

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

AGGOUN Wafa\* 

University of Batna 2 Mustapha Ben Boulaid, Algeria  
w.aggoun@univ-batna2.dz

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**ABSTRACT:** *The Qur'ān is a religious text that has undergone different interpretations across various languages and periods. Despite these variations, the Qur'ān'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.

\* Corresponding author

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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 Qur’ānic 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 Qur’ān’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 Qur’ānic 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 Qur’ānic 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 Qur’ān

There is a significant relationship between the linguistic construction of the Qur’ānic text and its social events. The morphological complexity inherent in Qur’ānic composition plays a vital role in achieving precision and cohesion in conveying meanings. Qur’ānic 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 Qur’ān 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 Qur’ān 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 Qur'ān has a clear structure that amplifies the power of its message. Tzortzis (2014) pointed out that each letter and word in the Qur'ānic discourse is precisely placed in a flawless language. The Qur'ān's divine origin sets it apart from other speech genres as it contains features abundant in all languages. However, the linguistic structures of the Qur'ānic 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 Qur'ān 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 Qur'ān 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 Qur'ān 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 Qur'ān. Abdul-Raof's (2000) study on the linguistic boundaries and word occurrences in the Qur'ān indicates that the linguistic harmony of Qur'ān 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 Qur'ān 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 Qur'ānic 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 Qur'ān, 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 Qur'ān 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 Qur'ān, which exemplifies a high degree of flexibility in conveying meanings (Susiawati, 2020)

The translation of Qur'ān's meanings shows that the original structure of the Qur'ānic 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 Qur'ān 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 Qur'ān 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 Qur'ān

Extensive research conducted on the Qur'ānic discourse has yielded valuable insight into the strong association between lexical features and grammar in the Qur'ānic text (Al-Sayed Elieba 2021; Alrumhi, 2011 & Alamiri, 2018). The study of the Qur'ān 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 (alqawlu).

In their study on the morphology of the Qur'ānic discourse, Dror et al. (2004) classified the lexicon of the Qur'ānic 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 *aišmun* (اسم) like in *الْوَلَدُ قَائِمٌ* (The boy is standing). The subject is *الْوَلَدُ* (alwaladu) is called *مبتدأ* (almtda), and the predicate is *قَائِمٌ* (qāyimu), known as *الخبر* (alKhbaru).
3. Verbal bases are sentences that begin with a verb (فعل). For example, the sentence *ذَهَبَ حَامِدٌ* is made up of the verb *ذَهَبَ* (dhahaba) and the subject *حَامِدٌ* (hāmidun).

Saleem and Dad's (2016) research on the linguistic style of the Qur'ānic discourse provides compelling evidence that the Qur'ānic literary style stands out from Arabic literary works, such as prose and poetry. The Qur'ān 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. Bentrchia et al. (2018), for instance, found that contextual meaning determines word order in conjunctive phrases of the holy Qur'ān. They identified three different occurrences of conjunctive phases:

- Words that appear in a specific order in the conjunctive phrase and only once in the Qur'ān such as *الْعَزَى وَاللَّاتِ* (Uzza and Lat) and *الصَّيْفِ وَالشِّتَاءِ* (Summer and Winter).
- Words are repeated many times in a specific order within the conjunctive phrase, such as *الذَّكَرُ وَالْأُنْثَى* (male and female), *مَشْرِقٍ وَمَغْرِبٍ* (East and west) and *هُدًى وَرَحْمَةً* (Guidance and Mercy).
- Words appear in different orders and are repeated one or more times in the conjunctive phrase. For example, *إِرْضَ وَسَّمَاءَ* (Heavens and Earth) and *إِرْضَ وَسَّمَاءَ* (Earth and Heavens); *ثَمُودَ وَعَادَ* (Thamud AND 'Ad) and *عَادَ وَثَمُودَ* (Ad and Thamud).

