

An Ecolinguistic Insight into ‘Dark Green’⁽¹⁾ Rainwater in the Glorious Qur’an

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Abstract

The main aim of this paper is to reveal the fact that the language of the Glorious Qur’an is ecofriendly. To fulfill this task, I have chosen to trace the lexical items /ma:ʔ/ and/or /ma:ʔ mina-ssama:ʔ/ (rainwater), (i.e. fresh water falling from the sky, or from Heaven), all its derivatives and synonyms, as well as words/phrases that indicate the falling of ‘rainwater’ in the Qur’an. The paper, first, gives a theoretical background on ecology, the ecology of language, the relation between ecology and linguistics, the eco-philosophy of ecolinguistics, as well as the relation between ecolinguistics and religion. This part also sheds light on the efforts of heavenly religions in protecting the environment, and the eco-system as whole. Second, the paper scrutinizes all Qur’anic verses in which the lexical item “green rainwater”, all its synonyms, and words / phrases that indicate ‘rainwater’, from an ecolinguistic perspective. The investigation, first, reveals that in all occurrences of the various synonyms / lexical combinations of the word ‘rain’ in Arabic, what descends from heaven or from the clouds is “fresh water” proper for all usages and beneficial not only to human beings but also to the whole eco-system. The significance of the scrutinized Qur’anic verses is that they reveal and emphasize that all types of rain, i.e. light, heavy, excessive, abundant rain, and even dew, are ‘Green’. All types of rain are useful, helpful, beneficial, prosperous and provisional. This helps prove that Islam is basically a ‘green’ religion, and that the language of the Qur’an is eco-friendly.

Keywords:

Green rainwater, ecolinguistics, ecology of language, religion, environment.

1- Introduction:

The main incentive behind this paper is the radical ‘change in climate’ throughout the whole world particularly in the last three decades. Meanwhile, the

many calls of environmental societies, the recommendations of international conferences, regional and international seminars and the like on “climate change”, “global warming”, ‘environmental pollution’, the effects of sustainable development, modern industrialization, and deforestation that are the main causes of gross changes in the natural environment, and in the climate change, are the reasons for many unnatural phenomena occurring all around the world.

My main concern is to scrutinize the relationship between what Steffensen and Fill (2014, p.8) classify as “natural ecology”, and language /or “certain ‘green’ linguistic patterns”. By the term “natural ecology” here, I mean that “which is concerned with the relationship of language to its biological and physical environment” (Stibbe, 2015, p.8). Thus “natural ecology” and its related ‘green linguistic patterns’ which are realized in many verses of the Glorious Qur’an, is the topic of the present paper.

In this respect, Steffensen and Fill (2014, p.9) ask an essential question in the field of ecolinguistics: “Do linguistic patterns ... affect the survival and wellbeing of the human species as well as other species on Earth?” The answer, as shown in their article (2014): ‘Ecolinguistics: the state of the art and future horizons’ as well as in many other publications on ‘ecolinguistics’ on top of them is Stibbe’s (2015), is YES. This paper aims to shed light on some of the natural laws of God regarding ‘green’ rainwater and its natural consequences as estimated by God. It is man who breaks the equation, the Heavenly equation is:

*rainwater + land (ground or soil) → Greenery (plantation) →
"welfare of humans and all other creatures"*

This equation is reiterated in Qur’an in many occurrences: for example in Sura (16), verses 10&11:

"هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ & يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ" (سورة النحل، الآيات ١١، ١٠)

/huwa ?allaði: ?anzala minas-sama:ʔi ma:ʔan lakum minhu ʃarɑ:bun waminhu ʃaɖʒarun fi:hi tusi:mu:n junbit lakum bihi ?azzarʃa waz-zajtu:n wan-naxi:l wal-ʔaʃna:b wa min kulli-θamɑ:rɑ:t ?inna fi: ðalika laʔa:jatan liqawmin jatafaʔkaru:n/

(He is The One Who sends down to you from the heaven water of which you have drink, and of which (you have) trees, wherein you mark for (your herds) to graze. Therewith He causes to grow for you plantation, and olives, and palms, and

vineyards, and all (kinds of) products. Surely in that is, indeed, a sign for a people who meditate) [Ghali, 2003]

Man destroyed the ecosystem, misused the whole universe and damaged nature. As a result, he is currently suffering from many crises on top of them are 'desertification', 'global warming', and 'climate change'.

According to Penz (2018, p. 278)

"The Climate Reality Project, a nongovernmental organization (NGO) founded by former U.S. Vice-President Al Gore, which aims at setting up a global climate protection movement:

The two terms (Global Warming and Climate Change) are distinguished ... by: "Global Warming" applies to the long-term trend of rising average global temperatures [whereas] "climate change" is a broader term that reflects the fact that carbon pollution does more than just warm our planet. Carbon pollution is also changing rain and snow patterns and increasing the risk of intense storms and droughts." (The Climate Reality Project, 2016) [Italics are mine]

It is clear from the above statement, that 'climate change' is the cause of many changes in weather, rain and its distribution and consequently drought. In this regard, the National Geographic Society declares in one of its statements that:

Climate change may cause weather patterns to be less predictable. These unexpected weather patterns can make it difficult to maintain and grow crops in regions that rely on farming. ... because ... rainfall levels can no longer be relied on. ... The cause of current climate change is largely human activity, like burning fossil fuels, ... natural gas, oil and coal. Burning these materials releases what are called 'greenhouse gases' into Earth's atmosphere. ... causing Earth's average temperature to rise. This rise in the planet's temperature is called 'global warming'. The warming of the planet impacts local and regional climates. (www.National Geographic Society.htm; accessed 26-11-2019) [Italics are mine]

Meanwhile, the importance of rainfall levels and expectations is tackled by Elizabeth Kobbert in an article published in the *National Geographic Magazine* (April 2009) entitled "Changing Rains" in which she states that:

climate change brought about by increasing greenhouse gas concentration is our own doing. It ... will influence precipitation

patterns. ... This ... is likely to translate into **changes in where the rain falls**. ... there is a consensus that the Mediterranean Basin will become **more arid**. ... even areas that continue to receive the same amount of overall precipitation will become **more prone to drought**. This poses a particular risk for regions that already subsist on **minimal rainfall** or that depend on **rain-fed agriculture**. ... there is **risk of desertification**. [Bold font is mine]

Furthermore, it is worth mentioning that among the natural things that are basically affected by climate change, comes 'fresh water'. According to Peppard (2017, p.285):

Fresh waters and their socio-natural textures are a vital part of ecological ethics in the twenty-first century. ...the many forms and functions of water condition geomorphologies, shape ecosystems, augment or inhibit the lives of flora and fauna- including the survival of human beings and our varied societies, economies, and cultures. Fresh water is one of the few global, earthen realities upon which all life depends. ... the "global challenge" (is) of fresh water.

In this respect, the Qur'an stresses the importance of water for life in many occurrences, as in the following verse: sura 21, verse 30

"-وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ " (سورة الأنبياء ، آية ٣٠)

/wadʒaʕalna: mina-l-ma:ʔi kulla ʃajjin haʒjin/

(and of water We have made every living thing) [Ghali, 2003]

Similarly, Ball (2001, p.ix, as quoted in Peppard, 2017, p. 286) states that "Water was the matrix of the world and of all its creatures". While Peppard (p. 286) notes that "Before there was life, there was water." Peppard also points out that climate change, global warming, environmental pollution, and on top of all industrialization have "drastically changed the physical and social conditions under which waters flow and support life." (2017, p.287)

The essentiality of water is not only stressed by Islam, and by the above mentioned writers but also by many other scientists, international organizations and supreme religious personals. For instance, the United Nations emphasized in one of its statements in 2010 that "access to fresh water is a fundamental human right" (Sultana and Loftus, 2015, as quoted in Peppard, 2017, p. 289). Meanwhile, statements issued from the Vatican have, starting from 2003, declared that fresh

water is a basic human right. In 2015, Pope Francis, head of the Catholic Church, in his "*Laudato Si'*" (Encyclical: *On Care for Our Common Home*) states that "water is a scarce and indispensable resource and a fundamental right which conditions the exercise of other human rights". In the meantime, Gudorf (2010) mentions that "Many Protestant Christian organizations (including the World Council of Churches) and some schools of thought in Islam support a fundamental human entitlement to water" (as quoted in Peppard, 2017, p. 289).

Finally, Peppard (2017, p. 286) summarizes the value of fresh water explaining that:

Water is a globally significant substance that is essential ... universal ... First, water holds a central role in cosmological narratives. Second, fresh water is essential for human and ecosystem survival and flourishing. Third, water is materially, geographically, and culturally mediated. Finally, since the Industrial Revolution, human activities have dramatically affected the quality and quantity of available fresh water supply.

Hence, after reading a lot on the above topics, I decided to have a study of 'fresh water' in the Glorious Qur'an, just to compare what is happening now with what ought to be occurring, i.e. what is the original natural law of God? While studying and investigating the Qur'an, I started to follow up and analyze the verses concerning 'rainwater': its causes and its consequences. The result is the present research paper, which I really hope it would be an attempt to correct some concepts of man that he acquired from modern development, industrialization, fuel combustion and its environmentally damaging consequences, which are the true causes of the widespread destruction of the ecosystem.

2- Aim of the Study:

My intention is to reveal the balance, harmony and perfection made by Allah in one of His creations to serve not only man, but also all creatures. This is revealed in the natural system of rainwater that results in greens, verdant land, plantation, cultivation, growth and consequently welfare and prosperity. My task here is not to discuss the breach that is taking place in these natural phenomena, but to reveal the natural order of the universe as created by Allah and mentioned in the verses of the Glorious Qur'an, and to prove that the language of the Qur'an is eco-friendly.

