



ISSN: 1817-6798 (Print)

Journal of Tikrit University for Humanities

available online at: <http://www.jtuh.tu.edu.iq>
JTUH
 مجلة جامعة تكريت للعلوم الإنسانية
 Journal of Tikrit University for Humanities

**Ahmed Muhammad Salih
(Ph.D.) ***
Muhammed Rajab Haji

 Tikrit University College of Education for
 Humanities
 Dept. of English

 * Corresponding author: E-mail :
ahmed.thanoon@tu.edu.iq
 E-mail: ac27kc@gmail.com
Keywords:

 Collocations
 Colligation
 Criteria of collocations
 Communicative translation
 Semantic translation

ARTICLE INFO
Article history:

 Received 10 Dec. 2018
 Accepted 22 January 2019
 Available online 26 Nov 2020

 E-mail
journal.of.tikrit.university.of.humanities@tu.edu.iq
 E-mail : adxxxx@tu.edu.iq

Collocations in the Prophetic Hadith with Reference to Their Realizations in English

A B S T R A C T

Words are basic part of every language, without these words people could not keep in touch. In every language vocabulary include single word and multi-word expressions. The term collocation is among those multi-word expressions which refers to the accompanying words or words which usually occur together. This paper deals with the term of collocation in English and Arabic in general and its use in the Prophetic Hadiths in particular. The aim of this study is to introduce a theoretical background of the concept of collocation its classifications, and how it is restricted in English and Arabic languages. It also sheds light on the linguistic, cultural, and religious aspects of collocation and its relation to translation. The present study also aims at making a semantic and structural analysis of collocations in the Prophetic Hadith. Two English translations of the meaning the book hadith (Saheeh Al Bukhari) are used in addition to the analysis of their translations of collocations. These translations are: of Muhammad Muhsin Khan (1997) and Ahmed Zidan (2014). The study is conducted on the basis of three hypotheses:

1. Translators of the Prophetic Hadith have faced difficulties in rendering collocations.
2. Translators do not recognize collocations in certain cases, and thus translate them as ordinary sequences of words.
3. Though English and Arabic have different linguistic systems, translators of the Prophetic Hadith succeed in keeping the form and the content of some collocations.

The basic findings that the researcher has arrived at are: Collocations are different semantically and structurally among languages. Secondly, there are mistranslations due to the translator's inability to transfer the figurative sense which in turn is implied in the Arabic collocations. Thirdly, linguistic, cultural, and religious differences affect the use of collocations between English and Arabic languages.

© 2020 JTUH, College of Education for Human Sciences, Tikrit University

 DOI: <http://dx.doi.org/10.25130/jtuh.27.9.2020.25>

المتلازمات اللفظية في الحديث النبوي مع الإشارة الى ترجمتها في اللغة الانكليزية

١. د. أحمد محمد صالح/ جامعة تكريت/ كلية التربية للعلوم الانسانية

محمد رجب حجي الجبوري

الخلاصة:

الكلمات هي جزء أساسي من كل لغة ، بدونها لا يستطيع الناس البقاء على اتصال. في كل مفردات

اللغات، هناك كلمة مفردة وتعابير متعددة الكلمات. مصطلح التلازم هو من بين تلك التعابير متعددة الكلمات التي تشير إلى الكلمات أو الكلمات المصاحبة التي تحدث عادة معاً. يتناول هذه البحث مصطلح التلازم في اللغة الإنجليزية والعربية بشكل عام واستخدامه في الأحاديث النبوية بشكل خاص . الهدف من هذه الدراسة هو تقديم خلفية ا لنظرية لمفهوم التلازم وتصنيفاتها وكيفية تقييدها باللغتين العربية والإنجليزية. كما يلقي الضوء على الجوانب اللغوية والثقافية والدينية للتلازم وعلاقته بالترجمة. كما تهدف الدراسة الحالية إلى إجراء تحليل دلالي وبنائي للتلازم في الحديث النبوي .تم استخدام ترجمتان باللغة الإنجليزية لمعنى حديث الكتاب (صحيح البخاري) بالإضافة إلى تحليل ترجمتهما. هذه الترجمات هي: محمد محسن خان

(1997) (وأحمد زيدان) 2014).

أجريت الدراسة على أساس ثلاث فرضيات:

1. واجه المترجمون من الحديث النبوي صعوبات في ترجمة المتلازمات اللفظية الى الانكليزية.
2. لم يعترف المترجمون بالتجميع في حالات معينة ، وبالتالي ترجمتها على أنها تسلسل عادي للكلمات .
3. على الرغم من أن اللغة الإنجليزية والعربية لها أنظمة لغوية مختلفة ، نجح مترجمي الحديث النبوي في الحفاظ على شكل ومحتوى بعض المتلازمات

النتائج الأساسية التي توصل إليها ا لباحث هي: - إن التلازم يختلف لغوياً ودولياً بين اللغات. ثانياً ، كانت هناك أخطاء في الترجمة بسبب عدم قدرة المترجم على نقل المعنى المجازي المتضمن في التجميعات العربية. ثالثاً، تؤثر الاختلافات اللغوية والثقافية والدينية على استخدام الاقتران بين اللغتين الإنجليزية والعربية.

1. Introduction

Collocation is a term which refers to two items or a group of items which usually co-occur together in the same context. Collocations are widely used by human beings.