The Qur'ānic 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 Qur’ānic 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 Qur’ānic 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) bi+ (preposition bi) kn+ (preposition ka) ta+(preposition ta) sa+ (future particle sa) yā +(vocative particle yā) ha+(vocative particle ha)
Letter <i>alif</i> as a prefixed particle	<b>A: INTG+</b> (interrogative <i>alif</i> ) <b>A: EQ+</b> (equalization <i>alif</i> )
Letter <i>wāw</i> as a prefixed particle	<b>Wa+</b> (conjunction <i>wāw</i> ) <b>W: P+</b> (preposition <i>wāw</i> –used as a particle of oath)
Letter <i>fa</i> as a prefixed particle	<b>f: CONJ+</b> (conjunction <i>fa</i> ) <b>f: REM+</b> ‘resumption <i>fa</i> ) <b>f: CAUS+</b> (cause <i>fa</i> )
Letter <i>lām</i> as a prefixed particle	<b>l: P+</b> (preposition <i>lām</i> ) <b>l: EMPH+</b> (emphasis <i>lām</i> ) <b>l: PRP+</b> (purpose <i>lām</i> ) <b>I: IMPV+</b> (imperative <i>lām</i> )
Root	<b>ROOT:</b> (uses Buckwalter transliteration)
Lemma	<b>LEM:</b> (uses Buckwalter transliteration)
special	<b>SP:</b> (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 <i>mā</i> (لا) in the negative sense can behave like the verb <i>laysa</i> (ليس) and place a predicate into the accusative case.
Person	<b>1</b> (first person) <b>2</b> (second person), <b>3</b> (third person)
Gender	<b>M</b> (masculine), <b>F</b> (feminine)
Number	<b>S</b> (singular), <b>D</b> (dual), <b>P</b> (plural)
Aspect	<b>PERF:</b> (perfect), <b>IMPF</b> (imperfect) <b>IMPV</b> (imperative)
Mood	<b>IND:</b> (indicative), <b>SUBJ</b> (subjunctive) <b>JUS</b> (jussive), <b>ENG</b> (energetic)
Voice	<b>ACT</b> (active), <b>PASS</b> (passive)
verb form	<b>I to XII</b>

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

Table 1. Morphological Features in the Qur'ānic 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**



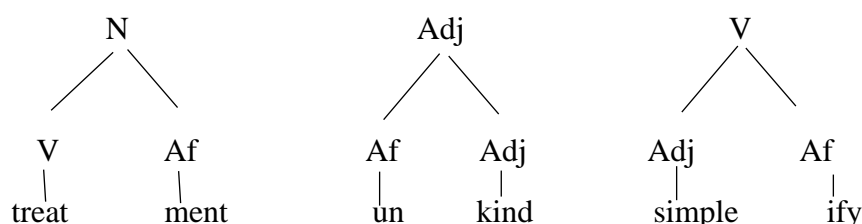
**Stem structure**

**Arabic morphological system**

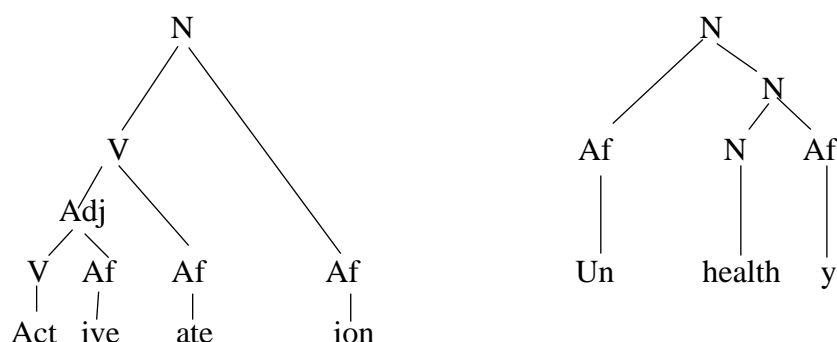


**St-root structure**

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 Qur'ān depends heavily on how language units are arranged within phrase structures. Larrivé (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 (Larrivé, 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 Qur'anic 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	عليهم	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 (يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ), the subjective case (أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ), and the straight case (وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ). 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* (من) occurring 46 times, followed by the coordinating conjunction *aw* (أو) 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* (بُيُوتٍ) (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 Qur'ānic 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* (الَّتِي), *ayyuhā* (أَيُّهَا), *dhālika* (ذَلِكَ), *lahum* (لَهُمْ), *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* (لَمْ), 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 *tattabi'ū* (تَتَّبِعُوا), *tadkhulū* (تَدْخُلُوا), *tuk'rihū* (تُكْرِهُوا), and *taj'alū* (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 حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا وَلْيَسْتَعِظِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ {النور: 27}

