



Exploring Collocational Patterns and Lexical Semantics in Surah Yusuf

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Abstract

This study aims to identify, classify, and analyze collocational patterns in Surah Yusuf and to examine their semantic roles. The method employed is a descriptive qualitative approach using manual concordance analysis, in which data were extracted through close, word by word reading of the Arabic Qur'anic Text of Surah Yusuf. Identified collocations were verified using the Quranic Arabic Corpus to confirm their morphological and syntactic structure, and cross checked against Arabic collocation dictionaries to ensure linguistic validity. Data were analyzed based on collocation types (grammatical and lexical) and the semantic patterns of the accompanying prepositions. The findings reveal 36 collocational patterns, dominated by grammatical verb collocations (26 patterns), particularly those using *fi'l māḍī* (past tense verbs). Prepositions such as *عَنْ* (for avoidance), *إِلَى* (for direction), and *عَلَى* (for authority) form consistent semantic constructions that enhance narrative nuances. In-depth analysis of key collocations, such as *زَاوَدَ عَنْ* and *صَبَّرَ جَمِيلًا*, shows that collocational choices do not merely serve descriptive functions but actively shape character development, dramatic tension, and core theological concepts. The study concludes that collocational analysis is an essential tool for uncovering complex layers of meaning in the Qur'an. These findings make a significant contribution to Qur'anic linguistics and exegesis by offering a systematic and replicable model for analyzing other surahs. The research also has practical implications for translation, the development of Arabic language learning materials, and digital humanities.

Keywords: Arabic Language; Collocation Analysis; Corpus Linguistics; Surah Yusuf

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INTRODUCTION | مقدمة

Arabic plays a vital role in various disciplines, particularly in religious studies, literature, and education (Kosim, 2021). Along with the development of the times and the influence of culture, a variety of linguistic phenomena and terminologies have emerged that are worthy of in-depth study, one of which is collocation (Sridhanyarat, 2018). This phenomenon has become increasingly relevant in language studies because it affects meaning comprehension within specific contexts.

Teaching Arabic as a foreign language faces the challenge of collocation complexity, since its meaning often cannot be directly transferred from the learner's first language. Therefore, mastery of Arabic is not only determined by knowledge of grammar and sentence structure, but also by understanding the appropriate use of collocations (Thayyibah et al., 2025). In Arabic, this concept is known as *المصاحبة اللغوية* (Ats Tsaqofi et al., 2022). Simply put, collocation is a linguistic phenomenon where a particular word tends to co-occur with certain other words in a specific

context (Hardiyanti & Budiastuti, 2017). The accurate selection of words is therefore crucial to avoid semantic awkwardness, even when the words may have similar meanings (Zhang, 2022).

Research by Galingsing highlights the importance of collocation mastery in language proficiency, as it helps learners internalize natural word-use patterns (Galingsing, 2021). Similarly, (Cahyani, 2018) emphasizes that without collocational competence, learners tend to translate words literally, which often results in unnatural or even incorrect language use.

The importance of collocation becomes even more apparent when observed in the Qur'an. As the sacred text of Islam, the Qur'an contains numerous collocations with profound meanings that often cannot be understood through literal translation alone (Yanti et al., 2022). For example, the verb *ضرب* appears in various collocational patterns that yield different meanings depending on the context (Fakhrudin, 2017).

One example is the phrase *ضربتم في الأرض* in QS. An-Nisā': 101. The word *ضربتم* is derived from the root *ضرب*, which literally means "to strike." However, in this context, it forms part of a collocation that carries the meaning *سافرتهم في البلاد*, that is, traveling long distances (for purposes such as trade, jihad, or migration) (Manzūr, 1990). Thus, *ضربتم في الأرض* does not mean "striking the earth" literally, but rather "setting out on a journey." This illustrates how collocations in Arabic play a crucial role in conveying the intended meaning of Qur'anic verses more accurately.

