

A NEW VISION OF CLASSIFYING QURANIC COLLOCATIONS: A SYNTACTIC AND SEMANTIC PERSPECTIVE

Adham Mousa Obeidat, Ghada Rajeh Ayyad & Tengku Sepora Tengku Mahadi

ABSTRACT

In this paper, an attempt is made to revisit the term “collocation” and its classifications in the Noble Quran. It provides a new fairly detailed analysis of the features and classifications of Quranic collocations. Many studies have discussed collocations in Arabic and Quranic collocations; yet this study constitutes a new vision of classifying collocations from semantic and syntactic perspectives. The paper finds out that Quranic collocations have distinctive semantic features that worth to be studied deeply especially when used in other types of text or genre. The found features, flexibility of constituting patterns, restrictedness in all types of texts, the possibility of figurative meaning and the multiplicity of meaning when used in other types of texts, are a part of many other linguistic or semantic features of Quranic collocations. By studying the collocations function in Quran, the study points out that collocations can be classified semantically into acts of worship collocations, divine collocations and rhetorical collocations. Each group of those collocations has its syntactic patterns that should be studied deeply. These remarked findings and recommendations may enhance the understanding of the linguistic features of Quran, enhance the quality of translation of Quran and motivate further researchers to investigate this important area in Arabic and Quran.

Keywords: collocations, collocation features, Quran, Quranic collocation, syntactic and semantic,

INTRODUCTION

Collocations are one of the important issues in translation. The definition of collocations is still opaque even that many attempts were made to give a clear one. The term 'collocation' has its origin in Latin verb "*Collocare*" which means "*To set in order/ to arrange*" (Martynska, 2004:2). The relation between words in a collocation is a lexical relation while the use of those collocations is covered by the tendencies and not by rules. Oxford Advanced Learner's Dictionary (2005) defines 'collocation' as "a combination of words in a language that happens very often and more frequently than would happen by chance: "resounding success" and "crying shame" are English collocations' (p. 293). Van Roey (1990) defines collocations as:

"Collocation is that linguistic phenomenon whereby a given vocabulary item prefers the company of another item rather than its „synonyms“ because of constraints which are not on the level of syntax or conceptual meaning, but on that of usage" (p. 46)

At the time of writing of this paper, collocations have only been studied based on the semantic structure between lexis or based on the pattern of combination between words in both languages subjects of this paper. The semantic structure of collocations refers to the strength of the relations between words, e.g. a collocation may be open such as *pretty girl* or restricted such as *shrug a shoulder*. The pattern of combination between collocations is related to the grammatical structure, e.g. verb + noun, noun + noun, adjective + noun, etc. Lweis (2000)

argues that the patterns of collocations refer to the wide connections between words. However, not all words found together are collocations.

Lewis (2000) classifies collocations into lexical and grammatical. The difference between grammatical and lexical collocations is that the former consists of a content word and a grammatical word which is usually a preposition, an infinitive or a clause; while the latter consists of lexical words only and no grammatical words. The following two tables show examples of the grammatical and lexical collocations:

Table 1: Collocations patterns according to Lewis (2000)

Verb + preposition	Look at
Noun + preposition	Anger at, care of
Adjective + preposition	Proud of
Adjective + to + infinitive	Important to
Preposition + noun	By accident
Adjective + noun	A huge profit
Verb + object	Dispute findings
Noun + noun	A pocket calculator
Verb + adverb	Live dangerously
Adverb + adjective	Extremely inconvenient
Adverb + adjective + noun	Highly irregular situation

The functions of collocations may vary from a text to another; such collocations may be used for rhetorical or idiomatic purposes. Baker (1992) sees that a collocation may be used for a rhetorical purpose such as *marked collocations*, which are unusual combinations that are used for creating new images. Mostly, *marked collocations* have special meaning which is important to make the text more expressive. Baker (1992) states that marked collocations in the source language (SL) should be translated into marked one in the target language (TL). Other collocations have idiomatic meanings when a collocation is a metaphoric one. Metaphorical collocations constitute a challenge to any translator due to the idiomatic features they carry. Literal translation of idiomatic collocations should be avoided, or it will result in mistranslation. This is to say that collocations can be classified based on their rhetorical function such as marked and unmarked collocations, metaphorical functions such as idiomatic collocations, semantic strength such as open and restricted collocations.