Hence, I here review and scrutinize all 'green' occurrences of 'rainwater' in the Glorious Qur'an. This helps prove that Islam is basically a 'green' religion, that the language of the Qur'an is eco-friendly, and to highlight the original Islamic "stories". As Eisenstein (2011, p.2) says "Stories bear tremendous creative power. Through them we coordinate human activity, focus attention and intention, define roles, identify what is important and even what is real." (as quoted in Stibbe, 2015, p.1)

Thus, the main aim of this paper is, first to trace the lexical items /ma:ʔ/ and/or /ma:ʔ mina-ssama:ʔ/ (rainwater)ماء من السماء، ماء، ماء (i.e. fresh water falling from the sky, or from Heaven in Ghali's interpretation), all its derivatives and synonyms, as well as words/phrases that indicate 'rainwater' in the Qur'an. Then, to scrutinize the Qur'anic verses in which these lexical items occur from an ecolinguistic perspective. These verses are investigated from an eco-friendly view as well as a linguistic framework. This means that verses in which 'rainwater' occurs anti-ecologically in Qur'an are excluded from this paper.

3- Significance of the Study:

I believe that it is crucial to highlight the heavenly 'laws' of nature, the natural arrangement of a certain ecological phenomenon as mentioned in the Qur'an. Fresh water is essential for all living things. As previously mentioned in Section 1 (Introduction), there is a verse in Qur'an emphasizing that Allah created all animate things from 'water'. Moreover, there are many verses in Qur'an that stress the importance of water, particularly 'fresh water' that gives life to all living beings and is essential to the whole eco-system. In Qur'anic verses, the ultimate consequences of fresh water reaching the Earth in 'anyway', i.e. falling directly or indirectly, ⁽²⁾ is "Greenery".

Therefore, the present paper spots light on 'rainwater' and its results as mentioned in Qur'an. This reveals and emphasizes that the language of Qur'an is "Green", i.e. ecofriendly. As some scholars, as White (1967), Taylor (2005) and LeVasseur (2018), are greatly convinced that some ideas in the Old Testament, and the New Testament were misunderstood by some people, and had encouraged the selfishness of man and the bad exploitation of the universe. They believe that such kind of language is among the other types that contribute to causing the current ecological crisis. Consequently, recent demands of scientists and environmentalists are directed to religious men to preach about the importance of preserving the environment. According to LeVasseur (2018,

p.241): "Religions and other cultural systems, in turn, shape how human beings choose to think about, relate to, and treat the natural world."

4- Research Questions:

The current paper is a try to answer the following questions:

- 1- What does the research intend by the term(s) "rainwater" in searching for it in Qur'an?
- 2- What are the various synonyms / words indicating of /ma:ʔ mina-ssama:ʔ/ "rainwater" ماء من السماء mentioned in Qur'an?
- 3- What is the importance of "rainwater" as mentioned in Qur'an?
- 4- What are the most recurring 'collocates' and lexical combinations of the word "rainwater" in Qur'an?
- 5- What are the consequences of eco-friendly "rainwater" as mentioned in Qur'an?
- 6- How far is the language of the Qur'an 'eco-friendly'?

5- Material:

The glorious Qur'an is the source of the data of the present paper. All verses of the Qur'an in which the Arabic word or phrase /ma:ʔ/ ماء and /ma:ʔ mina-ssama:ʔ/ ماء من السماء ("rainwater", water falling from Heaven or from the sky), occurs are to be scrutinized. This means that any word or phrase denoting or indicating 'eco-friendly' /ma:ʔ mina-ssama:ʔ/ ماء من السماء, i.e. "rainwater", is a topic of review and investigation of this paper.

It is crucial to note that the Arabic lexical item /**maṭar**/ (**rain**) **مطر** and all its Arabic derivatives (أمطار، أمطرنا، تمطر، أمطرنا، نمطركم، أمطرتاكم، أمطرتاهم)، in addition to few occurrences of "rainwater" /ma:ʔ mina-ssama:ʔ/ that indicate 'negative ecological' effect -for a certain heavenly reason- are excluded from my investigation, as they are 'not eco-friendly' when mentioned in the Glorious Qur'an for certain theological reasons.

In order to keep the study manageable, I present only a sample of the analysis of these verses, in which all variants/synonyms of /ma:ʔ mina-ssama:ʔ/ (rainwater) ماء من السماء are mentioned, in addition to other lexical sets/phrases indicating the falling of rainwater. The rest of the Qur'anic verses under study will be given in appendices at the end of the paper. It is worth mentioning that

the total number of verses in which /ma:ʔ/ ('green' rainwater) ماء and /ma:ʔ mina-ssama:ʔ/ ماء من السماء occur is thirty-one verses, while the other synonyms of /ma:ʔ/ (rainwater) or other words indicating 'rainwater' occur in twenty-five verses. This makes a total of fifty-six verses.

6- Theoretical Background:

Before scrutinizing the Qur'anic verses referred to above, it is necessary to give a brief account of "ecolinguistics".

6-1- The Meaning of Ecolinguistics:

The term 'ecolinguistics' suggests an interdisciplinary between two sciences as the case with 'sociolinguistics', 'psycholinguistics', 'neurolinguistics' and other similar sub-branches of 'linguistics'. Here, this branch is an intermixture between 'ecology' and 'linguistics'. Finke (2018, p. 408) calls such intermixture of one science and linguistics: "transdisciplinarity". In the case of 'ecolinguistics', there is "interaction between living systems and their environments" and the 'study of language'. In the following section, the meaning of 'ecology' in 'ecolinguistics' is reviewed.

6-1-1- The 'Ecological part' of 'Ecolinguistics':

According to *Merriam-Webster's Collegiate Dictionary* (2003), "ecology, 1: a branch of science concerned with the interrelationship of organisms and their environments". While *Longman Dictionary of Contemporary English* (2017) defines 'ecology' as "the way in which plants, animals, and people are related to each other and to their environment,"

In the introduction of Fill and Penz' *The Routledge Handbook of Ecolinguistics* (2018), Fill (pp.1-2) gives a comprehensive review of the history of "ecology". The use of this term dates back to 1866, when "the German biologist Ernst Haeckel", one of Charles Darwin students, used it. Haeckel defines 'ecology' as "the study of the interrelations between organisms and their living and nonliving surroundings- including organisms of the same and of other species" (1866/II: 286; as quoted. in Fill: 2018, p. 1). Next came "Arthur G. Tansley, in 1935", with the notion of "eco-system". Fill further states that "In the 1960s, the term *ecological* acquired its now very common meaning of 'biological, natural, environmentally friendly.' Rachel Carson's book *Silent Spring* (1962) was one of the driving forces behind what is now called the 'ecological movement.'" (p.2)

The very beginning of the relation between 'language and ecology' differs completely than the interests of 'ecolinguistics' in the last three decades. According to Fill (2018, p.3), the connection between the two terms 'language and ecology' started in 1964, "when Carl F. Voegelin and Florence M. Voegelin used the term 'linguistic ecology' in connection with the languages of a particular area." It is obvious that the 'Voegelins' did not mean by 'ecology' at that time what is meant by it today. They meant the social surroundings of a language, i.e. they were concerned with the effect of all local or social states on the language of a particular area. They even expressed their term "linguistic ecology" saying that in this field "one begins not with a particular language but with a particular area, not with selective attention to a few languages, but with comprehensive attention to all the languages in the area" (1964, p.2, as quoted in Fill, 2018, p. 3)

Then, the same notion but in different wording was used in 1972, Fill (2018) goes on explaining, by Einar Haugen: "The Ecology of Language". Haugen was concerned with the '**environment of a language**' (bold is mine). He defined his 'ecology of language' "as the study of interactions between any given language and its environment ... The true environment of a language is the society ... Language exists only in the minds of its users, and it only functions in relating these users to one another and to nature, i.e. their *social and natural environment*. Part of its (i.e. language) ecology is therefore *psychological* ... Another part ... is *sociological*" (1972, p.325 as quoted in Fill, 2018, pp. 3-4)

From the above review, one can deduce that in recent studies the 'ecological' side in 'ecolinguistics'-if not otherwise mentioned- is either "the scientific study of organisms in relation to their environment, ... (or) an ethical worldview about appropriate human relations to their environment" (Jenkins, 2017, p. 28)

6-1-2- The Linguistics of 'Ecolinguistics'⁽³⁾:

Of great interest is that up to the time of writing this paper, I did not find an entry in the well-known dictionaries for the term "ecolinguistics". *Merriam-Webster's Collegiate Dictionary* 11th ed. (2003), *Longman Dictionary of Contemporary English* 6th ed. (2017), *the New Oxford Dictionary of English* 3rd ed. (2010), have no entry for the term. While, the online dictionary www.yourdictionary.com, defines it as: "A paradigm of linguistic research which emerged in the 1990s and takes into account not only the social context in which language is embedded, but also the ecological context in which societies are

embedded.” Strangely enough, the online www.wordnik.com, gives exactly the same previous meaning of the term. Unfortunately, the previous definition is incomplete.

Although all ecolinguists include the ‘ecology of language’ as a subpart of ecolinguistics, I prefer to keep this branch aside from the study of ‘ecolinguistics. I think it would be better to include it under ‘sociolinguistics’, or the ‘sociology of language’.

One online source: [//www.definitions.net//](http://www.definitions.net) provides an acceptable meaning of the term. It defines “Ecolinguistics” as:

Ecolinguistics emerged in the 1990s as a new paradigm of linguistic research which took into account not only the social context in which language is embedded, but also the ecological context in which societies are embedded. Michael Halliday's 1990 paper ‘*New Ways of Meaning: the challenge to applied linguistics*’ is often credited as a seminal work which provided the stimulus for linguists to consider the ecological context and consequences of language. Among other things, the challenge that Halliday put forward was to make linguistics relevant to the issues and concerns of the 21st century, particularly the widespread destruction of ecosystems. The main example Halliday gave was that of 'economic growth', where he described how the orientation of the English language with regard to unmarked terms such as large, grow, tall, and good gives growth a positive aspect, despite the negative ecological consequences. Since Halliday's initial comments, the field of ecolinguistics has developed considerably,

However, many scholars give satisfactory definitions of ‘ecolinguistics’. For instance, Stibbe (2015, p.1) states that “Ecolinguistics ... is about critiquing forms of language that contribute to ecological destruction and aiding in the search for new forms of language that inspire people to protect the natural world”.

