

***Problems of Translating Collocations in the
Glorious Qur'ān into English
(A Rhetorical Approach)***

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1. Abstract

The present paper attempts to study collocations in the Glorious Qur'ān and their renderings into English. It focuses on the rhetorical use of these collocations and highlights difficulties translators encounter in rendering them as they are not the collocations one can find in the everyday use in the source language (Arabic) due to the inimitable nature of the Qur'ānic texts.

The paper hypothesizes that translators sometimes fail to reflect the rhetorical meaning and consequently, effect of collocations of Qur'ānic texts in the target language (English). They may also use figures of speech different from those of the source language (SL) text.

The procedure followed in this paper involves selecting collocational Qur'ānic texts and analyzing them in the light of the interpretations by exegetes. Attention is given to rhetorical features explained in the interpretations. This is followed by discussions of their English (TL) renderings, pinpointing in the meantime areas of success or failure on the part of the translators and suggesting the most appropriate translation.

1.1 Collocations in English

The term collocation, etymologically is derived from the Latin col-locare/: " to collocate "which means " to keep company " or to " put together ". in linguistics, it means how words are joined together in a " habitual " syntagmatic co-occurrence to function in phrases or sentences adding to, and enriching languages (Larson 1984: 144; Crystal, 1988: 55 and 2003: 82-83). This co-occurrence can be strict as in ' spick ' and ' span ' in which case the collocation

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is predictable than the collocation between ' letter ' and ' pillar-box ' (Crystal, 2003: 82).

Crystal (ibid.) exemplifies this further maintaining that collocations are " a type of syntagmatic lexical relations. They are linguistically predicable to a greater or lesser extent. " He gives as examples the items ' auspicious ' which collocates with ' occasion ' and ' letter ' which collocates with ' alphabet '. Firth (1951- cited in Palmer (1981, 75-76) talks about collocation – the keeping company of words and how the word is " known by the company it keeps. " He, as well as Nida (1964: 98), says that the linguistic context of words determine their meanings and argue that some collocations are more strict than others. Nida (ibid) mentions some different uses of the word ' chair ' as follows:

- sat in a chair
- the chair of philosophy
- will chair the meeting

The electric chair, etc.

Palmer (1981: 76-77) argues on the same line that collocation is considerably determined by the meanings of co-occurring words, yet it can be sometimes ' idiosyncratic ' and unpredictable with regard to the association of meaning between words. He gives the examples ' rancid ' which occurs only with ' bacon ' and ' butter ', and ' addled ' which collocates with ' brain ' and ' eggs ', though English has the words ' rotten ' and ' bad '. The same applies to ' milk ' which collocates with ' sour '. (for a similar argument see Crystal, 2003: 82-83).

Lyons (1976: 261) cites Porzig (1950: 68) whose theory is based on the relationship " holding between bipartite syntagms (or collocations) " consisting mostly of a noun and a verb or a noun and an adjective. The association holding between these elements is through " an essential meaning relation. " (ibid.). Examples on these are the collocations of ' teeth ' and ' bite ', ' tongue ' and ' lick ' (n+v) and ' hair ' and ' blond ' (n+adj).

In this chapter on Seven Types of Meaning, Leech (1977: 20) discusses ' collocative meaning ' which tackles the associations word acquire depending on the meanings of other words in their environments. He provides the examples of the lexemes ' pretty '

and ' handsome ' which have the meaning of ' good-looking ', yet they differ in the " range of nouns they co-occur with (or collocate). The adjective ' pretty ' collocates with the nouns ' girl, boy, woman, flower, garden, etc., while ' handsome ' collocates with ' boy' , man, car, vessel, typewriter, etc. ' He (ibid.) maintains that the range of association may overlap, yet, they suggest a different kind of the attributes though they are both acceptable in e.g., ' handsome woman and pretty man '.

As is obvious, the examples of the collocations mentioned above, belong to the lexical collocation type with the structure of ' noun ' and ' verb ' and ' noun ' and ' adjective '. Thornbury (2004: 24) mentions another structure consisting of ' adverb ' and ' adjective ' as in ' immensely pleased ' and ' greatly sorry '. There is another type of collocation termed ' grammatical collocation ' consisting mainly of a ' verb ' and a ' preposition ' as in ' rely on ' or an adjective and a preposition as in ' inclined to '. Others consist of a preposition and a noun as in ' in a minute ' or a verb followed by a particle as in ' give up ' and ' switch off '. This last type is of little relevance to this research; so little attention has been given to it.

