



Corpus Analysis of Verb and Preposition Collocations in the word "Āmana": A Study of Meaning and Function in the Qur'an

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Abstract

Collocations in Arabic, especially in Qur'anic texts, play a significant role in constructing linguistic meaning and function. Although corpus linguistic studies of the Qur'ān have grown, research specifically analysing collocations of verbs and prepositions in this sacred text is limited. While previous studies have focused more on analysing the semantics of individual words or their morphological relationships, this study offers a novelty by integrating corpus-based collocation analysis in examining the relationship between the verb *āmana* 'believe' and its accompanying prepositions in Surah Al-Baqarah. This study uses a corpus linguistic approach to systematically identify collocation patterns with the help of AntConc software. The analysis includes frequency of occurrence, lexical distribution, as well as semantic interpretation of collocations in the context of the Qur'an. The results show that the collocation *āmana bi* 'believe in' is the most dominant form, appearing 18 times, which reflects the transcendental faith relationship between the subject and the object of belief, such as Allah or His revelation. Meanwhile, the collocations *āmana li* 'believe for' and *āmana min* 'believe from' reveal more complex social nuances and origins of faith, suggesting that the meaning of faith in the Qur'ān has wider contextual variations compared to conventional meanings. Thus, this study contributes to the study of corpus linguistics, Qur'anic exegesis, and Arabic language teaching, particularly in understanding how collocation patterns play a role in shaping theological meaning. The novelty of this research lies in the application of corpus-based collocation analysis in the study of sacred texts, which has rarely been done comprehensively in Arabic linguistic studies. The results of this study can also support a more accurate and contextualised translation of the Qur'an.

Keywords : collocation, corpus analysis, al-qur'an, surah al-baqarah, linguistics, prepositions

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A. Introduction

Language is a fundamental element in human life as a medium of communication and expression of ideas.¹ In the study of linguistics, one of the most significant concepts is collocation, which is the habitual connectedness of words that often occur together in a language.² In Arabic, especially in the sacred text of the Qur'an, verb-prepositional collocations play an important role in constructing meaning and linguistic functions. Understanding this collocation pattern is essential in several aspects, such as translation, tafsir, and classical Arabic syntax. In translation, collocations in the Qur'an often have contextual meanings that cannot be translated literally into other languages.³ Errors in understanding collocations can lead to deviations in meaning in translation. In tafsir, understanding the relationship of words in the verse structure is crucial. Collocations are not only mechanical elements in language, but also key in establishing fluency, accuracy and naturalness of language, both in writing and speech.⁴

In Arabic, especially in the sacred text of the Qur'an, collocation has a more profound role because it involves theological, semantic, and cultural dimensions.⁵ The Qur'ān as a religious text as well as a great linguistic work contains various collocation patterns, especially in the relationship between verbs and prepositions.⁶ Collocation analysis can help reveal the implicit meaning contained in certain verb-preposition combinations.⁷ Meanwhile, in classical Arabic syntax, prepositions play a role in determining the syntactic and semantic relationship of a verb. By analyzing collocations in the Qur'ān, we can understand how syntactic relationships in classical Arabic shape theological and linguistic meanings.⁸ Collocations, in a linguistic context, refer to combinations of words that habitually occur together more often than randomly.⁹ Examples of collocations can be word pairs such as 'make a decision' in English or *kataba fii* 'write on' in Arabic, where each word cannot be replaced with a synonym without changing the overall

¹ Jørgen Chr Bang and Wilhelm Trampe, "Aspects of an Ecological Theory of Language," *Language Sciences* 41 (2014): 83–92, <http://dx.doi.org/10.1016/j.langsci.2013.08.009>.

² Daohuan Liu and Xuri Tang, "Comparative Linguistic Analysis with Firthian Collocations: Cases of Synonym Differentiation and Proficiency Assessment," *Lingua* 306, no. May (2024).

³ Sattar Izwaini, "The Translation of Arabic Lexical Collocations," *Translation and Interpreting Studies* 11, no. 2 (2016): 306–328.

⁴ Sanjay K Jha, "Communicative Verbal Collocations for English Conversation," *International Journal of Language Linguistics Literature and Culture* 02, no. 03 (2023): 1–11.

