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Collocation as a Major Trouble Spot for Translators of The Holy Quran

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Abstract

Various languages have their own collocations and their own methods in dealing with them in Arabic, some lexical items are Quran-specific; they are strongly connected to the ST (source text) culture and therefore have no equivalence in the TL (target language). Collocation is considered a major trouble spot for translators, in the case where no corresponding collocation is found in TL or a mistaken usage of collocation is rendered. This paper intends to investigate the concept of collocation through different translations of the Holy Quran to see whether translators have managed to produce an elegant translation of the Quran without distorting the intended meaning of the ST or not. The research reveals that there are no fixed types of collocation have been identified, each researcher finds his own. Although ''English and Arabic (unrelated languages) classify collocation into various categories, these categories are not always synonymous to each other. The research focuses also on the main function of collocation which is "a cohesive force" in the text.

Key words: Lexical cohesion; lexical items, Collocation, Quran – specific collocation.

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Introduction

Collocation is a beneficial linguistic phenomenon in language and in translation as it reflects a linguistic, stylistic and semantic feature of a text (Al Sughair, 2007). It is considered to be "the mechanism that provides cohesion to the text. Moreover, it represents a key constituent of the lexicon of any language" (Halliday and Hassan 1976, p. 283).

Recent studies on translation have also proven that collocation is a necessary lexical constituent of any text in general and in translated texts in particular. Various languages have their own collocations and their own methods in dealing with them. Native speakers of one language are usually familiar and acquainted with its collocations. However, a translator can rarely be a native speaker of the SL and TL. Sarikas (2006) confirms that "a native speaker of the language can predict these collocations while a learner of the same language finds it is hard to collocate the words" (p. 34). That is why a translator should be aware of collocations when he starts to translate. The translator of the Glorious Quran should even give more attention to collocation, especially, in the cases where no corresponding collocation is found in TL or a mistaken usage of collocation is rendered.

It is considered a major trouble spot for translators. However, few studies have been made so far on the types of collocations that are particularly problematic to the translator; the specific sources of the problem and the procedures that translators actually resort to in handling such collocations have been highlighted by Fakhouri (1995). According to him (1995) collocations can be:

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An area where students err frequently in the process of translation and interpretation. Such errors may be due to different factors: the first factor relates to the lack of bilingual dictionaries on collocation. The second deals with "the unpredictability of such collocations in the target language. The third factor involves the cultural and linguistic differences between the source language (SL) and the target language (TL). Finally, some errors are related to the process of learning vocabulary that encompasses semantic collocations and structural collocation. (p. 2)

1. Theoretical Framework

The approach of Halliday and Hasan (1976) towards lexical cohesion describes lexical strategies as cohesive ties, which are used by writers in showing the text connectedness. Lexical factors include collocation, which is the tendency of certain words to occur together.

Lexical cohesion according to Halliday and Hassan (1976) can be achieved by " the selection of vocabulary; it occurs across clause and sentence boundaries in written texts and is a major characteristic of coherent discourse. It subsumes two main subcategories: reiteration or repetition and collocation"(p. 274). They conclude that lexical cohesion accounts for over forty percent of ties, (Brown and Yule, 1983, p. 193; Halliday and Hassan, 1976, p. 284). Both subcategories achieve cohesion through connectivity between one lexical item and another related one. Halliday (1994) states that "Lexical Cohesion is a linguistic device which helps to create unity of text and discourse" (p. 274).

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In addition, Hoey (1991) focuses his research on cohesion, claiming that "The dominant role of lexical cohesion within cohesion types" is "the only type of cohesion that regularly forms multiple relationships in text"(p. 10). So, lexical cohesion is a key tool in achieving the unity of a text.

2. Objectives and Research Questions

The main objectives of this paper are to identify functions of collocations in general, in the Quranic verses in particular. This paper attempts to answer the following questions:

1-What are the function of collocation in both English and Arabic?

2- What are the functions of collocation in the Quranic verses?

3- To what extent is the translation of Quranic collocation problematic?

3. Definitions of Collocations

Oxford Advanced Learner's Dictionary of Current English (2006) defines collocation as a "combination of words in a language, which happens very often and more frequently than would happen by chance". In etymological terms "collocation" is derived from "collocate", which means to place together; it came from Latin. Greenbaum (1974) sees collocation as" a co-occurrence of lexical items that are in some way or other typically associate with one another, because they tend to occur in a similar environment". He explains environment as "text meaning of the item"(p.82). In addition, Halliday (1966) formalizes the concept of collocation. In Halliday's systemic

theory (1966)" grammar and lexis are two distinct but interrelated levels of linguistic form; each level has its own syntagmatic and paradigmatic relations" (p. 185).

Larson (1984) defines collocation as "words joined together in phrases or sentences to form semantically unified expressions" (p. 144). Greenbaum (1996) suggests that choices of collocating words are lexical rather than semantic. He gives as an example the word "black which collocates with the word coffee" and says that ''there is nothing in the meanings of black that makes it more suitable than brown to collocate with coffee" (p. 426). Williams (2002) defines collocations as "two- or three-word clusters which occur with a more than chance regularity throughout spoken and written English"(p. 2). Crystal (1992) defines collocation as "a term used in lexicography to refer to the habitual co-occurrence of individual lexical items in a syntagmatic lexical relation" (P. 55).

