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A Study of the Semantic Prosody for the Quantifiers “Most of Them” and “Most People” in The Holy Quran

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Abstract: Using Quranic data, the current study provides a comprehensive understanding of the semantic prosody of the quantifiers "أكثرهم" (which means "most of them") and "أكثر الناس" (which means "most people"). It represents a common focus among linguists and semantic studies on the explanation of complex and multi-dimensional meanings through the use of contextual and collocational variables. The purpose here is to particularly investigate how the selected data can be used to illustrate the distribution of positive prosody, negative prosody, and neutral prosody throughout the holy Quran corpus that has been provided. To provide the readers with extensive data and in-depth analysis, the research makes use of a mixed-method approach that combines qualitative and quantitative research methods. A secondary data method that is backed by computational collection of corpus and automatically gives the context in which the selected quantifiers occur. Inferential statistical analysis is the method that is used to analyze the data which entails using data from a sample (various chapters of the holy Quran) to make generalizations or inferences about the data. Among the most important key conclusions that should be mentioned here are: (1) both "most people" and "most of them" in the Quran typically express a negative evaluative connotation; (2) The Quran underscores that the pursuit of truth and faith may include opposing the majority; (3) these selected quantifying phrases serve as a summons for personal responsibility, encouraging readers to pursue comprehension and fidelity.

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1. Introduction

This work makes use of the semantic prosody that was initially developed by John Sinclair over the course of several years (1987, 1996a, 1998, 2003), as well as his approach to the collocational behavior of data obtained by computation. With thorough references to the nature and relevance of each prosody case, the objective of this study is to take into account the numerous semantic prosodies for the occurrences of the quantifying phrases "most people" and "most of them" that are found throughout the chapters of the holy Quran. There are several instances of these phrases. According to Stubbs (1995), one of the fundamental pivots that increases the idea of recurring occurrences of the selected quantifiers and their contextual references is the fact that words may routinely collocate with other words from a definable semantic set. This is one of the central pivots that strengthens the idea. The inquiry is based on the hypothesis that the semantic prosody of

the quantifiers "most people" and "most of them" in the holy Quran is one that causes socio-religious components of society to be triggered inside the consciousness of the reader or hearer. Furthermore, it postulates that the categories of semantic prosody, which were proposed by Sinclair (1991) and include positive, neutral, and negative prosody, are all covered during the process of collecting corpus data for the quantifiers that were chosen. It is also hypothesized that the presence of these quantifiers is primarily responsible for the negative semantic prosody, which, in turn, leads to the meta-discourse repercussions of the speech in the Quran. This study is primarily concerned with answering the question of how the semantic prosody of the quantifiers "most people" and "most of them" in the holy Quran reflects the social behavior and conducts that are associated with dealing with right and good. In addition to this, it investigates the manner in which this semantic prosody determines whether the Quranic discourse has a good, negative, or neutral stance toward society and the disciplines that it encompasses.

Semantic Prosody

Semantic prosody was initially recognized by John Sinclair, who was interested in characterizing patterns of vocabulary in (1987), (1996a), (1998) and (2003). Sinclair studied the collocational behavior of computed data in 1987. Even though he uses the word "semantic profiles" to describe positive and negative word concurrences, his study of this linguistic phenomenon explains word concurrences in a practical and useful way. Per Sinclair (1996), "the initial choice of semantic prosody is the functional choice which links meaning to purpose" (p.86). For instance, most people see the word "career" as having positive connotations like "successful," "promising," "distinguished," etc., whereas the verb "cause" is almost universally linked with negative ones like "death," "damage," "troubles," etc. Even while the semantic prosody of a single form isn't necessarily negative, it will be if you take that form and apply it to a whole unit of meaning. This part of meaning that is based on attitude is described by Sinclair as "link[ing] meaning to purpose." After that, he defines SP and points out three things about it: (1) a functional element in the original word choice, (2) a deliberate selection of collocation combinations, and (3) a communicative objective that guided the choice.