File	Left Context	Hit	Right Context
1 -- سورة النور	انصروا بطون الشيطان ومن نوح بطون الشيطان فانه يامر	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
2 -- سورة النور	انظروا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
3 -- سورة النور	يعتدون انكافا حتى ياتهم الله من غيبه وكان يفتنون	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
4 -- سورة النور	يخرجوا الى راية او سحره او قراية لا يفتنوا الا	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
5 -- سورة النور	يخرجون انكافا حتى ياتهم الله من غيبه وكان يفتنون	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
6 -- سورة النور	نعمين الذين كفروا يفتنون في الارض ويأثمون النار وانما	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
7 -- سورة النور	الهمهم ادبارا ولا يرجع عن ذلك الله وانما الفتنة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
8 -- سورة النور	يحتفلوا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
9 -- سورة النور	خافية ولا خافية بذكر ربها بوجهه وان الله يوفى ربهما	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
10 -- سورة النور	انفسوا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
11 -- سورة النور	انفسوا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
12 -- سورة النور	انفسوا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
13 -- سورة النور	انفسوا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة
14 -- سورة النور	انفسوا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	لا	عليكم بوجهه وان الله يوفى ربهما في الدنيا والآخرة

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* (حَرْجٌ) 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 النور	عليكم جراح ان انظروا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	ليس	لكن ارجعوا فارجعوا هو انكم وان الله يوفى ربهما في الدنيا والآخرة
2 -- سورة النور	عليكم جراح وان الله يوفى ربهما في الدنيا والآخرة	ليس	غير متفرجات بوجهه وان الله يوفى ربهما في الدنيا والآخرة
3 -- سورة النور	عليكم جراح ان انظروا بوجهه وان الله يوفى ربهما في الدنيا والآخرة	ليس	انظروا بوجهه وان الله يوفى ربهما في الدنيا والآخرة
4 -- سورة النور	عليكم جراح وان الله يوفى ربهما في الدنيا والآخرة	ليس	انظروا بوجهه وان الله يوفى ربهما في الدنيا والآخرة
5 -- سورة النور	عليكم جراح وان الله يوفى ربهما في الدنيا والآخرة	ليس	انظروا بوجهه وان الله يوفى ربهما في الدنيا والآخرة

Figure 2. Concordance Analysis of the 3<sup>rd</sup> 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 (الله) in the following verse:

{قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَلَا تَكْرَهُوا قِتْيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ} [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 (الله) 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.

{وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور: 31]

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

{يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ 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 بَعْدُهَا طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ} [النور: 58]

{وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ} [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	HR	Right Context
1 ... سورة أرواها	بما يعلمون علمهم أنهم ما كانوا يعلمون	والله	بما كانوا يعلمون علمهم أنهم ما كانوا يعلمون
2 ... سورة أرواها	فأوردتهم إلى الذين يرون الأحداث الطالقات المؤمنات لعلوا	والله	فأوردتهم إلى الذين يرون الأحداث الطالقات المؤمنات لعلوا
3 ... سورة أرواها	يعلم ما تدعون وما تكتمون على المؤمنين بخصوا من	والله	يعلم ما تدعون وما تكتمون على المؤمنين بخصوا من
4 ... سورة أرواها	علم حكيم أن الذين يرون أن التبرع الفاضلة في	والله	علم حكيم أن الذين يرون أن التبرع الفاضلة في
5 ... سورة أرواها	علم حكيم وإذا بلغ الأطفال منكم الحلم فليستأذوا كما	والله	علم حكيم وإذا بلغ الأطفال منكم الحلم فليستأذوا كما
6 ... سورة أرواها	واسمع حكيم ولستمعند الذي لا يبدون نكاح حتى يصنعهم	والله	واسمع حكيم ولستمعند الذي لا يبدون نكاح حتى يصنعهم
7 ... سورة أرواها	يقرب من بلادهم بحساب والذين كفروا أعمالهم كسراب	والله	يقرب من بلادهم بحساب والذين كفروا أعمالهم كسراب
8 ... سورة أرواها	علم حكيم ولستمعند الذي لا يبدون نكاح	والله	علم حكيم ولستمعند الذي لا يبدون نكاح
9 ... سورة أرواها	خلق كل شيء من ماء فليستأذوا كما	والله	خلق كل شيء من ماء فليستأذوا كما
10 ... سورة أرواها	سريع الجواب أو كطلمات في بحر حتى يفضله موج	والله	سريع الجواب أو كطلمات في بحر حتى يفضله موج
11 ... سورة أرواها	بكل شيء علمهم	والله	بكل شيء علمهم
12 ... سورة أرواها	بكل شيء علمهم في يوم أن الله أن يرجع	والله	بكل شيء علمهم في يوم أن الله أن يرجع
13 ... سورة أرواها	سريع الجواب ليس على الأعمى حرج ولا على الأعرج	والله	سريع الجواب ليس على الأعمى حرج ولا على الأعرج
14 ... سورة أرواها	يهدى من يهدى إلى صراط مستقيم ويعلمون أنما بالله	والله	يهدى من يهدى إلى صراط مستقيم ويعلمون أنما بالله
15 ... سورة أرواها	يعلم بأنهم لا تعلمون ولولا فضل الله عليكم ورحمته	والله	يعلم بأنهم لا تعلمون ولولا فضل الله عليكم ورحمته

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* (و) 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* (حَكِيمٌ) in the reference corpus are not connected by the conjunction *wa* (و), 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* (الَّذِينَ) (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* (الَّذِينَ).

	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:

<i>l-dun'yā</i> (the world)	<i>wal-ākhirati</i> (Hereafter)
<i>l-rijālī</i> (men)	<i>l-ṭif'li</i> (The children)
<i>tub'dūna</i> (you reveal)	<i>taktumūna</i> (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-rijālī* / *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	الإرية	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-rijālī* 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 (الله لَكُمْ), 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 (يَبَيِّنُ) followed by the genitive feminine plural noun l-āyāt (آيَات). 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 النور	آيَاتِ وَاللهِ عليم حكيم وَإِذَا لَعِظَ الْأَطْفَالُ مِنْكُمْ	أَنْ لَكُمْ	عَلَيْهِمْ حَاجٌ بَدَّهِيَ طَوَائِفُ مِنْكُمْ بَعْضُهُمْ عَلَى بَعْضٍ كَذِبًا
2 -- سورة النور	آيَاتِ لَكُمْ تَعْلَمُونَ إِنَّمَا الْمَوْتُونَ الَّذِينَ آمَنُوا بِاللّهِ	أَنْ لَكُمْ	عَلَى أَنْفُسِكُمْ نَجْةٌ مِنْ عَذَابِ اللَّهِ عَذَابُهُ كَانَ كَذِبًا
3 -- سورة النور	آيَاتِ وَاللهِ عليم حكيم وَالْفَوَاحِشُ مِنَ الْمَاءِ الَّتِي	أَنْ لَكُمْ	بَيْنَكُمْ الْخَمْرُ فَلْيَسْأَلُوا كَمَا أَسْأَلُ الَّذِينَ مِنْ فَخْهِمْ كَذِبًا
4 -- سورة النور	آيَاتِ وَاللهِ عليم حكيم إِلَى الَّذِينَ يَحْيُونَ لِي	أَنْ لَكُمْ	بِعَظْمِكُمْ اللَّهُ لِي تَتَوَدَّاءُ فَكُلُوا مِنْهُ لِي كَيْفَ يُؤْمِنُ وَيَسْ
5 -- سورة النور	وَاللهِ غَفُورٌ رَحِيمٌ إِلَى الَّذِينَ يَرْجُونَ التَّحَصُّنَاتِ الْخَالِئَاتِ	أَنْ لَكُمْ	وَالْمُتَحَارِبِينَ فِي سَبِيلِ اللَّهِ وَلْيَتَوَدَّاءُ وَلْيُصَلِّحُوا الْآخَرِينَ لِي يَحْكُمَ