As the concept of collocation is differently dealt with among cultures, these differences are reflected in the language they use. So, there are many problems that readers may face in understanding the meaning of collocations across languages. The Prophetic Hadith, however, is a main source of collocations. These collocations are hardly understood by nonnative speakers of Arabic and non-Muslims to some extent. English speakers of the Prophetic Hadith may encounter difficulties in understanding the meaning of collocations in the Prophetic Hadiths. So, these collocations need to be more explained and

elaborated in the Islamic culture in order to be easily understood by English speakers.

Differences in the use of collocations in English and Arabic constitute a problem for non-native speakers in particular and scholars in general.

Since this topic is rarely tackled. This study is an attempt to investigate the concept of collocation in the Prophetic Hadith and its classification in English and Arabic in relation to their realization into English. For the purpose of the study, two English translations of the book Sahih Al Bukhari of the Prophetic Hadith have been chosen to find out whether the translators reveal multiple meanings which are intended in the Prophetic Hadith or not.

2. Collocations in English

The term 'collocation' has its origin in the Latin verb 'collocare' which means to arrange /set in order (Martynska, 2004:2). It come into existence as a linguistic phenomenon in relation to lexical semantics by Greek Stoics philosophers. Due to the importance of the concept of collocations many definitions have been raised by linguists. Palmer (1938) is the first to define the term collocation in his dictionary *A Grammar of English Words*, as “successions of two or more words that the meaning of which can hardly be deduced from the knowledge of their component words”,(Brashi 2005 :14) . Many examples have been given by him such as: *go without, carry on. ‘It was emphasized by him that each one of these words must be learnt as a single semantic unit’.

Later on, the concept of collocation is developed by Firth in (1957).

He is the first to coin it to be one of his “modes of meaning”. The term collocation is defined by Firth as “the company that word keep”, and it is considered by him that meaning by collocation can be regarded as an abstraction at the syntagmatic level (Firth,1957: 196).

Robins (1964:66) shows that collocations are “the habitual association of a word in a language with other particular words in sentences”. Hartman and Stork (1972:143) state that a collocation is “two or more words considered as’ individual lexical items used in habitual association with one another in a given language”.

According to Halliday (1976:75), collocation is the “the linear cooccurrence of lexis together with some measure of proximity, either a scale or at least a cut-off. It is this syntagmatic relation”. He also ‘considers the notion of ‘set’ as a group of words which come together in collocation such as: full, bright, night ,light, and shine, they all occur with the same word “moon”. He also states that the relation between items is not only restricted to one sentence, it may extend sentence boundaries’.

Firth (1957:142) introduces the concept of collocation "as part of his theory of meaning, it is at an intermediate level between the grammatical and the situational with lexical meaning. He states that the meaning of items does not depend on their function in the context of situation but upon their tendency of occurrence in a particular text, so, Firth views lexis and grammar as separate. As it is mentioned previously, Firth considers collocation as a “mode of meaning”. He also states that there are four levels of lexical meaning ; the orthographic, phonological, grammatical, and collocational level, for instance the lexical item **peer** at the Orthographical level it can be differentiated from the group of **pier**, at the phonological level it can be distinguished by its pronunciation, then at the grammatical level it can be used either as verb or noun , finally at the collocational level it give another meaning when it is used with the word **group** as in **peer group**. He explains that collocation is a relation at the syntagmatic level rather than at the paradigmatic one which is related to the ability of lexical items to be combined with other words. He raises the example of (dark night), he tells us that one of the meaning of **dark** is its collocability with **night**, and vice versa” (Ibid, 1957: 196-7).

Halliday and Hasan (1976:265) state that "the occurrence of any two lexical items in similar contexts will help to generate cohesion if they come together in adjacent sentences”.

They give many examples on the concept of collocation like:

- (1) Hair, curl, wave, comb
- (2) Candle, flame, flicker
- (3) Poetry, reader, style, literature.

They also state that such patterns “occur freely both within the same sentence and across sentence boundaries; they are largely independent of the grammatical structure”. They also mention that the lexical relationship between items includes synonyms and near-synonyms such as ‘climb...ascent’ and ‘disease...illness’, superordinate such as ‘wheel...car’, and antonyms such as ‘wet, dry’. Newmark (1981:213) adds that collocations plays a significant role in the language. He regards grammar as the bone of the text and collocation as its nerves.

Fawcett (1997:7) also states that the way in which words are put together is not random. However, it's controlled by the paradigmatic structure where items are used instead of others, in addition to the syntagmatic relations where words are put together to form what is called collocations. Later on, he states the reverse by saying that some collocations are arbitrary, “what possible link can be between rain, cats, and dogs? And yet the English say *its raining cats and dogs*”.

2.1. Criteria of collocations

Palmer (1981:75) "comments on what has been raised by Firth. He states that "it is merely part of the meaning of a word, and meaning was also to be found in the context of situation and also to be found in all levels of analysis". He explains that collocation is not a matter of ideas that are associated. He said that even though "coffee" is "white" it is not accepted to say "white milk".

He speaks of three criteria of collocational restrictions:

First, some of them depend basically on the MEANING of the item. Sometimes it cannot be predicted depending on the associated word so it is idiosyncratic, for example, one can only talk about (blond) with (hair) but it is not acceptable to talk about (a blond door) or (a blond dress). **Secondly**, some of them depend on RANGE, in this type the collocate word is used with group of other words depending on some shared semantic features for example, it is accepted to say the (rhododendron died) but not the (rhododendron passed away) in spite of the fact that they give the same meaning. **Thirdly**, collocations are determined by RESTRICTIONS giving no importance to neither meaning nor range, for example the word (rancid) can only be used with (bacon, butter) while (addled) can only be used with (eggs, brains) while (milk) can only be used with (sour)'".

