APPLICATION OF COLLOCATION IN AL-QUR`AN

Imroatul Fatihah
IAIN Syekh Nurjati Cirebon
Email: iimfatihah@gmail.com

Abstract

The word collocation and collocation of sentence structure both have a role in giving meaning. Word will not produce meaning without any relation with other words. The word relation is a combination commonly used by native speakers. Native language speakers will naturally combine familiar words using trained intuition. Where accuracy in combining word pairs is called by linguists as collocation.

This study concludes that collocation at the level of the word in the Qur'an produces a polysemic meaning. This means that every word in the Qur'an has a lot of meaning that requires a relationship between words with a harmonious combination. Because of each word has a precision in the use of a sentence. Example word الحمد, this word is synonymous with the word المدح and also the word الثناء. These three words have the meaning of praise and appreciation of a beauty, pleasure or other that is immaterial. As an expression of praise to Allah the exact combination of three words is using the word الحمد. The word الحمد also contains meaning, الشكر but the use of the word الحمد is only used to express gratitude to God, while to express gratitude to the creature by using the word شكر.

Keywords: Collocation, Linguistic, Al-Qur'an

Introduction

One of the functions of learning the rules of language is to minimize misunderstandings and make it easier to give meaning to a text. Mildred L. Larson writes in his book Meaning-Based Translation that by not knowing the grammar it will be difficult to identify the meaning contained in the text.[1] People not only have enough vocabulary to speak or understand a language but absolutely must be supported by a grammar. In addition, he must also know the meaning of lexical in order to use the language well.

History records, Arabic study began pioneered and became a tradition among the Arabs since the second-century Hijriyah. Initial ideas and basics on Arabic studies were pioneered by Ali bin Abi Talib.

---

[1] See Mildred L Larson, *Meaning Based Translation: A Guide to Cross Language Equivalance.* Amerika: University Press Of America, 1984.

Furthermore, the work continued extensively by his disciple Abu al-Aswad Al-Dhualy.[2]

According to a narration, Abu al-Aswad Al-Dhualy as an Arabian lover and observer living in the country of Basra (now Iraq) has once found a qori mentoring the Qur'an. At that time the qori read the word rasûlihi contained in the verse innallâha barîun min al-musyrikîn wa rasûluhu with march under (kasrah) with the intention of conjunction with the word al-musyrikîn.

The study and writing of Arabic rules from time to time have a significant development. The rules of Arabic grammar were originally written to serve as a guide in reading or understanding the Qur'an, especially for the 'Ajam (non-Arabic) circle. This is understandable because the Arabic grammar rules are pivoted or sourced from the Qur'an and are at once dedicated to it. In other words, the Qur'an is both the source and the object of the study of Arabic grammar rules.

It is understood that the purpose of language study is to understand the meaning contained by an oral and written expression. Collocation is part of the language study that plays a role in understanding a language meaning through the relationship between words. But in practice linguist leaders differ in their comments on the role of collocation in the birth of meaning.

To prove the opinion of linguists about collocations that invite differences in interpreting it, it is necessary to prove objectively by conducting research on established texts. In this case his research in the form of direct application of collocation into al-Qur`an.

The Definition of Collocation

Some say that the most important role in the birth of meaning is the collocation of relations between words with another word. This opinion was put forward by Goddard (1998) who states that the most decisive in the birth of meaning is the relationship of relations between words.[3]

A similar opinion was also expressed by Brinton and Akimoto (1999) who stated that collocation is an area of study focusing on the study of

---

[2] Rihab Khudhar 'Akkawi, *Mausu'ah 'Abaqirah al-Islam fi al-Nahwi, wa al-Lughah wa-al-Fiqh, al-Mujallad al-Tsalits*, Beirut: Dar al-Fikr al-'Arabi, 1993. p. 9.

[3] See Cliff Goddard, *Sematics Anlysis, A Practical Introduction.* London: Oxford University Press, 1957.

limited word relations that will help in the meaning.[4] Other figures who think similar to Housman is Robbins (1989), according to collocation is a word relation that occurs on the lexical level.[5]

While Indonesian linguists in understanding collocation agree with previous figures who claim that collocation is a relationship between words. Aminuddin was among those who thought so. According to him, collocation is an association of the meaning of words with each other which each has a relatively fixed relation. Furthermore, he gives examples of the word view of the area with the eyes, lips, and smile, and the word bark has a relationship with the dog.[6] Of each of these words still have other collocations such as dogs collocated with animals, curse, unclean, and so forth.

