A Lexical Pragmatic Analysis of Quranic 'Rain' and 'Clouds' Concepts

Asst. Prof. Maha Bakir Mohammed (Ph.D)*
University of Tikrit - College of Arts
bakir.maha@tu.edu.iq
&
Inst. Maysoon Kadhim Ali
University of Tikrit - College of Arts
maysoonkadhim@tu.edu.iq

ABSTRACT

This study deals with lexical pragmatic perspective not only due to its new birth but also for being a bridge that links two vivid linguistic fields that are pragmatics and semantics. On one hand, pragmatics tackles speech elements and speaker's disclosed meaning. On the other hand, semantics is framed as the components of conceptual structure that can be represented in a certain proposition. Jackendoff (1990) comes with the concept that pragmatics and semantics, respectively, investigate how the meaning is constructed in a text regarding the speaker's attention and the inherent meaning of words and phrases. This study examines the workability of lexical pragmatic analysis in analyzing certain Quranic lexemes concerning clouds and rain. It attempts to apply the four-leveled lexical pragmatic mutual adjustment method of analysis to selected Quranic verses highlighting both lexical and adjusted meanings of the words 'clouds' and 'rain' in the verses in question. It sums up to prove the applicability of the adopted model of

---

* **Corresponding Author**: Maha Bakir**, Email:** bakir.maha@tu.edu.iq
 Affiliation: Tikrit University - Iraq

analysis to the selected genre. Adjusted meaning can be interpreted either by specifying or generalizing it to fit its context.
Key words: Adjusted Meaning, Clouds, Lexical Pragmatics, Quranic Genre, Rain.

تحليل معجمي تداولي لمفهومي المطر والسحاب في القرآن الكريم

أ.م.د. مها بكر محمد

جامعة تكريت كلية الآداب

و

م. ميسون كاظم علي

جامعة تكريت كلية الآداب

المستخلص

تتناول هذه الدراسة المنظور التداولي المعجمي ليس فقط لكونه مجالا جديدا بل لكونه أيضًا جسرًا يربط بين مجالين لغويين حيويين هما التداولية وعلم الدلالة. من ناحية، تتناول التداولية عناصر الكلام والمعنى الصريح للمتحدث. ومن ناحية أخرى، يتم تأطير علم الدلالة بمكونات التركيب الفكري التي يمكن ان تأتي في جملة معينة. يرى جاكندوف (1990) أن التداولية وعلم الدلالة، على التوالي، يبحثان في كيفية بناء المعنى في النص فيما يتعلق بانتباه المتحدث والمعنى المتأصل للكلمات والعبارات. تتناول الدراسة إمكانية تطبيق التحليل الندلاولي المعجمي في تحليل بعض المفردات القرآنية المتعلقة بالسحاب والمطر. ويحاول تطبيق أسلوب التعديل المتبادل التداولي المعجمي ذو المستويات الأربعة في التحليل على آيات قرآنية مختارة مع تسليط الضوء على المعاني المعجمية والمعدلة لكلمتي "السحاب" و"المطر" في الآيات المعنية. كما وتتوصل الدراسة الإثبات قابلية تطبيق نموذج التحليل المعتمد على النوع المختار. يمكن فهم المعنى المضبوط اما من خلال تحديده أو تعميمه ليناسب السياق الذي يرد فيه.

الكلمات الدالة: المعنى المضبوط، الغيوم، التداولية المعجمية، النص القرآني، المطر

1. INTRODUCTION

The term' Lexical Pragmatics' (henceforth LP) is coined by Robert Mercer (1991). He highlighted the significant differences between the semantic and pragmatic aspects of lexical meaning (Mercer, 1991: 224). He also suggests that while the semantic meaning of a lexeme remains fixed across different contexts, its pragmatic meaning is determined by the means of the context in which it is used (Mercer, 1991: 224). That is to say, lexical semantics deals with the meaning a word encoded whereas lexical pragmatics investigates how the meaning of the same word changes from one co-text to another. LP addresses the concept encoded in the words when used in a conversation.

LP is a field of study that has recently emerged through the works of many figures in linguistics and psychology like McCawley, Searl, and Grice (Walaszewska, 2015: 1).

1.1 Lexical Pragmatics

LP is a relatively new linguistic field that has been developed from McCawley's paper 'Conversational Implicature and Lexicon' (1978).

Blutner (1998: 1) defines LP as 'a research field that tries to give a systematic and explanatory account of pragmatic phenomena that is connected with the semantic under-specification of lexical items'.

Wilson (2003: 344) argues that this field studies how specific encoded meanings (literal meanings) are modified in use by means of certain processes namely narrowing and broadening. He defines LP as a linguistic discipline that tackles the processes and mechanisms which determine the word meaning in use (Wilson, 2003: 273).

LP is a field that investigates the meaning of singles words used in different contexts, i.e. decoding the lexically encoded (semantic) meaning of a word in use by the virtue of two main processes (narrowing and broadening) (Walaszewska, 2015: 4).

1.2 Processes of LP

Blutner (1998), Wilson and Sperber (1998), and Wilson (2003) identify two main processes by which lexically-specific coded meanings are modified in use.