Collocation has been defined according to Hatim (2001) as "the way in which words are found together conventionally"(p. 228). He intends to say collocations occur in a natural and usual way. Firth (1976) sees that collocation is "the company that words keep" or "actual words in habitual company" (p. 182), which means collocation works according to meaning but not according to typical standards. Singleton (2000) adds that "collocation does not only consist of two words; rather, it can gather more than two words"(p. 58).

Baker (1992) defines collocations as "semantically arbitrary restrictions which do not follow logically from the propositional meaning of a word" (p. 47). She adds, "the patterns of collocation are largely arbitrary and independent of meaning within and across languages". Moreover, Barnwell (1980) contends that "collocation is concerned with the co-occurrence of words; with what other word(s) does a word usually occur?

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With what other words may it acceptably occur?" (p. 55). Lyons (1966) emphasizes importance of the "meaning analysis of the patterns of co-occurrence of actual words without consideration of their semantic compatibility " (p. 299). Also, Mitchell (1965) asserts importance of "meaning rather than actual words as an association of roots or potential lexical meanings rather than actual words"; he adds that "a linguistic item or class of items is meaningful not because of inherit properties of its own but because of the contrastive or differential relationships it develops with other items or classes" (p.143).

Maxwell and Heylen (1994) affirm that collocations consist of two parts, "the base and the collocate". They give the example of "commetre un crime" in English (commit a crime), where the noun (crime) is the base and the verb (commit) is the collocate" (p. 299). Similarly, Sinclair (1991) maintains, " the main word in the collocation pattern is called the node, and the words that come either to the right or to the left of the node are called collocates"(p. 109).

Williams (2002) defines collocations as "two or three words cluster which occur with a more than chance regularity throughout spoken and written English"(P. 2). As for collocation restrictions, Sinclair (1991) states, "some collocation patterns are restricted to pairs of words, but there is no hypothetical restriction on the number of words concerned"(p. 109). Standard theories, following Chomsky, argue, "Selection restrictions were essentially syntactic in nature and should be assigned to the syntactic component". One example is 'blond' which occurs with 'hair' not door or dress, even if their colors are exactly like that of blond hair (Porzig ,1943, p. 261).

However, Cowie (1981) comes up with a wide range definition. According to him collocation is " a composite unit which permits the substitutability of items for at

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least one of its constituent elements (the sense of other element, or elements, remaining constant)"(p.224). This means that one word can collocate with different other words to give other meanings; simply, an alternate word of collocation can change the whole meaning, for example:

- 'Interest ' as a noun means enjoyment, attention and regard. Nevertheless, when it collocates with another word, it gives another meaning as follows:

-'interest+ group '= (flattering group to get benefit),

- 'interest+ rate' = (bank percentage).

Therefore, any collocation that has other alternatives can substitute one or more of its elements according to the situation in which it is used.

On the other hand, Benson (1989) emphasizes that the relationship between the elements of a collocation is "fixed phrases" stored in the mind, not just as recurrent word combinations, but also as "arbitrary recurrent word combinations"(p.3).

Sarikas (2006), however, is completely against the arbitrariness of Benson because he sees collocation necessitates "a greater degree of competence with language"(p.34). McKeown and Dragomir (2002) talk also about arbitrariness as follows: "collocations are typically characterized as arbitrary and language (and dialect) specific, and … the notion of arbitrariness captures the fact that substituting a synonym for one of the words in a collocational word pair may result in an infelicitous lexical combination"(p. 3).

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4. Collocation from the Viewpoints of Arabic Scholars

According to Nofal (2012) Arabic is a language singularly rich in lexical and derivational resources. Classical lexicographers such as Thaʔalibi and IbnSidah were keenly aware of the phenomenon and exhibit collocation in profusion"(p.89). In Arabic, little has been written about collocation. Arab scholars do not give much concern to collocation. Lexicographers as IbSeedah, Al-yazijy, Al –Tha'aliy. Al-Sakkaky collected and documented Arabic collocations. Al-Sakkaky, was the first one who referred to collocations, quoted in Izwaini (1937); he pointed out the notion of collocations within his theory of context of meaning: "every word associates with another word in a specific context" (p. 80), but he did not elaborate on it.

5. Collocation Dictionaries

In modern times, there are few bilingual English-Arabic dictionaries of collocations, such as Dar *El-Ilm's Collocation Dictionary* (Ghazaly, 2008). Benson (1985) maintains, "dictionaries should provide such collocations at the entry for the dominant word (verb, noun, or adjectives)"(p.26). The *Longman Dictionary of Contemporary English* (LDOCE) and A. S. Hornby, *Oxford Advanced Learners Dictionary of Current English* (ALD) give a large number of grammatical collocations. A presyan, Mel'cuk, and Źolkovsky who were originally in the Soviet Union, have made a significant contribution to the treatment of collocation. They propose a new type of dictionary called the *Explanatory and Combinatory Dictionary* ECD (1960).

