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The Use of Collocations in English and Arabic

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو

الْأَلْبَابِ ﴿٩﴾

صدق الله العلي العظيم

الرمز : ايه 9

Dedication

To the owner of a fragrant biography, and an enlightened thought.

He was the first to be credited with my attainment of higher education

My beloved father, may God give him long life

To the one who set me on the path of life and made me calm.

She took care of me until I became old . My dear mother

To my brothers; Who had a great impact on many obstacles and difficulties.

To all my dear teachers; Who did not hesitate to help me .

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Chapter One

Introduction

1.The Problem of The Study

There has been a lack in the studies and researches that investigate the phenomenon of collocation in both English and Arabic with reference translation. Collocation represents a significant area of research since the linguistic discrepancies between the characteristics of collocation among languages make this phenomenon a constant problem for the translator. This is due to the difficulty the translator may face in combining certain verbs with certain nouns, certain nouns with other nouns, certain nouns with certain adjectives and so on. Therefore, any false or an unusual collocation pattern may undermine the cohesion and the coherence of a given text; thus making it read unnatural.

This paper tried to answer the following questions:

- 1.What is collocation in English?
2. What is collocation in Arabic?
- 3.How we use collocation in both English and Arabic?

1.2 The Aims The Study:

The study tries to achieve the following aims:

- 1.Explaining the mean of collocation English.
2. Explaining the mean of collocation Arabic
3. Identifying the types collocation in both English and Arabic .

1.3 The hypotheses :

1. There are many definition of collocation in English.
2. There are many definition of collocation in Arabic.
3. There are many types collection in both English and Arabic

1.4 The Procedures

The procedures to be followed in this study are:

The following steps will be followed:

- 1- Presenting a study about collection in both English and Arabic .
- 2- Presenting a comprehensive theoretical study collection in both English and Arabic .
3. Make a conclusion of the study .

1.5 The Limits

The present study is limited to find out what mean by collection in both English and Arabic with their types .

1.6 The Value

It is hoped that this study will pave the way for further research .

Chapter Two

Literature Review

2.1 The Definition of Collocation

Collocation is a way which some words are often used together, and sound natural together. This also refers to restrictions on how words may be used together, such as which verbs and nouns can be used together. (Web source)

Collocation: One other distinct aspect of our knowledge of words has nothing to do with any of the factors considered so far. We know which words tend to occur with other words. If you ask a thousand people what they think of when you say (Yule, 1985: 122)

Another definition the term collocation is used by different linguists to refer to what are often very different combinations of word forms. (Gramley, Patzold, 1992:61)

A collocation is the relationship between two or more related words which commonly appear together (or co-occur). The adjectives broad and wide for example are similar in meaning but occur in very different collocation; e.g. broad accent, broad agreement, broad daylight, broad grin, etc (Biber, Conrad, Leech, 2002:18)

For example: we often say heavy rain, or light rain, instead of strong rain or mild rain, heavy goes well with rain, whereas strong does not. This sort of language behavior is called collocation.

2.2 Types of Collocation

Different types of collocation have been suggested by different researchers, (Sinclair. 1991: p115-116) distinguishes between “upward” and “down ward” collocations. According ,the concept “upward collocation” denotes that words habitually collocate with words that are more frequently used than they are themselves in the English language, e.g, the word back collocates with at down, from into and on all of which are more frequent words than back. In contrast, the concept “down ward collocation” means that words habitually collocate with words that are less frequent than they are , e.g., the words arrive, bring and climbed are examples of less frequently occurring words which collocate with the word back . This distinction demonstrates a difference in the grammatical structure of both types of collocations while constituents of the upward collocations are inclined to be mostly grammatical frames such as grammatical elements and subordinates since nodes in this type of collocations usually collocate with prepositions , adverbs , conjunctions, and pronouns , nodes of down word collocations habitually collocate with semantic words such as nouns and verbs .

Similarly, Howarth (1996) classifies collocations based on the criterion of commutability and makes a distinction between five levels of restrictedness .Additionally, while classifications of collocations of some linguists (Hausmann,1989) are exclusively based on open-class words, most linguists, classifications of collocations (Benson, Benson & llson, 1986) include function words and syntactic structures in addition to open-class words.