- **Narrowing**

Lexical narrowing is a term that refers to the process of specifying a more precise (exact) meaning of a lexical item that otherwise may carry unspecified broader representations (Huang, 2009: 130). For example, the word 'baby' in the following sentence means 'female baby' as a specific meaning:

1- Her baby was crying. (= Her female baby was crying).

The process of narrowing may include the following mechanisms:

a- Autohyponomy and Hyponymic Specialization

In autohyponomy, one word is used with a general default sense that can be specified to its context-dependent to convey more specific sense excluding any other hyponymies (Cruse, 2000: 110). For example:

2- She put her finger on my lips to hush me up. (= She put her index-finger, not any other finger, on my lips to hush me up).

The word 'finger' has five hyponyms (five members of the hand fingers) but its superordinate reading in this context is the 'index finger'.

b- Reciprocals

Reciprocal interpretation can be provided with the logical strongest candidate truth conditions that are not contradicted by known properties of the relation expressed by the reciprocal scope within the group argument, for example:

3- The girls saw each other.
4- The girls are sitting alongside each other
(Blutner, 1998).

Sentence (3) indicates that every girl saw every other girl contrasting (4) which entails that each of the girls is not sitting alongside each of other.

c- Adjective-noun Combinations

The interpretation of adjectival modification is another mechanism of narrowing. For example, the adjective 'red', in the compound expressions below, is considered to be an intersective adjective, i.e., the meaning of the adjective is added to the meaning of the modified noun:

- A red hat (the whole hat)
- A red book (the outside covers)
- A red apple (the outer skin)
- Red eyes (the white of the eyes)
  (Cruse, 2000: 78)

d- Systematic Polysemys

Polysemous nouns are another case of lexical narrowing. This lexical phenomenon comprises many readings where different conceptual variants are interpreted because they are systematically related to each other (Blunter, 1998: 124).

By means of this phenomenon, countable nouns may receive uncountable readings, for example, the word 'Oprah' can identify three different senses as illustrated in the sentences below.

5- Oprah Winfrey is a very famous talk show host.

6- The last season of Oprah was second to none.

7- Every girl in South Africa wants to join Oprah's.

The word 'Oprah' in sentence (5) refers to a human being. The polysemous noun 'Oprah' in sentence (6) stands for Oprah Winfrey's talk show (a process reading) while 'Oprah' in sentence (7) refers to a name of an institution (Oprah Winfrey) Leadership Academy for Girls) founded by Oprah (institution reading).

In literary works, writers may use names of famous figures as titles for their works. For example, the poet Glück uses 'Abishag' the female figure in the Bible to be a representative of female trauma in religion (Abdullah, 2024).

e- Lexical Blocking

This phenomenon indicates that the use of a certain expression is unacceptable as a lexicalized equivalent of that expression (Blutner, 1998: 123).

For example:

8- We ordered venison for the wedding banquet.

9- I don't like chevon.

The use of the lexical specialized uncountable nouns (venison and chevon) blocks the grinding process which would produce the uncountable nouns (deer and goats). In other words, the lexical specifications 'venison' and 'chevon' block the unacceptable use of the equivalents 'deer meat' and 'goat meat'.

f- Contrastive Reduplication

This mechanism of narrowing comprises 'a repeated occurrence of the same word with contrastive stress on the first item of the double' (Walaszewska, 2015: 25). It is applicable for different parts of speech such as nouns, pronouns, verbs, and adjectives excluding the inflectional words auxiliaries and determiners. Hence, the contrastively stressed lexical category is used to focus on one denotation of the reduplicated lexical expression to narrow down the range of its interpretation (Ghomesh et al, 2004: 308). For example:

10- "I will make the tuna salad, and you make the SALAD-salad."

According to Ghomesh et al. (2004: 317), the expression 'SALAD-salad' in sentence (no.10) is used to refer to a special type of salad (prototypical plain green salad) in contrast with any other salads (like chicken salad or shrimp salad). Consequently, contrastive reduplication means that just one meaning of a word is being contrasted with other possible meaning.

- **Broadening**

This process of lexical pragmatics serves as an expression of the literal or dictionary meaning of a word or a phrase to encompass a wider range of interpretation. The expanded meaning is determined by the context in which the word is used (Blutner, 1998: 127). For example:

11- "It took forever to finish that paper"

The expanded meaning of the word 'forever' suggests that the speaker feels frustrated and depressed to imagine that preparing for the paper would take an endless amount of time (Blutner, 1998: 127).

Like narrowing, broadening involves many mechanisms exemplified below:

a- Approximation

Approximation is a phenomenon where the interpretation of a word does not depend on its literal meaning but extends to related ones that can be determined by the means of context. That is to say, a literal meaning of a word can be imprecise one in a certain context where any other related meaning serves as the intended one (Wilson and Sperber, 2002: 592). For example:

12- Can you add some ice cubes to my juice please? It is boiling.

