Assessing the Translations of Collocation in the Glorious Qur’an into English

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1. Introduction

Collocation is a linguistic phenomenon found in language. Different languages have their own collocations and their own ways in dealing with them. Being a native speaker of a certain language necessitates being familiar and acquainted with collocations. Since a translator is impossible to be a native speaker in both the SL and TL, then he has to be aware of collocation when he translates. He has to be linguistically and culturally well equipped to be able to handle TL collocations in an appropriate way, even in the cases where no corresponding collocation is found.

Moreover, dealing with collocation is a critical matter because of the significant change in meaning that can occur in any erroneous use of collocation or in any inappropriate way of rendering. For example, it is quite possible to describe a woman as handsome. However, this implies that she is not beautiful at all in the traditional sense of female beauty, but rather she is mature in age, has large features and certain strength of character. Similarly, a man could be described as beautiful, but this would usually imply that he had feminine features. Calling a man pretty is most often done pejoratively to suggest effeminacy.(1)

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(1) (http://esl.fis.edu/index-fp.htm).
This paper attempts to study how translators deal with collocation in translating the Glorious Qur’an. It aims at achieving high typicality between SL and TL collocations through providing as much accurate renderings as possible. It hypothesizes that collocation is a phenomenon that needs an appropriate attention on the part of the translator of the Glorious Qur’an, otherwise inaccuracies resulting from SL-TL collocational inconsistencies will absolutely occur.

2. Collocation in English: Definitions and Types

Etymologically, "collocation" is derived from "collocate", which means to place together, it came from Latin *col-locare*. (Skeat,1993: 255). Larson (1984: 144) defines collocation as words joined together in phrases or sentences to form semantically unified expressions. Crystal (1988: 55) defines collocation as a term used in lexicography to refer to the habitual co-occurrence of individual lexical items in a syntagmatic lexical relation. However, Newmark (1988: 114) suggests a paradigmatic relation as well, consisting of words belonging to the same semantic field which may substitute for each other or be semantic opposites. Oxford Advanced Learner’s Dictionary of Current English (2006: 293) defines collocation as a combination of words in a language, which happens very often and more frequently than would happen by chance. Baker (1992: 47) defines collocations as semantically arbitrary restrictions which do not follow logically from the propositional meaning of a word. She adds that the patterns of collocation are largely arbitrary and independent of meaning within and across languages (ibid: 48).
According to Greenbaum (1996: 426) choices of collocating words are lexical rather than semantic, i.e. to do with words and not meaning. He gives as an example the word black which collocates with the word coffee, he says that there is nothing in the meanings of black that makes it more suitable than brown to collocate with coffee.

Williams (2002: 2) defines collocations as two or three word clusters which occur with a more than chance regularity throughout spoken and written English. McKeown and Dragomir (2002: 3) mention that collocations are typically characterized as arbitrary and language-specific, and that 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. They talk about grammatical and semantic collocations. The former often contains prepositions such as verb + preposition (e.g. come to, put on), adjective + preposition (e.g. afraid that, fond of), and noun + preposition (e.g. by accident, witness to). The latter are lexically restricted word pairs, where only a subset of the synonyms of the collocator can be used in the same lexical context.

Williams (Ibid.) suggests the following types of collocations:

1. **Verb + Noun**
   
   *e.g.* throw a party / accept responsibility

2. **Adjective + Noun**
   
   *e.g.* square meal / grim determination

3. **Verb + Adjective + Noun**
   
   *e.g.* take vigorous exercise / make steady progress
4. Adverb + Verb
   *e.g.* strongly suggest / barely see

5. Adverb + Adjective
   *e.g.* utterly amazed / completely useless

6. Adverb + Adjective + Noun
   *e.g.* totally unacceptable behaviour

7. Adjective + Preposition
   *e.g.* guilty of / blamed for / happy about

8. Noun + Compound Noun
   *e.g.* pay packet / window frame

Thornbury (2004: 221) distinguishes two categories of collocations:

1- Lexical Collocations: such combinations have the following formulae:
   – verb + noun
      *e.g.* join a club, do a degree
   – adjective + noun
      *e.g.* great fun, loud music
   – adverb + adjective
      *e.g.* happily married, incredibly easy

2- Grammatical Collocations: having the following formulae:
   – verb or adjective + preposition
      *e.g.* depend on, interested in
   – preposition + noun
      *e.g.* for a while, in my twenties / thirties
   – verb + particle
      *e.g.* pick sth / sb up, get on with sb
   – noun + noun and compound nouns
      *e.g.* television programme, bus stop, swimming pool.
3. **Collocation in Arabic**

Emery (1991) classifies collocations in Arabic as follows:

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 recombiable, and each element is used in a common literal sense.