Concluding from the majority of the previous studies (Benson, Benson, & Ilson, 1986; Baker, 1992; Gitaski, 1996; wei, 1999), collocations can mainly be divided into lexical and grammatical collocations – Lexical collocation generally comprise an array of associations of verbs, nouns, adjectives, and adverbs, for example, launch a missile, withdraw an offer, a crushing defeat, storms rage, a world capital, deeply absorbed, and appreciated sincerely (Benson, Benson & Ilson, 1986, pp.253-254). Alternatively grammatical collocations commonly consist of a verb, a noun, or an adjective combined with a preposition or a grammatical structure such as an infinitive or a clause, e.g, account for, adjective to advantage over and to be afraid that (Bahns & Eldaw, 1993:23). The dichotomy (Lexical vs grammatical collocations) seems widely acceptable among linguists and researchers. Accordingly, it is employed as the basic distinctive criterion in differentiating between types of collocations in the current there are many types which are formed of installation acts, names, attributes and conditions and other, that can be classified as follows.

1-Adverb+Adjective= completely satisfied (Not: satisfied)

2-Adjective+Noun= excruciating pain (Not: excruciating)

3-Noun+Noun=a surge of anger (Not: anger)

4-Noun+Verb=lions roar (Not: lions)

5-Verb+Noun=Commit suicide (Not:suicide)

6-Verb+Expression with preposition= burst into tears (Not: Tears)

7-Ver+Adverb=Wave frantically (Not: wave)

Adverb + Adjective =

1-We entered a richly decorated room.

2-Are you fully aware of the implications of your action?

Adjective + Noun =

3-The doctor ordered him to take regular exercise.

4-The Titanic sank on its maiden voyage.

Noun + Noun =

5-Let's give Mr. Ahmed a round of applause.

6-I'd like to buy two bars of soap please .

Noun + Verb =

7-The lion started to roar when it heard the dog barking.

8-Snow was falling as our plane took off.

Verb + Noun =

9-The prisoner was hanged for committing murder .

10-I always try to do my homework in the morning, after making my bed.

Verb + Expression with preposition =

11-We had to return home because we had run out of money .

12-Their behavior was enough to drive anybody to crime.

13-She placed her keys gently on the table and sat down.

14-Rania whispered softly in Rami's ear.

2.3 Features of Collocations

The influence of features of collocations on learners' collocation knowledge and development is well evidenced in research literature (e.g., Durrant & Schmitt, 2009; Gitsaki, 1999; Kellerman, 1978; Koya, 2005; Kurosaki, 2012; Nesselhauf, 2005) have provided evidence to support that L2 learners' knowledge of collocations and knowledge development are affected by these characteristics. In common, studies which have dealt with features of collocations can be divided into those researching the actual or tangible aspects of collocation such as frequency of occurrence of collocations in textual contexts, form, spelling, and phonology, and those investigating the abstract aspects of collocations such as their semantic and syntactic restrictions, culture and pragmatics, or congruency with L1 (Gledhill, 2000). Apparently, many features have been attributed to collocations, however, for the purposes of the current study, the concentration will only be on the key features which have been evidenced to have considerable impacts on the L2 learners' collocation knowledge and development. (Crystal, 1941:86)

2.4 The Definition of Collocation in Arabic

collocation is a lexical relationship between two or more words that often habitually go together and make a common expression whose meaning can be derived from at least one component of the collocational expression. This lexical phenomenon is found in all languages of the world, yet, in different characteristics. The Arabic language is one of the richest languages of the world in collocations. But unfortunately, this unique phenomenon has not been widely discussed by Arab researchers. However, there have been some attempts by certain Arab linguists to highlight this significant phenomenon in Arabic.

In spite of the previously mentioned fact that no much attention has been directed toward presenting a systematic study of Arabic collocations, this phenomenon has been viewed on, even though briefly, since the time of the outstanding traditional Arab grammarians mentioned by Al-Rawi(1994:53) such as Al-Jahith (1948), Ibn-Jinni(1952) and Al-Jurjani(1978) (Al-Rawi, 1994:58). To begin with, Al-Jahith recognizes the significance of collocations and the cooccurrence of lexical items with certain lexical items rather than other ones, however, with no regard to any syntactic considerations (Ibid). Al-Jahith considers that collocation stands of one of the meanings of a certain lexical item, corresponding in this way to Firth's "meaning by collocation". He gives the example of (جوع) hunger and mentions that one of its meanings in the Holy Quran is its collocability with (العنف) fear (ibid:59).