⁵ AMENEH Zare and Farnaz Zare, "A Comparative Analysis of Collocation in Arabic-English Translations of the Glorious Quran," *The Journal of Applied Linguistics and Applied Literature: Dynamics and Advances* 4, no. 2 (2016): 115–128.

⁶ Rahima Bentrícia, Samir Zidat, and Farhi Marir, "Extracting Semantic Relations from the Quranic Arabic Based on Arabic Conjunctive Patterns," *Journal of King Saud University - Computer and Information Sciences* 30, no. 3 (2018): 382–390, <https://doi.org/10.1016/j.jksuci.2017.09.004>.

⁷ Inas Ibrahim Mohammad El-Wakeel, "A Corpus-Based Study of the Arabic Lemma /Maṭār/ (Rain) and Its Inflections in the Glorious Qur'an: A Linguaculture Perspective," *مجلة البحث العلمي في الآداب*, 22, no. 22 (2021): 104–159.

⁸ Zare and Zare, "A Comparative Analysis of Collocation in Arabic-English Translations of the Glorious Quran."

⁹ Mark Toomer, Irina Elgort, and Averil Coxhead, "Contextual Learning of L2 Lexical and Grammatical Collocations with and without Typographic Enhancement," *System* 121, no. November 2023 (2024): 103235, <https://doi.org/10.1016/j.system.2024.103235>.

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meaning.¹⁰ In the Qur'ān, collocation patterns of verbs and prepositions play an important role in conveying religious and moral messages. For example, the selection of certain prepositions after verbs can add rich and specific dimensions of meaning,¹¹ which are often difficult to translate directly into other languages.¹² Therefore, research on collocation is crucial to understanding how complex meanings in the Qur'ān are linguistically organized.

Linguistic studies of the Qur'ān continue to develop with increasingly sophisticated approaches. However, specific studies that address verb-position collocation in the Qur'ān with a corpus linguistic approach are still very limited. Some trends in previous studies show that this topic still has a research gap. Morphological and semantic studies of words in the Qur'an¹³ mostly focus on analysing individual words, without looking at the relationship between words in collocations. Research on linguistics-based interpretations has been conducted, but most of them still use traditional methods based on manual interpretation.¹⁴ Meanwhile, corpus linguistics approaches in Qur'anic studies have begun to develop,¹⁵ but they are mostly used to identify word frequencies, not to analyse specific verb-preposition collocation patterns.¹⁶ Rayson emphasised the importance of corpus analysis in understanding key semantic domains in the Qur'ān,¹⁷ while Parkinson et al. showed that natural language processing (NLP) can automate linguistic analyses on sacred texts.¹⁸ However, these studies are still lacking in discussing the relationship between verbs and prepositions specifically in the context of the Qur'ān. Therefore, this study offers an original contribution in systematically analysing verb-preposition collocation through a corpus linguistic approach, which has not been done in Qur'anic studies.

¹⁰ M H Falahi and Ahmad Moinzadeh, "Effects of Receptive and Productive Tasks on Iranian EFL Students' Learning of Verb-Noun Collocations," *Journal of Language Teaching and Research* 3, no. 5 (2012); Jipeng Qiang et al., "Natural Language Watermarking via Paraphraser-Based Lexical Substitution," *Artificial Intelligence* 317 (2023): 103859, <https://doi.org/10.1016/j.artint.2023.103859>.

¹¹ Kristen Johannes, Colin Wilson, and Barbara Landau, "The Importance of Lexical Verbs in the Acquisition of Spatial Prepositions: The Case of in and On," *Cognition* 157 (2016): 174–189, <http://dx.doi.org/10.1016/j.cognition.2016.08.022>.

¹² (Izwaini, 2016; Abdelkarim & Alhaj, 2023)

¹³ Manar Almana, "Lexical Associations of the Word &Eden&In the Qur'an: A Corpus Linguistics Approach," *Open Journal of Modern Linguistics* 11, no. 04 (2021): 593–612; Paul Rayson, "From Key Words to Key Semantic Domains," *International Journal of Corpus Linguistics* 13, no. 4 (2008): 519–549.

¹⁴ Yuliya Demyanchuk, "Term-Combination in the Context of Corpus-Applied Translation Studies," *Polonia University Scientific Journal* 59, no. 4 (2023): 16–22; Abdelkarim and Alhaj, "Problematicity of Translating Some Selected Arabic Qur'anic Collocations Into English: Linguistic, Stylistic, and Cultural Perspectives."