1.2 Collocation in Arabic

In Arabic collocations can be viewed in a way somewhat similar to those in English. Arab scholars have used the term المصاحبة اللغوية (al-musahaba al lughawiyya to describe this phenomena which is equivalent to ' co-occurrence of words ' in English. These collocations- emphasis here is on the lexical type of collocation- can be divided according to their structure into:

1- verb + noun as in فقد صوابه (faqada sawabahu) lit. ' he lost his mind ' = He flew into a rage and احمر خجلا (ihmarra khajalan) lit. ' he became red with shyness '. The above examples and many others are complete sentences falling between collocations and idioms in nature and are called bound collocations.

2- noun + one object or two

This type is called ' restricted collocation ' with examples such as: حملة اعلامية شعواء (hamla (ilāmiyya) sa' wā') ' fierce propaganda company ' and حقد اعمى (hiqd a'mā) ' blind grudge '.

A more free construction of collocations consists of a verb and a noun as in انتهت اللعبة ('intahat al-lu'ba) ' game is over ', a noun

and an adjective as in مكانة سامية (makāna samiya) ' a sublime status ', or a noun followed by another as in سكون الليل (sukun al-layl) ' quiet of the night ' . (see Emery 1991) .

These types of lexical collocation will be mainly the elements of analysis in this paper as the collocations to be discussed fall under these categories. The other types fall under grammatical collocation consisting of a verb and a noun, and adjective + a particle or a preposition are of no relevance to this paper.

1.4 Rhetoric in English and Arabic

As this paper is intended to follow a rhetorical approach to studying collocation in the Glorious Qur'ān, an account must be provided of rhetoric in English and Arabic which are the focus of study here.

1.5 What is Rhetoric

It is not easy to present an all-embracing definition of rhetoric because of the multitudes of issues related to it and the numerous concepts pertinent to it.

To Cuddon (1999: 747), " Rhetoric is the art of using language for persuasion, in speaking or writing; especially in oratory. " Burke (1961: 4) says: " rhetoric is the use of human agents to form attitudes or to include actions in other human actions. " The most comprehensive definition is that presented by Sonja et al., (1985:11) which stresses the special use of language by humans: " the uniquely human ability to use symbols in communication with one another."

The rules of rhetoric set by Cicero for oral and written composition have been of paramount importance (Cuddon, 1999: 784). These rules involve: 1- ' invention ' which means the discovery of the relevant material; 2- ' arrangement ' which means the organization of the material into sound structural form; 3- ' style ' under which comes the consideration of the appropriate manner for the matter and occasion; 4- ' memory ' under which comes guidance on how to memorize speeches; while 5- ' delivery ' involves the technique for actually making a speech (ibid).

The above rules have been elaborated by contemporary scholars who believe that rhetoric is distinguished from other sciences in the special way of the linguistic ' symbol '. this special use involves choices from figures of speech such as simile, metaphor, metonymy etc., or choices from the structural level like preposing and postposing (what has come to be called thematization or foregrounding and backgrounding in syntax).

These figures and processes, according to McQuarrie Mick (1996: 426) vary from the common use of language and maintain that they are deviant since they differ from expectations. This deviation is used, according to Harris (2008: 22) is used to " improve the effectiveness and enjoyment of one's writing through the use of these devices of which the main pillars of rhetoric consist.

1.6 Rhetoric for the Arabs:

Handed down records of the Arabs' life since pre-Islamic time have shown the importance they have attached to their language, Arabic, both in literature and daily life. This is evident in their focus on the rhetorical aspect of language which was then termed *fasāha* (eloquence), being a measure of perfection, and individual must have irrespective of social class, gender, or even religion.

Later on, a distinction was drawn between *fasāha* (eloquence) and *balāgha* (rhetoric). The first term means " the stylistic purity of the word and its semantic elegance" (Abdul Raof, 2006: 76). The word "word" is a feature of discourse and how it is elegantly ordered on the different linguistic levels. Arabs, in this regard, were keen on avoiding oddity of expression in using language for aesthetic purposes, though less in poetry than in prose. (Abdul Raof, 2006: 81).

