' in verse 61 of Surah An-Nur is also essential as it affects readers' understanding of the verse.



| File | Left Context | Hit | Right Context |
|---|---|---|---|
| 1 سورة أنزلناها ... | أمهاتكم أو بيوت إخوانكم أو بيوت أخواتكم أو | أو بيوت | ولا على أنفسكم أن تأكلوا من بيوتكم أو بيوت آبائكم |
| 2 سورة أنزلناها ... | أعمامكم أو بيوت عماتكم أو بيوت أخوالكم أو | أو بيوت | آبائكم أو بيوت أمهاتكم أو بيوت إخوانكم أو بيوت أخواتكم |
| 3 سورة أنزلناها ... | خالاتكم أو ما ملكتم مفاتحه أو صديقكم ليس | أو بيوت | أخواتكم أو بيوت أعمامكم أو بيوت عماتكم أو بيوت أخوالكم |
| 4 سورة أنزلناها ... | عماتكم أو بيوت أخوالكم أو بيوت خالاتكم أو | أو بيوت | أمهاتكم أو بيوت إخوانكم أو بيوت أخواتكم أو بيوت أعمامكم |
| 5 سورة أنزلناها ... | إخوانكم أو بيوت أخواتكم أو بيوت أعمامكم أو | أو بيوت | أن تأكلوا من بيوتكم أو بيوت آبائكم أو بيوت أمهاتكم |
| 6 سورة أنزلناها ... | أخوانكم أو بيوت أعمامكم أو بيوت عماتكم أو | أو بيوت | بيوتكم أو بيوت آبائكم أو بيوت أمهاتكم أو بيوت إخوانكم |
| 7 سورة أنزلناها ... | آبائكم أو بيوت أمهاتكم أو بيوت إخوانكم أو | أو بيوت | على المريض حرج ولا على أنفسكم أن تأكلوا من بيوتكم |
| 8 سورة أنزلناها ... | أخوالكم أو بيوت خالاتكم أو ما ملكتم مفاتحه | أو بيوت | إخوانكم أو بيوت أخواتكم أو بيوت أعمامكم أو بيوت عماتكم |

Figure 5. Word Cluster Analysis of the Form *aw buyūti*

In the reference corpus, the phrase alladhīna āmanū (**الَّذِينَ آمَنُوا**) appears six times, primarily in verses related to seeking permission and greeting. It is followed by two other clusters, inna alladhīna**(**إِنَّ الَّذِين) with four occurrences, and yāayyuhā alladhīna **(يَا أَيُّهَا الَّذِينَ)** with three occurrences (shown in Table 10). These clusters address social etiquette in Surah An-Nur, each corresponding to a distinct situation. For example,

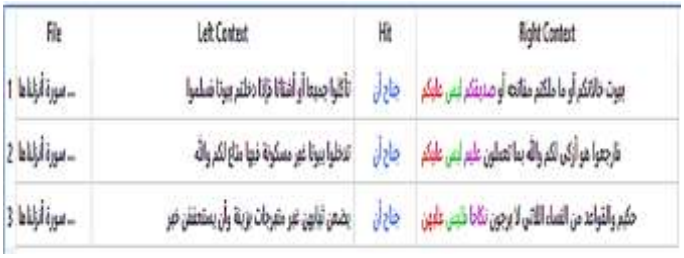
inna alladhīna conveys bad deeds and violations (1), while yāayyuhā alladhīna draws attention to social rules in the Muslim community (2).

1. **{إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ} [النور: 23]**
2. **{يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلاثَ مَرَّاتٍ مِن قَبْلِ صَلاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلاةِ الْعِشَاء ثَلاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ} [النور: 58]**

| | Cluster | Rank | Freq | Range |
|---|---|---|---|---|
| 1 | الذين آمنوا | 1 | 6 | 1 |
| 2 | إن الذين | 2 | 4 | 1 |
| 3 | أيها الذين | 3 | 3 | 1 |
| 4 | الذين من | 4 | 2 | 1 |
| 5 | الله الذين | 4 | 2 | 1 |

