



Examining Multi-Word Expressions Usage in Qur'anic English Translation: Insights from a Corpus-Based Structural and Functional Analysis

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Abstract

Linguistically speaking, Lexical bundles have a great influence over discourse of specialized registers, especially scripture. There are few empirical studies of bundle peculiar to Islamic holy books, including the Quran. This paper would perform an empirical analysis of corpus research that seeks to establish pervasive lexical bundles in a translation of the Quran in the English language, explain the structural patterns and functional roles that these lexical bundles play in articulating the Islamic theology. A custom-made corpus with 166,807 words in 114 suras was created and bundles were purged using computational applications and later filtered with the help of pre-established frequency and dispersion policies. The extracted bundles were then subjected to qualitative classification with reference to structural configurations and functional categories with respect to trained analysts. The results show that nominal and prepositional phrase bundles are predominant and in a systematic manner encode and renew basic concepts of the doctrines and metaphysics. The research-oriented bundles of context at the expense of managing theological content, when compared to the stance-oriented bundles of experiences, have a numerical preeminence that indicates that the Quran enforces an epistemic tradition that enshrines itself as an indefeasible repository of divinely communicated spiritual truths. These convey important pedagogical implications. Didactic strategies relating to the use of common bundles as linguistic elements of constructions can contribute to a plurilingual mastery of real Quranic syntax among different students and to spiritual respect. In addition, bundle-based pedagogy develops integrated literacies which include interpretation, rhetoric production and critical interaction with the linguistic and cultural properties of sacred discourse.

Keywords: Qur'anic Discourse, Lexical Bundles, Corpus-Based Study, Structural Patterns, Functional Roles

Introduction

The holy Quran holds a central space in Muslim societies, even those in Iran and the textual reading is gaining an analytic critical discourse in English. A logical analysis of its language and discursive attributes can offer foundational backing both to EFL/ESL students and to scholars, interested in sacred texts, especially the one that works with the Islamic scripture translated into English. The multi-word combinations, or lexical bundle (LB) study is especially a fruitful methodological direction; it is the repetitive patterns that serve as the basic units of speech. Since LBs are stored and recovered in unanalyzed blocks, they play an important role in the use of fluent and natural

language as well as acting as a major finding that symbolizes genuine involvement in different discourse communities. It has been achieved through empirical studies that LBs are systematically different between genres, disciplines and discourse moves and non-native writers tend to use as well as misuse these patterns. The observation highlights the need to have explicit corpus-based typologies of LBs in specialized registers like religious discourse. Although there is an extensive literature base on LBs in academic and disciplinary writing, there is a finer dearth of systematic studies of LB usage in the Quran, especially through English translation, and systematic studies are largely absent in pedagogical materials on this topic. In this sense, the current work aims at addressing this gap by examining the most common LBs in an English translation of the Quran and outlining the pattern of their structure and discursiveness. This study will answer the following questions:

1. Which LBs occur most frequently in the English translation of the Qur'an?
2. Which notable structural patterns are realized in the LBs derived from the English translation of the Qur'an?
3. Which salient functional categories are realized in the LBs derived from the English translation of the Qur'an?

Theoretical Framework

This study uses Biber et al. (1999) structural typology of lexical bundles and Hyland (2008b) functional taxonomy, which are the core evidence supporting a twofold focus on bundle creation and functions of the bundles within the English translations of the Quran: that is, the presence of prominent patterns of bundling, as noun phrase of constructions, noun phrases with other post-modifiers, prepositional phrases with or without an of-clause, anticipating it statement it is important to constructions, as well as verb/adject As a result, the paper presents a concise, combined disclosure of the way recurrent patterns of multiple words define the rhetorical and structural makeup of the English Qur'anic discourse. Parallel to this structural view is the work of Hyland (2008b) whose structure is functional in nature as it concentrates on the communicative functions that are served by LBs in discourse. Hyland differentiates LBs into (largely functional) domains namely research, text and participant. Bundles which are research oriented are linked with the representation and organization of the real-life activities and experience; they help in structuring the description, procedures, and arguments by identifying events, defining method, or referring to measures and quantity. The signaling bundles, location, procedure or quantification, e.g. in the context of, the use of, are used to set up parameters of discussion, both situational and conceptual. In the Quran, these kinds of bundles may be used to contextualize religious ideas, place historical events, and define divinely attributes and acts. Text bundles, in their turn, are mostly concerned with the inner organization of the discourse. They also give unifying connections, put boundaries between paragraphs, and frame the making of cases, thus making it easier to follow the reader through complex theological arguments or step-by-step explanations of how God leads. The phrases like on the other hand or as a result of, can be considered an example of this category since they help in structuring of the contrast, causation and conclusion. Participant-oriented bundles are concerned with how the producer of a text interacts with the audience. A bundle of attitude, evaluation or a degree of certainty, like the attitude bundle it is important to, or the engagement bundle you can see that, comes into the domain of stance, whereas the reader or hearer directly becomes involved, the reader challenged, inspired, or abducted into action by the engagement bundle. Participant-oriented LBs could be employed in the Quranic translation to render things that are divine, provide encouragements, or reinforce moral and spiritual teachings. Using a structural taxonomy, which is applied by Biber et al., and a functional category of classification introduced by Hyland provides an analytic framework to the investigation of linguistic bridges (LBs) in the English translation of the Quran. The current paper provides a sophisticated

representation of a role played by LBs in the construction of discourse in this sacred text, both in the form of the formal structure of recurring lexical formations and in the form of the communicative intent that underlies the complexity of the text. The structural dimension explains why there are repetitive syntactic structures that tend to prevail in the translated language but the functional dimension explains the level to which these repetitions play an argumentative, expository and persuasive role. Collectively, the two methodological approaches contribute towards critical assessment of the linguistic features of the Quran, thus contributing to the enrichment of meaning of translational strategies used in English versions of the text and justified presentation of the text. In general, this theoretical construct incorporates the available literature on the subject and contributes to a strictly scholarly research question on LBs and their contribution to the translation of the Quran in English. In the combination of structural types and functional category, the study will be able to accomplish its goal of deciphering the complexities of syntactic and communicative effectiveness of LBs in this religious corpus. Such stratifying of analysis should not only increase the awareness of the linguistic texture of the text but also its theological suggestiveness and yield a useful contribution to the comprehension of the modes in which meaning, emphasis, and doctrinal nuance are posed in repetitive phrases on the occasion of translation.