The translation of the Qur'an is a highly significant task for non-Arab Muslims (Nu'man & Sabila, 2024). The Qur'an, as the holy book of Islam, serves as the primary source of teachings and guidance for life. However, not all Muslims possess the ability to understand the Arabic language in depth. Therefore, translating the Qur'an into various languages has become an urgent necessity (Dinia et al., 2024). According to data from the Pew Research Center (2017), approximately 23% of the world's population are Muslims, and the majority do not speak Arabic as their first language. This highlights the importance of Qur'anic translation to ensure that its message and teachings can be understood by all Muslims around the globe (Nasr, 2014).

The complexity of Qur'anic translation stems from several interrelated challenges: the intricate linguistic structure of Arabic, the difficulty of accurately rendering collocations, the potential loss of semantic nuance, and the layered socio-cultural context embedded in the source text (Nursalam & Sriana, 2025). Collocations pose a particular challenge because they frequently carry figurative or idiomatic meanings that diverge from the literal sense of their constituent words, a feature that distinguishes Qur'anic Arabic from ordinary usage (Nursalam & Sriana, 2025). This pattern is consistent with findings by Obeidat & Mahadi (2020), who show that not all translators are fully aware of the idiomatic meaning of Qur'anic collocations, resulting in translations that fail to convey equivalent meaning, and that literal translation is generally an inadequate strategy for handling such expressions. Taken together, these findings underscore that an inadequate understanding of collocations can meaningfully distort the interpretation of Qur'anic verses, particularly where theological nuance is at stake.

In modern linguistics, collocational analysis often employs corpus linguistics approaches to identify word co-occurrence patterns and semantic relations, enabling researchers to uncover regularities of language use that are often not visible through manual analysis (Almos et al., 2023). However, collocation studies in the Qur'an at the surah level remain limited, with most research focusing on thematic analysis, exegesis, or general semantic studies, without integrating a systematic lexical distribution analysis. Yet, collocation analysis can reveal semantic associations that characterize the Qur'anic rhetorical style.

Surah Yusuf is the twelfth chapter of the Qur'an and is classified as a Makkiyah surah. It consists of 111 verses and narrates the story of Prophet Yusuf, from the time he was cast away by his brothers and separated from his father, to his appointment as a treasurer in Egypt, and his eventual reunion with his father and brothers (Haikal & Jannah, 2021). Surah Yusuf, recognized as one of the longest and most complete narrative surahs, presents a rich variety of vocabulary, verbal-nominal constructions, and syntactic structures (Al Aris, 2013). This uniqueness offers significant potential for collocational studies, not only to trace word relationships within the narrative but also to uncover the Qur'an's linguistic strategies in constructing coherence and enhancing rhetorical effect on readers.

This study aims to analyze collocational patterns in Surah Yusuf to provide a deeper understanding of word meaning and usage in the Qur'anic context. Surah Yusuf was selected due to its lexical richness and diverse word associations that construct meaning in context (Amril & Hafizzullah, 2020). Collocation analysis is essential because the meaning of a Qur'anic word is often influenced by the words that accompany it, and misinterpreting such collocations may lead to semantic distortion, both in Arabic language learning and in translation. This research is expected to contribute to the development of Arabic language pedagogy based on collocation as well as enrich Qur'anic translation studies by emphasizing the importance of contextually accurate meaning.

METHOD

منهج

This study employed a descriptive qualitative approach using close textual reading. Data extraction was carried out through manual concordance, involving direct word by word tracing with context across the Arabic Qur'anic text of Surah Yusuf by the researcher. Each identified collocational pattern was then verified using the Quranic Arabic Corpus to confirm morphological and syntactic accuracy, and cross checked against Arabic collocation dictionaries to ensure linguistic validity.

This process identified 36 grammatical and lexical collocational patterns within Surah Yusuf. From these, five key collocations were selected for in-depth analysis based on their relevance to the surah's central themes of patience, trial, and destiny: فيكيد لك كيد، راودته عن نفسه، يا اسفى على يوسف، تأويل الاحاديث، فصبر جميل. Meaning analysis was conducted by referring to classical and contemporary Qur'anic exegeses and authoritative references in Arabic linguistics. To ensure the reliability and validity of the findings, this study applied source triangulation, comparing the analytical results against exegetical interpretations and authoritative Arabic linguistic sources.