Table 10. Word-Cluster with *alladhīna*

There cluster ‘junāḥun an’ **(جُنَاحٌ أَن)** is mentioned three times in different verses. This cluster begins with the genitive alaykum (**عَلَيْكُمْ**) (or alayhinna' **عَلَيْهِن**), followed by either the second-person masculine plural imperfect verbs 'tadkhulū' **(تَدْخُلُوا)** or 'takulū' (**تَأْكُلُوا**), or the third-person feminine plural imperfect verb 'yaḍaʿna' **(يضَعْنَ).** These verses indicate the abrogated and exceptional social rules that have specific conditions related to displaying women's adornment and eating habits. They provide a glimpse into the cultural and religious practices in the Muslim community.



| | File | Left Context | Hit | Right Context |
|---|---|---|---|---|
| 1 | سورة أنزلناها ... | تأكلوا جميعا أو أشتاتا فإذا دخلتم بيوتا فسلموا | جناح أن | بيوت خالاتكم أو ما ملكتم مفاتحه أو صديقكم ليس عليكم |
| 2 | سورة أنزلناها ... | تدخلوا بيوتا غير مسكونة فيها متاع لكم والله | جناح أن | فارجعوا هو أزكى لكم والله بما تعملون عليم ليس عليكم |
| 3 | سورة أنزلناها ... | يضعن ثيابهن غير متبرجات بزينة وأن يستعففن خير | جناح أن | حكيم والقواعد من النساء اللاتي لا يرجون نكاحا فليس عليهن |

Figure 6. Word Cluster Analysis of the Form *junāḥun an*

Clustering analysis of the English corpus yielded a different set of results. The study reveals 25 cluster types associated with the name ‘Allah’. Table 11 displays the top five key clusters in the target corpus. The most frequent cluster was 'Allah is', appearing 16 times, followed by 'and Allah', which marked 12 occurrences. Next in line was 'Allah and', with 11 occurrences, and then the cluster ‘for Allah’ with 9 occurrences.

| | Cluster | Rank | Freq | Range |
|---|---|---|---|---|
| 1 | allah is | 1 | 16 | 1 |
| 2 | and allah | 2 | 12 | 1 |
| 3 | allah and | 3 | 11 | 1 |
| 4 | for allah | 4 | 10 | 1 |
| 5 | allah doth | 5 | 9 | 1 |

Table 11. The Top Five Key Clusters in the English Corpus

It has been observed that the word cluster ‘Allah is’ appears in five verses that emphasize social rules in the Muslim community. These rules pertain to children's education, the dress code for elderly women, and

lowering one's gaze. Figure 7 illustrates that this cluster is followed by expressions that provide persuasive force for these social rules, such as ‘Allah is full of knowledge and wisdom’, ‘Allah is Oft-Forgiving’, ‘Most Merciful’, and ‘Allah is One Who sees and knows all things’, among others.

| | File | Left Context | Hit | Right Context |
|---|---|---|---|---|
| 1 | Surah AN Nur ... | Believers. And Allah makes the Signs plain to you: for | Allah is | full of knowledge and wisdom. Those who love ( |
| 2 | Surah AN Nur ... | the grace and mercy of Allah on you, and that | Allah is | full of kindness and mercy, (ye would be |
| 3 | Surah AN Nur ... | Thus does Allah make clear the Signs to you: for | Allah is | full of knowledge and wisdom. But when the |
| 4 | Surah AN Nur ... | Thus does Allah make clear His Signs to you: for | Allah is | full of knowledge and wisdom. Such elderly women |
| 5 | Surah AN Nur ... | transgressor; Unless they repent thereafter and mend (their conduct); for | Allah is | Oft-Forgiving, Most Merciful. And for those who |
| 6 | Surah AN Nur ... | do you not wish that Allah should forgive you? For | Allah is | Oft-Forgiving, Most Merciful. Those who slander chaste |
| 7 | Surah AN Nur ... | whom thou wilt, and ask Allah for their forgiveness: for | Allah is | Oft-Forgiving, Most Merciful. Deem not the summons |
| 8 | Surah AN Nur ... | for Allah's grace and mercy on you, and that | Allah is | Oft-Returning, full of Wisdom,- (lie would be |
| 9 | Surah AN Nur ... | been pure: but Allah doth purify whom He pleases: and | Allah is | One Who hears and knows (all things). Let |
| 10 | Surah AN Nur ... | but it is best for them to be modest: and | Allah is | One Who sees and knows all things. It |