The ECD method subjects a relatively small number of carefully selected entries to a very detailed grammatical and lexical treatment. Each entry is arranged in exactly the same way and provides exactly the same type of information. The entry contains

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the definition, pertinent morphological and syntactic information, lexical functions, phraseology and a discussion of synonyms and near synonyms. The most significant innovation of the ECD is the concept of lexical functions (P. X1).

Nofal (2012) adds as for ''up-to-date monolingual dictionaries of Arabic, they simply do not exist. There is no single modern efficient Arabic –Arabic dictionary anywhere in the Arab –world comparable in quality and ease of reference to Webster's for example'' (p. 90).

Collocation is found in Arabic, though, under different titles as:

A) **al-muṣāḥibātal-lafðiya** المصاحبات اللفظية

B) **al-mutalāzimāt** المتلازمات

Hassan (2000) sub-categorizes collocations in Arabic into two types:

C) **al-taḍām (mutual incompatibility)** التضام

D)**Al-talāzum (inseparableness) التلازم**

He defines the term "Al- tadām" as "the habitual co-occurrence of two items". Hassan uses these terms as different terms referring to one thing.

6. Functions of Collocation

Functions of collocation in language is confirmed by Sarikas' view (2006) "Collocations are important combinations of words that endow the language with natural sounding speech and writing" (p. 36). So, the translator who does not know the collocation of the TL, renders it in a language which would seem unidiomatic to

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the ears of the TL audience. Barnwell (1980) warns against leaving the collocation as it is when transferring it from the SL to the TL, as "it may be unnatural in the TL"(p.56).Thus Shakir & Farghal (1991) maintain, "translators should build their own memory bank of collocations which can be called and activated when needed during the translation process" (p.4).

6.1. Function of Collocation from Halliday an Perspective

Halliday and Hassan (1976) treat collocation as words used in lexical cohesion of text and contain "a cohesive force", in terms of the degree of lexical combination's cohesiveness. Therefore, they see that ''lexical cohesion always has a cohesive function. Every lexical item may enter into a cohesive relation, but it in itself carries no indication whether it functions cohesively or not. That can be established only by reference to the text" (p. 288).

Gitsaki (1996) confirms that "The co-occurrence of the words in any collocation also is very essential for the meaning of the word, as the changing of one word can affect the whole meaning of the collocation. One word can have different meanings according to the word it collocates with" (p. 144), such as: hard news (serious events), hard feelings (anger between people), hard winter (cold winter), and hard left\right (sharp big turn).

6.2. Functions of Collocation in Quran

Ebrahimi (2012) refers to comprehensive functions of collocations of the Quran as "effective, emphatic and persuasive means of expression''. Furthermore, the secret behind the excessive collocation of the Quranic expression is "the great persuasive and

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informative influence of this device" (p. 282). Quranic collocations display distinct usages, which differ from those found in other collocation types.

7. Classification of Collocation in general

It is commonly known that collocations have two general classifications:

7.1. Common (open) collocations, which are used in everyday language.

7.2. Restricted (register -specific) collocations, which are used in specialized subject.

Common (open) collocations, according to Halliday (1976), are characterized by a combination of two words or more occurring together "with no specific relation between them and they are freely combinable"(p.60). This means that the word can come in tune with its commonly compatible word or can cluster with a large range of other words giving each a different meaning. For instance, the word 'go' could collocate with home, shopping, well. Nevertheless, when the verb 'go' collocates with different prepositions, it gives different meanings as follows:

Go after (follow or chase somebody), off (leave, explode), on (continue, happen), over (search or examine something), about (start do something), and for (attack).

Restricted (register-specific) collocations are considered to be the most commonly used ones which are subject field specific. That is the word can collocate with another fixed and limited word. 'Restricted collocations' are defined by Aisenstad (1979) as "Combinations of two or more words used in one of their regular, non-idiomatic

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meanings"(p.71). A translator has to distinguish between restricted collocations and free combination collocations in that they co-occur with a small number of words. Evelyn (1986) provides to "commit a murder as an example where the verb collocates with a few nouns such as murder, crime and embezzlement" (p.253). Following are examples for restricted (register-specific) collocations:

7.1. Classification of collocation in Quran

Emery (1991) classifies collocations in Arabic into open collocation and restricted ones as follows:

7.1.1. Open collocations:

Combinations of two or more words co-occurring together, without any specific relation between those two words. Collocated elements here are "freely re-combinable, and each element is used in a common literal sense", following are some examples of open collocation:

The reader can find that the word religion 'eldeen' is a free item which can blend with different other elements in various Suras (chapters):

A) Al-Faatiha - Verse 4

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense

B) Al-Baqara - Verse 132

إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّين

Allah has chosen for you this religion

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<u>**C) Al-A'raaf - Verse 29**</u>

مُخْلِصِينَ لَهُ الدِّينَ

Sincere to Him in religion

<u>**D) Yusuf - Verse 40**</u>

ذَٰلِكَ الدِّينُ الْقَيِّمُ

That is the correct religion

<u>**F) Ar-Room - Verse 30**</u>

لِلدِّينِ حَنِيفًا

The religion, inclining to truth

<u>**G) Al-Maa'un - Verse 1**</u>

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

Denies the Recompense

7.1.2. Restricted collocations:

According to Emery (1991) these are "combinations of two or more words used in one of their regular, non-idiomatic meanings, following certain structural patterns, and restricted in their commutability not only by grammatical and semantic valence, but also by usage" (p. 91). Following are some examples of restricted collocations in Quran:

<u>**Al-Qasas - Verse 43**</u>

بَصَائِرَ لِلنَّاس

Enlightenment for the people

According to Okasha (2005) there are eleven cases in which collocation takes place in Arabic; following are examples to illustrate the occurrence of Quran:

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A) Noun + Adjective

Al-Haaqqa - Verse 21

عِيشَةٍ رَّاضِيَةٍ

A pleasant life

Al-Qaari'a - Verse 11

نَارٌ حَامِيَةٌ

It is a Fire, intensely hot.