2.2. Syntagmatic and Paradigmatic Relations

The Swiss linguist De Saussure is the first one who differentiates between syntagmatic and paradigmatic relations. He defines the paradigmatic relations as the vertical relationship between items which can substitute each other in the same context. For instance

(4) The red apple was eaten by the boy

(5) The green apple was eaten by the boy

Here the words (red) and (green) are in a paradigmatic relationship because they can be substituted by each other. On the other hand, the term syntagmatic refers to the horizontal relationship between items that occur together. In the above example, (green) and) red) are used in a syntagmatic relationship with the lexical item (apple), (Palmer,1967:67-8).

According to Newmark (1981:114), collocations are divided into two groups: syntagmatic and paradigmatic. He refers to syntagmatic collocation as a common structure of items which is repeatedly come with other words, on

the other hand, he refers to paradigmatic collocation as a combination of lexical items that are related to the same semantic field which is usually replaced by each other such as kinship (father, son) and many other concepts.

2.3. Collocations and Colligation

The term **Colligation** is derived from the Latin word ‘*colligare*’ which means, ‘*to colligate*’, (i.e., in linguistics “the grouping of grammatical elements in syntactic structures by virtue of classes of which they are members and the categories with which they are involved.) Colligation is defined as “the process or result of grouping a set of words on the basis of their similarity in entering into syntagmatic grammatical relations”, (Crystal,2008:120).

The term colligation is first introduced by Firth who defines it as "the grammatical company and interaction of words as well as their preferable position in a sentence". He argues that “the statement of meaning at the grammatical level is in the term of word and sentence classes or of similar categories, and of interrelation of these categories in colligations. Grammatical relations should not be regarded as relations between words as such, between *watched* and *him* in the sentence:

(6) I watched him,

but between a personal pronoun, first person singular nominative, the past tense of a transitive verb and the third person singular in the oblique or objective form” (Firth 1968:181).

Martynsaka (2004:4) explains the concept of Colligation by saying that it is concerned with the relationship between grammatical classes, whereas collocation is concerned with the words which belong to these grammatical classes. For instance, (verb + to-infinitive) is an example of colligation, and (dread+ think) is an example of collocation of this colligation.

2.4. Collocations vs Idioms

Booinger (1976:5) tries to differentiate between collocation and idioms in a conventional terms. He mentions that Collocations and idioms are different, in spite of the fact that they share some properties. Both can be considered as fixed word combinations and they are formed according to the speaker's tendency. He states that “idioms are different from collocations in that they have meanings that cannot be predicted from the meanings of the parts”. So, the meaning of an idiom cannot be inferred from the meaning of its parts, when the parts of the idiom can be grouped together constitute one semantic unit. However, in collocation each word constitutes a semantic unit. He also states another difference which is the meaning of an idiom can be changed by one lexical item, whereas in collocation, it is not possible to change the meaning by replacing one item.

2.5. Types of English Collocations

The term of collocation was classified by linguists differently depending on the way lexical items are grouped.

Benson (1986:70) makes a distinction between Lexical collocations which refer to the grouping of lexical items such as (noun, verb, adjective, and adverb) for instance, the verb can be collocated with an adverb as in (he died peacefully), another collocation of adjective + noun as in (I send warmest regards)”. Grammatical collocation, on the other hand, usually consist of a main word (noun, verb, or Adjective) and a grammatical structure or preposition such as clause or infinitive. It is defined as “a dominant word (verb, noun, adjective) followed by a grammatical word, typically a preposition”.

According to Newmark (1981:114-116), “collocations are classified into two main types: syntagmatic and paradigmatic collocations. Syntagmatic collocation refers to the common structure of items that tend to occur with other items. Paradigmatic collocations consists of items that share the same semantic field which can be replaced by each other”. Newmark divided syntagmatic collocations into seven types:

1- Verb + noun:

Pay attention, make a speech , suffer a defeat.

2- Adjective + noun

A warm welcome, pretty woman.

3- Adverb + adjective:

Densely populated, badly needed.

4- Verb + adverb or adjective

Work hard, smell sweet, feel well.

5- Subject + verb

Time flies, money talks.

6- Count noun + of + mass noun:

A piece of advice, a loaf of bread, a pinch of salt.

7-Collective noun + count noun:

Flock of geese or sheep, a bunch of keys, a pack of cards or hounds.

3. Collocations in Arabic

Collocations are not only restricted to English but also to Arabic. Though the notion of collocation is more complicated in Arabic language than in English, a little has been written about this concept in Arabic. It is named in Arabic as (التلازم, التضام, المتلازمات) (Collocations, Altalzum, Al tadham).

Al-Jahidh (1948, cited in Al-Rawi, 1994:58) admits the importance of the concept of "collocation and how one lexical item co-occur with a certain lexical item rather than with other ones, without reference to any syntactic restrictions. He also states that collocation stands as one of the meanings of a lexical item, to be the same as Firth's "meaning by collocation", for instance he says that one of the meanings of جوع (hunger) in Glorious Quran is its collocability with خوف (fear). IbnJinni (1952) states that there should be a consistency between form and meaning, he also speaks of the significance of both the syntactic and the semantic constraints on the way lexical items are grouped together in a certain context (Al-Rawi, 1994:59).

Al-Jurjani (1978) states that the syntagmatic relations between items are important. He affirms that a lexical item can have no meaning in isolation but when it is used with other items in a certain context (Brashi, 2005:60).