The word lips can be located with human organs, the edge of the cliff, lipstick, speech, bottle cap and so forth. In other words, this collocation will clarify the meaning in question if it lies in a sentence by looking at existing pairs of words. An example of the word Dog on the phrase "You are Dog! bones that have been in the garbage you took". The word dog in this sentence that is located with bones and trash can certainly mean that the dog in question is Animal Dog. But unlike the word Dog in the following sentence: "You are a dog! Be told to help a minute do not want".[7] In this sentence, the word dog is certainly not an animal dog, but a curse to someone who asked for help did not want because it is impossible for someone to ask for help to the Dog.

Besides Aminuddin, linguist Indonesia who talks about collocation is Abdul Chaer. According to the collocation comes in the meaning of the association, while the meaning of the association itself consists of connotative meaning, the meaning of stylistic, affective meaning, and the meaning collocation. The collocative meaning according to Abdul Chaer is the meaning concerning certain characteristic meanings possessed of a word from a number of synonymous words, so the word is only suitable for use in pairs with other specific words.[8] Abdul Chaer, in this case, gives

---

[4] See Laurel J. Brinton and Minoji Akimoto, *Collocational and Idiomatic Aspects of Composite Predicates in The History of English.* Amsterdam: John Bunyamins Publishing Company, 1999.

[5] See R.H Robins, *General Linguistics.* London and New York: Longman, 1989.

[6] See Aminuddin, *Semantik (Pendekatan Studi tentang Makna),* Bandung: Penerbit Sinar Baru Algensindo, 2003.

[7] See Bambang Kaswanti Purwo, *Deiksis Dalam Bahasa Indonesia,* Jakarta: Balai Pustaka, 1984.

[8] See Abdul Chaer, *Linguistik Umum,* Jakarta: PT. Asdi Mahasatya, 2003.

examples of handsome and beautiful words, he said handsome and beautiful words have a beautiful synonym but each word will not be appropriate if the application is not as common as usual, handsome words commonly collocated with youth words, beautiful words commonly collocated with the word girl. So it would be very unusual if the handsome word to be with the word princess or girl, the word beautiful is not feasible if collocated with the word pemuda or prince. Thus to make it easier to know the true meaning of knowing the collocation between words is a necessity.

Other figures argue that collocation in the birth of meaning because of the relation between the constituent sentence structure or often termed the grammatical meaning. People who think so is Sabine Bartsch (2004) which states that collocation in addition to the birth of meaning because of the combination of words as well because of the relationship between the elements of the structure. He further states that what is meant by the study of collocation in the field of the structure is no longer studying the relation of word-of-mouth but also to the relation of the syntactic elements.[9] This opinion has previously been put forward by another language character. Among the previous figures stated that collocation occurs also at the syntactic level of this statement, among others, put forward by Benson (1985),[10] Bahns (1993),[11] Wouden (1997).[12] According to these three figures, in addition to the level of collocation also occurs on the syntactic level. This means that will give birth to a meaning not only because of the relationship between words with another word but also because of the relationship between elements of the sentence.

Sabine's opinion is similar to the opinions of the Arabic linguist Tamâm Hasân (2003) which states that collocation is a relation between syntactic elements that each element is very predictive existence. This means that the emergence of one of the syntactic elements will be very easy to predict due to the emergence of other syntactic elements. Tamâm Hasân himself gives an example if it appears hurf al-jar then predicted will appear ism that became majrûrnya. Likewise with English if there is a preposition then the verb that lies after it is a verb form gerund.

---

[9] Sabine Bartsch, *Structural and Functional Properties of Collocations in English,* Gunter Narr Verlag, 2004

[10] Benson, *Collocational and Field of Discourse,* Oxford: Pergamon Press Ltd, , 1985

[11] Bahns, J., *Lexical Collocations: contrastive view,* Oxford: ELT Journal (30 Juni 1993)

[12] Ton van der Wouden, *Negative contexts: collocation, polarity and multiple negation,* Routledge, 1997

As discussed above, there are two opinions that claim that collocation is a word relation that will produce meaning. Of the two opinions that some say that the most instrumental in generating a meaning that there is a collocation in the level of word relationships and there is also a collocation in the level of the relation of sentence structure elements.

Abû al-Aswad al-Duwali himself as the founder of the science of nahwu, first compiled the knowledge on the back of his daughter's mistake which said to him with the intention of expressing ta`jub with ما أسد الحر phrase with raf' al-dâl letter, but by his father answered allegedly the expression is a question but his son said he was not meant to ask, only express keta surprise to the heat of the season. So immediately Abû al-Aswad headed Ali bin Abi Talib's home as Amir al-Mumineen at the time to talk about the chaos of Arabic grammar.[13] From this story, the author interprets that the meaning of a sentence structure is very important in giving intent in a phrase.