Figure 7. Word Cluster Analysis of the Form *Allah is*

Table 12 reveals the frequency of cluster usage in the English corpus. Findings show that the cluster 'those who' has been used frequently, appearing 11 times. The cluster 'for those' is also used often, appearing four times. Additionally, we notice that the clusters 'those among' and 'those of' have been used three times each. These clusters provide specific instructions to a particular group in a given situation. For example,

{*Those who* slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty} [The Light: 23]
{And *for those* who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth} [The Light: 6]

| | Cluster | Rank | Freq | Range |
|---|---|---|---|---|
| 1 | those who | 1 | 11 | 1 |
| 2 | for those | 2 | 4 | 1 |
| 3 | those among | 3 | 3 | 1 |
| 4 | those of | 3 | 3 | 1 |
| 5 | let those | 3 | 3 | 1 |

Table 12. Word-Cluster with *those*

One interesting finding in the target corpus is the frequent use of the modal verb ‘should’, which conveys a strong sense of necessity. Table 13 shows that the pronoun ‘they’ is often used with ‘should’, referring to the true believers expected to take action. This indicates a call to action and a sense of urgency.

| | Cluster | Rank | Freq | Range |
|---|---|---|---|---|
| 1 | they should | 1 | 5 | 1 |
| 2 | should be | 2 | 2 | 1 |
| 3 | should lower | 2 | 2 | 1 |
| 4 | should not | 2 | 2 | 1 |
| 5 | oath should | 2 | 2 | 1 |

Table 13. Word-Cluster with *should*

The cluster 'they should' is identified by the verb 'lower' to convey a purely religious expression that visualizes purity and impurity. For example,

{Say to the believing men that *they should lower* their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do} [The Light: 30]

Prohibition is also expressed through the negative construction of 'they should (not)', which implies a sense of obligation. Although negative language implies necessity, the model verb 'should' indicates an unfulfilled predicted event that does not align with the intended meaning of the verse.

> {And say to the believing women that they should lower their gaze and guard their modesty; that *they should not* display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they *should not strike* their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss} [The Light: 30]

Cluster analysis demonstrates that the English corpus shares a single word cluster with the Arabic corpus, which is 'alladhīna āmanū' (**الَّذِينَ آمَنُوا**). However, the analysis reveals that the negative clusters in the target corpus differ from those in the reference corpus. This occurs because negation in surah An-Nur may take different forms such as lā **(لَا),** lam **(لَم),** *l*aysa (**لَيْسَ**), walawlā (**وَلَوْلَا**), and abadan **(أَبَدًا)**.

Furthermore, the analysis demonstrates significant differences in word class usage between the two corpora. In English, adjectives outnumber nouns, whereas in Arabic, nouns are more prevalent. For example, the form 'al zāniyatu wal-zānī'(**الزَّانِيَةُ وَالزَّانِي**) in Arabic is translated as 'The woman and the man guilty of adultery or fornication' in English.

Additionally, the analysis shows that English personal pronouns lack significant gender-based variations in meaning. However, Arabic employs feminine plural possessive pronouns such as hunna, which are used with abṣārihinna (**أَبْصَارِهِنَّ**), furūjahunna **(فُرُوجَهُنَّ)**, zīnatahunna **(زِينَتَهُنَّ)**, khumurihinna **(خُمُرِهِنَّ)**. These distinctions highlight the uniqueness of the Arabic language, its richness and diversity.

## Discussion

Surah An-Nur was sent down to establish proper behavior within households through etiquette related to marriage, adultery, entering houses, lowering the gaze, seeking permission, women's conduct, and children's education. This study analyzes the linguistic features mapping social etiquette in Surah An-Nur

and its English translation. The two corpora exhibit differences in sentence structures and word usage. Analyzing and comparing the use and distribution of linguistic features helps to understand the complexity and impact of languages on the reader.

