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SEMANTIC PROSODY OF *BENEFICENT* IN PICKTHALL'S RENDERING OF THE QURANIC TEXT

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Abstract
This study aims to examine the semantic prosody of the Divine Name Beneficent (al-Raḥmān) in Marmaduke Pickthall's English translation of the Qur'an, with particular attention to the interaction between evaluative prosody (EP) and discourse prosody (DP). Grounded in Sinclair's Extended Lexical Unit (ELU) framework, a mixed-methods corpus-based approach was adopted. Collocational analysis was conducted using MI³ statistics within a 5L–5R span, which identified three significant collocates: Merciful, One, and Say. The resulting evaluative prosody of Beneficent was uniformly favourable (100%). A Bayesian posterior predictive test confirmed that this outcome is unlikely to have occurred by chance. At the discourse level, thematic coding of concordance lines, supported by tafsīr, revealed recurring prosodies of invocation, obedience, and rejection of attributing offspring to Allah, with invocation statistically overrepresented. The integration of evaluative and discourse prosodies demonstrates that the semantic prosody of the Beneficent is favourable and operates as a theological directive that calls for supplication, recognition of divine sovereignty, and devotional obedience. These findings suggest that semantic prosody in sacred texts cannot be confined to collocational behaviour alone but must be understood as a multi-layered phenomenon shaped by both lexical and discourse environments. By highlighting the dominant role of the node in determining prosodic colouring, the study contributes to corpus linguistics and Qur'anic translation studies, while also offering a methodological framework for future comparative analyses of the Asma ul Husna across translations.

Keywords: *semantic prosody, discourse prosody, evaluative prosody, Beneficent, translation of the Quran*

Introduction
The translation of the Divine Names of Allah from the Qur'an into English has remained a challenging task for translators and scholars of language. These *Asma ul Husna*, are central to Islamic belief and practice. The Qur'an itself highlights their significance saying: *"He alone has the Most Beautiful Names. Whatever is in the heavens and the earth constantly glorifies Him"* (Qur'an 59:24). In the Quranic context each Divine Name carries meanings and associations that extend beyond a single lexical equivalent, making it difficult for translators to render them in ways that reflect both their semantic and communicative force. This difficulty is especially relevant for English translations, which are widely read by non-Arabic-speaking Muslims as their primary access to the Qur'anic message.
One of the ways to examining how meanings are conveyed in translation is through the concept of semantic prosody (SP) which refers to the evaluative tendency that develops when a word repeatedly co-occurs with particular collocates in larger textual environments (Sinclair, 1991; Liu, 2020). It shows how words take on positive or negative meanings through consistent lexical and contextual patterns (Marlos & Bakr, 2014). In corpus linguistics, semantic prosody is considered an important means of understanding how language users express meaning.

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In recent years, this concept of semantic prosody has been applied to Qur'anic vocabulary. Sofi, Maros, and Bakr (2014) examined verbs such as *kashfa*, *dhaqa*, *massa*, and *jaa'*, and found that their prosodic value varies between positive and negative depending on collocational associations. Alshahrani (2020) studied natural phenomena in the Qur'an, such as the *sun*, *moon*, and *river*, and demonstrated that these words acquire evaluative orientations based on their collocational and discourse context. These studies confirm the role of collocation and context in shaping meaning. However, they do not address two key areas: First, the English translations of Qur'anic terms, particularly the Divine Names, have received limited attention from a semantic prosody perspective (Munday, 2011). Second, there has been little focus on how evaluative prosody (EP) and discourse prosody (DP) interact in shaping semantic prosody of the construct under investigation.

The present study addresses these gaps by analyzing the Divine Name *"Beneficent"* (Al-Rahmān) in Marmaduke Pickthall's English translation of the Qur'an. It investigates how evaluative prosody, derived from lexical collocates, and discourse prosody, derived from verse-level and thematic environments, combine to construct the semantic prosody of *"Beneficent."* By doing so, the study aims to provide a clearer understanding of how Divine Names are represented in translation and how their semantic and communicative roles are shaped in the target language.

Statement of the Problem

The English translation of the Divine Names of Allah from the Qur'an presents a significant challenge beyond simple word-for-word substitution. This difficulty arises because the translation needs to capture not just the literal meaning, but also the deeper evaluative and discourse meanings that contribute to a concept's overall semantic prosody. While many studies focus on the surface-level translation of these names, they often fail to analyze how the interaction between evaluative prosody (EP) and discourse prosody (DP) shapes the final meaning.

The Divine Name Al-Rahmān (the Beneficent) in Marmaduke Pickthall's English translation serves as a clear example of this analytical gap. While "Beneficent" broadly conveys the idea of divine mercy, we lack a comprehensive understanding of how the surrounding linguistic patterns create specific evaluative associations and communicative effects. Without a systematic, corpus-based analysis of these multi-layered interactions, our knowledge of how these sacred concepts are semantically reshaped in translation remains limited. Therefore, a deeper investigation into this issue is crucial for revealing the mechanisms through which EP and DP combine to form semantic prosody, thereby advancing our understanding of how to translate the Divine Names more effectively.

Aim of the Study

This study aims explore the semantic prosody of the Divine Name "Beneficent" (Al-Rahmān) in Marmaduke Pickthall's English translation of the Qur'an. The purpose of this study is to understand how a Beneficent's affective weight and its surrounding context work together to assign semantic prosody to the Divine Name.

Objectives

1. To identify the collocational environment of the Divine Name *"Beneficent"* in Pickthall's English translation of the Qur'an.
2. To analyze how evaluative and discourse prosodies interact within this environment to construct the overall semantic prosody of *"Beneficent."*

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Research Questions

1. What are the consistent collocational patterns surrounding *"Beneficent"* in the translated text?
2. How do evaluative and discourse prosodies combine to construct the semantic prosody of *"Beneficent"* in Pickthall's translation?