Al-Suyûthî (911 H) also argues in the book of al-Iqtirahnya that the creation of the science of nahwi because of the destruction of the language structure that causes wrong meaning in a phrase.[14] Damage to the Arabic arrangement that according to Al-Suyûthî because influenced by Foreign language. Al-Jurjânî (w.471 H) gives a broader view, that is, he thinks that a meaning is produced by a word relation with one arranged in a sentence.[15] From the expression of Al-Jurjânî can be taken in the sense that the word will produce meaning if arranged in the correct syntax, and syntax without the word relation then each element has no meaning.

Abû al-Abbas (w.291H) rejects the opinion that nahwu has no meaning, he says that the structure of the sentence will not destroy meaning.[16] A similar opinion is also expressed by al-Farra (w.207H) according to the sentence structure will be in accordance with its meaning and meaning will also be in accordance with the structure of the sentence.[17] If the structure is damaged then the meaning also damaged and

---

[13] Jâd al-Karim, `Abd Allah Ahmad, *al-Ma`na wa Nahwi*, Kairo, Mesir: Maktabah al-Adab, 2002. p. 19

[14] Al-Suyûthî, *al-Iqtirah fi `Ilm Ushul al-Nahwi*. p. 28

[15] Abd Qâhir al-Jurjânî, *Dalalil al-I`jaz*. Kairo: 1977. p. 35

[16] Abû Bakar Muhammad Ibn al-Hasan al- Zubâidi Al-Andalusî, *Thabaqât al-Nahwiyîn wa lughawiyîn.* Kairo: Dâr al-Ma'ârif. p. 131

[17] Abû Bakar Muhammad Ibn al-Hasan al- Zubâidi Al-Andalusî, *Thabaqât al-Nahwiyîn wa lughawiyîn,* pentahqiq Muhammad Abû al-Fadl Ibrahîm, Kairo, mesir: Dâr al-Ma'ârif. p.131

if the meaning is damaged then it also damaged the structure. Ibn Jinnî (392 H) also agrees with earlier linguistic figures who stated that between the sentence structure and the meaning of mutual support. The meaning will arise if the word relation contained in the sentence structure occurs correctly. This means that the relationship between words in the syntactic level will affect the meaning intended by the utterance. So if wrong in preparing the word contained in the level of syntax will be also the purpose of being captured by the listener.

Of those who say that collocation can occur at the level of words and the level of syntax. They express it in terms of words locked by meaning and syntax is the key, this phrase put forward by Al-Jurjânî (w.471 H). From the expression can be concluded that the collocation which is a word related to giving birth to more meaning is dominated by the sentence structure relation factor.

Tamâm Hasân (2003) also argues that to produce meaning, a word cannot stand alone without any relation to another word.[18] He also said that in essence the meaning was born after the occurrence of relations between words in the correct structure.[19] The relationship between words that will give birth to the meaning of context is no longer the basic meaning of a word. He took the English term Context of Situation or the meaning of al-dalâlî. For example, the word عين which means the eye after a relationship with another word by occupying a certain position in the structure of the sentence will produce a new meaning.

Tamâm Hasân states that some words in a language will not be useful if it is not combined with another word or the absence of a combination of sentence elements, it termed the mutual need of the constituent sentence structure with the term *al-Iftiqâr*.[20] Tamâm Hasân exemplifies the letters of the jar will not be meaningless without the ism becoming his majrûr, yâ al-nidâ (يا) will not be meaningless without the ism becoming his munâdanya, adât al-syarth will not be meaningless without the ism becoming syarth and verb which to be answered. And he also reveals that the connection of meaning because of a combination of words that require a special constituent pair of sentence structures, he exemplifies the word ل according to him will surely go to the present, harf al-jar will go to Ism and al-jazm will surely enter into the verb. The need

---

[18] Tamâm H̱asân, *al-Lughah al-`Arabiyyah Ma`nâha wa mabnâha.* Kairo: `Alim al-Kutb, 2003. p. 178

[19] Tamâm H̱asân, *al-Lughah...* p. 182

[20] Tamâm Hasân, *Ijtihâdât lughawiyyat.* Mesir: `Âlim al-Kutb, 2007. p. 340

for each constituent sentence structure and the specificity of the constituent pairs that enter into another constituent according to Tamâm Hasân is called collocation.

Tamâm Hasân in this regard is more likely to say that the most instrumental in the birth of meaning is collocation in the syntactic level. He gives the reason that the wording contained in a sentence is very dependent on the order of sentence elements. Because the laying of different words will also affect the meaning that will be born by the word. Tamâm Hasân's opinion is much in common with the opinions of other Arab linguists.