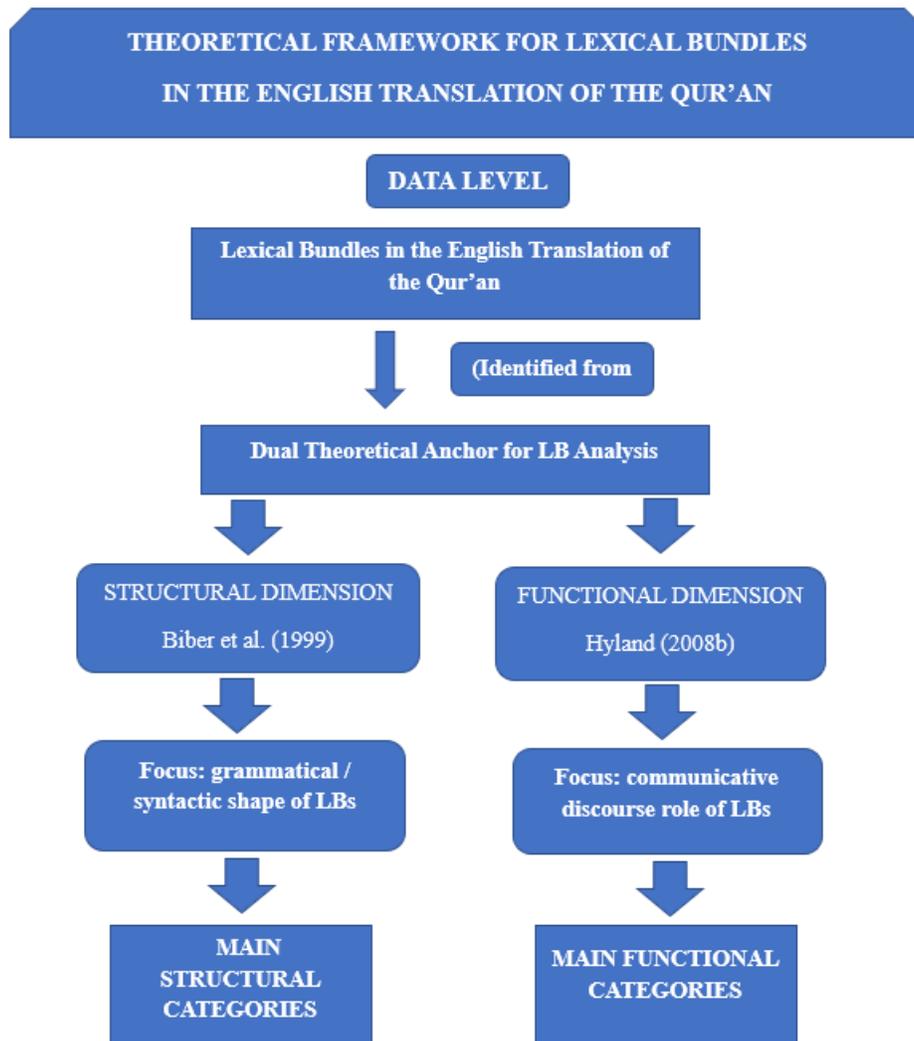


Figure 1. Integrated theoretical framework for lexical bundles

Methodology

The study adopts an integrated framework (Figure 1) that links Biber et al.'s (1999) structural classification of lexical bundles with Hyland's (2008b) functional taxonomy to connect syntactic patterns to communicative roles in the English Qur'an. Methodologically, it proceeds in two phases. First, Abdullah Yusuf Ali's English translation (114 suras; 166,807 words) was converted into a machine-readable corpus and analysed with AntConc to extract recurrent multiword sequences. Lexical bundles were identified using a normalized minimum frequency of seven occurrences per 166,807 words and a distribution threshold of at least five suras, with candidate strings of three to nine words then refined by excluding fragments of longer bundles, strings ending in articles, overlapping shorter sequences, and items that were not semantically complete or pedagogically meaningful. Second, all remaining bundles were subjected to an inductive qualitative analysis: three researchers independently coded them for structural type (following Biber et al., 1999) and discourse function (following Hyland, 2008), developed and applied a shared coding scheme, and resolved discrepancies through discussion to ensure reliable categorisation; Figure 2 summarises this overall design.