Review of the Literature

Theoretical Foundations: Semantic Prosody and Collocation

Semantic prosody is a central concept in corpus linguistics, defined as "the aura of meaning a word is imbued with through its regular collocates" (Louw, 2000, pp.57). It's a form of connotative meaning conveyed by a consistent series of words that co-occur with a specific node word (the word under investigation) (Louw, 2000; Sinclair, 1991). This phenomenon often has an evaluative prosody, which signifies the speaker's or writer's attitude (positive or negative) toward a subject (Louw, 2000), and an overlapping discourse prosody, which underscores its pragmatic and discursive function within a larger text (Stubbs, 2001). Another related term, semantic preference, refers to the tendency of words to co-occur with specific semantic sets (Stewart, 2010).

To analyze these prosodic layers, this study will focus on collocations, which are statistically significant co-occurrences of words rather than random juxtapositions (McEnery & Wilson, 2001). The strength of these associations can be measured quantitatively using statistical tests such as Mutual Information (Church & Hanks, 1990) and Log-Likelihood (McEnery & Wilson, 2001), while qualitative methods enable the exploration of the broader context, providing a more nuanced understanding (Mautner, 2007). This dual approach will be useful in revealing the affective aura of Beneficent that may lie beyond simple frequency counts of the collocates (Bednarek, 2008).

Global and Cross-Linguistic Studies of Semantic Prosody

Semantic prosody has become a significant area of research in corpus linguistics. Cross-linguistic studies, for instance, have shown how this phenomenon operates differently across languages, finding both commonalities and key distinctions in language pairs like English and Chinese (McEnery & Xiao, 2006) and English and Portuguese (Sardinha, 2000).

Simultaneously, monolingual research has offered crucial insights, revealing how semantic prosody can influence evaluative judgments (Hauser & Schwarz, 2016) and serve as a tool for analyzing socio-political discourse—such as the negative connotations associated with the words "inmigración" and "inmigrante" in Spanish newspapers (Mármol & Almela, 2016). Collectively, this body of work convincingly demonstrates that corpus-based methods are a powerful way to uncover the hidden attitudes that words can carry.

The Gap in Qur'anic Translation Studies

Though semantic prosody is immensely significant in translation (Grabowski, 2022), yet its application to the analysis of Qur'anic translations remains a notably less explored area (Kuebler & Volanschi, 2012; Munday, 2011). While some studies have touched upon this topic, they have done so in a fragmented manner, leaving a significant gap in the literature.

Previous research on Qur'anic translation has focused on two primary areas, each with its own limitations. First, studies like those by Younis (2011) and Sofi et al. (2014) have investigated the prosodic behavior of specific terms and prepositions. While they correctly assert that Qur'anic words carry semantic prosody, their analyses have largely remained at the level of collocate lists or isolated lexical items without comprehensively examining how these patterns function within the broader discourse.

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Second, other studies, such as Alshahrani (2020), have addressed translation strategies and the challenge of semantic equivalence but have not foregrounded how evaluative and discourse prosodies—which define a word's full connotative force—are constructed through patterned co-occurrences in the translated text. The work of Munday (2011) emphasizes that evaluative meaning is shaped by the entire textual and discourse environment, a systematic approach that has yet to be applied to the study of divine names in Qur'anic translations.

Therefore, the present study addresses what appears to be a gap in the literature: a holistic examination of how evaluative and discourse prosodies operate simultaneously to shape the connotative force of a Divine Name in an English translation of the Qur'an. By analyzing the semantic prosody of "Beneficent" (Al-Rahmān) in Pickthall's translation, this research will demonstrate how these prosodic layers converge to form its distinctive and powerful textual identity, thereby contributing a more comprehensive analytical framework to the field.

Theoretical Framework: Extended Lexical Unit (ELU)

This study employs John Sinclair's concept of the Extended Lexical Unit (ELU) as its primary theoretical foundation. The ELU framework advances the idea that meaning is not confined to individual words but emerges through recurrent multi-word patterns. Rather than viewing the lexicon as a collection of isolated items, Sinclair (1991) argues that language users habitually rely on pre-assembled chunks, within which collocation, semantic preference, and semantic prosody operate as key meaning-making mechanisms.

The choice of ELU over alternative approaches such as Firth's *context of situation* or Halliday's systemic functional grammar is motivated by its flexibility in setting boundaries of analysis. ELU allows the researcher to expand or contract the unit of analysis according to functional need, a feature particularly suitable for examining Qur'anic translation where Divine Names often occur in distinctive, context-sensitive clusters. Unlike Hoey's lexical priming ELU offers a direct corpus-based lens for tracing how meaning crystallizes in textual co-occurrence.

Within this framework, the present study focuses on two central components: collocation and semantic prosody. Collocation is operationalized statistically through MI^3 association scores within a 5L–5R span and filtered by frequency thresholds. Semantic prosody is examined at two levels: the evaluative prosody (positive, negative, neutral connotations arising from collocational patterns) and the discourse prosody (pragmatic message of the verse, accessed through context-sensitive interpretation supported by tafsīr). Semantic preference, while a recognized element in Sinclair's model, is not foregrounded in this study since the primary concern is with the core node ('Beneficent') and its semantic prosody.

Adapting ELU to Qur'anic translation brings distinct challenges. Unlike general English corpora where ELU has typically been applied, the Qur'an is a sacred text where meaning is layered, exegetical, and often context-dependent. To address this, the boundaries of ELU were determined strictly within the Qur'anic text, while tafsīr was consulted only to aid in interpreting discourse prosody, not to redefine the lexical unit itself. This ensures that empirical rigor is maintained while allowing for context-sensitive readings.