According to Hasan (1973:217), collocations are referred to as (التلازم) altalzum (collocation): the occurrence of one syntactic item with another one to collocate, such as (الليل والنهار) (day and night) . He states that (التلازم) in Arabic is sub-categorized into (التلازم) (inseparableness) and (التوارد) (mutual incompatibility), he defines (التلازم) as two lexical items which habitually co-occur, and that the relationship between those item can either grammatical or rhetorical, for instance, (صاحب الدار) (the house owner), (صاحب المعالي) (the minister). Examples of (التلازم) like (رغب فيه) (he liked it), (رغب عنه) (he disliked it). He mentions that there are two types of the representation for the collocational expression: (المبنى الوجودي) (structural or existential) and (المبنى العدمي) (referential) . There are many instances of (المبنى الوجودي) like: demonstrative, relative pronouns, conjunctive expressions, prepositional phrase, and noun of genitive constructs. While in the case of referential collocations there is existence of one item and the other is understood from the given context, for instance, whenever one sees the word (المسجد) (mosque) one will understand from the context that the speaker means (Al aqsa mosque) المسجد الأقصى.

Later on, El-Hasan (1984:145) defines collocations as : 'the expectancy of the occurrence of one word due to the existence of another word'.

Husamuddin (1985:257) states that collocations (Al-musaahabah AL-Laghawyah المصاحبة اللغوية) can be considered as a simple form of idiomatic expression. He defines collocations as: the habitual occurrence of a word with other certain words in a language. He also gives a very brief definition of collocation by saying it refers to the normal collocability of one word with another specific word.

He states that lexical items are not used arbitrarily together in a language but there are what he called ضوابط المصاحبة (collocational restrictions) that govern the way they are grouped. Collocational restrictions according to Husamuddin (1985:258-9), are:

1. (Association agreement) توافقية المصاحبة : it means that there should be an agreement between words which collocate with each other. The agreement between items depends on the linguistic knowledge of the speaker or it is restricted by the nature of the signified word. For instance, it is acceptable to say جبل شاهق (a high mountain), but not رجل شاهق * (a high man). Rather, it is also accepted to say رجل طويل (a tall man) since the lexical item شاهق (high) collocates with the lexical item جبل (a mountain), but not with رجل (a man), although the lexical items شاهق and طويل have similar meanings.
2. Collocational range (مدى المصاحبة): it refers to the number of collocations or to collocates a lexical item can have in order to give acceptable collocations. For instance, the word مات (died), has a large number of collocations . It can collocate with the noun إنسان (a human being), حيوان (an animal), and نبات (a plant).
3. Co-occurrence (تواترية المصاحبة) it refers to the lexical items which are regularly used in the language. This co-occurrence is not restricted to grammatical rules, however, it relies on convention and what he feels should be said.

3.1. Sources of Arabic Collocations

There are many sources of collocations in Arabic. The Glorious Quran is considered to be the richest and the most important source of collocations, it has a large number of phrases and multi-word expressions which are currently used by Arab speakers . These are some examples of collocations in the Glorious Quran:

7) ينقض عهدا 'to break a promise'.

8) يضرب مثلاً 'to give an example'.

)9(نتلوها عليك) ' we recite them on you'.

)10(السماوات والأرض) 'the Heavens and the Earth'.

)11(جنات عدن) 'the Paradises of Eden'.

In his dictionary of collocations, Ghazala (2007:910) states that the Sunna of the Prophet (Peace and Blessing Be Upon Him)is also one of the important sources of collocations. He raised many examples such as :

)12(الجن والانس) 'Jinns and human beings'.

)13(اوحى)14(بر الوالدين) 'filial piety'.

الى 'inspired to'.

)15(يعتق رقبة) 'free a slave'.

)16(حزمة من حطب) 'a bundle of woods'.

Old and modern Arab dictionaries are also rich of collocation expressions such as: Mukhtar alsihah almunjid : Al- مختار الصحاح المنجد, lisaan alarab اللسان العرب, Al-qamous Al-muheet القاموس المحيط , etc.

Arabic poetry, poems, stories, lyrics, and so on are also rich of collocation. Books of semantics, syntax, Science, philology such as ;

العقد الفريد ,الخصائص ,اسرار البلاغة ,فقه اللغة are also sources of collocations. Finally, the native speakers of the language can also be considered as a main source of collocations.

3.2. Characteristics of Arabic Collocation

Al-Qasimi (1979-29-30) characterizes collocations as follows:

- 1- A collocation does not form a grammatically or semantically single indivisible unit.
- 2- In collocation, the meaning can be predicated from the meanings of the individual lexical items themselves. For instance, the meaning of the collocation خرق المعاهدة (break a treaty) can be predicated from the individual words to mean "انتهاك الإتفاقية" (violated the deal) because the word

“ break) means “ انتهاك” (violate) and “ المعاهدة ” (treaty) means “ الاتفاقية” (deal).

- 3- According to Arabic syntax, it is easy to understand one lexical item without any reference to other lexical unit. For instance, the word “ القدس” (Jerusalem) can be understood without any reference to the lexical item “ الشريف” (the honorable).
- 4- It is impossible to replace collocations by any lexical substitute/word. For instance the collocation إنهمر المطر بغزار ة (it rains heavily) cannot be replaced by only one word.
- 5- In collocation, the individual lexical items can be replaced by similar words without changing the whole meanings. For instance in “ ثلة منالجيش (a group of soldiers) the individual words can be substituted with: جماعة من الجنود (a group of soldiers).