According to Fill and Penz (2018), and Stibbe (2015) the real beginning of “Ecolinguistics” dates back to the 1990s, when Halliday’s talk at a conference: ‘New ways of Meaning: The Challenge to Applied Linguistics.’ The talk was published in 1990 in the *Journal of Applied Linguistics*, it was also republished in 2001 in *The Ecolinguistics Reader: Language, Ecology, and Environment*. Fill (2018) clarifies that the term ‘ecolinguistics’ is not overtly mentioned in

Halliday's paper, however, he handles many of the concerns of ecolinguistics such as the "unbounded" resources that exist on earth, "the ideology of growth or growthism" (Halliday, 2001, p. 196). Halliday emphasizes the importance of "grammar" in affecting the behaviour of humans with regard to the environment.

In this respect, many ecolinguists, as Stibbe (2015) and Steffensen and Fill (2014), emphasize the importance of language analysis to this new field. They stress the fact that Halliday meant lexical items, grammatical constructions, and other linguistic patterns as well as "grammar". For instance, Steffensen and Fill (2014) explain that Halliday does not intend "grammar" only, but rather the whole system of language including as Fill (2018) states "discourse and the media" (p.5)

Hence, one can say that 'Ecolinguistics', or as Fill (2018) likes to call it "ecological linguistics" is the new branch of science that "comprises all approaches to language and ecology" (p.2). Some ecolinguists, on top of them are Steffensen and Fill (2014) and Gare (2002), divide ecolinguistics to several categories according to the relation between language and ecology. So, they have, for instance, "symbolic", "sociocultural", "cognitive", "natural" and "human" ecology. While, Stibbe (2015), suggests that the 'ecological' side of ecolinguistics could better deal with two sides only of 'ecology': "natural", and "symbolic" (p. 8)

Furthermore, Stibbe (2015) believes that there is a strong relation "between ecology and the continuing survival of life that the term is often used with a normative (moral) orientation towards protection of the ecological systems that life depends on. ... Ecolinguistic studies also have normative goals ... in the same way that medical science has an orientation towards the goal of health" (p. 9) (the word between parentheses is Stibbe's).

The role that ecolinguistics should play slightly differs from one ecolinguist to another, however all of them agree that 'language' in any form is the medium for preserving and improving the Earth's ecology. For instance, Steffensen and Fill (2014, p.9)) believes that "linguistic patterns ... affect the survival and wellbeing of the human species as well as other species on Earth". For Goatly (2018, p.227) "the lexicogrammar of a particular language affects our perception of and action on the environment; ... lexicogrammar and the environment are in a dynamic relationship mutually affecting each other as interdependent systems".

On a wider scale, one finds Stibbe who believes that ecolinguistics has to be applied to any form of 'language', or let me say it the other way round, he believes that any piece of language has to be analysed from an ecological perspective. If it is eco-friendly, it is good, if it is ecologically dangerous, then it should not be used or has to be modified. Stibbe is completely convinced by the fact that:

Linguistics provides tools for analysing the texts that surround us in everyday life and shape the kind of society we belong to. These tools can help reveal the hidden **stories** that exist between the lines of the texts. Once revealed, the **stories** can be questioned from an ecological perspective ... If they are destructive then they need to be resisted, and if beneficial they need to be promoted. (2015, p.2)
[Bold font is mine]

Stibbe calls any piece of language under study 'story', and the various topics people are dealing with "stories –we-live-by". Similar to Okri, Stibbe is convinced by "change the stories that individuals or nations live by and you change the individuals and nations themselves" (Okri, 1996, p.21, as quoted by Stibbe, 2015, p. 10)

6-1-2-1- Eco-philosophy (Ecosophy) of Ecolinguistics:

Some linguists and scholars who investigate language and ecology (ecology in its biological sense), apply their studies according to certain philosophies. Each announcing his own philosophical point of view. This is called "eco-philosophy" or "Ecosophy". According to Stibbe (2015, p.11) the term "Ecosophy" means "a philosophy of ecological harmony". Stibbe also states (2015, p.202) that 'ecosophy' is: "An ecological philosophy, i.e. a normative set of principles and assumptions about relationships among humans, other forms of life and the physical environment. Analysts use their own ecosophy to judge the stories that they reveal through linguistic analysis."

Before Stibbe and his "ecosophy", Arne Næss (1973) is considered the first scholar to present the term "ecosophy", and also the term "deep ecology". It is also stated that Næss also used the term "ecological wisdom" as a synonym to "ecosophy". According to Næss (1973), 'ecosophy' is:

a philosophy of ecological harmony or equilibrium. A philosophy as a kind of Sofia (or) wisdom, is openly normative, it contains both norms, rules, postulates, value priority announcements and

hypotheses concerning the state of affairs in our universe. Wisdom is policy wisdom, prescription, not only scientific description and prediction. The details of an ecosophy will show many variations due to significant differences concerning not only the 'facts of pollution, resources, population, etc. but also value priorities. (Næss, 1973 as quoted in Drengson and Inoue, 1995, p.8)

Stibbe states that it is better for scholars of ecolinguistics to investigate a concerned piece of language according to a specific ecosophy. In this respect, he (2015, p.11) states that "Each ecolinguist will have their own set of philosophical principles they use to judge stories against, reflecting their own values and priorities, but all will have in common a consideration of the interrelationships of humans with other organisms and the physical environment." He adds (p.15) "No claim is made that this particular ecosophy is the right, correct or most suitable one for ecolinguistics as a whole to be based on."

Furthermore, Stibbe (2015) gives his own ecosophy applied to his book: *Ecolinguistics, Language, ecology and the stories we live by*. His ecosophy, he admits (p.14), is following that of Næss (1973 & 1995) "in starting with one word that sums up the ecosophy and then adding explanatory detail as concisely as possible." Stibbe then declares his ecosophy in just one word (p.14): "*Living!*". Then, he explains it in seven related elements. (pp.14-15) Each element or sub-section is stated in just one or two words, then followed by its explanation/his viewpoint.

I believe that the role of linguistics in 'ecolinguistics' is - as Steffensen and Fill (2014) identifies it- to scrutinize "linguistic patterns" from an ecological perspective. The following sub-section is a brief review of the relation between ecolinguistics and religion.

6-1-3- Ecolinguistics and Religion:

'Language', 'Ecology' and 'Religion' is a trilateral combination that has recently been interrelated. LeVasseur (2018) demonstrates that the correlation of these elements dates back to 1967, when the historian Lynn White Jr. published his effective "1967 essay" an important but striking article on "The historical roots of our ecological crisis" in which he accuses the modern destruction of Earth to "Western Christianity". This article "helped generate the formation of environmental ethics, ecotheology, and religion and nature/ecology, respectively." (p. 421) In Lynn White's 1967 essay, he also states that "What

people do about their ecology depends on what they think about themselves in relation to things around them. (It) is deeply conditioned by our beliefs about nature and destiny ... that is by religion” (White, 1967, 1205 as quoted in Hulme, 2017, p.242).

While other ecolinguists consider Aldo Leopold, the “famous ecologist and cultural critic” as the God father of the field of ecology and religion (Jenkins, 2017, p. 28). For Leopold the meaning of ‘ecology’ centres round his famous quotation “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community” (Leopold, 1949, p.224 as quoted in Jenkins, 2017, p.28). In this respect, ‘ecology’ should not only be treated as “the scientific study of organisms in relation to their environment”, but also “an ethical worldview about appropriate human relations to their environment”. (Jenkins, 2017, p. 28)

Due to many calls from scientists and researchers all over the world particularly in the last three decades, for stopping pollution, changing the climate and destroying the Earth and the whole environment, Pope Francis of Vatican issued in 2015 “*Laudato Si*” (Encyclical: *On Care for Our Common Home*), “the Papal Encyclical ... (which) encouraged the moral forces of concern for both the environment and people to be joined in “integral ecology”. Consequently, “The cry of the Earth and the cry of the poor” are now linked as was not fully visible before” (Tucker and Grim, 2017, p. 3)

Explaining the relation between ecology and religion, Gottlieb (2009, p.4) states that “Ecology matters to religion ... world religion has entered into an “ecological phase” in which environmental concern takes its place alongside more traditional religious focus on ... ritual, helping the poor, and preaching the word of God. ... religions have had ... to discover their own distinctive ecological vocation.”

Moreover, Gottlieb (2009) is totally convinced that power of religions, and their capabilities of changing many things, are also able to solve the global environmental crisis. In this regard, he declares that “for hundreds of millions of people, religion remains the arbiter and repository of life’s deepest moral values. ... Religion prompts us to pursue the most long-lasting and authentic values.” (p.10)

Moreover, before issuing the Pope’s Encyclical of 2015, Harvard University arranged a series of conferences to coordinate efforts between men of religion,

and all sects of environmentalists. These series, under the title of “Religions of the World and Ecology”, were held during the period from 1996 to 1998. Harvard Divinity School also issued “subsequent publications on the connection between ecology and virtually all of the world’s religious traditions” (Gottlieb, 2009, p. 13). Moreover, Harvard conferences came out with important recommendations, the most important of them are:

(i) that religious world views are significant for environmental behavior; (ii) that scholars should engage religious traditions with the ecological values and ideas needed for humanity to find ‘new and sustaining relationships to the Earth amidst an environmental crisis’; and (iii) that environmental crises are also cultural crises of a religious depth (Tucker and Grim, 1998, p. xv).

Gottlieb (2009) further reveals that the relation between ecology and religion greatly developed in the last twenty years. He declares that there happened “explosive growth in theological writings, scholarship, institutional commitment, and public action. Theologians from every religious tradition-along with dozens of ... spiritual writers-have confronted religions’ attitudes toward nature and complicity in the environmental crisis.” (p. 13) Gottlieb also explains that among the good results of this modern relation between ecology and religion, is increasing the attention to human relations with “other species and ecosystems” (p.13).