Tamâm Hasân itself classifies collocations in the structure of sentences into four types of collocation al-Talâzum, al-Istitâr, al-hadzf, and al-Ikhtishash.[21] The meaning of al-Talâzum's collocation of indications is apparent in concrete terms as harf al-jar which demands the existence of the crushed isim, fi`l demands the existence of fa`il, the mudhaf requires the mudhaf ilaihnya and so on, while the collocation of al-Istitâr is collocation in the form of ism dhamîr which should rest on fi'l but its ism dhamîr does not appear to be real, as the collocation of al-hadzf is a type of al-Talâzum collocation which one of its constituents is discarded for reasons of meaning, and grammatically the constituents are actually just not raised. And the latter is collocation in the form of Ikhtishash, this collocation is a type of collocation where the combination of elements of sentence structure has become a special pair, such as the specificity of the lam (ﻟ) that specifically goes to the present.

The discussion of the relation between the constituents of the sentence structure in Arabic is often referred to as the science of nahwu which is the science that specifically speaks about the position of each sentence element and generally talks about the rules about the relationship between the elements. In other words, nahwu science is used to analyze syntactic meaning.[22] In classical terms, the relationship between the elements of one sentence with another is called *al-ta`liq*. So the science of *nahwu* is not just talking about the vowel at the end of the word and its i'rab, but also set about how good in composing and stringing sentences with the intention to know the meaning contained in the text in philosophy.

---

[21] Tamâm Hasân, *Ijtihâdât lughawiyyat...* p. 345

[22] Muhammad khamasah `Abd al-Latif, *Bina al-Jumlah al-`Arabiyyah,* Kairo: Dar Gharib lil-Thaba`ah wa al-Nasyr wa al-Tauzii` Syirkat dzat masuliyat mahdudat, 2003. p. 1.

The relationship between the elements of one sentence with the other elements in the science of nahwu there is a common and unusual. The usual relationship according to Tamam Hasan is called *Tadhâm*.[23] The term *Tadham* Tamam Hasan is in English linguistic term called collocation whereas in Indonesian is called collocation.

Several Collocations in the Qur'an

Collocation has a big role in contributing to the meaning of a text. This discussion to prove that which can bear a meaning not only because of the word relation with the word, but the relationship between elements of sentence structure will also produce meaning. Therefore, the study of collocation in the field of structure no longer examine the relation of word-of-mouth but to study the relation of syntactic elements.

The perfect Arabic sentence of the base is mubtada with khabar when it is the verb with subject when it is the jumlah of fi`liyah. However, under certain circumstances, these basic elements can be discarded at any time with clear linguistic reasons without destroying the meaning.

According to Syibawaih (180 H) disposes of mubtada aims to clarify the place of cessation of phrase.[24] Likewise clarified by al-Farrâ '(w.208 H) which states that mubtada can be thrown out is in the answer of a question. The example with the phrase ما اسمك? the answer of this question can be enough by just mentioning the names of people can be Ali, Ahmad, Hasan, Sharif or others can also add complete sentences by expressing the phrase إسمي to اسمي علي or the other.[25] According to Ibn `Aqil (w.769) discarding mubtada on the answer of a legal question is permissible.[26] This means that its *mubtada* can appear can also be discarded which predicted its existence exists.

In the letter of al-Baqarah the example is found in verse 219 which says: ماذا ينفقون قل العفو said العفو according to al-Ahfasy (211 H)[27] and al-Zujâj (w

---

[23] See Tamam Hasan, *Al-Lughah al-`Arabiyah Ma`naha wa Mabnaha.* Kairo: Alimu al-kutub, 1998.

[24] Abû Basyar `Umar Ibn Utsman Ibn Qanbari Syibawaih, *al-Kitâb,* vol. 2. Egipt: al-Haiah al-Misriyah li al-Kitâb, 1977. p. 418.

[25] Abû Zakariyâ yahyâ Ibn Ziyâd al-Dailami al-Farrâ', *Ma`ani al-Qur`an wa I`râbuhu,* vol 1. Egipt: al-Haiat al-`Amah li al-Kitâb, 1980. p. 196

[26] See Ibn `Aqil, *Syarh Ibn `Aqil `Ala `Alfiyyah Ibn Malik,* vol.1. Egipt: Dar-al-Turats, 1980. p. 244.

[27] Abû Hasan Sa`îd Ibn Mus`adah al-Akhfasy, *Ma`ânî al-Qur`ân,* vol. 1. Kuwait: 1979. p. 172.