The adoption of ELU also enables the study to highlight the layered nature of semantic prosody. Previous research often treated semantic prosody as a byproduct of collocation alone, whereas this study demonstrates that the pragmatic environment of the verse equally shapes the semantic aura of a Divine Name. In this respect, it develops the ELU framework beyond its earlier applications. While Alshahrani (2020) also employed ELU in Qur'anic contexts, the present study extends its application by systematically linking evaluative prosody with

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discourse prosody, thereby capturing the multiple tiers through which Divine Names acquire meaning in translation.

Research Methods

Research Design and Methodological Orientation

This study adopts a mixed-methods corpus-based design, combining quantitative and qualitative procedures in a sequential and complementary manner. Mixed-methods research is particularly suitable for corpus-based discourse studies because it enables researchers to integrate statistical evidence with interpretive insights (Creswell & Plano Clark, 2018; Teddlie & Tashakkori, 2009).

The study began with a quantitative collocational analysis, using the MI^3 statistic to find the most frequent word associations. This approach provided a solid, empirical foundation for finding meaningful lexical patterns rather than just incidental ones.

From there, the analysis moved into a qualitative phase. The words identified in the first stage were carefully examined to determine their evaluative prosody and then a close reading of the verses was performed to assign them discourse meaning, relying on established tafsīr. This interpretive stage was guided by the idea that a word's meaning is created by its recurring patterns within a text. In the final stage, these identified discourse prosodies were carefully examined for quantitative patterns within the qualitative data.

Data Collection and Sampling Technique

The primary source of data for this study is Marmaduke Pickthall's *The Meaning of the Glorious Qur'an* (1938). This translation was selected because of its wide readership among both Muslim and non-Muslim audiences and its historical status as one of the earliest English translations by a Muslim scholar. Furthermore, Pickthall's translation received official authorization from Al-Azhar University, which enhances its scholarly credibility (Pirzada, 2020).

According to a hadith narrated by Abu Huraira, the Asma ul Husna (Beautiful Names of Allah) are ninety-nine in number (Al-Bukhari, *Sahih al-Bukhari*, Book 97, Hadith 7392). Of these, eighty-one are explicitly mentioned in the Qur'an. Shaykh Muhammad Ibn Saalih Al-'Uthaymeen, in his work *al-Qawāʿid al-Muthlā* (as translated by Burbank, n.d.), provides a clear distinction between the Divine Names occurring in the Qur'an and those found only in hadith literature. Imam al-Ghazali (1970/1992), in *al-Maqsad al-Asna*, also discusses these names, though without a systematic distinction between Qur'anic and non-Qur'anic occurrences. For the present study, Uthaymeen's compilation was preferred because of its precise categorization of Qur'anic occurrences.

While the larger corpus of Qur'anic Divine Names contains multiple candidates, the present study narrows its focus to a single Divine Name: "Beneficent" (al-Raḥmān). This selection was guided by three primary justifications. First, *Beneficent* is one of the most frequently occurring Asma ul Husna in the Qur'an, allowing for a sufficiently large dataset for collocational analysis. Second, the semantic field of *Beneficent* is uniquely rich, situated at the intersection of mercy, compassion, and divine authority, thereby offering fertile ground for semantic prosody analysis (cf. Sinclair, 2004). Third, *Beneficent* is central to Qur'anic discourse, being not only a recurring name but also thematically connected with major theological concepts of divine mercy, creation, and judgment (Al-Ghazali, 1992/2000).

In terms of sampling, the dataset consists of all verses in Pickthall's translation where the Divine Name *Beneficent* occurs in its nominal and adjectival form. Other morphological variants or derivations from the same root are excluded in order to maintain syntactic

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consistency and to avoid conflating lexical items with distinct grammatical behaviors. This purposeful, criterion-based sampling ensures that the dataset is both exhaustive and linguistically coherent, aligning with corpus-based approaches that emphasize representativeness within a clearly defined lexical category (Biber, 1993; Tognini-Bonelli, 2001).

The data will be processed as a monolingual corpus (English text only), as the focus of the study is the semantic prosody in the translated text. However, occasional reference to the Arabic original will be made where necessary for interpretive clarification, using existing Qur'anic corpora for confirmation. Analytical tools include Lancsbox for corpus analysis, GraphColl for visualizing collocational networks, and the Lancaster Stats Tool for statistical computation. Collocations will be identified using the criteria of distance, frequency, and exclusivity, following Brezina, McEnery, and Wattam (2015). The definition of collocation adopted in this study is based on Firth's (1957) principle that "you shall know a word by the company it keeps," refined by Sinclair's (1991) account of collocational significance and the syntagmatic dimension of meaning.

Data Preprocessing

Preparing the data was a crucial step to ensure the subsequent analysis was both reliable and systematically organized. This process involved three key stages:

First, all morphological and diacritical variants of the selected Asma' ul Husna were extracted using the Corpus.Quran concordance tool. To maintain accuracy, only those forms that unambiguously refer to Allah were retained for the analysis.

Next, a frequency count was performed for each of the extracted Arabic forms throughout the Qur'anic corpus. This provided a quantitative baseline for their distribution. For instance, in the case of Al-Raḥmān, three distinct morphological forms were found with varying frequencies.

Finally, the corresponding English renderings in Marmaduke Pickthall's translation were analyzed using the LancsBox tool. This step was essential for aligning the source terms with their English equivalents. For example, the name Al-Raḥmān was translated as "Beneficent" 56 times, though in one case, it was rendered as "Lord." This ensured the dataset was consistent and ready for the collocational and semantic prosody analysis.

Analysis Procedure

To address both research questions, the analysis was carried out in four interlinked stages. First, collocations of *Beneficent* were identified using the MI^3 statistic within a 5L–5R span, applying a frequency filter of ≥5 and an MI^3 threshold of >9 to ensure reliability. This provided a statistically valid collocational profile, highlighting recurrent lexical patterns in the translated text.