The syntactic relationships which hold between Arabic lexical items have also been considered by Ibn-Jinni who highlights the correlation between

form and meaning and recognizes the importance of both the syntactic and semantic restrictions imposed on the co-occurrence of a lexical item in a certain context (Ibid)

Being a prominent theorist on rhetoric and poetics, Al-Jurjani also recognizes the significance of syntagmatic relations among lexical items and that of contextual meaning (ibid:60). According to Al-Jurjani (1978), (cited in Al-Rawi, 1994:60), no lexical item can be meaningful in isolation. It only has meaning when it is used in a certain context and when it is entered into sets of relationships which are made up according to certain linguistic and nonlinguistic criteria.

2.5 Type of Collocation in Arabic

1) Open collocations are lexical clusters whose constituent elements combine with a large number of other elements and collocate unrestrictedly with other lexical items, for example say gayid شي جيد. Both words can co-occur with a wide range of words. Elements of open collocations are “freely recombinable” and “each element is used in a common literal sense” (COWIE ET AL., 1983: 98).

انتهت الحرب, بدأت الحرب

2) Restricted collocations are those word combinations whose constituents are restricted in their collocability. According to AISENSTADT (1979: 71), they follow “certain structural patterns, and restricted in their commutability not only by grammatical and semantic valency ... but also by usage”.

حرب ضارّة, جريمة نكراء
أحرز تقدما, خسارات جسمية

3) Bound collocation is considered by COWIE as “a bridge category between collocations and idioms” (1981: 228). This is because the range of one component is limited to one word. This kind has a fixed word combination and maintains a middle position between idioms and those collocations of variable collocates. BENSON ET AL. refer to it as obligatory collocations, where the range is restricted to one collocate only (1986: 258). They call it transitional combinations since they are “transitional between idioms and collocations, more frozen than ordinary collocations, i.e. less variable” (ibid.: 254). BARNWELL calls this type special collocations (1974: 57).

أطرق الرأس

2.6 Features of Collocations in Arabic

Language use is subject to two principles, idiomatic principle and open use principle (Sinclair, 1987). The open choice principle suggests that texts are a result of a wide range of choices. Whenever a “unit is completed ... a large range of choice opens up, and the only restraint is grammaticalness” (ibid: 319-320). According to the idiom principle, texts are not randomly constructed of words. “A language user”, Sinclair wrote, “has available to him or her a large number of pre-constructed phrases that constitute single choices, even though they might appear to be analysable into segments” (ibid: 320). The way in which words in Arabic accompany each other ranges from idioms and fixed expressions, to free collocations.

They are attached to each other along a continuum, with idioms at one end, and open variation at the other. It is probably beneficial to draw some lines between collocation on one hand, and idioms and fixed expressions on the other. The common feature of these is idiomaticity. All three categories

(collocation, idioms and fixed expressions) fall within the idiom principle, but their structure, behaviour and use are different. At the same time the elements of these categories are in a relation of collocability with each other in a varying degree of rigidity and flexibility.

Collocation is a principle of organization in language, thought to be universal as a principle but language specific in its realization (Aisenstadt, 1979: 71). It has attracted the attention of scholars of Arabic in old and modern times. The phenomenon was identified and highlighted by linguists and rhetoricians as early as the 9th century. Scholars such as AL-Jahiz (775-868 AD), AL-Jurjaniy (1010- 1078 AD), and Al-Sakkakiy (1159-1229 AD) paid some attention to lexical collocation, but they did not elaborate further on it. Dictionaries of lexical collocations were also compiled by lexicographers such as Ibn Al-Sikkit (9th century), Al-Hamadaniy (10th century), Al-T̄acalibiy (10th-11th century), and IBN Sidah (11th century). More recently, Al-Yazijiy (1904/1985) wrote a dictionary of phraseology, a large portion of which includes collocations. Modern collocation dictionaries have also been compiled, for example a monolingual dictionary of sounds (D̄yab, 1996), AL-Ḥafiz Arabic-English collocation dictionary (Ḥafiz, 2004), and the English-Arabic Dar El-Ilm's Dictionary of Collocations (Ghazazla, 2007).

Chapter Three

Date and Analysis

3.1 Date

This translation by Abdullah Yusuf Ali 1883

Following is a analysis of the collocation found in Surah Al-Baqara :

3.2 Text Analysis

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they:

Allah hath set a seal on their hearts: ختم الله على قلوبهم

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

a grievous punishment. عذاب اليم

The adjective grievous collocates with the noun punishment .

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الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them

steadfast in prayer : يقيمون الصلاة

The verb steadfast collocates with the noun prayer .