As for *balāgha* (rhetoric), it is linguistically derived from the verb (بلغ) *balāgha* which means 'to reach' or 'to arrive at one's end'. As a term, it means the use of language to achieve the most aesthetic and emotional effect. It covers all the linguistic devices the speaker/writer has at his/her disposal on all the linguistic levels: phonology, morphology, syntax and semantics and how s/he manipulates them so as to produce the utmost intellectual, emotional, and ideological effect in the hearer/ reader in a given

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context. Al-Sakkak, (555-626H- cited in Al-Dulaimi, 2013: 6) maintains that the most effective level in a discourse lies in its inimitability by another discourse and in the ability to include a range of simile, allegory and metonymy appropriately.

Rhetoric also covers manipulation of word order, the use of conjunctions and disjunctions, restriction, succinctness, rhetorical questions, ellipsis, etc. Added to these is semantic and lexical embellishment (al-badi?) as well as other numerous issues (see Matlūb and Al-Baṣīr, 1982). The importance of rhetoric has been described by Abdul- Raof (2006: iii) as the aptly " flesh and blood of the Arabic language Illuminating the bridge between syntax and semantics and showing how linguistics, pragmatics and aesthetics overlaps".

After the advent of Islam and revelation of the Glorious Qur'ān with its inimitable language, Arabs at that time and down to the present have found themselves surprised and awed at the graceful and unmatched language of this glorious book in its grammatical structure, style and wondrous images. Scholars, therefore, have exerted great effort to realize the meanings inherent in its inimitable language and many of their studies were devoted to rhetoric.

Of the most prominent Arab figures who studied rhetoric in the Glorious Qur'ān were Al-Jahiz (died 255 H), Al-Askarī (died 325H.) and Al-Baqillāni (died 403H.), to mention but a few. They tackled I? d3āz (the inimitability of the Glorious Qur'ān both in structure and figures of speech which distinguished its style (see Nawfal, 1948: 120; Qassāb, 1985: 42). However, the most influencing scholar in this regard was Al-Jurjani (died 472H.) who devoted his writings to the inimitability of the Glorious Qur'ān on the levels of syntactic structure and figures of speech (see Al-Mubārak, 1980: 93-94). His Dalāi'l Al-I?d3az (signs of inimitability) and 'Asrārul-Balāgha (secrets of Rhetoric) involve the most important accounts on Arabic rhetoric whether those of earlier scholars or those of his own (Dayfg, 1965: 160-61).

1.7 Collocations and Rhetoric in the Glorious Qur'ān:

As mentioned earlier, collocation (al-musahabal-lughawiyya in Arabic), refers to the tendency of words to co-occur. But this co-occurrence does not take place haphazardly for most collocations that are established in language are strict in varying degrees. So, while we have 'strong tea' in English, we have 'شاي ثقيل' (lit. heavy tea) in Arabic. In both cases tea is neither defined in terms of strength or solidity nor in terms of weight but in terms of darkness or concentration. In English we have 'addled eggs' and 'sour milk' while in Arabic we have the adjective 'فاسد' (fāsīd) (bad) that collocates with both 'بيض' (bayed) 'eggs' and (halib) 'milk'. The above examples, among so many others, do not mean the absence of some concepts occurring as collocations as 'موت بطي' (maut bati), 'slow death' and 'قلب كسير' (qalb kasir), 'broken heart' (see Palmer, 1981:76; Abdul-Raof, 2000: 196).

As regards the rhetorical uses of collocations in the Glorious Qur'ān, they are not as one finds in common linguistic exchange. No wonder; they are the inimitable revelation Almighty Allah sent to mankind through His messenger Muhammad (P.B.U.H).they involve the highest degree of sublimity that moves the reader intellectually, emotionally, and aesthetically. Most of such collocations are used indirectly through figures of speech such as simile, metaphor, metonymy, etc. as well be discussed in the practical part of this paper.

