

On Translating Semantic Prosody of Some Nature-related Words in the Holy Qur'an: A Corpus-based Study

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Abstract

This study explores the semantic prosody of three selected Qur'anic words and evaluates their interpretations in three selected English translations. The selected nature-related words: مطر rain, الأنهار / النهر river(s), and اليم the main are examined using the Quranic Arabic corpus (Dukes, 2017). The study examines translation equivalence at and above the word level. Moreover, it detects any undergone shift in semantic prosody and collocation in the selected translations as a result of the translators' unawareness of subtle prosodic differences in the source text (ST) or even the semantic prosody of the alternatives in the target text (TT). The study adopts Mona Baker's (2011) descriptive approach to account for the way the adopted translation strategies can influence the semantic prosody of the node. The study concludes that the translators were unaware of semantic prosody which posed a hurdle in translation.

Key words: Translation strategies, semantic prosody, equivalence, collocation, collocates, Qur'anic lexeme, corpus-based

ترجمة السلوك الدلالي لبعض الألفاظ المتعلقة بالطبيعة في القرآن الكريم:
دراسة في علم الذخائر اللغوية
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ملخص

تلقي هذه الدراسة الضوء على ظاهرة السلوك الدلالي في القرآن الكريم من خلال انتقاء ثلاثة مفردات وردت بشكل متكرر و هي (مطر- الأنهار- اليم). و تشير هذه الدراسة الى أهمية المتلازمات اللفظية و السياق في تحديد ظلال المعنى(الميول الدلالية) الايجابية أو السلبية أو المحايدة التي أكتسبتها الألفاظ الثلاثة من المتلازمات اللفظية و السياق. و تبرز هذه الدراسة أهمية السلوك الدلالي في الترجمة من خلال دراسة ثلاث تراجم للقرآن الكريم في مدونة القرآن الكريم لجامعة ليدز. و توضح ان نقل المعنى من اللغة المصدر إلي اللغة الهدف قد يتأثر بعوامل كثيرة من بينها عدم دراية المترجم بالسلوك الدلالي لبعض الألفاظ وذلك لتأثر المترجم بمفردات و تراكيب لغته الأم و ينتج عن ذلك أخطاء في اختيار المترادفات و تحريف للمعنى المنقول.

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1. Introduction

The Holy Qur'an is a challenge to translators, owing to its eloquent style, rich vocabulary, inimitable language, rhetoric, and structure- simply the problem of *Ijaz* (Alhaj, 2015). In interpreting the meanings of the Holy Qur'an, the translator may unconsciously disregard the semantic prosodies (SPs) associated with the Qur'anic lexemes and their collocates or may be engrossed by the ST lexical choices and structure; hence, he "might inadvertently choose an equivalent which has a different prosody from the original". Consequently, "the result would then be a blurring or distortion of effect on the reader" (Munday, 2011, p.173). "Being unaware of such prosodic differences", as Partington (1998) underlines, poses another problem in translation (p. 78). Semantic Prosody (SP), a linguistic phenomenon and a relatively emerging area of study, helps the translator gain a profound understanding of the collocational behavior and semantic features of a word (Hu, 2011). SP attends to the evaluative aspect of meaning, whether, positive, negative, or neutral, which a linguistic unit acquires in terms of the surrounding environment. The study sets to examine the SP attributed to the selected Qur'anic lexemes, the co-occurring collocates, and the context of such lexemes. The study attempts to detect any shift in the SPs between the ST (the Holy Qur'an) and TT (three translations) items. Consequently, the study attempts to raise the awareness of translator and the reader, whether Muslim and non-Muslim, of the SP (the hidden meanings) by presenting the selected words in concordances to examine the prosodic behavior of such

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words/lexemes/lexical items and distinguish the prosodic differences of equivalents. Eventually, he should be aware of the denotational meaning, usage and SP.

2. Research Questions

The present study attends to the analysis of semantic prosody of some Qur'anic words related to nature and their interpretation as given by three translators: Pickthall, Yusuf Ali, and Ghali. Thus, the study attempts to tackle the following questions:

1. What semantic prosodies are associated with the three Qur'anic lexemes: rain, rivers, and main? Which semantic prosody polarity predominates?
2. How far does context play a part in determining the SP of the lexeme?
3. What strategies have the three translators used to maintain equivalence in translation at and above the word level?
4. How far were the translators accurate in reflecting the semantic prosodies attributed to the collocates of the selected words from the SL to the TL?

3. Theoretical Background/ preliminaries

3.1. Semantic Prosody (SP)

3.1.1 Origin and Definition of the term

The idea of semantic prosody SP was first proposed by Sinclair (1987/1991), yet Louw (1993) was the one who coined the concept semantic prosody and defined it as a “consistent aura of meaning with which a form is imbued by its collocates” (p.157). He adds that SPs are “inaccessible to human intuition about language” and irretrievable through introspection (p.157). Louw (2000) modifies his definition of SP, as a type of meaning created by “the proximity of a consistent series of collocates”, which could be positive or negative (p.60) Sinclair (2003) provides an explanation of the term SP, where semantic “deals with meaning” and prosody subsumes “combinations of words in an utterance rather than being

attached just to one” (p. 117). Several linguists have presented different definitions of SP.

Xiao and McEnery (2006) view semantic prosody as a blend of collocation and connotation. Stubbs (1995) defines collocation as “a relationship of habitual co-occurrence between words (lemmas or word-forms)” (p.23). Stubbs (1995) defines a lemma as “a dictionary head-word, which is realized by various word-forms” (p.24). Louw (2000) and Sinclair (2003) assert that the attitudinal (emotive) quality of SP as semantic prosody may reveal the speaker’s hidden attitude. Sinclair (2004) reiterates that semantic prosody of an item is a “subtle element of attitudinal, often pragmatic meaning” (p. 145). Hence, it determines the meaning and function of the lexical item. Louw (2000) asserts the functional and pragmatic nature of SP. Similarly, Stubbs (2001) stresses the attitudinal quality, discourse and pragmatic function of SP, yet he employs the term discourse prosody instead of SP. Partington (2014) calls semantic prosody ‘evaluative prosody’, as it indicates the speaker’s attitude, evaluation and stance. Partington stresses that evaluative prosody is evident in collocation in terms of the shared “evaluative polarity between a node and its collocate” (p.281). It is “a property of groups of recurring, inter-collocating words and phrases” (p.287). Sinclair (2004) postulates that SP is an obligatory element in his model of the extended unit of meaning which comprises “five categories of co-selection”: core, semantic prosody, collocation (lexical choices), colligation (grammatical choices), and semantic preference (SPR)(p.141). The meaning of a lexical item is realized in terms of the five categories of co-selection. Stewart (2010) summarizes the definition of SP as “a type of meaning” and “the processes that give rise to that meaning” (p. 20).

3.1.2 Semantic Prosody, Co-text and Context

Munday (2011) views semantic prosody in terms of “the way that sense and connotation spread surreptitiously across collocates or from the typically surrounding co-text” (p.170). Louw (2000) defines co-text as “the proximity of a consistent series of collocates”

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(p.60). Along the same lines, Sinclair (1991) defines co-text as the words on either side of node. Context is both the linguistic and non-linguistic environment. According to Partington (2014), the evaluative prosody of an item is “synchronic, spreading across the immediate co-text and colouring the overall interpretation of an utterance in context” (p.287). Hence, SP is contingent upon the node, its lexical environment or the co-text (Louw, 2000; Partington ,1998; Stewart, 2010). Stewart (2010) maintains that SP is not an inherent property of the item; so it is “difficult to predict out of context” (p.77). Hunston (2007) equally postulates that SP depends on context which colours a word with positive, negative, or neutral SPs. Similarly, Bednarek (2008) stresses that context can positively or negatively color a word.

3.1.3 Classification of Prosodies

Louw (1993) suggests that prosodies are not accessible by human intuition and need to be examined via larger corpora to uncover the hidden values. Stewart (2010) postulates that the neutrality of the node can reveal the hidden/covert attribute of the SP as “prosodies are usually attributed to semantically more ‘neutral’ items” (p.32). Similarly, Hauser and Schwarz (2016) emphasize such neutrality or lack of “a valenced core meaning” (p.886) in examining the SP of words. The implicit attitudinal meanings of words are influenced by their valenced context — whether positive, negative, or neutral. Bublitz (1996), influenced by Louw, reiterates that a node may be coloured by its habitual collocates to acquire a “positive, pleasant, and good, or else negative, unpleasant and bad” halo of meaning (p.9).

Sinclair (1991) argues that a word reflects a negative or positive attitude if accompanied by negative or positive collocates, respectively. Thus, he examines the phrasal verb ‘*set in*’ and the verb *happen*; he concludes that they have a negative SP, as they co-occur with ‘unfavorable’ words. Similarly, ‘*utterly*’ has an unfavourable prosody (Louw, 1993) and ‘*load of*’ has a negative SP

(Louw, 2000). Stubbs (1995) stresses that words have their own semantic profiles or prosodies. SPs are classified into positive/favourable, negative/ unfavourable, or neutral prosody (Hu, 2011; Partington, 2004; Stubbs, 1995; Xiao & McEnery, 2006). For instance, the verb provide has a positive SP (Stubbs,1995); the lemma *cause* has a negative SP (Partington, 1998; Stubbs, 1995; Xiao & McEnery, 2006). However, Hunston (2007) argues that *cause* loses its unfavourable evaluation “in scientific registers” (p.263). Thus, SP is influenced by register (Hunston, 2007; Partington, 2004), by polysemy (Bednarek, 2008), and by different word forms (Bednarek, 2008; Partington, 1998, 2014; Xiao & McEnery, 2006). Concerning neutral prosody, Hu (2011) stresses that a word is imbued with a neutral aura of meaning when the associated collocates are neither negative nor positive. Moreover, according to Xiao & McEnery (2006), a neutral SP occurs “if the context provided no evidence of any semantic prosody” (p.108), or if there is a “contrast between something good or bad” (p. 117).

3.1.4 Semantic Prosody (SP) and Semantic Preference (SPR)

Bednarek (2008) views SP as a pragmatic phenomenon, while SPR is a semantic one. Xiao and McEnery(2006) claim that SP and SPR are two separate yet “interdependent collocational meanings”(p.107). Partington (2004) pinpoints that SPR is a feature of the collocates; whereas SP is a feature of the node word. Stubbs (2001) defines SPR as the relation existing “between a lemma or word –form and a set of semantically related words (p. 65). Hunston (2007) prefers the term ‘attitudinal preference’ to SPR and defines it as “the frequent co-occurrence of a lexical item with items expressing a particular evaluative meaning” (p.266). Sinclair (2004) defines SPR, one of the optional categories of his model of the extended unit of meaning, as “the restriction of regular co-occurrence to items which share a semantic feature” (p. 141). Stewart (2010) refers to SPR as the semantic association(s) of a given word. Bednarek (2008) argues that SPR classifies words into

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particular semantic fields, whereas SP denotes positive/ negative evaluation.

3.1.5 SP and Collocation

Sinclair (1991) defines collocation as “the occurrence of two or more words within a short space of each other in a text” (p.170). Stubbs (2001) asserts that collocation is “frequent co-occurrence” (p. 29). Partington (1998) equally asserts that collocation is “the co-occurrence of two single words” (p.16). According to Sinclair (2004) collocation, is “the co-occurrence of words with no more than four intervening words” (p.141). Dweik and Abu Shakra (2011) assert that translating Arabic collocations, especially in religious texts, pose a tremendous challenge to translators because “lexemes differ in their collocability from one language to another” (p.7).

3.1.6 SP and Connotation

There is a clear distinction between SP and connotation. Louw (2000) defines SP as a strongly “collocational phenomenon” (p. 50). SP is context-based and determined by the collocates of a word. On the contrary, connotation is based on the speaker’s schematic knowledge, so it is the negative or positive intrinsic associations of the word itself, regardless of the context. Sinclair (2004) argues that connotation is word-based, not context-dependent, whereas SP is central to the unit of meaning, encompasses the whole lexical item. Partington (2004) marks that SP is a type of evaluative meaning that exceeds the boundaries of “the single orthographic word” (p.132). Due to its covert subliminal nature, it is quantitatively assessed, contextually detected, in terms of the collocates of the word. On the other hand, connotation is related to a single de-contextualized word.

This study examines semantic prosody, not as an inherent intrinsic property of the selected lexemes, but rather as a property created by the surrounding co-text of the selected lexemes (i.e. the

verses) in addition to the recurring and/or co- occurring collocates. Thus, the evaluative force of node is expressed when it interacts with other items in its environment. Hence, the SP integrates the item with its surroundings, according to Sinclair (2004). The analysis sets out to focus on how the above elements combine to develop certain prosody. How the selected nodes tend to accrue +ve,-ve or neutral values from the surrounding co-text and collocates. If not, the span can be extended to incorporate verses before or after the selected verse (i.e., concordance line). Concordance lines reveal the additional evaluative meaning aspects, as Sinclair (1991) asserts.

3.2 SP and Translation Studies

Semantic prosody has not received considerable attention among translation studies theorists, as Munday (2011) points out. However, Partington (1998) underlines the importance of semantic prosody in translation studies, as “cognate [...] words in two related languages can have very different semantic prosodies” (p.77). The translator should be aware of collocational behavior of cognates to achieve “semantic feasibility” and “collocational appropriacy” (p.39). Munday (2011) equally stresses the importance of identifying any shifts in semantic prosody in translation, especially between ST and TT. Munday (2011) asserts that “Such a semantic prosody shift may be due to interference from ST to TT or to a more subtle lack of match between the ST and TT prosodies”(p.173). Eventually, this might have “a blurring or distortion of effect on the reader, whose own lexical priming may well be jolted by unexpected prosody” (p.173).

