THE TRANSLATION OF COLLOCATIONS IN AUTHENTIC HADITH FROM ARABIC INTO ENGLISH

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ABSTRACT

Translating collocation is not an easy task as collocations play a vital role in languages. The present study tries to investigate problems that translators of religious texts encounter while translating collocations from Arabic into English in The Authentic Hadith. The same Hadiths are taken from Saheh Al-Bukharyas corpus, depending on two translations by two professional translators namely Muhammad Muhsin Khan-translator of Saheh Al-Bukhary(1997),Nasiruddin al-Khattab-translator of Saheh Moslem(2007) .The findings of the study showed that translators have used different strategies in order to overcome the problems of translating collocations in religious texts .

The main objective of this study is

1. To examine the difficulties encountered by the three translators in translating collocations in religious texts, consequently they tend to use several inadequate translation strategies as soon as translation cannot be carried out adequately.

The study tried to answer the following questions:

1. What are the problems that the translators may face when translating collocation from Arabic into English in Authentic Hadith?

2. What are the strategies that the translators use while translating collocations in religious texts?

KEYWORDS: Collocations, Translation Strategies, Religious Texts, Equivalence.

1. THE ETYMOLOGY OF THE WORD COLLOCATION

The first recorded mention of the term collocation in a linguistic context listed under the entry for collocation in the second edition of the Oxford English Dictionary (OED 2nd) dates back to a quotation by Harris of the year 1750:

"The accusative… in modern languages… being subsequent to its verb, in the collocation of the words.

Etymologically, the term goes back to the Latin *collocate-us*, the past participle of *collocāre* 'to place side by side' from *col-* (*con-*) 'together' + locāre 'to place'". (Robins 1967 cited in Brashi, 2005:13).

In the quotation by Harris, collocation is used in a sense that is now commonly covered by the closely related term *colligation*, i.e. the grammatical juxtaposition of words in sentences. No mention is made of the strongly lexical character that is nowadays associated with the concept of collocation over and above the grammatical relations holding between their constituents (Bartsch 2004: 28). The term colligation denotes merely a grammatical relation between lexical items, whereas the concept of collocation entails a grammatical relation between lexical items (a direct syntactic relation between the constituents) as well as particular lexical co-selection constraints on the choice of lexical items that can co-occur.

Collocation was studied by Greek Stoic philosophers as a linguistic phenomenon in connection with lexical semantics as early as 2,300years ago (Robins, 1967:21) Robins adds that Greek philosophers refused the equation of "one meaning, one word" and suggested an important aspect of the semantic structure of language. They thought, "Word meanings do not exist in isolation, and they may differ according to the collocation in which they are used".

2. DEFINITION OF COLLOCATION

Basically, collocation is a type of lexical relation that typically obtains between two lexical items; it is a "… recurrent combination of word that co-occur more often than expected by chance and that correspond to arbitrary word usages" (Smadja 1993:143).

Although there is a controversy among linguists about how to exactly define the tem collocation, the concept of the word collocation is still a difficult one in linguistics. Different linguists used the term collocation to refer to what are often very different combinations of word forms.

In fact, the first scholar who claimed that meaning of word is not restricted to single lexical units was Firth in 1968. He believed that collocation, or lexical meaning, is one of the five dimensions of meaning (syntactic, semantic, lexical morphological, and phonetic). That is to say, that collocation is "the company a word keeps". Firth (1968:11)

Ghazala (2006: 65) defines collocation as" any word that is found next to other words, or is 'co-located' with one another".

A collocation manifests the relationship between the requirements of terms on an account of different words in the surroundings. Collocational behavior is very important to understand language-learning concepts. While speaking and writing, native speakers of English use a set of grammatical rules, discrete words, as well as ready-made chunks (Robins, 1967: 21). These chunks are fixed, identifiable, non-idiomatic phrases, recurrent word combinations, or collocations (Benson & Ilson, 1997:54) .In addition; native speakers generally use collocations instinctively and without restoring to vocabulary memory of conscious choice. Thus, the native speakers can combine words together in a large number of ready-made chunks and in different ways in various contexts.

Cowie (1981:224), defines collocation as "a composite unit which permits the substitutability of items for at least one of its constituent elements (the sense of other element, or elements, remaining constant)". That is to say, that the situation in which the collocation is used plays an important role in deciding which element can substitute any element in collocations that have other alternatives.

Baker (1992:47) defines collocation as" certain words that have the propensity to co-occur regularly in any language". She has claimed that words are not knotted together randomly in languages but, there are always constraints on the way that the words can be combined to transfer meaning". Collocation' is an occurrence of one word in close proximity with another. 'Pretty' and 'handsome', for example have a shared sense of 'good Looking" (Ibid: 71)

Nattinger and DeCarrico (1992:36) defines collocations as a "strings of specific lexical items that co-occur with a mutual expectancy greater than chance". Sinclair (1991:170), on the other hand, defines collocations as "items that occur physically together or have stronger chances of being mentioned together".

Collocations are integral part of languages and in this regard; Newmark (1988:213) claims that collocations are "nerves of the text and lexis are the flesh". In addition, Abu-Ssyadeh (2007:70) says that the "interest" and "awareness" of study in the collocations' area are because of the important role that collocations play as "central to the process of foreign language learning and translation".

3. CHARACTERISTICS OF COLLOCATION

In general, collocations have some specific characteristics. The first characteristic of collocation is that it is impossible to insert a word between a frequent co-occurrence of items. For example, in the collocation "bread and butter", inserting another word to this collocation would make this collocation seems unusual and uninteresting. Here it would be unusual and unsound if anyone say bread, cheese and butter. According to (Yang & Hendricks, 2004:54), the second characteristic of collocation lies in the fact that the elements of a collocation cannot be substituted by a synonym or word of similar meaning. In the following examples:

John is away on a business ***trip***.