B) Adjective + Preposition

Yusuf - Verse 21

غَالِبٌ عَلَىٰ أَمْرِهِ

Predominant over His affair

At-Tawba - Verse 47

عَلِيم بِالظَّالِمِين

Knowing of the wrongdoers.

Maryam - Verse 14

وَبَرًّا بِوَالِدَيْه

Dutiful to his parents

Az-Zumar - Verse 67

مَطْوِيَّاتٌ بِيَمِينِهِ

Folded in His right hand

C)Verb + Preposition

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Hud - Verse 77

سِيءَ بِهِمْ

Anguished for them

Hud - Verse 77

وَضَاقَ بِهِم

And felt for them great discomfort

Al-Qasas - Verse 5

نَمُنَّ عَلَى

Confer favor upon

D)Verb + Noun

Al-Qasas - Verse 10

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ

Moses' mother became

Al-Baqara - Verse 25

عَمِلُوا الصَّالِحَات

Do righteous deeds

Al-Ahzaab - Verse 72

عَرَضْنَا الْأَمَانَة

 Offered the Trust

D)Infinitive Noun + Preposition

Al-Waaqia - Verse 80

تَنزِيلٌ مِّن

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A revelation from

Yunus - Verse 11

اسْتِعْجَالَهُم بِالْخَيْرِ

Hastens for them the good

F) Prefixed Noun + Post-fixed Noun

At-Takaathur - Verse 5

عِلْمَ الْيَقِين

Knowledge of certainty

Al-Hijr - Verse 12

قُلُوبِ الْمُجْرِمِين

Hearts of the criminals

Aal-i-Imraan - Verse 195

حُسْن الثَّوَابِ

The best reward

G) Coupled Noun + Antecedent Noun

Al-Baqara - Verse 107

السَّمَاوَاتِ وَالْأَرْضِ

The heavens and the earth

Al-A'raaf - Verse 94

بِالْبَأْسَاءِ وَالضَّرَّاء

Poverty and hardship

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Al-A'raaf - Verse 154

هُدًى وَرَحْمَة

Guidance and mercy

Al-Hajj - Verse 32

تَقْوَى الْقُلُوب

Piety of hearts

Al-A'raaf - Verse 51

الْحَيَاةُ الدُّنْيَا

The life of this world

H) Similar meaning relation

Al-An'aam - Verse 152

الْكَيْلَ وَالْمِيزَان

Measure and weight

Al-Maaida - Verse 1

بَهِيمَةُ الْأَنْعَام

Animals of grazing livestock

I) Quantity relation between the collocated elements

An-Nisaa - Verse 40

مِثْقَالَ ذَرَّة

Atom's weight

Al-Muminoon - Verse 103

خَفَّتْ مَوَازِينُهُ

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Scales are light

Yusuf - Verse 20

<div dir="rtl">

دَرَاهِم مَعْدُودَةٍ

</div>

 Reduced price - a few dirhams

Maryam - Verse 10

<div dir="rtl">

ثَلَاثَ لَيَالٍ

</div>

Three nights

L) Nouns of genitive construct

Al-Baqara - Verse 39

<div dir="rtl">

أَصْحَابُ النَّار

</div>

Companions of the Fire

Al-Baqara - Verse 82

<div dir="rtl">

أَصْحَابُ الْجَنَّةِ

</div>

Companions of Paradise

As-Saaffaat - Verse 130

<div dir="rtl">

إِلْ يَاسِينَ

</div>

Family of Yaseen

M) Locative expressions (related to Place)

Al-Kahf - Verse 90

<div dir="rtl">

مَطْلِعَ الشَّمْسِ

</div>

Rising of the sun

Maryam - Verse 22

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مَكَانًا قَصِيًّا

Remote place

As-Saff - Verse 12

مَسَاكِنَ طَيِّبَةً

 Gardens of perpetual residence

p) Duration relation (expressions related to time)

Al-An'aam - Verse 16

يَوْمَئِذٍ

That Day

Al-Kahf - Verse 86

مَغْرِبَ الشَّمْسِ

Setting of the sun

8. Categories of Collocation in Quran

El-Hasan (1982), in his study of collocation in Arabic, argues that ''lexical items that collocate fall into three categories'' (p.276): opposites, Synonyms, Complementariness, following are examples to illustrate categories of Quran:

8.1. Opposites

قَد قَمِيصُهُ مِن دُبُرٍ

His shirt is torn from the back

قَد قَمِيصُهُ مِن قُبُلٍ

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His shirt is torn from the front