Stewart (2009) underlines that translators should be aware of culture function, register, frequency, context, purpose, co-text, requirements and restrains of the SL and TL. In short, he “should be aware of a word’s habitual lexico grammatical environment” (p.29).

3.3 Translation of the Holy Qur’an

Translation shapes and colours recipient’s opinion about Islam. Translating The Holy Qur’an into English is crucial for non-

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Arab Muslims, immigrant Muslims, and theology enthusiasts in western countries (Alhaj, 2015). Non-Arab Muslims can grasp the meaning of the Holy Qur'an. For non-Muslims, such translation is a source of information about the Holy Qur'an and Islam. Immigrant Muslims can defend Islam. To that end, there has been a growing interest in translating the Holy Qur'an, where numerous translators attempted to interpret the meanings of the Holy Qur'an by the mid 20th century such as Muhammad Marmaduke Pickthall (1930/1998), a Christian man of letters who converted to Islam, Abdullah Yusuf Ali(1934/2004), an Indian Muslim scholar who had a good command of both English and Arabic, and Muhammad Mahmoud Ghâlî (2001/2005), an Egyptian Muslim, a native speaker of Arabic, and an eminent linguist and Professor. The translators have different tongues and cultural backgrounds. That is why Abdul-Raof (2001) opts for calling the translations 'interpretations'.

This paper examines the semantic prosody of three selected (nature-related) words in three translations of the Holy Qur'an: the first two translations (Pickthall's and Ali's) are available online in Qur'anic corpus, so they are easily retrievable from the program, the third by (Ghâlî, 2005) will be consulted and added manually to the analysis. Such selection is intended to highlight to what extent the translators managed to reveal the SPs and the collocates of the selected Qur'anic lexemes. The study consults three free non-profit websites for the interpretation of the Qur'anic verses. The first is <https://furqan.co> (a Qur'anic website sponsored by a Kuwaiti non-profit organization; the second is www.altafsir.com/indexarabic.asp (a website sponsored by the ministry of religious affairs in Jordan); the third is [http:// www.elsharawy.com/](http://www.elsharawy.com/)

Examining the selected lexical items, as nodes, in the concordance lines in the Qur'anic corpus serves in revealing their semantic prosodies or what Partington (2014) calls 'evaluative potentials' (p.288). The study examines the collocates occurring to the right and the left of the node in the concordance lines. This

paper attempts to shed light upon, rather than criticize, the accuracy and correctness of the three translations by analyzing SP in the verses of the Holy Qur'an and comparing the different translations.

Catford (1995) defines translation as “the replacement of textual material (SL) by equivalent textual material in another (TL)” (p.20). Alhaj (2015) stresses that “translation faithfully and efficiently embodies the doctrine enshrined in the Holy Qur'an, which exhorts people to learn from one another”(p.10). He postulates that a translator plays the role of a writer and linguist who changes the ST whether written or spoken into the equivalent TT. Alhaj (2015) enumerates problems that face translators such as differences in socio-cultural background, semantic differentiation, lexico-semantic duplication and redundancy, dearth of vocabulary, subtle linguistic nuances, inadequacy of expressions, and grammatical structures. He also adds that *Ijaz* (a property of being miraculous and inimitable) is one of the major problems in translating the Holy Qur'an. Abdul-Raof (2001) adds to the list of hurdles: emotive Qur'anic expressions, different exegetical analyses, word order, cultural voids, and semantic ambiguity. Hence, rendering it into English is a challenging task, yet linguistic competence in English and Arabic, Knowledge of Arabic syntax and rhetoric, and reference to Qur'anic exegetical works can mitigate the challenges, according to Abdul-Raof (2001).

3.4 Baker's (2011) Taxonomy of equivalence in Translation

Translation is a challenging task especially when “the source and receptor languages represent very different cultures” (Nida, 1964, p. 168). Consequently, Abdul-Raof (2001) argues that achieving equivalence among languages at the lexical, textual, grammatical, cultural, or pragmatic level becomes a more challenging struggle. Mona Baker (2011) introduces five levels of equivalence in translation: at word level, above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence. She addresses problems of non-equivalence facing the translator at all levels from the word to the text and translation

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strategies to overcome such problems. Alhaj (2015) postulates that translation strategies are the procedures translators adopt to solve confusing translation problems. Jakobson (1959/ 2012) examines the problem of equivalence in meaning between words in different languages and concludes that there is no full equivalence. Similarly, Abdul-Raof (2001) agrees that “relative equivalence at any level is possible” but complete equivalence is not (p.7). Baker (2011) stresses that equivalence ‘is influenced by a variety of linguistic and cultural factors and is therefore always relative’ (p.5). However, Newmark (2003) asserts that the translator should attempt to produce an ‘equivalent effect’ “on the readership of the translation as obtained on the readership of the original” (p. 48). Nida (1964) argues that a translation is not devoid of “a certain degree of personal involvement” in terms of lexical choices, structure, style, interpretation of the SL message, and “his empathy with the author and message or lack of it” (p.154). Thus, the translator leaves his personal imprint.

When dealing with a religious translation, Nida (1964) stresses that the translator must be sincere, competent, apt in his lexical choices and the subtleties of meaning, and aware of his potentialities. However, this study addresses SP and collocational behaviour of 3 selected lexical items in translation, so the focus is lexical choices, attitudinal meaning and patterns of collocation. To that end, Baker’s first and second levels are appropriate to the analysis.

3.4.1 Equivalence at the word level

Baker (2011) discusses the problems of non-equivalence and underlines the translator’ strategies to deal with them. Baker (2011) adopts a model for classifying the components of lexical meaning and distinguishes four types of meaning: propositional meaning, expressive meaning, presupposed meaning, and evoked meaning. The propositional meaning relates a word to what it describes in the real or imaginary world, e.g., a book. The expressive meaning is

related to the speaker's feelings and attitude; words (synonyms or near-synonyms) can differ in their expressive meaning, e.g., cruel is more expressive than its synonym unkind. The presupposed meaning arises from two types of restriction: selectional restriction and collocational restrictions. Selectional restrictions specify what words are expected to occur before and after a certain lexical item, for example the adjective studious requires a human subject; whereas the adjective geometrical requires an inanimate subject. Collocational restrictions are "semantically arbitrary restrictions" (p.13). For example, in English laws are broken; in Arabic laws are contradicted. The evoked meaning is related to dialect and register variations.

3.4.1.1. Types of non-equivalence at the word level

Selecting a suitable equivalent depends on linguistic and extra-linguistic factors. The translator is liable to choose from the vocabulary i.e., from lexical sets of semantic fields. The semantic field speech has the lexical sets: say, speak (general verbs), mumble, murmur, whisper (specific verbs). The general word is referred to as superordinate; the specific word is referred to as the hyponym. However, translators sometimes face the problem of non-equivalence at the word level which means that "the target language has no direct equivalent for a word which occurs in the source text" (p.18). The problems of non-equivalence can be classified as follows:

a. Culture-specific concepts

The source-language (SL) word may express an unknown concept (abstract or concrete) in the target culture, for example: cream-tea. Such 'culture-specific' concept may be "a religious belief, a social custom, or even a type of food" (p.18). The source-language concept is not lexicalized in the target language (TL). For example, savoury has no equivalent in many languages.

b. The source-language word is semantically complex

The SL word may be semantically complex and has no equivalent in the TL. A single SL word consisting “of a single morpheme can sometimes express a more complex set of meanings than a whole sentence” (p.19).

c. The SL and TL make different distinctions in meaning

Sometimes what one language marks as an important distinction in meaning is not marked as a significant distinction in another language.

d. The TL lacks a specific term (hyponym)

e. The TL lacks a superordinate

f. Differences in physical or interpersonal perspective

Physical perspective refers to the place of things or people are in relation to one another or to a place, using “pairs of words such as *come/go, take/bring, arrive/depart*, and so on”. Moreover, perspective incorporates “the relationship between participants in the discourse (tenor)”(p.20).

g. Differences in expressive meaning

The TL word and SL word have the same propositional meaning, but they may differ considerably or subtly in the expressive meaning. Thus, the translator can sometimes use a modifier or adverb to add an evaluative element, in case the TL equivalent is neutral compared to the SL word.

h. Differences in form

There is often no equivalent in the TL for a particular form in SL. For instance, in English, certain affixes (suffixes and prefixes) which convey meaning “have no direct equivalents in other languages”. For example, the suffix *-able* in English as in *retrievable* has no equivalent in Arabic, so it can “be replaced by an appropriate paraphrase, depending on the meaning they convey (e.g. *retrievable* as ‘can be retrieved’”(p.21).

i. The use of loan words in the source text

The use of loan words in the ST poses a special problem in translation. Loan words such as *au fait*, *chic*, and *alfresco* in English are often used for their prestige value.

3.4.1.2. Strategies used by translators

a. Translation by a more general word (superordinate)

This is a common strategy for dealing with many types of nonequivalence, especially the propositional meaning. For example, shampoo the hair → يغسل الشعر بالشامبو. Arabic has no equivalent for shampoo (a type of washing), so the translator used the superordinate wash and rendered it as يغسل, to overcome the missing hyponym in the TL.

b. Translation by a more neutral/less expressive word

Sometimes the translator would opt for a more general word “to avoid conveying the wrong expressive meaning” (p.26).

c. Translation by cultural substitution

The culture-specific item or expression in the SL is replaced by a TL item which does not express a similar propositional meaning, yet has a possible similar impact on the target reader. For example, the English **cream-tea**, an afternoon meal, is culture-specific; it has no equivalent in other cultures. However, **pastry** is an acceptable cultural substitute for the Italian reader.

d. Translation using a loan word or loan word plus explanation

Baker (2011) points out that this strategy is applicable when rendering “culture-specific items, modern concepts, and buzz words” (p.33). The translator can render the loan word followed by an explanation especially when it is re-occurs in the text.

e. Translation by paraphrase using a related word

Translators use such strategy when the SL concept is lexicalized in a different form in the TL, and when the frequency of a certain ST form is significantly higher than the norm in the TL.

Example: The rich and **creamy** KOLESTRAL-SUPER → (p.37)

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The translator uses comparison in his paraphrase in the Arabic text: such strategy can deal with other types of non-equivalence.

f. Translation by paraphrase using unrelated words

If the concept expressed by the source item is not lexicalized at all in the target language, the paraphrase strategy can still be used in some contexts. Instead of a related word, the paraphrase may be based on modifying a superordinate or simply on unpacking the meaning of the source item, particularly if the item in question is semantically complex.

Example:

ST: In the words of a Lonrho affidavit dated 2 November 1988, the allegations...

TT (Arabic): حسب النص الوارد في إفادة كتابية مشفوعة بيمين: (p.39)

The paraphrase strategy is highly precise in specifying propositional meaning, but it cannot convey “expressive, evoked, or any kind of associative meaning” (p.41).

g. Translation by omission

The translator can omit translating a word or expression in some contexts if the meaning they express “is not vital enough to the development of the text”. (p.42)

Example:

ST: The recently introduced New Tradition Axminster range is already creating great interest

TT: أثارَت مجموعة نيو تراديشن أكسمنستر درجة عالية من الاهتمام منذ ان قامت الشركة بتقديمها حديثا

h. Translation by illustration

3.4.2. Equivalence above the word level

Words co-occur with other words to form lexical patterns. Lexical patterning differs in the SL and TL, creating problems for the translator. Lexical patterning incorporates two basic components: collocation and idioms and fixed expressions

3.4.2.1. Collocation

Baker (2011) defines collocation as the “tendency of certain words to co-occur regularly in a given language” (p.52). She remarks that the patterns of collocation are arbitrary and independent of meaning. Synonyms or near synonyms have different sets of collocates. For example, it is acceptable to say waste time but unacceptable to say squander time. Moreover, there are differences in collocational patterning among languages. Collocations can reflect the cultural, material, social, or moral environment in which they occur. For example: bread collocates with butter in English but not in Arabic.

There are two concepts related to collocation: collocation range and collocation markedness. Collocation range is simply “the set of collocates ... associated with the word in question” (p.54). Words have different collocational range: a broad one as run (*company, business, show, car, bill, river, course, water*) or a limited one as shrug (*shoulders*). However, collocational ranges are flexible and can be extended as words add new collocates all the time.

Sometimes collocations have unique meanings, whereby the meaning of a word depends on its association with certain collocates. Misinterpreting such collocational meaning is a pitfall in translation. For example, the translator who renders *run a car* as ‘drive a car fast’ instead of ‘to own, use, and be able to maintain a car financially’ would be misinterpreting its collocational meaning. Collocation markedness is related to unusual combinations of words as used in fiction, humour, advertisement, and poetry. Differences in the collocational patterning of the SL and TL can pose various problems to translators.

a. The engrossing effect of source text patterning

Translators sometimes get quite engrossed in the ST to the extent of confusing source and target collocational patterns and producing odd collocations in the TL. For example, ‘*shoe repairs*’ in English (ST) was incorrectly and literally rendered as *réparer ses chaussures* in French (TT). The translator should have used a more natural collocation as *ressemeler ses chaussures* (p.59).

b. Misinterpreting the meaning of a source-language collocation

A translator can easily misinterpret the SL collocation due to interference from his/her native language. This happens when an SL collocation appears to be familiar because it corresponds in form to a common collocation in the TL. His appearance as someone with modest means. ينم مظهره عن التواضع والبساطة. (p.60).

Modest means lack of affluence in English but means ‘unassuming’ in Arabic. The translator misinterpreted the SL collocation in the TT as a moral quality; he confused the collocational patterns of English ST and Arabic TT.

c. The tension between accuracy and naturalness

Translation often involves a tension between selecting a typical acceptable collocation and an accurate collocation in the TT. For example, a good/ bad law in English is rendered as a just/unjust law in Arabic (p.60). An acceptable collocation changes the meaning.

d. Culture-specific collocations

Baker (2011) asserts that some collocations reveal “the cultural setting in which they occur” (p.59). If such settings of both the TT and the ST are different, the ST will contain collocations which reveal “unfamiliar association of ideas” to the target reader” (p.64). *Example: damaged, dry and brittle hair*

The underlined collocations have no close equivalents in Arabic; the underlined collocations can be rendered as (p.65) أو الضعيف البنية و القابل للتفسير للشعر المقصف المتأذى أو التالف

e. Marked collocations in the source text

They are unusual as they do not reflect meanings of their components. Sometimes words in the ST create new images when they combine in unusual ways.