3.3. Selectional Restrictions of Arabic Collocations

Arabic collocations are also restricted by rules and conventions which restrict their use in Arabic since some lexical items have a sort of frequency of occurrence which cannot be altered or substituted. This does not follow the rules of grammar. In Arabic, speakers usually say: سعى بينالصفا والمروة (Sought between Safa and Marwa) طاف حول الكعبة (The supernatant around AL-Kaaba) . But it is impossible to say:

(, طاف بين الصفا والمروه)the supernatant sought around Kabaa (سعى حول الكعبة) between Safa and Marwa (Hussamuddin, 1985:259).

In Arabic language, people call the voices of animals differently by using a specific lexical item to describe that sound Husamuddin (1985) classifies many examples of collocations according to meaning into different categories, for instance, some lexical items which represent different sounds which in turn are made by different animals or objects. In Arabic, the sound of lions is called زئير الأسد (the roaring of a lion), the sound of the horse is called صهيل الخيل (the neighing/whinnying of a horse), that of a donkey نهيق الحمار (the braying of a donkey), that of a cow خوار البقرة (the mooing of a cow), that of a wolf عواء (the howling of a wolf), that of a dog نباح الكل ب (the barking of a dog), that of a cat مواء القط (the meowing of a cat), that of a pigeon هديل الحمامة (the cooing of a pigeon), that of a crow نعيق الغراب (the cawing of a crow), and that of an owl نعيب البوم (the hooting of an owl).

3.4. Types of Arabic Collocations

The concept of collocation is classified differently by different Arab linguists.

According to Hasan (1982:276-9), collocations are classified according to their lexical relations into three types:

1. Opposites (Antonyms): for instance الحياة والموت "life and death".
2. Synonyms (near synonyms): for instance بمزيد من الحزن والأسى "with a great deal of sorrow and sadness". This is used for emphasis.
3. Complementaries: this type of collocations includes pairs of lexical items which are conjoined to form categories with strong temporal, spatial, semantic or functional link, for instance الحاضر في المستقبل "in the present and the future time".

3.4.1. Classification of collocations at the lexico-grammatical level

Ghazala (2007:12,17,18) also classifies the shared types of collocations between English and Arabic depending on Newmark's classification of collocations in (1988,212,213). They are at the grammatico-lexical level:

- 1- Noun (subject) + verb, e.g., تستعر اوار الحرب (a war breaks out).
- 2- Verb + noun (object), e.g., يشن حربا (to launch a war).
- 3- Noun + adjective, e.g., حرب ضروس (a ferocious war).
- 4- Verb + adverb, e.g., (to fight (a war) ferociously).
- 5- Adjective + adjective, e.g., (alive and kicking).
- 6- Adverb + adverb, e.g., (secretly and publicly).
- 7- Noun + preposition, e.g., وقوف على الحقيقة (to know the truth)
- 8- Preposition + noun, e.g., على العكس (on the contrary)
- 9- Adjective + preposition, e.g., غاضب على (angry at)
- 10- Verb + preposition, e.g., يصرخ على (to yell to)
- 11- Noun + of + noun, e.g., كلمة شرف (a word of honor) in Arabic it is rendered as genitive construction.
- 12- Noun + and + noun, e.g., الفضيلة والرذيلة (vice and virtue)
- 13- Noun + noun (genitive construction), e.g., امير الشعراء (poet laureate)
- 14- Count noun collocations, e.g., سرب من الطيور (a flock of birds)
- 15- Non-count noun collocations, e.g., رغيف من الخبز (a loaf of bread)
- 16- Names of sounds, e.g., فحيح الافاعي (snake hiss)

17-Idiomatic collocations;

A . Proverbs and proverbial sayings, e.g., خبز وملح (bread and butter)

B As....as similes, e.g., احلى من القمر (as pretty as picture) .
Metaphors (including metonyms, word play, and puns), e.g., دفعة الحكم (at the power).

3.4.2. Collocations in Translation: the Linguistic Level

Linguistic differences between languages are also one of the major reasons behind difficulties in rendering collocations from one language into another. In the process of translating collocations the focus is on the idea of finding the exact TL (i.e. Target Language)equivalence (AlRawi,1994:186).

Brashi (2005:3-4) mentions that the overall mastery of the target language is one of the important requirements for any translator. He raises an example of English adjective + noun collocation in the following example:

There was a **large public** eager to read good novels.

Abdulkhaliq (1994) translates the English underlined collocation into Arabic as : جمهور واسع (large public).

Though the translation of this collocation was not totally rejected but it is better to select an appropriate lexical item that collocates with ‘public’.

Brashi states that the Arabic adjective (عريض) (wide) is more appropriate than the other adjective (واسع) (large) with the Arabic noun (جمهور) (audience).

3.4.3. Collocations in Translation: The Cultural Level

Fargal and Shunningq (1999:122) defined culture as “ a complex whole which includes knowledge, beliefs, arts, morals , laws, customs, ecology and habits, among other things acquired by a member of a society”.

They also state that there is an association between the word collocations in any language and its culture. They gave examples of English collocations which are rendered into one Arabic lexical item because of the cultural inconsistency for instance:

(قضاء وقدر (destiny(, fate)قسمة ونصيب

5. Data Analysis and Discussion

The data used in this study includes Prophetic Collocations that are selected from the book of Hadiths (Saheeh Al Bukhari) with their two given translations of Muhammad Muhsin Khan and Ahmed Zidan . The researcher investigates

whether these given translations may gave the appropriate renditions or not, and which strategies may be used by translators.