The word 'boiling' is used to describe the juice, that is supposed to be a cold drink, as being very hot. It is not necessarily boiling.

b- Metaphorical Extension

Metaphor is an essential rhetoric device that is used to express one's implied meanings, intentions, and thoughts (Mohamed and Saleh, 2023).This phenomenon is another type of broadening where the use of a word extends the possible interpretation or readings just the perception verb 'see' that refers to a visual perception in sentence (no.13):

13- I can see you.

'see' can also have an epistemic reading as in sentence (no.14):

14- I see what you are going through.

Sweetser (1990) claims that this epistemic meaning has something to do with the conceptual setting by its virtue a conceptual interpretation is derived (Walaszewska, 2015: 30).

c- Hyperbole

Hyperbole represents a further degree of broadening where the intended meaning of a word goes beyond its literal meaning to serve the speaker's exaggeration (Aljadaan, 2016: 22). It can be employed for the purposes of emphasis, humour, and emotional impact. For example:

15- This overthinking is going to kill you.

Thinking too much does not necessarily cause someone to die or to be killed. Here, a dramatic effect is meant to be obtained since overthinking does not literally give rise to killing someone.

d- Predicate Transfer

According to Nunberg (1995: 109), 'predicate transfer' is another case that comprises some kind of broadening and can be defined as a mechanism by its means the meaning is transferred from the names of certain properties into new ones that functionally correspond to each other. For example:

16- The burger sandwich is sitting at the corner (= the one who ordered a burger sandwich is sitting at the table located at the corner) (Nunberg, 1979: 149).

e- Pun-like Cases

Pun, as a trope, can be explained with the help of lexical pragmatics, it comprises an element of equivocation where a word or phrase combines two unrelated meanings leading to two different interpretations (Dynel, 2009: 1284). For example:

17- There is no knight at night

f- Neologisms and Word Coinage

Neologism is a term used to refer to single or compound words that are used for the first time in a specific context (Katie, 2001: 265). In other words, a new meaning can be added to the dictionary meaning of a word. Word coinage can also occur when newly formed verbs are derived from nouns, for example, the word 'google', which is mistakenly coined as a name of a website browser, is expanded to function as a verb to go with specific needs of the language users.

g- Discourse Particles

Discourse Particles (henceforth DPs) are lexemes that are context-dependent. In a context, they have a covert pragmatic function rather than an overt semantic meaning. Since DP serve as a feature of spoken language, they indicate an informal tone in written language (Cram and Hedley. 2005: 187).

DPs have three meta-pragmatic roles in constructing discourse. Firstly, they reflect the pragmatic sense of coherence such as (first of all, in conclusion, to sum up, etc.). Secondly, DPs indicate the language user's emotions, feelings, or intentions (e.g. you know, or you see). Thirdly, they can be used as shared knowledge markers between interlocutors in any conversation.

2. LEXICAL PRAGMATIC MUTUAL ADJUSTEMENT: MODEL OF ANALYSIS

The choice of the deep communicated meaning of a word is contextually specific process and this dynamic process is called lexical pragmatic mutual adjustment (henceforth LPMA).

One particularity of the interpretive process in the case of lexical adjustment is that it constructs 'ad hoc concepts'. According to the earlier work on pragmatic adjustment, Wilson and Carston (2007) argue that 'lexical interpretation typically involves the construction of an ad hoc concept or occasion-specific sense, based on interaction among encoded concepts, contextual information, and pragmatic expectations or principles' (Wilson and Carston, 2007: 230).

An Ad hoc concept can be more specific or more general than the linguistically-specified meaning:

- Specificity: occurs when the context restricts the meaning of a word. For example:

18- I need water.

'water' in the previous sentence may imply 'drinking water' in a desert context (more specific than the general meaning of water).

- Generality: happens when the context widens the meaning of a word. For example:

19- Mary is my whole family.

The speaker in this context broadens Mary's role in his/her life as being a member of the family but a whole family instead. LP emphasizes that a word meaning is determined through interaction among many factors in context.

These factors are:

a- Lexical meaning: a dictionary meaning of a word
b- Context: a situation in which a word is used (linguistic, social, or physical). Contextual meaning stands for a distinct category of meaning depending on the way information is established within a specific context (Mohammed and Abduljabbar, 2024).
c- Pragmatic inferences: conclusion drawn beyond the semantic meaning related to the context within which the word comes (Carston, 2002: 157). Grice (1975) who coined the term implicature, emphasizes that pragmatics is the study of how speakers use language to infer meanings beyond the literal meanings of words. He developed the Cooperative Principle and conversational maxims, which describe how individuals usually interpret suggested meanings.

Consider the following example:

20- The baby sleeps like an angel.

In dictionaries, the word 'angel' has a linguistically encoded meaning that is (supernatural being) but in the sentence above, the meaning is adjusted due to the context to describe the way the baby sleeps (in a peaceful and calm way).

According to LPMA, the word meaning is identified in the following way:

- Lexical meaning: supernatural being.
- Context: baby description.
- Pragmatic inferences: positive evaluation.
- Adjusted meaning: peaceful, calm.