3.4.2.2. Idioms and fixed expressions

They are frozen linguistic patterns which allow little or no variation in form. The meanings of idioms cannot be inferred from the meaning of individual constituent words (e.g., fill the bill), while the meanings of fixed expressions are transparent and can be easily deduced. (p.67)

3.4.3. Grammatical equivalence

Grammatical equivalence deals with grammatical categories: morphology and syntax. Grammatical choices are expressed morphologically in terms of singular and plural or syntactically in terms of order of elements in a clause.

3.4.4. Textual equivalence

It discusses the text level (word order, cohesion, etc.);

3.4.5. Pragmatic equivalence

It shows how texts are used in communicative situations that involve variables such as writers, readers, and cultural context.

4. Previous Studies

Semantic prosody in Arabic is not extensively studied by researchers; only a limited number of studies have tackled it. Younis (2011) uses a parallel corpus of six translations of the Holy Qur'an to explore the change of the semantic prosody of certain prepositions 'ala', 'ela' and 'li-'. She concludes that when such prepositions are preceded by the same verb, they acquire a certain semantic prosody that renders translating them into English using

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the same verb inaccurate. Another study by Al-Sofi, Maros, and Abu Bakr (2014) examines the semantic prosody of four verbs كشف (removed), ذاق (tasted), جاء (came) and مس (touched) in the Holy Qur'an, in an attempt to explore their implied attitudinal meanings. They conclude that the verbs display different semantic prosodies according to the surrounding lexical environment. Kotait (2016) adopts a corpus-based cognitive semantic approach to examine the semantic prosodies of the near-synonyms price/cost in English and their equivalents سعر/ثمن in Arabic. Moreover, she contrasts their collocational behaviour; she uses the Arabic Web 2012(arTenTen12, Stanford Tagger) to search for the Arabic equivalents for price/cost.

Several cross-linguistic corpus-based studies focused on SP. McEnery and Xiao (2006) examine the collocational behaviour and semantic prosody of the three groups of near synonyms of English and their equivalents in Chinese. They observe that the collocational behaviour and semantic prosody are quite similar in the two languages. Another study by Sardinha (2000) examines SP of some lexical items cross-linguistically in English and Portuguese and their translatability. The study concludes that there are similarities and differences between the two languages.

Other monolingual studies, for example, Hauser and Schwarz (2016) examine the effect of SP of some verbs on evaluative judgment and prove its strong influence. Mármol and Almela (2016) examine the SP of two Spanish words inmigración and inmigrante in two Spanish national newspapers. They conclude that the two words have a negative SP. Huang, Xia, and Xia (2018) examine the SP and collocability of the verbs of *publicity* in American newspapers (COCA) and China's English media. They conclude that Chinese journalists use collocational patterns with a positive and neutral SP compared to American journalists.

Owing to the fact that semantic prosody in English and Arabic as a language pair in translation has not been extensively

addressed, this study attempts to bridge such a gap. The study mainly focuses on examining semantic prosody or the attitudinal meaning ascribed to three Qur'anic lexemes in three translations of the Holy Qur'an and spots any prosodic differences that can change the ST meaning.

5. Methodology

The study adopts a mixed methodology - a quantitative approach in tandem with a descriptive qualitative one - to analyze semantic prosody. The corpus-based approach adopted in this paper sheds light upon the subtleties of SP. To identify the collocates associated with the selected lexemes, the Quranic Arabic corpus (Dukes, 2017), was used to generate concordances (which match the verses); concordances are lines of the text placed one below the other, with the search word along the central axis. Such concordances allow the user to examine the node (search word) with its left and right collocates. Collocates are the words occurring "in the specified environment of a node" i.e., the span, which is the number of words on either side of a node (Sinclair, 1991, p. 115). Thus, the lexeme is examined in its context, (within a span of ten words to the left and ten words to the right) to render the SP visible. Moreover, the Quran corpus calculates the frequencies of occurrences of the selected lexemes. The frequencies of occurrences of the selected lexemes and the sequential order of the verses were also checked using Abdel-Baqi's (1986) indexed dictionary of Qur'anic words.

Despite the fact that SP analysis is corpus-based, the collocates were extracted semi-automatically (manually), as the program does not apply such tool. Then, the descriptive qualitative approach addresses the linguistic changes that the selected translations of the Holy Qur'an undergo from the ST into TT using Baker's taxonomy of equivalence as a descriptive approach (2011). It attends to the impact of SP on translation equivalence. Moreover, the qualitative approach explores the concordance lines of

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individual instances and examines the semantic prosodies of the selected terms.

5.1 Data selection

The study examines three Qur'anic lexical items related to nature, especially aquatic resources: rain, river(s), main. Despite the limited number of selected items, they yielded sufficient data for analysis. In an attempt to unify the criteria of selection, the selected words are limited to the syntactic category of nouns only, whether singular or plural, definite or indefinite; no other derivational form of the same lexeme is tackled. The selection is also based on the frequency of occurrence of the word in the Quranic corpus (at least 7 instances) and the neutral basic meaning of the word.

5.2 Procedure of Analysis

In investigating the SP in lexemes related to nature, the study incorporates verses of the Holy Qur'an from the Quranic Arabic corpus, an online-annotated linguistic resource by the University of Leeds. The corpus comprises the original Arabic Quranic text and a number of translations. The Holy Qur'an functions as the reference corpus and the analysis of data proceeds within a synchronic framework. The semantic prosody is classified into positive, negative, or neutral, according to (Hu, 2011; Xiao & McEnery, 2006) categorisation. The selected words/lexemes are examined in their noun forms (singular, plural) only; they are presented as follows:

Table 1. Selected Qur'anic lexemes and their frequencies

Lexeme	Rain	River	Rivers	الميم the main
Frequency	7	3	47 definite noun	8
			4 indefinite noun	

The selected terms are checked in both Arabic and English dictionaries to verify their neutrality as nodes. Then the frequency of occurrence of each lexeme was checked in the Holy Quran as a reference corpus, Abdel-Baqi's (1986) indexed dictionary of Qur'anic words, and the University of Leeds' project 'The Qur'anic Arabic corpus /www.corpus.quran.com/. The selected lexemes are examined in their concordance lines in the Qur'anic corpus. In order to identify the intended sense of meaning of the lexemes, their collocates, and the meaning of each verse, the researcher consulted prominent online exegeses of the Holy Qur'an by Ibn Kathir, Al-Qurtubi, Al-Tabari, Al-Baghawi, Al-Alusi, Qutub, and El-Sharawy. Then, the three English translations of such verses TT are compared with the ST. The steps of analysis proceed as summed up in the following table:

Table 2. Summing up the Steps of Analysis

Meaning of Qur'anic lexemes in ST	Lexicons of Arabic language	Al-Muhit, Al-Wasit, Lisân-ul-'arab
	Lexicons of Qur'anic vocabulary	Majma'(academy of Arabic language) 1989
Meaning of the verse	Classic exegeses	Ibn Kathir, Al-Qurtubi, Al-Tabari, Al-Baghawi
	Modern exegeses	Al-Alusi, Qutub, El-Sharawy (online http:// www. elsharawy. com/)
Meaning of the translated word TT	English dictionaries	Online dictionaries of English: Cambridge International Dictionary of English, The Collins-Cobuild, Oxford Advanced Learner's Dictionary, Macmillan, Merriam Webster, Longman Dictionary of Contemporary English
Arabic collocates ST& their translation TT		
Co-text and context ST to detect SP		
Translation Strategies adopted in TT to achieve equivalence		

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6. Analysis

This paper attempts no quality assessment of the three interpretations of the Holy Qur'an, nor solutions to pitfalls/ mistakes in the translation. The paper adopts Baker's typology of equivalence as a descriptive approach. Thus, it is only a descriptive study that pinpoints subtleties of meaning that could affect the semantic prosody of TT. The study examines three Qur'anic nouns: river(s), main, rain (مطر/ اليم / الأنهار/نهر).

6.1. Analyzing the SP associated with Rain مطر

Table 3. Collocates of the node rain per each concordance line

Verse / Chapter	Collocate	Collocate	Node	Collocate	SP
النساء ١٠٢ 1		مرضى	مطر	أذى	-ve
الأعراف ٨٤ 2		عاقبة المجرمين	مطرا	أمطرنا	-ve
الفرقان ٤٠ 3		السوء	مطر	أمطرت	-ve
الشعراء ١٧٣ 4			مطرا	أمطرنا	-ve
الشعراء ١٧٣ 5		المنذرين	مطر	فساء	-ve
النمل ٥٨ 6			مطرا	أمطرنا	-ve
النمل ٥٨ 7		المنذرين	مطر	فساء	-ve

The word/lexeme '*rain*' occurs 7 times as a noun in the Holy Qur'an; It is defined in English as “drops of water from clouds” (Cambridge, Collins, Oxford) and in Arabic as “الماء المُسَكَّبُ مِنْ ” السحاب (Lisân-ul-'arab), ماء نازل من السماء, (Majma', p.1048). Although the meaning of rain is not intrinsically negative, the semantic prosody associated with rain is a negative one. In 3, the meaning is “مطر بالحجارة” (Majma', p. 1048) not drops of water but stones of layered hard clay rained down on the disbelievers, the people of Lut. However, the Qur'anic meaning of rain in 5 and 6 is punishment by rain 'عقاب بالمطر' (Majma', p.1048). The collocates associated with rain are مرضى عاقبة المجرمين, السوء, أذى, المنذرين, فساء. The node *rain* co-occurs with intrinsically negative collocates and shows a semantic preference for items from the semantic field of

‘harm’ ‘danger’. Such fields are negative; thus, they negatively colour the semantic prosody of the node. Instead of being a source of welfare, life-giving, water, and blessing, rain becomes a source of torture and divine punishment for disbelievers who denied the messengers of Allah. Partington (2014) maintains that the evaluative potential of the node “becomes apparent” when associated with its collocates (p. 283). Thus, the collocates, the meaning of the verse, and the context give a particular hue to the node. Thus, rain carries a strongly negative semantic prosody.

Table 4. The three interpretations of the verses incorporating the node ‘مطر’

Verse / Chapter	Translators	Collocate	Node	Collocate	Collocate	SP
1) 4:102	Pickthall		rain	impedeth	sick	-ve
	Ali	inconvenience	rain		ill	-ve
	Ghali	hurt	rain		sick	-ve
2) 7: 84	Pickthall	We rained	a rain	consequence of	evil-doers	-ve
	Ali	we rained down on them	a shower (of brimstone)	the end	indulged in sin and crime	-ve
	Ghali	we rained down upon them	a rain	the end of	criminals	-ve
3) 25: 40	Pickthall	rained the fatal	rain			-ve
	Ali	rained	a shower	of evil		-ve
	Ghali	rained on by a woeful	rain			-ve
4) 26 : 173	Pickthall	We rained on them	a rain			N

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Table 4. The three interpretations of the verses incorporating the node 'مطر' (cont.)

Verse / Chapter	Translators	Collocate	Node	Collocate	Collocate	SP
	Ali	rained down on them	a shower (of brimstone)			-ve
	Ghali	we rained on them	a rain			N
5) 26 :173	Pickthall	dreadful	the rain	those who have been warned		-ve
	Ali	evil	the shower	those who were admonished (but heeded not)		-ve
	Ghali	odious	the rain	that are warned		-ve
6) 27: 58	Pickthall	We rained on them	a rain			N
	Ali	We rained down on them	a shower (of brimstone)			-ve
	Ghali	we rained on them	a rain			N
7) 27 : 58	Pickthall	dreadful	the rain	those who have been warned		-ve
	Ali	evil	the shower	those who were admonished (but heeded not)		-ve
	Ghali	odious	the rain	(the ones) who are warned		-ve

In 1, the verse attends to prayer in case of war and the possibility of laying aside arms in case of illness or rain. The collocates 'inconvenience, hurt, sick, ill, impedeth' attach a negative hue to the node. In 2, the right collocates 'consequence of evil-doers, sin and crime, end of criminals) associates a negative semantic prosody to the node. Pickthall and Ghali provide a literal translation of the node by rendering it in the TT as 'a rain'; Ali renders it as 'a shower'. He even adds a parenthetical explanation (of brimstone), an archaic word of late Old English, meaning burning stone (Oxford) or simply the chemical sulphur (Cambridge). He sets to explain of the intended Qur'anic meaning. He uses paraphrase, as a strategy to achieve equivalence, by simply unpacking the meaning of the ST word. Thus, he associates a negative semantic prosody to the node.

In 3, the collocates ‘evil, fatal, woeful’ associate a negative semantic prosody to the node. Ali renders the node ‘shower’ in the target text throughout all the concordances. It is defined as a short period of rain (Cambridge), a brief and usually light fall of rain (Oxford), or a short period of rain, especially light rain (Collins). Thus, he uses a hyponym, less expressive term, which reflects that it is light and brief, contrary to the Qur’anic meaning which implies that this rain was severe divine punishment.