310 H)[28] read rafa` because according to him the word is the answer from the question of ماذا ينفقون which throws away its presumed its mubtada (predestined) in the form of the هو whereas according to al-Farrâ '(w.208.)[29] Abû `Ubaidah (210 H),[30] and al-Nuhâs (w.338 H)[31] العفو reads mansub as estimated (fated) becomes maf`ul bih of word أنفقوا العفو

The same example is also found in al-Haj verse 72 which reads قل النار أفأنبئكم بشر من ذلكم النار according to al-Farrâ[32] 'and Abû `Ubaidah[33] said النار is the answer to the question قل أفأنبئكم بشر من ذلكم which is read marfu` with the excuse of being disconnected with mubtada and also because as khabar at the beginning of the sentence while its mubtada kept secret. The opinion of these two figures is different from his opinion al-Zujâj[34] and al-Nuhâs,[35] according to him the word النار is khabar from mubtada which is estimated mubtada was thrown away. Similarly, al-Zujâj and al-Nuhâs estimates the discarded mubtada similar to the previous verse which is in al-Maidah verse 60 which reads: قل هل أنبئكم بشر من ذلك مثوبة عند الله according to him as if the speaker said: من ذلك then the answer is هومن لعنه الله.

In the verse preceded by ما أدراك as contained in the letter of al-Balad verses 12-13 which read: وما أدراك ما العقبة, فك رقبة linguists differ in estimating (predestined) mubtada that is discarded in the sentence the answer to the result of the question in paragraph previous. Al-Ahfasy[36] estimates that the abandoned mubtada is in the form of the word العقبة while al-Nuhâs[37] estimates that its its mubtada is in the form of هو and ibn Khâlawih[38] estimates that the abandoned mubtada is the same as the previous verse. While al-Farrâ 'and Abû `Ubaidah did not express a concrete opinion on the matter of the disposal of mubtada in this verse.

---

[28] Abû Ishaq Ibrahim Ibn Sahl al-Zujâj, *Ma`ani al-Qur`an wa I`râbuhu*, vol. 1. Beirut:`Alim al-Kutub, 1972. p. 285.

[29] Abû Zakariyâ yahyâ Ibn Ziyâd al-Dailami al-Farrâ', *Ma`ani al-Qur`an wa I`râbuhu*, vol. 1. Egipt: al-Haiat al-`Amah li al-Kitâb, 1980. p. 196.

[30] Abû `Ubaidah, *Majâz al-Qur`ân*, vol. 1. p. 73

[31] Al-Nuhas, *I`rab al-Qur`an*, vol. 1. Egipt: `Alim Al-Kutub wa al-Nahdhah al-`Arabiyah, 1985. p. 210.

[32] Al-Farrâ', *Ma`ani al-Qur`an wa I`râbuhu*, vol. 1. p. 230.

[33] Abû `Ubaidah, *Majâz al-Qur`ân*, vol. 2. p. 54.

[34] Al-Zujaj, *Ma`ani al-Qur`an wa I`rabuhu*, vol. 2 p. 206.

[35] Al-Nuhâs, *I`rab Al-Qur`an*, vol. 3. p. 105.

[36] Al-Akhfasy, *ma`ânî al-Qur`an*, vol. 3. p. 538.

[37] Al-Nuhâs, *I`rab Al-Qur`an*, vol. 5. p. 321.

[38] Al-khalawih, *I`rab Tsalasina surat min al-Qur`an al-Karim*. p. 164.

According to the authors themselves concerned with estimating (dumping) throwing mubtada in an expression the answer of the question is an exaggerated logic because without wasting mubtada the answer of the question already contains a clear meaning. Moreover, by estimating the word that is not necessarily true of its existence in a sentence.

In the case of khabar, the Nahwu expert divides the two laws in disposing of them, which is obligatory and permissible, the first to discuss the obligation to dispose of the khabar.

Al-Nuhâs said that in verse 64 of al-Baqarah which says فلولا فضل الله contains khabar which is discarded after the word لولا and according to Sibawaih word فضل read rafa` because it serves as mubtada while khabar has thrown away.[39]

According to al-Farrâ *khabar* which lies after *qasam sharih* is predicted (doomed) is not thrown on the grounds that the sentence that lies after the qasam answer is an independent sentence.[40] Whereas according to al-Nuhâs estimates that khabar which lies after *qasam* must be discarded as he exemplifies in verse 72 of al-Khijr which reads: لعمرك إنهم لفي سكرتهم يعمهون, in this verse al-Nuhâs estimates that *mubtada* is لعمرك and *khabar* dumped with prediction (doomed) in the form of قسمي.[41]

The linguists agree that after fa (الفاء) Answer khabar may be discarded. An example of a 196 letter al-Baqarah which reads: فإن أحصرتم فما استيسر, according to al-Syuyuthi, al-Farrâ ', al-Akhfasy, al-Nuhâs and including contemporary Arabic figures also states that khabar located after fa (الفاء) and predicted (doomed) in the form of the word عليه.