Second, the evaluative prosody (EP) of *Beneficent* and its collocates was assigned through a staged process. Dictionary-based referential meanings were cross-checked against contextual uses within concordance lines, and evaluative orientations (positive, neutral, negative) were coded accordingly. EP assignments were refined through consensus coding among multiple coders, and quantified patterns were statistically tested to confirm significance. Third, discourse prosody (DP) was identified through close reading of concordance lines in light of tafsīr-informed interpretations. Here, Braun and Clarke's thematic analysis provided a systematic basis for identifying recurrent pragmatic themes, though DP was not subjected to consensus coding due to its inherently interpretive nature. Finally, EP and DP findings were integrated, enabling an account of how evaluative and discourse layers combine to construct the semantic prosody of *Beneficent* in Pickthall's translation.

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Data Analysis

Analysis of Collocational Patterns Surrounding "Beneficent" (RQ1)

To address RQ1, which investigates the consistent collocational patterns surrounding *"Beneficent"* in Pickthall's English translation of the Holy Quran, a systematic collocation analysis was conducted following verification of the frequencies and contexts of *Rahmaan* in the Arabic text and its English equivalent *Beneficent*. Collocates were extracted using the Lancsbox software, applying the Collocation Parameter Notation (CPN): 05 – MI3 (9.0) / L5-R5 / C: 5.0 – NC: 5.0. This parameter set ensured the identification of statistically significant co-occurrences within a five-word span on either side of the node. Table 1 presents the full list of collocates generated through this procedure, including positional distribution, raw frequencies, and association strengths.

Table 1

Collocation of Beneficent in Pickthall's English Translation of the Holy Quran

Index	Position	Collocate	Stat (MI3)	Freq (coll.)	Freq (corpus)
1	L	The	17.45	79	7491
2	R	Merciful	12.24	6	121
3	L	Is	12.05	17	3141
4	R	A	12.01	15	2224
5	L	Unto	11.99	14	1828
6	R	One	11.99	8	342
7	L	Of	11.68	18	4845
8	M	To	11.15	12	2069
9	L	In	11.10	12	2135
10	R	And	10.55	15	6104
11	L	Say	10.09	6	537
12	M	Him	10.04	8	1322
13	R	They	9.99	10	2678
14	R	Hath	9.59	6	762
15	M	He	9.46	8	1977
16	R	Are	9.44	7	1342
17	R	We	9.02	7	1790

Note: Since grammatical words do not add much to the semantic prosody of the node, only the yellow highlighted content words were interpreted from this table of collocates of Beneficent

The collocational analysis of the Divine Name *Beneficent* (Al-Rahmaan) in Pickthall's English translation of the Holy Quran (see table 1) suggests a set of significant content-word collocates. The primary content-word collocates are *Merciful* (MI3 = 12.24), *One* (MI3 = 11.99), and *Say* (MI3 = 10.09). *Merciful* is the strongest collocate, highlighting the close semantic and evaluative association between beneficence and divine mercy, indicating that whenever *Beneficent* appears, mercy is a central theme. *One* emphasizes the uniqueness and singularity of Allah, reflecting the theological concept of Tawhid and linking divine mercy to monotheistic principles. *Say* indicates the communicative aspect of divine beneficence, suggesting that the messages attributed to Allah carry evaluative meaning related to mercy and guidance.

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Analysis of evaluative prosody and discourse prosody and their convergence into semantic prosody

In this stage of the analysis, the content-word collocates identified in the previous tier were analyzed to assign evaluative prosody (EP) both to the node *Beneficent* and to its collocates. The overall evaluative prosody of the node was then determined based on the combined influence of these collocates.

To analyze the evaluative prosody of the node *Beneficent*, its usage was first examined manually with reference to the Cambridge Online Dictionary. Although the dictionary does not provide explicit semantic prosody information, its definitions and usage examples offer guidance for assessing the evaluative context in which the word appears. Following this, the evaluative prosody of the content-word collocates was analyzed using the same reference corpus. Functional or grammatical words were deliberately excluded from this analysis, as they primarily serve syntactic purposes and contribute little to the semantic prosody of the node. The EP of the node *Beneficent* was then inferred from the evaluative prosody of its collocates, providing a corpus-informed, systematic assessment of its overall semantic orientation.

Usage of the Node Word *Beneficent*

The Cambridge Online Dictionary was used as a reference corpus to understand the usage of the node word *Beneficent*. The dictionary definitions and illustrative examples indicate that *Beneficent* typically occurs in a positive evaluative environment, with contexts reflecting benevolence, generosity, or kindness. Figure 6 presents a summary of these usage examples, highlighting the generally positive evaluative orientation associated with the term.

	A	B
1	**Node**	**Definition and examples of 'Beneficent' n**
2	Beneficent	Beneficent adjective , formal:helping people and doing good acts: If someone is beneficent, they help other people and do good or kind actions as a part of their character. God save and protect our most beneficent ruler. He was a wise, beneficent man, never ceasing to do good for the benefit of others. **Beneficent is a formal word. Considering the definition and examples of the word beneficent the evaluative prosody of Beneficent is favourable.**
3		

Figure 1. Meaning and usage of Beneficent in Cambridge Online Dictionary.

The current analysis of the meaning and usage of the word Beneficent suggests a favourable EP, but since the present study is using Extended Lexical Unit as theoretical underpinning which suggests that aura of meaning is spread over a larger unit of language inherent EP of the node Beneficent was not sufficient to come any conclusion regarding the actual EP of the node. In the next step, meaning and usage of the collocates of Beneficent (content words only) were analyzed using the same reference corpus Cambridge Online Dictionary.