   Examples: 
   
   بدأَت الحرب - انتهت الحرب

2. **Restricted collocations**: 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.

   Examples: 
   
   جريمة نكراء - حرب ضروس

3. **Bound collocations**: a bridge category between collocations and idioms. One of the elements is uniquely selective of the other.

   Example: 
   
   أطرَق الرأس

Okasha (2005: 188-191) gives eleven cases in which collocation takes place in Arabic language:

1. **Noun + Adjective**

   Examples: 
   
   الأمة العربية - الرأي العام - السُلم الاجتماعي - الحياة اليومية

2. **Adjective + Preposition**

   Examples:

   "ثقيل في..." to denote weight.

   "ثقل من..." to show comparison.

   "ثقيل على..." to describe man’s burden.
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3. Verb + Preposition

Examples:
"مال على..." to denote injustice.
"مال عن..." to denote deviation.
"مال الى..." to denote love.

4. Verb + Noun

Examples:
"قالت نملة..." to show tropicality.
"قالت إمرأة العزيز..." to show reality.

5. Infinitive Noun + Preposition

Examples:
"السعي إلى..." means to go to a certain place.
"السعوي بين الصفا والمروة" means pacing between Safa and Marwa.

6. Prefixed Noun + Post-fixed Noun

Examples: عصر القوة - تذليل العقبات - أم القرى

7. Coupled Noun + Antecedent Noun

In this case the relation between the two nouns could be:
   a. Synonymy: الأمن والسلام - العفة والشرف
   b. Integration: العلم والإيمان - دين ودنيا
   c. Antonymy: الحرب والسلام - الليل والنهار

8. Quantity relation between the collocated elements:

Examples: عدد كبير - نزر يسير

9. Quality relation between the collocated elements:

Examples: الى حد بعيد - بعيد المدى - بعيد المنال - صعب للغاية

10. Expressions related to Place.

Examples:
"من هنا وهناك - في كل مكان - قاب قوسين أو أدنى - في شتى كذا - في أرجاء كذا"
11. Expressions related to Time.

Examples:

في الوقت نفسه - في المستقبل القريب - في بضع سنين - في التو

4. Translation of Collocation

Collocation has to be given the appropriate attention by translators since it has its importance in both SL and TL. Samdja et al (1995: 33) mention three main reasons for the importance of providing a translation for collocations. First, they are opaque constructions which cannot be translated on a word by word basis. Second, collocations are domain dependent. 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. Larson (1984: 146) even talks about collocational clashes describing lexical collocational errors committed by people who speak a language which is not their mother-tongue. He distinguishes between collocational clashes and cultural clashes saying that the latter should not affect the former. He adds that the translator must be alert to the potential pitfall of collocational clashes. Baker (1992: 54-59) mentions that some problems and pitfalls in translation are related to collocations due to the engrossing effect of the SL text patterning, misinterpreting the meaning of the SL collocation, the tension between accuracy and naturalness, and the existence of culture-specific collocations. Sarikas (2006: 39) says that since every language has its own words and structures which are peculiarly
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organized, the translator must be keen on the word relations and grammatical systems of the SL while translating collocations into the TL. Otherwise there would be a loss of meaning in translating collocations.

5. Translation of Collocation in the Glorious Qur’an

5.1. Scope of Research

In this research six translations of the Glorious Qur’an are taken in order to analyze the way translators have rendered the Qur’anic verses that contain collocations. The translations chosen are those of Pickthall (1930), Daryabadi (1957), Ahmad Ali (1984), Irving (1985), Mohamed J. Ahmed & Samira Ahmed (1995), and Qaribullah & Darwish (2001).