LPMA comprises many adjustments including narrowing or enrichment (meaning becomes more specific), broadening (meaning becomes more general) (Sperber and Wilson, 2006: 11-15).

3. APPROACHES TO LP

Many approaches are interrelated to LP. These approaches are divided into Neo-and-past Gricean ones. Neo-Gricean approach to LP includes Horn's two principle theory, Levinson's three principle theory, and Blutner's optimality theory. Whereas Post-Gricean approach includes a relevance-theoretic approach to formalize LP (Walaszewska, 2015: 1).

3.1 Neo-Gricean Approaches to LP

Grice's conversational implicature tackles the non-truth-functional aspects of utterance following the cooperative principle of conversation and more precisely different conversational maxims: maxims of quantity, quality, relation and manner (Blutner, 1998: 119).

The argument, concerning the adequacy of Grice's maxims to deal with implicature, is whether only these maxims are needed to reveal ambiguity or others should be added or diminished. In this sense, two neo-Gricean models emerged: Horn's two-principled and Levinson's three principled systems.

3.1.1 Horn's Tow-principled System

Horn (1989: 194) compresses Gricean maxims into two basic principles: the lower-bounding principle (Q-principle) and the upper-bounding principle (R-principle).

1- Q-principle:
   Make your contribution sufficient: say as much as you can. Do not say what is informationally weaker than your knowledge of world permits to achieve semantic maximization (Levinson, 1987:401). This principle includes the first submaxim of Quantity and the first two submaxims of Manner.
2- R-principle:
   Make your contribution necessary: say no more than you must (Horn,1989: 194). Speaker needs to say as little as necessary to achieve semantic minimization which includes the preference of shorter expression over longer ones (Levinson, 1987: 401). This principle involves the maxim of Relation, the second submaxim of Quantity, and the last two submaxims of Manner.

3.1.2 Levinson's Three-principled System

Levinson has noticed a shortage in Horn's bioparticle models since it fails to balance between semantic minimization (semantically specific expression) and semantic generalization (semantically general expression) (Levinson, 1987: 72-3).

Levinson (1987: 67) presents three principles:

1- Q-principle:
Do not say less than is required.
2- T-principle (Informativeness). The maxim of Minimization:
Do not say more than is required to achieve the communication end.
3- M-principle:
Describe an abnormal and non-stereotypical situation with marked expressions which are opposed to those you would use to indicate the corresponding normal and stereotypical situation (Levinson, 2000: 137).
M-principle means to use a marked expression to convey a marked message (Huang, 2009: 126).

3.1.3 Optimality Theoretic Approach to LP

This theory according to Blutner (2000) provides a general procedure of optimization of the relation between form and meaning in both directions from meaning to form (production) and from form to meaning (interpretation) (Blutner, 2007: 74-5).

The idea of using optimality theory for formalizing LP was first proposed by Blutner (2000). Depending on Horn's two-principled system, Blutner (2007: 74-5) suggests that Q-principle is speaker-oriented which compares the different syntactic expression used by speaker to convey the same meaning, while R-principle is listener-oriented principle which compares the possible interpretation of the same syntactic expression. In optimality theory, these principles are corresponding to 'different directions of optimization where the content of the optimization procedure is expressed by particular optimality theoretic constraints' (Blutner, 2010:175).

The procedure of optimality regards the bidirectional relation between form and meaning that is already illustrated above whereas the optimality theoretic constraints represent the criteria for expressing an utterance with regard to which the products of certain language behaviour (expression) are optimal. Such constraints give rise to a conflict in interpretation (Zeevat, 2006: 47).

3.2 Post-Gricean Approach to LP: Relevance-theoretic LP

According to relevance theory, most meanings encoded by words have to be contextually specified as a result of the speaker's intention to use words the meanings of which are far from their encoded literal meaning. This theory is based on two main principles that are cognitive and communicative principles. Cognition tends to be geared to the maximization of relevance, i.e., human minds search for the most relevant input. Communicative principle of relevance indicates that a linguistic behavior comes with two levels of intention: the intention to inform the audience of something (informative intention) and the intention to inform the audience of one's informative intention (communicative intention) (Wilson and Sperber, 2004: 613).

This approach to utterance interpretation has two consequences for LP:

1- There is no presumption of literalness: The linguistically encoded meaning is a clue to the speaker's meaning that is not decoded but inferred instead.
2- Relevance theory suggests that LP processes are triggered by search for relevance, they work through mutual adjustment of explicit content, contextual information, and cognitive effects then stop when the expectation (pragmatic expectation) of relevance raised by the utterance reaches satisfaction (Wilson and Carston, 2007: 231).

4. DATA ANALYSIS

To reach a lexical pragmatic analysis for the selected words, the following will be taken into consideration according to the adopted model of analysis: literal meaning, context, and implicatures. *Tafseer Ibn Katheer* will be used to interpret the selected verses, with the translation provided by Abdullah Yusuf Ali.