صُمُّ بَكْمٍ عُمِيٍّ فَهُمْ لَا يَرْجِعُونَ

Deaf, dumb, and blind, they will not return (to the path)

Deaf, dumb : صم بكم

The noun deaf collocates with the noun dumb .

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits there from, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

companions pure أزواج مطهرة

The adjective pure collocates with the noun companions .

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وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

When it is said to them: "Make not mischief on the earth," they say:
"Why, we only Want to make peace!"

لا تفسدوا في الارض Make not mischief on the earth

The verb mischief collocates with the noun earth .

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ
أُولَئِكَ هُمُ الْخَاسِرُونَ

Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.

break Allah's Covenant ينقضون عهد الله

The verb break collocates with noun Allah covenant

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,

traffic is profitless ربحت تجارتهم

The verb profitless collocates with the noun traffic

3.3 Statistical Analysis

عذاب اليم

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (10)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (104)

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ تَمَنَّا قَلِيلًا أَوْلَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ
إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (174)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ
وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (178)

إِنَّ الَّذِينَ يَشْتُرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ تَمَنَّا قَلِيلًا أَوْلَئِكَ لَا خَلَاقَ لَهُمْ
فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٧)
إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۗ أُولَئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ (٩١)

إِنَّ الَّذِينَ اسْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٧)

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنْ يُحْمَدُوا بِمَا
لَمْ يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٨٨)

وَأَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۗ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٨٠)

بَشِيرِ الْمُنَافِقِينَ بَأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨)

وَأَحْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا (١٦)
١

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا
الَّذِينَ اسْتَنكفوا وَاِسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (١٧٣)

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ
مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ (٣٦)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ وَإِنْ
لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣)

15

يَا أَيُّهَا

الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۗ
فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (٩٤)

صم بكم

صُمُّ بَكْمٍ عُمِّي فَهَمْ لَا يَرْجِعُونَ (18)

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمِي فَهُمْ لَا يَعْقِلُونَ
(171)

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

ينقضون عهد الله

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ

أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

يفسدون في الارض

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ

أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٧﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

ازواج مطهره

قُلْ أُوذِيكُمْ بِخَيْرٍ مِنْ دَلِكُمْ ۚ

لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنْ

اللَّهِ ۗ وَاللَّهُ بِالصَّيِّرِ بِالْعِبَادِ ﴿١٥﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۗ وَهُمْ فِيهَا شَارِبُونَ ۗ

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوبُوا بِهِ مُتَشَابِهًا ۗ وَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۗ وَهُمْ فِيهَا خَالِدُونَ (25)

يقيمون الصلاة

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥)

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٧١)

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ (٣)

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3)

يقيمون الصلاة	6 مرات
ختم الله على قلوبهم	مره
عذاب اليم	15 مره
ماربحت تجارتهم	مره
يفسدون في الارض	مرتين
ينقضون عهد	مرتين
صم بكم عمي	اربع مرات
ازواج مطهرة	ثلاث مرات

Chapter Four

Conclusions

4.1 Conclusion

Collocation is a habitual lexical relationship between words that dictate the co-occurrence of certain lexical items with each others. Although collocation is a universal phenomenon, its features, structure, patterns and meanings differ from one language to another. Some linguists consider idioms as part of collocations, others do not. Collocations differ from idioms. A collocation is the co-occurrence of lexical items whose meanings can be deduced from the meaning of their constituents. An idiom, on the other hand, is a word combination whose meaning cannot be determined from the meaning of its part. Thus, heavy smoker is an example of collocation; whereas alive and kicking is an example of an idiom. Collocation as a linguistic phenomenon has been recognized by traditional and modern Arab linguists and grammarians; however, they did not put a systematic methodology for studying collocation. Because of the discrepancies between the characteristics of collocation among languages, some SL collocation sets do not have equivalent translation sets in the TL .Therefore; they become problematic and difficult for the translator to translate. The translator should strive to identify the collocative words in the ST and to know their ranges in the TT so that he can render them into acceptable and natural TL collocations. Although collocation is a language-specific phenomenon, it is subject to the influence of cultural differences between any two languages.

4.2 Recommendations

It is recommended that some additional exercises about collocation are added to the subject of grammar of the fourth _year stage of the department of English .

4.3 Suggestions

The following topics are suggested to be investigated by other researchers because they are beyond the limits of the present study:

1. Collocation in English in political text .
2. Collocation in some literary texts.

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