In 4 and 6, Pickthall and Ghali’s interpretations of the collocates in the TT associate a neutral prosody to the node; Ali uses paraphrase as a strategy to solve the problem of non-equivalence or what Abdul-Raof (2001) calls “‘within -the-text’ exegetical information” (p.48), so he adds brimstone to the node *shower* which creates a negative aura of meaning surrounding the node. In 5 and 7, the same verse, the collocates ‘dreadful, evil, odious’ associate a negative semantic prosody to the node. It is to be noted that the Qur’anic word *مطر* has been repeated intra-sententially in 4, 5 and 6,7 , whereby such repetition achieves “ a communicative and rhetorical effect”(Abdul-Raof,2001, p.81)

It is to be noted that Ali in 2, 4, &6 uses ‘a shower (of brimstone)’, ‘indulged in sin and crime’, in 5 & 7, he uses ‘admonished (but heeded not)’. He adopts paraphrase as a strategy by simply unpacking the meaning of the ST word. On the other hand, Pickthall and Ghali translate the collocates associated with the semantic prosody literally.

6.2. Analyzing the SP associated with river(s)

River as a singular indefinite noun

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Table 5. Collocates of the node نهر per each concordance line and their interpretation

	Chapter /Verse	Collocates	Node	collocates	collocates	SP
1	البقرة 249		بنهر	مُبْتَلِيكُمْ		N
2	الكهف 33		نَهْرًا	فَجَرَرْنَا		N
3	القمر 54		ونهر	جَنَّاتٍ	الْمُتَّقِينَ	+ve
Interpretation of the 3 verses by Pickthall, Yusuf Ali & Ghali, respectively						
		Translator	Collocates	Node	collocates	collocates
1	2: 249	Pickthall	will try you by (the ordeal of) a	River		-ve
		Ali	Will test you at the	Stream		N
		Ghali	will be trying you with a	River		N
3	18: 13	Pickthall	We caused a	River	To gush forth	-ve
		Ali	We caused a	River	To flow	-ve
		Ghali	We caused a	River	To erupt forth	-ve
2	54 : 54	Pickthall	The righteous	Gardens	Rivers	+ve
		Ali	The righteous	Gardens	Rivers	+ve
		Ghali	The pious	Gardens	Rivers	+ve

Table 5 shows that the collocate مُبْتَلِيكُمْ, that occurs immediately to the right of the Qur'anic node نهر (keyword) in (البقرة 249), associates a neutral SP. The context of the verse verifies the neutrality of the node. Saul, the king of Israel sons, was heading to fight Goliath, so he ordered his troops not to drink from the river, as Allah is testing their patience with a river. The soldiers are only allowed to take [from it] in the hollow of their hands. In verse (الكهف 33), the meaning of فَجَرَرْنَا is شَقَقْنَا وَأَخْرَجْنَا وَسَطَ الْجَنَّتَيْنِ نَهْرًا (Al-Baghawi) meaning cleaved and made it run. The Qur'anic word is the second stage after the appearance of water; it implies power, abundance, and extension (Dawood, 2008, p.103). The collocate فَجَرَرْنَا associates a neutral SP to the Qur'anic node نهر. The collocates جَنَّاتٍ /garden/ and الْمُتَّقِينَ /pious/ that occur to the right of نهر in (القمر 54) create an aura of positive semantic prosody.

The three interpretations of the verses incorporating the node 'نهر'

From the above table, it is clear that the Qur'anic node /نهر/ was rendered as river, except for Ali who uses “stream” instead in verse 2:249, which is defined as a small narrow river (Collins, Cambridge & Oxford). He selects a co-hyponym although the equivalent term exists in the TT. The ST word /مُبْتَلِيكُمْ/ is syntactically complex. Thus, Pickthall uses paraphrase as a translation strategy and adds the parenthetical lexical item ‘the ordeal’ when rendering it from the ST to the TT, in order to explain the intended meaning. By adding ‘ordeal’—which means unpleasant or difficult situation or experience (Collins, Merriam-Webster, Oxford) —, Pickthall associates a negative semantic prosody to the node ‘river’. Ali and Ghali’s interpretations of the collocates contribute to a neutral SP to river. In 2, the selection of the verb cause associates a negative semantic prosody to river (to cause something, usually something bad, means to make it happen (Collins; Cambridge; Stubbs,1995; Xiao & McEnery, 2006). In 3, the three interpretations associate a positive SP to the node in terms of the positive collocates righteous, pious and gardens. To conclude, Ali, Ghali, and Pickthall render the meaning of the collocates in the verses literally, except for Pickthall’s strategy in 1.

Rivers as a plural noun

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Table 6. Collocates of the node الأَنْهَارُ per each concordance line

	Chapter/ Verse	Collocates	Node	Collocates	Collocates	Collocates	SP
1	البقرة 25		الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	وَعَبَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
2	البقرة 74		الأَنْهَارُ	يَتَفَجَّرُ مِنْهُ	الْحِجَابَةَ		N
3	البقرة 266		الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	جَنَّةٌ مِنْ نَجِيلٍ وَأُظْلَمَ		+
4	ك صر ان 15	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	الَّذِينَ آمَنُوا		+
5	ك صر ان 136	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	مَغْفُورَةٌ		+
6	ك صر ان 195	تُؤَايَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا			+
7	ك صر ان 198	خَالِدِينَ فِيهَا	الأَنْهَارُ	لِحَبَاتٍ تَجْرِي مِنْ تَحْتِهَا	الَّذِينَ آمَنُوا		+
8	النساء 13	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	يُطْعَمُ اللَّهُ وَرَسُولُهُ		+
9	النساء 57	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	وَعَبَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
10	النساء 122	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	وَعَبَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
11	المائدة 12		الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	لِإِنَّا خَلَقْنَاكَ		+
12	المائدة 85	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	فَلْيَأْتِيَهُمُ اللَّهُ		+
13	المائدة 119	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	صِدْقُهُمْ	الصَّادِقِينَ	+
14	الأنعام 6	تَجْرِي مِنْ تَحْتِهَا	الأَنْهَارُ	وَجَعَلْنَا			+C
15	الأعراف 43		الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	نَزَّ عَظَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ		+
16	التوبة 72	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ		+
17	التوبة 89	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا			+
18	التوبة 100	خَالِدِينَ فِيهَا الْقَوْرَ	الأَنْهَارُ	جَنَّتْ تَجْرِي تَحْتِهَا	وَأَعَدَّ لَهُمْ		+
19	يونس 9	فِي جَنَاتِ النَّعِيمِ	الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	يَايَسِينِيَوْمَ	يَتَذَكَّرُونَ	+
20	الرعد 35	أَكَلَهَا نَارٌ	الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	الْمُتَّقِينَ	الْحِجَّةَ	+
21	إبراهيم 23	خَالِدِينَ فِيهَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	وَعَبَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
22	إبراهيم 32		الأَنْهَارُ	سَخَّرَ لَكُمْ			+C
23	النحل 31	يَجْرِي	الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	جَنَّتْ عَنْنَ		+
24	الإسراء 91	تَجْعِبُونَ	الأَنْهَارُ	فَتَفَكَّرَ	جَنَّةٌ مِنْ نَجِيلٍ وَجَبَّ		+
25	الكهف 31	أَسَاوِرَ مِنْ ذَهَبٍ	الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	جَنَّتْ عَنْنَ		+
26	طه 76	خَالِدِينَ فِيهَا جَزَائِكُمْ	الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	جَنَّتْ عَنْنَ		+
27	الحج 14		الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	وَعَبَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
28	الحج 23	أَسَاوِرَ مِنْ ذَهَبٍ تُؤَايَا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	وَعَبَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
29	الفرقان 10	فَقَسِيرًا	الأَنْهَارُ	جَنَّتْ تَجْرِي مِنْ تَحْتِهَا	حَيْرًا		+
30	المنكوت 58	خَالِدِينَ فِيهَا بِقَمِّ آخِرِ	الأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	مِنَ الْجَنَّةِ غُرَفًا		+

Table 6. Collocates of the node الأنهار per each concordance line (cont.)

	Chapter/ Verse	Collocates	Node	Collocates	Collocates	Collocates	SP
31	الزمر 20	وَعَدَ اللَّهُ	الأنهار	تَجْرِي مِنْ تَحْتِهَا	غُرَفًا مَبْنِيَةً		+
32	الزخرف 51	تَجْرِي مِنْ تَحْتِهَا	الأنهار	مَلِكٌ بَصِيرٌ			N
33	محمد 12		الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	وَعَمَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
34	محمد 15	مِنْ هَاءٍ غَيْرِ آسِنٍ	أنهار	الْمُتَّقِينَ	الْحَنَّةَ		+
35	محمد 15	مِنْ لَبَنٍ	أنهار				+
36	محمد 15	مِنْ خَمْرٍ	أنهار				+
37	محمد 15	مِنْ عَسَلٍ مُصَفًّى	أنهار				+
38	الفتح 5	خَالِدِينَ فِيهَا	الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ		+
39	الفتح 17		الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	يَدْخُلُهَا	مِنْ يُطِيعُ اللَّهَ وَرَسُولَهُ	+
40	الحديد 12	خَالِدِينَ فِيهَا	الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	بُسْرٍ لَكُمْ		+
41	السجدة 22	خَالِدِينَ فِيهَا	الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا			+
42	الصف 12	مَسْكِنٍ طَيِّبَةٍ	الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	يَدْخُلُكُمْ	يَغْفِرُ لَكُمْ ذُنُوبَكُمْ	+
43	التغابن 9	خَالِدِينَ فِيهَا	الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	يَدْخُلُهَا	يُخَفِّرُ عَنْهُ سَيِّئَاتِهِ	+
44	الطلاق 11	خَالِدِينَ فِيهَا	الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	وَيَعْمَلُ صَالِحًا	يُؤْمِنُ بِاللَّهِ	+
45	التحریم 8		الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	يَدْخُلُكُمْ		+
46	البروج 11	أَنْفُورٍ	الأنهار	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	وَعَمَلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	+
47	البيئة 8		الأنهار	جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا	حِزَابُهُمْ وَجَدَّ رَيْبِهِمْ		+

It is evident from the above table that the node الأنهار/ The rivers/ has a strongly favourable prosody as its collocates are overwhelmingly pleasant, including: the believer(s), the sincere, the pious, the doers of deeds of righteousness, gardens, reward, honey, gold triumph. Eventually, believers will be rewarded with gardens from beneath which rivers flow, as their eternal home. Moreover, they will be assigned palaces in heaven; such reward is the greatest triumph. Thus, the collocates to the right and to the left mostly associate a positive semantic prosody to the node. In 14 and 22, the node acquires a positive semantic prosody based on the contextual meaning of the verses. In 14, Allah is addressing Prophet Muhammad telling him that centuries ago nations were destroyed for denying Allah's blessings ; disbelievers who disobeyed God and the Prophet will be destroyed likewise for denying all the blessings of Allah such as rain, rivers. The interpretation of the above 47 verses will be displayed in the following table:

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Table 7. The interpretation of the Collocates of the node river / each concordance line

	Surat/ Verse	Translator	Collocate	Collocate	Collocate	Node	Collocate	Collocate
1	2:25	Pickthall	who believe	do good work	Gardens underneath	rivers	Flow	
		Ali	who believe	work righteousness	Gardens Beneath	rivers	Flow	
		Ghali	who believed	done deeds of righteousness	Gardens from beneath	rivers	Run	
2	2:74	Pickthall			Rocks	rivers	Gush	
		Ali			Rocks	Rivers	Gush forth	
		Ghali			Stones	Rivers	erupt forth	

Table 7. The interpretation of the Collocates of the node river / each concordance line (cont.)

	Surat/ Verse	Translator	Collocate	Collocate	Collocate	Node	Collocate	Collocate
3	2:299	Pickthall			A garden of palm trees and vines	rivers	Flowing underneath	
		Ali			A garden with date-palms and vines	streams	Flowing underneath	
		Ghali			A garden of palms and vineyards	rivers	Running from underneath it	
4	3:15	Pickthall		Those who keep from evil	Gardens underneath	rivers	Flow	Will abide
		Ali		The righteous	Gardens	rivers	Flowing	Eternal home
		Ghali		Who are pious	Gardens from beneath	Rivers	Run	(Abiding) eternally therein
5	3:136	Pickthall			Gardens underneath	Rivers	Flow	will abide forever
		Ali			Gardens with	rivers	flowing underneath	are eternal dwelling
		Ghali			Gardens beneath	rivers	Run	Eternally (abiding) therein

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6	3:195	Pickthall			Gardens underneath which	rivers	Flow	A reward
		Ali			Gardens with	rivers	flowing underneath	A reward
		Ghali			Gardens beneath	rivers	Run	A requital
7	3:198	Pickthall		Who keep their duty	Gardens underneath which	rivers	Flow	Safe forever
		Ali		Those who fear	Gardens with	rivers	flowing beneath	Dwell(for ever)
		Ghali		Who are pious	Gardens from beneath which	Rivers	Run	Eternally (abiding) therein
8	3:13	Pickthall		obeyeth Allah and his messenger	gardens underneath which	rivers	Flow	Dwell for ever
		Ali		obey Allah and his messenger	gardens with	Rivers	Flowing Beneath	To abide therein (for ever)
		Ghali		obeys Allah and his messenger	gardens beneath which	Rivers	Run	Eternally (abiding) therein
9	4:57	Pickthall	Who believe	Do good works	Gardens underneath which	rivers	Flow	To dwell therein forever
		Ali	Who believe	Do deeds of righteousness	Gardens with	rivers	flowing beneath	eternal home
		Ghali	who have believed	Done deeds of righteousness	Gardens from beneath which	rivers	Run	Eternally (abiding) therein forever
10	4:122	Pickthall	Who believe	Do good works	Gardens underneath which	rivers	Flow	will abide forever
		Ali	Who believe	Do deeds of righteousness	Gardens with	rivers	flowing beneath	To dwell therein for ever
		Ghali	who have believed	Done deeds of righteousness	Gardens from beneath which	rivers	Run	Eternally (abiding) therein forever
11	5:12	Pickthall		bring you unto	Gardens underneath which	rivers	Flow	
		Ali		admit you to	Gardens with	rivers	flowing beneath	
		Ghali		cause you to enter	Gardens from beneath which	rivers	Run	
12	5: 85	Pickthall		Rewarded them	Gardens underneath which	rivers	Flow	will abide forever
		Ali		Rewarded them	Gardens with	rivers	flowing underneath	Eternal home
		Ghali		Requited them	Gardens from beneath which	rivers	Run	Eternally (abiding) therein forever