Concerning the relationship between religion and climate change, Hulme (2017, p. 239) states that “the idea of human-caused climate change have increasingly come to occupy Christian institutions, theologians and faith-holders”. He explains that recently science scholars paid more attention to the connection that can be set up between religion and its effect on increasing the awareness of people to the crisis of climate change. He also declares that climate change, in its turn, greatly concerns religious men. He stresses his view by citing few words from a speech by the “Anglican Bishop David Atkinson” who says that:

the questions posed by climate change reach to the heart of faith: our relationship to God’s earth and to each other; the place of technology; questions about sin and selfishness, altruism and neighbor love; what to do with our fears and vulnerabilities; how to work for justice especially for the most disadvantaged parts of the

world and for future generations (Atkinson, 2012 as quoted in Hulme, 2017, p. 241)

Moreover, Hulme notes a very important fact: "Without understanding the religious and spiritual dimensions of peoples' lifeworlds, climate change communication, advocacy campaigns and policy development and implementation will be deficient" (2017, p.242) He also concludes that "religious engagement with climate change is both necessary and inevitable" (p.245).

Meanwhile, the efforts of the Islamic World to protect the environment, and cope with recent concerns of the ecosystem are also realizable. Tucker and Grim (2017) point out to several endeavors to connect ecology with religion. These result in the so called "eco-Islam" and also "Green Islam" that found their way among other worldly environmentalists' movements. In the meantime, "the governments of both Saudi Arabia and Iran ... in the past few years (organized) a forum for the articulation of an Islamic environmental ethic. Conferences on Islam and the environment were held in Tehran, Iran, in 1999 and in Jeddah, Saudi Arabia, in 2000. Jeddah was also the site of the First Islamic Conference of Environment Ministers in June 2002." (Foltz, 2009, p. 217)

In this respect, Hulme (2017) believes that Islamic men of religion could also have a vital role in improving the current crisis of climate change. He (p.246) states that:

Given that Islam, with nearly 25% of the world's population, is the second largest religion in terms of adherents, more attention should be paid to how Muslims- in faith and in practice - ... engage with climate change. For example, studies should track how ordinary Muslims interpret and respond to the August 2015 Islamic Declaration on Global Climate Change.

After giving a brief review on 'ecolinguistics', 'ecology', and 'ecolinguistics and religion', the following section is to be dedicated to the applied method of research.

7- Method of Research:

I employ one of Stibbe's (2015) methods of analysis undertaken to study forms of his "stories we-live-by". This "linguistic manifestation" is "frame/framing". (Stibbe, 2015, p. 17).

By “framing”, as Stibbe states, I mean “a story that uses a frame (a packet of knowledge about an area of life) to structure another area of life. [i.e.] trigger words which bring a frame to mind.” (2015, p. 17) Stibbe (p. 47 & p.202) adds that “A *frame* is a story about an area of life that is brought to mind by particular trigger words.” While he specifically defines ‘framing’ as: “*Framing* is the use of a story from one area of life (a frame) to structure how another area of life is conceptualized.” (p. 47) The great difference between the present application of ‘framing’ and that of Stibbe, is that the first deals with a text (i.e. the chosen verses of the Glorious Qur’an) which is absolutely eco-friendly, while the latter (i.e. that of Stibbe) tackles both ecologically beneficial and anti-ecological texts.

Moreover, Penz (2018) explains ‘framing’ quoting both Lakoff (2010) and Kövesces (2006):

Frames are evoked by particular meanings of words. Frames are cognitive and cultural constructs, i.e., they are cultural models which help us to structure our knowledge. Frames account for how we understand the meaning of particular words, they help ... in categorization, and they help to account for multiple understandings of the same situation (Kövesces, 2006, p. 73 as quoted in Penz 2018, p. 281).

Penz adds that “Studies of framing have frequently investigated the lexical items which trigger particular frames, their collocations and key words connected to these frames.” (p. 281)

In this regard, Stibbe (2015) identifies “trigger word(s)” as word(s) used to bring a specific idea in the minds of readers or listeners (p.48). He adds that “Lakoff (2010: 73) puts it (i.e. trigger word(s)) ‘words can be chosen to activate desired frames’.” (Stibbe, 2015, p. 48) He further emphasizes that trigger word(s) is used to “describe the area” specified in the ‘frame’. (p.48)

Hence, lexical elements related to “rainwater” in all verses of Qur’an are investigated, together with their collocations, and other related lexical combinations. Special ‘linguistic patterns’ of these verses are scrutinized as well.

Concerning ‘ecosophy’- provided that each researcher investigating an ecolinguistic topic would have his own ecosophy or ‘eco-philosophy- my own ecosophy in analyzing this natural equation, previously mentioned in the section

of 'Introduction': [rainwater + land = greenery] would be "Reversion of Nature". I chose this 'ecosophy' in my manifestation as I am convinced that 'God's creation is always the best'. 'Reversion of Nature' can be summarized as: Returning to the natural or heavenly laws in this specific field of life, will help in restoring and regaining greenery, plantation, cultivation, and farming (i.e. the currently required agriculture).

The following section is dedicated to scrutinizing Qur'anic verses in which 'green' /ma:ʔ/ ماء or /ma:ʔ minas-sama:ʔ/ (rainwater) ماء من السماء occurs. As previously mentioned in section "5-Material", the number of verses in which the word 'green' /ma:ʔ/(green rainwater) occurs in Qur'an is 'thirty-one' times, while other 'green' synonyms/indicators of the word occur in 'twenty-five' verses of the Qur'an. Although all the verses in which these lexical items occur are analyzed, only sample of these verses are to be presented here so as to keep the research manageable, and also for publication reasons. It is worth mentioning that this is fulfilled as the verses of each group share the same framing, hence a sample of each group manifests the intended analysis.

Meanwhile, the total verses in which all these lexical items occur are supplied in appendices at the end of the paper. It is worth mentioning that the thirty-one 'green' occurrences of the word /ma:ʔ/ or /ma:ʔ minas-sama:ʔ/ (rainwater) ماء من السماء have the same trigger words, combinations of lexical sets, and the same collocates, that is the reason for taking only a sample of them. While other 'green' synonyms slightly vary in such linguistic features, hence samples of each group are also given and explained.

The English translation of the scrutinized Qur'anic verses are taken from Ghali's Interpretation of Qur'an: *Towards Understanding the Ever-Glorious Qur'an* (2003). I prefer this interpretation as the translator is: first, a Muslim native speaker of Arabic, second, a late Professor of English Linguistics at the Faculty of Languages and Translation, Al-Azhar University, third, his interpretation is an authentic recent one.

8- Analysis of Green Qur'anic Verses and Comment:

A- Words that means 'green' rainwater in Qur'an are: /ma:ʔ/ ماء (/ma:ʔ minas-sama:ʔ/) ماء من السماء, /wadaq/ ودق, /yajith/ غيث, /wa: bil/ وابل, /tal/ ظل .

B- "Implied meanings" of 'green rainwater' in Qur'an are formed as follows:

(i)/ʔas-saḥa:b/ (clouds) السحاب OR /ʔalmuzn/ (clouds) المزن OR /ʔalmuʃʂara:t/
(clouds full of rainwater) المعصرات , /ʔalḥa:mila:t/ (the carrying clouds) الحاملات
+ Adjective ('clouds' + Adjective);

(ii)/ʔar-rija:h/ (wind) الرياح , /ʔanna:ʃira:t/ (moving wind) الناشرات + Adjective
(‘wind’ + Adjective);

(iii)Verb + /ʔas-sama:ʔ/ (the sky) السماء (Verb + heaven or the sky).

These include for example: /ʔal-hamilat wiqra/ الحاملات وقرا , /ʔas-sahab
ʔathiqat:l/ السحاب الثقيل , /ʔarrijjah bushra:/ الرياح بشرا , /ʔarrijjah mubashira:t/ الرياح
مباشرات , /ʔan-na:shira:ti nashra:/ الناشرات نشرا , /sahaban fasaqna:h ʔila: baladin
majit faʔahjjana: bihi -l-ʔard/ سحابا فسقناه إلى بلد ميت فأحيينا به الأرض , /ʔanzal minas-
sama:ʔ min rizq/ أنزل من السماء من رزق , /jursilu-ssama:ʔa midrara:/ يرسل السماء مدرارا
, and other lexical combinations as scrutinized in the following sub-sections.

8-1- Qur’anic Verses with the word /ma:ʔ/(rainwater) ’ماء’: (4)

The following are examples of Qur’anic verses in which the lexical item /ma:ʔ/
occurs: (4)

1) Sura (2), Verse 22:

"وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ" (سورة البقرة، الآية ٢٢)

/waʔanzala minas-sama:ʔi ma:ʔ faʔaxradʒa bihi mina-θ-θamara:t rizqan lakum/
(and has **sent down out of the heaven water** so He has brought out with it (all
kinds of) products as provision for you.)

2) Sura (6), Verse 99:

"وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مَاتِرًا كَبِيرًا
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ" (سورة الأنعام، الآية ٩٩)

/wahuwa ʔallaḍi: ʔanzala minas-sama:ʔi ma:ʔan faʔaxradʒna: bihi naba:ta kullu
ʃajjiʔ faʔaxradʒna: minhu xadiraḥ/
(And He is (The One) Who has **sent down from the heaven water**; so thereby
We have brought out the growth of everything; so We have brought out of it
greenery, from which We bring out close compounded grains, and out of the
palm-trees, from their spaces, thick-clustered (dates) within reach, and gardens
of vineyards, and the olives, and the pomegranates)

3) Sura 35, Verse 27:

"أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا" (سورة فاطر ٣٥، الآية ٢٧)

/ʔalam tarā ʔanna ʔallaha ʔanzala mina-ssama:ʔi ma:ʔn faʔaxradʒna: bihi
θamara:tin muxtalifan ʔalwa:nuha:ʔ/

(Have you not seen that **Allah sends down from the heaven water**. So We **bring out therewith products of different colors?**)

4) Sura (22), Verse 63:

"أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ" (سورة الحج ، الآية ٦٣)

/ʔalam tarā ʔanna ʔallaha ʔanzala minna-ssama:ʔi ma:ʔan fatuṣbiḥ ʔalʔarḍa
muxḍaratan ʔinna ʔallaha laṭi:fun xabi:r/

(Have you not seen that Allah has **sent down from the heaven water**; so (in the morning) **the earth becomes verdant?** Surely Allah is Ever-Kind, Ever-Congnizant.)