The term "Semantic Prosody" was developed by Louw (1993). Although Firth's idea of phonological prosody served as an inspiration for the name, Sinclairs's 1987 study served as the initial basis for his work. That which "a form is imbued by its collocates" with a continuous aura of meaning is what he calls it (p.157). His understanding of SP is consistent with the view held by language experts that form and meaning are inseparable:

Semantic prosody is a way of expressing the speaker's or writer's attitude towards certain real-life events by the use of a continuous pattern of collocates, which can be classified as positive or negative. (Louw, 2000: P. 60)

"Words may habitually collocate with other words from a definable semantic set" (p.25), as pointed out by Stubbs (1995). "A particular collocational phenomenon" (p. 176) is how he describes SP, which he terms "discourse prosody" (1996). His SP framework relies on word collocation as its attitude-role unit of meaning. This leads him to categorize SP as having positive prosody, neutral prosody, or negative prosody. When there is a possibility of semantic co-occurrence, he stresses the significance of selecting the right words. According to Stubbs, "Sinclair's model of SP puts forward two interrelated ideas: (1) meaning is typically dispersed over several word-forms which habitually co- occur in text, and that (2) these co-occurring word-forms 'share' semantic features" (p. sixty-three).

In a similar vein, Hunston (2007) notes that the prosody of the central word is determined by the semantic set (collocation) that carries meaning. He made it apparent that: when a word or phrase appears in one context and its attitude is clearly positive or negative, its meaning will colour how we understand it in another situation. The end effect is the inferred presence of derived intertextuality, an extra meaning related to attitudes (p. 205)

Linguists clearly agree that words and phrases should not be considered as discrete lexical elements but as units or sets of meaning. Additionally, they share semantic word patterns and collocations. As a result of this semantic behaviour, documents and speech might have different attitude meanings. It is worth mentioning that computationally created data likewise displayed same language pattern.

A. The Evaluative Function of Semantic Prosody

For example, according to Stewart, "the evaluative quality of lexical items described as being associated with semantic prosody is not always manifest." He goes on to say that there are examples of semantic prosody in the literature that don't convey any attitude. For instance, according to Sinclair (2004), describing something as visible or invisible to the "naked eye" could be taken as a factual statement instead of an evaluation or attitude (Stewart, 2010, 422).

Semantic prosodies are also thought to be register-and context-dependent. The phrase "Another Load of Crystal Candy and Cadbury's Chocolate Being Delivered" on the side of a fleet of delivery trucks may have been written with the intention of capturing others' attention through an eye-catching word combination, but when "load of" is followed by "garbage," "nonsense," etc., the prosody suggests a negative evaluation (Louw, 2000). It is stated on page 23 by Stewart in 2010. As an additional illustration, consider the verb "cause," which "loses its association with negative evaluation when it occurs in 'scientific' registers" (Hunston, 2007, p. 263), even if these are typically outliers rather than the rule. It has been pointed out by Stewart that connotation is often mistaken for the evaluative role of semantic prosody, which conveys "second-order or peripheral meanings" (Stubbs, 1993, p. 35). However, according to Sinclair, semantic prosody has "a central, pivotal role within the unit of meaning" (Stewart, 2010, p. 40).

B. Semantic Prosody in Arabic

This subfield of Arabic grammar has only just begun to take shape. To tackle its semantic implications, additional research is needed. No universally accepted word has arisen to describe collocations, despite their frequency in classical Arabic literature. Despite its status as a subset of collocation, semantic prosody has received minimal attention from researchers thus far. "Collocation and Synonymy in Classical Arabic" uses a computerized concordance to search massive amounts of text for all instances of a single lexical word, specifically synonymy, in an effort to tackle specific concerns with semantic relations (Elewa, 2004). By analyzing word interactions in all possible contexts, the researcher hoped to prove if two keywords are supposed to be absolute synonyms through corpus analysis. The researcher employed semantic prosody to compare the two words because they both imply "a year" in Arabic. His research revealed that the corpus contained numerous negative collocates with *sanah*. "Inflation," "hardship," "destroy," "worsen," "conflict," "weaknesses," and "epidemics" are all words that are linked with the *Sanah*. Problems or unsavory events that occurred throughout the year are alluded to by these terms. Kindness, provision, fertility, and assistance are excellent instances of 'aam' in the corpus. On the other hand, he neglected to consider the prosody and semantic behavior of a few words in the lexicon (p. 64).