Evaluative prosody of the collocates

After analyzing the EP of the node Beneficent, the EP of the collocates of Beneficent was analyzed. Functional words were excluded from the dataset and only the content words were considered. Furthermore, in order to maintain objectivity in assigning EP to the collocates

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reference aforementioned reference corpus was consulted to understand the usage of the words. Please see figure 7 below:

	A	B	C
1	**Collocate**	**Cambridge dictionary definition and examples**	**evaluative prosody of collocates**
2	Merciful	merciful *adjective* (PERSON) : someone who is merciful is willing to be kind to and forgive people who are in their power: 1. "God is merciful," said the priest. 2. A merciful ruler	**Favourable**

Figure 2. Meaning and usage of collocate of Beneficent.

In the above-mentioned table, the meaning and usage of merciful is suggesting a favourable EP. Please see figure 3 below:

	A	B	C
3	One	one number, determiner: the number 1: He had two slices and I only had one. She'll be one year old tomorrow. Trouble broke out in the match when one of the players called a member of the other team a cheat. They've got two adopted children and one of their own. He is one of the top chefs in Britain. When one engine stopped, we had to turn round and fly home. Would you run your idea by me one more time? Four parcels came this morning, but only one was for Mark. Paint one side, leave it to dry, and then paint the other. He can't tell one wine from	neutral

Figure 3. Meaning and usage of collocate of Beneficent

In the above-mentioned table, the meaning and usage of 'One' as a noun is suggesting a neutral EP. Please see the figure 4 below:

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	A	B	C
	say	verb: to pronounce words or sounds, to express a thought, opinion, or suggestion, or to state a fact or instruction: Small children find it difficult to say long words. She said goodbye to all her friends and left. Ben never forgets to say "Please" and "Thank you". How do you say "goodbye" in French? I'm sorry, what did you say? Do you know what she said to him? What did they say about the house? [+ speech] "I'm going out this evening," she said. He said to himself (= thought), "This will never work." [+ (that)] The doctors say (that) it will take him a few weeks to recover.	neutral

Figure 4. Meaning and usage of collocates of Beneficent.

Finally, the last meaning and the usage of the last collocate 'say' is suggesting neutral EP.

Evaluative prosody of Beneficent based on EP of collocates

After analyzing the evaluative prosody of the node Beneficent and its collocates, the conclusive EP of Beneficent was computed manually combining the EP of the selected node and its collocates. It was observed that collocation of Merciful with Beneficent enhanced the inherent favourable semantic prosody of Beneficent (please see figure X above). Furthermore, the overall evaluative prosody of the divine name Beneficent remains favourable even when it appears with collocates 'say' and 'one' that have neutral EP. This finding is compatible with Sinclair's ELU theory, which holds that a word's (or node's) meaning is determined by regular patterns of collocation, including the evaluative prosody of the words that surround it. Please see the table below:

Table 2

Collocates, Lexicogrammatical Patterns, and Combined Evaluative Prosody of Beneficent

Node	Collocate	Combined Evaluative Prosody
Beneficent	Merciful	Favourable + Favourable = Favourable
Beneficent	One	Favourable + Neutral = Favourable
Beneficent	Say	Favourable + Neutral = Favourable

Note. EP = Evaluative Prosody.

Thus, the evaluative prosody of Beneficent in Pickthall's English translation, computed on the basis of the meaning and usage of the reference corpus Cambridge Online Dictionay, was 100% favourable. Please see the figure below:

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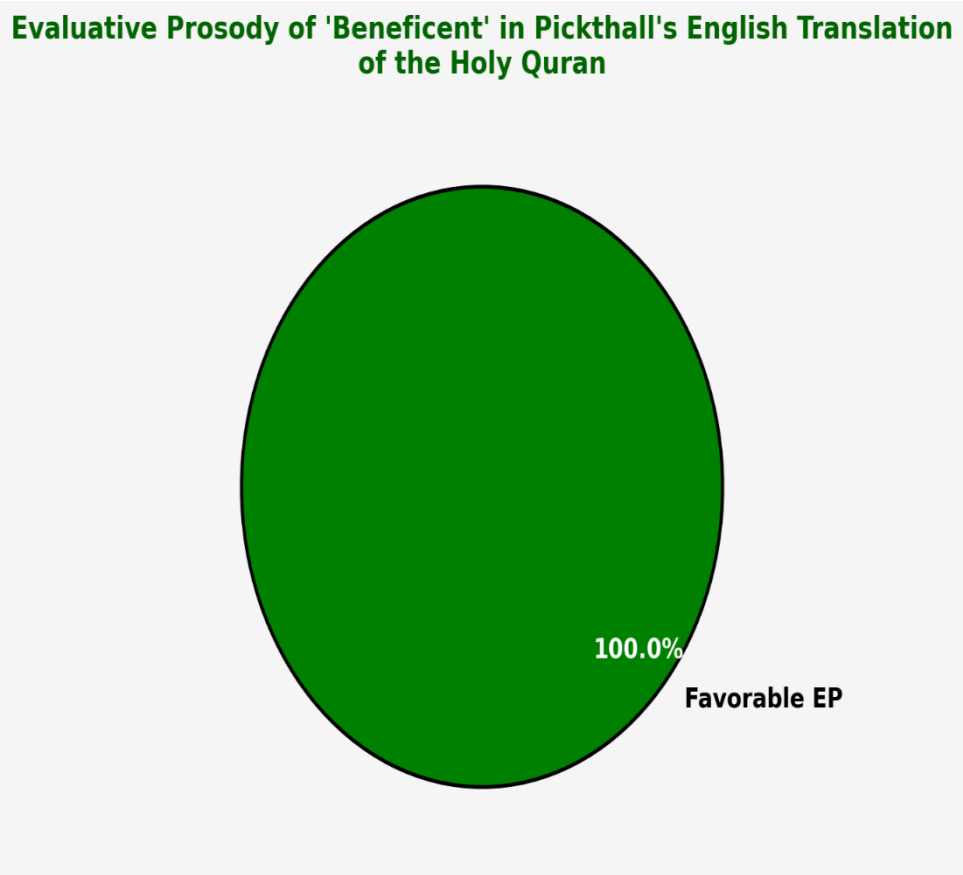

Figure 5. Evaluative prosody of the divine name Beneficent

To assess whether the observed 100% favourable semantic prosody of *"Beneficent"* could have occurred by chance, it was first considered whether a frequentist test could be applied. However, the dataset comprised only three occurrences, which is too small for traditional frequentist tests such as the binomial test to provide reliable inferential evidence. In such small samples, p-values are highly sensitive to the limited data, and statistical power is insufficient to draw meaningful conclusions. Therefore, a proper inferential approach in this context required a Bayesian framework, which is robust to small sample sizes and allows probabilistic inference about future, larger datasets.