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**Table 7. The interpretation of the Collocates of the node river /
each concordance line (cont.)**

	Surat / Verse	Translator	Collocate	Collocate	Collocate	Node	Collocate	Collocate
13	5:119	Pickthall	truthful-ness	The truthful	Gardens underneath which	rivers	Flow	are secure forever
		Ali	truthful	The truth	Gardens with	rivers	flowing underneath	Eternal home
		Ghali	sincerity	The sincere ones	Gardens from beneath which	rivers	Run	Eternally (abiding) therein
14	6:6	Pickthall			made the	rivers	flow beneath them	
		Ali			gave (fertile)	streams	flowing beneath their (feet)	
		Ghali			made the	rivers	to run from beneath them	
15	7:43	Pickthall		remove rancor	their hearts	Rivers	Flow	Beneath them
		Ali	remove from their hearts	any lurking sense of injury	beneath them will be	rivers	Flowing	
		Ghali	draw out rancor in their breasts		from beneath them	rivers	Run	

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16	9:72	Pickthall		Believers, men and women	Gardens underneath which	Rivers	Flow	wherein they will abide	
		Ali		Believers, men and women	Gardens under which	rivers	Flow	dwell therein	
		Ghali		The men believers and the women believers	Gardens from beneath which	rivers	Run	Eternally (abiding) therein	
17	9: 89	Pickthall			Gardens underneath which	rivers	Flow	wherein they will abide	Triumph
		Ali			Gardens under which	rivers	Flow	dwell therein	Felicity
		Ghali			Gardens from beneath which	rivers	Run	Eternally (abiding therein)	Triumph
18	9:100	Pickthall		made ready	Gardens underneath which	rivers	Flow	wherein they will abide	Triumph
		Ali		prepared	Gardens under which	rivers	Flow	dwell therein	Felicity
		Ghali		prepared	Gardens from beneath which	rivers	Run	Eternally (abiding) therein	Triumph
19	10:9	Pickthall	guideth	faith		rivers	Will flow	Gardens of delight	
		Ali	guide	faith	Will flow	rivers		Gardens of bliss	
		Ghali	guide	belief		rivers	Run	Gardens of bliss	
20	13:35	Pickthall	Garden	Keep their duty	Underneath it	rivers	Flow	food	everlasting
		Ali	Garden	The righteous	Beneath it flow	rivers		perpetual	enjoyment
		Ghali	Garden	The pious	From beneath it	rivers	Run	crop	permanent
21	14:23	Pickthall	Who believed	Did good works	Gardens beneath which	rivers	Flow	Therein abiding	
		Ali	Who believe	Work righteousness	Gardens beneath which	rivers	Flow	Dwell therein for aye	
		Ghali	Who have believed	Done deeds of righteousness	Gardens from beneath which	rivers	Run	Eternally abiding therein	

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**Table 7. The interpretation of the Collocates of the node river /
each concordance line**

(cont.)

	Surat/ Verse	Translator	Collocate	Collocate	Collocate	Node	Collocate	Collocate
22	14:32	Pickthall		Hath made	service unto you	the rivers		
		Ali				the rivers	Hath he made	subject to you
		Ghali			He subjected to you	the rivers		
23	16:31	Pickthall		Gardens of Eden	underneath which	rivers	Flow	Repayeth
		Ali		Gardens of eternity	beneath them flow	(pleasant) Rivers		Reward
		Ghali		Gardens of Eden	from beneath which	rivers	Flow	recompenses
24	17:91	Pickthall		Gardens of date-palms and grapes	Cause	rivers	Gush forth	Abundantly
		Ali		Gardens of date-trees and vines	Cause	rivers	Gush forth	Carrying abundant water
		Ghali		Gardens of palms and vine(s)	You make	rivers	Erupt forth	Abundantly

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25	18:31	Pickthall		Gardens of Eden		rivers	flow beneath them	Armlets of gold	
		Ali		Gardens of eternity	beneath them	rivers	will flow	Bracelets of gold	
		Ghali		Gardens of Adn (Eden)	Where	rivers	run from beneath them	Bracelets of gold	
26	20:76	Pickthall		Gardens of Eden	underneath which	rivers	Flow	abide forever	Reward
		Ali		Gardens of eternity	beneath which flow	rivers		Dwell therein for aye	Reward
		Ghali		Gardens of 'Adn	from beneath which	rivers	run	Eternally (abiding) therein	Recompense
27	22:14	Pickthall	Who believe	do good works	Gardens underneath which	rivers	flow		
		Ali	Who believe	work righteous deeds	Gardens beneath which	rivers	flow		
		Ghali	Who have believed	done deeds of righteousness	Gardens beneath which	rivers	run		
28	22:23	Pickthall	Who believe	do good works	Gardens underneath which	rivers	flow	armlets of gold	pearls
		Ali	Who believe	work righteous deeds	Gardens beneath which	rivers	flow	bracelets of gold	pearls
		Ghali	Who have believed	done deeds of righteousness	Gardens beneath which	rivers	run	bracelets of gold	pearls
29	25:10	Pickthall		Better	Gardens underneath which	rivers	flow	Mansions	
		Ali		better things	Gardens beneath which	rivers	flow	Palaces	
		Ghali		Better	Gardens beneath which	rivers	run	Palaces	
30	29:58	Pickthall	Who believe	do good works	Lofty dwellings	Garden underneath which	rivers	flow	
		Ali	Who believe	work deeds of righteousness	Home in heaven	Lofty mansions beneath which flow	rivers		
		Ghali	Who have believed	done deeds of righteousness	Compartments	garden from beneath which	rivers	run	

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**Table 7. The interpretation of the Collocates of the node river /
each concordance line (cont.)**

	Surat / Verse	Translator	Collocate	Collocate	Collocate	Node	Collocate	Collocate	
31	39 : 40	Pickthall			lofty halls	beneath which	rivers	flow	His promise
		Ali			lofty mansions	beneath them flow	rivers		(His) promise
		Ghali			compartments	From beneath which	rivers	run	(His)promised appointment
32	43 : 51	Pickthall			sovereignty of Egypt		rivers	flowing	under me
		Ali			dominion of Egypt		streams	flowing	underneath my (palace)
		Ghali			kingdom of Misr (Egypt)		rivers	running	from beneath me
33	47 :12	Pickthall	Who believe	Do good works	Gardens underneath which		rivers	flow	
		Ali	Who believe	Do righteous deeds	Gardens beneath which		rivers	flow	
		Ghali	Who have believed	Done deeds of righteousness	Gardens from beneath which		rivers	run	
34	47 :12	Pickthall		Garden	who keep their duty		rivers	of water	unpolluted
		Ali		Garden	the righteous		rivers	of water	incorruptible
		Ghali		Garden	the pious		rivers	of water	not staling
35	47 : 15	Pickthall					rivers	of milk	The flavor changeth not
		Ali					rivers	of milk	The taste never changes
		Ghali					rivers	of milk	Does not change in taste
36	47: 15	Pickthall					rivers	of wine	Delicious
		Ali					rivers	of wine	Joy
		Ghali					rivers	of wine	Delicious(drink)
37	47 : 15	Pickthall					rivers	of clear – run honey	
		Ali					rivers	of honey	Pure and clear
		Ghali					rivers	of honey	unadulterated
38	48 :5	Pickthall	believing men and the believing women		gardens underneath which		rivers	flow	Wherein they will abide

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		Ali	The men and women who believe		gardens beneath which	rivers	flow	Dwell therein for aye	
		Ghali	The male believers and female believers		gardens from beneath which	rivers	run	Eternally (abiding) therein	
39	48 :17	Pickthall	obeyeth Allah and His messenger	make him enter	gardens underneath which	rivers	flow		
		Ali	obeys Allah and his messenger	admit him	gardens beneath which	rivers	flow		
		Ghali	obeys Allah and his messenger	cause him to enter	gardens from beneath which	rivers	run		
40	57 : 12	Pickthall		Glad news	gardens underneath which	rivers	flow	Immortal	triumph
		Ali		Good news	gardens beneath which flow	rivers	dwell therein for aye	achievement	
		Ghali		Good tidings	gardens from beneath which	rivers	run	eternally (abiding) therein	triumph

Table 7. The interpretation of the Collocates of the node river / each concordance line (cont.)

	Surat / Verse	Translator	Collocate	Collocate	Collocate	Node	Collocate	Collocate
41	58:22	Pickthall		bring them into	gardens underneath which	rivers	flow	wherein they will abide
		Ali		admit them to	gardens beneath which flow	rivers	flow	dwell therein (forever)
		Ghali		cause them to enter	gardens from beneath which	rivers	run	eternally (abiding)therein
42	61 : 12	Pickthall	forgive sins	bring you into	gardens underneath which	rivers	flow	pleasant dwellings
		Ali	forgive sins	admit you to	gardens beneath which flow	rivers	flow	beautiful mansions
		Ghali	forgive your guilty (deeds)	cause you to enter	gardens from beneath which	rivers	run	goodly dwellings

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43	64 : 9	Pickthall		bring him unto	gardens underneath which	rivers	flow	therein to abide forever
		Ali		admit them to	gardens beneath which	rivers	flow	dwel therein for ever
		Ghali		cause him to enter	gardens beneath which flow	rivers	run	eternally (abiding) therein
44	65 : 11	Pickthall	whosoever believeth	doeth right	gardens underneath which	rivers	flow	therein abide for ever
		Ali	Who believe	work righteousness	gardens beneath which	rivers	flow	dwel therein for ever
		Ghali	Who have believed	done deeds of righteousness	gardens beneath which flow	rivers	run	eternally (abiding) therein
45	66 : 8	Pickthall		bring you into	gardens underneath which	rivers	flow	
		Ali		admit you to	gardens beneath which	rivers	flow	
		Ghali		cause you to enter	gardens beneath which flow	rivers	run	
46	85 : 11	Pickthall	who believe	do good works	gardens underneath which	rivers	flow	Success
		Ali	Who believe	do righteous deeds	gardens beneath which	rivers	flow	salvation (fulfillment of all desires)
		Ghali	who have believed	done deeds of righteousness	gardens from beneath which	rivers	run	Triumph
47	98 : 8	Pickthall		Reward	Gardens of Eden	rivers	flow	Wherein they dwell for ever
		Ali		Reward	Gardens of eternity	rivers	flow	dwel therein for ever
		Ghali		recompense	Gardens of Adn (Eden)	rivers	run	eternally (abiding) therein

It is evident from the tables that the Qur'anic lexeme الأَنْهَارُ is mainly associated with a positive semantic prosody created by its surrounding positive collocates and the whole co-text. The analysis will tackle 10 verses at a time.

Verses 1—10

The left collocates of the Qur'anic lexeme – believers, pious, good work, gardens – create an aura of positive semantic prosody in verses 1,3,4, and 5. In verse 2, a neutral SP is created by using the collocates: gush forth and rocks, which reveal the occurrence of a natural phenomenon. However, Ghali interprets الْحِجَارَةَ as stones (a hyponym); Pickthall and Ali use an equivalent noun in the TT and render it as rocks (the superordinate).

The collocates occurring to the left of the node 'rivers' are gardens from verses 6-10. The collocates: pious, keep their duty, who fear, obeys Allah and his messenger, do good works, deeds of righteousness, who believe, occur to the left of gardens in verses 7,8,9,10. The collocates, occurring to the left of the node 'rivers', are flow, flowing underneath reward, dwell forever. The collocates to the right and left associate a positive semantic prosody to the Qur'anic node 'rivers'. The collocates and the co-text of the verses reflect the positive semantic prosody of the node. In verse 7, Ali renders /الَّذِينَ اتَّقَوْا/ in the ST as 'those who fear' in the TT which retains a negative semantic prosody, whereas Pickthall and Ghali render it as 'who keep their duty' and 'the pious', respectively. However, the co-text of the verse reflects a positive semantic prosody. The positive attitudinal meaning of the verses is that the believers, the pious, the doers of deeds of righteousness are rewarded with gardens beneath which rivers flow, as their eternal home.

Verses 11—21

The left- hand co-occurrences are gardens in verses 11—13; the right- hand co-occurrences are flow, run, flowing in verses 11—15. In verse 11, the collocate gardens to the left and flow, flowing, run to the right associate a positive semantic prosody to the node. In verse 12 and 13, the collocates occurring to the left of the node: rewarded, truth, the truthful, truthfulness, sincerity, the sincere, and gardens reflect a positive semantic prosody. Moreover, the collocates occurring to the right of the node (abide forever, eternal home, secure forever) equally associate a positive semantic prosody to the node. In 14, Pickthall and Ghali equally render the ST lexeme جعلنا as 'made' in the TT, which associates a neutral semantic prosody to the node river. However, Ali adopts paraphrase as a translation strategy and renders it as 'gave (fertile)'. By adding, the parenthetical lexeme 'fertile', he associates a positive semantic prosody rather than a neutral one. Instead of rendering the node as 'rivers' in the TT, he uses 'streams', a non-equivalent word.

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However, the semantic prosody associated to the node in the ST is positive in terms of the contextual meaning of the Qur'anic verse. In 15, the contextual meaning of the verse 'Allah has removed any potential rancor from the hearts of the pious who were rewarded with paradise and rivers flowing beneath' associates a positive semantic prosody to the node. In 15, the Qur'anic collocation نَزَّ عَلَيْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ is rendered differently, Ghali transfers the meaning of صُدُورِهِمْ literally as breasts; Pickthall and Ali render it as hearts—a more plausible interpretation, as feelings are related to the heart. Ghali seems to be engrossed by the SL collocation.