In their study of Jordanian Arabic, Yasin et al. (2023) looked at how prosody relates to negation variation. They learned about the prosodic patterns linked with various negation forms by analyzing tokens, which included both transitive and intransitive verbs, utilizing phonology and acoustics. The findings reveal that pre-verbal negation is more common with transitive verbs and discontinuous negation with intransitive verbs. Prosody, negation forms, transitive and intransitive verbs, and negative particles are all interrelated in Jordanian Arabic, according to the research.

C. The Implementation of Semantic Prosody in Qur'an

No hard evidence of this phenomenon has been found in Arabic texts. Based on the publications by Al-Nasser and Khashan (2008), Al-Ubaidi (2013), Al-Sofi et al. (2014), and Younis (2018), it appears that the area of corpus-based Qur'anic studies has not put much

effort into studying the Qur'an's semantic prosody. Elewa examines the positive and negative collocations of the year-meaning words *sanah* and *'aam* in his 2004 book *Collocation and Synonymy in Classical Arabic*, in an effort to shed light on some issues with synonymy. There is just one case where this is not applicable. There were many positive collocates with *'aam* and many negative ones with *sanah* in the corpus, as shown by Elewa's research.

The semantic prosody of nature-related words in the Qur'an was examined by Al-Shehri (2019). The study found that when these words are translated, their semantic prosody is often lost, which can lead to a loss of meaning and emotional nuance. In order to portray the emotional undertones and meaning of Qur'anic words correctly, translators need pay more attention to their semantic prosody, as shown in the study's findings.

To find out how lexico-grammatical patterns cause meanings to vary, Alshahrani (2020) used qualitative analysis. According to the results, the Qur'an contains words that have semantic prosody that are connected to the natural world. For example, words describing celestial bodies are often used in a positive way to describe God's glory, while words describing weather are often used in a negative way to describe disasters that will happen on Judgement Day. According to the research, Abdel-Haleem's translation retains the most semantic prosody compared to the original Qur'an text. It also presents a method for using SP analysis to delve into texts and translations for the purpose of discovering themes, like nature. Future corpus-based studies on the Qur'an's language can also benefit from the linguistic resources it provides. This study provides a methodology for studying SP in religious texts and translations and adds to our knowledge of the linguistic subtleties of the Qur'an.

Curiously, not a single study has revealed the specific collocation measurements and parameters used, including Younis (2018). This subject of studying the Qur'an's semantic prosody using corpus-based methodologies is still in its infancy, as there is a lack of extensive research in the field. In light of this knowledge vacuum, this study aims to fill it by investigating the character of the Qur'an as a whole and the phenomenon of semantic prosody in the context of collocations.

D. The Co-text and Context of Semantic Prosody

By "the way that sense and connotation spread surreptitiously across collocates or from the typically surrounding co-text" (p.170), Munday (2011) describes semantic prosody. Louw (2000) defines co-text as "the proximity of a consistent series of collocates" (p.60). Additionally, the co-text consists of the words that are adjacent to a node, as stated by Sinclair (1991). A setting's context consists of both the linguistic and non-linguistic aspects of that space. As Partington (2014) puts it, the item's evaluative prosody is what is actually "synchronic, spreading across the immediate co-text and colouring the overall interpretation of an utterance in context" (p.287). Stewart (2010), Partington (1998), and Louw (2000) all state that SP is node- and lexical-dependent as well as co-text-dependent. Stewart (2010) argues that SP is "difficult to predict out of context" since it is not an inherent property of the object (p.77). According to the postulates put forth by Hunston (2007), the context of a word influences whether its SP is positive, negative, or neutral. Additionally, Bednarek (2008) stresses how a term's meaning can be influenced by its environment.

E. The Pragmatic Aspect of Semantic Prosody

There is a difference between connotation and SP. There is a high correlation between SP and collocations, as stated by Louw (2000) (p. 50). SP is context-dependent and defined by the collocates of a word. The meaning, which is unrelated to the surrounding circumstances, is decided by the speaker's schematic knowledge and might be positive or negative. Connotation is based on words and is independent of context, whereas SP encompasses the complete lexical item and is considered to be the core of meaning (Sinclair, 2004). Partington (2004) argues that SP's evaluative value extends beyond "the single orthographic word" (p.132). The word's collocates make it possible to

quantify its subliminal character and detect it in context. On the other hand, connotation is attached to a single term that has been de-contextualized.