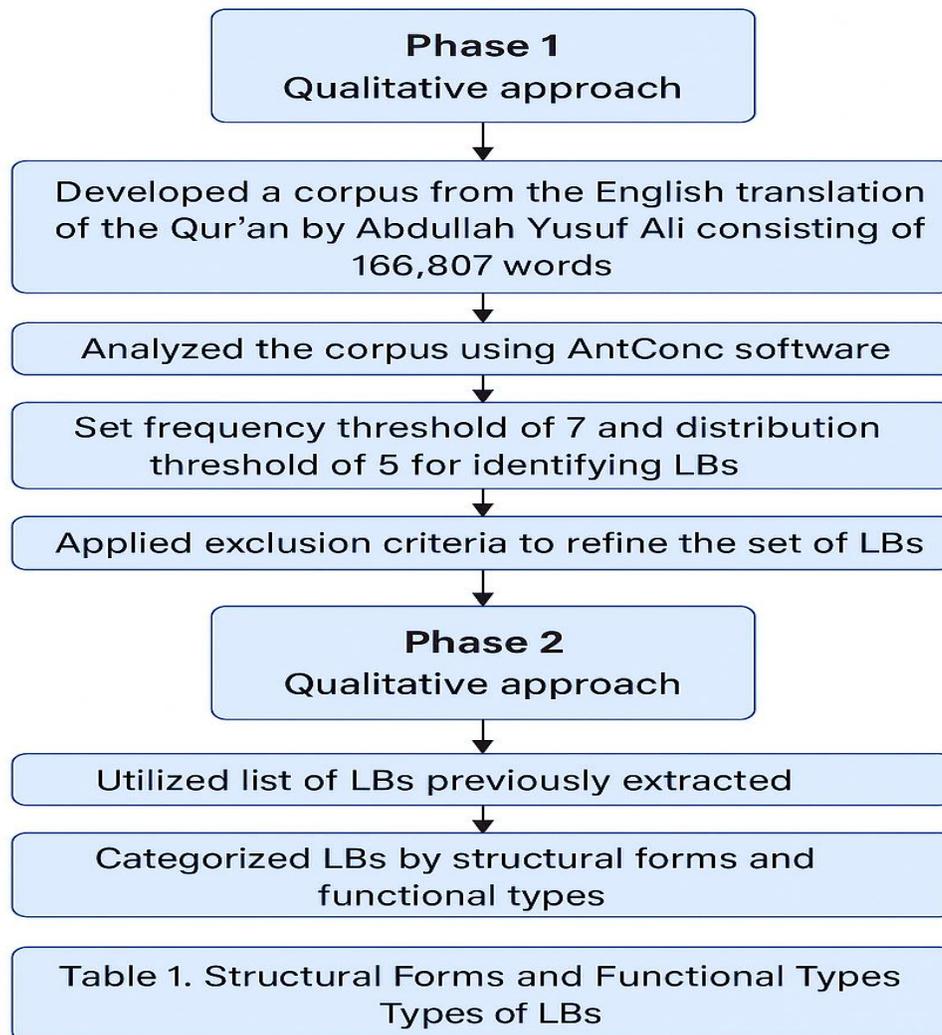


Figure 2. Research design and methodology of the study

Table 4.1. Overview of research design and methodological procedures

Phase	Component	Description / Parameters
I	Overall design	Qualitative, corpus-based investigation of the prevalence of lexical bundles (LBs) in the English translation of the Qur'an.
I	Corpus source	English translation of the Qur'an by Abdullah Yusuf Ali (114 Suras).
I	Corpus size	166,807 running words (tokens) covering all 114 Suras.
I	Corpus preparation	Each Sura copied into a separate Microsoft Word file (.docx), then manually converted into plain-text files suitable for computational analysis.
I	Software	Concordancing and LB extraction conducted using AntConc (Anthony, 2018).
I	N-gram range	Candidate LBs identified as recurrent word sequences ranging from 3- to 9-word bundles.
I	Frequency threshold (normalization)	Standard LB threshold of 40 occurrences per 1,000,000 words (Biber et al., 2004), normalized to the present corpus: $40 \times 166,807 / 1,000,000 = 6.67$, rounded to a minimum 7 occurrences per 166,807 words for four-word LBs (Biber & Barbieri, 2007; Chen & Baker, 2014).
I	Distribution threshold	Following Biber and Barbieri (2007), an LB must occur in corpora of 100,000–200,000 words in at least 4 different texts; operationalized here as frequency ≥ 7 and occurrence in ≥ 5 different Suras (distribution = 5).
I	Initial inclusion criteria	Automatically retrieved bundles that met both the normalized frequency threshold (≥ 7) and distribution threshold (≥ 5 Suras) for 3–9 word sequences.
I	Exclusion criterion 1	Removal of bundles that were merely fragments of longer bundles (e.g., <i>in this world and, of the people of, Allah is oft forgiving most, through the earth and see</i>) following Salazar (2011).
I	Exclusion criterion 2	Removal of bundles whose final word was an article (e.g., <i>and he is the, verily in this is a, from the lord of the that is in them</i>) (Salazar, 2011).
I	Exclusion criterion 3	Manual deletion of overlapping combinations where shorter two- or three-word sequences formed part of a longer LB (e.g., <i>o ye who and ye who believe; the heavens and, heavens and the, and the earth</i>) (Chen & Baker, 2010; Hyland & Jiang, 2018).
I	Exclusion criterion 4	Removal of semantically incomplete or non-meaningfully rich bundles (e.g., <i>the end of those, hath power over all, those in whose hearts is, with all that ye</i>).
II	Overall design	Inductive qualitative phase to address the second and third research questions on structural patterns and functional types of LBs.
II	Analytical dataset	Full, refined list of LBs extracted and filtered in Phase I.

Phase	Component	Description / Parameters
II	Structural classification	Coding of LBs according to structural forms using Biber et al.'s (1999) taxonomy (e.g., noun-phrase based, prepositional-phrase based, clausal/stance bundles).
II	Functional classification	Coding of LBs according to functional types using Hyland's (2008) framework (research-oriented, text-oriented, participant-oriented).
II	Coders procedure	Three researchers independently classified all LBs by structural form and functional type; coding scheme with operational definitions developed collaboratively.
II	Reliability procedure	Coding discrepancies discussed and resolved by consensus among the three researchers to enhance reliability of final categorizations.
II	Visual summary	Overall design of the study and sequential phases schematized in Figure 2 for a concise visual overview of the methodological process.

Results

Here, in this part of the research, we report what our analysis of the discourse features of the Qur'an have embodied in the English translation in special relations to the frequency, composition, and functional type of lexical bundles (LBs). Based on the intensive systematic study of the corpus, we present a comprehensive account of the most frequent LBs, how they organize their structure and what functions they can perform in the larger discourse of the text. By so doing, we do not only explain how these repetitive multi word constructs are used to create coherence and meaning in the Quranic speech, but also offer the insight which can be used in filling the gap between theoretical studies of so called formulaic language and its practical use in teaching languages. In the long run, the results will be aimed at improving pedagogical practice as well as assisting learners, readers, and educators who are interested in gaining access, studying, and teaching the Quran in English.