Based on the abovementioned classifications of collocations, it can be stated that “collocation” is a wide concept, which requires more investigations. This can be applied to the two languages under investigation, i.e., Arabic and English. For Arabic, The Noble Quran is considered the most important source of fixed expressions. Many collocations, idioms, proverbs or metaphors which are used in the daily life language in Arabic are derived from the Noble Quran. Therefore, investigating the Quranic text is an open mission which does not have

an end. The present study takes this task of investigating the Quranic text by revisiting the concept of Quranic collocations based on semantic and syntactic perspectives.

LITERATURE REVIEW

Patterns of Collocations in Arabic

Although collocations have not been widely discussed in Arabic, a number of studies, conducted by Arab linguists, has discussed the collocations at many levels, such as the meaning, style and grammar. Husamaddin (1985, p. 270) classifies the collocations in Arabic according to the meaning and gives many examples of his classifications. He gives many categories for the collocations in Arabic as shown in the following:

- a) Sounds made by different animals or different objects: in Arabic the sounds of the animals have specific collocations used by all native speakers of Arabic, for example, the sound made by the lion is called زئير الأسد *za?iyar al-?asad* (the roaring of lion). Another example of sounds by objects is هزيم الرعد *haziym al-ra3d* (the rumbling of thunder).
- b) The different verbs related to the act of cutting different objects: the cutting of any objects in Arabic is different according to the noun it collocates, for example, قص الشعر *qaSSu al-sa3r* (to cut hair). Other examples of collocations in Arabic could be found in the cutting of different parts of the body, for example, جدد انفه *jada3a ?anfu* (to cut one's nose).
- c) Names of the places where animals or insects are found, for example, اصطبل الخيل, *Stabl xayl* (a horse stable).
- d) Group of objects: Husamaddin gives examples which are related to a group of objects such as, باقة ورد *baaqat ward* (a bouquet of flowers) and كومة حجارة *kawmat Hijarah* (a pile of stones).
- e) Parts of objects: the following examples are related to the parts of various objects, for example, كسرة من الخبز *kisratun min al-xubz* (a piece / slice of bread) and كتلة من التمر *kutlatun min altamur* (a piece of a date).
- f) Verbs related to the uncovering or exposing of various parts of the body: uncovering a part of the body has a specific collocation in Arabic, for example, كشف عن ساقه *kasafa 3an saaqih* (to uncover one's leg) and ابدى عن ذراعه *abda 3an diraa3ih* (to uncover one's arm).
- g) Movements of different parts of the body: the movements of the parts of the body also have specific collocations in Arabic, for example, خفقان القلب *xafaqaan al-qalb* (the beating of the heart) and ارتعاش اليد *irti3as al-yad* (the trembling of the hand).

The above-mentioned classifications of collocations in Arabic, by Husamaddin (1985), include the most famous collocations in Arabic. However, he ignores one of the most important sources of collocations in Arabic which is the Noble Quran. Dawood (2003) states that the Noble Quran is full of collocations that can be studied accordingly. Such collocations in the Quran include the ones mentioned by Husamaddin.

Arabic is a rich language of cultural collocations due to the fact of different cultures and communities speak this language. The cultural collocations can be easily found in any type of texts such as literary, political, religious and legal ones. This merge of cultures within Arabic increases the need of studying collocations as a main part of a language. Arab scholars, such

as Ghazala (1993a), Hafiz (2002) and Barashi (2005), take into considerations this importance of such phenomenon and pay more attention to cover all aspects of collocations in Arabic.

Ghazala (1993a) classifies collocations in Arabic into three different categories based on the pattern of a collocation, which are grammatical pattern, semantic pattern and stylistic pattern. Haffiz (2002, pp. 6-7) makes a distinction between the grammatical patterns of collocations in Arabic as follows:

- a) Verb + noun (the noun act as a subject), for example, *هدأ الموج hada?a al-mawju (the waves subsided)*, another type of this pattern when a noun act as an object, for example, *ضرب الخيمة Daraba al-xaiymata (he pitched the tent)*, or the noun act as a state, for example, *استشاط غضبا istaṣṣaaTa gaDaban (he was influenced with rage)*. Hafiz (2000: 6) indicates that this type of collocations accounts for a large part of Arabic collocations, as almost every single verb in Arabic has its own numerous noun collocates.
- b) Verb + prepositional noun phrase, (the noun is indirect object), for example, *استقال من العمل istaqaala min al-3amal (he resigned from work)*.
- c) Verb + prepositional noun phrase (the noun acts as adverb), for example, *نفذ بدقة naffada bidiqqah (he precisely implemented)*.
- d) Verb + noun phrase (the noun is in the form of an adverbial condition), for example, *اتصل هاتفيا ittaSala haatifiyyan (he made a phone call)*.
- e) Verb + conjunction + verb (usually with a synonymous verb), for example, *طار وخلق Taara wa Hallaqa (he flow and soared)*.
- f) Noun + noun in a construct condition (annexation), for example, *مسرح الاحداث masraH al-aHdaṭ (the theatre of events)*.
- g) Noun + conjunction+ noun, for example, *عزمواصرار 3azmun wa ?iSraar (intention and insistence)*.
- h) Noun + adjective, for example, *قوة عظمية quwatun 3uZmaa (a supreme power)*.
- i) Noun + prepositional noun phrase, for example, *غاية في الادب gaayatun fiy al-?adab (extremely polite)*.
- j) Noun + prepositional, for example, *مقارنته muqaarantan bi (in comparison with)*.
- k) Adjective + noun, for example, *حسنا لخلق Hasan al-?axlaaq (having high morals)*
- l) Adjective + adverbial phrase (the adverbial phrase consists of a preposition + noun) for example, *مستنكر بشدة mustankirun bi 136iddha (strongly condemns)*.

The aim of this paper is to study the functions of collocations in the Noble Quran. The Noble Quran is considered one of the most important sources of collocations in Arabic in addition to the Prophet's traditions, literature, and culture (Dawwod, 2003). The grammatical patterns of Quranic collocations will be studied based on the mentioned patterns and will be classified into lexical or grammatical ones.

The Noble Quran as a Source of Collocations

Noble Quran is the most famous book in the Islamic history. It is the most readable Islamic book in the Muslim communities or even in other communities. The language of the Quran is so unique and rhetoric (Ayyad & Mahadi, 2019). Therefore, translating the meanings of the Noble Quran requires a wide knowledge of Arabic linguistics, Arabic culture, Islamic culture and well knowledge of the Quranic meanings. This complicated process also needs proficiency and courage to translate such text. Muslims have many Islamic books such as Hadith, Sunnah and others. The distinction of the Noble Quran is the superiority of the complicated texts that is cohesive, coherent, and, in most cases, semantically opaque. Those distinctive texts make

the comprehension, interpretation and translating them beyond the humans' ability. Abdul-Raof (2007) states that "the texts of the Noble Quran cannot be fully translated by human, as it is the words of the Supreme Lord" (p. IV).

Quranic collocations could be easily found in all types of texts in Arabic as Quran is one of the most important sources in one hand. On the other hand, Quran could be the most important source of many fixed expressions and phrases that are still used in Modern Standard Arabic. Barashi (2005) states that "the Quran has always been known for its richness of expression, including collocations. This has continued to influence the use of language until nowadays" (p. 53).

Arabic texts are full of Qura'nic collocations due to the outstanding features of them. Al-Qasimi (1979) (cited in Nofal, 2012, p. 85) characterized the Arabic collocations in general as follows:

- a) A collocation does not constitute a semantically or grammatical single indivisible unit.
- b) The meaning of the collocation can be predicted from the meaning of the individual words themselves.
- c) One lexical item can be understood without referring to the other lexical item.
- d) Unlike idioms, collocations can't be replaced by any lexical substitute/word.
- e) Unlike idioms, collocations manipulate i.e. the individual lexical item can be replaced by similar words without changing the whole meaning.

Other studies were conducted in order to study the categories of the constituents of the Qura'nic collocations; El-Hasan (1982, p. 276) studies these categories as the following:

- a) Opposites: in this type, a Qura'nic collocation consists of two opposite words, for example, الشرق والغرب *al-sarq walgarb* (the east and the west), الموت والحياة *almawtu walHayat* (life and death).
- b) Synonyms: in this type, the Noble Quran is full of collocations of synonyms, the role of such collocations is to reinforce the message, for example, حزني وبني *batti wa Huzniy* (my grief and sadness), مستقرا ومقاما *mustaqaran wa muqaama* (a place to settle and live).
- c) Complementariness: this category could be clarified by the following examples, السماء والارض *al-samaa? Wa al-?arD* (the heaven and earth), and المال والبنون *almaal wa al-banuwn* (wealth and children).