1.8 The Translation of Rhetorical Collocations in the Glorious Qur'ān:

The Glorious Qur'ān has been translated into many languages including English. But scholars have agreed that the process should be looked at as transference of meaning rather than translation proper. This is due to the sanctity of this Glorious Book which makes it difficult for translators from different cultures to reflect its miraculous nature and inimitable sublime style. Another issue is that some translators are affiliated to different cultures and religious and try to reflect their beliefs and ideologies in their renderings. So, one can realize the difficulty in finding the appropriate equivalent in the target language (TL-English) to that in the source language (SL-Arabic). This sometimes forces translators to use footnotes or paraphrase and deem it necessary for them to consult 'Tafsīrs (

interpretations) by reliable exegetes. These processes apply to the translation of collocation in the Glorious Qur'ān as to other issues in it. Equivalence should be sought as much as there are corresponding lexemes in the SL and TL texts, hence formal equivalence; otherwise, dynamic equivalence must be adopted to realize the nearest possible effect and response on the part of the TL reader as on the SL reader (Nida & Taber, 1964: 25).

The model of formal vs. dynamic equivalence is suitable for rendering figurative and rhetorical devices in unique inimitable texts. Nida (1964: 160) concludes that the main "direction is towards increasing emphasis on dynamic equivalence".

Baker (1992: 55-56) talks about the translation of collocations in terms of equivalence. She mentions marked collocations which are unusual and do not reflect the meanings of their components and have meanings more expressive than unmarked collocations because they involve figurative language expressing aesthetic values and rhetorical images. These collocations play a vital role in the texture of highly stylized texts and some of them can be translated into marked counterparts. On the other hand, the translation of unmarked collocational lexical items and expressions is based on the existence or absence of equivalents in the TL (ibid).

1.9 Transference and Data Analysis:

On the following pages 9 Qur'ānic texts. That includes collocations which will be studied together with their renderings in English by:

- 1. Rodwell, J.M. (1994)**
- 2. Ali, A.Y. (2006)**
- 3. Pickthal, M. M. (1930)**
- 4. saheeh International (1997)**

The analysis of the texts will depend on Tafāsirs (interpretations) by reliable exegetes. This is followed by discussions of the important issues focusing on the renderings of collocations to see whether the translators have realized the grammatical structures and the rhetorical use of figures of speech or not. Choice will be made as regards the most appropriate rendering.

It is worthy of note that the following abbreviations will be used in the analysis of the renderings:

SLT R.F.	Source Language Text Rhetorical Figure
TLT R.F.	Target Language Text Rhetorical Figure
Form. E	Formal Equivalence
Dyn. E	Dynamic Equivalence
Oth.	Other Method
Meto.	Metonymy
Meta.	Methaphor
Sim.	Simile
SLT Gr.Str.	Source Language Text Grammatical Structure
TLT Gr.Str.	Target Language Text Grammatical Structure

SL Text: (1)

قَالَ تَعَالَى: اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿۱﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿۲۴﴾ (الإسراء: ۲۴)

(Sura Al-Israa aya 24)

Interpretation:

In this aya, the splendid metaphor in the collocation (جناح الذل). The wing of humility, reflects the sense of compassion an offspring should show towards his parents just like an estling does on approaching its parents seeking food and protection. (Al-Syouti: 1984:387, Al-Zamakhshari:, Ibn Ashur: 1984: 121).

Renderings:

- 1- Rodwell:** And defer humbly to them out of tenderness and say, " Lord, have compassion on them both, even as they reared me when I was little. "
- 2- Ali:** And out of kindness, lower to them the wing of humility and say: My Lord! Bestow on them they mercy even as they cherished me in childhood.
- 3- Pickthall:** And lower unto them the wing of submission through mercy and say: My Lord! Have mercy upon them both as they did care for me when I was a little.

4- Saheeh International: And lower to them the wing of humility

out of mercy and say " My Lord, have mercy upon them as they brought me up (when I was) small ".

Discussion:

The collocation in the sentence (و اخفض لهما جناح الذل) " and lower to them the wing of humility has been rendered as discussed below".

1- All translators except Rodwell have realized the grammatical structure of verb+pp+object almost with similar wordings (Pickthal using "submission" instead of "humility" by Ali and Saheeh International) Rodwell has rendered the collocation into verb+adverb+pp.

2- The rhetorical sense expressed by the SLT collocation of the metaphor " lowering the using of humility has been fully realized by Ali and Saheeh International. Pickthal has used the noun "submission" instead of "humility" which has a close, yet not identical sense. As for Rodwell, he has totally missed the rhetorical sense using "defer to them humbly" i.e., "accept and obey what they ask you". So, the renderings by Ali and Saheeh International are the most appropriate ones.