In conducting this study, the researcher underlines each collocation within its SL contexts and displayed its translation. In analyzing these collocations the researcher relied on many resources such *فتح الباري شرح صحيح البخاري* (Fathu Al-bari Sharah Saheeh Al Bukhari), *لسان العرب* (Lisaan Alarab Dictionary), and the Oxford Dictionary of Collocations, etc. in order to understand the meaning of collocations clearly.

This study is based on two translations of the book *البخاري صحيح* (Saheeh Al Bukhari); The first is by Mohsin Ali khan (1997) and the other is by the Egyptian translators Ahmed Zidan and Mrs. Zidan (2014). These two translations are only the available ones so the researcher depends only on them in this study. Each type of collocations is represented by (3) examples, in some types the researcher could only find two examples. The researcher mentions each collocation within its context (Hadith) and underlines it to be easily understood by the reader.

Then, the researcher examined whether the form of the original text is kept while rendering or not. After that, he tries to show whether the two translations are appropriate and gave the intended meaning of the original text. Finally, the researcher may give his own rendition if there is no appropriate translations by translators by depending on English Dictionaries in addition to consulting professional English speakers.

In rendering the Arabic collocations, translators of the Prophetic Hadith depend on the following strategies of translation:

5.1. Communicative Translation

Newmark (1988:47) states that communicative translation is different from the semantic one because it is strictly functional. In communcative translation, the focus is on the effect of the content rather than the message itself. The original writer's intention is of interest for the translator using this type. The translator usually pays attention to the force of the message rather than the content. Communicative translation tends to be clearer, simpler, smoother, and more direct. The translator in this type attempts to produce the same effect of the readers of the original on the readers of the target language. However, the communicative approach of translation tends to (undertranslate) to use more generic expressions.

5.2. Semantic Translation

Newmark (1988: 53) states that in semantic translation the focus is usually on the message rather than to the effect of the message. The translator concentrates on the content of the message rather than to the force of the

message. In this type of translation, the translator does not remove, substitute or add to the content so the translation is likely to be literal. This approach pays more attention to the flavour and tone of the original text rather than to target language text. So, it can be considered as a linguistic one. Semantic translation usually remains within the culture of the original language and its connotations. Semantic translation tends to be more complex, more detailed, and usually follows the process of thought which is related to the expression of the original language rather than the intention of the writer of the original text. In this type of translation, the translator tends to be more specific and to overtranslate in contrast to the writer of the original text(ibid:39).

He also mentions many procedures to facilitate the process of translation such as **Transliteration or Transcription** which refers to the process in which the translator transcribes the SL sounds in the TL . In other words, this procedure refers to the conversion into the letters of the TL , e.g., كتاب (kitaab), and **paraphrasing** in which the translator replaces a word by a group of words (ibid:40).

The followings are randomly selected Collocations from Ghazala(2007) and Newmark's shared types of collocations with their translations

1. Noun + adjective collocations SL Text (1)

عن ابي هريرة رضي الله عنه قال: كان النبي ﷺ يدعو: " اللهم اني اعوذ بك من عذاب القبر، ومن عذاب النار، ومن فتنة المحيا والممات، ومن فتنة المسيح الدجال" (صحيح البخاري:1377)

TL Texts

1.Narrated Abu Huraira :

Allah's Apostle used to invoke (Allah): "O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of “Al-Masih Ad-Dajjal” (Khan ,1997, 683).

2.It was related that Abu Huraira said: "The Messenger of God used to invoke: 'I seek refuge in You from the torture of the grave. And from the torture of the Fire and from the trials of life and death and from trials of the anti-Christ” (Zidan,2014:662).

Interpretation

In this Hadith the Prophet (peace and blessing be upon him) teaches the Muslims to ask Allah to save them from the torture and afflictions. He adds that supplication is the saviour of believers at the times of distress (AlAsqalani, 1379, vol.3:312).

Discussion

This above mentioned collocation is translated by Khan as “Al-Masih Ad-Dajjal”, Zidan, on the other hand, renders this collocation as “ the antiChrist”. The Arabic noun + adjective collocation is rendered by Zidan into English as a compound noun which is the opposite because the adjective in Arabic follows the noun. So it is clear that Zidan does not keep the structure of the original but he succeeds in giving the appropriate translation while Khan keeps the structure of the original but he gives inappropriate translation since he uses transliteration procedure. Depending on Khan's translation, the English speaker surely will not understand what is meant by Al-Masih Ad-Dajjal. Translation (1) is semantic while translation (2) is communicative.

2. Names of Sounds Collocations

The following Hadith includes more than one of the names of sounds collocations as mentioned in the following Hadith;

SL Text(2)

عن أبي هريرة رضي الله عنه: أن النبي ﷺ قال : (إذا سمعتم صياح الديكة ، فاسألوا الله من فضله، فإنها رأت ملكا، وإذا سمعتم نهيق الحمار ، فتعوذوا بالله من الشيطان فإنه رأى شيطانا" صحيح البخاري:3303

TL Texts

1.Narrated Abu Huraira:

The Prophet said, "When you hear **the crowing of cocks**, ask for Allah's

Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan” (Khan,1997:1335).

2.It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When you hear **the cock crow**, seek God's blessings for it has seen an angel. And when you hear a donkey bray seek refuge with God for it has seen a devil”, (Zidan,2014:711).