RESULT

نتائج

The analysis revealed that Surah Yusuf contains 36 collocational patterns with varying types. Of these, 26 are grammatical verb collocations, 7 are lexical noun collocations, 1 is a lexical verb collocation, and 2 are grammatical noun collocations. All of these collocations occur in various verb derivations, including fi'l māḍī (past tense), fi'l muḍāri' (present/future tense), and fi'l amr (imperative form). Of these 36 patterns, this study focuses on five key collocations selected for their direct representation of the surah's central themes, namely patience, trial, and destiny, making them the most significant for revealing how collocation shapes the moral theological message of the Yusuf narrative: فيكيد لك كيد، راودته عن نفسه، يا اسفى على يوسف، تأويل الاحاديث، فصبر جميل.

Table 1. List of Collocations in Surah Yusuf

No.	Verse	Collocation	Meaning	Type of Collocation
1.	أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ	أَوْحَى إِلَى	Reveal to	Grammatical Verb Collocation
2.	فَيَكِيدُوا لَكَ كَيْدًا	كَادَ لَ	Creating deception	Grammatical Verb Collocation
3.	وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ	تَأْوِيلَ الْأَحَادِيثِ	Interpretation of dreams	Lexical Noun Collocation
4.	لِيُؤَسِّفَ وَأُخُوهُ أَحَبُّ إِلَيَّ أَبْنَاءَ	أَحَبُّ إِلَى	More loved	Grammatical Verb Collocation
5.	فَصَبِّرْ جَمِيلًا	فَصَبَّرْ جَمِيلًا	Good patience	Lexical Noun Collocation
6.	وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ	غَالِبٌ عَلَى	In power	Grammatical Noun Collocation
7.	وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا	بَلَغَ أَشُدَّهُ	Old enough	Lexical Noun Collocation
8.	وَرَاوَدْنَاهُ الْيَتِيَّ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ	رَاوَدَ عَنْ	Tempting	Grammatical Verb Collocation
9.	وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا	هَمَّ بِ	Intend, mean to	Grammatical Verb Collocation
10.	كَذَلِكَ لِنُضِلَّ غَنَّهُ السُّوءَ وَالْفَخْشَاءَ	ضَرَفَ عَنْ	Turn away	Grammatical Verb Collocation
11.	يُؤَسِّفُ أَعْرَضَ عَنْ هَذَا	أَعْرَضَ عَنْ	Turn away	Grammatical Verb Collocation
12.	قَدْ شَغَفَهَا حُبًّا	شَغَفَ الْحُبُّ	The passion of love	Lexical Verb Collocation
13.	إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ	ضَلَّلَ مُبِينٍ	Clear misguidance	Lexical Noun Collocation
14.	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ	أَرْسَلَتْ إِلَى	Sent to	Grammatical Verb Collocation
15.	السَّجُنَ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ	دَعَا إِلَى	Called for	Grammatical Verb Collocation
16.	ثُمَّ يَدَّ لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا الْآيَاتِ	يَدَّ لَ	Seem, appeared	Grammatical Verb Collocation
17.	إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ	آمَنَ بِ	Believed in	Grammatical Verb Collocation
18.	مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ	شَرَكَ بِ	Associate	Grammatical Verb Collocation
19.	ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا	فَضَلَ اللَّهُ	The grace of Allah	Lexical Noun Collocation
20.	فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ	بِضْعَ سِنِينَ	A few years	Lexical Noun Collocation
21.	قَالَ ارْجِعْ إِلَىٰ رَبِّكَ	رَجَعَ إِلَى	Return to	Grammatical Verb Collocation
22.	وَقَالَ الْمَلِكُ الْتُؤُونَِي بِهِ	أَتَى بِ	Bring in	Grammatical Verb Collocation
23.	وَجَاءَ إِخُوهُ يُؤَسِّفُ فَدَخَلُوا عَلَيْهِ	دَخَلَ عَلَى	Meet, enter	Grammatical Verb Collocation
24.	وَجَدُوا بِضَاعَتَهُمْ زِدَّتْ إِلَيْهِمُ	زَدَّ إِلَى	Return	Grammatical Verb Collocation
25.	فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ	بَدَأَ بِ	Getting started	Grammatical Verb Collocation
26.	وَتَوَلَّى عَنْهُمْ	وَلَّى عَنْ	Turn away	Grammatical Verb Collocation
27.	وَقَالَ يَا سَعْدَى عَلَىٰ يُوسُفَ	أَسِفَ عَلَى	Sad, feeling sorry	Grammatical Noun Collocation
28.	قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ	شَكَا إِلَى	Complaining, grumbling	Grammatical Verb Collocation
29.	وَلَا تَأْتِسُوا مِنْ رُّوحِ اللَّهِ	يَأْتِسَ مِنْ	Despair	Grammatical Verb Collocation
30.	يَأْتِيهَا الْعَزْزُ مَسًّا وَاهْلُنَا الضَّرُّ وَجِئْنَا بِبِضَاعَةٍ	جَاءَ بِ	Bringing, presenting	Grammatical Verb Collocation
31.	وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا	مَنَّ عَلَى	Bestowing pleasure	Grammatical Verb Collocation
32.	يَغْفِرُ اللَّهُ لَكُمْ	غَفَرَ لَ	Forgiving, pardoning	Grammatical Verb Collocation
33.	وَقَالَ يَا بَنِي هَذَا تَأْوِيلُ رُءْيَايَ	تَأْوِيلَ الرُّءْيَى	Interpretation of dreams	Lexical Noun Collocation
34.	وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السَّجْنِ	أَحْسَنَ بِ	Doing good deeds	Grammatical Verb Collocation
35.	وَكَايِنُ مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا	مَرَّ عَلَى	Passing by	Grammatical Verb Collocation
36.	وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ	رَدَّ عَنْ	Preventing, prohibiting	Grammatical Verb Collocation