This paper is confined to the analysis of the Qur’anic verses that contain collocations of the type (Noun + Adjective).

5.2. Text Analysis

Under the type (Noun + Adjective) collocation so many examples could be found in the verses of the Glorious Qur’an such as:

"عذاب أليم" , "عذاب مهين" , "عذاب مقيم" , "عذاب عظيم" , "عذاب شديد" , "عذاب غليظ" , "الصراط المستقيم" , "أزواج مطهرة" , "بلاء عظيم" , "شقيق بعيد" , "عدو مبين" , "فرضاً حسناً" , "العروة الوثقى" , "قول معروف" , "رهان مقبول" , "شفاعة حسنة" , "شفاعة سبئية" , "شيطان مريد" , "شيطان رجيم" , "قرآناً عربياً" , "زوج بديء" , "زوج كريم" , "هباءاً منثوراً" , "عتوأ كبيراً" , "يوم عظيم" , "نبي يقين" , "رزق كريم" , "الفوز العظيم" , "الفوز محفوظ" , "فوز كبير" , "نار مؤندة" , "ريح صرصر عاتية" , "... etc.
In this research six collocations have been taken for analysis. These collocations are: "عذاب أليم", "عذاب مهين", "عذاب شديد", "عذاب غليظ", "عذاب مقيم", and "عذاب عظيم", where the SL noun "عذاب" collocates with the adjectives "المهين", "المقيم", "المهين", "المقيم", "الملمع", "المقيق", "المشتهي", "المشتهي", "المقيق", and "المقيق" respectively. Three different Qur’anic verses are considered for each collocation.

A native speaker of English, the translator Thomas Ballantine Irving who was a convert to Islam, has been included in the analysis in order to test the impact of being native English on rendering collocations appropriately. However Baker (1992: 53) says that being a native speaker of a language does not automatically mean that the translator can assess the acceptability or typicality of register-specific collocations.

**SL (I):**

a-

{يا أيها الذين آمنوا لا تقولوا راعينا وقولوا انظرنا واسمعوا وللكافرين عذاباً أليماً} (سورة البقرة 104)

b-

{الذين يظلمون المطوعين من المؤمنين في الصدقات والذين لا يجدون إلا جهدهم فيسخرون منهم سخر الله منهم ولههم عذاباً أليماً} (سورة التوبة 79)

c-

{قل أرأيتتم إن أهلكني الله ومن أمعي أو رجمنا فمن يجير الكافرين من عذاب عذاباً أليماً} (سورة الملك 28)

**Collocation:** (عذاب أليم)

**Translations:**

1- Pickthall (1930):

a- a painful doom.
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b- a painful doom.
c- a painful doom.

2- Daryabadi (1957):
   a- a torment afflictive.
b- a torment afflictive.
c- a torment afflictive.

3- Ahmad Ali (1984):
   a- Painful is the nemesis.
b- painful punishment.
c- a painful doom.

4- Irving (1985):
   a- painful torment.
b- painful torment.
c- painful torment.

   a- a painful torture.
b- a painful torture.
c- a painful torture.

6- Qarib & Darwish (2001):
   a- a painful punishment.
b- a painful punishment.
c- a painful punishment.

Discussion:

As shown in the table below the nouns "doom", "torment", "punishment", "torture", and "nemesis" are used by the translators as renderings for the SL noun 

Lea (2002) mentions that the noun "doom" only collocates with the adjectives "approaching" and "impending".

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The noun "torment" collocates with the adjectives "great", "inner", "mental", and "private". The noun "punishment" collocates with the adjectives "cruel", "harsh", "heavy", "severe", "unusual", "appropriate", "fitting", "capital", "corporal", and "physical". The noun "torture" collocates with the adjectives "brutal", "systematic", "mental", and "physical". As for the noun "nemesis", it is oddly used by Ahmad Ali (1984) and it has no collocations. Moreover, Ahmad Ali’s renderings of "عذاب أليم" are inconsistent unlike the other translators.