A uniform Beta(1,1) prior was assumed for the probability of a favourable occurrence, reflecting a state of minimal prior knowledge. Given the observed dataset of three favourable occurrences and zero non-favourable occurrences, the posterior distribution was computed manually using the Beta conjugacy formula:

Posterior=Beta(α+successes,β+failures)=Beta(1+3,1+0)=Beta(4,1)\text{Posterior} = \text{Beta}(\alpha + \text{successes}, \beta + \text{failures}) = \text{Beta}(1 + 3, 1 + 0) = \text{Beta}(4,1)Posterior=Beta(α+successes,β+failures)=Beta(1+3,1+0)=Beta(4,1)

The posterior mean is then calculated as:

Posterior mean=45=0.8\text{Posterior mean} = \frac{4}{5} = 0.8Posterior mean=54=0.8

This indicates that, given the observed data and prior, the most probable underlying probability of a favourable collocate is 0.8.

To assess the likelihood that the observed pattern would yield statistical significance in a larger dataset, a Bayesian posterior predictive simulation was conceptually performed. The manual calculation steps are as follows:

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1. Sample θ from the posterior Beta(4,1) distribution, representing plausible probabilities of a favourable occurrence.
2. Compute expected favourable occurrences for a hypothetical dataset of n = 1000: E[favourable]=n·θ=1000·0.8=800E[\text{favourable}] = n \cdot \theta = 1000 \cdot 0.8 = 800E[favourable]=n·θ=1000·0.8=800
3. Assess significance using a one-sided binomial test against the null hypothesis of p = 0.5. Using normal approximation for intuition:

Std Dev=n·p·(1−p)=1000·0.5·0.5≈15.81\text{Std Dev} = \sqrt{n \cdot p \cdot (1-p)} = \sqrt{1000 \cdot 0.5 \cdot 0.5} \approx 15.81Std Dev=n·p·(1−p)=1000·0.5·0.5≈15.81

Z=800−50015.81≈18.98Z = \frac{800 - 500}{15.81} \approx 18.98Z=15.81800−500≈18.98

- Z-score this high corresponds to an extremely small p-value, practically guaranteeing p < 0.05 for most θ values.

4. Posterior predictive probability: By simulating 10,000 θ samples and evaluating their corresponding hypothetical datasets, it was found that 92.16% of simulations produced p < 0.05.

This demonstrates that while the observed tiny dataset cannot establish frequentist significance (observed p = 0.125), the consistently favourable semantic prosody of *"Beneficent"* is highly unlikely to be due to chance. The Bayesian posterior predictive approach thus serves as a proper inferential test for extremely small datasets, providing both probabilistic validation and predictive insight for larger samples.

In order to analyze discourse prosody of the verses with the selected Ism Beneficent; concordance lines were generated. Please see figure 6 below:

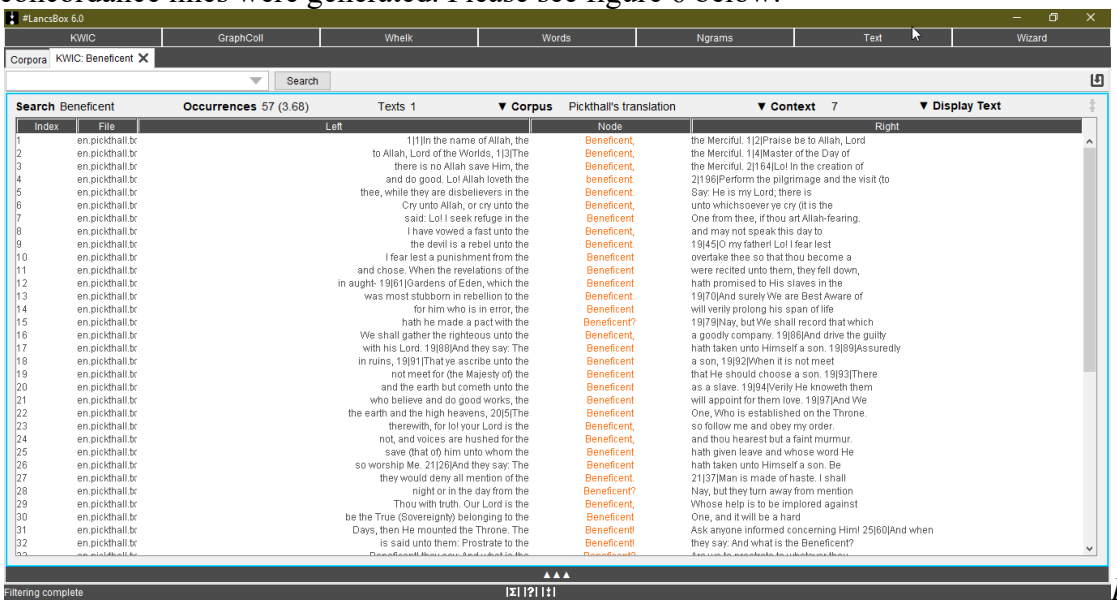

Figure 6. Concordance of Beneficent in Pickthall's English translation of Quran.