In verse 16, the collocates to the left of the node (gardens, believers) and the collocates to the right of the node (run, flow, dwell, eternally abiding) associate a positive semantic prosody to the node. In 17 and 18 left and right collocates (gardens, flow, eternally abiding, triumph, felicity) contribute to a positive semantic prosody to the node 'rivers'. Ghali renders the ST Qur'anic lexeme 'تجرى' as 'run', which has a more expressive meaning than 'flow' which means to move in one direction, especially continuously and easily. In 19, Allah will guide those who believe and do deeds of righteousness to paradise. The collocates occurring to left (guideth, guide, faith) and the collocates occurring to the right (gardens of delight / of bliss) imbue the node with a positive semantic prosody. In 20, the collocates (garden, righteous, pious), occurring to the left of the node and the collocates (food, everlasting, perpetual, enjoyment, crop, permanent) occurring to the right create an aura of positive evaluative meaning. In 21, the collocates to the right and the left (believe, good works, deeds of righteousness, gardens, run, flow, dwell for aye, and eternally abiding) associate a positive semantic prosody to the node.

Verses 22—33

In 22, the interpretations of the Qur'anic (ST) collocation سخر "الأَنْهَارُ" into the TT collocation (subjected to you the rivers, made service unto you the rivers, made subject to you) mark different

distinctions in meaning, as the ST collocation is a culture-specific one restricted to the Holy Qur'an. The ST meaning of the verb "سخر" is prepare and facilitate (Majma', p. 263) for the benefit of mankind, so it has a positive sense. The ST collocational pattern is specific to natural phenomena in the Holy Qur'an. Dweik and Abu Shakra (2011) stress that "Collocations in religious texts have low frequency of occurrence in everyday language so that translators do not usually have sufficient exposures to such types" (p.32). The verb 'subjected' carries a negative semantic prosody as it is associated with negative collocates such as (scrutiny, criticism, pressure, violence, abuse, severe, torture) (the online BNC corpus at //www.english-corpora.org/bnc/. 'Service' and 'subject' carry a neutral semantic prosody. Thus, Pickthall and Ali's interpretations attribute a neutral semantic prosody to the node; Ghali's interpretation associates a negative semantic prosody to the node despite its positive semantic prosody in the ST.

In 23, 24, 25, & 26 the collocates—gardens of Eden, gardens of date –palms, gardens of palms and vines, gardens of eternity—occur to the left of the node; the collocates—flow, abundantly, carrying abundant water, abide forever, repayeth, reward, bracelets of gold—occur to the right of the node. Pickthall uses 'armlet', a 15th century word that has a biblical origin, meaning an arm ring, a bracelet for the upper arm; Ali and Ghali use 'bracelets'. 'Recompense', an archaic word, which means to make amends to someone for a wrong that has been inflicted (Merriam Webster, Oxford). 'Reward' carries a positive sense, as it denotes something given in exchange for good behavior or hard work. 'Repayeth', an archaic word, means to pay back, to compensate for a loss. Thus, they associate a positive semantic prosody to the node. In 24, the contextual meaning of 17:91 shows that the polytheist of Prophet Muhammad's people would not believe him unless he fulfills many challenges such as causing a river to gush forth in their land. The verb (فَتَفَجَّرَ) and its "respective morphologically derived absolute object" (تَفَجِيرًا) provide "a rhetorical textural value to the Qur'anic

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text” (Abdul-Raof, 2001, p. 83). In 26, those who purify themselves from evil will be rewarded with gardens of Eden underneath which rivers flow; moreover, they will wear bracelets of gold. In 27, the collocates (who believe, good works, righteous deeds, gardens) colour the node with a positive semantic prosody.

In 28, the collocates to the left of the node — who believe, good works, deeds of righteousness, gardens — and the collocates to the right (armlets/bracelets of gold, pearls) associate a positive semantic prosody to the node. In 29, the collocates (mansions, palaces, run, flow) occur to the right of the node; the collocates (gardens, better, better things) occur to the left of the node. Such collocates imbue the node with a positive semantic prosody. In 30, those who believe and do deeds of righteousness will be assigned elevated chambers in paradise beneath which rivers flow. The collocates to the left (lofty dwellings, home in heaven, lofty mansions, gardens) and the collocates to the right (flow, run, dwell secure, dwell therein, excellent reward) associate a positive semantic prosody to the node. In 32, the pharaoh of Egypt proclaimed among his people that the kingdom of Egypt belongs to him and rivers flow beneath his palace. The collocates (sovereignty / dominion/kingdom of Egypt, flowing) associate a neutral semantic prosody to the node. In 33, the collocates believe, righteous deeds, gardens, flow, run associate a positive semantic prosody to the node.

Verses 34—47

In 34, the left collocates (garden, keep duty, righteous) associate a positive semantic prosody to the node. In 34—37, the collocates (of water, unpolluted, of milk, flavor changeth not, of wine, delicious, joy, of honey, pure and clean) occur to the right of the node, whereby they describe the bliss the pious and believers will enjoy in the gardens of Eden. Thus, such collocates carry a positive semantic prosody with which they eventually imbue the node ‘rivers’. In 34, the ST collocation *مِنْ مَاءٍ غَيْرِ آسِنٍ* meaning water that is not stagnant or has not changed its smell (Ibn Kathir, El Tabari). Pickthall rendered the collocation as “water unpolluted”, meaning not impure, not contaminated; it is an acceptable collocation but inaccurate. Ali rendered it as “water incorruptible” meaning incapable of corruption; unacceptable inaccurate collocation. Ghali rendered it as “water not staling”, meaning flowing fresh water; it is an acceptable accurate collocation. In 37, Pickthall and Ali render the ST collocation *مِنْ عَسَلٍ مُصَفًّى* as “clear-run honey” and “honey pure and clear” in the TT. Both interpretations are accurate and acceptable. Ghali renders it as “honey unadulterated”, meaning pure with no chemicals added. Being deeply engrossed in the ST to the extent of confusing source and target collocational patterns, Ghali rendered this collocation literally. It is to be noted that (from 34-37), there is a complex construction, which Abdul-Raof (2001) terms ‘chandelier structure’, where “chandelier-like clauses/phrases illuminate, i.e., modify, the noun (phrase)” (p.69). Each of the successive modifying clusters *أنهار من ماء غير آسن / أو أنهار من لبن لم يتغير طعمه/ وأنهار من خمر لذة للشاربين* (*أنهار من ماء غير آسن / أو أنهار من لبن لم يتغير طعمه/ وأنهار من خمر لذة للشاربين*) modifies the noun phrase *الجنة/Gardens of heaven*. In 38, the collocates to the left (believers, believing men and women, who believe, gardens); the collocates to the right (run, flow, eternally abiding) associate a positive semantic prosody to the node. In 39, those who obey Allah and his messenger are promised gardens beneath which rivers flow. The collocates (obeyeth / obeys, gardens, flow, run) create an aura of positive meaning. It is to be

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noted that the present tense form of the verb 'تجرى' indicates "continuity and renewal of an on-going action" (Abdul-Raof, 2001, p.52).

In 40, the left collocates (glad/good news/tidings, gardens) and the right collocates (immortal, triumph/ achievement, eternally abiding, dwell for aye) associate a positive semantic prosody to the node. In 41, the collocates (gardens, flow, eternally abiding) reflect the positive semantic prosody of the node. In 42—45, the collocates to the left (forgive sins, admit, gardens, who believes, believeth, deeds of righteousness) and the collocates to the right (pleasant / goodly dwellings, beautiful mansions, abide/ dwell for ever, flow, run) associate a positive semantic prosody to the node. In 46 and 47, the collocates occurring to the left of the node (good works, righteous deeds, reward, recompense, gardens of Eden/ of eternity, gardens) and the collocates occurring to the right of the node(success, triumph, salvation, dwell forever, eternally abiding) associate a positive semantic prosody to the node. Culture- specific collocations are evident in 11, 39, 42, 43, and 45, يدخله/يدخلكم /أدخلنكم, يدخله/يدخلكم /أدخلنكم, أعد لهم جنات or جنات are rendered literally in the TL as (bring unto gardens, admit to gardens, cause you to enter gardens, make him enter). 'Make' and 'cause' imply forcing; admit to a place is acceptable collocation.

In short, the keyword/node *rivers* mainly collocates with items expressing reward, triumph, pious, believers, good deeds, gardens of Eden, glad tidings, deeds of righteousness; thus, it has a strongly favorable prosody and a semantic preference of reward, bliss, and triumph. Partington (1998) postulates that "different forms of a lemma may display different behavior" (p.77).

Rivers as an indefinite plural noun

Table 8. Collocates of the node river per each concordance line

	Surat/ Verse	Collocate	Node	Collocate	Collocate	Collocate	SP
١	الرعد ٣		أَنْهَارًا	رواسي		مَدَّ الْأَرْضَ	+C
٢	النحل ١٥	سُبُلًا	أَنْهَارًا	رواسي ثميد		أَلْقَى فِي الْأَرْضِ	+C
٣	النمل ٦١	جَعَلَ لَهَا رَوَاسِي	أَنْهَارًا	جَعَلَ خِلْمَهَا		جَعَلَ الْأَرْضَ قَرَارًا	+C
٤	نوح ١٢		أَنْهَارًا	لَكُمْ جَنَّاتٍ	وَبَنِينَ	بِأَمْوَالٍ	+ ve

It is evident from the table that the Qur'anic node أَنْهَارًا / occurs 4 times as an indefinite plural accusative noun. It is associated in 1-3 with collocates (سُبُلًا, رَوَاسِي, الْأَرْضَ) which associate a positive semantic prosody to the node in terms of the contextual meaning (Allah bestowing his blessings on mankind such as creating mountains to maintain the earth stability and rivers to drink from). In 4, the collocates associated with the node (أَمْوَالٍ, لَكُمْ جَنَّاتٍ وَبَنِينَ) reflect a positive semantic prosody, whereby Noah addresses his people reminding them of the blessings of Allah (giving them wealth, sons, gardens and rivers).

Table 9. The interpretations of the collocates of the node أنهارا per each concordance line

Verse	Translator	Collocate	Collocate	Node	Collocate	SP
1) 13:3	Pickthall	Spread out earth	firm hills	flowing streams		+C
	Ali	Spread out earth	mountains standing firm	(flowing) rivers		+C
	Ghali	extended the earth	made therein anchorages	rivers		+C
2) 16 :15	Pickthall	Cast into the earth	firm hills	streams	roads	+C
	Ali	Set up on the earth	mountains standing firm	rivers	roads	+C
	Ghali	cast in the earth	anchorage (mountains)	rivers	ways	+C
	Ali	wealth and sons	bestow gardens	rivers		+ve
	Ghali	riches and sons	set up (make) gardens	rivers		+ve

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In 1, Pickthall and Ali render the ST collocation / مَدَّ الْأَرْضَ / as 'spread out earth'; Ghali renders it in the TT as 'extended the earth'. 'Extend' is an increase of length either in space or time. 'Spread out' is defined as "to open, arrange, or place (something) over a large area" (Merriam Webster), to cover a larger area (Longman & Cambridge). The intended meaning of / رَوَاسِي / is mountains; Pickthall renders it as 'hills' in the TT despite the existence of the equivalent 'mountains'. Ghali renders it as 'anchorages' in the TT 'a place where something can be firmly fastened' (Longman & Cambridge) 'something that provides a secure hold' (Merriam Webster). In short, Ghali uses literal translation of the word; Ali translates the implied meaning; and Pickthall uses a non-equivalent word, a co-hyponym. Pickthall even uses a non-equivalent lexical item, a co-hyponym "streams" in the TT when rendering the ST node أَنْهَارًا. The collocates and the contextual meaning associate a positive semantic prosody to the node. In 2, the node collocates immediately to its left with 'firm mountains, hills, anchorages', and to its right with (roads, ways), which colour the node with a neutral semantic prosody, yet the contextual meaning of the verse reflect an aura of positive contextual meaning. In 3, the collocates occurring to the left of the node are (the earth a fixed abode, firm to live in, a residence); those occurring to the right are (firm hills, mountains immovable, anchorages, firm mountains). Such collocates associate a neutral semantic prosody to the node, yet the contextual meaning of the verse associates a positive semantic prosody to the node. In 4, the node collocates immediately to its left with 'wealth, riches, sons, bestow/ assign gardens', which colour the node with a positive semantic prosody.

6.3. Analysing the SP associated with اليم (the river, the sea, the main)

The second lexical node is النِّيمَ, which is rendered in the three interpretations as (the sea, the river, the main). The meaning of النِّيمَ in the Arabic dictionary is the sea (Al-Muhât); its meaning in the

exegesis of the Holy Qur'an is the deep sea with no conceivable bed or shores; it applies to saline water as well as vast rivers of freshwater (Al-Alusi & El-Sharawy) البحر الذي لا يدرك قعره ولا شطاه و (Lisan-ul-'arab & Al-Alusi). Thus, it can be inferred that the Qur'anic word/lexeme is a superordinate that encompasses the sea and river. The Qur'anic lexemes البحر and النيم are considered near synonyms, yet البحر has a specific feature of vastness (Dawood,2008,p.105). In the narrative of the Prophet Moses, النيم referred to the River Nile, especially when he was hurled in a chest and thrown into the river. Later, when the Pharaoh of Egypt and his hosts pursued Prophet Moses and his people during their exodus from Egypt, Allah made them drown in the Red sea (النيم) to save the Prophet and the Israelites.