¹⁵ Imane Guellil et al., "Arabic Natural Language Processing: An Overview," *Journal of King Saud University - Computer and Information Sciences* 33, no. 5 (2021): 497–507, <https://doi.org/10.1016/j.jksuci.2019.02.006>.

¹⁶ Miftahulkhairah Anwar et al., "Utilization of the Corpus in Depicting Impoliteness in Indonesian on Social Media," *Proceedings of the International Congress of Indonesian Linguistics Society (KIMLI 2021)* 622, no. Kimli (2022): 312–317.

¹⁷ Rayson, "From Key Words to Key Semantic Domains."

¹⁸ Caroline Parkinson et al., "Multipartite Attitudes to Enterprise: A Comparative Study of Young People and Place," *International Small Business Journal Researching Entrepreneurship* 38, no. 4 (2020): 293–317.

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In the context of Arabic linguistics, verbs (*fi'l*) and prepositions (*ḥarf jar*) are closely related in forming meaning in a phrase or sentence. Verbs in Arabic are transformative and often require certain prepositions to form specific meanings. For example, the verb *āmana* 'to believe' in the Qur'ān is often conflated with the preposition *bi* (بِ) to indicate belief in something transcendent, while the use of the preposition *li* (لِ) or *min* (مِنْ) gives a different nuance of meaning in the context of faith.¹⁹ Garba emphasizes that this kind of collocation is crucial in improving the lexical competence of Arabic learners,²⁰ especially for non-native speakers who often have difficulties in understanding these patterns. Collocations between verbs and prepositions in Arabic are not only syntactic, but also contribute to the semantic structure of the text. Therefore, this study assumes that verb-preposition collocations in the Qur'an have certain patterns that can be analyzed through a corpus linguistic approach to reveal their syntactic meaning and function. This approach allows the identification of patterns of connectedness between verbs and prepositions in the Qur'ānic text, thus providing new insights into how classical Arabic was used in conveying religious messages. Although Qur'ānic linguistic research has yielded many insights, there is a significant gap in the study of collocations, particularly between verbs and prepositions. Most previous studies tend to focus on semantic analysis of individual words or on the morphological relationships of words in the Qur'ān. In contrast, studies that specifically address the collocation of verbs and prepositions with a corpus approach are still rare.²¹ This study attempts to bridge the gap by providing a comprehensive analysis of these collocation patterns, using empirical data from the Qur'anic text.

This research has several important significances. First, it will provide new insights into the relationship between verbs and prepositions in the Qur'ān, contributing to a deeper linguistic understanding of the Qur'ān. These collocations are not only important for understanding syntactic structures, but also for interpreting the meaning of verses more contextually.²² Secondly, this study utilizes a corpus linguistic approach, which provides advantages in terms of the accuracy and objectivity of the analysis. By utilizing both quantitative and qualitative data, this study can uncover hidden patterns that may be missed in traditional analysis. Third, this study is relevant in the context of Arabic language teaching, both for native speakers and non-native speakers. Verb collocations and prepositions are often challenging for Arabic learners as these patterns often do not match their first language (L1) habits.²³ By understanding collocation patterns

¹⁹ El-Wakeel, "A Corpus-Based Study of the Arabic Lemma /Maṭar/ (Rain) and Its Inflections in the Glorious Qur'an: A Linguaculture Perspective."

²⁰ Mahmud A Garba, "Use of Collocations in Learning Arabic Vocabulary," *International Journal of Academic Research in Progressive Education and Development* 12, no. 3 (2023).

²¹ (Rayson, 2008; Almana, 2021)

²² Demyanchuk, "Term-Combination in the Context of Corpus-Applied Translation Studies"; Abdelkarim and Alhaj, "Problematicity of Translating Some Selected Arabic Qur'anic Collocations Into English: Linguistic, Stylistic, and Cultural Perspectives."

²³ Carima Awaj, "Examining the Collocational Knowledge of Libyan Arabic-Speaking Learners of English in Different Learning Environments: Classroom Learning vs. Naturalistic Learning," *Languages*

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in the Qur'ān, this study can provide practical guidance for more effective Arabic language teaching, especially in terms of teaching vocabulary and syntax.