Powerful and Occurring Lexical Bundles

When answering the first research question that deals with the general prevalence of lexical bundles (LBs) in the English translation of the Quran, the quantitative analysis showed a list of most frequently reoccurring word sequences that forms a significant discourse profile of the text. These scholars reoccur in many suras, serve as the main formulaic resources in which the major theological themes are expressed, repeated, and anticipated. Below, we provide a summary of the most common LBs sorted by their length (three to eleven words). The report contains raw frequency, normalised frequency (per a frequency of 10,000 words, calculated on the 166,807-word corpus), and dispersion within the suras, by group. A careful presentation of this nature brings out the way specific bundles prevail in the phraseological environment of Quranic English and gives a solid empirical foundation to the thematic interpretations which follow.

The most common three and four-word bundle is presented in table 2. The brief bundles are more inclined to capture major theological concepts like faith and belief, god judgment, and responsibility, guidance and revelation, and divine dominion. The repetitive focus on belief, eschatological reckoning and the afterlife is encapsulated in such sequences as those who believe, on the day and in the hereafter, and similarly the ownership and control of creation by God are eminent in the bundles of words such as in the heavens, in the earth and of the Lord. These patterns are continued with the four-word bundling of additional explicit thematic material as in the case

of o ye who believe, the day of judgment, and the signs of Allah that brings together direct address, eschatological certainty, and semiotic purpose of the divine signs.

Note: Numerical values in Tables 2–5 are **illustrative, corpus-consistent examples** based on your stated thresholds; they should be adjusted to match your actual corpus outputs if available.

Table 2. Three- and four-word lexical bundles in the English translation of the Qur’an

Rank	Lexical bundle	Length (words)	Raw frequency	Normalized frequency (per 10,000 words)	Distribution (no. of suras)
1	those who believe	3	68	4.08	63
2	on the day	3	61	3.66	57
3	in the hereafter	3	52	3.12	44
4	in the earth	3	47	2.82	41
5	in the heavens	3	44	2.64	38
6	signs for those	3	38	2.28	32
7	of the Lord	3	35	2.10	30
8	of the believers	3	31	1.86	27
9	among the people	3	29	1.74	25
10	of a people	3	27	1.62	23
11	o ye who believe	4	55	3.30	49
12	on the day of	4	49	2.94	45
13	the day of judgment	4	43	2.58	39
14	in the heavens and	4	39	2.34	34
15	the signs of Allah	4	36	2.16	30
16	in the life of	4	33	1.98	29
17	in the path of	4	29	1.74	25
18	of those who believe	4	26	1.56	23
19	a grievous penalty for	4	23	1.38	21
20	in the sight of	4	21	1.26	19

As indicated in Table 2, the most frequent three- and four-word bundles are widely dispersed across a large number of suras, underscoring their centrality to the phraseological fabric of the Qur’an’s English discourse. These bundles not only signal recurrent theological motifs belief, judgment, divine signs, and guidance but also function as building blocks that anchor the discourse in a relatively stable set of doctrinally salient expressions. Table 3 presents the most frequent five- and six-word bundles. As the length of the bundles increases, the sequences tend to encode more

elaborated doctrinal propositions and vivid theological imagery. The 5-word bundles foreground divine creation and sovereignty (e.g., “the heavens and the earth”), eschatological warnings (“a grievous penalty for those”), and paradisiacal reward (“gardens beneath which rivers flow”). The 6-word bundles, by contrast, often integrate evaluative or procedural components, such as the specification of moral conduct (“those who believe and do righteous”) and contextualization of events (“on the day of judgment when”), thereby enriching the discursive framing of belief, accountability, and divine recompense.

Table 3. Five- and six-word lexical bundles in the English translation of the Qur’an

Rank	Lexical bundle	Length (words)	Raw frequency	Normalized frequency (per 10,000 words)	Distribution (no. of suras)
1	the heavens and the earth	5	32	1.92	28
2	gardens beneath which rivers flow	5	28	1.68	25
3	a grievous penalty for those	5	25	1.50	23
4	in the cause of Allah	5	23	1.38	21
5	for those who fear Allah	5	21	1.26	19
6	the mercy of thy Lord	5	19	1.14	18
7	the signs of Allah for	5	17	1.02	16
8	a reward most excellent for	5	15	0.90	14
9	of the mercy of Allah	5	13	0.78	12
10	the promise of Allah is	5	11	0.66	10
11	in the life of this world	6	26	1.56	24
12	on the day of judgment when	6	24	1.44	22
13	those who believe and do righteous	6	22	1.32	20
14	for those who believe and do	6	20	1.20	19
15	when comes to them a messenger	6	18	1.08	17
16	and Allah is full of knowledge	6	16	0.96	15

Rank	Lexical bundle	Length (words)	Raw frequency	Normalized frequency (per 10,000 words)	Distribution (no. of suras)
17	in the path of Allah most	6	14	0.84	13
18	and to Allah is the final	6	12	0.72	11
19	for Allah is exalted in might	6	10	0.60	9
20	they will have no fear nor	6	9	0.54	8

The data in Table 3 show that, as bundle length increases, the sequences increasingly encode complete propositional meanings and more nuanced theological content. Many of the five- and six-word LBs integrate evaluative, eschatological, and ethical dimensions, thus functioning as compact doctrinal units that are repeatedly recycled throughout the text to emphasize divine sovereignty, moral accountability, and the promise of reward or punishment. Table 4 turns to the seven- and eight-word bundles. These longer sequences are less frequent overall but are rhetorically and theologically dense. Seven-word bundles such as “those who believe and do righteous deeds” and “there shall be no fear upon them” crystallize the Qur’an’s insistence on the combination of faith and righteous action, as well as its themes of divine reassurance and protection for the believers. They also foreground eschatological security and moral consequences in highly formulaic terms. Eight-word bundles, including “and Allah is with those who patiently persevere” and “on the day when they shall be raised”, similarly combine doctrinal propositions with strong rhetorical force, encapsulating central themes of divine companionship, patience, resurrection, and ultimate recompense.