Yusuf - Verse 27

لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ

(Not remain thereafter an hour, nor will you precede)

Saba - Verse 30

اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا

Arrogant will say to those who were oppressed

Saba - Verse 32

بَشِيرًا وَنَذِيرًا

Giver of good news and a Warner

8.2. Synonyms

In this respect, the Holy Quran is rich in collocation of synonyms. This type of collocations is effective in serving to reinforce the message:

Al-Baqara - Verse 169

بِالسُّوءِ وَالْفَحْشَاءِ

Evil and immorality

Maryam - Verse 51

رَسُولًا نَّبِيًّا

 A messenger and a prophet

Maryam - Verse 71

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حَتْمًا مَقْضِيا

Inevitability decreed

8.3. Complementarines

This category may be illustrated by the following examples:

Al-Hijr - Verse 10

شِيَعِ الْأَوَّلِينَ

Sects of the former people

Al-Hijr - Verse 4

كِتَابٌ مَّعْلُومٌ

Known decree

Saba - Verse 37

جَزَاءُ الضِّعْفِ

Double reward

Such collocations consist of ''conjoined pairs of lexical items comprising categories or phenomena with some strong semantics, spatial, temporal or functional link '' (Nofal ,2012. p.86).

9. Characteristics of Collocation in Quran

Quran has special collocations that are different from those in Arabic prose or poetry. Collocations can be characterized as follows. See Al-Qazweeney (2009, p. 29:30):

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A collocational term does not constitute a semantic or grammatical single indivisible unit, (ibid, p .29). To have evidence on that one can see the word ' baˀed' in the collocated term:

[Aal-i-Imraan - Verse 34](#)

ذُرَيةً بَعْضَهَا مِن بَعْضٍ

Descendants, some of them from others

Grammatical collocation constitutes preposition, noun and Semantical collocation constitutes noun and noun.

Grammatical collocation	Preposition	Noun
مِن بَعْضٍ	مِن	بَعْضٍ
Semantical collocation	**Noun**	**Noun**
ذُرِّيَّةً بَعْضُهَا	ذُرِّيَّةً	بَعْضُهَا

In one verse, grammatical and semantical collocation get intermingled; the reader cannot separate between them to get the sense of the verse. The meaning of the collocation can be predicted from the meanings of the individual words themselves.

[An-Naml - Verse 52](#)

بُيُوتُهُمْ خَاوِيَةً

Desolated-uninhabited- houses

According to *Monjed Arabic Dictionary* (2002) the word 'khaweya' gives

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obviously the meaning of hollowness, emptiness itself. Whenever the Arabic reader comes across the word ' khawy', he gets the sense of voidness as it has a hollow letter (in Arabic) ' ā ' in the middle.

According to Arabic syntax, one lexical item can be understood without referring to the other lexical unit. To give an example of the terms that can be separated or collocated.

is separated, the lexical term messenger 'rasola' has رَسُــوَلاً نَبِيــا If it is the collocation

the connotation of prophet 'nabeya'. So, it is enough to give the meaning of the other without mentioning the latter, as in the following verse:

Maryam - Verse 51

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

(And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet)

An-Nisaa - Verse 7

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ

We have sent you, to the people as a messenger

Maryam - Verse 30

آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

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He has given me the Scripture and made me a prophet

Like idioms, in collocations a single lexical item can be substituted by similar words without changing the whole meanings for instance:

can collocate with different words without changing عذاب   The word ' punishment ' the meaning as follows:

Al-Hajj - Verse 22

عَذَابَ الْحَرِيقِ

 punishment of the Burning Fire!

Ad-Dukhaan - Verse 48

عَذَابِ الْحَمِيم

Punishment of scalding water

al-i-Imraan - Verse 16

عَذَابَ النَّار

 Punishment of the Fire

At-Tur - Verse 27

عَذَابَ السَّمُوم

Punishment of the Scorching Fire

Al-Hajj - Verse 4

عَذَابِ السَّعِير

Punishment of the Blazing fire

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The word 'punishment' can collocate with (burning, scalding, scorching, blazing) fire, but still gives the same meaning which is a threat of fire to the disbelievers and disobedient. However, the holiness of Quran prevents most readers or translators from replacing a word from any verse in place of another, though it has the same meaning. Other texts as, Sunnah (prophetic tradition) or exegesis, … can be alternated.

10. Problems of Translating Collocation

It is known that translation involves some kind of loss of meaning. Sarikas (2006) briefly talks about meaning loss in translating collocation. He suggests that ''since every language has its own words and structures which are peculiarly organized, the translator must be keen on the word relations and grammatical systems of the SL while translating collocations into the TL" (p.39). Otherwise, there would be a loss of meaning in translating collocations. Therefore, the translator should be accurate in giving equivalent lexical collocation, though the exact equivalent is almost impossible.

Samdja (1995) mentions more than one reason for the difficulties of translating collocations as follows:

First collocations are opaque constructions which cannot be translated on a word by word basis. Second, collocations have dependent domains. In each domain, there exists a variety of phrases that have specific meanings, and translations should apply only in the given domain. Finally, correspondences between collocations in bilingual dictionaries, even for widely studied languages, are largely unexplored. (p. 33)

Baker, also, (1992) emphasizes that "some problems and pitfalls in translation are related to collocations due to the engrossing effect of the SL text patterning,

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misinterpreting the meaning of the SL collocation, the tension between accuracy and naturalness, and the existence of culture-specific collocations" (p. 54:59).