This research looks at semantic prosody not as something that the chosen words themselves have, but as something that is formed by the surrounding context of those words, which includes the verses and any collocates that appear more than once. Thus, node interactions with other items in its surroundings express its evaluative force. Therefore, the SP fuses the object with its environment, as stated by Sinclair (2004). Purposefully, this analysis will zero in on how the aforementioned components interact to produce a particular prosody. What the chosen nodes typically take in from their context and collocates in the form of positive, negative, or neutral values. In that case, a concordance line can be used to expand the span to include verses that come before or after the one being chosen. According to Sinclair (1991), the additional aspects of evaluative meaning are shown by concordance lines.

F. Types of Semantic Prosody

In order to uncover the hidden values of prosodies, which are opaque to human perception, it is necessary to analyze them using larger corpora, as stated by Louw (1993). Stewart (2010) argues that the neutrality of the node can reveal the hidden or covert aspect of the SP, and that "prosodies are usually attributed to semantically more 'neutral' items" (p.32). Hauser and Schwarz (2016) underscore, in their analysis of word SP, the lack of neutrality or "a valenced core meaning" (p.886). Based on the valence of the surroundings, words might be seen as having more positive, negative, or neutral connotations. The "positive, pleasant, and good" or "negative, unpleasant, and bad" connotation that a node takes on is dependent on its habitual collocates, according to Bublitz (1996), who mentions Louw as an influence (p.9).

If a speaker uses negative or positive collocates, it shows their attitude (Sinclair, 1991). Because they are next to "unfavourable" nouns, he concludes that the phrasal verbs "set in" and "happen" have a negative SP. Equally problematic with prosody and SP are the words "utterly" and "load of" (Louw, 2000; Louw, 1993). There are unique prosodies, or semantic profiles, for each word, argues Stubbs (1995). Sps can be categorized as neutral, negative, or positive prosody according to study done by Hu (2011), Partington (2004), Stubbs (1995), and Xiao and McEnery (2006). The verb supply, for instance, has a positive SP according to Stubbs (1995), whereas the lemma cause has a negative SP according to Xiao and McEnery (2006), Partington (1998), and Stubbs (1995). The term "cause" does not carry the same pejorative meaning anymore, as stated by Hunston (2007), "in scientific registers" (p. 263). (Bednarek, 2008; Partington, 1998, 2014; Xiao & McEnery, 2006) SP is thus affected by polysemy, register, and different word forms. A word has an aura of neutral meaning when its collocates are neutral, rather than positive or negative, according to Hu (2011). A neutral SP may also occur in situations when there is no hint of semantic prosody (p.108) or a "contrast between something good or bad" (p.117), according to Xiao and McEnery (2006).

2. Materials and Methods

This study employs a mixed-method approach that is quantitative-qualitative in nature. The objective is to uncover, comprehend, and interpret the essential social, cultural, religious, and most importantly, human characteristics that are accompanied by the quantifiers "most of them" (أكثرهم) and "most people" (أكثر الناس) in the Quranic speech. By offering both a wide overview and in-depth insights, this strategy helps readers obtain a more comprehensive knowledge of a research subject. Additionally, it increases the validity of the research by verifying findings from a variety of data types.

Because they make it possible to conduct mixed-method research in an effective manner, provide access to relevant religious and socio-cultural material, and make it possible to analyze the semantic prosody of particular quantifiers (such as "most of them" and "most people") in the holy Quran, with reference to the times these quantifiers

appeared in various chapters (Sourah), this study makes use of the secondary data method, which is supported by corpus computational collection, which automatically provides the context in which these quantifiers appear.

This study employs the inferential statistics method of analysis, which involves using data from a sample (different chapters of the holy Quran) to make generalizations or inferences about a larger population and discover the religious enhancements of certain social and personal behaviors as standing for or against. The study was carried out in Turkey. Identifying patterns, relationships, similarities, and differences that expand beyond the direct data of the holy Quran and extends to the focus on hypothesis testing, estimation, and prediction is the goal of this endeavor.

3. Results

The following is a comprehensive corpus depicting all instances of the term "most people" that can be found in the Quran, along with the explanation of the semantic prosody case, the type of that semantic prosody, the theme, and an explanation for each instance.