This being the case, Quran as one of the most important sources of collocations in Arabic and as it is rich in its fixed expressions and rhetorical language has not been given the needed attention. This paper focuses in studying the classifications of the collocations to elaborate more of those ones suggested by El-Hassan (1982). This paper also discusses the features of the Quranic collocations in general, and the features of them when use in other text types in particular.

Study Aim and Technique

This study aims at having a new classifying of collocations of the Noble Quran. The classification is built based on a syntactic perspective to classify the grammatical patterns of the found collocations, and a semantic perspective to classify the semantic features. The study attempts to answer the following questions: (a) What are the semantic features that can be found through analyzing the Quranic collocations? (b) How can the found collocations be classified syntactically and semantically?

The focus of the analysis is not restricted to a specific model of classification, but it is an attempt to revisit the concept of collocation as a linguistic phenomenon. Thus, the study

adopts the definition of Van der Wouden (1997:9) who believes that a collocation is "the most general term to refer to all types of fixed combinations of lexical items".

The data of this paper are collected randomly from the Noble Quran. The semantic classifications are conducted based on the religious function that a collocation has in the verse. The study also provides the syntactic features of the selected examples based on the grammatical patterns that are found through analysis.

METHODOLOGY

Research Design

This is a content analysis study. The content analysis consists of classifying the symbolic material on behalf of scientifically-qualified observers, who would observe which part of the textual material enters a research scheme category, with the aid of explicit classifications and procedural rules (Titscher, Meyer, Wodak, & Vetter, 2000).

Procedure

The data of this study is selected based on Husamaddin's (1985) approach of collocational restrictions. He believes that words do not appear together in a language just by chance and that there are restrictions which govern their usage. According to him, those restrictions are (1) *توافقية المصاحبة tawaafuqiyyat al-muSaaHabah (Association agreement)*, which means to have an agreement between words that collocate to each other's, (2) *مدى المصاحبة madaa al-muSaaHabah (Collocational range)* which means the number of collocates a word can have in order to produce acceptable collocations, (3) *تواترية المصاحبة tawaaturiyat al-muSaaHabah (Co-occurrence)*, by co-occurrence, we mean words that appear together regularly in a language. This co-occurrence is not governed by grammatical rules. Based on those restrictions, the data is collected from the Noble Quran. Then they are classified based on the semantic and syntactic features of Arabic language.

DISCUSSION

Semantic Features of Quranic Collocations

The rhetorical language of the Noble Quran results in having collocations with special features. Despite the features of the tendency of word combinations and grammatical patterns; Quranic collocations have different features and characteristics of any other collocations used in Arabic. Through the studying of collocations in general and the Quranic collocations in particular, the researchers find that the collocations mentioned in the Noble Quran have the following features:

- a) Flexibility of constituting patterns: this means that a Qura'nic collocation could be easily changed in its pattern, for example, verb + noun collocation as *كظم غيظا kaZama gaiyZan (repress anger)*, could be changed into noun + adjective *غيظ مكظوم gaiyZun maktuwm (a repressed anger)* or noun + noun *كاظم الغيظ kaZimu al-gaiyZ (anger suppresser)*. Lipka (1991) states that "the lexical items which form a collocation need not necessarily be contiguous" (p. 166). He also certifies that a collocation does not

depend on the word class or the syntactic structure by giving an example of *strong argument* and *the strength of the argument*. He considers the two examples as collocations regardless of the structure of them.