Khabar may be discarded when it is the same expression on the first mubtada. Because the meaning contained has been understood by the listener or reader. Example: واللائي يئسن من المحيض من نسائكم إن ارتبتم فعدتهن ثلاثة أشهر واللائي لم يحضن in this paragraph the phrase ثلاثة أشهر is khabar of mubtada فعدتهن and expression *mubtada* واللائي لم يحضن is also in the phrase `Athaf فعدتهن then according to figures linguists such as al- Farrâ[42] and al-Zujâj[43] say that the khabar of واللائي لم يحضن is discarded which is predicted (doomed) is equal to khabar in فعدتهن ثلاثة أشهر but according to the linguistic figures because

---

[39] Al-Nuhâs, *I`rab Al-Qur`an*, vol. 2. p. 247.

[40] Al-Farrâ', *Ma`ani al-Qur`an wa I`râbuhu*, vol. 1. p. 39.

[41] Al-Nuhâs, *I`rab Al-Qur`an*, vol. 2. p. 387.

[42] Al-Farrâ', *Ma`ani al-Qur`an wa I`râbuhu*, vol. 1. p. 282.

[43] Al-Zujaj, *Ma`ani al-Qur`an wa I`rabuhu*, vol. 1. p. 258.

without presenting *khabar* on mubtada the second reader or listener is considered to have understood the intent of a statement.

Khabar may be discarded for avoiding repetition in the mention of two `Amil who wants the same khabar. Syibawaih, in this case, gives an example in verse 62 sura al-Taubah which reads: والله ورسوله أحق أن يرضه. al-Zujâj estimates that the abandoned khabar is the same expression as the khabar on the first mubtada, the proper sentence is والله أحق أن يرضه and ورسوله أحق أن يرضه.[44] A similar opinion is also expressed by al-Nuhâs and al-Syuyuthi.

There are differences of opinion among Arab linguists in discussing the problem of *khabar* in the form of syibh al-Amount like al-dharf, or Jar Majrur. One side remarks that if the Ismiyah number consists of Mubtada and khabar consisting of Shib al-Amount then in essence the khabar is khabarnya dumped which is destined with the verb, while the other opinion says that Syibh al-Quotes that become its khabar.

Al-Akhfasy estimates that khabar in the form of syibh al-sum is essentially khabar in the form of the number of discarded verb.He gives an example to the Surah al-Rahman verse 5 which reads: الشمس والقمر بحسبان according to al-Akhfasy khabar from this verse is the verb in the form of the word يجريان, then the complete sentence is الشمس والقمر يجريان بحسبان.[45]

Al-Zujâj estimates in verse 78 of Surat al-Baqarah which reads: ومنهم أميون لايعلمون الكتاب إلا أماني. According to the word ومنهم is a discarded khabar which should have the actual sentence before. Al-Zujâj predicts that the number of estimates is the word استقر.[46]

The useful phrase in Arabic is either the nominal sentence or the actual sentence, there should be elements that become the base of such sum. In the nominal sentence base is mubtada with khabar, then if the nominal sentence does not contain both elements then it can not be said the useful phrase. Likewise with the sum of the basic actual sentence is verb with the subject, then if either of these two elements is not visible on a number then it cannot be labeled by the actual sentence. But in certain circumstances, either mubtada or khabar at any time does not appear because there is an underlying reason. Similarly, verb and subject in an amount sometimes do not appear because of a cause.

The absence of *mubtada* and *khabar* in a number has been discussed earlier and will now be discussed at the disposal of the subject in an

---

[44] al-Zujaj, *Ma`ani al-Qur`an wa I`rabuhu*, vol. 1. p. 256.

[45] al-Akhfasy, *ma`ânî al-Qur`an*, vol. 2. p. 490.

[46] al-Zujaj, *Ma`ani al-Qur`an wa I`rabuhu*, vol. 1. p. 132.

amount. According to al-Mubarad (d. 285 H) that each verb must have its subject because it is not possible to stand alone without the presence of the subject. However, according to him sometimes the subject is discarded because it is perceived enough by the reason of two or more subjects that require one subject.[47]

Al-Mubarad gives the example of قام وقعد أخوك in this example no more subject occurrence of قام and subject words from قعد because the two verbs can be represented by one subject. al-Mubarad, in this case, distinguishes between discarding (al-hadzf) and the pronoun (pronoun). A similar opinion is expressed by al-Zarkasyi (794 A) that it is necessary to distinguish between al-Hadf and al-Idhmar (pronouns), since the difference between the two lies in the inherent condition of the pronoun, that is, when the pronoun (the word replace) there is an eternity forecast (destiny) attached to verb. While abandoning (al-Hadf) is not eternal.[48] Ibn Jinnî (w.392 H) in this case gives an example of verse 171 of al-Nisa's letters: إنتهوا خيرا لكم. He predicted that the word إنتهوا contained pronouns which became subject and not the discarded subject.[49]

Al-Kasai argues differently in the word إنتهوا actually allowed also argued its subject discarded for no reason. His opinion is also supported by Ibn Madha as written in his book which contains his opinion al-Kasai. While Ibn Hisham more firmly states that in essence in the actual sentence no hadf al-fa`il term because the subject is the main element in the actual sentence. When disposing of the subject is equal to removing part of the actual sentence.