SL Text: (2)

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٨٧﴾ أَجَلٌ لَكُمْ لَيْلَةٌ الصِّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ
وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ﴿البقرة: ١٨٧﴾

(Sura Al-Baqara: aya 187)

Interpretation:

The rhetorical use in this aya can be noted metonymic collocation between (هن), (they) referring to the believers' wives and (انتم), (you) referring to the believers on the one hand, and the word (لباس), (clothing/cover) on the other. This collocation has another function: euphemism through indirectly referring to intercourse and expressing respect and intimacy between the believers and their wives. (Al-Suyouti: 1984: 136, Al-Zamakhshari, Ibn Ashur: 1984: 232).

Renderings:

1- Rodwell: you are allowed on the night of the fast to approach your wives: **they are your garment and you are their garment.**

2- Ali: Permitted to you, on the night of the fast, is the approach to your wives. **They are your garment and you are their garment.**

3- Pickthal: It is made lawful for you to go in unto your wives on the night of the fast. **They are raiment for you and you are raiment for them.**

4- Saheeh International: It has been made permissible for you the night preceding fasting to go to your wives. **They are clothing for you (for sexual relation) and you are clothing for them.**

Discussion:

The renderings of the SLT collocations (هن لباس لكم), (lit. they are your clothing) and (انتم لباس لهن), (you are their clothing) reveal the following:

1- The grammatical structures of the SLT: the pronoun (هن), (they fem'), "the noun (لباس), (clothing) and the prepositional phrase (لكم), (for you, masc') and (انتم), (you 'masc') followed by (لباس), (clothing) and the prepositional phrase (لهن), (for them 'fem') have been realized similarly by all translators as pronoun+verb+noun+prepositional phrase, the differences in these renderings lie in the wording of the noun (لباس), (clothing) and the addition of the explanatory note by Saheeh International (for sexual relation).

2- On the rhetorical level, all translators have conveyed the metaphorical sense of the SL collocation, though with difference wordings except for Saheeh International through adding the explanatory note which resulted in the Loss of this sense as metaphor loses its effected and aesthetic value when elaborated on. Therefore, the first three translations can be considered adequate as regards their form and rhetorical sense.

SL Text: (3)

﴿ قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ ﴿ إِنَّا سَأَلْنَا عَلَيْكَ قَوْلًا ثَقِيلًا ﴾ ﴿ المزمّل: ٥ ﴾

(Sura Al-Muzzammil: aya 5)**Interpretation:**

The collocation in this glorious aya is seen in (قولا ثقيلا), (lit. heavy speech/talk). It is used metaphorically to refer to the difficult task prophet Muhammad (P.B.U.H) was shouldered with: the

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Glorious Qur'ān with all the commands and prohibitions to be preached to people at large to convert them and teach them to learn and obey the word of Almighty Allah revealed in his messenger (P.B.U.H), (Al-Suyouti 1984: 773, Al-Zamakhshari, Ibn 'Asuh 1984: 110).

Renderings:

- 1- **Rodwell:** for we shall devolve on thee **weighty words**.
- 2- **Ali:** Soon shall we send down to thee **weighty words**.
- 3- **Pickthal:** For we shall charge thee with **a word of weight**.
- 4- **Saheeh International:** Indeed, we will cast upon you **a heavy word**.

Discussion:

Looking at the renderings above, one can note the following wording the SLT collocation (قولا ثقيلًا).

1- In terms of the grammatical structure which consists in the SLT of a noun+ adjectives all translators except Pickthal have realized the same form using "weight words", (Rodwell Ali) and "a heavy word" (Saheeh International) Pickthal has used the Gr. Str. of noun+pp. "a word of weight".

2- As for the rhetorical function, all translators except Pickthal have used metaphor in describing directly, the word as "heavy/weighty". Pickthal has not realized the metaphorical sense properly as postponed the adjective thus losing the imminent effect of the metaphor. Thus all translations except that of Pickthal are recommended as appropriate in that they combined the formal as well as the rhetorical aspects of the SLT.

SL Text: (4)

﴿ قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ ﴿ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴾ ﴿ النِّبَأُ: ١٠ ﴾

(Sura An-Naba: aya 10)

Interpretation:

The collocation in this aya involves a metaphor likening (الليل), (the night) to a mental (لباسا) which hides things just as clothes hide humans' bodies. That is, it reflects hiding things humans do not like to be seen by others as well as protection from

danger and hostility. (Al-Suyouti: 1984:787, Al-Zamakhshari, Ibn 'Ashur, 1984:193).