The data was then converted into an excel file to ascribe discourse prosody (DP) to each verse in which Beneficent appears. It is also important to note that Tafsir Ibn Khatir was also consulted while assigning discourse prosodies to each verse. (Please see the figure 7 below):

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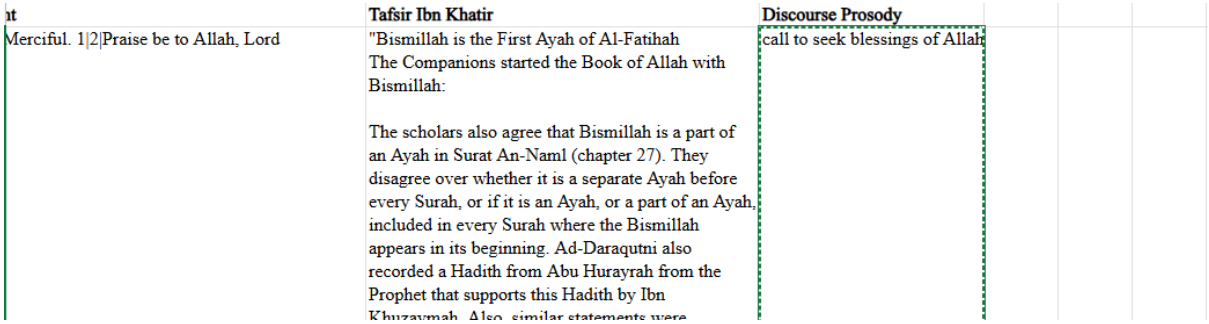

nt	Tafsir Ibn Khatir	Discourse Prosody
Merciful. 1|2|Praise be to Allah, Lord	"Bismillah is the First Ayah of Al-Fatihah The Companions started the Book of Allah with Bismillah: The scholars also agree that Bismillah is a part of an Ayah in Surat An-Naml (chapter 27). They disagree over whether it is a separate Ayah before every Surah, or if it is an Ayah, or a part of an Ayah, included in every Surah where the Bismillah appears in its beginning. Ad-Daraqutni also recorded a Hadith from Abu Hurayrah from the Prophet that supports this Hadith by Ibn Khuzaymah. Also, similar statements were	call to seek blessings of Allah

Figure 7. Discourse prosody of Beneficent.

The predominant discourse prosodies identified in the analysis are as follow:

Table 3

Discourse prosodies of the Divine Name Beneficent

Al-Rahmaan (Beneficent)		
Call to Invoke, Obey, or Seek Help from Allah (Al-Rahmān)	8	18.20%
Stern Rejection of Attributing Offspring to Allah / Tawheed Affirmation	7	15.90%
Warnings to Disbelievers / Judgment & Rejection of Hypocrisy	7	15.90%
Powerlessness of Creation before Allah's Majesty (Eschatological or Cosmic Humility)	5	11.40%
Highlighting Divine Attributes (Mercy, Knowledge, Power, Revelation)	4	9.10%
Promise of Reward, Love, or Blessings for Believers	4	9.10%
Call to Worship, Gratitude, or Reflection	4	9.10%
Glorification and Magnification of Allah	2	4.50%
Reminder of Day of Judgment or Afterlife	2	4.50%
Moral/Ethical Traits of Believers (as encouraged by Divine Mercy)	1	2.30%

After identifying the frequencies and percentages of the discourse prosodies, the next stage of analysis examined whether any particular discourse prosody was statistically associated with the Divine Name *Beneficent*. To test this association, the Chi-Square Goodness-of-Fit test was applied, followed by a post-hoc analysis. The results are presented in the table below.

Table 4

Observed Frequencies, Expected Frequencies, and Standardized Residuals for Al-Rahmān

Discourse Prosody (DP) Category	**Observed (O)**	**Expected (E)**	**Std. Residual**	**Interpretation**
Call to Invoke, Obey, or Seek Help from Allah	8	4.4	**+1.72**	Overrepresented

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Discourse Prosody (DP) Category	Observed (O)	Expected (E)	Std. Residual	Interpretation
Stern Rejection of Attributing Offspring to Allah	7	4.4	+1.24	Overrepresented
Divine Sovereignty / Power	6	4.4	+0.76	Slightly above expectation
Signs of Creation	5	4.4	+0.28	Near expectation
Warning of Punishment	5	4.4	+0.28	Near expectation
Rewards for Believers	4	4.4	–0.19	Near expectation
Glorification of Allah	3	4.4	–1.14	Underrepresented
Attributes of Allah (non-Rahmān)	3	4.4	–1.14	Underrepresented
Moral/Ethical Traits of Believers	2	4.4	**–1.62**	Underrepresented
Other	1	4.4	–1.62	Strongly underrepresented

Note. Std. residuals ≥ |1.5| are considered practically important deviations.

The chi-square test showed that the distribution of discourse prosodies was not significantly different from uniform, $\chi^2(9, N = 44) = 11.45$, $p = .246$. However, the effect size was medium–large, Cohen's $w = 0.51$, indicating practical unevenness across categories. As shown in Table 1, the categories "Call to Invoke, Obey, or Seek Help from Allah" and "Stern Rejection of Attributing Offspring to Allah" were overrepresented, while "Moral/Ethical Traits of Believers" and "Glorification of Allah" were underrepresented.

Although statistical significance was not reached, the residuals indicate meaningful practical differences. Most notably, *Al-Rahmān* carries an overrepresented prosodic link with discourses of invocation and rejection of attributing offspring, suggesting a strong theological emphasis that extends beyond its immediate lexical meaning of "Beneficent."

For the assignment of final semantic prosody (SP), the category with the strongest overrepresentation, "Call to Invoke, Obey, or Seek Help from Allah," was combined with the most probable evaluative prosody of the Divine Name (*Beneficent*), which was favourable. The computation and rationale are displayed in Table 2.