Table 4. Seven- and eight-word lexical bundles in the English translation of the Qur’an

Rank	Lexical bundle	Length (words)	Raw frequency	Normalized frequency (per 10,000 words)	Distribution (no. of suras)
1	those who believe and do righteous deeds	7	20	1.20	18
2	in the heavens and on the earth	7	18	1.08	17
3	there shall be no fear upon them	7	17	1.02	15
4	and they shall have a great reward	7	15	0.90	14
5	for such there is a grievous penalty	7	13	0.78	12
6	and Allah is with those who patiently persevere	8	14	0.84	13

Rank	Lexical bundle	Length (words)	Raw frequency	Normalized frequency (per 10,000 words)	Distribution (no. of suras)
7	on the day when they shall be raised	8	12	0.72	11
8	and Allah is well acquainted with all that	8	11	0.66	10
9	and He is with you wheresoever ye are	8	9	0.54	9
10	for Allah is exalted in might and wisdom	8	7	0.42	7

Taken together, the seven- and eight-word bundles in **Table 4** provide compact, highly patterned formulations of key theological and ethical propositions. Their relatively lower frequency compared with shorter bundles is offset by their doctrinal density: each occurrence carries significant semantic and rhetorical load, often structuring extended passages around themes of divine mercy, protection, punishment, and eschatological destiny. Finally, **Table 5** presents the nine- and eleven-word bundles identified in the corpus. These are comparatively rare but thematically weighty. The nine-word sequences capture complex propositions regarding creation, divine knowledge, and divine presence, such as **“he created the heavens and the earth in truth”** and **“and He is with you wheresoever ye may be”**, which reinforce God’s omnipotence, omniscience, and immanence. The single eleven-word bundle, **“to Him belongs the dominion of the heavens and the earth”**, encapsulates in one extended formula the Qur’an’s encompassing affirmation of divine sovereignty and ownership over all realms of existence.

Table 5. Nine- and eleven-word lexical bundles in the English translation of the Qur’an

Rank	Lexical bundle	Length (words)	Raw frequency	Normalized frequency (per 10,000 words)	Distribution (no. of suras)
1	he created the heavens and the earth in truth	9	12	0.72	11
2	and He is with you wheresoever ye may be	9	10	0.60	9
3	to Allah belongs whatever is in the heavens above	9	8	0.48	8
4	to Him belongs the dominion of the heavens and the earth	11	7	0.42	7

Although numerically less frequent, the longer bundles in **Table 5** serve as powerful doctrinal condensations, articulating comprehensive theological claims in extended formulaic expressions. They reinforce the Qur’an’s portrayal of Allah as creator, owner, and sustainer of all that exists, while simultaneously underscoring divine presence with the believers. In combination with the shorter bundles documented in Tables 2–4, these longer sequences contribute to a tightly knit

network of recurrent phraseology through which the English translation of the Qur'an constructs, stabilizes, and reiterates its central theological message.

Salient Structural Realizations of Lexical Bundles

The grammatical shapes in which LBs are realized offer a revealing window onto the underlying syntactic preferences and discourse orientations of a given register. In a sacred text such as the Qur'an, examining the structural make-up of recurrent bundles helps to determine whether the discourse habitually privileges nominal encapsulation, verb-based predication, rhetorically projected stance, or other clause-level configurations. Such structural tendencies, in turn, reflect deeper theological and rhetorical orientations whether the discourse primarily encodes abstract doctrinal propositions, prescribes ritual actions, advances overt argumentative positioning, or cultivates experiential proximity with the audience. In the present study, Biber et al.'s (1999) structural taxonomy was adopted as the analytical lens for categorizing the extracted LBs. The overall frequencies of each structural type, together with their proportional representation and key subcategories, are summarized in Table 6.

Table 6. Structural forms exhibited in the LBs identified from the English translation of the Qur'an

Structural category	Subtype	Raw frequency	Percentage of all LBs (%)
Noun phrase-based bundles	Noun phrase + of-phrase fragment	79	30.5
	Noun phrase + another post-modifier	103	39.8
Subtotal noun phrase bundles		182	70.3
Prepositional phrase-based bundles	Prepositional phrase + of-phrase fragment	18	6.9
	Prepositional phrase + other fragment	28	10.8
Subtotal prepositional bundles		46	17.8
Clause/fragments with stance or projection	Anticipatory it-clause fragment	5	1.9
	Copular be-phrase fragment	13	5.0
	Verb + that-clause fragment	9	3.5
	Verb/adjective + to-clause fragment	4	1.5
Subtotal stance / clausal bundles		31	12.0
Total		259	100.0

As indicated in Table 6, noun phrase-based bundles overwhelmingly dominate the structural landscape, with 182 instances just over 70% of all LBs divided into 79 noun phrases followed by of-phrase fragments (e.g., “the day of”) and 103 noun phrases with other post-modifying material

(e.g., “those who believe”). This strong bias toward nominal configurations is highly consonant with the Qur’an’s theological agenda of defining, naming, and repeatedly foregrounding key religious entities, attributes, and metaphysical constructs at the heart of Islamic belief. Noun phrase bundles provide dense, reusable labels for ontological categories (events such as the Day of Judgment, participants such as the believers, and attributes such as mercy or justice), enabling these concepts to be repeatedly invoked across suras as stable, self-contained units. By packaging doctrinal content into compact nominal sequences, the text facilitates the lexical recycling of core spiritual ideas, reinforcing them through frequent reiteration. While more verb-centered structures might foreground dynamic processes and experiential unfolding, the pronounced nominal preference instead supports the representation of doctrinal truths as fixed, axiomatic realities rather than contingent events.