Renderings:

- 1- **Rodwell:** And ordained **the night as mantle.**
- 2- **Ali:** And made **the night as a covering.**
- 3- **Pickthal:** And have appointed **the night as a cloak.**
- 4- **Saheeh International:** And made **the night a clothing.**

Discussion:

The collocation of (الليل), " the night " resembled to (لباس), "mantle" has been rendered as follows:

1- The grammatical structure of the SLT collocation consisting of a noun+ (post-modifying) noun (الليل لباسا), (the night mantle) clothing has been rendered as noun+ preposition+ noun by the first three translators. As for Saheeh International, the structure of noun+ a noun phrase has been opted for.

2- As regards the rhetorical aspect of the collocation, the first three translators have provided simile by using the preposition "as", while Saheeh International has retained the metaphorical sense (using no preposition of similitude). It is believed that this last rendering is the most appropriate one.

SL Text: (5)

﴿ قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ ﴿ فَاصْبِرْ صَبْرًا جَمِيلًا ﴾ ﴿ المَعَارِجُ: ٥ ﴾

(Sura Al-Maiaarij: aya 5)

Interpretation:

This is another collocation involving a metaphor by which (صبر), (patience) is described as (جميل), (beautiful). Prophet Muhammad (P.B.U.H) is advised by Almighty Allah to be patient and show contentment, not heeding what unbelievers say about the day of judgement and their denial that it will come soon. (Al-Suyouti: 1984: 765, Al-Zamakhshari: Ibn 'Ashur: 1984: 236).

Renderings:

- 1- **Rodwell:** Bethou patient, therefore with **becoming patience.**
- 2- **Ali:** Therefor do thou hold patience, **a patience of beautiful contentment.**
- 3- **Pickthal:** But be patient (O, Muhammad) with **a patience fair to see.**
- 4- **Saheeh International:** So be patient with **gracious patience.**

Discussion:

The following points can be noted about the renderings of the Qur'anic SLT collocation (صبرا جميلا), (lit. beautiful patience):

1- The grammatical structure of the SLT collocation of noun +adjective has been provided as adjective +noun by Rodwell and Saheeh International; thus formally are equivalent to the SLT. As for Ali, he has provided the structure of noun + (a modifying) prepositional phrase, while Pickthal provided noun+ adjective + verb phrase.

2- The rhetorical figure of speech, the metaphor of (صبرا جميلا) has been adequately provided by Rodwell and Saheeh International which the other two renderings by Ali: and Pickthal Lake this metaphorical sense due to the expansion of the grammatical structure. The most appropriate rendering is believed to be that of Saheeh International.

SL Text: (6)

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٢٢﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

(ق: ٢٢) 

(Sura Qaaf: aya 22)

Interpretation:

This glorious aya includes the collocation of (بصرك), (your eyesight) and (حديد), (lit. iron). The noun (حديد) functioning as adjective is used metonymically to express the sharp power of eyesight which enables deed persons (on the day of judgement) to see clearly their bad deeds in earthly life and the right path they should have followed (Al-Suyouti: 1984: 690, Al-Zamakhshari, Ibn 'Ashur: 1984: 340).

Renderings:

1- Rodwell: Of this day didst thou live in heedlessness: but we have taken off thy veil from thee and thy **sight** is becoming **sharp** this day.

2- Ali: (It will be said) "Thou wast heedlessness of this; now have we removed thy veil, and **sharp** is thy **sight** this Day!"

3- Pickthal: (And unto the evil-doer it is said) Thou wast in heedlessness of this. Now we have removed from thee thy covering and **piercing** is thy **sight** this day.

4- Saheeh International: (It will be said) certainly in unmindfulness of this, and we have removed from you your cover, so your **sight** this Day is **sharp**.

Discussion:

The renderings above of the SLT collocation (بصرك...حديد) consisting of the noun phrase (بصرك), (sight), (بصر) and the adjective (حديد), (lit: iron), (a noun used as post modifier) reveal the following:

1- As far as the grammatical structure is concerned, Rodwell and Saheeh International have used the sequence of noun phrase " thy sight " and " your sight " respectively followed by " is becoming sharp " and " is sharp", both being verb phrases. Ali and Pickthal, on the other hand, have used foregrounding by using the adjectives " sharp " and " piercing " respectively followed by the structure " is thy sight " with the verb "is" dislocated as required by foregrounding. Though the last two renderings are structurally and rhetorically more effective yet they are unfaithful to the SL message.