5) Sura (27), Verse 60:

"وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا" (سورة النمل ، الآية ٦٠)

/waʔanzala lakum minas-sama:ʔi ma:ʔan fanbatna: bihi ḥoda:ʔiqa ḍa:ta bahdʒa
ma: ka:na lakum ʔan tunbitu: ʔadʒaraha:ʔ/

(Is not He the (Most Charitable) Who created the heavens and the earth and **sent down for you from the heaven water**? So We caused to grow therewith enclosed orchards, full (Literally: owing, comprising) of delight. In no way can you germinate its trees.)

6) Sura (32), Verse 27:

"أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ" (سورة السجدة ، الآية ٢٧)

/ʔawalam jar ʔanna: nasu:qu ʔalma:ʔ ʔila: ʔalʔarḍi ʔaldʒuruz fanuxriḍu bihi
zarʕan taʔkulu minhu ʔanʕa:mahum waʔanfusihi ʔafala: jubsiru:n/

(And have they not seen that **We drive the water to the arid land**, so We **bring out plantation** therewith with which their cattle (⊃Ancam includes cattle, camels, sheep and goats) and themselves eat? Will they not then behold?")

7) Sura (78), Verses 14-16:

"وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا & لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا & وَجَنَّاتٍ أَلْفَافًا" (سورة النبأ، الآيات ١٤-١٦)

/waʔanzalna: min-al-muʕṣara:ti ma:ʔan θaḍʒa:ḍʒa linuxridʒa bihi ḥaban wa
naba:ta: wa ḍʒana:tin ʔalfa:fa:/

(And **We have sent down from the clouds** (i.e., rain clouds) **pressing forth water cascading**. &

That We may **bring out thereby grain and growth**, & And **gardens** entwined.)

Comment:

In the above verses, as well as the others mentioned in "Appendix (A)", the 'trigger word' is /ma:ʔ/ (water, i.e. rainwater), then in most verses there is also the recurrent collocation /ma:ʔ + mina-ssama:ʔ/ (from heaven, i.e. the sky). On the other hand, one can easily notice that the "conceptualized area of life", i.e. "framing" (Stibbe, 2015, p.47) as a result of the mentioned frame is 'greenery'. **Key words of 'framing'** here are /ḥadaʔiq/ (gardens), /ḍʒanna:t/ (orchards), /ʔaθθamara:t/ (crops, vegetables and fruits), /ḥaban wa naba:ta:/ (grains and plants), and /ʔalʔarḍa muxḍaratan/ (the Earth is verdant).

Collocates of the word(s) /ma:ʔ/ and /ma:ʔ mina-ssama:ʔ/:

Repeated collocates of /ma:ʔ/ and /ma:ʔ mina-ssama:ʔ/ are: /ʔassaḥa:b/ (clouds); or /ʔal-muʕṣara:ti/ (clouds full of rain); a reiterating collocate is also the word /ʔanzala/ (He [i.e. God] sent, or drive). The lexical combination /ʔaxraḍʒna: bihi/ (We have brought out of it); /nuxriḍu bihi/ (We bring out); /tuṣbiḥ ʔalʔarḍa/ (the earth becomes); /ʔanbatna: bihi/ (We caused to grow therewith) are repeated collocates in all verses.

8-2- Qur'anic Verses with 'Green' Synonyms of /ma:?:/ (rainwater):

The following are Qur'anic verses in which synonyms of the Arabic lexical item /ma:?: mina-ssama:?:/ occur in an eco-friendly indication.

8-2-1- The word /wadaq/ (rainwater) 'ودق':

According to *Mokhtar AsSahah, Al-Qamous Al-Moheit*, and Atha'aleby, the word /wadaq/ as a noun means 'rain' in both forms: "light rain and excessive rain", and among its meanings as a verb is "the falling of rainwater". The Arabs say /wadaqat ?assama:?:/ "ودقات السماء" to mean that (rain is falling). This word occurs in Qur'an twice, with the meaning of "green rain". Here are the two verses:

8) Sura (24), Verse 43:

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدَقَ يَخْرُجُ مِنْ خِلَّةٍ وَيُنَزَّلُ مِنَ السَّمَاءِ مِنْ
جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ " (سورة النور، الآية ٤٣)

/?alm tarā ?anna ?allōha juzdʒi: saħa:ban θumma ju?alif bajnahu θumma
jadʒʒalahu ruka:man fatara: ?alwadaq jaxrudʒ min xila:lahu wajunazzil minas-
sama:?:i min dʒiba:lin fi:ha: min barad fajuʃi:bu bihi man jafa:?:u wajuʃrifuhu ʃan
man jafa:u/

(Have you not seen that **Allah wafts clouds**, thereafter joins them together, thereafter makes them accumulated, then you see **the raindrops coming out of the midst of them**? And He keeps sending down from the heaven mountains, wherein is hail. So He afflicts with it whomever He decides and turns it about from whomever He decides)

9) Sura (30), Verse 48:

"اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدَقَ يَخْرُجُ مِنْ
خِلَّةٍ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ" (سورة الروم، الآية ٤٨)

/?allah ?allaði: jursil ?arrija:h fatuθi:ru saħa:ban fajabsiṭuhu fi-s-sama:?:i kajifa
jafa:?: wajaḍʒʒalahu kisfan fatara: ?alwadaq jaxrudʒu min xilalihi fa?iða: ?aʃa:ba
bihi man jafa:?:u min ʃibadihi ?iða: hum jastabʃiru:n/

(Allah is He **Who sends the winds**. So **they stir up clouds**, then He outspreads them in the heaven how He decides and makes them into lumps. Then you see

rain-drops coming (Literally: going out) **out of the midst of them**. So when He makes it alight on whomever of His bondmen He decides; only then **they are glad at the tidings**.)

Comment:

In the above verses (no. 8 & 9), the 'trigger words' are: /juzdʒi: saħa:ban/ (sends clouds), / jursil ʔarrija:h fatuθi:ru saħa:ban/ (sends the winds to stir up clouds), / fatara: ʔalwadaq/ (you see raindrops coming out). While 'key words' highlighting 'framing' are: /ʔaṣa:ba bihi man jaʔa:ʔu/ (makes it alight on whomever of His bondmen He decides), /hum jastabʔiru:n/ (they are glad at the tidings),/ fajusi:bu bihi man jaʔa:ʔu wajuṣrifuhu ṣan man jaʔa:u/ (He afflicts with it whomever He decides and turns it about from whomever He decides).

8-2-2- The word /yajθ/ (rainwater) 'غيث' :

According to *Mokhtar AsSahah*, and *Al-Qamous Al- Moheit*, as well as Atha'aleby, the noun /yajθ/ غيث means excessive (abundant) rainwater that brings prosperity. The verb /juʔa:θ/ يغاث means "to rain and cultivate well as a result". Both noun and verb are derived from the Arabic trilateral root: /y/, /j/, /θ/, which has many positive meanings including "rainwater", and its verb means "to rain". The word has a positive connotation for Arabs and native speakers of Arabic. This word occurs in Qur'an, as a noun, four times, and only once as a verb. In all its occurrences, it means 'green' rainwater. Consider the following examples:

10) Sura (42), Verse 28:

"وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ" (سورة الشورى، الآية ٢٨)
/wahuwa ʔallaði: junazzilu ʔalyajθa min baʔdi ma: qanatu: wajanʔur raħmatuhu/

(And He is The (One) Who **keeps sending down the succouring (rain)** even after they have become despondent, and **He spreads His mercy**;))

11) Sura (12), Verse 49:

"ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ" (سورة يوسف، الآية ٤٩)
/θumma jaʔti: min baʔd ḏalika ṣa:mun fi:hi juʔa:θu ʔanna:s wafi:hi jaʔṣuru:n/

(Thereafter, even after that, (there) will come up a season wherein **all people will be succoured**, and **wherein they press**.” (i.e., they press olives and grapes **(because the harvest is good)**.)

Comment:

In the above verses (no. 10 & 11), the ‘trigger words’ are: /junazzilu ?alyajθa/ (the succouring rain); / ʕa:mun fi:hi juʕa:θu ?anna:s/ (a season wherein all people will be succoured). The ‘key words’ illuminating the ‘framing’ are: / wajanʕur rəḥmatuhu/ (He spreads His mercy); / wafi:hi jaʕʕuru:n/ (wherein they press).

8-2-3- The two words /wa:bil/ (heavy rain) وابل and /tall/ (light rain) ظل:

These two synonyms of ‘rain’, the first one /wa:bil/ وابل occurred only twice in two successive Qur’anic verses, while the second one /tall/ ظل occurred only once in conjunction with the first one in the same verse. According to *Mokhtar AsSahah*, *Al-Qamous Al-Moheit*, and *Atha’aleby*, the noun /wa:bil/ وابل means “heavy and excessive rain”, while the noun /tall/ ظل means “light rain, or dew”. The two words give ‘eco-friendly’ indications. Consider the verses in which these two nouns occur:

"فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (٢٦٤) وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ. " (سورة البقرة، الآيات ٢٦٤-٢٦٥)

/famaθaluhu kamaθali ʕafwɑ:nin ʕalajihi turɑ:bun faʕɑ:bahu wa:bilun fatarakahu ʕoldan la: jaqdiru:na ʕala: ʕajjin mima: kasabu: wa?alləhu la: jahdi: ?alqawma-l-ka:firi:n / wamaθalu ?allaði:na junfiqu:na ?amwa:lahum ?ibtiya:?a mɑrɖɑ:ti-llahi wataθbi:tan min ?anfusihi kamaθali dʕannatin birɑbwatin ?ɑʕɑ:baha: wa:bilun fa?a:tat ?ukulaha: diʕfajni fa?in lam juʕibha: wa:bilun faʕallun walləhu bima: taʕmalu:na baʕi:r/

(So, the likeness of him is as the likeness of a smooth rock on which is dust, then **a shower hits** (Literally: afflicts) **it**; so it leaves (the rock) solid. They are unable (to do) anything with whatever they have earned; and Allah does not guide the disbelieving people. & And the likeness of the ones who expend their riches,

seeking gracious satisfaction of Allah and confirming themselves, is as the likeness of **a garden upon a mound; a shower hits it, so it brings forth its crop twofold**; yet **in case no shower hits it, then a drizzle**; and Allah is Ever-Beholding of whatever you do.)