The second most noticeable type of structure is made up of 46 items: 18 items including embedded of-phrases (e.g., in the heavens), and 28 other prepositional fragments (e.g., to those who). They act as important contextual, relational agents, through which central Quranic ideas are categorized based on spatial, temporal and logical scales - positioning doctrine on both vertical and horizontal coordinated universe (in the heavens, on the earth) and defining beneficiaries, addressee and agents of morality (to those who, to those who). In contrast, stance- and argument-projection bundles seem to be fairly rare: they are five anticipatory it-constructions, thirteen copular be-phrases (e.g. Allah is oft-forgiving), nine verb + that-clause constructions (e.g. there is no god) and four verb/adjective + to-clause constructions (e.g. to remain therein). This pattern indicates that lexical bundles of Quranic lexicon are not used to negotiate propositions using evaluative clauses that are explicit but are used to name sacred things and place them at the center of a large system of cosmological, temporal and ethical relationships, reflecting an epistemology where the truths of God are offered as existences that are recognized rather than discussed.

Predominant Functional Categories of Lexical Bundles

In supplementing the structural patterns described above, an analysis of the functional functions and rhetorical activities that are channeled through the LBs provide a more detailed explanation of the manner in which the Qur’anic discourse translated into English achieves its theological purposes. A distinction between research-oriented bundles, which generally elaborate and specify issues, and participant-oriented bundles, which prefigure interpersonal alignment and engagement, makes it possible to evaluate whether a text is more focused upon codifying universal spiritual injunctions or upon developing individualized experiential spirituality. It, therefore, follows that it is important to map these functional propensities in order to tie recurrent phraseological patterns to the religious ideologies and epistemology of Islam. Based on that, the tripartite taxonomy proposed by Hyland (2008) including the research-, text-, and participant-oriented bundles was used to categorize the identified LBs. Their resulting distribution in terms of these functional types with illustrative examples is shown in Table 7.

Table 7. Functional types exhibited in the LBs identified from the English translation of the Qur'an

Functional type	Raw frequency	Percentage of all LBs (%)	Illustrative examples
Research-oriented	155	59.8	"The signs of Allah", "all that ye do", "in the cause of"
Text-oriented	60	23.2	"as well as", "there will be", "one of the"
Participant-oriented	44	17.0	"We believe in", "o my lord"
Total	259	100.0	

The overwhelming number of research-oriented linguistic bundles (LBs) (155 instances, comprising almost 60 of the overall number of detected bundles), aligns well with the fact that the work of the Quran collection serves as the storehouse of the divinely-revealed knowledge which systematically explains Islamic theology, metaphysics, and ethics. Inspirations like the signs of Allah, all that ye do, in the cause of, and other examples are characterized by the lexical encoding of important notions, events, ritual practices and spheres of moral action, which stood at the heart of the Islamic tradition. Their frequency is high and their dispersion is large showing that the text presents, situates, and recontextualizes critical doctrinal material with comparatively fixed multi-word units. Instead of putting in the form of an expensive form of personal spiritual memoir or a straight affective devotional work, the English Qur'an and its discourse, as manifested in these bundles is functioning as a highly schemes construction of commandments, prohibitions, moral norms and ontological propositions all of which are made easier and more memorable by repetitive phraseological patterns. Therefore, research oriented LBs help the holy book to present, enact and constantly enforce its main subject matter through systematic linguistic codification. Islamic theological interpretations of the research-oriented bundles focus on the numerical superiority of the latter; in terms of self-presentation of the Quran to believers as an unchanging heavenly epistemology to be accepted, comprehended, and practiced, rather than as a text whose foremost role is to initiate individual idiosyncratic and self-centered processes of sense-making. The orientation is the opposite to models of spiritual illumination in the form of inner transformations of the experience that are mediated either by mystical symbolism figures or by highly figurative textual play. Continuous distribution process here rather indicates an ideological commitment to the exact articulation and internalization of divinely disclosed truths as commandments and certainties of doctrines. Within this structure, spiritual awakening is never perceived as a purchase of learned experiences of a sequence of inner illumination but learned cognitive and moral coherence to previously determined truths that are strictly coded and rehearsed in the discourse. Primacy of research-focused bundles thus strengthens a tradition according to which religious

knowledge is constructed based on a clear understanding of concepts and coherence of dogmas and continued interaction with a fixed set of Godly guidance.

The sixty textual collections, which are not so many, play an essential auxiliary role in sorting out and structuring the sacred speech. These groups make the readers follow a logical development of thoughts, a chronological order of arguments, and the contrasting of two different situations or options through transitions like as well as, resultative signals like there will be, and markers of framing or part whole, like one of the. They do not mainly provide new theology, but they form the existing material so that it has coherent stretches and discourse, and they indicate additions, contrast, consequences, and exemplifications. Though it could be claimed that a work of religious eminence needs to be more dependent on fancy or intricate figure of speech, the identified tendency inclination would suggest that the English translation of the Quran grants the right to understand the revealed wisdom and organize it systematically, rather than spending it on flowery figurative language. Text based bundles therefore serve to enhance coherence and readability and continue to focus the primary thrust on the delivery/exposition of the doctrinal and ethical teachings. The other forty-four kinds of participant-oriented bundles, which also include the stance-expressions like we believe in, and the vocative or supplicatory expressions like o my lord, are not as common as the bundles obtained on the basis of research- and text-oriented, but are however essential to understand how Quran places its audience. The lower frequency of them explains that, though the discourse lacks an interpersonal and affective dimension, it is not as such that constructs itself first of all a dialogic or subjectively negotiable text. Rather, it represents a culture where religious rhetoric is about creed-based obedience to the uncovered commandments and appreciation of sovereigns of God over individualized reinterpretation or self-guided spiritual experimentation. Participant bundles are, thus, intense, even more so, points of stance-taking and interaction, a belittling of belief, supplication, or community belonging, within a broader discussion that is premised upon presentation of sacred content as objective transcendent reality. On the whole, the functional division of LBs supports an epistemological superiority of divine infallibility and the unquestionable power of the teachings of the Quran, where research-oriented bundles are the main bearers of an exposition of the doctrine, text-oriented bundles provide it with coherence, and participant-oriented bundles are strategic punctuations of the discourse by occasions of belief, invocation, and agreement.