Quranic Verse	Theme of Quranic Verse	Semantic Prosody Type	Explaining The Prosody Case
"وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ" Yusuf (12:103)	Disbelief and Rejection	Negative	It shows how pervasive the rejection of faith is, because most people will not accept even though the Prophet tries.
"إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ" Ghafir (40:59)	Denial of the reckoning day	Negative	Despite abundant evidence, most people still refuse to accept the certainty of the Hour (Judgement Day).
"يَسْتَأْذِنُكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلَهَا فَلْإِنَّمَا عَلِمَهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعَثَتَهُ يَسْتَأْذِنُكَ كَأَنَّكَ خَافِيٌّ عَلَيْهَا فَلْإِنَّمَا عَلِمَهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ" Al-A'raf (7:187)	Ignorance of the judgement Hour	Neutral-Negative	Most people do not know when the judgement Hour will come, reflecting ignorance rather than deliberate wrongdoing.
"وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ / يَعْلَمُونَ ظُهُورًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ" Al-Rum (30:6-7)	Carelessness of the Hereafter	Negative	In their preoccupation with this life, most people pay little attention to what lies beyond.
"اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ" Ghafir (40:61)	Ingratitude	Negative	Most people lack appreciation for God's generosity in providing night for repose and day for vision.
"وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ" Yunus (10:60)	Ingratitude	Negative	Most people lack gratitude for the abundance they get, neglecting to recognize Allah's benefits.
"وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَلْإِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ" Al-An'am (6:37)	Ignorance of Divine Wisdom	Neutral-Negative	Most people display a lack of knowledge and moral judgement by not understanding the divine

<p>"وَلَقَدْ صَرَّفْنَا فِيهِمْ آيَاتِنَا لَعَلَّهُمْ يَرْجِعُونَ" أَكْثَرُ النَّاسِ إِلَّا كُفُورًا" Al-Furqan (25:50)</p>	Rejection of Divine Mercy	Negative	wisdom underlying the transmission of signs. Even though Allah has repeatedly shown mercy, most people still refuse to believe and continue to doubt.
<p>"وَأَنْتَعَثُ إِتْرَابًا مِمَّا بَدَأْتُمْ بِهَا وَلِيُنذِرَ أُولَئِكَ الْفِتْرَةَ وَاللَّهُ عَلِيمٌ خَبِيرٌ" أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ Yusuf (12:38)</p>	Disbelief and Lack of Faith	Negative	Despite abundant evidence, most people reject the prophetic message and the idea of God as one.
<p>"الَّذِينَ كَفَرُوا وَعَصَىٰ آيَاتِنَا الَّذِينَ لَعَنَّا فِي الْقُرْآنِ وَلَئِن لَّمْ يَظْهَرِ لَهُمْ أَنَّهُمْ لَكَاذِبُونَ" أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ Al-Baqarah (2:243)</p>	Lack of Understanding	Neutral-Negative	Ignorance manifests itself in the fact that most people do not grasp Allah's purposes or the logic behind particular occurrences.
<p>"وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْإِطْرَاقِ الَّذِي يُنَادِي بِأُذُنٍ غَسَّاقٍ أَوْ لَيَالٍ يُسْمَعُونَ" أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ Al-A'raf (7:179)</p>	Lack of Knowledge and Awareness	Neutral/Negative	Most people show their ignorance by being careless and not understanding God's signs.
<p>"الَّذِينَ كَفَرُوا وَعَصَىٰ آيَاتِنَا الَّذِينَ لَعَنَّا فِي الْقُرْآنِ وَلَئِن لَّمْ يَظْهَرِ لَهُمْ أَنَّهُمْ لَكَاذِبُونَ" أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ Ghafir (40:57)</p>	Lack of Knowledge	Neutral-Negative	It seems like most people don't know anything , especially when it comes to God's might and the evidence of creation. Their ignorance is shown in a negative light.
<p>"أَمْ اتَّخَذُوا مِن دُونِهِ آلِهَةً فَلَن هَآتُوا بِزُرْهَانِكُمْ هَذَا ذِكْرٌ مِّن مَّعْجَىٰ وَذِكْرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ" Al-Anbiya (21:24)</p>	Rejection of Truth	Negative	Most people are either too stupid or too proud to believe in divine truth, as this poem shows. Their inclination to reject revealed direction is highlighted by this.
<p>"أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدًا مِّن مَّن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِّنَ الْأَحْزَابِ فَالْأَرْبَابُ مَوْعِدُهُ فَلَا تَنكُ فِي مَرْبِيَةِ مَنَّهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ" Hud (11:17)</p>	Lack of Faith	Negative	Most people still refuse to believe , even though there is abundant proof of God's existence, as this scripture emphasises. The portrayal of their incredulity is unfavourable.
<p>"وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ" Saba (34:28)</p>	Ignorance	Neutral-Negative	The word of the Prophet is applicable to everyone, however this fact is mostly unknown. A lack of understanding and appreciation of most people revelation is highlighted in the text.