2- As for the metonymical function of the adjective (post-modifying noun), (حديد), (lit. iron) all translators except Pickthal have used the adjective "sharp" which collocates in English with "eye-sight", thus describing an attribute "حديد" in terms of its effect. Pickthal, on the other hand has used the adjective "participle", "piercing" as equivalents and seems more effective in providing a dynamic effect of the attribute (حديد). Thus his rendering the collocation (بصر...حديد), (lit. sight...iron) is dynamic while the others are formal.

SL Text: (7)

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٤﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشْبٌ مُسْنَدَةٌ ﴿٤﴾ ﴿المنافقون: ٤﴾

(Sura Al-Munaafiqoon: aya 4)

Interpretation:

This glorious text includes the collocation (كانهم خشب مسندة), (as if they are propped up timbers) which is a simile resembling the 'munāfiqūn', (hypocrites) to the worthless pieces of wood. They are apparently gentle, well-dressed and sincere and northless as hollow

timbers that are propped up against a wall as they cannot stand alone for they are untruthful and weak. (Al-Suyouti: 1984: 411, Al-Zamakhshari, Ibn 'Ashur: 1984: 211).

Renderings:

1- Rodwell: and if they speak, thou listenest with pleasure to their discourse. **Like timbers are they learning against a wall.**

2- Ali: And when they speak, thou listenest to their word. They are as (worthless and hollow) **pieces of timbers propped up** (unable to stand on their own).

3- Pickthal: and if they speak thou givest ear unto their speech (they are) as though **they were blocks of wood in striped cloaks.**

4- Saheeh International: And if they speak you listen to their speech. (they are) as if **they were pieces of wood propped up.**

Discussion:

The renderings of the SLT collocation (كانهم خشب مسندة) which consist of the particle (كأن) "as if" followed by the pronoun (هم), (they) and then (خشب مسندة), "propped up timbers" reveal the following:

1- Structurally, all translators used the prepositional " expressions: Like, as' as though and as if " by Rodwell, Ali, Pickthal and Saheeh International foregrounded the preposition "Like" following it with the noun "timber" then with the verb phrase "are they learning" and finally the prepositional phrase "against a wall". Ali used a preposition followed by a noun and a prepositional phrase and a phrasal verb: "as pieces of timber propped up". Pickthal has employed the preposition "as" followed by "though" followed by the clause "they were blocks of wood". Saheeh International has provided the same structure of Pickthal replacing "though" by "if" after the preposition "as".

2- Rendering the rhetorical device of simile, all translators have used the expressions of similitude "a if, as thoug and Like". However, Ali and Pickthal have added the explanatory notes: (worthless and hollow) and (unable to stand on their own) by the first, and (in striped cloaks) by the second. These additions are unnecessary as they cause the loss of the rhetorical sense, if not they are strange as in the last one by Pickthal. It is believed that Rodwell's rendering at and that by Saheeh International are the most

appropriate ones as they are closer in form and rhetorical sense than the others.

SL Text: (8)

﴿قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَأَهْرُجْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ المزمّل:

(Sura 73: A-Muzzammil 10)

Interpretation:

In this glorious aya, Allah Almighty tells his Messenger Muhammad (P.B.U.H) to be patient with the unbelievers who did not acknowledge him as prophet and denied the message of Islam revealed to him. The collocation (هجرا جميلا), (lit. beautiful abandoning) i.e., "gentle and dignified shunning" refers to neglecting those unbelievers by the prophet (P.B.U.H) in a way that (metaphorically) does not incur any harsh response by them. (Al-Suyouti, 1984: 293, Al-Zamakhshari, Ibn 'Ashur, 1984: 883).

Renderings:

1- Rodwell: And endure what they say with patience and depart from them with a **decorous departure**.

2- Ali: And have patience with what they say, and **leave them with noble dignity**.

3- Pickthal: And bear with patience what they utter, and part with them with a **fair leave-taking**.

4- Saheeh International: And be patient over what they say and avoid them with **gracious avoidance**.