- b) Restrictedness in all types of texts: the Qura'nic collocations are restricted which means that the components of a collocations could not be replaced or constituted by another lexical item, unless it is mentioned in the Quran as a different collocation, for example, عذاب اليم *3adaabun aliym* (a painful torment) and عذاب عظيم *3adaabun 3aZiym* (a great torment). Another example of restrictiveness is ايتاء الزكاة *?ita? alzakaat* (to give Zakat), this collocation is restricted and the components could not be replaced or constituted by other lexical items i.e. the following phrase is not a collocation دفع الزكاة *daf3u alzakaat* (to pay Zakat).
- c) The possibility of figurative meaning: a Qura'nic collocation could have a figurative meaning, for example, دار السلام *daar al-salaam* (the home of peace). This Qura'nic collocation has a figurative meaning as the literal translation of such collocation will not give the equivalent of it in the target language. The connotative meaning of this example is الجنة *al-jannah* (the paradise). Another example of figurative collocations is حبل الله *Hablu Allah* (the Rope of Allah), literal translation of this collocations leads to mistranslation and to lose the meaning completely as the meaning of it is *The Quran*.
- d) The multiplicity of meaning when used in other types of texts: a Qura'nic collocation could have a different meaning if it is used in other types of texts. It has its meaning in the religious texts, but it flexible to have other meanings if it is used in different types of texts such as political, literal or other types. The following example shows the difference of meanings of the same collocation, غض البصر *gaDu al-baSar* (lower the gaze) is a religious meaning as it means not to look to forbidden things, while it has a different meaning in a literary text as فغض بصره عنه *fa gaDa baSarahu 3anhu* (he ignored him). Another example is يطوف بالبيت *yaToof bilbBayt* (to circumambulate the Holy House "Ka'abah"), this example has a different meaning when used in a literary text as the following:

ليطوف ببيت حبيته صباحا
le yaToofa Bi bayti Habeebatehe sabaHa
(To stroll around his beloved's house in the morning)

The above-mentioned features of Quranic collocations are clarified by the given examples from a semantic and grammatical perspective. Other features could be also found in such collocations. Ignoring such features will absolutely lead to misunderstand the meaning of a Quranic collocation if used in other text types.

Semantic and Syntactic Classifications of Collocations in the Noble Quran

Most of the studies of Quranic collocations deal with studying them semantically, grammatically or pragmatically. Other studies also were conducted to discuss the translatability of Quranic collocations into English. The present paper aims at classifying the collocations mentioned in the Noble Quran based on their functions in the text. These functions, of course, are studied based on the pragmatic dimension of the components of such collocations. During the research, the researcher finds the following classifications of collocation:

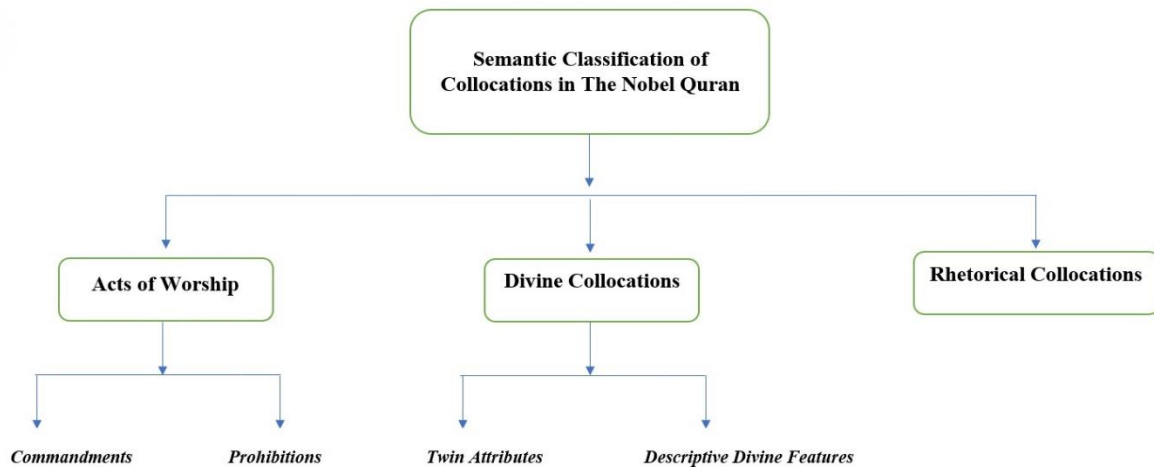


Figure 1: Semantic Classifications of Collocations in the Noble Quran

a) Acts of Worship Collocations

Quran is the most important book in the Islamic history. From Quran Muslims extract the instructions of their religion. Quran is the last revealed book from Allah to His prophet Mohamed (Peace and Prays be upon him). It is guidance to all mankind and not just Muslims. However, it addresses the Muslims and the believers of God. The Quran organizes the Muslims lives by giving them the principles and fundamentals rules to worship Allah, treat each other, treat non-Muslim communities, and guide Muslims to the right path. Thus, Quran is the first source of the Islamic law in addition to the Prophet's Sunnah. In this regard, Allah says:

"يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ" (النساء: 59)

"*Ya ayyuha allatheena amanoo ateeAAoo Allaha waateeAAoo alrrasoola waolee alamri minkum*"

"*O you who believe, obey Allah and obey the Messenger and those charged with authority among you*" (Alnisa : 59)

This verse confirms that the Quran, which is sent by Allah, is the first source of the Islamic Law. Therefore, readers of the Quran will find most of the Quran's verses deal with worships and the instructions of daily life in the Islamic society. The verses of Islamic law are divided into two types, the first one is commandments, and the second is prohibitions. Collocations play in important role in constituting the verses of the Islamic law. They are clearly found of all verses that deal with worships, whether it is a command or prohibition, e.g. اطيعوا الله *aTee3oo Allah (obey Allah)* and لا تقربوا الزنا *la taqraboo alzinna (do not approach unlawful sexual intercourse)*.

Collocations that deals with acts of worships in Quran are restricted collocations. Thus, the components of these collocations cannot be replaced or changed by any other words unless it is mentioned in the Quran itself. Such collocations also are semantically transparent to be easy to be understood by the readers. However, there is always a main word of such collocation which carries a hidden meaning beyond the dictionary meaning, e.g. لا تقربوا الزنا *la taqraboo alzinna (do not approach unlawful sexual intercourse)*: in this verse, the command of Allah is clear not just to not commit adultery, but He also prohibits Muslims of doing any actions or sayings that may lead to adultery by saying *تقربوا taqraboo (approach)*. Accordingly, collocations of Acts of worship in Quran are divided into the following:

- i. **Commandments collocations:** the grammatical patterns of this type of collocations are formulated in the following:
 - Verb + noun: أقيموا الصلاة؟ oqimoo al alsalat (perform the prayer), كونوا قوامين بالقسط kono qawameen bil qisT (be persistently standing firm in justice), اطيعوا الرسول Tee3o alrasool (obey the messenger), اتوا الزكاة aatoo alzakat (pay Zaakat), .
 - Verb + preposition + noun: اوفوا بالعهود awfoo bil 3ohood (fulfill [all] contracts), يؤمنون بالغييب yuminoona bialghaybi (Who believe in the unseen), استعينوا بالصبر istaAAeenoo bialssabri (seek help through patience), اركعوا مع الراكعين rka3oo ma3 alrake3een (bow down your heads with those who bow down (in worship)), قوموا بالله qoomoo lillah (stand up with devotion of Allah), ادخلوا في السلم odkholoo fi alsilm (Enter into Islam).
 - Noun + Preposition + noun: الموفون بعهدهم almoofoon bi 3ahdehim ([those who] fulfill their promise), الصابرين في البأساء والضراء alSabareen fi alba'saa wa aldaara'a ([those who] are patient in poverty and hardship), اتباع بالمعروف eteba3 bil ma3roof (a suitable follow-up), الراسخون في العلم alraseXoon fi al3elm (firmly grounded in knowledge), ذكرى للذاكرين thekra liltihakreen (a reminder for those who remember)
- ii. **Prohibition Collocations:** the grammatical patterns of this type of collocations are formulated in the following:
 - Particle of prohibition + verb + noun phrase: لا تقربوا مال اليتيم la taqraboo mala alyateem (Do not touch the wealth of the orphan), لا يسخر قوم من قوم la yaskhar qawmun min qawmin (let not a people ridicule [another] people), ولا تكتموا الشهادة wa la taktomoo alshahadah (And do not conceal testimony), لا تتبعوا خطوات الشيطان la ttatibe3oo khotowat alshayTan (follow not the footsteps of the evil one), لا تبطلوا صدقاتكم la tubTiloo Sadaqatikum (cancel not your charity).
 - Particle of prohibition + verb + prepositional phrase: ولا يغتاب بعضكم بعضا wa la yaghtab ba3Dokom ba3Da (do not backbite each other), فلا تكن في مرية منه tala takun fi meryatin minhu (So be not in doubt about it), لا تتخذوا بطانة من دونكم la tattakhithoo biTanatan min doonekum (Take not into your intimacy those outside your ranks), لا تسألوا عن اشياء la tas?aloo 3an ashyaa? (Ask not questions about things).

b) Divine Collocations

This type of collocations refers to God's attributes. In this type, two or more attributes can be found to appear together. In one hand, the collocating attributes are semantically related to each other, for example, غفور رحيم ghafoorun raheem (Forgiving and Merciful). On the other hand, this type of collocations is semantically related to its verse. This means that any verse that is dealing with the rewards of the believers usually ends with a collocation that is semantically related to the rewarding Allah. For example:

"وَيُتَوَّبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا" (الاحزاب 73)

"wayatooba Allahu AAala almumineena waalmuminati wakana Allahu ghafooran raheeman"
"and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful."
 (Al-Ahzab 73).