11. Samples of collocation translation problems in the Holy Quran

In this section the Glorious Quran translations of Rodwell, Asad and Haleem are used in order to analyze the way translators have rendered the Quranic verses that contain collocations from the perspective of compensation concept.

Collocation might be a barrier when a "word is used to refer to a stage in a process and means another stage" (Tawfeeq, 1999, p. 27). The following example reveals this feature:

11.1. Joseph - Verse 36

إنّى أَرَانى أَعْصِرُ خَمَرَا

Haleem	I dreamed that I was pressing grapes.
Rodwell	Methought in my dream that I was pressing grapes.
Asad	Behold, I saw myself [in a dream] pressing wine.

Ibn Katheir (2006) explains how two young men entered with Joseph in prison. One of them said: ''Verily, I saw myself (in a dream) pressing wine.'' The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof ''(p. 2420).

The lexical problem that can stand in the face of any translator is the word (wine). Tawfeeq (1999) explains that, "collocation rules dictate that 'press' collocates with 'grapes', not 'wine' since what is pressed is grapes not wine" (p.28). Thus, the

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translator may overcome this barrier either by sticking to ST "wine" or by applying one of the compensation strategies to clarify the meaning.

Haleem and Rodwell give priority to the target reader over ST as non – Arab readers are not acquainted with Quran by using ' wine '. They use the word (grapes) instead of (wine) applying compensation in kind strategy. In contrast, Asad adheres to ST by keeping the word wine violating the collocational rules. Abdel Haleem and Rodwell fully realize that "a small loss of accuracy in denotative meaning is compensated for a greater degree of collocation acceptability than would be possible in literal translation" (Dickens, Hervey and Higgin, 2002, p. 47).

11.2. Qadr, verse 1

لَيْلَةِ الْقَدْر

Haleem	The night of glory
Rodwell	The night of power
Asad	The night of destiny

Ibn Katheir (2006) claims, the Prophet (peace be upon him) said: ''The one who remained standing in worship in the state of belief and for the sake of rewards from Allah during Lailatil Qadr, would have all his previous sins forgiven'. It transcends Time: for it is Allah's Power dispelling the Darkness of Ignorance, by His Revelation, in every kind of affair'' (p. 5615).

A Common noun "night" is combined with adjective "Qadr" and forms a compound noun. Rodwell suggests it is the Night of Power as it ''dispels the Darkness of Ignorance, by His Revelation''.

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The word '' Qadr'' is a hypernym (superordinate) lexical item that has a comprehensive meaning i.e. power, glory and destiny. Each translator uses a hyponym to translate the word '' Qadr''. Therefore, the three translators opt for compensation in kind.

11.3. Joseph - Verse 84

<div dir="rtl">وَابْيَضَّتْ عَيْنَاه</div>

Haleem	His eyes went white
Rodwell	his eyes became white
Asad	his eyes became dim

Ibn Katheir (2006) explains the verse as follows, Yaʔqub the old father's grief is great. Losing Benjamin is another master-stroke. One sorrow brings up the memory of another and a greater one missing Joseph. He weeps, tears might give relief, but his grief is too deep for tears. His eyes lose their color. His grief is unshared, unexpressed and uncomplaining. He bore his sorrow in silence. Losing his sight, changing color of the eye are the shown features of his great sorrow (p. 2450).

His eyes turn white does not mean to the English reader that he loses his sight. He knows the white part of the eye besides the pupil. The one who is unable to see (for him) is sightless, deprived of his sight, partially sighted or purblind. This collocation constitutes a great challenge for the translators. He has to keep the literal meaning and literal interpretation of the holy text along with conveying the intended meaning to the target reader. Both Rodwell and Haleem prefer literal translation and uses the intended meaning of the verse to guarantee the TR would understand the meaning. However, Asad applies compensation in kind strategy as his translation is idiomatic; this is a

quotation from the (**Old Testament 34:7**), in description of Moses **'' his eye hath not become dim''**. Asad's translation of this verse reveals that he is still influenced by his Jewish background.

   11.4. <u>**Al-Kahef - Verse 11**</u>

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ

Haleem	[sealed their ears [with sleep
Rodwell	struck we upon their ears with deafness
Asad	We veiled their ears in the cave

        Ibn Katheir (2006) discusses that: the verse refers to the story of the people of the Al-Kahef. Al-Kahef refers to a cave in a mountain, which is where the young men sought refuge. When they entered the cave, they asked Allah to show mercy and kindness towards them. Therefore, Allah covered up their hearing in the cave for a number of years. In other words, Allah caused them to sleep when they entered the cave. Then they apparently fell asleep and knew nothing of what was happening in the world outside for many years. Drew (a veil) over their ears: i.e., sealed their ears so that they heard nothing (p. 2914).