Discussion:

Looking at the renderings of SLT collocation (هجرا جميلا), (lit. beautiful abandoning) one can note the following:

1- The grammatical structure of the SLT consisting of noun +adjective (هجرا جميلا) has been rendered as the English structure dictates as adjective +noun. Thus, the formal aspect of the structure has been realized by all translators.

2- As for the rhetorical aspect of the SLT, the four translators have provided synonymous lexes as equivalent to the adjective (جميلا), (lit. beautiful). Yet, the most appropriate rendering is believed to be that by Saheeh International "gracious avoidance" as it implies the peaceful and dignified status of the prophet (P.B.U.H).

SL Text: (9)

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٨﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ

عَلَى مَا تَصِفُونَ ﴿١٨﴾ يوسف: (١٨)

(Sura Ysuf: aya 18)

Interpretation:

The collocation in this aya consists of the noun (صبر), (patience) followed by the adjective (جميل), (lit. beautiful) the collocation has a metaphorical sense to reflect that prophet Jacob accepts patience with contentness. (Al-Suyouti, 1984: 305, Al-Zamakhshari, Inb 'Ashur, 1984:803).

Renderings:

1- **Rodwell**: He said " Nay, but yourselves have managed this affair. **But patience is seemly**: and the help of God is to be implored that I may bear what you tell me".

2- **Ali**: He said: " Nay, but your minds have made upatale (that may pass) with you, (for me) **patience is most fitting**; against that which ye assert, it is God (alone) whose help can be sought".

3- **Pickthal**: He said: Nay, but your mind beguiled you into something. (My course is) **comely patience**. And Allah is whose help is to be sought in that (predicament) which ye describe.

4- **Saheeh International**: (Jacob said) "Rather, your souls have enticed you to something, so **patience is most fitting** and Allah is the one sought for help against that which you described.

Discussion:

Considering the above rendering of the Qur'ānic SLT collocation (صبر جميل), (lit. beautiful patience) consisting of the noun (صبر), (patience) and the adjective (جميل), (lit. beautiful) one can note the following:

1- The grammatical structure has taken different forms: Ali and Saheeh International have provided the structure of noun "patience" + verb phrase consisting of the verb "is" and the intensifying form "most fitting": "patience" is "most fitting".

As for Rodwell and Pickthal they have both rendered the collocation into a structure closer to that of the SLT with the first providing noun + (verb) + adjective " patience is seemly" and the

second using adjective + noun "comely patience" preceded by (My course is).

2- As for the rhetorical aspect of rendering the metaphorical sense of the collocation, it is believed that renderings of Rodwell and Pickthall involve the closest sense they are more concise and reflective: "seemly" and "comely" denote gentle, dignified and decorous behaviour. All translators have adopted the dynamic method of translation.

Conclusion:

From the preceding discussion and analyses it can be concluded that collocation is an important linguistic issue that involves similarities and differences in their grammatical structures as well as their rhetorical employment in the different languages of the world. They also differ from the cultural point of view in that they reflect concepts and experiences that are closely pertinent to the cultural environments in which they are used.

As for the use of collocations in the Glorious Qur'ān, it acquires special aesthetic flavour and effect as those collocations have a language that is inimitable in its grammatical structure as well as its rhetorical function. Therefore, the translation of those collocations into another language (English in this paper) poses many problems for translators who should not rely only on their linguistic and rhetorical competence, but should also refer back to explanations and interpretations of exegetes in order to fathom the structural and rhetorical functions of those collocations.

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مشكلات ترجمة المتلازمات اللفظية في القرآن الكريم من العربية الى الانجليزية

(دراسة بلاغية)

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مستخلص

يتناول هذا البحث دراسة المتلازمات اللفظية في القرآن الكريم و ترجماتها الى الانجليزية و قد تركز هذا البحث على استخدام البلاغة في هذه المتلازمات و الصعوبات التي واجهها المترجمون في ترجماتها. و يشير هذا البحث الى ان المترجمين في بعض الاحيان فشلوا في اعطاء المعنى البلاغي و تأثير المتلازمات القرآنية في اللغة الهدف (الانجليزية) فهم ربما استخدموا علامات في الكلام تختلف عن اللغة الاصل و الاسلوب المستعمل في هذا البحث تضمن اختيار بعض النصوص القرآنية التي تحتوي على متلازمات لفظية و ترجمتها من قبل المترجمين و الاهتمام ينصب على الناحية البلاغية مع التفسير.