This study highlights a significant research gap in the study of collocation in the Qur'ān. Most Qur'ānic linguistic research focuses on analysing the semantics of key words or grammatical structures in general, while collocation analysis is still rare. Moreover, although some studies have used the corpus approach in Qur'ānic studies, its use to analyse collocations of verbs and prepositions in this text is still very limited.²⁴ Therefore, this study offers an original contribution by combining the corpus approach and collocation analysis to uncover linguistic meanings and functions in the Qur'ān. The problem formulations in this study are: How can the collocation pattern between verbs and prepositions in the Qur'an be analysed through a corpus approach to understand its linguistic meaning and function? This research is expected to make a significant academic contribution, both in linguistic studies and in Qur'anic studies. In addition, this research is also expected to have a practical impact on the teaching of Arabic and the understanding of religious texts. With its systematic and data-driven approach, this research has the potential to become an important reference for future studies that want to delve further into the linguistic beauty of the Qur'an.

B. Method

This study uses a qualitative approach with corpus linguistic analysis method to explore the collocation patterns of verbs and prepositions in the Qur'an. The research design used is descriptive-analytic, which aims to identify, classify, and analyze the collocation patterns of verbs and prepositions found in the Qur'anic texts. In this research, the variables analyzed include the collocation of verbs and prepositions as the main variable and their linguistic meanings and functions as the variables studied in the context of the Qur'an. This research focuses on corpus data-based analysis to ensure the objectivity and accuracy of the results obtained. Research Design.

The main data source in this study is the text of the Qur'an in Arabic, using the digital version of Mushaf Madinah which has been recognized for its academic and religious validity. The research sample is focused on Surah Al-Baqarah, because this surah is the longest in the Qur'an and contains various combinations of verbs and prepositions that can represent collocation patterns in other surahs. The focus of analysis is on the verb *āmana* (أَمَنَ) meaning 'to believe', as this word has a significant frequency of use in the context of faith and shows a variety of prepositional usage that can be analyzed linguistically. The selection of one verb is also based on the limited time of the research, so that the research can be conducted in depth and systematically.

The corpus analysis method in this study is based on the theory of corpus linguistics as proposed by Gries and Berez,²⁵ which emphasizes the importance of linguistic annotation in data-driven analysis. In addition, this study also draws on

3, no. 2 (2018): 16; Małgorzata Kniaż and Magdalena Zawrotna, "Embedded English Verbs in Arabic-English Code-Switching in Egypt," *International Journal of Bilingualism* 25, no. 3 (2021): 622–639.

²⁴ Stefan T Gries and Andrea L Berez, "Linguistic Annotation in/for Corpus Linguistics" (2017): 379–409; Parkinson et al., "Multipartite Attitudes to Enterprise: A Comparative Study of Young People and Place."

²⁵ Gries and Berez, "Linguistic Annotation in/for Corpus Linguistics."

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the approach used by Rayson,²⁶ who shows how corpus methods can be used to identify key semantic domains in a text. Eskandarjouy also highlights how statistical techniques in corpus linguistics can help in understanding lexical and syntactic patterns in Arabic,²⁷ including in the analysis of verb and preposition collocations. Thus, this study not only adopts a quantitative approach in analyzing the frequency and distribution of collocations, but also a qualitative approach in interpreting the meaning contained in those collocations based on the context of the verse.

Collocation data collection was done systematically through corpus analysis software such as AntConc. Data was collected by converting the Qur'anic text into a format compatible with corpus analysis software, performing data cleaning to remove non-linguistic elements, and identifying collocations using the keyword-in-context (KWIC) feature. Data analysis was conducted by measuring the frequency of occurrence of each collocation pair, calculating the strength of association using Mutual Information (MI) and T-Score, and analyzing contextual meaning through tafsir literature. The validity of the research was guaranteed through method triangulation that combined corpus analysis with the study of tafsir literature and Arabic dictionaries. The research also adhered to the principles of academic ethics, ensuring that the Qur'anic texts were used authentically without modification or interpretation contrary to religious values. With this systematic procedure, the research is expected to make a significant contribution to the study of Qur'anic linguistics and can be replicated in future research.