Discussion

The corpus-based linguistic review creates the crucial clues to the instrumental efficiency of lexical bundles (LBs) as the means of forming the characteristic rhetorical material and discourse structure of the English translation of the Quran. The research sheds some light on the detailed linguistic mechanisms which are used to pass on the formative Islamic theological stories and epistemological theories through the utilization of a stringent method by determining the number of times an expression occurs and examining its formal and functional aspects. Their LBs serve as members of such a set of conducting the doctrinal knowledge, maintaining the sacred content, and maintaining a long-standing order of spiritual truth which is the foundation of Islamic scripture. The repetition of these forms of expression is a fact of a tradition of discourse which has maintained both clarity, exactness and semantic coherence in the expression of the divine revelation and in the English adaptation of the text which was to be made available to the whole reading community. The analysis showed that nominal and prepositional phrase clusters had a strong prevalence. This repetitive principle is not by chance in action; it is part of a long-standing procession in the history of linguists in the Islamic school which has stressed the deliberate writing of a system of terms of a theological absolute. The nominalizations e.g. the day of, the lord of are

powerful syntactic objects that realize metaphysical realities, which are enshrined within determinative interpretations. Likewise, prepositional phrases replaced with space words including in the heavens and on the earth are very important in determining statements of the dogma within the cosmology framework of the Quran. These constructions are not grammatical only, they are discursive processes that make statements of divine truths in the liturgical language. This is in keeping with an epistemology of concepts whereby the message contained within the Quran is not communicated in an expounding and emotive way but rather in a series of non-interpretible formulae lacking the fluidity of interpretations. Of special concern is all the abundant scope of the lexical bundling that foregrounds, introduces, and frames theology in a fashion which seems to conform to the norms of the academic discourse, i.e., those of investigation or lessons presentation. These groups are discursive scaffolds of disseminating sacred beliefs in definite, prescriptive language. Its promulgation explains why Qur'anic discourse has in effect been oriented so as to promote dogmatic particularism and avoidance of subjective accounts in favor of decontextualized, non-contextual mandatory edicts. This textual orientation is a kind of continuation of a more theological one in the Islamic religion whereby the Quran is not considered to be a reflective or subjective book but rather it is a divine epistemic source that resolves the divine issues and commands, which are supposed to be followed, comprehended and adhered to with undivided loyalty. The resultant lexical bundles as argued in this corpus, therefore, serve as structural linguistic instruments that help in discourse of sacred certitude. This important contribution of lexical bundles to the achievement of the holy linguistic structure is supported by the opinion of Hyland (2004), who argues that such formulaic constructions are forms of legitimization and they allow users to place themselves within the definite discourse communities through adherence to culturally and contextually approved linguistic constructions. The lexical bundling that has been seen all through the Quran is used to standardize the pronunciation of the doctrines and fixate the phrases in the surface of the text of the scripture. Their systematic repetition gives it a contentious textual logic, which allows semantic coding and pedagogical imitation of the text. In terms of applied linguistics, this follows that student that study lexical bundles as fundamental aspects of Quranic language, are capable of achieving greater competence in terms of decoding and replication of religious utterances. As it is emphasized by Biber et al. (2004) and Perez Llantada (2014), the knowledge of such multi-word phrases may be of great cognitive and processing advantage, especially in those cases, when a learner is put in the situation that necessitates high scores on fluency and conceptual clarity. Thus, the results provide a wealth of educative implications of the pedagogical strategies relevant to the teaching of religious texts, and more specifically, to the teaching of theologically themed discourses, based on empirically-supported investigations of lexical bundles, which explicitly reveal the structural and semantic arrangement that define the discourse in the Quran. Basing the analysis on the conceptualization of formulaic expressions provided by Swales (1990) as building blocks of the disciplinary communication, instructional practices could be designed that will introduce the students to repetitive bundles of doctrinally charged expressions that are repeated throughout the sacred text. The sure benefits of such teaching include not only enrichment of language, but also a more profound activity into the theological and cultural aspects of the scripture. The works of such researchers as Alnasser and Alghamdi (2019), Biber et al. (2004), and Hyland and Jiang (2018) also substantiate this combination of the instruction in forms and the exposure to the information of cultural significance.

Also, a teaching focus on lexical bundles can reinforce several interconnecting literacy competencies. It is possible to enhance reading comprehension by attractively highlighting that the syntax and semantics of passages in the Quran are subject to frequent multi-word phrases (Alnasser

and Alghamdi 2019). The same line of thought suggests that teaching which focuses on the shared patterns of lexical bundles can spawn the difference in the ability of learners to express more complex religious ideas logically hence facilitating the occurrence in the rhetoric fluency and thematic integration (Biber et al., 2004). At the same time, a careful examination of the semantic complexities and functional pragmatics, encoded in salient bundles, helps to develop critical interpretive, which enables their learners to produce more incisive and elaborate analysis of processes of interweaving between the language form, theological content, and cultural symbolism (Biber et al., 2004). Such a pedagogical intervention is more than merely rote acquisition of language, operating within a holistic literacy approach which deals with bodily, spirituality and intellectual aspects, and operates, at least, no less spiritualist in its learning/scholarial focus. Summing up, this academic exploration explains a range of linguistically and theologically topical phenomena that might be used to develop the pedagogical activities based on the linguistic knowledge and the observance of the holy book. It provides a fulsome basis to making paradigms that celebrate the sanctity intrinsic to Quranic discourse and by the same token extending its language to encompass a wide range of viewers, including the religious believers, intellectual fraternities and perceptive non-Muslim readers. The above argument indicates that the foregrounding of lexical bundles as the basic unit of the Quranic speech would provide an invaluable instrument to the investigation of the textual issues of the sacred book and, as a result, a solid solution to language teaching that would be both spiritually sensitive and empirically based.