Comment:

In the above verses, the **'trigger words'** are: /faʃa:bahu wa: bilun/ (a shower hits it); / dʒannatin birabwatin ʔaʃa:baha: wa: bilun/ (a garden upon a mound; a shower hits it); / faʔallun/ (then a drizzle). While **'key words'** spotting the **'framing'** are: / faʔa: tat ʔukulaha: diʃfajni/ (so it brings forth its crop twofold); /faʔin lam juʃibha: wa: bilun faʔallun/ (in case no shower hits it, then a drizzle).

-Collocates of 'Green' Synonyms of /ma:ʔ/ (rainwater):

The following words/lexical sets are repeated collocates with the Arabic 'synonyms' of /ma:ʔ mina-ssama:ʔ/ (rainwater) in all of the verses mentioned in the sub-section 8.2, as well as those in Appendix B: / jaxrudʒu min xilalihi/ (coming out of the midst of them); /junazzilu/ (sending down); /min baʃdi ma: qanaʔu:/ (after they have become despondent); /min baʃd ʔalika/ (even after that); /janʃur/ (He spreads); /ʔaʃa:ba/ (hit).

8-3- Words / Phrases implying the falling of green rainwater:

As previously mentioned, there are some words in Qur'an that imply the falling of 'eco-friendly' rainwater. These are not synonyms of 'rain', however they are geographically related to 'rain', such as 'clouds' (/ʔas-saħa:b/ + Adjective) السحاب, 'wind' (/ʔar-rija:h/ + Adjective) الرياح and 'lightning' (/ʔalbarq/) البرق plus an adjective that indicates 'rainwater' (/ma:ʔ/) المطر. Consider the following examples:

13) Sura (35), Verse 9:

"وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَسْقِيهِ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ"
(سورة فاطر، الآية ٩)

/wa-llahu ʔallaði: ʔarsala ʔarrijah fatuθi:ru saħa:ban fasuqna:hu ʔilla baladin majjtin faʔahjjana: bihi ʔalʔarḏa baʃda mawtiha: /

(And Allah is (The One) Who has **sent the winds**. So they **stir up clouds**, then We **drive** them **to a dead land**; then therewith **We give life to the earth, after its death**.)

According to Arab grammarians and exegetes as Assabouny, Albajdawy, and Alsa'dy, there is a phrase omitted after the words /baladin majjitin/ (to a dead land), this phrase is estimated to be (rainwater fell out of these clouds). Here, the words 'winds', 'clouds', 'give life to earth' all indicate the falling of rainwater, and the greenery that comes after it.

14) Sura (30), Verse 46:

"وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ" (سورة الروم 30، الآية ٤٦)

/wamin ?a:ja:tihi ?an jursil ?arrijah mubašira:t walijuđi:qakum min raḥmatihi/

(And of His signs is that He **sends the winds**, (constantly **bearing**) **good tidings** and that He may let **you taste of His mercy**.)

Here, the adjective /mubašira:t/ (bearing good tidings), implies 'green rainwater'. The verse even continues explaining that the sending of these good winds carrying rainwater is to show God's mercy to people.

15) Sura (45), Verse 5:

"وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (سورة الجاثية، الآية ٥)

/wama: ?anzala-llaha mina-ssama:?i min rizqin fa?ahaja: bihi ?al?arda bašda mawtiha: watašri:f-il-r-rija:h ?a:ja:tun liqawmin jašqilu:n/

(and whatever **provision Allah sends down from the heaven**, so He **gives life therewith to the earth after its death**, and the (constant) **turning about of the winds**, there are signs for a people who consider.)

The native speaker of Arabic immediately understands the implication of the clause /?anzala-llaha minas-sama:?i min rizqin/ (provision Allah sends down from the heaven) as it evokes the meaning of 'green rainwater'. Ibn Kathir demonstrates that the three words /?anzala/ , /?as-sama:?!/ and /rizq/ indicate

'green rainwater' as the Arabs used to consider 'green rainwater' a form of 'provision'.

There are certain verbs (when combined to specific nouns) in Qur'an, they indicate the falling of 'green rainwater'. These verbs are /junazzil/ and/or /junzil/ and/or /ʔanzala/; /jursil/ and/or /ʔarsala/; /juxridz/ and/or /ʔaxradza/; and /juhjji/ and/or /ʔahja/.

Consider example (15) above in which the phrase /ʔanzala-lloha minas-sama:ʔi/ (what Allah sends down from the heaven), then one finds /faʔahja: bihi ʔalʔarḍa/ (gives life therewith to the earth) in the same verse. Examples of other verses in which these verbs occur are:

16) Sura (71), Verses 10-12:

"يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (۱۱) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا" (سورة نوح،
الآيات ۱۱ & ۱۲)

/jursili-s-sama:ʔa ʔalajkum midra:ra: wajumdidkum biʔamwa:lin wabani:na wajadzʔala lakum dʔanna:tin wajadzʔala lakum ʔanhɑ:ra:/

(He will **send down on you (rain) from the heaven showering plentifully**, & And He will supply you with riches and sons, (Or: seeds) and **will set up (Literally: make) for you gardens**, and **will set up for you rivers.**)

Here the verb /jursil/ + /ʔassama:ʔ midra:ra:/ are 'trigger words' indicating rainwater, meanwhile, the rest of the verse /wajadzʔala lakum dʔanna:tin/ (will set up (Literally: make) for you gardens) emphasizes that this rain is eco-friendly as it will be the cause of the growth of "gardens".

17) Sura (40), Verse 13:

"هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ" (سورة غافر، الآية ۱۳)

/huwa-llaði: juri:kum ʔa:ja:tihi wajunazzilu lakum mina-ssama:ʔi rizqɑn wama: jataḍakarū ʔilla man juni:b/

(He is (The one) Who shows you His signs and **keeps sending down to you from the heaven provision**; and in no way does anyone remind himself except him who turns penitent.)

The clause /junazzilu lakum mina-ssama:ʔi rizqɑn/ indicates 'green rainwater'. For the Arabs means: "brings provision and prosperity".

Comment:

In the above six verses, as well as in those mentioned in “Appendix C”, the ‘**trigger words**’ are: /ʔarsala ʔarrijaḥ fatuḥi:ru saḥa:ban fasuqna:hu ʔilla baladin majjtin/ (has sent the winds. So they stir up clouds, then We drive them to a dead land); /jursil ʔarrijaḥ mubafira:t/ (sends the winds, constantly bearing good tidings); /ʔanzala-llōha minas-sama:ʔi min rizqin/ (whatever provision Allah sends down from the heaven) and / wataṣri:f-il-r-rija:h/ (the turning about of the winds); / jursili-ssama:ʔa Ṣalajkum midra:ra:/ (sends down on you (rain) from the heaven showering plentifully); / wajunazzilu lakum mina-ssama:ʔi rizqan/ (keeps sending down to you from the heaven provision). ‘**Key words**’ stressing the ‘**framing**’ are: / faʔahjjana: bihi ʔalʔarḍa baṣda mawtiha: / (We give life to the earth, after its death); / walijuḍi:qakum min raḥmatihi/ (let you taste of His mercy); / faʔahja: bihi ʔalʔarḍa baṣda mawtiha:/ (so He gives life therewith to the earth after its death); / wajadṣala lakum ḍanna:tin wajadṣala lakum ʔanha:ra:/ (will set up (Literally: make) for you **gardens**, and will set up for you rivers); / rizqan/ (provision).

Collocates of Words / Phrases implying the falling of green rainwater:

The following words / phrases are the most recurrent collocates in the verses analysed in sub-section 8.3 and also those in Appendix C: /ʔarsala/ or /jursil ʔarrija:h bufra:/ or /mubafira:t/ (sent or sends the winds bearing good tidings); /ʔanzala-llōha mina-ssama:ʔi/ OR /junazzilu lakum mina-ssama:ʔi/ (Allah sends down from the heaven); /jursili ʔassama:ʔ midra:ra: / (send down on you rain from the heaven showering plentifully); /ʔahja: bihi ʔalʔarḍa baṣda mawtiha:/ (gives life to the earth after its death).

9- Conclusion:

After investigating all the concerned Qur’anic verses which subsume any form of rainwater, (total number of verses is fifty-six), the following concluding remarks have been deduced:

Eco-friendly rainwater in Qur’an is not confined to the word “rain” or “rainwater” ماء المطر، ماء من السماء، ماء. The Arabic language, i.e. the language of Qur’an, encompasses a number of synonyms for the Arabic word “rain”. More important is that it also includes a number of lexical combinations / collocations that indicate the falling of “rain”. In all occurrences of the various synonyms /

lexical combinations of the word rain in Arabic, what descends from heaven or from the clouds is “fresh water” proper for all usages and beneficial not only for human beings but also to the whole eco-system. The significance of the investigated Qur'anic verses, is that they reveal and emphasize that all types of rain, i.e. light, heavy, excessive, abundant rain, and even dew, are 'Green'. All types of rain are useful, helpful, beneficial, prosperous and provisional.

Meanwhile, the verses manifest 'green' results of eco-friendly rainwater. The ultimate consequences of rainwater in the scrutinized verses are all ecologically beneficial. All Qur'anic verses state that once any variety of rainwater reaches the Earth, the results are always “Green”. Thus, the present study reveals that the language of the Qur'an is eco-friendly. The Qur'an clarifies that rainwater is created by Allah, first for the welfare of human beings, and then for the wellbeing of all other creatures. These Qur'anic verses highlight the great necessity of rainwater. Hence, it is clear that Islam, with its main sacred book: the Qur'an, encourages greenery, plantation, and agriculture in general. Islam is a 'Green' religion. Studying and investigating the language of the Qur'an can alter and direct people's thoughts, as previously stated by Steffensen and Fill (2014, p.9) who believe that “linguistic patterns ... affect the survival and wellbeing of the human species as well as other species on Earth”.