C. Findings and Discussion

This research focuses on analysing the collocation of verbs and prepositions in Surah Al-Baqarah using a corpus linguistic analysis approach. The data collected comes from the Qur'anic text in the digital Mushaf Madinah. In Surah Al-Baqarah, the verb *aamana* 'believe' became the main focus of analysis because it is often used in various forms and contexts. Based on the analysis, it was found that this verb appears 63 times with various collocation combinations.

Out of a total of 63 verb occurrences, 22 of them are paired with specific prepositions, resulting in three main forms of collocation:

- a. *Aamana bi* 'believe in', appears 18 times.
- b. *Aamana li* 'believe for', appears 3 times.
- c. *Aamana min* 'believe from', appears once.

These three combinations give an idea of how the act of belief or faith is expressed in linguistic and theological contexts in the Qur'ān. Each collocation provides unique shades of meaning, depending on the preposition used.

Frequency analysis shows that the collocation *Aamana bi* 'believe in' is the most dominant. This collocation is often used to indicate a strong trust relationship between the subject (the person of faith) and the object of faith, such as Allah, scripture, or revelation. Examples can be seen in the following verses:

²⁶ Rayson, "From Key Words to Key Semantic Domains."

²⁷ None M Eskandarjouy, "Statistics in Corpus Linguistics: A Practical Guide" Vaclav Brezina Cambridge University Press, 2018," *International Journal of Applied Linguistics* 32, no. 3 (2022): 533–536.

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"يُؤْمِنُونَ بِاللَّهِ"

(They believe in Allah) [2:3]

"يُؤْمِنُونَ بِاللَّهِ"

(Believe in what is revealed to you) [2:4]

The collocation *Aamana li* 'believe for' is used in the context of interpersonal or social trust, as seen in the verse:

"يُؤْمِنُونَ بِاللَّهِ"

(They believe for you) [2:75]

The collocation *Āman min* is rare and appears only once in Surah Al-Baqarah:

"آمَنَ مِنْهُمْ بِاللَّهِ"

(Belief from them in Allah) [2:126]

The use of prepositions in this collocation provides a different semantic nuance, which enriches the understanding of how the concept of faith is explained in the Qur'an.

Table 1. Collocation Distribution Table

| No. | Verbs | Prepositions | Collocations | Frequency |
|-----|-------------|--------------|----------------|-----------|
| 1 | يُؤْمِنُونَ | بِ | يُؤْمِنُونَ بِ | 6 |
| 2 | آمَنَ | بِ | آمَنَ بِ | 12 |
| 3 | آمَنَ | لَ | آمَنَ لَ | 3 |
| 4 | آمَنَ | مِنْ | آمَنَ مِنْ | 1 |

This distribution shows the dominance of the collocation *Aamana bi* 'believe in', which describes the transcendental relationship of faith. Analysis of the collocations shows that each combination has a specific function in the context of the verse. The following is a detailed explanation of the meaning and function of each collocation:

***Aamana bi* 'believe in':**

The main function of this collocation is to show the commitment of faith to a particular object, such as Allah, scripture, or revelation. The use of the preposition "بِ" indicates a direct and strong connection between the subject and the object of faith. For example:

"الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ"

(Those who believe in the unseen) [2:3]

This collocation emphasises that faith is not just an abstract belief, but also involves confession and devotion to the object of belief.

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Aamana li 'believe for':

This collocation is used to show faith's acceptance of a particular person or group. The preposition "لِ" gives the meaning of interpersonal or social acceptance. Example:

"أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ"

(Do you expect them to believe for you) [2:75]

This collocation indicates a relationship of faith in the context of social interaction, such as belief in a prophet or leader.

Aamana min 'believe from':

This collocation indicates the origin or source of belief. Although rare, its use is important to show faith as a result of a particular teaching or experience. Example:

"وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ"

(And provide for them from fruits, whoever believes of them) [2:126].

This collocation shows the relationship of origin or source of belief in the context of God's provision.

Verse Context and Nuances of Collocation

The meaning of collocation is greatly influenced by the context of the verse in which the word appears. For example:

"يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ"

(They believe in Allah and the Last Day) [2:3]

This collocation highlights the faith aspect of two fundamental concepts in Islam: divinity and the last day.

"قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا"

(They said, "We believe in what was revealed to us") [2:91]

This collocation shows a claim of faith in the revelation that has been received, but in the context of a theological polemic.

"فَلْيُؤْمِنُوا بِهِ"

(So let them believe in him) [2:186]

This collocation shows an invitation to believe in the revelation that comes from Allah.

Verse Citation for Justification

"يُؤْمِنُونَ بِاللَّهِ"

(They believe in Allah) [2:3]

This collocation illustrates the core of the concept of faith in Islam, which is a transcendental belief in Allah.

"وَأْمِنُوا بِمَا أُنزِلْتُ مُصَدِّقًا"

(And believe in what I have revealed as truth) [2:41]

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This collocation shows the direct relationship between faith and the recognition of revelation as truth.

This study corroborates Abdelkarim and Alhaj's findings that collocations in the Qur'an reflect deep contextual meanings.²⁸ In corpus linguistics studies, Gries and Berez asserted that data-based analysis can reveal systematically structured patterns of meaning in religious texts.²⁹ This study also reinforces the findings of Awaj and Al-Jarf who highlighted how prepositions in Arabic play a role in shaping verb meanings specifically.³⁰

From an exegetical perspective, these findings are in line with classical interpretations that assert that the verb *āmana* in the Qur'ān is often used in two main forms: as an expression of belief in God and His revelation, and as a form of acceptance in social relationships. Ibn Kathir's commentary, for example, often highlights the use of *āmana bi* in the context of transcendent faith, while *āmana la* is more often found in discussions regarding trust given to humans, such as prophets or leaders of the people.

Collocations in the Qur'ān, particularly the pairing of the verb *Aamana* 'believe' with prepositions such as *bii* 'in', *lii* 'for', *min* 'from', show strong relevance to the concept of faith which has been widely discussed in linguistic studies and Qur'ānic exegesis. The findings of this study are consistent with previous studies, as revealed by Abdelkarim & Alhaj,³¹ that collocations in the Qur'ān reflect deep contextual meanings and cannot be separated from their theological purpose. The analysis of the collocation *Aamana bi* 'believe in' reinforces the finding that the preposition *bii* 'in' in this context indicates a direct connection between the subject of faith and the object of belief, such as Allah or His revelation. This supports Gries & Berez³² claim that corpus analysis can reveal systematically structured patterns of meaning in religious texts.

This study also confirms the conclusions of Awaj³³ and Al Jarf³⁴ that in Arabic, prepositions function as connectives that give specific meanings to the verbs that precede them. The preposition *bii* 'in', for example, asserts a strong recognition of the object of faith, whereas *lii* 'for' emphasises more of an interpersonal relationship of acceptance, such as belief in a particular prophet or group. These collocations not only support previous linguistic literature but also highlight the uniqueness of language patterns in Qur'ānic texts.

The findings of this study have several important implications, both linguistically and theologically. Linguistically, the corpus analysis shows that collocation is not just a habit of word usage, but also an important element in creating contextual meaning. This is in line with Demyanchuk³⁵ findings which

²⁸ Abdelkarim and Alhaj, "Problematicity of Translating Some Selected Arabic Qur'anic Collocations Into English: Linguistic, Stylistic, and Cultural Perspectives."

²⁹ Gries and Berez, "Linguistic Annotation in/for Corpus Linguistics."

³⁰ Awaj, "Examining the Collocational Knowledge of Libyan Arabic-Speaking Learners of English in Different Learning Environments: Classroom Learning vs. Naturalistic Learning"; Reima Al-Jarf, "Undergraduate Student-Translators' Difficulties in Translating English Word + Preposition Collocations to Arabic," *International Journal of Linguistics Studies* 2, no. 2 (2022): 60–72.

³¹ Abdelkarim & Alhaj (2023)

³² Gries & Berez (2017)

³³ Awaj (2018)

³⁴ Al-Jarf (2022)

³⁵ Demyanchuk (2023)

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show that statistical analysis of collocations can reveal hidden semantic relationships in texts.

Theologically, the collocation *Aamana bi* 'believe in' provides insight into how the concept of faith is portrayed holistically in the Qur'an. In a spiritual context, this verb and preposition pair reflects faith as an act of confession that is not only intellectual but also transcendent and practical. The preposition *bii* 'in' linguistically indicates a close relationship, which theologically can be translated as a relationship of deep faith and total commitment to God.