1. " فَلَمَّا رَأَوْهُ **عَارِضًا** مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا **عَارِضٌ** مُّمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ "
الاحقاف (46:24)

"Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty!" Al-Ahqaf **(46:24)**

Lexical Meaning:

The word "عارضٌ" has two meanings: cloud and accidental event. In the Quranic verse, the word "عارضٌ" ('aa-ridh') appears twice, both referring to a cloud as well as a weather phenomenon.

Context:
The verse recounts the story of the Prophet Hud (peace be upon him) and his people 'Aad. It portrays the moment when 'Aad people saw the cloud approaching their valley, thinking it to be a rain cloud that could end their drought, but actually, it was a sever wind as punishment for their bad deeds.

Implicature and Pragmatic Inference:
The implicature that the word "عارضٌ ('aa-ridh')" carries here is shown through 'Aad people's misinterpretation of the cloud's nature. Moreover, the term " عارضٌ ('aa-ridh')" suggests that the cloud appeared suddenly to emphasize the element of surprise. The ambiguity of the word " عارضٌ ('aa-ridh')" reflects 'Aad people's misunderstanding of the cloud's true purpose.

Adjusted Meaning:
From a lexical pragmatic perspective, the use of " عارضٌ ('aa-ridh')" in this verse shows the word's multiple meanings and ambiguity that give rise to 'Aad people's faulty perception of the cloud, emphasizing their mistaken belief in its beneficial nature; the clouds' true nature is that of destructive type. The word's association with ambiguity suggests that the cloud's true nature was hidden from 'Aad people until it was too late.

2. " وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا **وَابِلٌ** فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ **فَطَلٌّ** ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ " (Al-Baqarah 2:265)
Translation

And the likeness of those who spend their substance, seeking to please God and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. God seeth well whatever ye do.

Lexical Meanings:

- وَابِلٌ**:** The meaning of وَابِلٌ is heavy rain.
- طَلٌّ**:** The meaning of طَلٌّ is light drizzle.

Context:

The verse compares those who spend their wealth seeking the satisfaction of Allah to a garden on a hill that receives rain."وَابِلٌ" (heavy rain) causes the garden to produce plentiful fruit. If the garden does not receive heavy rain "طَلٌّ" (light rain) is sufficient to produce some. The verse encourages people to be generous with their wealth, regardless of their means. It suggests that even small good acts will be rewarded by Allah.

Implicature and Pragmatic Inference:

وَابِلٌ carries connotations of abundance, blessings, and divine favor. It implies that the rewards of those who spend their wealth in the path of Allah will be plentiful and bountiful.

Even though طَلٌّ represents a lighter form of rain, it still carries positive connotations of blessings and divine grace. It implies that even those who may not have the means to give as much as others will still receive rewards from Allah.

Adjusted Meaning:

In this verse, the words " وَابِلٌ waabil" (heavy rain) and "طَلٌّ tal" (light drizzle) are used in a metaphorical sense to illustrate the rewards of those who spend their wealth in the path of Allah. This metaphorical image generalizes the meaning of the words in question indicating their broadening meaning.

3. "وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا" (An-Naba, 78:14)

Translation:

"And We send down from the clouds water in abundance"

Lexical Meaning:

The word "الْمُعْصِرَاتِ" is the plural form of "الْمُعْصِرَةُ" ("al-mu'saira"), which means "the one that squeezes." It refers to the clouds as they are described as "pressers" of water; they gather evaporated moisture from the sea and compress it into raindrops.

Context:

The verse discusses the signs of Allah's power and the wonders of creation by down rain from the clouds. It refers to the descent of "مَاءً ثَجَّاجًا" ("ma'an thajjaajaa"), which means "flowing water."

Implicature and Pragmatic Inference:

The imagery of clouds as "pressers" of water highlights the power and majesty of Allah. It suggests that water is not a random occurrence but a result of Allah's deliberate design and creation.

The term "مَاءً ثَجَّاجًا" implies that the water sent down from "الْمُعْصِرَاتِ" is abundant. The verse shows Allah's generosity in providing water to sustain life for all living beings.

Adjusted Meaning:

The use of "الْمُعْصِرَاتِ" in this verse portrays a strong image of clouds loaded with heavy rain. At the same time, the association of "الْمُعْصِرَاتِ" with water creation reinforces the verse's overall theme of Allah's power by considering the intricate processes involved in water creation.

4. Al-Waqi'ah 56:69 " أَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ"

Translation

Do you bring it down (in rain) from the cloud or do We?

Lexical Meaning:

The word "الْمُزْنِ"("al-muzn") is the plural form of "الْمُزْنَةُ" (pronounced "al-muzna"), which means "the rain cloud" or "the cloud that brings rain." It is derived from the verb "أَزْنَى" (pronounced "azna"), which means "to pour down" or "to rain heavily."

Context:

The verse addresses the process of rain falling from the clouds, questioning whether humans are responsible for bringing the rain down or if it is Allah who sends it.

Implicature and Pragmatic Inference:

The verse doesn't mention the word rain but rather it is implied. Moreover, the word "الْمُزْنِ"("al-muzn") is not merely referring to clouds but to those that are responsible for rain as it is considered to be crucial for life without which life doesn't exist. The use of the word "الْمُزْنِ" emphasizes divine power; it emphasizes that rain is a manifestation of Allah's power and control over nature.