Appendices:

The following are all the verses of the Glorious Qur'an in which the word /ma:ʔ/ or /ma:ʔ mina-ssama:ʔ/ ('green' rainwater), its synonyms, and other words and phrases indicating the meaning of 'green' rainwater, occur. It is worth mentioning that verses scrutinized in the body of the research are not repeated here.

Appendix (A): Verses containing the word(s) /ma:ʔ/ or /ma:ʔ mina-ssama:ʔ/ (rainwater): ⁽⁵⁾

1- "وَمَا أَنْزَلَ اللَّهُ مِنْ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (سورة البقرة (٢)، الآية ١٦٤)

1-(Whatever water Allah sends down from the heaven – so therewith He gives life to the earth after its death and disseminates therein all kinds of beast – and the (constant) turning about of the winds, and the clouds subjected between the heaven and the earth, (these) are indeed signs for people who consider.)

[2/164]

2- "وَهُوَ الَّذِي يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَفَلَّتِ السَّحَابُ ثَقُلًا سَفَّهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ" (سورة الأعراف (٧)، الآية ٥٧)

2-(And He is (The One) Who sends the winds, bearing good tidings before (Literally: between the two hands of His mercy) His mercy, till when they carry heavy clouds, We drive it (i.e., the clouds) to a dead land; then We therewith send down water; so We bring out therewith products of all (kinds).) [7/57]

3- "وَيُنزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُنَبِّتَ بِهِ الْأَقْدَامَ" (سورة الأنفال (٨)، الآية ١١) ⁽⁶⁾

3-(sending down on you water from the heaven to purify you thereby, and to put away from you the chastisement of Ash-Shaytan, (The all-vicious :one"; i.e., the Devil) and to brace your hearts, and to make firm (your) feet thereby.) [8/11] ⁽⁶⁾

4- "وَفِي الْأَرْضِ قِطْعٌ مُتَجُورَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَىٰ بِمَاءٍ وَجِدٍ وَنُفْضِلٌ بَعْضُهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (سورة الرعد (١٣)، الآية ٤)

4-(And in the earth are tracts neighboring each other, and gardens of vineyards and plantation, and palms in pairs and other than in pairs, (Or: having the same root or different ones) watered with one water; and We have graced some of

them over others (Literally: some "others") in crop. Surely in that are signs for a people who consider.) [13/4]

5- "أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ" (سورة الرعد ١٣، الآية ١٧)

5-(He **sends down from the heaven water** so that valleys flow, each to its determined (course), so that the flood carries away (on its surface) a swelling scum. And from that on which they kindle fire (i.e., or) seeking (to make) ornaments or belongings,) [13/17]

6- "اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ" (سورة إبراهيم ١٤، الآية ٣٢)

6-(Allah is He Who created the heavens and the earth and sent down from the heaven water; so He brought out with it (so many) products for your provision.) [14/32]

7- "وَأَرْسَلْنَا الرِّيْحَ لَوْفِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقِيْنَكُمْوَهُ وَمَا أَنْتُمْ لَهُ بِخٰزِنِيْنَ" (سورة الحجر ١٥، الآية ٢٢)

7-(And We send the winds impregnating, (and) so We send down from the heaven water, then We give it to you to drink, and in no way can you even be its treasurers.) [15/22]

8- "هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ & يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ" (سورة النحل، الآيات ١٠، ١١)

8-(He is The One Who sends down to you from the heaven water of which you have drink, and of which (you have) trees, wherein you mark for (your herds) to graze. Therewith He causes to grow for you plantation, and olives, and palms, and vineyards, and all (kinds of) products. Surely in that is, indeed, a sign for a people who meditate) [Ghali, 2003]

9- "وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ" (سورة النحل ١٦، الآية ٦٥)

9-(And Allah sends down from the heaven water; so He gives life therewith to the earth after its death. Surely in that is indeed a sign for a people who hear.) [16/65]

10- "وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ (٥٣) كُلُوا وَارْعَوْا أَنْعَمَكُم" (سورة طه
٢٠، الآيات ٥٣ & ٥٤)

10-(and sent down water from the heaven; so We have brought out therewith
pairs of divers (kinds of) growth. & Eat (thereof), and pasture your cattle!)
[20/53-54]

11- "وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ" (سورة الأنبياء ٢١، الآية ٣٠)

11-(and of water We have made every living thing) [21/30]

12- "وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ" (سورة
الحج ٢٢، الآية ٥)

12-(And you see the earth torpid; then when **We send down water** upon it, it
shakes and swells and **grows of every (growth) a delightful pair**) [22/5]

13- "وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ (١٨) فَأَنْشَأْنَا لَكُمْ بِهِ
جَنَّتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاحٍ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ (١٩) وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنْبُتُ
بِالدُّهْنِ وَصِبْغٍ لِلْكَالِينِ" (سورة المؤمنون ٢٣، الآيات ١٨-٢٠)

13-(And We have sent down from the heaven water in a determined estimate,
then We made it to dwell in the earth; and surely We are indeed (the)
Determiners over putting it away. & So We have brought into being for you
therewith gardens of palms and vineyards; in them you have many fruits for
you, and of them you eat. & And a tree that comes out (Literally: goes out) from
At-Tû r of Sayna (Mount Sinai) that grows fats (i.e., oil) and seasoning for
(the) eaters.) [23/18-20]

14- "وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا (٤٨) لِنُحْيِيَ بِهِ
بَلَدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيًا كَثِيرًا" (سورة الفرقان ٢٥، الآيات ٤٨ & ٤٩)

14-(And He is the One Who has sent the winds, bearing good tidings before
(Literally: between
the two hands of His mercy) His mercy; and We have sent down from the
heaven water most
pure. & That We may give life to a deceased country, and we make to drink of
it, of whatever We
created, many cattle and human beings.) [25/48-49]

15- "وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لِيَقُولَنَّ اللَّهُ " (سورة العنكبوت ٢٩، الآية ٦٣)

15-(And indeed in case you were to ask them, "Who has been sending down from the heaven water, so therewith gives life to the earth even after its death?) [29/63]

16- "وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (سورة الروم ٣٠، الآية ٢٤)

16-(And of His signs is (that) He shows you lightning, for fear and longing (of Him), and that He has been sending down from the heaven water; so He gives life to the earth after its death. Surely in that are indeed signs for a people who consider.) [30/24]

17- "وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ" (سورة لقمان ٣١، الآية ١٠)

17-(And We sent down from the heaven water, so We caused to grow therein all (manner) of honorable pair.) [31/10]

18- "أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ" (سورة الزمر ٣٩، الآية ٢١)

18-(Have you not seen that Allah has sent down from the heaven water, then He dispatched (i.e., inserted) it as fountains in the earth; thereafter He brings out therewith plantation (s) of different colors;) [39/21]

19- "وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خُشْبَعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ" (سورة فصلت ٤١، الآية ٣٩)

19-(And of His signs is that you see the earth submissive. Then when We send down water upon it, it shakes and swells. Surely He Who gives life to it.) [41/39]

20- "وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا" (سورة الزخرف ٤٣، الآية ١١)

20-(And Who has been sending down from the heaven water with determined estimate; so We have made to rise again thereby a deceased country;) [43/11]

21- "وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ (١٠) زَرًّا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا" (سورة ق ٥٠، الآيات ٩-١١)

21-(And We have been sending down from the heaven water blessed; so We caused to grow thereby

gardens and a grain of harvest, & And palm-trees aloft with spathes tiered. & A provision for the bondmen; and therewith We give life to a deceased country.) [50/9-11]

22- "وَأَسْقَيْنُكُمْ مَاءً فَرَاتًا " (سورة المرسلات ٧٧، الآية ٢٧)

22-(and We made you to drink water grateful (to taste).) [77/27]

23- "أَنَا صَبَبْنَا الْمَاءَ صَبًّا (٢٥) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (٢٦) فَأَنْبَتْنَا فِيهَا حَبًّا (٢٧) وَعِنَبًا وَقَضْبًا (٢٨) وَزَيْتُونًا وَنَخْلًا (٢٩) وَحَدَائِقَ غُلْبًا (٣٠) وَفُكْهَةً وَأَبًّا (٣١) مَتْنَعًا لَكُمْ وَلِأَنْعَمُكُمْ " (سورة عبس ٨٠، الآيات ٢٥-٣٢)

23-((For) that We poured water in abundance, (Literally: with abundant pouring) & Thereafter We clove the earth in fissures, (Literally: in cloven "fissures"). & So, therein We caused (the) grain to grow, & And vines, and clover, (Or: reeds). & And olives and palm trees, & And enclosed orchards with dense trees, & And fruits, and grass, (Or: fodder) & An enjoyment for you and your cattle (⊃Ancam includes cattle, camels, sheep and goats).) [80/25-32]

24- "أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (٦٨) ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ " (سورة الواقعة ٥٦، الآيات ٦٨-٦٩)

24-(Have you then seen the water you drink? & Is it you who have sent it down from the rainy clouds or are We, Ever We, The Senders down?) [56/68-69]

Appendix (B): Arabic synonyms of the word /ma:?:/ (water/rainwater):⁽⁷⁾

مرادفات ماء المطر:^(٧)

25- "إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ " (سورة لقمان ٣١، الآية ٣٤)

25-(Surely Allah, Ever He, has in His Providence knowledge of the Hour; and He sends down succoring (rain);) [31/34]

26- "وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ" (سورة الشورى ٤٢، الآية ٢٨)

26-(And He is The (One) Who keeps sending down the succoring (rain) even after they have become despondent, and He spreads His mercy;)

27- "كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ" (سورة الحديد ٥٧، الآية ٢٠)

27-(It is as the likeness of succoring (rain) whose growth (looks) wonderful to the steadfast disbelievers.) [57/20]

Appendix (C): Words / phrases implying the falling of rainwater:

كلمات تدل أو تعنى ماء المطر

٢٨- "وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ" (سورة البقرة (٢)، الآية ١٦٤)

28-(and the (constant) turning about of the winds, and the clouds subjected between the heaven and the earth, (these) are indeed signs for people who consider.) [2/164]

٢٩- "وَمَنْ يُرْسِلِ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِي أَيْلَهُ مَعَ اللَّهِ" (سورة النمل ٢٧، الآية ٦٣)