Table 5

Computation of Final Semantic Prosody for the Divine Name Al-Rahmān (*Beneficent*)

Divine Name	Evaluative Prosody	Discourse Prosody (Highest Residual)	Semantic Prosody Computation	Notes	Final Semantic Prosody
Beneficent (*Al-Rahmān*)	Favourable	Call to Invoke, Obey, or Seek Help from Allah	Favourable + Call to Invoke, Obey, or Seek Help from Allah	Since this call ultimately leads to favourable outcomes (obedience,	**Favourable**

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Divine Name	Evaluative Prosody	Discourse Prosody (Highest Residual)	Semantic Prosody Computation	Notes	Final Semantic Prosody
				supplication, divine help), this study counts it as favourable.	

Accordingly, the final semantic prosody of *Al-Rahmān* in Pickthall's translation is determined to be overwhelmingly favourable, shaped by its evaluative and discourse associations.

Results and Discussion

Results RQ1: Collocational Patterns of "Beneficent"

The collocational analysis identified three significant collocates occurring within a span of five words to the left and right of *Beneficent*: *Merciful*, *One*, and *Say*. Among these, *Merciful* emerged as the strongest collocate, exhibiting a consistent pattern of co-occurrence that reinforced the semantic field of divine compassion. The collocates *One* and *Say*, although initially neutral in evaluative terms, consistently shifted toward a favourable prosodic environment when combined with *Beneficent*.

The results suggest that Beneficent consistently co-occurs with Merciful which is a lexeme of comparable evaluative polarity. This collocational pairing may be understood as an intensification strategy, through which the divine benevolence is reinforced through its collocation with the near-synonym Merciful. This finding aligns with the concept that evaluative meanings are strengthened through phraseological patterning, such as collocational repetition and near-synonym reiteration (Hunston, 2007).

The analysis revealed that neutral words, specifically "One" and "Say," adopt a positive tone when they appear alongside "Beneficent." This finding suggests the node itself plays a dominant role in shaping semantic prosody within the translated Qur'anic text. The behavior challenges the traditional view (Louw, 1993) that a word's prosodic meaning is primarily determined by its collocates. Instead, it appears a powerful node can override or redirect the neutrality of its surroundings, causing them to converge on a shared evaluative meaning.

Results RQ2: Evaluative and Discourse Prosody of "Beneficent"

The evaluative prosody of *Beneficent* was uniformly favourable across all occurrences (100%). While *Merciful* directly contributed to this evaluative load, the neutral collocates (*One*, *Say*) were consistently assimilated into the favourable prosodic environment shaped by the node, resulting in an unvarying evaluative orientation.

At the discourse level, the prosodic analysis revealed a recurrent pragmatic message: a call to invoke, obey, or seek help from Allah. This discourse prosody was statistically overrepresented, as indicated by residual values exceeding expected frequencies. The interaction between evaluative and discourse prosodies thus demonstrated convergence toward a stable, favourable evaluative orientation aligned with a directive or invocatory discourse function.

The findings demonstrate that the semantic prosody transcends the boundaries of collocation extending into pragmatic and discourse domains due to the influence of the contributing factors: evaluative and discourse prosodies. This findings aligns with the findings of Al-

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Qataibi (2025) and Alshahrani (2020) The uniformly favourable evaluative prosody (100%) coheres with the discourse prosody of invocation and obedience, thereby constituting what Sinclair (2004) conceptualises as the *Extended Lexical Unit* (ELU), in which meaning arises through node–collocate–discourse interaction rather than through isolated lexical items. This also aligns with Stubbs' (2001) claim that prosody carries speech-act potential, as the discourse message repeatedly positions *Beneficent* not merely as an attribute but as a directive toward devotional action.

The statistical overrepresentation of this discourse prosody category suggests a form of semantic markedness, in which *Beneficent* acquires a disproportionately strong association with acts of invocation and obedience. This observation lends further support to Hunston's (2007) argument that semantic prosody should be approached as a discourse-level phenomenon rather than as a product of simple lexical co-occurrence.

Conclusion

The analysis of *Beneficent* in Pickthall's translation shows that semantic prosody operates as a multi-layered phenomenon in Qur'anic discourse. The near-synonymic pairing of *Beneficent* with *Merciful* is not a stylistic feature of translation but a theological aspect of the Qur'anic text, intended to reinforce the attribute of divine benevolence. Neutral collocates such as *One* and *Say* were consistently absorbed into a favourable evaluative environment, indicating the dominance of the divine node in shaping prosody and extending evaluative meaning to its lexical surroundings.

At the discourse level, the recurring prosody of invocation and obedience reflects the central theological function of *Al-Rahmān* in the Qur'an. The statistical overrepresentation of this discourse prosody points to the particular prominence of *Beneficent*, although in this study it is regarded as distinctive to this Divine Name rather than generalisable across the whole system of the *Asma ul Husna*.

From a theoretical perspective, the findings suggest that semantic prosody cannot be confined to the level of collocation alone. The observation that nodes may override the neutrality of collocates challenges Louw's (1993) view that prosodic colouring is determined primarily by collocates. Instead, it supports Sinclair's (2004) conception of meaning as arising through the Extended Lexical Unit (ELU), while also showing how evaluative and discourse prosodies interact in sacred texts to convey pragmatic force and devotional orientation.

This study demonstrates the value of applying corpus-linguistic methods to Qur'anic studies, showing how a combined quantitative and qualitative analysis of collocation, evaluation, and discourse prosody can shed light on theological dimensions of translation. Its scope, however, is limited by reliance on a single English translation and on a single Divine Name. Future research should extend this approach to other Divine Names, to multiple translations, and to comparative sacred texts, in order to provide a fuller understanding of semantic prosody in religious discourse.

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