Accordingly, all translators fail to appropriately render the SL collocation "عذاب أليم" in consistency with the TL collocations.

Suggested Translation: **Brutal Torture.**

<table>
<thead>
<tr>
<th>SL</th>
<th>SLT Colloc.</th>
<th>Translator</th>
<th>TLT(a) Colloc.</th>
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<th>TLT(c) Colloc.</th>
<th>Collocation Typicality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>عذاب أليم</td>
<td>Pickthall</td>
<td>painful doom</td>
<td>painful doom</td>
<td>painful doom</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daryabadi</td>
<td>a torment</td>
<td>a torment</td>
<td>a torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmad Ali</td>
<td>Painful nemesis</td>
<td>painful</td>
<td>a painful</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Irving</td>
<td>painful torment</td>
<td>painful</td>
<td>painul</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmed &amp; Ahmed</td>
<td>a painful</td>
<td>a painful</td>
<td>a painful</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Qarib &amp; Darwish</td>
<td>a painful</td>
<td>a painful</td>
<td>a painful</td>
<td>Low</td>
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SL (2):

a-
{إِنْسَمَا اشْتَرَوْاْ بِهِ أَنفُسُهُمْ أَن يَكْفُرُواْ بِمَا أُنْزَلَ اللَّهُ بَْْيهاأ أَن يُنَهزِّلُ اللَّهُ مِهن فَِْهلِهِ عَلَى مَهن يَشَهام مِهنْ عِبَهادَِِ فَبَهْؤُواْ بََِِْهبٍ عَلَهى وََِهبٍ وَلِلْكَهافِرينَ عَهذَابٌ مُّهِهينٌ}
(90) سورة البقرة

b-
{وَلَا يَحْسَبَنَ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لَِِّّنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُواْ إِثْمًا وَلَهْمُ عَذَابٌ مُّهِهينٌ} (178) سورة آل عمران

c-
{وَإِذَا علَمُ مِنَآياَتِنا شِيَائَنا أتَّخَذُواْ هُمْ أَوْلِمكَ لَهُمْ عَذَابٌ مُّهِهينٌ} (9) سورة الجاثية

Collocation: (عَذَابٌ مُّهِينٌ)

Translations:

1- Pickthall (1930):
   a- a shameful doom.
   b- a shameful doom.
   c- a shameful doom.

2- Daryabadi (1957):
   a- a torment ignominious.
   b- a torment ignominious.
   c- a torment ignominious.

3- Ahmad Ali (1984):
   a-The punishment for disbelievers is ignominious.
   b- an ignominious doom.
   c-shameful punishment.
4- Irving (1985)
   a- shameful torment.
   b- disgraceful torment.
   c- shameful torment.

   a- a humiliating torture.
   b- a despised torture.
   c- a humiliating/disgracing torture.

6- Qarib & Darwish (2001):
   a- a humiliating punishment.
   b- a humiliating punishment.
   c- a humiliating punishment.

Discussion:
The table below shows that the nouns "doom", "torment", "punishment", and "torture" are used to render the SL noun "عذاب". According to the discussion of SL1 the renderings are inappropriate. Ahmad Ali again shows inconsistency in his renderings.

Lea (2002) states that the adjective "shameful" only collocates with the noun "secret" which has nothing to do with the SL collocation, then the following translation is suggested by using non–collocation in the TL:
Suggested Translation: Torture, which is shameful.

It is also noticed that Irving uses (a despised torture). The word despised carries the meaning of "مَهَين" and not "مُهْيِن".
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</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>عذاب مهين</td>
<td>Pickthall</td>
<td>a shameful doom</td>
<td>a shameful doom</td>
<td>a shameful doom</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daryabadi</td>
<td>a torment ignominious</td>
<td>a torment ignominious</td>
<td>a torment ignominious</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmad Ali</td>
<td>Punishment ... ignominious</td>
<td>an ignominious doom</td>
<td>shameful punishment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Irving</td>
<td>shameful torment</td>
<td>disgraceful torment</td>
<td>shameful torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmed &amp; Ahmed</td>
<td>a humiliating torture</td>
<td>a despised torture</td>
<td>a humiliating/disgracing torture</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Qarib &amp; Darwish</td>
<td>a humiliating punishment</td>
<td>a humiliating punishment</td>
<td>a humiliating punishment</td>
<td>Low</td>
</tr>
</tbody>
</table>