DISCUSSION

مناقشة

Grammatical verb collocations predominate in Surah Yusuf. Most of these collocations appear in the form of fi'l māḍī (past tense verbs), which are effectively employed to narrate events and dialogues among the characters. The dominance of this pattern does not merely reflect but actively constructs the narrative and dramatic qualities of Surah Yusuf (Hawamdeh, 2017). Thus, the lexical-grammatical choices in this surah do not merely describe events but place the reader at the very center of the narrative, as if witnessing the events firsthand.

The pattern of preposition usage also reinforces this semantic construction. The preposition عَنْ (from/about) frequently appears in contexts of avoidance, turning away, or temptation (e.g., رَاوَدَ عَنْ، أَعْرَضَ عَنْ، رَاوَدَ عَنْ)، linking the action to the object being avoided. The preposition إِلَى (to/toward) is employed in contexts of direction, complaint, and transmission (e.g., أَوْحَى إِلَى، أَرْسَلَتْ إِلَى، شَكَا إِلَى)، emphasizing movement toward a specific goal or recipient. Meanwhile, the preposition بِ (with/by) marks instrumentality or accompaniment (e.g., آمَنَ بِ، جَاءَ بِ، يَدَّ لَ)، signaling actions performed while carrying or starting with something. Finally, the preposition عَلَى (upon/over) tends to be used to express authority, divine favor, or intense

emotions (e.g., غَالِبٌ عَلَى مَنِّ عَلَى, أَسِيفَ عَلَى), thereby evoking nuances of superiority, dominance, or deep emotional focus.

These findings provide a crucial foundation for exploring deeper layers of meaning. The dominance of action verbs suggests that the moral message of this surah is conveyed dynamically through the interactions and consequences of the characters' actions (Yunus et al., 2024). Therefore, the subsequent discussion focuses on the analysis of key collocations that are both significant and semantically rich, in order to reveal how these linguistic patterns not only advance the narrative but also enrich the layers of meaning, shape character development, and ultimately articulate the divine messages.

From the overall collocational data identified in Surah Yusuf, several collocations are considered the most representative, significant, and semantically rich. The selection of these collocations is based on their relevance in illustrating both the narrative dynamics and the depth of the messages contained in this surah. Therefore, the following section presents the verses containing these representative collocations, along with an analysis of their meanings in the context of Surah Yusuf.