Table 10. The collocates of the node النيم per each concordance line

	Verse/Chapter	Collocates	Node	Collocates	Collocates	SP
1	الأعراف 136	كذبوا بآياتنا	النيم	فأغرقناهم	فانتقمنا	-ve
2	طه 39		النيم	فأفدقيه في	أفدقيه في التابوت	neutral
3	طه 39	بالساجل	النيم	فليلقه		neutral
4	طه 78	ما غشيهم	النيم	فغشيهم من		-ve
5	طه 97	سفا	النيم	لنسيقته	لخرقته	-ve
6	القصص 7	ولا تحزن	النيم	فألقه	خفت عليه	+C
7	القصص 40	عاقبة الظالمين	النيم	فنبذناهم في	فأخذناه وجنوده	-ve
8	الذاريات 40	وهو مليم	النيم	فنبذناهم في	فأخذناه وجنوده	-ve

In 1, 4, 7 and 8, the verses focus on God's punishment to the Pharaoh of Egypt and his army. The meaning of the node in the 4 verses is the sea (i.e. the Red sea). The collocates to the right of the node (فَبَنَدْنَاهُمْ فِي، فَأَخَذْنَاهُ وَجُنُودَهُ، فَعَشِيَهُمْ مِنْ، فَأَغْرَقْنَاهُمْ، فَاَنْتَقَمْنَا) / النيم / and the collocates to the left of the node (عَاقِبَةُ وَهُوَ مُلِيمٌ، مَا غَشِيَهُمْ، كَذَبُوا بِآيَاتِنَا) (الظالمين) associate negative semantic prosody to the node. The semantic preference of the node in that case is drowning and punishment. It is to be noted that the (ف), a conjunction, "has a

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semantic function”, where it prompts immediate action “without hesitation” (Abdul-Raof, 2001, p.24).

In 2 and 3, the verse is about Prophet Moses, when Allah revealed to his mother to put him into a chest and hurl it in the River Nile (/الْيَمِّ/). (Al-Alusi, Al-Baghawi, Al-Qurtubi, Ibn kathir , Al-Tabari) The collocates of the node *فَأَلْقَاهُ فِي السَّاجِدِ* , *فَأَلْقَاهُ فَأَذْفِيهِ فِي* , *أَذْفِيهِ فِي النَّبُوتِ* (بالسَّاجِدِ) associate a neutral meaning, but the context of the verse is positive. There is a difference in meaning between *الإلقاء* and *الذف*. The former *الإلقاء* implies throwing slowly and quietly; the latter *الذف* means to throw quickly. In 5, Prophet Moses is addressing the Samiri threatening him to burn the calf, which he made, took as a god and mislead the people to worship it. The collocates attached to the node *(لُحْرَقَتْهُ نَسْفًا لَنَنْسِفَهُ)* associate a negative semantic prosody.

In 6, Allah has revealed to Prophet Moses' mother to cast him into the River Nile (/الْيَمِّ/) to protect him from being killed. Although (/الْيَمِّ/) is to be feared as a place of drowning, the collocates of the node *(وَلَا تَحْزَنِ وَلَا تَخَافِي فَالْقِيهِ)* provide her with reassurance. The (ف) in the verb *فَالْقِيهِ* implies carrying out the action verb promptly. The contextual meaning of the verse is positive, where throwing into the river becomes a rescue rather than a risk. In 7 and 8, the ST lexical item “فَتَبَدَّنَاهُمْ” already carries a negative propositional meaning (to throw something mean and cast it out of lack of interest or care), so it implies punishment. It is clear that the evaluative prosody of /الْيَمِّ/ is related to its semantic preferences: drowning, punishment and fear.

Table 11. The interpretations of the collocates of the node اليم per each concordance line

	Verse/ Chapter	Translator	Collocate	Collocate	Node	Collocate	Collocate	SP
1	7:136	Pickthall	took retribution	drowned them in	the sea	denied	our revelation	-ve
		Ali	exacted retribution	drowned them in	the sea	rejected	our signs	-ve
		Ghali	took vengeance	drowned them in	the main	cried lies	to our ?âyât	-ve
2	20:39	Pickthall	throw him into the ark	throw it into	the river			N
		Ali	throw the child into the chest	throw the chest into	the river			N
		Ghali	hurl him in the coffer	hurl it in	the main			N
3	20:39	Pickthall			the river	throw it	on to the bank	N
		Ali			the river	throw it	on to the bank	N
		Ghali			the main	cast it	on the shore	N

Table 11. The interpretations of the collocates of the node اليم per each concordance line (cont.)

	Verse/ Chapter	Translator	Collocate	Collocate	Node	Collocate	Collocate	SP
4	20:78	Pickthall	pharaoh followed them with his hosts	there covered them that which did cover them of	the sea			N
		Ali	pharaoh pursued them with his forces		the waters	completely overwhelmed them and covered them up		-ve
		Ghali	Fir'sawn followed them up with his hosts	yet they were enveloped by	the main	in the (manner) of enveloping		N
5	20:97	Pickthall	Verily we will burn it	will scatter its dust over	the sea			-ve
		Ali	we will certainly melt it in a blazing fire	scatter it broadcast in	the sea			-ve
		Ghali	we will definitely burn it away	we will definitely crush it into powder into	the main			-ve

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6	28: 7	Pickthall	fearst for him then	cast him into	the river	fear not	nor grieve	+c
		Ali	when thou has fears about him	cast him into	the river	fear not	nor grieve	+c
		Ghali	when you fear for him	cast him in	the main	do not fear	nor grieve	+c
7	28 : 40	Pickthall	we seized him and his hosts	abandoned them unto	the sea	consequence for evil-doers		-ve
		Ali	we seized him and his hosts and	we flung them into	the sea	end of those who did wrong		-ve
		Ghali	we took him (away) and his hosts	we flung them off into	the main	the end of the unjust		-ve
8	51 : 40	Pickthall	so we seized him and his hosts	flung them in	the sea	he was reprobate		-ve
		Ali	so we seized him and his hosts and	threw them into	the sea	he was the blame		-ve
		Ghali	so we took him (away) and his hosts	we flung them off in	the main	he was blameworthy		-ve

In 1, semantic non-equivalence (non-equivalence at the word level) is reflected in rendering the Qur'anic node اليم, where the lexical item proves to be a culture specific word that has no equivalent in English. The origin of the word is not Arabic but Syriac. Pickthall and Ali render it as “the sea” deriving the intended meaning from the co-text and the exegesis; they translate its near-synonym ‘the sea’; whereas Ghali renders it as the main (a literary archaic word meaning open ocean). The collocates (retribution,, vengeance, drowned) create an aura of negative semantic prosody whether the node is rendered in the TT as ‘the main’ or ‘the sea’. The collocates to the right of the node (denied our revelations, rejected our signs, cried lies to our ?âyât) equally create an aura of negative prosody. Moreover, they justify the punishment. Ghali opts for a transliteration of the Qur'anic noun ?âyât, giving it the aura of a culture-specific concept or a “cultural void” (Abdul-Raof, 2001) ,

engrossing the fatal misdeed of the pharaoh and his attendants and justifying the incurred punishment. /?âyât/ gives a divine sense that cannot be achieved by ‘**revelations**’ which means (something revealed by God to humans) or ‘**signs**’ which reveals a less expressive meaning. Although the three verbs (rejected, denied, cried) have the same propositional meaning and carry a negative semantic prosody, they have different expressive meanings, where ‘rejected’ simply means did not want; ‘denied’ means say something untrue; ‘cried lies’ has more expressive meaning. Drowning comes as vengeance/retribution for declaring /?âyât/ of Allah untrue. There is an association between اليم and vengeance and drowning of disbelievers.

In 2, Pickthall and Ali render اليم in this verse as ‘the river’; Ghali renders it also as the main. It is a case of non-equivalence at the word level due to a culture specific concept. Based on the meaning derived from the co-text, Pickthall and Ali render it as ‘the river’. Allah was addressing Moses, telling him about the divine revelation to his mother, according to which she hurled him in a coffer in the River Nile to rescue him from the Pharaoh. Pickthall and Ali use the verb ‘throw’, which is a general term that may imply a distinctive motion with bent arms, (Collins). Ghali uses the verb ‘hurl’ which means (throw violently with a lot of force)(Merriam-Webster). ‘Hurl’ is more expressive than ‘throw’. The cultural impact and Pickthall’s religious background influences his lexical choices such as the Middle English word ‘ark’, which is a reference to Noah’s ark as mentioned in the Bible (Collins). However, its figurative meaning justifies its selection as something that affords protection and safety. Ali renders the term تابوت as chest, which is a covered rectangular container for storing or transporting things. Ghali selects coffer, a Middle English word, which means a strong box or small chest for holding things. The latter choice is more expressive. The collocates reflect a neutral meaning. However, the context of the verse reflects a positive semantic prosody associated with the node ‘the river’. The ‘river’ is associated with rescue from

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death, loss, a gloomy fate. In 3, it is the same verse; the context creates an aura of positive meaning.

In 4, Pickthall translates the node as the sea; Pickthall renders the implied meaning as derived from the co-text. Ali rendered it as the 'waters', which is a more specific concept. Waters is defined as an area of water that belongs to a particular place, state, country (Macmillan) a band of seawater abutting on the land of a particular sovereignty and under the control of that sovereignty (Merriam-Webster). Ghali uses the archaic term 'main'.

The collocates 'covered them' by Pickthall and 'enveloped' by Ghali carry a neutral semantic prosody and reflect less expressive meaning than the equivalent ST word غشيهم, which is associated with a negative semantic prosody. Ali renders the ST word into 'overwhelmed' which has more expressive meaning, where it means inundate, bury or drown beneath a huge mass of something, especially water. 'Envelope' means surround completely, cover, wrap; 'cover' is a general term. The two verbs have a similar propositional meaning but less expressive; overwhelm is more expressive in meaning. Ali uses paraphrase to augment the intended meaning; thus associating a negative semantic prosody to the node. The ST word غشيهم has special emotive overtones which were lost in the translation. In 5, the emphatic prefix ل in لَنْنَسِيفَنَّهْ / لَنْحَرِّقَنَّهْ is rendered in the TT as the adverbs (verily, certainly, and definitely) by Pickthall, Ali, and Ghali, respectively. The emphatic prefix (ل) attached to the verb and the (ن) that follows the verb indicate "an implicit oath" (Abdul-Raof, 2001). The source language lexemes لَنْنَسِيفَنَّهْ / لَنْحَرِّقَنَّهْ are syntactically complex, as they consist of the emphatic prefix, the verb, subject, and object. The pronominal object affix (هْ) is cliticised onto the verbs (Abdul-Raof, 2001), which creates a hurdle of non-equivalence to the translator. Thus, the one-word in the ST is rendered into many words in the TT, what Abdul-Raof (2001) called a 'unit shift'. Muslim exegetes differ in their interpretations and

meanings of this verse whether to burn the calf in fire (Al-Alusi, Al-Tabari) , or to file it (El-Sharawy). However, the three translators opted for the first meaning: Pickthall and Ghali interpret it as burn; Ali renders it as ‘melt in a blazing fire’, where he used paraphrase. Ghali renders **لَتَنْسِفَنَّهُ** as ‘crush it into powder’, hence paraphrasing the meaning. This verse reveals the punishment inflicted on the Samiri. Thus, the collocates to the left of the node “burn, melt in a blazing fire, scatter its dust, crush it into powder’ associate a negative semantic prosody to the node.

In 6, although **اليم** ‘the river or the main’ is associated with fear as its left collocate, which might colour the word with a negative semantic prosody, the right collocates and the contextual meaning of the verse imbue the node with a positive semantic prosody. The verse is an assurance that Allah would protect Prophet Moses from drowning, being lost or killed. In 7, the left collocates, Pickthall renders the ST **فَنَبَذْنَاهُمْ فَأَخَذْنَاهُ** as ‘seized, abandoned’ in the TT which are less expressive. Abandon means cease to support or look after someone desert; thus, it carries a neutral sense and does not express the subtleties of the meaning of the ST. Ali renders them as ‘seized and flung’, where flung is more expressive as it means throw using a lot of force, put something in a quick angry way. Ghali rendered them as took away and flung, where took away is less expressive than seize. The source language word **فَنَبَذْنَاهُمْ** and the target language word show different distinctions in meaning. The right collocates (end, consequence, wrong, evil-doers, unjust) associate a negative semantic prosody to the node.

In 8, Pickthall and Ghali render **فَنَبَذْنَاهُمْ** as “flung in”, which is more expressive than the verb ‘threw’ used by Ali. The negative associations of the verb ‘flung’ create an aura of negative semantic prosody. ‘Flung’ is deemed as a punishment for the unjust (the Pharaoh and his hosts). The associations of the verb ‘threw’ render the semantic prosody of the sea neutral. However, the interpretation of **مليم** as (reprobate, the blame, blameworthy) justifies the act as punishment; hence, create a negative semantic prosody. Pickthall

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and Ali render اليم as the sea; Ghali rendered it as the main. The word reprobate used by Pickthall means (condemned to eternal punishment in hell, it means to damn in theology); this reflects the influence of culture and Christianity on his translation. However, Ghali uses 'blameworthy' which means deserving disapproval or censure.