**SL (3):**

a- (يريدون أن يخزجوا مِن النَّارِ وَما هم يخَارِجُونَ مِنْهَا وَنَلِهم عَذَابٌ مُّقِيمٌ) (37)

سورة المائدة

b- (وَعَدَ الله المُنَافِقِينَ والمنافقاتِ والَّذِينَ كَفَارَ نَارَ جَهَنَّمَ خَلِيذِينَ فِيهَا هُمْ حَسْبُهُمْ وَلْعَنَّهُمُ اللَّهُ وَلَهُم عَذَابٌ مُّقِيمٌ) (68)

سورة التوبة

c- (وتَزاهِمْ يَغْرَضُونَ عَلَيْهِمَا خَاشِعِينَ مَنْ الَّذِينَ يَنظُرونَ مِن طَرَفِ خَفْيٍ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسَرَوا أَنفُسَهُمْ وَأَهْلِيُّهُمْ يَوُمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ في عَذَابٍ مُّقِيمٍ) (45)

سورة الشورى
Collocation: (عذاب مقيم)

Translations:

1- Pickthall (1930):
   a- a lasting doom.
   b- lasting torment.
   c- perpetual torment.

2- Daryabadi (1957):
   a- a torment lasting.
   b- a torment lasting.
   c- a torment lasting.

3- Ahmad Ali (1984):
   a- suffering will be constant.
   b- lasting torment.
   c- a lasting torment.

4- Irving (1985):
   a- constant torment.
   b- constant torment.
   c- lasting torment.

   a- a continuing torture.
   b- a continuing torture.
   c- a continuous torture.

6- Qarib & Darwish (2001):
   a- a lasting punishment.
   b- a lasting punishment.
   c- an everlasting punishment.

Discussion:
In rendering the SL collocation "عذاب مقيم" the translators have used "doom", "torment", "torture",
"punishment", and "suffering". The latter collocates with "great", "intense", "terrible", "unbearable", "needless", "unnecessary", "widespread", "human", "mental", and "physical" but not "constant" as Ahmad Ali renders it. So, all translations are inappropriate. Pickthall and Ahmad Ali show inconsistency in their renderings.

In the sense of torture the adjective "constant" collocates with the nouns "pain", "fire", and "terror". As for the adjective "lasting", it only collocates with "harm". If collocation is to be used in the TL the suggested translation is: **Lasting harm** (or) **Constant pain**. Otherwise it can be rendered without collocation to be: **Torture that lasts**

<table>
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<th>Collocation Typicality</th>
</tr>
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<td>3</td>
<td>عذاب مقيم</td>
<td>Pickthall</td>
<td>a lasting doom</td>
<td>lasting torment</td>
<td>perpetual torment</td>
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<tr>
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<td>عذاب مقيم</td>
<td>Daryabadi</td>
<td>a torment lasting</td>
<td>a torment lasting</td>
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<td>عذاب مقيم</td>
<td>Ahmad Ali</td>
<td>suffering ... constant</td>
<td>lasting torment</td>
<td>a lasting torment</td>
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<td>عذاب مقيم</td>
<td>Irving</td>
<td>constant torment</td>
<td>constant torment</td>
<td>lasting torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td>عذاب مقيم</td>
<td>Ahmed &amp; Ahmed</td>
<td>a continuing torture</td>
<td>a continuing torture</td>
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<td>Qarib &amp; Darwish</td>
<td>a lasting punishment</td>
<td>a lasting punishment</td>
<td>an everlasting punishment</td>
<td>Low</td>
</tr>
</tbody>
</table>
SL (4):

a-

{لَخَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمَاعَهُمْ وَعَلَى أَبْصَارِهِمْ غِيَابًا وَلَهُمْ عَذَابٌ عَظِيمٌ}{