<p>"أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كُرْهُونَ" Al-Muminun (23:70)</p>	Reasoning	Negative	<p>Most people are scolded in this passage for failing to use their intelligence to discern the truth. The absence of rationale is presented as a critical defect.</p>
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4. Discussion

The tendency of the Quran to condemn the behaviors of "most people" as a whole has been examined by exegetes from both the previous and the current school of thought. In the event that doing so leads to doing anything that is undesirable as a result of this tendency, we ought to be mindful of following the crowd. According to the renowned exegete Ibn Kathir, texts that contain the phrase "most people" have to be interpreted as warnings that the minority are frequently the ones who are in possession of the truth. In most cases, he interweaves this analysis with religious commentary on human nature, bringing attention to the ways in which ignorance or want influences the conduct of groups and the number of individuals who reject the will of God as a consequence. These Quranic terms are examined in more modern research conducted by Abdel Haleem (2005), which investigates how they represent societal tendencies. On many times, he emphasizes that the general populace is depicted in the Quran as being uninformed and careless. He contends that this negative portrayal of the majority has ethical repercussions, and he asks individuals to reflect on both themselves and the principles that have always been respected by society.

The words "most people" and "most of them" can be found in a number of different verses across the entirety of the Quran. The connotation that lies beneath these terms is frequently negative or judgmental of the behaviors that are carried out by a particular set of individuals. The semantic prosody of these sentences gives the impression that they are more than just a numerical description (the majority), but rather a qualitative evaluation that reveals light on the Quran's perspective on human tendencies, particularly in connection to belief, thanks, and commitment to guidance.

It is the associative or attitude-based meaning that words or phrases take on when they are placed in a certain context that is referred to as systematic prosody. Despite the fact that it can also be interpreted as "neutral," this term typically indicates acceptance, disapproval, or neither preference. The phrases "most people" (akthar an-nās) and "most of them", aktharuhum) are commonly linked to negative connotations in the Quran. These connotations suggest a lack of faith, thankfulness, or comprehension. Through the use of this prosody, which is derived not only from the phrases themselves but also from the repeatedly occurring context in which they appear, a tale is constructed throughout the entirety of the text. These comments frequently give the impression that people are not very good at obeying the will of God or are not particularly thankful of what they have, which presents a picture of the masses as being morally bankrupt.

Findings

The examination of the situations in which the terms "most people" and "most of them" appear aims to find any recurring evaluative or attitudinal implications. In this context, semantic prosody examines whether these expressions often convey positive, negative, or neutral connotations based on their frequent collocates and the surrounding context. Certain repeating expressions, such as "most people" and "most of them," frequently emerge in contexts assessing the behaviors or beliefs of communities, particularly regarding their responses to heavenly direction, prophets, or commandments.

In numerous instances, the phrase "most people" in the Quran is employed in circumstances that convey skepticism, unbelief, or defiance towards Allah's instructions

or teachings. This pattern imparts a predominantly negative semantic prosody to the phrase. Examples encompass expressions such as “the majority of individuals are unaware”, “the majority of individuals do not hold the belief”, or “the majority of individuals exhibit ingratitude”. These statements indicate a propensity for ignorance, rejection, or ingratitude among the majority, as depicted in several Quranic passages. This adverse prosody fulfills a moral or didactic function, highlighting that faith and obedience frequently represent the preferences of a few rather than the majority, so urging readers to eschew conformity and pursue truth and virtue autonomously.