The divine collocations also have other distinctive features which have a rhetorical role in any verse. One of those is the opposite divine collocations, for example, الاول والآخر Alawalu walakheru (The First and the Last), الظاهر والباطن althaheru walbatinu (the Manifest and the Hidden). Moreover, synonymity is another feature of divine collocations, for example, الرحمن الرحيم alrahman alraheem (most gracious, most merciful), العفو الغفور al3afow alghafoor (blots

out (sins), and forgives (again and again). The divine collocation in the Noble Quran can be found under two categories:

- i. Twin Attributes:** the twin attributes collocations can be found under the following grammatical patterns:
 - Noun + Noun: العزيز الحكيم *al3azeezu alHakeem* (the Mighty and the Wise), السميع البصير *alsamee3 albaseer* (the One Who heareth and seeth (all things) رب العالمين *rabu al3alameen* (the Lord of Humankind), البر الرحيم *albarru alraheem* (the Beneficent, the Merciful).
 - Adjective + Adjective: عليما حكيم *3aleeman Hakeema* (all-knowing, all-wisw), سميعا بصيرا *samee3an baSeera* (all-hearing, all-seeing) غفورا رحيم *ghafooran raheema* (forgiving and merciful).
- ii. Descriptive divine features:** in this type, the divine collocations take the shape of describing Allah as the following patterns:
 - Noun + Noun phrase: فاطر السماوات والارض *faatir alsamawat wa alarDh* (the (only) Originator [or the (Only) Creator] of the heavens and the earth), فالق *faliqu alHab wa alnawa* (Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout). بديع السماوات والارض *badee3u alsamawat wa alarDh* (the Originator of the heavens and the earth) عالم الغيب والشهادة *3alemu alghaib wa alshahadah* (Who knows (all things) both secret and open).

c) Rhetorical Collocations

Rhetoric is a universal feature of communication in spoken and written texts. Quran, as a linguistic miracle in Arabic, is considered rhetorical in all of its parts. Comparing the Quran to Classical Arabic results in finding that it forces itself as a masterpiece of language. Poetry or literature in classical Arabic fails to create the rhetorical features of the Quran. This fact is also proved in the Quran it self when God says:

"وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ" (البقرة 23).

Wa'In Kuntum Fī Raybin MimmāNazzalnā`Alā `AbdināFa`tūBisūratin Min Mithlihi Wa Ad`ū Shuhadā`akum MinDūni Allāhi`In Kuntum Ṣādiqīna

"And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur`ân) to Our slave (Muhammad صلى الله عليه وسلم), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful." (Al-Baqara 23).

The unique rhetorical features of the Quran can be found in many aspects, such as no unneeded words, high frequency of literary gems, word choice, word plays and figures of speech. In case of collocations, Quran has a distinctive way of using words together as collocations. The word choice in Quran enrich the Arabic language with many new word combinations that were not exist before in Classical Arabic, for example, برزت الجحيم *wa burrezat aljaheem* (and hell (Jaheem) will be pulled out, فندم عليهم ربهم *fadamdam 3alayhem rabuhum* (So their Lord destroyed them).

Rhetorical collocations refer to those choices of words which are not used except in the Quran. They play an important role in the cohesion and coherence of the Quranic text. this type of collocations is formulated under the following categories:

- a) **Verb + Noun phrase:** يولج الليل في النهار *yoolej allayla fi alnaha* (He merges the night into the day, يخرج الحي من الميت *yokhreju alHay min almayet* (He brings out the living

from the dead) النهار الليل يكور yukawwer allayila 3ala alnahr (wraps the night over the day), سخر الشمس والقمر sakharra alshamsa walqamar (subjected the sun and the moon).