(7) سورة البقرة

b-

{وَمِمَّهِنَّ حَهَلُوُّهُ مَنَافِقُونَ وَمِمَّهِنَّ عَهْلَ الْمَدِينَةِ مَيْنَبِعُونَ وَمِمَّهِنَّ عَهْلَ الْمَدِينَةِ مَرَّتَيْنِ ثُمَّ يُبَدَّلُونَ إِلَى عَذَابٍ عَظِيمٍ}{

(101) سورة التوبة

c-

{مِمَّهِنَّ وَرَائِهِمْ جَهَلُوُّهُ وَلَا يَعْلَمُهُمْ عَهْلَ الْلَّهِ أَوْلِيَاء وَلَهُمْ عَذَابٌ عَظِيمٌ}{

(10) سورة الجاثية

Collocation: (عَذَابٌ عَظِيمٌ)

Translations:

1- Pickthall (1930):
   a- an awful doom.
   b- a painful doom.
   d- an awful doom.

2- Daryabadi (1957):
   a- a torment mighty.
   b- a torment terrible.
   c- a torment mighty.

3- Ahmad Ali (1984):
   a- great deprivation.
   b- a harrowing doom.
   c- great chastisement.

4- Irving (1985):
   a- severe torment.
   b- terrible torment.
   c- awful torment.
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   a- a great torture.
   b- great torture.
   c- a great torture.

6- Qarib & Darwish (2001):
   a- a great punishment.
   b- a mighty punishment.
   c- a mighty punishment.

Discussion:

In rendering the SL collocation "عذاب عظيم" the translators have used the nouns "doom", "torment", "deprivation", "chastisement", "torture", and "punishment" to refer to "عذاب". The TL nouns "torture" and "torment" are the nearest equivalents to the SL noun "عذاب", however "torture" does not collocate but with "brutal", "systematic", "mental", and "physical"; and "torment" does not collocate but with "great", "inner", "mental", and "private" as formerly mentioned, a matter that is not evident in all of the renderings. The rendering of Ahmed & Ahmed is consistent, despite being collocationally inappropriate. See the table below.
<table>
<thead>
<tr>
<th>SL</th>
<th>SLT Colloc.</th>
<th>Translator</th>
<th>TLT(a) Colloc.</th>
<th>TLT(b) Colloc.</th>
<th>TLT(c) Colloc.</th>
<th>Collocation Typicality</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>عذاب عظيم</td>
<td>Pickthall</td>
<td>an awful doom</td>
<td>A painful doom</td>
<td>an awful doom</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daryabadi</td>
<td>a torment mighty</td>
<td>a torment terrible</td>
<td>a torment mighty</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmad Ali</td>
<td>great deprivation</td>
<td>a harrowing doom</td>
<td>great chastisement</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Irving</td>
<td>severe torment</td>
<td>terrible torment</td>
<td>awful torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmed &amp; Ahmed</td>
<td>a great torture</td>
<td>great torture</td>
<td>a great torture</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Qarib &amp; Darwish</td>
<td>a great punishment</td>
<td>a mighty punishment</td>
<td>a mighty punishment</td>
<td>Low</td>
</tr>
</tbody>
</table>

**SL (5):**

**a-**

{من قِبْلُ هَذِئُ الْمُتْنَعِينَ وَأُنزِلَ الْفُرْقَانُ إِنَّ الَّذِينَ كَفَرُواْ بِْ أَيَاتِ اللّهِ لَهُمْ عَذَابٌ شَهِيدٌ}

{وَاللّهُ عَزِيزٌ ذُو انتِقَامٍ} (سورة آل عمران)

**b-**

{قُلْ إِنَّمَا أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَى وَفُهرَادَى ثُمَّ تَتَفَكَّهُوا مَهَا بِصَهاحِبِكُم مِّهنَجِينَةٍ إِنَّهَا جِنَّةٌ إِنْ هُوَ إِلاَّ نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَهِيدٍ} (سورة سبأ)