1. فَيَكِيدُوا لَكَ كَيْدًا

This verse represents a fundamental early example in Surah Yusuf, as it marks the beginning of the narrative conflict. The collocation in this verse is formed by the verb كَادَ followed by the preposition لَ, thus producing the specific meaning of “to devise a plot” or “to scheme” (Suhada, 2024). Structurally, this combination falls under the category of grammatical verb collocation, as its meaning emerges from the interdependence between the verb and the grammatical element that accompanies it. This type of collocation reflects a close relationship between the verb and a specific grammatical element, such as a preposition, producing a distinctive meaning that cannot be replaced by other combinations (Galingging, 2021).

Semantically, the word كَادَ carries a highly specific nuance, referring to deceit, hidden conspiracy, and systematic plotting intended to harm another party (Nadhira et al., 2025). When paired with the preposition لَ, this meaning becomes further narrowed toward a particular target, Prophet Ya'qub AS (Hanif, 2018). This is in line with the findings of Fitriani, who asserts that the use of prepositions in Arabic such as لَ, بِ, and عَلَى can sharpen the meaning of verbs and direct the focus of the action toward a specific object or victim in accordance with the narrative context (Fitriani, 2023).

2. وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ

The main collocation in this verse is formed by the verb رَاوَدَ, which is grammatically followed by the preposition عَنْ, yielding the meaning of seducing or attempting to entice (Hafiz, 2004). The construction رَاوَدَ عَنْ belongs to the category of grammatical verb collocation, as the meaning of the verb can only be fully understood when combined with this specific preposition. This collocation is fixed and cannot be replaced with another preposition. For instance, if the preposition عَنْ were replaced with لَ, the resulting meaning would change and would sound unnatural to native speakers of Arabic.

In Mu'jam Siyāqī li al-Kalimāt al-Shā'i'ah, the verb رَاوَدَ is not merely defined in the simple sense of “to seduce,” but is understood with a more complex nuance (Sini & Yusuf, 1991). The term encompasses repeated attempts, subtle persuasion, and continuous psychological approaches aimed at achieving a particular goal (Mahliatussikah, 2016). In contrast to the verb أَجْبَرَ (to force), which emphasizes direct and explicit coercion, رَاوَدَ conveys the meaning of a

systematic persuasion that relies on influence and emotional closeness.

3. وَقَالَ يَاسْفَى عَلَى يُوسُفَ

The collocation in this verse is formed from the verb *أَسِفَ*, which is grammatically followed by the preposition *عَلَى*, thus producing the specific meaning of 'to grieve' or 'to feel deep sorrow' (Suhada, 2024). In *Mu'jam al-Mufahras li-Ma'ani al-Qur'an al-Karim*, the word *أَسِفَ* is not merely defined as ordinary 'sadness,' but rather carries the nuance of profound regret and deep emotional pain that touches the innermost depths of the soul (Zain & Salim, 1995). This word is chosen to depict the peak intensity of Prophet Ya'qub's emotions, unlike other words such as *حَزِنَ*, which merely express a more general sense of sadness (Chalimah, 2024).

Semantically, this collocation demonstrates how the Qur'anic Arabic does not merely express sadness as a human emotion but directs it toward a divine dimension (Madaris, 2022). This is evident in the continuation of the narrative in verse 86, where the sorrow expressed through the collocation *يَا أَسْفَى عَلَى* finds its spiritual resolution in the form of complaint directed solely to Allah, as emphasized in the following verse: *إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ* (Burhami, 2021).

4. وَكَذَلِكَ يَجْتَبِيكَ رُبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

The collocation in this verse is formed from two nouns that merge into a distinctive expression, namely *تَأْوِيل* (interpretation) and *الْأَحَادِيثِ* (statements/narratives). This combination falls under the category of Lexical Nominal Collocation because its specific meaning emerges from the union of two core lexemes rather than from their relationship with a preposition (Hadi, 2022). This interpretation is further reinforced by Ibn Kathir's exegesis, which states that the term *الْأَحَادِيثِ* in this verse refers to dreams, as they are considered a 'discourse' communicated by the soul and the subconscious mind (Katsir, 2014).