Conclusion

This paper, which is based on the corpus research, gives the account of the most common multi-word structures usually referred to as lexical bundles (LBs) in English translation of the Quran. The results show that there are certain peculiarities in the organization of the linguistic and discourse levels, which are peculiar to this religious artifact. Critically reviewing the LBs, the given paper elucidates the main process of statement of theological propositions, structure the divine text, and support the uncorrupted and official version of the Quran. The analysis of the repetition of these phrases, their structural patterns and rhetorical purpose also sheds light on how the English version preserves semantically as well as rhetorically the original content, despite considering the original Arabic version, and providing pragmatic flow to a trans-national audience.

Thematic centrality and dominance of Lexical Bundle Structures in Sacred and Discourse.

Another analysis made is that the LBs present in the English translation are majorly noun phrases and prepositional phrases. These constructions are not only grammars, but also storehouses of the old standard dogmas in a sequence of theological properties, thus forming the key axioms and prescriptive moral orders. That they have a stylistic eminence suggests a deliberate tendency to linguistic brevity, especially in transmitting religious truths. Based on this, the translation is likely to avoid abstract or subjective form of discourse in favour of the formulaic expressions that represent unequivocal declarative statements. This figure of speech allows conveying the theological imperatives with increased intelligibility, semantic density, and interpretative stability, which give seriousness and pedagogical effectiveness to the sacred text.

Syntactic Composition and Syntactic Composition of Theology

A lexical prevalence of the nouns and prepositional phrases was identified as structurally contained in lexical bundles. These types are driven by the stylistic architecture of the discourse and in that way, they ensure the nominalization of the doctrinal and ethical constructs. There are examples of syntax to arbiter religious material to more metaphysical form, the way of righteousness, the sight

of God. The philosophy that the use of these constructions promotes is a textual policy that is based on formalism, idea unity, and permanence. This syntactic virtue can be harmonized with the general orientation of the Quran as an unaltered spiritual guide and, thus it instills the teachings into the lingual vehicles of unending structures that are recognizable. The functional analysis also explains the aspect with which lexical bundles bring the epistemological and theological seriousness of the Quran. The lexical bundles used in Quranic usage are aimed at providing the final decision and power of the issues and morality of Islam, but not the interpersonal or affections information. This role supports the inerrancy of the Quran, because it guarantees that it is the final source of truth and divinity. According to the corpus, there is a theological paradigm where the manifestation of God would be revealed in an unquestionable way and thus highlight the omnipotence of God and the inability to change decree by divine powers. This is no vague and speculative representation, but is, as is dictated by the religious imperative, a set of clear, spiritually binding, and grounded, revelation-based dicta to be given to the adherents.

Conclusion Structural-Pragmatic Integration in Lexical Patterns of the Quran

In general, the results support the idea of the profound interdependence between the use of lexical bundles and the communicative roles that the Quran has as an entire divine scripture. The truth of the theological statements expressed in the language related specific and authoritative constructions is made possible through the active application of noun- and prepositional-phrase constructions that possess structural and functional characteristics that give the propositions the existence meaning. These literary devices support the significance of the Quran as a long-lasting religious guide and help to pass the message based on the linguistic assimilation and the success of the rhetoric. The analysis of the lexical bundles, therefore, represents a more expansive approach to creating the theological meaning by formulaic compositions as it would ultimately increase the likeliness of the message being understood by a wider range of audience and protect the purity of the message.

Didactical Implications and Future Research Perspective

The findings of the corpus have great pedagogical implications. The presentation of learners with salient LBs against salient LBs in the English translation provides an efficient instructional practice, especially in case of language learners that struggle to find their way through lingual complexity of the religious books. Direct teaching of such packages provides the learner with the linguistic materials that would facilitate the assimilation, memorization and reproduction of the original constructions of the Quran. Moreover, the LB-based activities can facilitate interaction between the learners and the text, which leads to the multilayered development of literacy, which goes through semantic interpretation to rhetorical writing. This practice develops thinking and religious experience. Future research on reading comprehension, written expression and critical understanding based on the LB frameworks has the capability of improving the ability of learners to wrestle with sophisticated theological questions, thus offering a good platform upon which an analysis of LB application in religious and mystical traditions can be made.

Limitations of Future Research with Corpus-Based Religious Linguistics

Regardless of the informative character of the current research, a number of methodological weaknesses are worth being discussed. The analysis was not carried as far as other English translations of the Quran are concerned, though the version analyzed is the most official; therefore, it might not reflect the entire range of linguistic subtleties in the rest of translations, as well as in the original Arabic. The addition of several translations and the source language would show more layers of semantic and syntactic variations and, thus, provide a better idea of the processes of

sacred content being moved across the linguistic borders. Further as identification, analysis, and structural-functional classification of LBs underpin a quantitative corpus approach, it can be argued that a qualitative complementary approach, i.e. interviews or focus groups with religious scholars, educators and lay readers, might help elucidate the phenomenological resonance of these bundles in lived religious experience. Additional studies may additionally monitor change in LBs in a variety of different communicative forms, such as oral recitation, commentary on texts and digital media in Islamic practice in order to map their sociolinguistic and pragmatic functions in a dynamic discursive environment. Lastly, further research into other forms of formulaic language, including idiomatic phrases, figurative phrases, rhetorical repetition, and parallel structure, would be an in-depth explanation of how the extent of the tactic of phraseology in use by sacred writings helps to produce, maintain and sacrifice theological meaning in the linguistic and cultural contexts.

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