**c-**

{أَعَلَمُهُ وَلَقَدْ أَعَلَمَهَا الْحَيَاةُ الدُّنْيَا لَعَبِّرَ وَلَهُ وَزِينَةٌ وَتَفَافَزَ بَيْتَكُمْ وَتَكَافَطُنَّ فِي الأَمْوَالِ وَأَلْوَادٍ كَمْثُلُ غَيْبَ أَعْجَبَ الْكَفَّارَ نَبَاتَهُ ثُمَّ يَهْجِي فَتْرَاهُ مَسْطُورٌ ثُمَّ يُكَبِّرُ حَتَّى يَكُونَ حَطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَهِيدٌ وَمَغَفِرَةٌ مِّنَ اللّهِ وَرَضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعٌ الْغُرْورُ} (سورة الحديد)
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Collocation: (عَذَابٌ شَدِيدٌ)

Translations:

1- Pickthall (1930):
   a- a heavy doom.
   b- a terrific doom.
   c- grievous punishment.

2- Daryabadi (1957):
   a- torment severe.
   b- a torment severe.
   c- a grievous torment.

3- Ahmad Ali (1984):
   a- the punishment is severe.
   b- the dreadful affliction.
   c- severe punishment.

4- Irving (1985):
   a- severe torment.
   b- stern torment.
   c- severe torment.

   a- a strong (severe) torture.
   b- a severe torture.
   c- a strong (severe) torture.

6- Qarib & Darwish (2001):
   a- an intense punishment.
   b- a terrible punishment.
   c- a terrible punishment.
Discussion:

In rendering the SL collocation "عذاب شديد" the translators have used "doom", "punishment", "torment", "affliction", and "torture". The TL nouns "affliction" and "torment" are synonymous and are the nearest equivalents to the SL noun "عذاب", however "torment" collocates with "great", "inner", "mental", and "private"; whereas "affliction" has no collocations. In this case non–collocational alternatives can be used. Contrary to others, the rendering of Ahmed & Ahmed is consistent, despite being collocationally inappropriate. See the table below.

Suggested Translation: **Torture/ Torment, which is severe.**

<table>
<thead>
<tr>
<th>SL</th>
<th>SLT Colloc.</th>
<th>Translator</th>
<th>TLT(a) Colloc.</th>
<th>TLT(b) Colloc.</th>
<th>TLT(c) Colloc.</th>
<th>Collocation Typicality</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>عذاب شديد</td>
<td>Pickthall</td>
<td>a heavy doom</td>
<td>a terrific doom</td>
<td>grievous punishment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daryabadi</td>
<td>torment severe</td>
<td>a torment severe</td>
<td>a grievous torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmad Ali</td>
<td>the punishment is severe</td>
<td>the dreadful affliction</td>
<td>severe punishment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Irving</td>
<td>severe torment</td>
<td>stern torment</td>
<td>severe torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmed &amp; Ahmed</td>
<td>a strong (severe) torture</td>
<td>a severe torture</td>
<td>a strong (severe) torture</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Qarib &amp; Darwish</td>
<td>an intense punishment</td>
<td>a terrible punishment</td>
<td>a terrible punishment</td>
<td>Low</td>
</tr>
</tbody>
</table>
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**SL (6):**

a-

{وَلَمَّا جَاءَ أَمْرَنَا نَجِيْنَهَا هُوَدًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مَّنْ نَجَّيْنَهَا هُهُمْ وَلَمَّا جَاءَ أَمْرُنَا نَجِيْنَهَا هُوَدًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مَّنْ نَجَّيْنَهَا هُهُمْ}

(عَذَابٍ غَليظٍ) (58) سورة هود

b-

{يَتَجَرَّعُهُ وَلاَ يَكَادُ يُسِهْهُ وَيَأْتِيهِ الْمَهْوْتُ مَكَانٍ وَمَهْوَثُ وَرَآئِهِ عَذَابٍ وَلِيظٍ}

(عَذَابٍ غَليظٍ) (17) سورة إبراهيم

c-

{نُمَتِّعُهُمْ قَلِيلًأ ثُمَّ نَِْطَرُهُمْ إِلَى عَذَابٍ وَلِيظٍ}

(عَذَابٍ غَليظٍ) (24) سورة لقمان

**Collocation:** (عَذَابٍ غَليظٍ)

**Translations:**

1- Pickthall (1930):
   a- a harsh doom.
   b- a harsh doom.
   c- a heavy doom.