The expression “most of them” is often linked to negative characteristics or behaviors, akin to “most people.” For instance, it may denote a faction that disregards divine omens, opposes the prophets, or continues in malfeasance. Expressions such as “most of them are defiantly disobedient” or “most of them do not understand” underscore actions perceived as spiritually or morally inadequate, so imparting a largely negative semantic prosody to “most of them.” This usage highlights a trend where spiritual insight and obedience are anomalies rather than standards in human society, underscoring the significance of critical self-reflection and the difficulty of belonging to a virtuous minority.

5. Conclusion

After that, the analysis and discussion that took place shed light on the significance of semantic prosody in the Quran, particularly with regard to the quantifiers that were selected. Both “most people” and “most of them” in the Quran frequently convey negative evaluative meanings, particularly in circumstances of disobedience, ignorance, or unbelief. This is especially true in relation to the phrase “most of them.” These phrases are a rhetorical tactic that is intended to dissuade mindless conformity to the prevailing belief. In the pursuit of truth and religion, the Quran underlines that it is sometimes important to choose the path that is contrary to the majority. By drawing attention to the inadequacies of “most people” or “most of them,” these remarks encourage readers to take responsibility for themselves. Furthermore, they encourage readers to seek understanding and faithfulness even when doing so goes against the ideals that society has established. According to the findings of this examination of semantic prosody, the phrases “most people” and “most of them” are used rather frequently throughout the Quran to emphasize moral precepts, urging introspection, discernment, and the courage to follow spiritual guidance, regardless of what the majority wishes.

Further Implications Of The Study

The phrases “most people” and “most of them” are extremely significant in the Quran’s semantic prosody because of the significance they hold. The detailed consideration of topics such as free will, divine guidance, and human fallibility that is found in the Quran is what gives rise to these implications. This is because these claims include a subtle evaluative charge that lends them additional resonance within the language, which is typically warning-oriented. Despite the fact that they appear to be straightforward as quantitative descriptions, they are actually quite complex. It is a subtle assumption that readers would notice and possibly reject the pervasive features of narcissism, greed, or ignorance that describe “most people.” This assumption is made. The gloomy prosody that is repeated throughout these phrases serve to discreetly underline the anticipation that is being expressed.

“Most people” or “most of them” are associated with traits such as carelessness, moral failure, or disobedience to divine guidance in the Quran, which is a subtle way of criticizing collective human tendencies. Within the scope of this criticism, the veracity of the prevalent opinion on matters of morality and religion is investigated. Through the use of this prosody, the concepts of numerical majority and qualitative righteousness are brought to the forefront. Accordingly, it is not always a prudent course of action to look for truth and kindness in the activities and beliefs that are commonly held within a culture. This viewpoint encourages the reader to rise above the limitations of popular

opinion by selecting a choice that is well-informed and challenges them to think critically about the dangers of belonging to a herd mentality.

In contrast to the requests made by the Quran for believers to prioritize divine direction over public opinion and to assume personal accountability for their conduct, this semantic prosody has far-reaching implications for concerns of ethics and spirituality when compared to the Quran. As part of its examination of the spiritual hazards of following the herd, the Quran emphasizes the fundamental theological premise that human gullibility is amplified in community conditions, when appetites and cultural pressures can triumph over personal discernment. This is accomplished by highlighting the fact that human gullibility is increased in communal circumstances. It is consistent with a more inclusive reading of the Quran, which presents real believers as a small group that opted to uphold justice regardless of the social standards, even if they were in the minority. This criticism is consistent with this reading.

When employed in a critical context, the rhetorical cautionary refrain of "most people" or "most of them" challenges the listener to question the moral legitimacy of the views and behaviors that are held by the majority of people. The prosodic pattern lays the groundwork for a foundation that encourages the reader to cheer for the few persons who demonstrate honesty and faith, rather than the many individuals who might be deceived due to a lack of understanding or transient desires. Not only does the semantic prosody of these phrases serve to reaffirm the moral notions that are found in the Quran, but it also urges readers to contemplate the benefits and limits of human consensus judgment.

In the Quran, references to "most people" and "most of them" are used in a negative prosody, which serves as a sobering reminder of the moral challenge of striking a balance between social influence and individual accountability. In order to dive into the nature of genuine guidance and the rarity of unshakable moral conviction in a world where mistakes and forgetfulness are commonplace, the Quran employs this language style. In the Quran, the fundamental assumptions that underlie collective behavior are called into question.

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