Adjusted Meaning:

The word "الْمُزْنِ" evokes a mental image of rain clouds gathering in the sky, ready to pour down water. The association of "الْمُزْنِ" with rain reinforces the verse's overall theme of Allah's power over nature and His control over the universe.

5. "أَوْ **كَصَيِّبٍ** مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ"

Al-Baqarah 2:19

Translation:

Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But God is ever round the rejecters of Faith!

Lexical Meaning:

The meaning of صَيِّبٍ "Sayyib" is "heavy downpour" or "abundant rain." It means an intense rainfall that could be accompanied by strong winds, thunder, and lightning.

Context:

The verse discusses the state of disbelievers by comparing their condition to that of people experiencing a terrifying downpour.

Implicature and Pragmatic Inference:

Beyond its literal meaning, صَيِّبٍ carries connotations of power, fear, and divine control. The word serves as a reminder for believers of Allah's power. It also causes fear for the disbelievers; the imagery of heavy rain, thunder, and lightning evokes that fear. This comparison generalizes the meaning of صَيِّبٍ "Sayyib" indicating its broadening meaning; it portrays divine control over us.

Adjusted Meaning:

The word **"صَيِّبٍ"** brings to mind an image of a heavy downpour associated with fear and anxiety experienced by disbelievers. The verse is a reflection of the power of nature and Allah's control over the universe.

6. " وَالسَّمَاءِ ذَاتِ الرَّجْعِ"   At-Tariq, 86:11

Lexical Meaning:

The word "الرَّجْعِ"(ar-raj'i) is the genitive form of "الرجعة" ("ar-raj'ah"), which means "return" or "going back. it is often interpreted to mean "rain" or "the sky that brings back rain repeatedly.

Context:

The verse discusses the signs of Allah's power and the wonders of creation. The verse mentions the sky and its ability to send down rain in a reference to the cyclical nature of rain, where the sky repeatedly brings water back to the earth.

Implicature and Pragmatic Inference:
The use of the word "الرَّجْعِ"(ar-raj'i) in this verse implies more than just the sky; it brings to mind the sky's role in the cycle of life by providing necessary rain for sustenance. It also highlights the notion of return and renewal, which can be extended metaphorically to other forms of return, such as resurrection after death or the return of actions to their doers.

Adjusted Meaning:
The word "الرَّجْعِ"(ar-raj'i) is not just a referce to the sky which is its specific meaning but to the recurring phenomenon of rain and the broader idea of cyclical return that stands for its generalized meaning. This pragmatic enrichment enhances the meaning by connecting the natural process of rain to the divine order and the concept of return in a theological sense. The verse uses the word "الرَّجْعِ"(ar-raj'i) to convey the reliability of Allah's creation, making it a powerful sign of His power and control over the universe.

7.   " وَهُوَ الَّذِي يُنَزِّلُ **الْغَيْثَ** مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ " (Ash-Shura, 42:28)

Translation:
He is the One that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise.

Lexical Meaning:
The meaning of the word الغيث ("al-ghayth") is "abundant rain" or "heavy downpour." It also means a significant rainfall that brings relief after drought.

Context:
The verse mentions Allah's ability to send down rain after periods of drought, emphasizing His mercy and provision. The word الغيث ("al-ghayth") carries a positive meaning of rain; it is often seen as a sign of Allah's blessings and the end of drought and the revival of life.

Implicature and Pragmatic Inference:

The use of the word الغيث in this verse evokes more positive emotions like relief and hope. The context of the verse determines this implication clearly by the use of the phrase مِن بَعْدِ مَا قَنَطُوا (min ba'di ma qanaṭw) to highlight the contrast between the despair of the people and the sudden arrival of rain, emphasizing Allah's power to provide relief even in the most difficult times.

Adjusted Meaning:

The word الغيث refers to a sense of relief and hope, especially in the context of drought and despair. It conveys deeper messages about divine blessings, intervention, and mercy.

8. " فَٱلْحَامِلَاتِ وِقْرًا"   (Adh-Dhariyat, 51:2)

Translation:

And those that lift and bear away heavy weights;

Lexical Meaning:

"ٱلْحَامِلَاتِ" ("al-haamilati") is derived from the root word "حمل" (to carry), which means "the carrier" or "the one who bears.". the word "وِقْرًا" ("wiqran") means "burden" or "heaviness." Therefore, the meaning of the expression"فَٱلْحَامِلَاتِ وِقْرًا" "Faal-haamilāti wiqran." is "the carriers of burdens" or "the ones bearing heaviness."

Context:

The verse discusses the wonders of creation, the power of Allah, and the signs of His existence. The verse mentions clouds as a sign of Allah's power and their role in providing rain.

Implicature and Pragmatic Inference:

The imagery of clouds carrying burdens suggests a well-designed system, where clouds are equipped to carry and distribute rain. The association of "فَٱلْحَامِلَاتِ وِقْرًا" "Faal-haamilāti wiqran." with abundant rain serves as a reminder of Allah's blessings and provision for His creation.