2- Daryabadi (1957):
   a- a torment rough.
   b- a torment terrible.
   c- a torment rough.

3- Ahmad Ali (1984):
   a- a dreadful doom.
   b- A terrible torment.
   c- a severe punishment.

4- Irving (1985):
   a- stern torment.
   b- harsh torment.
   c- stern torment.
   a- a strong torture.
   b- strong/rough torture.
   c- a strong/rough torture.

6- Qarib & Darwish (2001):
   a- a harsh punishment.
   b- a dreadful punishment.
   c- a tremendous punishment.

Discussion:
In rendering the SL collocation "عذاب غليظ" the translators have used "doom", "torment", "torture", and "punishment". As we previously mentioned the TL nouns "torture" and "torment" are the nearest equivalents to the SL noun "عذاب"; however "torture" does not collocate but with "brutal", "systematic", "mental", and "physical"; and "torment" does not collocate but with "great", "inner", "mental", and "private". This is not evident in the renderings by all translators. The rendering of Ahmed & Ahmed has some consistency, despite being collocationally inappropriate as shown in the table below. The SL "عذاب غليظ" can be rendered into "harsh" or "rough" which has no noun collocations. In this case also the SL collocation is rendered into TL non – collocation. Using no collocation in the TL is better than using wrong collocation.
Assessing the Translations of Collocation in the Glorious Qur’an into English

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Suggested Translation: **Torture, which is rough / harsh**

(or) **Torment, which is rough / harsh**

<table>
<thead>
<tr>
<th>SL</th>
<th>SLT Colloc.</th>
<th>Translator</th>
<th>TLT(a) Colloc.</th>
<th>TLT(b) Colloc.</th>
<th>TLT(c) Colloc.</th>
<th>Collocation Typicality</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>عذاب عليظ</td>
<td>Pickthall</td>
<td>a harsh doom</td>
<td>a harsh doom</td>
<td>a heavy doom</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daryabadi</td>
<td>a torment</td>
<td>a torment</td>
<td>a torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmad Ali</td>
<td>a dreadful</td>
<td>A terrible</td>
<td>a severe</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Irving</td>
<td>stern torment</td>
<td>harsh</td>
<td>stern torment</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahmed &amp; Ahmed</td>
<td>a strong</td>
<td>strong/rough</td>
<td>strong/rough</td>
<td>Low</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Qarib &amp; Darwish</td>
<td>a harsh</td>
<td>a dreadful</td>
<td>a tremendous</td>
<td>Low</td>
</tr>
</tbody>
</table>

6. Conclusion:

Collocation is a linguistic phenomenon worthy to be investigated in translating any text from English into Arabic and vice versa.

Analyzing different translations of the Glorious Qur’an into English, in order to investigate how translators deal with the phenomenon of collocation, the researcher has found that the latter has been given no attention on the part of translators. As far as collocation is concerned, translating Qur’anic verses should be given an appropriate attention, a matter that translators have not taken into consideration. Consequently, consistency between SL and TL collocations has not been achieved, which led to inaccurate translation.
REFERENCES


Assessing the Translations of Collocation in the Glorious Qur’an into English

Yasir Y. Abdullah


ترجمة المصاحبات المفرداتية في القرآن الكريم إلى الانكليزية

م.م. ياسر يونس عبد الواحد

المستخلص

يستقصي هذا البحث تقويم ترجمات المصاحبات المفرداتية في القرآن الكريم إلى اللغة الانكليزية، ويحاول البحث دراسة كيفية تعامل مترجمي القرآن الكريم معها وذلك بالتحقق من مدى ملاءمة ترجماتهم بعد الأخذ بنظر الاعتبار التوافق في المصاحبات بين اللغتين المصدر والهدف. وقد تبين بأن المترجمين لم يعبروا المصاحبات المفرداتية الاهتمام اللازمة، ولذلك يؤكد البحث على الإيضاح بتفتيح هذه الترجمات على قدر تتعلق الأمر بالمصاحبات المفرداتية.