- b) **Noun + Noun:** الضل والحارور aldhelu walHaroor (the shade and the sun's heat), بشيرا باشيرا basheeran wa natheera (a bearer of glad tidings and a warner), جنت عدن Jannat 3adn ('Adn (Eden) Paradise (everlasting Gardens)) والوتر والشفع alshafe3 wal watr (the Even and the Odd), الحافظين فروجهم alhafezeen froojahum (men who guard their chastity).
- c) **Noun + Adjective:** غرابيب سود gharabeeb sood (very black), ماء ثجاجا ma'an thajaja (pouring water) ميثاقا غليظا meethaqan ghaleeza (strong covenant).

FINDINGS AND CONCLUSION

Collocations as fixed expressions in the Noble Quran has distinguished features and semantic and syntactic categories that needs more investigating. The present study finds that Quranic collocations have numerous semantic features which are flexibility of constituting patterns, restrictedness in all types of texts, the possibility of figurative Meaning and the multiplicity of meaning when used in other texts types. The study also highlights that the collocations that are mentioned in the Noble Quran can be classified semantically into acts of worships, divine collocations and rhetorical collocations. It is also found that each category of those collocations has different syntactic patterns. This study is still pure and new of its kind, which open the way of more research to be conducted to explore more the concept of collocation in the Noble Quran. To conclude, this study and the information gained from its discussions may improve the awareness of linguists and translators in terms of the semantic and syntactic features of collocations.

ACKNOWLEDGEMENTS

Thanks to our supervisor, Prof. Sepora, for her valuable comments and feedback.

REFERENCES

- Abdul-Raof, H. (2007). On the stylistic variations in the Qura'nicgenre. *Journal of Semitic Studies*, 52 (1), 79-111.
- Ayyad, G. R., & Mahadi, T. S. T. (2019). Strategies of Translating Qur'anic Cultural Terms. *International Journal*, 2(7), 139-147.
- Baker, M.. (1992) *In Other Words: A Course book on Translation*. London and New York: Routledge.
- Barashi, A S (2005). *Arabic Collocations: Implication for Translation*. Published PHD thesis. Sydney: University of Western Sydney.
- Dawood, M. M. (2003). *Dictionary of Idiomatic Expressions in Modern Standard Arabic* (2003 ed., Vol. 21042, I.S.B.N.977-215-699-6). Cairo, Egypt: Gharib Publications.
- El-Hasan, S. (1982). Meaning by Collocation with Illustration from Written Arabic. *Arab Journal for Humanities*, 2(8), 269-281. Kuwait University.
- Ghazala, H. (1993a). *Translating Collocations: Arabic-English (in Arabic)*. *Turjuman*, 2(1), 7-44.

- Hafiz, A. (2002). 'Throw a Party' with Collocations: The Need for an Arabic Combinatory Dictionary. *International Journal of Arabic-English Studies (IJAES)*, 3(1-2), 1-15.
- Husamaddin, K. (1985). *Idiomatic Expressions (in Arabic)*. Cairo: Maktabat Al- Anjilu Al-Masriyah.
- Lewis, M. (2000). *Teaching collocation: Further developments in the lexical approach*. London: Language Teaching Publications.
- Martyńska, M. (2004). Do English language learners know collocations? *Investigation Linguisticae*, 11. 1-12.
- Nofal, K. H. (2012). Collocations in English and Arabic: A comparative study. *English language and literature studies*, 2(3), 75.
- Oxford Advanced Learner's Dictionary (2005)*, 7th edition, Wehmeier, S. (ed.), Oxford: Oxford University Press.
- Titscher, S., Meyer, M., Wodak, R., & Vetter, E. (2000). *Methods of text and discourse analysis: In search of meaning*. Sage.
- Van der Wouden, Ton (1997) *Negative Contexts: Collocation, Polarity, and Multiple Negation*. London: Routledge
- Van Roey, J. (1990) : *French-English Contrastive Lexicology: An Introduction*. Louvain-la-Neuve: Peeters.

ABOUT THE AUTHORS

ADHAM MOUSA OBEIDAT (PhD Candidate)
School of Languages, Literacies and Translation
University Sains Malaysia
Adham.translate@gmail.com

GHADA RAJEH AYYAD (PhD Candidate)
School of Languages, Literacies and Translation
University Sains Malaysia
ayyad.ghada@gmail.com

TENGGU SEPORA TENGGU MAHADI
School of Languages, Literacies and Translation
University Sains Malaysia
tsepora@usm.my