29-(and Who sends the winds, bearing good tidings before (Literally: between the two Hands of) His mercy? Is there a god with Allah?) [27/63]

30- "وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِي" (سورة الفرقان ٢٥، الآية ٤٨)

30-(And He is the One Who has sent the winds, bearing good tidings before (Literally: between the two hands of His mercy) His mercy; and We have sent down from the heaven water most pure.) [25/48]

٣١- "وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِي" (سورة الأعراف ٧، الآية ٥٧)

31-(And He is (The One) Who sends the winds, bearing good tidings before (Literally: between the two hands of His mercy) His mercy, till when they carry heavy clouds, We drive it (i.e., the clouds) to a dead land; then We therewith send down water; so We bring out therewith products of all kinds.) [7/57]

٣٢- "أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ" (سورة هود ١١، الآية ٥٢)

32-((and) He will send **the heaven showering plentifully upon you** and He will increase in power to your power) [11/52]

33- "هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ" (١٢) (سورة الرعد 13، الآيات - ١٢13)

33-(He is The (One) Who **shows you the lightning**, for fear and **longing** (of Him), and (who) **brings into being the heavy clouds.**) [13/12-13]

34-"يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا" (سورة سبأ ٣٤، الآية ٢)

34-(He knows whatever penetrates into the earth and whatever goes out of it, and whatever comes down from the heaven) [34/2]

35-"وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (٣٣) وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ" (سورة يس~36، الآيات ٣٣&٣٤)

35-(And a sign for them is **the dead earth. We give it life and bring out of it grain**, so they eat from it. And We **made therein gardens of palms and vineyards**, and therein We **caused (some) springs to erupt forth.**) [36/33-34]

36-"يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا" (سورة الحديد 57، الآية ٤)

36-(He knows **whatever penetrates into the earth and whatever goes out of it**, and **whatever comes down from the heaven** and whatever ascends (with difficulty) in it,) [57/4]

37-"وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ" (سورة الأنعام ٦، الآية ٦)

37-(**and We sent the heaven upon them plentifully, and made the rivers to run from beneath them?**) [6/6]

Appendix (D): Oath using “angels responsible for clouds OR clouds loaded with rainwater”: ⁽⁸⁾

القسم بالملائكة الموكلة بالسحب وبالسحب المحملة بماء المطر ⁽⁸⁾ :

38-"وَالنَّشِيرَاتِ تَشْرًا" (سورة المرسلات ٧٧، الآية ٣)

38-(And (by) the spreaders spreading) [77/3]

39-"فَالْحَمَلَاتِ وَقَرًا" (سورة الذاريات ٥١، الآية ٢)

39-(Then (by) the bearers of heavy burdens) [51/2]

Notes:

(1) The term "Dark Green" is cited from Bron Taylor's book *Dark Green Religion* (2010). In this book Taylor uses this term to make a distinction between the reactions of religions towards the environment. Taylor (2010) states that "It is important to distinguish between green religion (which posits that environmentally friendly behavior is a religious obligation) and dark green religion (in which nature is sacred, has intrinsic value, and is therefore due reverent care)." (p.10) However, I used the term 'dark green' in the title of the present paper to point out to the extreme greenery of the selected Qur'anic verses. In all these verses, as shown above, whenever there is 'fresh water', the result is 'green'.

It is worth mentioning the this term 'dark green' is also mentioned in Qur'an (Sura 'Ar-rahman' (55), verses 62-64), describing the state of the trees and plants in Paradise using the term "dark green" to mean the abundance of greenery in Paradise, to the extent that the green colour of the trees and plants turn out to be 'dark green'. Following is the mentioned verse:

"وَمِنْ دُونِهِمَا جَنَّتَانِ (٦٢) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٣) مُدَّهَامَّتَانِ (٦٤)" (سورة الرحمن ٥٥ ،
الآيات ٦٢-٦٤)

(62. And lesser (Or: besides) than these two are **two gardens**,
63. Then to whichever of your Lord's boons do you (both) cry lies?
64. Both of **dark green tincture**,) [55/ 62-64]

(2) Rainwater falling directly or indirectly, by indirectly scientists mean that rainwater forms rivers, springs, fresh-water lakes and even all types of subterranean water.

(3) The sub-title "**The Linguistics of 'Ecolinguistics'**" is quoted from Stibbe (2015, p.9).

(4) Bold font in Ghali's interpretation, and underlining in it as well as in Arabic verses are mine in order to highlight the triggering words and its collocations.

(5) In sura (8), verse 11 (no. 3 in **Appendix A**), although the verse refers to 'green' rainwater, however in this occurrence rainwater was not used for agriculture. According to the consulted exegeses, "Allah sent rainwater from heaven onto fighting Muslims during a battle, to use it for drinking and letting their horses drink, bathing, and ablution as the field of fighting was very arid with

no water wells or springs” (My translation). Thus, even in this occurrence, it is ‘eco-friendly’ rainwater.

(6) I have intentionally ignored few numbers of Qur’anic verses comprising the word /ma:ʔ/ or /ma:ʔ mina-ssama:ʔ/ (rainwater). In these verses, the concerned word(s) is not eco-friendly. This does not mean that the language of Qur’an is not a ‘green’ one. But in these few occurrences, rainwater is used by Allah as a source of punishment to certain groups of people, such as the unbelievers or disobedients.

(7) Qur’anic verses containing other ‘synonyms’ of /ma:ʔ/ and /ma:ʔ mina-ssama:ʔ/ (rainwater), rather than this synonym, are all mentioned and investigated in the analysis’ section (no. 8.2). These synonyms, in addition to /ʔajθ/ غيث (rainwater) mentioned in **Appendix B**, are /wadaq/ وادق (rainwater), /wa:bi/ وابل (heavy and excessive rainwater), and /ʔall/ ظل (light rainwater or dew).

(8) In verse (37), **Appendix D**, Allah uses oath by the angels responsible for the distribution of clouds carrying rainwater. While in the next verse (38), oath is by “clouds carrying heavy loads of rainwater. The two verses emphasize the importance of rainwater in the language of Qur’an.

Reading Conventions:

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

I-Consonants:

Classical Arabic consonants can be defined as follows:

1-Plosives:

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

2-Fricatives:

- /f/ voiceless labio-dental fricative, as in /faqr/ (poverty)
- /s/ voiceless denti-alveolar sulcal non-emphatic fricative, as in /sama:ʔ/ (sky)
- /s̤/ voiceless denti-alveolar sulcal emphatic fricative, as in /ʃub̤h/ (morning)
- /z/ voiced denti-alveolar sulcal non-emphatic fricative, as in /zara/ (visited)
- /z̤/ voiced interdental sulcal emphatic fricative, as in /z̤uhr/ (noon)
- /θ/ voiceless interdental fricative, as in /θa:ni:/ (second)

/ð/ voiced interdental fricative, as in /ðikr/ (mentioning)

/ʃ/ voiceless palate-alveolar fricative, as in /ʃams/ (sun)

/dʒ/ voiced palate-alveolar fricative, as in /dʒara:/ (ran)

/x/ voiceless uvular fricative, as in /xaradʒa/ (went out)

/ɣ/ voiced uvular fricative, as in /ɣina:ʔ/ (singing)

/ħ/ voiceless pharyngeal fricative, as in /ħamal/ (lamb)

/ʕ/ voiced pharyngeal fricative, as in /ʕajn/ (eye)

/h/ voiced/voiceless glottal fricative, as in /hawa:ʔ/ (air)

3-Nasals:

/m/ voiced bilabial nasal (may be voiceless after a voiceless consonant), as in /ma:ʔ/ (water)

/n/ voiced denti-alveolar nasal, as in /nawm/ (sleep)

4-Laterals:

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

5-Flaps:

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

6-Glydes (Semi-Vowels):

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

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

7-Emphatic Consonants:

/ṣ, ṭ, ḍ, ẓ/ are emphatic consonants which correspond to non-emphatic /s, t, d, z/ respectively. In pronouncing them the tongue is laterally expanded throughout its

length and flattened in rear of the tip, while lips-position is neutral. For /s, t, d, z/ the tongue is laterally contracted and the front is raised towards the hard palate, and the lips are spread.

II-Vowels:

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

1-Front Vowels:

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

/i:/ a long close front spread vowel.

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

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

2-Back Vowels:

/ɑ/ a short back open vowel.

/ɑ:/ a long back open vowel.

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

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

Vowel Symbols:

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

Gemination (Doubled Consonants):

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

Elision:

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

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مستخلص:

يهدف هذا البحث في المقام الأول إلى إيضاح حقيقة أن لغة القرآن الكريم لغة صديقة للبيئة. ولإثبات ذلك فقد قامت الباحثة باختيار كلمة "ماء المطر" و "ماء من السماء" وجميع مرادفاتهم والكلمات التي تدل على معناهم، ودرستها هي والآيات الواقعة فيها وقامت بتحليلها من منظور علم اللغويات البيئية. وأعطى البحث في بدايته خلفية نظرية عن بعض المفاهيم المتعلقة بموضوع البحث مثل البيئة المحيطة باللغة، وعلم اللغويات البيئية، وعلاقة الأديان بالبيئة، وعلاقة الأديان بعلم اللغويات البيئية. وأوضح البحث الفرق بين البيئة المحيطة بلغة ما وعلم اللغويات البيئية. كما أشار كذلك إلى المجالات المختلفة التي يتناولها علم اللغويات البيئية. ثم تناول البحث بالدراسة والتحليل الآيات التي تتضمن "ماء من السماء صديق للبيئة"، توصلت الدراسة إلى أن كلمة "ماء من السماء" وكل مرادفاتهما، وكل الكلمات والعبارات التي تدل وتشير إليها، باستثناء كلمة "مطر"، هي كلمات وعبارات صديقة للبيئة. وأن لغة القرآن هي لغة صديقة للبيئة، وبالتالي فإن الإسلام دين يحافظ على البيئة.

كلمات مفتاحية:

ماء المطر الصديق للبيئة، علم اللغويات البيئية، البيئة المحيطة باللغة، الدين، البيئة.