7) Findings

Table 12. The results of instances of node occurrences, collocates of highest frequencies and SP

Qur'anic node	Instances of occurrence	Collocates of the highest frequency of occurrence	Semantic prosody of the node in ST
نهر "river"	3	no highest frequencies (hapax: occurs only once)	2 N, 1+ve
"The rivers" الأنهار	47	8 وَعَمِلُوا الصَّالِحَاتِ 33 جَنَّاتٍ ٨ الَّذِينَ آمَنُوا 19 خَالِدِينَ فِيهَا 40 تُخْرِي	2N, 2 +C 43 +ve
"rivers"	4	3 رِوَايَ	3 +C, 1+ve
rain	7	2 فَنَسَاءً 2 أَمْطَرْنَا 3 الْمُتَذَرِّينَ	7-ve
main اليم	8	2 قَتَبْنَاهُمْ	5-ve, 2N, 1+C

To sum up, the study examined the semantic prosody of three Qur'anic nouns: مطر rain, الأنهار river(s), اليم main and their rendering in three interpretations of the Holy Qur'an. It is evident that the lexeme اليم is mainly associated with negative SP because of a negative aura of meaning created by its collocates. The node الأنهار displays a tendency towards positive SP; the node مطر is assigned an unfavourable prosody. Moreover, the study accounts for the translation strategies as follows:

River(s)

In the interpretation of نهر 'river as a singular indefinite noun, in verse 249, surat/ Chapter (Cow), Pickthall adopts paraphrase as a translation strategy to achieve equivalence at the word level; hence, changing the neutral SP in the ST into a negative SP in the TT. In

verse 33, Chapter (the Cave), the three translators change the neutral SP associated with the node into a negative one. Concerning the plural definite noun 'الأنهار' 'rivers', it occurs mostly in positive contexts. Ali adopts paraphrase as a translation strategy, by unpacking the meaning of the ST item, to achieve equivalence in 6 الأنعام. Hence, he changes the positive SP imbued by the contextual meaning of the verse into a positive one per se. In 32 إبراهيم, Ghali's interpretation of 'سخر' as 'subjected' associates a negative semantic prosody to the node whereas Pickthall and Ghali's interpretations change the positive SP created by the contextual meaning of the verse into a neutral SP in the TT. The SP associated with the plural indefinite noun 'أنهار' in the ST reveals no change when rendering the verses in the TT. The co-occurrence of the node word 'الأنهار' with 'تَجْرِي' and 'جَنَاتٍ' denotes a positive SP.

Rain

The node 'مطر/rain/' acquires a negative SP in the 7 verses in the ST. However, in 173 الشعراء and 58 النمل, Pickthall and Ghali's literal interpretations of the collocates rendered the negative SP associated with the node into a neutral one in the TT. On the contrary, Ali manages to reflect the same neutral aura associated with the SP in the ST by applying paraphrase as a translation strategy to maintain equivalence in the TT. It is to be noted that 'مطر' acquires different attitudinal meanings derived from the linguistic environment (co-text) in which it occurs, in addition to the meaning of the whole verse.

The main

The negative SP ascribed to the node in verse 78 Chapter طه was changed into a neutral SP by Ghali and Pickthall while translating the ST collocates into TT. On the other hand, Ali manages to create the same aura of negative semantic prosody by applying paraphrase as a translation strategy to achieve equivalence.

On the lexical level, semantic prosody is directly influenced by the context. The context of the verse can affect the

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valence/polarity of the node/ keyword as in القصص7 under the node اليم the main, الأنعام 6 and إبراهيم 32 under the node الأنهار the Rivers, and in verses الرعد3, النحل 15, النمل 61 under the node أنهارا. Finally, the analysis of the data in this study might be coloured with subjectivity in terms of selection of lexemes, extraction of the collocates, interpretation of their meaning, and classification of the SP. To that end, different points of view and interpretations are expected.

8. Conclusion

This paper shed the light upon the significance of semantic prosody in translation and explored the collocational behavior and semantic features from a cross- linguistic perspective. It explored the SP of three selected Qur'anic lexemes in the source language (ST) and their target-language (TT) equivalents. It concluded that the negative SPs are associated to مطر and اليم ; a positive SP is associated with الأنهار . The analysis of the three interpretations of the Holy Qur'an revealed that such translations did not adequately grasp the subtleties of semantic prosody. The translators were unaware of semantic prosody of the Qur'anic lexemes or the Qur'anic collocations, as reflected in some examples. Being unaware of the prosodic differences can affect or alter the meaning of the ST. Hence, ignorance of SP can lead to inappropriate lexical choices which affect the meaning. Consequently, the translator should be aware of both the basic denotational meaning of a word and its semantic prosody provided by the co-text.

It is clear that the semantic prosody of the three selected lexemes was affected by the translation strategy (such as paraphrase) adopted by the translator to achieve equivalence at the word level. Moreover, the contextual meaning of the verse could affect the semantic prosody of the node. That is why, it is important to incorporate the SL linguistic, contextual, and cultural dimensions while rendering the meaning of the message into the TT.

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مطر Appendix 1

Noun		
(4:102:48) <i>matarin</i>	rain	وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ
(7:84:3) <i>mataran</i>	a rain	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ
(25:40:7) <i>matarā</i>	(with) a rain	وَلَقَدْ أَنْزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا الشَّوْءَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذِرِينَ
(26:173:3) <i>mataran</i>	a rain	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذِرِينَ
(26:173:5) <i>mataru</i>	(was) the rain	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذِرِينَ
(27:58:3) <i>mataran</i>	a rain	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذِرِينَ
(27:58:5) <i>mataru</i>	(the) rain	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذِرِينَ

نهر Appendix 2

(2:249:9) <i>binaharin</i>	with a river	فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ
		فَجَرْنَا خِلَالَهُمَا نَهْرًا
(54:54:5) <i>wanaharin</i>	and river	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ

الأنهار Appendix 3

corpus.quran.com/search.jsp?q=%D8%A7%D9%86%D9%87%D8%A7%D8%B1		
Ontology of Concepts		
Documentation	(2:25:12) <i>I-anhāru</i>	the rivers
Quranic Grammar	(2:74:18) <i>I-anhāru</i>	[the] rivers
Message Board	(2:266:13) <i>I-anhāru</i>	the rivers
Resources	(3:15:14) <i>I-anhāru</i>	[the] rivers
Feedback	(3:136:10) <i>I-anhāru</i>	the rivers
Java API	(3:195:35) <i>I-anhāru</i>	the rivers
	(3:198:10) <i>I-anhāru</i>	the rivers
	(4:13:13) <i>I-anhāru</i>	the rivers
	(4:57:10) <i>I-anhāru</i>	the rivers
	(4:122:10) <i>I-anhāru</i>	the rivers
	(5:12:36) <i>I-anhāru</i>	the rivers
	(5:85:9) <i>I-anhāru</i>	the rivers
	(5:119:13) <i>I-anhāru</i>	the rivers
	(6:6:21) <i>I-anhāra</i>	the rivers
	(7:43:10) <i>I-anhāru</i>	the rivers
	(9:72:9) <i>I-anhāru</i>	the rivers
	(9:89:8) <i>I-anhāru</i>	the rivers

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(9:100:19) <i>I-anhāru</i>	the rivers	وَأَعَدَّ لَهُمْ جَنَاتٍ نَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا أَمْ مَنْ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ تَرَفٍّ حِزْبٍ فَانهَارَ بِهِ فِي نَارٍ جَهَنَّمَ
(9:109:18) <i>fa-in'hāra</i>	so it collapsed	تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَاتٍ تُجْعِمُ
(10:9:12) <i>I-anhāru</i>	the rivers	مِثْلَ الْجَنَّةِ الَّتِي وَجَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(13:35:9) <i>I-anhāru</i>	the rivers	وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(14:23:10) <i>I-anhāru</i>	the rivers	وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارُ
(14:32:25) <i>I-anhāra</i>	the rivers	جَنَّاتٍ عِنْدَ يَدَيْهَا أَنْهَارٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(16:31:7) <i>I-anhāru</i>	the rivers	أَوْ تَكُونَ لَكُمْ جَنَّةً مِنْ حَيْثُ وَجَدْتُمْ الْأَنْهَارَ خَالِدِينَ فِيهَا
(17:9:19) <i>I-anhāra</i>	the rivers	أَوْ لَكُمْ لَهُمْ جَنَّاتٌ عِنْدَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(18:31:8) <i>I-anhāru</i>	the rivers	جَنَّاتٍ عِنْدَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
(20:76:6) <i>I-anhāru</i>	the rivers	إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(22:14:12) <i>I-anhāru</i>	the rivers	إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(22:23:12) <i>I-anhāru</i>	the rivers	إِنَّ شَاءَ جَعَلْ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(25:10:14) <i>I-anhāru</i>	the rivers	لِيُؤْتِيَهُمْ مِنَ الْجَنَّةِ عُرْفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(29:58:12) <i>I-anhāru</i>	the rivers	لَهُمْ عُرْفٌ مِنْ فَوْقِهَا عُرْفٌ مُتَبَعَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(39:20:14) <i>I-anhāru</i>	the rivers	قَالَ يَا قَوْمِ أَوَيْتُمْ إِلَىٰ ثُلُكٍ مَصْرَرٍ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِهَا
(43:51:12) <i>I-anhāru</i>	[the] rivers	إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(47:12:12) <i>I-anhāru</i>	the rivers	مِثْلَ الْجَنَّةِ الَّتِي وَجَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ
(47:15:7) <i>anhārun</i>	(are) rivers	وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ
(47:15:12) <i>wa-anhārun</i>	and rivers	وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ
(47:15:18) <i>wa-anhārun</i>	and rivers	وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى
(47:15:23) <i>wa-anhārun</i>	and rivers	لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(48:5:8) <i>I-anhāru</i>	the rivers	وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(48:17:22) <i>I-anhāru</i>	the rivers	تَجْرِي مِنْ تَحْتِهَا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
(57:12:16) <i>I-anhāru</i>	the rivers	وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
(58:22:35) <i>I-anhāru</i>	the rivers	يَعْفَىٰ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(61:12:9) <i>I-anhāru</i>	the rivers	يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(64:9:21) <i>I-anhāru</i>	the rivers	وَمَنْ يُؤْمَرْ بِاللَّهِ وَعَمَلٌ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(65:11:26) <i>I-anhāru</i>	the rivers	عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(66:8:20) <i>I-anhāru</i>	the rivers	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(85:11:11) <i>I-anhāru</i>	the rivers	إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(47:12:12) <i>I-anhāru</i>	the rivers	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(47:15:7) <i>anhārun</i>	(are) rivers	مِثْلَ الْجَنَّةِ الَّتِي وَجَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ
(47:15:12) <i>wa-anhārun</i>	and rivers	وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ
(47:15:18) <i>wa-anhārun</i>	and rivers	وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ
(47:15:23) <i>wa-anhārun</i>	and rivers	وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى
(48:5:8) <i>I-anhāru</i>	the rivers	لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(48:17:22) <i>I-anhāru</i>	the rivers	وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(57:12:16) <i>I-anhāru</i>	the rivers	تَجْرِي مِنْ تَحْتِهَا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
(58:22:35) <i>I-anhāru</i>	the rivers	وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
(61:12:9) <i>I-anhāru</i>	the rivers	يَعْفَىٰ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(64:9:21) <i>I-anhāru</i>	the rivers	يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(65:11:26) <i>I-anhāru</i>	the rivers	وَمَنْ يُؤْمَرْ بِاللَّهِ وَعَمَلٌ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(66:8:20) <i>I-anhāru</i>	the rivers	عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(85:11:11) <i>I-anhāru</i>	the rivers	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
(98:8:9) <i>I-anhāru</i>	the rivers	حِزًّا أَوْ هُمْ جِنْدٌ رَبِّهِمْ جَنَّاتٍ عِنْدَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

On Translating Semantic Prosody of Some Nature-related Words in the Holy Qur'an :A Corpus-based Study

Appendix 4 أنهار



- Word by Word
- Quran Dictionary
- English Translation
- Syntactic Treebank
- Ontology of Concepts
- Documentation
- Quranic Grammar
- Message Board

Quran Search

The translations below are brief glosses intended as a guide to meaning. An Arabic word may have a **range of meanings** depending on context. Click on a word for more linguistic information, or to suggestion a correction.

⊕ Show options

Results 1 to 4 of 4 for stem: أنهار (in 0.008 seconds):

(13:3:8) <i>wa-anhāran</i>	and rivers	وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسٍ وَأَنْهَارًا
(16:15:8) <i>wa-anhāran</i>	and rivers	وَالْقَى فِي الْأَرْضِ رِوَاسٍ أَنْ تُبَدَّ بِكُمْ وَأَنْهَارًا وَسُبُلًا
(27:61:7) <i>anhāran</i>	rivers	أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خَلَالَهَا أَنْهَارًا
(71:12:9) <i>anhāran</i>	rivers	وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

Appendix 5 اليم



- Word by Word
- Quran Dictionary
- English Translation
- Syntactic Treebank
- Ontology of Concepts
- Documentation
- Quranic Grammar
- Message Board
- Resources
- Feedback
- Java API

Quran Search

The translations below are brief glosses intended as a guide to meaning. An Arabic word may have a **range of meanings** depending on context. Click on a word for more linguistic information, or to suggestion a correction.

⊕ Show options

Results 1 to 8 of 8 for stem: يم (in 0.006 seconds):

(7:136:5) <i>l-yami</i>	the sea	فَانتَقَمْنَا مِنْهُمُ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ يَوْمًا كَثِيرًا
(20:39:7) <i>l-yami</i>	the river	أَنْ أَقْدِيه فِي السَّابُوتِ فَأَقْدِيه فِي الْيَمِّ
(20:39:9) <i>l-yami</i>	the river	فَلْيُلْهِمِ الْيَمِّ بِالسَّاحِلِ يَأْخُذَهُ عَنَّا لِي وَعَنَّا لَهُ
(20:78:6) <i>l-yami</i>	the sea	فَأَنْبَعِثْهُمْ مِنْ عَمَلٍ بَخِيلٍ فَعَسَيْتُمْ مِنْ الْيَمِّ مَا غَشِيْتُمْ
(20:97:27) <i>l-yami</i>	the sea	لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفُهُ فِي الْيَمِّ نَسْفًا
(28:7:12) <i>l-yami</i>	the river	فَإِذَا جَفَتِ عَلَيْهِ فَلْيَقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي
(28:40:5) <i>l-yami</i>	the sea	فَأَخْذَاهُ وَخَلُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ
(51:40:5) <i>l-yami</i>	the sea	فَأَخْذَاهُ وَخَلُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ

See Also

- Quran Dictionary - the root *yā mim mim*