The Arabic linguists crossed their opinion on the analysis of verse 32 of the Shad letters which read: حتي تورت بالحجاب in this verse the subject of verb تورت has not been so obvious then this is the cause of the difference in giving an estimate (destiny) is being thrown or pronoun (pronoun) mustatir. According to Abû `Ubaidah that the subject is a mustatir preliminary which is supposed to be the word الشمس[50] whereas according to al-Zujâj that the subject of the word تورت is the word الشمس which is

---

[47] Abû `Abas Muhammad Ibn Yazid al-Mubarad, *al-Muqtadhab,* vol. 4. al-Majils al-A`la al-Islamiyyah, li Janah Ihya al-Turats, 1989. p. 50.

[48] Badr al-Din Muhammad ibn Abdullah al-Zarkasyi, *al-Burhan fi al-`Ulum al-Qur`an,* vol. 4. Beirut: Dar al-Jim, 1988. p. 77.

[49] See Abû al-Fath Utsman, *al-Khashaish.* Egipt: Dâr al-Kutub.

[50] Abû `Ubaidah, *Majâz al-Qur`ân,* vol. 2. p. 182.

discarded because in essence its subject can be mentioned.[51] Why do these two figures mention that the subject is the word الشمس because the above verse refers to the الشمس associated with the previous verse which reads إذ عرض عليه بالعشي according to which the word العشي has to mean before the slipping of the sun.

According to Abû Hayân (d.4545 H) The above description of the above verse is a word الصافنات which has the meaning of الخيل then the pronoun in this verse is rejected because in another verse it is possible the subject will be different maybe the word الخيل and may also be the word الشمس and possibly another word.[52]

From the above verse example, it can be concluded that to determine whether the subject of the verb is a mustatir or name pronounced is a very relative and contextual thing. As in the word كبرت كلمة with كبر مقتا from these two verses have the same v the word كبر, in the sense of the word both have the same meaning that is great but in context each has a different subject. In verse 3 the al-Shaf alphabet is predicted (fate) to be discarded which is supposed to be the word كبر ذلك الجزاء while in verse 5 of sura al-Kahfi subject it is predicted (doomed) to be dumped which should be the word كبرت مقالتهم.

Al-Zujâj when he repeats verse 94 of Surat al-An`am which reads: لقد تقطع بينكم states that the subject of تقطع is a discarded fa`s which is supposed to have a meaning لقد تقطع ماكنتم فيه من الشركة بينكم whereas according to Ibn The Jinnî word تقطع has the fauna of the mustatir which is supposed to be the word الود or العقد or الأمر or a word with which it is fitting.

The author gives the conclusion from the discussion of the above figures that basically in Arabic a sentence should contain the essential elements of a number. Both the form of the nominal sentence and the form of the actual sentence. From the nominal sentence cannot but there must be elements of mubtada and elements khabar as for the reality does not appear one of these elements according to the figures it does not mean there will be but not existed or omitted. Likewise with the actual sentence which consists of verb and subject then basically these two elements must exist in a sentence. The necessity of the emergence of these principal

---

[51] Al-Zujaj, *Ma`ani al-Qur`an wa I`rabuhu,* vol. 4. P. 331.

[52] Atsir al-Din Muhammad Ibn Yusuf Abu Hayan, *Bahr al-Muhith,* vol. 7. Beirut: Dar al-Fikr, 1983. p. 396.

elements is called collocation while there is an element that is removed then this collocation is called collocation of reduction.

Conclusion

Collocation both on the level of the word and on the level of sentence structure will both occur in all human languages including Arabic. Therefore it is not impossible in the Qur'an as scripture written in Arabic will be found many collocations of both types of collocation.

Based on the description of this research, the writer can conclude that word collocation and collocation of sentence structure both have a role in giving meaning. Word will not produce meaning without any relation with other words. The word relation is a combination commonly used by native speakers. Native language speakers will naturally combine familiar words using trained intuition. The accuracy in combining the word pairs by linguists is called collocation.

Kolokasi on the level of the word in the Qur'an this results in the meaning of polysemic. This means that every word in the Qur'an has a lot of meaning that requires a relationship between words with a harmonious combination. Because of each word has a precision in the use of a sentence. Example word الحمد, this word is synonymous with the word المدح and also the word الثناء. These three words have the meaning of praise and appreciation of a beauty, pleasure or other that is immaterial. As an expression of praise to Allah the exact combination of three words is using the word الحمد. The word الحمد also contains meaning, الشكر but the use of the word الحمد is only used to express gratitude to God, while to express gratitude to the creature by using the word شكر.