Semantically, the choice of the word *تَأْوِيل* carries a broader meaning than *تَفْسِير*. While *tafsir* serves to explain the direct meaning of words and expressions, *ta'wil* refers to a deeper interpretation, the essence or reality of an event that will materialize in the future (Mahliatussikah, 2016). Therefore, the expression *تَأْوِيلِ الْأَحَادِيثِ* in Surah Yusuf does not merely denote the linguistic interpretation of dreams but rather the unveiling of concrete realities hidden behind the symbolic representations within those dreams.

5. فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

The collocation in this verse is formed by the noun *صَبْرٌ* (patience) modified by the adjective *جَمِيلٌ* (good/beautiful), creating a distinctive nominal phrase that falls under the category of Lexical Nominal Collocation. This combination is fixed and idiomatic, with a meaning that goes beyond the mere sum of its individual components (Suhada, 2024).

From a semantic perspective, the adjective *جَمِيلٌ* (beautiful) is an uncommon expression that emphasizes the inherently positive quality of patience itself (Ariqoh et al., 2022). In *Mu'jam al-Ma'ānī al-Qur'ānī*, the phrase *صَبْرٌ جَمِيلٌ* is defined as patience that is free from complaints before others, devoid of hatred, and without harming the party that caused the affliction (Chairudin et al., 2023). This is considered 'beautiful' patience because it is preserved from any expression of despair that is socially and spiritually undesirable (Fairuz et al., 2021). This meaning differs from merely stating *صَبْرٌ طَوِيلٌ* (long patience), which emphasizes only the duration of endurance but fails to capture the aesthetic and noble essence of the attitude (Haryanto, 2020).

According to Hamka (2003), *صَبْرٌ جَمِيلٌ* or 'beautiful patience' is the kind of patience that untangles the knots of the heart, fully entrusts oneself to God with complete faith, removes

complaints, and strives against inner restlessness. In a similar vein, Rohman (2018) explains that true patience is that which is free from resentment and anger toward anyone, grounded in acceptance of Allah's decree, and directed solely to Him in seeking solace.

The continuation of the verse, *وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ* (And it is Allah alone Whose help is sought regarding what you describe), further emphasizes that the essence of *صَبْرٌ جَمِيلٌ* is not merely the ability to restrain oneself but also a spiritual posture of entrusting all matters to Allah with complete reliance, without voicing one's distress to anyone else (Zamimah & Putri, 2021). Thus, the choice of the adjective *جَمِيلٌ* carries aesthetic, ethical, and spiritual dimensions, portraying patience as an act of total acceptance, inner serenity, and noble emotional self-control in the face of divine trials.

CONCLUSSION | خاتمة

This research successfully mapped and analyzed collocational patterns in Surah Yusuf to reveal their role in shaping narrative structure and depth of meaning. The findings highlight the dominance of grammatical verb collocations, particularly in the form of *fi'l māḍī*, which serve as the primary linguistic framework for narrating the story dynamically and vividly. This study contributes a new perspective to Qur'anic linguistics by demonstrating that meaning resides not in individual words but in fixed word pairings, especially verb preposition combinations. The semantic mapping of prepositions developed in this research provides a model applicable for analyzing other narrative surahs, offering a more systematic approach to Qur'anic interpretation.

The implications of this study are broad. In Qur'anic translation, it guides translators to identify phrase equivalents that convey both accurate meaning and the stylistic beauty of the original collocations. In education, the findings inform the design of Arabic language and Qur'anic studies materials that emphasize comprehension of word groupings over rote memorization of isolated vocabulary. In digital humanities, the research lays a foundation for developing a digitized Qur'anic collocation database, enabling large-scale and deeper textual analysis. Future studies may expand this work through comparative analyses of other narrative surahs and the integration of modern textual analysis tools, as well as practical applications in translation models and educational resources. Overall, collocational analysis proves to be a powerful tool for uncovering the Qur'an's complex layers of meaning and its literary beauty.

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