        The lexical item 'darab' means strike, beat, slap and flap …etc. When the TR comes across the phrase of 'Fadarabna Aʔla athanihim' he gets it as a slap on the face. Rather, if it is translated literally the meaning becomes odd. The translator has to decide whether to satisfy the TR or give the holy text its due right in translation. Rodwell uses the term 'darab' as it is in the holy text and uses compensation by splitting

strategy and splits the verbal phrase into verb and prepositional phrase (with deafness) to approximate the meaning of translation to the intended one.

Haleem and Asad both use compensation in kind strategy and translate the verse from their own understanding of the verse without being concerned much about the literal words of the verse. The consequence of this is that compensation manages to convey the intended meaning of the verse. However, not sticking to the literal words gives the TR more than one thought about the verse. Haleem uses the lexical item 'seal' that means secure, close off, shut up. While, Asad uses 'veil' which means cover, screen, conceal. Not sticking to the literal words open the gate to the TR to go a little bit far from the mentioned words of the holy text.

11.5. Al-Kahef - Verse 29

يَشْوِي الْوُجُوهَ

Haleem	Scalding their faces
Rodwell	scald their faces
Asad	scald their faces

Ibn Katheir (2006) when the disbelievers ask for drink, they will be granted water like Al-Muhl '' is thick water which is similar to blood and pus that is heated to the ultimate temperature. When they come to drink and brings it close to their face, the skin of their faces gets scalded and fallen off into the water'' (p. 2945).

The lexical item 'Yashwee' is a verb which means grill, roast, barbecue, and broil. The TR is accustomed to say

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Grill bacon, meat

Roast chicken, peanuts

Barbecue meat, chicken

Broil chicken, meat

But he never sees 'grill human faces', that is why the three translators use compensation in kind and replace the denotative meaning with a connotation and use the verb ' scald' which means burn or scorch to give the sense of punishment in hell.

11.6. <u>Al-Waaqia - Verse 41</u>

<div dir="rtl">أَصْحَابُ الشِّمَال</div>

Haleem	Those on the Left,
Rodwell	The people of the left hand!
Asad	Those who have persevered in evil

Ibn Katheir (2006) alludes to that:

there are three Categories of People on the Day of Resurrection. Some will be on the right of Allah's Throne, and they are those who were brought forth from ` Adam's right side. This category will be given their Books of Records in their right hand and will be taken to the right side. Another category is those who will be placed to the left of Allah's Throne, and they are those who were brought forth from Adam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire. A third category is comprised

of those who are the foremost and nearest before Allah. They are in a better grade and status and nearer to Allah than those on the right side. They are the chiefs of t hose on the right side, because they include the Messengers, prophets, true believers and martyrs. They are fewer than those on the right side; so, Allah said: these will be the nearest (to Allah). In the Gardens of Delight, a multitude of those will be from the first one and a few of those will be from the later ones. (p .4996)

The lexical term 'Aaas-habu alshimali 'does not have a meaning on its own, but, it is understood by the Arab Muslims. However, the translator seeks the understanding of the TR. That is why Asad uses compensation in kind strategy by making explicit what is implicit which allows him to clarify to TR that 'Aaas-habu alshimali' are those who have persevered in evil.

However, Haleem this time uses literal (word for word) translation depending on the previous knowledge of the TR. Rodwell adds the word 'hand ' seeking a more idiomatic expression, familiar to the TR. Both Asad and Rodwell apply compensation in kind to clarify the meaning of 'Aaas-habu alshimali'.

11.7. Al-i-Imraan - Verse 130

لَا تَأْكُلُوا الرِّبَا

Haleem	do not consume usurious interest
Rodwell	devour not usury
Asad	gorge yourselves on usury

Tafheem (1979) demonstrates that: Allah urges Muslims to give up usury which keeps man constantly absorbed in considering ways and means of amassing wealth and generally whets his appetite for money. O you who believe! Do not consume Riba

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(Usury) doubled and multiplied, but fear Allah that you may be successful. Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah. Interest (Riba) is prohibited. Allah prohibits His believing servants from dealing in Riba and from requiring interest on the capital, just as they used to do during the time of Jahiliyyah (section 19).

The lexical term 'ta/kuloo' is a verb which means 'eat' in English. Eat is used in many phrases like: eat well, eat hungrily, eat like a horse, a bite to eat, eating disorder, ready to eat, eat your words, you are what you eat, be eaten up with jealousy, eating apple……etc.

The TR is not accustomed to use 'eat' with usury but it collocates with words as practice usury, lending money with interest, consume usury, help themselves to take usury. Allah uses 'eat' or 'ta/kuloo' as a metaphor to refer to the usury practice. The translator has two options either to render the metaphor as it is, but in this case will not be common to the TR or translate it the way that is accessible to the TR. Here Rodwell puts the metaphor as it is to the TR while, Asad attempts to narrow the gap by keeping the metaphor using an English expression which has the same meaning to approximate the effect of holy text which is 'gorge yourself (on something) = stuff yourself 'in this way he applies compensation in kind. Haleem on the other hand uses compensation in kind and translates it idiomatically.