Adjusted Meaning:

The phrase "فَٱلْحَامِلَاتِ وِقْرًا" portrays the image of heavy clouds loaded with rain, allowing readers to visualize the abundance of water they carry. The association of "فَٱلْحَامِلَاتِ وِقْرًا" with clouds and rain reinforces the verse's overall theme of creation and Allah's intricate design in the natural world.

9. "وَٱلَّذِي نَزَّلَ مِنَ ٱلسَّمَاءِ **مَاءً** بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ" (Az-Zukhruf, 43:11)

Translation:

"That sends down (from time to time) rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead)"

Lexical Meaning:

The primary meaning of "ماء" ("maa' ") is "water." It refers to a clear, colorless, odorless, and tasteless liquid that is essential for life (specific meaning). Beyond its literal meaning, "ماء" carries the meaning of rain (generalized meaning).

Context:

The verse discusses the signs of Allah's power, the rewards of faith, and the consequences of disbelief. The verse specifically mentions Allah's ability to send down rain and its role in reviving barren lands.

Implicature and Pragmatic Inference:

The ability to send down rain from the sky highlights Allah's power over nature and His ability to sustain life. This idea manifested clearly by association of "ماء" with life-giving sustenance serves as a reminder of Allah's blessings and His care for His creation. The verse teaches us to be grateful for the gift of water and to recognize its essential role in life.

Adjusted Meaning:
The word "ماء" (water) here specifically refers to the idea of rain as it falls from the sky to transform barren lands into fertile ones. The image also reflects the verse's theme of divine providence and His role in sustaining life. The verse conveys deeper messages about divine power, blessings, gratitude, and the importance of water in preserving life.

" أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِن .10 (An-Nur, جِبَالٍ فِيهَا مِن بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن مَّن يَشَاءُۖ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ " 24:43)

Translation:
Seest thou not that God makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes there with whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.

In these two verses 24:43, the words "الودق" (pronounced "al-wadq") and "البرد" (pronounced "al-barad") appear, referring to different types of precipitation. To analyze these words from a lexical pragmatic perspective, their meanings, context, and implicatures should be considered.

Lexical Meanings:
The meaning of the word "الودق" ("al-wadq")**:** "Fine rain" or "drizzle." It refers to light, gentle rain that falls in small drops.

The meaning of the word "البرد" ("al-bard") is "Hail" or "ice pellets." It refers to frozen precipitation that falls from the sky, typically in larger chunks than rain. destructive form of precipitation that is regarded as its generalized meaning in this verse.

Context:
The verse discusses various topics related to faith, morality, and the signs of Allah's power. The verse specifically describes Allah's control over the weather and His ability to send down different types of precipitation.

Implicature and Pragmatic Inference:
The word "الودق" implies the meaning of delicacy, refreshment, and divine blessing. It often suggests a gentle and soothing form of rainfall. The imagery of Allah manipulating clouds, forming rain, and sending down hail highlights His power and control over the natural world.

The word "البرد" implies the meaning of power, potential harm, and divine warning. It often suggests a forceful and potentially destructive form of precipitation. The contrast between the gentle "الودق" and the forceful "البرد" suggests that Allah's provision can be both gentle and severe, depending on His will.

Adjusted Meaning:
The words "الودق" and "البرد" refer to the gentle drizzle and forceful hail, giving a chance to visualize the contrasting forms of precipitation. The association of "الودق" and "البرد"

with Allah's control over weather reinforces the verse's overall message of divine providence and His ability to provide for His creation in various ways.

5. CONCLUSIONS

This study sums up to the following concluding remarks:

- Words like المعصرات and الحاملات, regardless their lexical meanings, are adjusted to refer to 'clouds' in The Glorious Quran. Similarly, words just as الرجع, which its specific meaning is so far from its encoded one, is used to refer to 'rain'.
- Such adjusted meaning can be interpreted either by specifying or generalizing it to fit its context. For example, the word الماء is specified in Surat Az-Zukhruf (verse no. 43) to mean 'rain' whereas words like " وَابِلٌ, which literally means (heavy rain), and "طَلٌّ, which literally means (light drizzle), are used as metaphors to illustrate the rewards of those who invest their wealth with Allah. This expanded meaning can be reached after generalizing and adjusting its literal meaning.
- Some verses, that exclusively deal with the concept of 'rain', have implicitly indicated it. In this sense, the study takes the verse in Surat Al-Tariq " وَالسَّمَاءِ ذَاتِ الرَّجْعِ" as an example. In an attempt to reach the pragmatic inference, one can broaden the sky's role of cyclical return.
- Based on what has come above, the model of analysis proved its workability.

REFERENCES

- Abdullah, Alaa Ahmed (2024). A Journey through Ages: Revisiting the Traumatized Female Characters in Glück's Poetry: A Study of Selected Poems. In *Journal of Language Studies*.Vol.8,No.5, 2024, pp. (267-281).