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 بِيُوتِ) 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* (بِيُوتِ), 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 النور	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ	أَوْ بِيُوتِ	وَلَا عَلَى أَنْفُسِكُمْ لِي تَأْكُلُوا مِنْ بِيُوتِكُمْ أَوْ بِيُوتِ أَهْلِكُمْ
2 -- سورة النور	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ	أَوْ بِيُوتِ	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ
3 -- سورة النور	حَالَتِكُمْ أَوْ مَا مَلَكَكُمْ مِنْ مَقَاهِدٍ أَوْ مِنْ مَقَاهِدٍ لَيْسَ	أَوْ بِيُوتِ	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ
4 -- سورة النور	عَذَابِكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ	أَوْ بِيُوتِ	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ
5 -- سورة النور	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ	أَوْ بِيُوتِ	أَنْ تَأْكُلُوا مِنْ بِيُوتِكُمْ أَوْ بِيُوتِ أَهْلِكُمْ أَوْ بِيُوتِ أَهْلِكُمْ
6 -- سورة النور	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ	أَوْ بِيُوتِ	بِيُوتِكُمْ أَوْ بِيُوتِ أَهْلِكُمْ أَوْ بِيُوتِ أَهْلِكُمْ أَوْ بِيُوتِ أَهْلِكُمْ
7 -- سورة النور	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ	أَوْ بِيُوتِ	عَلَى الصَّرِيعِ خَرَجَ وَلَا عَلَى أَنْفُسِكُمْ لِي تَأْكُلُوا مِنْ بِيُوتِكُمْ
8 -- سورة النور	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ	أَوْ بِيُوتِ	أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ أَوْ بِيُوتِ أَهْلُكُمْ

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 الَّذِينَ) with four occurrences, and *yā āyihā alldhīn* (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 الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ} [النور: 23]
2. {يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِذَا عَلِمْتُمْ أَنَّكُمْ تَعْلَمُونَ} [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' (جُنَاحُ أَنْ) is mentioned three times in different verses. This cluster begins with the genitive alaykum (عَلَيْكُمْ) (or alayhinna 'عَلَيْهِنَّ'), followed by either the second-person masculine plural imperfect verbs 'tadkhulū' (تَدْخُلُوا) or 'takulū' (تَأْكُلُوا), or the third-person feminine plural imperfect verb 'yaḍa'na' (يَضَعْنَ). 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 الفرقان	تَأْكُلُوا حَيْثُ شِئْتُمْ مِنْهُنَّ	جُنَاحُ أَنْ	يَضَعْنَ
2 سورة الفرقان	تَدْخُلُوا مِنْهُنَّ	جُنَاحُ أَنْ	يَضَعْنَ
3 سورة الفرقان	يَضَعْنَ	جُنَاحُ أَنْ	يَضَعْنَ

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 ...	transgressors; 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, - (it 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 modal 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* (لَمْ), *laysa* (لَيْسَ), *walawlā* (وَلَوْ لَا), 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* (فُرُوجِهِنَّ), *zīnatahunna* (زِينَتِهِنَّ), *khumurihinna* (كُمُورِهِنَّ). 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* (بُيُوت), 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 Qur'ānic 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* (اللّٰهِ) and the preposition *ilā'* (إِلَى) to show possession, and the nominative *wa l-lahu* (وَاللّٰهُ) 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 *āmanū* (آمَنُوا) which occur repeatedly throughout the Qur'ānic 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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### Author's biography

**Wafa AGGOUN** is a lecturer in the Department of English Language and Literature at the University of Batna 2, Algeria. She holds a Magister in Linguistics from the University of Badji Mokhtar, Annaba, and a Doctorate in Linguistics from the University of Batna 2. With a wealth of experience in the academic sector, she teaches a diverse range of subjects, particularly emphasizing linguistics, psycholinguistics, and sociolinguistics. Her academic contributions encompass post-doctorate participation in numerous scientific manifestations and organizing important scientific events. Her research interests include discourse analysis, sociolinguistics, psycholinguistics, historical linguistics, and applied linguistics.