11.8.Taa-Haa - Verse 131

<div dir="rtl">زَهْرَةَ الْحَيَاةِ الدُّنْيَا</div>

Haleem	the finery of this present life
Rodwell	the braveries of this world
Asad	splendour of this world›s life

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Ibn Katheir (2006) suggests that: Do not look at the enjoyment of the Worldly wealth, be patient in the worship of Allah, the Exalted, says to His Prophet Muhammad. For verily, it is only short -lived splendor and a feeble bounty, which we are using to test them with. And very few of my servants are truly thankful. The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter (p. 3099).The lexical item 'Zahrata' means rose in English. According to *Oxford Compact Thesaurus* (2006) rose means flower, bloom and just as in Arabic it has a wide range of related meanings as enjoyment, pleasure, recreation, joy, beauty, appeal, splendor, gorgeousness, glamour.

If it is rendered according to its equivalent meaning in English, it would not give the intended message of the verse. The translator also cannot follow his personal tendency in translation; he has to use one strategy to resolve this difficulty. None of the above-mentioned translators uses the exact equivalent meaning of the noun 'Zahrata'. All of them use compensation in kind strategy to make explicit what is implicit. Haleem uses the finery to limit its meaning to 'clothes and jewelry that are very beautiful and expensive.' Rodwell opts for the same strategy that Haleem chooses and also restricts it's meaning to 'fine clothes'. Asad uses generalization which is 'splendour 'to include all luxury, fineness, richness, ornateness, beauty, elegance and lavishness in this world life.

11.9. **Joseph - Verse 83**

فَصَبْرٌ جَمِيلٌ

Haleem	It is best to be patient
Rodwell	patience is seemly
Asad	patience in adversity is most goodly

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Ibn Katheir (2006) mentions, "Allah's Prophet Yaʕqub repeated to his children the same words he said to them when they brought false blood on Yusuf's shirt. The father says: nay, but your own selves have beguiled you into something. So, patience is most fitting (for me)" (p. 2451).

The lexical item 'jameel' is an adjective which means beautiful in English. According to *Oxford Compact Thesaurus* (2006) beautiful is synonymous to good-looking, attractive, appealing, and gorgeous. If the translator uses the equivalent meaning of 'jameel', this would divert him from the intentional meaning that Jacob intends: bears this, too, patiently with endurance.

None of the translators rendered the verse in literal words; they all seek compensation strategy. Both Haleem and Rodwell use compensation in kind strategy and substitute the adjective best and seemly in place of 'jameel' or beautiful, although the substituted adjectives do not have the same meaning.

Asad applies compensation by splitting; the translator in this case splits one phrase or sentence into two (or more) when the translator feels that splitting will be more communicative or informative. He splits the phrase 'Fasabrun jameelun' into two parts 'patience in adversity' and 'is most goodly'.

11.10. An-Nisaa - Verse 9

قَوْلًا سَدِيداً

Haleem	speak out for justice
Rodwell	speak to them with kindly speech
Asad	speak [to the poor] in a just manner

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Tafheem (1979) reported that ''whoever fears Allah has to say the right statement (speak words of appropriate justice)'' (Section 176).

According to *Oxford Compact Thesaurus* (2006) the lexical term ' sadeedan ' is a hypernym (subordinate) adjective which means in English: upright, straightforward, direct, just, righteous, virtuous, right, proper, sound, accurate, exact, Faithful, honest, sincere. The translator does not have in English one comprehensive word that sums up all these meanings. The translator, in this case, attempts to find the most suitable word and applies compensation strategy to clarify the meaning. Haleem and Asad describe ' sadeedan' as ' justice, just manner ' while Rodwell chooses to translate it as "kindly speech". Haleem uses compensation in kind by making grammatical transformation; he changes the class of word from the adjective ' sadeedan' to noun ' justice'. Rodwell and Asad apply compensation by splitting strategy and separate the verb ' Qawlan' from the adverb 'sadeedan' by adding the object 'to them ', 'to the poor ' to make it more informative and communicative to the TR. However, Rodwell also uses compensation in kind as he employs a hyponym ' kindly' to translate the aforementioned adjective.

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Conclusion

It is clear from the above–mentioned discussion that collocation in Arabic is not as exclusively discussed as it is in English. The research reveals that there are no fixed types of collocation have been identified, each researcher finds his own. It is also clear that although ''English and Arabic (unrelated languages) classify collocation into various categories, these categories are not always synonymous to each other'' (Nofal, 2012, p.89). It has been noted that the exact equivalent for collocation in the target language has been one of the major problems for translators. In addition, "collocation has its own life cycle: They come and go, they are born and they die" according to Samdja (1995) 'undergarment piece' is archaic collocation replaced by 'underwear piece' (p. 330). Collocations are also ''modified in translation and therefore both marked and unmarked collocations have unmarked translations. In some cases, collocations end up as non-collocations in the target text'' (Sughair, 2011, p. 114), i. e. a collocation like 'Qawlan sadeedan' is a very powerful, influential statement; however, in translation it becomes colorless and common. Therefore, many collocations are sometimes misrepresented to the TR due to a failure to recognize their linguistic, grammatical, semantic, and cultural aspects. This research investigates the areas with special reference to collocation in English and Arabic. The research focuses also on the main function of collocation which is "a cohesive force" as it makes the Quranic expression is effective, emphatic and persuasive. A detailed analysis of the problem is conducted and the findings are then reported. It is hoped that the research provides essential feedback for translators ever after.

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