Interpretation

In this Hadith the Prophet (peace be upon him) tells Muslims to ask Allah for mercy when they hear the cock sound because the sound of the cock is a sign that the cock has seen an angel and that the angels are near the earth and the crowing of the cock is considered as an alarm for Muslims to wake up to perform salat prayer. However, he tells Muslims to seek refuge from Satan because the braying of donkeys is a sign that the donkeys may saw a Satan (Al-Asqalani, 1379, vol.7:143).

Discussion

Khan translates the above underlined collocation which is noun + noun as “the crowing of cocks” which is the same as in Arabic. Zidan ,on the other hand, renders this collocation as subject + verb “the cock crow” which differs in structure from its Arabic equivalent. The crowing of the cock in Arabic usually refers to something good by seeing an angel the cock usually crows. Here both translators succeed in giving the meaning of the original though Khan fails in keeping the structure since he uses (of) which is not mentioned in the Arabic collocation. Both translations can be considered as communicative.

3. Noun + and + noun collocations SL Text (3)

عن ابن عمر رضي الله عنه قال: كان رسول الله ﷺ " اذا طاف الطواف الاول خب ثلثًا ومشى اربعًا، وكان يسعى بطن المسيل اذا طاف بين الصفا والمروة" صحيح البخاري: 807 TL Texts

1.Narrated Ibn 'Umar:

When the Prophet performed the Tawaf of the Ka'ba, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Tawaf between **Safa and Marwa**, he used to run in the midst of the rain water passage” (Khan, 1997:685).

2.It was related that Ibn Umar said:"When the Messenger of God performed the first circumambulation, he ran in the first three rounds and then walked for the remaining four rounds. While going to and fro between **Safa and Marwa** he used to run in the rain water channel” (Zidan,2014: 412).

Interpretation

This Hadith shades light on one of the most important duties of Pilgrimage which to go around AL-Kaaba (Allah's House) seven times. In this Hadith there is also a description of how the Prophet (peace and blessing be upon him) have done this duty (Al-Asqalani, 1379, vol.3:586).

Discussion الصفاء والمروة is another noun +and+ noun collocation which is used in the above Hadith. These two items are related to the complementary type of collocations since there is a temporal link between them. This collocation refers to one of the duties of Pilgrimage which are to be done by any one who goes to Pilgrimage in order to do his Pilgrimage to be completed. Both translators render this collocation as "Safa and Marwa". This translation is hardly to be understood by non-Muslims. By using the literal translation both Khan and Zidan fail in transmitting the intended meaning behind this collocation. Though they keep its structure their translations can be considered as semantic. In order to be understood by the TL reader the researcher suggests that there should be an explanation within this collocation that those two items refer to one of the duties of Pilgrimage.

4. Idiomatic collocations SL Text (4)

عن عبدالله بن اوفى رضي الله عنه قال: قال رسول الله ﷺ: " اعلّموا أن الجنة تحت ظلال السيوف" (صحيح البخاري: 2118 .)

TL Texts

1.Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said, "Know that **Paradise is under the shades of swords**" (Khan,1997:1194).

2.It was related that Abd Allah Ibn Abi Aufa said:"Allah Apostle said (know that **Paradise is under the shade of the sword**" (Zidan,2014: 651).

Interpretation

In this Hadith the Prophet (peace and blessing be upon him) informs the Muslims and gives them the inspiration that jihad for the Cause of Allah leads to Paradise even if they have sins, Allah will forgive them and enter them to Paradise (Al-Asqalani, 1379, vol.6:41).

Discussion

الجنة تحت ظل السيوف is an idiomatic collocation which is used by the Prophet (peace be upon him) to urge for those who fight for the cause of Allah. This collocation is translated by Khan as " Paradise is under the shades of swords". Zidan also renders this collocation as "Paradise is under the shade of sword". This idiomatic saying means to go to Al-Jihad (fighting in the cause of Allah) to get the reward which is Paradise and to fight the enemy if Muslim warriors

to meet them. As a result both of these translations can be considered as literal (one-to-one translation). By seeing those two translations the reader will understand that Paradise is in threat and that someone may attack Paradise. The two translators succeed in keeping the structure but fails in giving the intended meaning of the original so their translations are semantic. The ideational equivalent of this collocation can be that jihad (fighting for the cause of Allah) leads to Paradise.

5. Count noun collocations SL Text (5)

ابن عباس رضي الله عنه قال: ان النبي ﷺ قال: "التمسوها في العشر الأواخر من رمضان، ليلة القدر، في تاسعة تبقى، في سابعة تبقى، في خامسة تبقى" صحيح البخاري: 2021 TL Texts

1. Narrated Ibn Abbas:

The Prophet said, "Look for the Night of Qadr in the last ten nights of Ramadan , ' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively)" (Khan,1997:954).

2.It was related that ibn Abbas said that The Prophet (Prayers & peace be upon him) said "Look for the night of Al qadr during the last ten nights of Ramadan" (Zidan,2014:930).

Interpretation

The Prophet Mohammed (peace and blessing be upon him) emphasizes the the importance of the Night of Qader (power) which is better than a thousand months in worship which usually comes at last ten nights of Ramadan specially the fifth or the seventh, and the ninth (AlAsqalani, 1379, vol.4:308).
Discussion

العشر الأواخر is a count noun collocation which is mentioned in the above Hadith. Both Khan and Zidan render this collocation as “ the last ten nights”. This collocation refers to the last ten nights of the month of Ramadan in which the Night of Qader (power) which is better (in worship) than a thousand months. Though they fail in keeping the original structure, both translators succeed in giving the intended meaning of the original text since it can be easily understood by the reader. These translations are communicative.