In addition, the collocation *Aamana lii* 'believe for' highlights the social dimension of faith, such as in the context of trust between individuals or groups. This is relevant to social interpretations in the Qur'an, where faith is often associated with obedience to leaders or prophets. As such, the findings make a significant contribution to understanding how the Qur'an frames faith in various dimensions, including personal, social, and spiritual relationships.

This research contributes to the field of linguistics by showing how corpus analysis can be applied to uncover patterns of collocation in religious texts such as the Qur'an. For example, the dominance of the collocation *Aamana bi* 'believe in' provides empirical evidence of how linguistic structures contribute to the semantic and syntactic understanding of texts. This supports Parkinson et al.³⁶ that data-driven approaches can provide new insights in understanding word relationships in texts.

In the context of Islamic scholarship, this study provides a more detailed insight into how the concept of faith is explained linguistically in the Qur'an. By showing the variations in the use of prepositions such as *bii* 'in', *lii* 'for', *min* 'from', this study helps readers understand the nuances of meaning contained in the relevant verses. This is relevant for the teaching of Qur'anic exegesis and the study of Islamic theology, where an understanding of these collocations can enrich the interpretation of verses discussing faith.

The findings have wide practical implications, especially in Arabic language teaching for non-native speakers. Collocations are often challenging for learners due to their arbitrary nature and the influence of the first language (L1). This research can help in developing more effective learning materials by highlighting collocation patterns in Qur'anic texts, so that learners can understand the relationship of verbs and prepositions in meaningful contexts.

Moreover, this analysis is relevant for translators of the Qur'an. Collocates such as *Aamana bi* 'believe in' are often difficult to translate because of the semantic nuances contained in their prepositions. By understanding these patterns, translators can produce more accurate and contextualised translations that reflect the true meaning of the source text.

Although this study provides significant insights, there are some limitations that need to be noted. Firstly, this analysis is limited to Surah Al-Baqarah, so the results may not reflect the overall collocation patterns in the Qur'an. A follow-up study covering the entire Qur'anic text may provide a more comprehensive picture of collocation patterns.

Secondly, this study relies on corpus analysis software which may have limitations in capturing the contextual nuances of collocations. For example, the

³⁶ Parkinson et al. (2020)

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software can detect the frequency of occurrence but may not be able to fully capture the contextual meaning without manual interpretation.

This research opens up opportunities for further studies on collocation in the Qur'an, including analyses on other surahs or specific themes such as faith, worship, or social relations. In addition, the interdisciplinary approach that combines corpus analysis with exegetical studies can provide deeper insights into how meaning in the Qur'an is shaped through language.

By broadening the scope of analysis and integrating more methods, future research may result in a more comprehensive understanding of linguistic patterns in the Qur'an and their contribution to Islamic scholarship and theology.

D. Conclusion

This study has analysed the collocation of verbs and prepositions in Surah Al-Baqarah using a corpus linguistic approach, with the main focus on the verb *Aamana* 'believe' and its collocation variations. The analysis shows that these collocations have a consistent and meaningful pattern in shaping the Qur'anic theological messages. The main findings of this study are: (1) The dominance of the collocate *Aamana bi* 'believe in', This collocation is the most frequent form found in Surah Al-Baqarah, indicating a direct and transcendental relationship between the practitioner of faith and the object of belief, such as Allah, revelation, or scripture. The use of the preposition "ب" emphasises the meaning of a deep confession of faith and a strong spiritual commitment. (2) Collocational Variations with *lii* 'for' and *min* 'from', The preposition "ل" indicates acceptance or confession of faith in a social or interpersonal context, while "مِنْ" emphasises the origin or source of belief. Although rare, these collocations provide additional nuances that enrich the understanding of the concept of faith in the Qur'an. (3) Contribution to Linguistic and Theological Understanding, These collocations not only reflect linguistic patterns, but also illustrate theological values, such as the relationship between man and God, obligation to revelation, and faith-based social interaction. Overall, this study shows that verb and prepositional collocations in the Qur'an play an important role in conveying spiritual and moral messages. The corpus linguistic approach provides an objective and systematic framework for analysis, thus enabling a deeper understanding of the Qur'anic text.

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