The difference of meaning of collocation at the level of sentence structure with collocation at word level is at position and function of the word which lies in sentence structure. Position and function of words in the sentence that will produce meaning collocation sentence structure. The meaning of collocation of sentence structure can be realized in the syntagmatic relationship of lexical elements forming a sentence. To test whether the syntagmatic relationship is meaningful and functional or not, test and permutation techniques of position exchange are performed. If there is a contradiction of meaning or difference in meaning because of a change of position it can be argued that the collocation is a structural collocation.

Bibliography

'Akkawi, Rihab Khudhar. 1993. *Mausu'ah 'Abaqirah al-Islam fi al-Nahwi, wa al-Lughah wa-al-Fiqh.* Beirut: Dar al-Fikr al-'Arabi.

Al-Latif, Muhammad Khamasah `Abd. 2003. *Bina al-Jumlah al-`Arabiyyah.* Kairo: Dar Gharib.

Al-Suyûthî. 1988. *al-Iqtirah fi `Ilm Ushul al-Nahwi.*

Al-Jurjânî, Abd Qâhir. 1977. *Dalalil al-I`jaz,* ditahqiq oleh Abd al-Mun`im khafaji. Kairo.

Al-Andalusî, Abû Bakar Muhammad Ibn al-Hasan al- Zubâidi *Thabaqât al-Nahwiyîn wa lughawiyîn.* Kairo: Dâr al-Ma'ârif.

Al-Thawil, Sayid Rizqi. 1985. *Al-Khilaf Baina Al-Nahwiyyin.* Makkah Al-Mukaramah: Al-Maktabah Al-Faisaliyat.

Al-Farrâ', Abû Zakariyâ yahyâ Ibn Ziyâd al-Dailami. 1980. *Ma`ani al-Qur`an wa I`râbuhu.* al-Haiat, al-`Amah li al-Kitâb.

Al-Akhfasy, Abû Hasan Sa`îd Ibn Mus`adah. 1979. *Ma`ânî al-Qur`ân.* Kuwait.

Al-Zujâj, Abû Ishaq Ibrahim Ibn Sahl. 1972. *Ma`ani al-Qur`an wa I`râbuhu.* Beirut: 'Alim al-Kutub.

Al-Nuhas, Abû Ja`far Ahmad Ibn Muhammad Ibn Ismail. 1985. *I`rab al-Qur`an.* Beirut: Alim Al-Kutub wa al-Nahdhah al-`Arabiyah.

Aminuddin. 2003. *Semantik (Pendekatan Studi tentang Makna).* Bandung: Penerbit Sinar Baru Algensindo.

Bahns, J. 1993. *Lexical Collocations: contrastive view.* Oxford: ELT Journal.

Bartsch, Sabine. 2004. *Structural and Functional Properties of Collocations in English.* Gunter Narr Verlag,

Benson. 1985. *Collocational and Field of Discourse.* Oxford: Pergamon Press Ltd.

Brinton, Laurel J. and Minoji Akimoto. 1999. *Collocational and Idiomatic Aspects of Composite Predicates in The History of English.* Amsterdam: John Bunyamins Publishing Company.

Chaer, Abdul. 2003. *Linguistik Umum,* Jakarta: PT. Asdi Mahasatya.

Goddard, Cliff. 1957. *Sematics Anlysis, A Practical Introduction.* London: Oxford University Press.

Hasân, Tamâm. 2003. *al-Lughah al-`Arabiyyah Ma`nâha wa mabnâha.* Kairo: `Alim al-Kutb.

Hasân, Tamâm. 2007. *Ijtihâdât lughawiyyat.* Kairo: `Âlim al-Kutb.

Hayan, Atsir al-Din Muhammad Ibn Yusuf Abu. 1983. *Bahr al-Muhith.* Beirut: Dar al-Fikr.

Jâd al-Karim, `Abd Allah Ahmad. 2002. *al-Ma`na wa Nahwi*. Kairo: maktabah al-Adab.

Larson, Mildred L. 1984. *Meaning Based Translation: A Guide to Cross Language Equivalance*. Amerika: University Press Of America.

Purwo, Bambang Kaswanti. 1984. *Deiksis Dalam Bahasa Indonesia.* Jakarta: Balai Pustaka.

Robins, R.H. 1989. *General Linguistics.* London and New york: Longman.

Syibawaih, Abû Basyar `Umar Ibn Utsman Ibn Qanbari. 1977. *al-Kitâb*. Mesir: al-Haiah al-Misriyah li al-Kitâb.

Wouden, Ton van der. 1997. *Negative contexts: collocation, polarity and multiple negation*. Routledge.