Word list analysis carried out by AntConc shows a relative similarity in the occurrences of the name ‘Allah’ in the two corpora. Still, the word serves different cases in the Arabic corpus, targeting specific interests for each verse. Our findings also showed that function words dominated both corpora. However, the distribution of these words played a crucial role in determining the paradigmatic relationships (concordances) and syntagmatic relationships (collocations) between words in the two corpora**.**

The word frequency analysis indicated that the Arabic corpus contains a higher number of content words than the English corpus. The reason is that in the Arabic corpus, one word occurs several times in different cases and several verses, such as buyūti (**بيُوتِ**), which appears nine times, and buyūtan (**بُيُوتًا**), which is marked by three occurrences. Meanwhile, the word ‘houses’ only appears six times throughout the target corpus.

In surah An-Nur, social etiquette is expressed in negative imperatives, conveying conditional meaning. The imperative mood is linked to the second-person masculine plural imperfect verbs, indicating that Allah's commands encompass all social categories. Negation is also expressed by the third-person masculine singular perfect verb laysa *(***لَيْسَ***)* to indicate an exception to the rule. Although the English translation of Surah An-Nur uses several discourse markers like no, neither, never, and nothing to indicate negation, the negative adverb ‘not’ carries different meanings in the Qurʾānic text, mainly related to children's education and permission. Negative imperatives in both corpora are intended to create a greater emotional impact than affirmative forms, thus effectively serving the purpose of communication.

Based on concordance analysis, the name ‘Allah’ is often associated with the accusative particle inna **(إِنَّ)** to express specification; the genitive proper noun l-lahi **(الله)** and the preposition ilāʹ **(إِلَى)** to show possession, and the nominative wa l-lahu **(وَاللَّهُ)** to indicate Allah's absoluteness. The main difference between the two corpora lies in the communication function the word serves in each corpus, as revealed by the concordance output. Additionally, the analysis shows that function words, such as prepositions and coordinating conjunctions convey different interpretations of social etiquette in each corpus.

Our analysis reveals no collocates with the name ‘Allah’ in either corpus. This demonstrates the uniqueness of the name. Furthermore, analysis shows that two types of collocations distinguish the reference corpus. The first type is related to the vocative particle yā (*يَا*) and the noun ayyuhā **(أَيُّهَا),** as well as the pronoun alladhīna (**الَّذِينَ**) and the verb āmanu (**آمَنُوا**) which occur repeatedly throughout the Qurʾānic script as a general call to all people who believe in Allah/God. The second type of collocations is antonymous collocates that arise in different placements in Surah An-Nur, expressing different oppositional meanings and relationships.

Our analysis shows that antonymous collocations are more likely to affect the reference corpus than the English corpus. The latter mainly consists of [Adjective-noun] and [noun-adjective] collocations with a significant effect size in the corpus. These collocations are highly required to convey the original text’s authentic meanings and express social etiquette in English.

The evaluation of two-word clusters produces different results in the two corpora. The analysis reveals that the reference corpus contains unique expressions with similar collocation patterns and concordances. While some equivalent word clusters are extracted from the two corpora, the analysis shows

that each corpus comprises different word combinations that effectively convey social etiquette and the corresponding penalties incurred.

## Conclusion

This research analyzes Surah An-Nur to identify the linguistic features that reflect social etiquette within the Muslim community. The analysis includes the original Arabic text and the English translation of Surah An-Nur. Although word list analysis indicates that the two corpora share common linguistic means, the findings reveal a significant relationship between concordance analysis and information on collocation patterns and word clusters in the Arabic corpus rather than in the English corpus. This highlights the interconnectedness of the words and phrases in Surah An-Nur. The nominal construction in surah An-Nur serves different meanings and functions that the verbal structure in the English corpus could not profoundly convey. Still, despite the morphological and syntactic differences, the relatedness between linguistic units and their functions comprehensively demonstrates the quality of linguistic choices in expressing social etiquette clearly and thoroughly in each corpus.

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