- Ali A.Y.(1989) *The Holy Quran : Translation and commentary* . that ES-salasil printing and publishing co. Al- Murgab, Kuwait.
- Aljadaan, N. (2016). *Understanding Hyperbole*. University College London Program of Study: M.A. Linguistics (Master Thesis). Retrieved from Arab World English Journal (ID Number: 212 October 2018, 1-21. DOI: http://dx.doi.org110.24093/awej/th212.
- Blutner, R. (1998). Lexical Pragmatics. *Journal of semantics* 15: 115-162.
- _____ (2000). Some Aspects of Optimality in Natural Language Interpretation. *Journal of Semantics* 17: 189-216.
- Cram, David and Paul Hedley (2005). Pronouns and Procedural Meaning: The Relevance of Spaghetti Code and Paranoid Delusion. Oxford University Working Paper in Linguistics, Philology and Phonetics. Vol. (10), pp.187-210.
- Cruse, D.A. (2000). Meaning in Language: An Introduction to Semantics and Pragmatics. Oxford: Oxford University press.
- Dynel, M. (2009). Beyond a Joke: Types of Conversational Humour-*Journal of language and linguistics compass*, 3 (5), pp. 1284-1299.
- Ghomeshi, Jial, Rey Jackendoff, Nicole Rosen and Kevin Russel (2004). Contrastive Focus Republication in English (the SALAD-salad paper) Natural Language and Linguistic Theory 22: 307-357.

- Grice, H.P. (1975). Logic and Conversation. In *Syntax and Semantics*, Volume 3: Speech Acts, edited by Peter Cole and Jerry L. Morgan, 41-58. New York: Academic Press.
- Huang, Y (2009). Neo-Gricean Pragmatics and Lexicon. *International Review of Pragmatics*. 1: 118-153.
- Horn, L. (1989). A Natural History of Negation. Cambridge: Cambridge University Press.
- Jackendoff. R. (1990). Semantic structures. Cambridge,MA: MIT Press.
- Katie, W. (2001). A Dictionary of Stylistics. Longman: Harlow.
- Levinson, S. (1987). Minimization and Conversational Inference. In *The Pragmatic Perspective*, edited by J. Verschueren and M. Bertuccelli-Papi, Amesterdam: Benjamins, 61-129.
- _____ (2000). Presumptive Meanings. The Theory of Generalized Conversational Implicature. Cambridge, Massachusette: MIT Press.
- Mercer, Robert (1991). Presuppositions and Default Reasoning: A Study in Lexical Pragmatics. In *Lexical Semantics and Knowledge Representation*, edited by J. Pustejovski and S. Bergler. ACL SIG Workship Proceedings, 224-237.
- Mohamed, Maha Bakir & Abed Kalaf Saleh (2023). A Pragmatic Analysis of Trump's Hate Speech. In *Journal of Language Studies*.Vol.VI,No.4, 2023, pp. (40-48).
- Mohammed, Maha Bakir & Hiba Saad Abduljabbar (2024). Exploring the Importance of Contextual Factors in Translating Islamophobia Caricatures. In *Journal of Language Studies*.Vol.8,No.2, 2024, pp. (230-244).
- Mohammed, M. Al-Said, M. A. Rashad, M. F. Al-Ajmawi, A. A. Abdulbaqi & H. A. Qutub (ed.) (2000). Tafseer Al-Qura'an Al-Azheem for Imam Emaduldin Abi-Fidaa Ismail bin Katheer Al-Dimashqi, Qurtuba Institution for printing, Publishing, and Distribution.
- Nunberg, Geoffrey (1979). The Non-uniqueness of Semantic Solution: Plosymy. *Language and Philosophy* 3: 143-184.
- _____ (1995). Transfers of Meaning. *Journal of Semantics* 12, no.2: 109-132.
- Sperber D. and D. Wilson (2006). A Deflationary Account of Metaphor. In R. Gibbs (ed.), *Handbook of Metaphor and Thought*. C.U.P. Cambridge University Press.
- Sweetser, Eve (1998). From Etymology to Pragmatics: Metaphorical and cultural Aspects of Semantic Structure. Cambridge: Cambridge University Press.
- Walaszewska, E. (2015). Relevance-Theoretic Lexical Pragmatics: Theory and Application, Cambridge Scholars Publishing, Lady Stephenson Library, Newcastle, U.K.
- Wilson, D. (2003). Relevance and Lexical Pragmatics. *Rivista di Linguistica* 12, no.2: 273-291.
- Wilson, Deirdre and Dan Sperber (2004). Relevance Theory. In *The Handbook of Pragmatics*, edited by L. Horn and G. Ward. Oxford: Blackwell, 207-632.

- Wilson, Deirdre and Robyn Carston (2007). A Unitary Approach to Lexical Pragmatics: Relevance, Inference and Ad hoc Concepts. In *Pragmatics*, edited by N. Burton-Reberts. Houndmills, Basingstoke: Palgrave Macmillon, 230-259.
- Zeevat, Henk (2006). Pragmatics: Optimality Theory. In *Encyclopedia of Language and Linguistics*, Vol. (10), edited by K. Brown. 2nd ed. Amsterdam: Elsevier, 47-51.