The following shows how those collocations are rendered and which strategies are used with their percentages.

Type of collocation	Arabic collocations	Khan's translation	Type of translation	Zidan's translation	Type of translation

1-Noun + adjective	المسيح الدجال	Al-masih Ad-dajjal	Semantic (Transliteration)	The antichrist	Communicative
2-Names of sounds collocations	صياح الديكة	The crowing of cocks	Communicative	The cock crow	Communicative
3-Noun+ and+ noun	الصفا والمروة	Safa and Marwa	Semantic (transliteration)	Safa and Marwa	Semantic (transliteration)
4-Idiomatic collocations	الجنة تحت ظلال السيوف	Paradise is under the shade of swords	Semantic	Paradise is under the shade of swords	Semantic
5-Count noun collocations	العشر الأواخر	The last ten nights	Communicative	The last ten nights	Communicative
Percentages		Communicative		50%	
		Semantic		50%	

Table (1) Statical analysis of the type of translations

Conclusions

The present study has investigated the attempts made by two translators to translate collocations which are used in the Prophetic Hadith the book of Sahih Al Bukhari. The conclusions confirm the ideas expressed in the hypotheses. The conclusions arrived at are the following:

1. Translators of the Prophetic Hadith face difficulties in translating collocations, that is proved by the fact that they do not keep to one form in the majority of cases, and render some collocations by using the transliteration procedure.
2. In many cases, the translators fail in keeping the content and collocational type of the Arabic one, such as pattern (noun + noun) which is rendered into pattern (noun + preposition + noun) and pattern (noun + noun) into pattern (noun+and+noun).
3. The differences imply that the structures, norms, and cultures have led to translating the collocations of the SL into non-collocational forms in the TL.

4. Both translators succeed in giving the intended meaning and the same form of about 50 percent of the Prophetic collocations in English but fail in others

References

- Al-Asqalani, A. (1959). **Fathulbari Fi Sharah Saheeh Al Bukhari**. Daar Alma'arfa. Beirut.
- Al,Rawi,Sabah. (1994).**Collocations in Arabic**. Unpublished.
- Al-Jahidh, A. (1955). **Al-byaan and Al-tabeen, Explaining and Investigation of Hasan Almandobi. Vol . 1 .** Dar Alfekr. Beirut.
- Al-Jurjani, A. (1969). **Dalael Alejaz Explaining and Investigation of Muhammad Abdilmunaem Al Khafaje**. Qairo. Qairo Library.
- Al-Qasimi, A. (1979). **Al-Ta'abeer Al-Istilahiya wa-Siyagiha Al-LisanAl- Arabi**. AlRibat – Morocco.
- Benson, M. et al (1986). **The BBI Combinatory Dictionary of English**. Amsterdam: John Benjamins.
- Bolinger, D. (1976). **Meaning and memory**. Forum Linguisticum 1(1): 1-10.
- Brashi,A S (2005). **Arabic Collocations:Implication for Translation**. Published PHD thesis. Sydney:University of Western Sydney.
- Craystal, David . (2008). **A Dictionary of Linguistics and Phonetics**. Oxford: Blackwell Publishing Ltd.
- El-Hasan, S. (1982). **Meaning by Collocation with Illustration from Written Arabic**. Arab Journal for Humanities, 2(8), 269-281. Kuwait University.
- El-Hasan, S. (1990). **Synonymy and Its Distribution in Arabic**. Abhath Al-Yarmouk, 1, 23-43. Yarmouk University.
- Farghal, M., & Shunnaq, A. (1999). **Translation with Reference to English & Arabic**. Irbid: Dar Al-Hilal for Translation.
- Fawcett, P. (1997). **Translation and Language: Linguistic Theories Explained**. United Kingdom, Manchester: St. Jerome.
- Firth, J. (1957). **Modes of Meaning. In J. Firth (Ed.), Papers in Linguistics**. Oxford: Oxford University Press.
- Firth, J. R., & Palmer, F. R. (1968). **Selected Papers of J. R. Firth 1952-59**. California: Indiana University Press.
- Ghazala, H. (2007). **Dar El-ilm for Collocations: English- Arabic**. Dar-ilm l malayn. 1st edition. Beirut.
- Halliday, M and Hassan, R. (1976). **Cohesion in English**, London: Longman Group Ltd.
- Hassan, T. (1973). **Al-Lughatu Al-Arabiya–Ma'naha wa-Mabnaha Al-Hay'a Al-Misriya Al-Amma Lil-Kitab**.

- Hartmann, R.R.K. and F.C. Stork. (1972). *Dictionary of Language and Linguistics*. London: Applied Science Publishers.
- Husamaddin, K. (1985). **Idiomatic Expressions** (in Arabic). Cairo: Maktabat Al-Anjilu AlMasriyah.
- Khan, M. (1997). **The Translation of the Meaning of Sahih Al Bukhari**. Riyadh: Darussalam.
- Martynska, M. (2004). **Do English Language Learners Know Collocations?** *Investigationes Linguisticae*, Vol. XI.
- Newmark, P. (1981). **Approaches to Translation**. Oxford: Pergamon
- (1988). **A Textbook of Translation**, London: Prentice Hall International (UK) Ltd.
- Palmer, H. (1938). **A Grammar of English Words**. London. Longman.
- The Oxford English Dictionary**. (1970). Oxford: Oxford University Press.
- Zidan, A. and Mrs. Zidan (2014). **Mokhtasar Sahih Al Bukhari: Text and Translation**. 8 As-Saydah Zainab Sq. Cairo: Egypt.