John is away on a business ***journey***

It is obvious that the word "***trip***" is synonymous with ***journey***; however, it is odd and not acceptable to the word "journey" with the word "business" because it leads the collocation to lose its beautiful meaning.

The third characteristic of collocation is that collocations belong to a type of binominal called irreversible binomials .In all collocations, the

order of the parts is less or more fixed, for example, we have to say "bread and breakfast", but not breakfast and bed, or to say "slowly but surely, fish and chips, etc. (James 1998:72). According to (Hill, 2000:155), the last characteristics of collocation is that all collocations have a high degree of expectedness. .For instance, if you hear a collocation more or less you automatically guess that "less" will follow.

4. COLLOCATION AND TRANSLATION

One of the most common ways for cross-cultural communication for human beings is translation. It influences the way people communicate to understand other languages, cultures, and beliefs in conscious and unconscious ways. It is impossible to separate between culture and language because both are inherently associated; thus, cultural variety makes translation a very hard task. (Shunnaq, 1997:16). Therefore, one source of difficulty in translation is the cultural expressions that can be found in collocations because it is sometimes difficult to find the precise lexical equivalents in the target language (TL), and to deal with the cultural features hidden in the source language (SL). In addition, handing over the intended semantic message from the source language into target language can be another difficulty that the translator needs to resolve.

When translating two languages that belong to two different cultures, the process of transferring the meaning of a collocation is a very difficult task. In this case, the translator must have a good knowledge of both cultures and texts to be translated. In addition, in the process of finding an exact equivalent for the inter-lingual idiomatic pairs, the translator should be aware of the metaphorical meanings that a collocation may contain. Besides, collocations can contain many cultural aspects such as religious beliefs, specific cultural items, superstitions, and different ideologies of people from different societies and nations. Because of the vital role of collocations, which reflects the culture of any nation in a language, translating them from the SL into the TL is an indispensable task that aims to understand the mutual contact among cultures, religions, and languages. (Shakir & Farghal, 1991: 4)

Due to the fact that it is not enough to translate the components of the collocation only but also

the semantic and cultural characteristics as well, translation of collocations is not an easy task. Another problem that can be raised when rendering collocations is when the translator is, as Barnwell (1980, p. 56) calls it, "carrying over" the collocation from SL to the TL, which seems strange and vague for the target language.

Regarding collocational problems and difficulties, translating Arabic religious collocations into English constitutes main linguistic and cultural difficulties due to a number of reasons. First, there is a wide linguistic and cultural gap between English and Arabic, which in turn may lead to lack of synonymy of specific-culture and bound collocational patterns. Since language is culture-oriented, always translators face a number of problems when rendering a text from one language into another because the translator does not translate only language but also he translates culture, which includes different expressions, collocations, idioms, etc.(Shraideh.2015:324)

According to Al-Rawi (1994:3), due to the fact of the socio-cultural differences between the two languages under discussion, some translation difficulties may arise. For him, both languages English and Arabic are full of collocations that can be used to make the social, cultural, political or even economic life strange to a speech community.

As an example, Arabic has صلاة الجمعة (salat al joma)Friday prayer" as a collocation, while English has Sunday Mass.

When the task of translating is concerned with rendering religious collocations from Arabic into English, the process of translation becomes more complicated and difficult. In fact, the reason behind this complexity and difficulty is that patterns of religious collocational have theological nature categorized as being so culture bound and specific. In addition, the collocational constituents of religious patterns have a set of intrinsic semantic features that govern their selectional restrictions. For examples, in Islam religion the word " إقامةُ " *iqāmatu*""is selectionally restricted to " صلاة ""*şalāt*"to form the restricted collocation " إقامة الصلاة "*iqāmatuş-şalāt*". Similarly " عقوق الوالدين "*ʕuqūqu* " selects الوالدين "*ʕuqūqu* "to form " عقوق الوالدين "*ʕuqūqu l-wālidayn"*.

The formulation of translation strategies bears on the relationship between the nature of theological collocations and the inherent difficulties involved in the meaning of these collocations. Accordingly, when the translator comes across the hindrance of not finding a corresponding TL equivalent for the SL lexical item, he/she resorts to several strategies to overcome the problems encountered. As Asqlan (1991:4) notes, "the higher the rate of these strategies, the less effective the translation is […] consequently, and the less natural the intended communication will be."

5. PROCEDURES AND DATA COLLECTION

To achieve the aims of the study, ٦ authentic hadiths, containing a number of collocations have chosen from the book "Saheh Al-Bukhary" with their two English translations, namely by Muhammad Muhsin Khan١٩٩٧, and Nasiruddin Al-Khattab ٢٠٠٧ to be analyzed. As a procedure, a discussion and an analysing about each translation is presented.

6. DATA ANALYSIS AND DISCUSSION
Source Text (1)

١. ...فَقَالَ رَسُولُ الله (صلى‌الله‌عليه‌وسلم) أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ . وَهُوَ أَشَدُّهُ عَلَيَّ . فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ ....

Target Texts

1. Allah's Messenger (صلى‌الله‌عليه‌وسلم) replied, "Sometimes it is (revealed) like **the ringing of a bell**, this form of Revelation ….(Khan ,1997: 46)

2. Allah's Messenger (صلى‌الله‌عليه‌وسلم)said: At times it comes to me like **the ringing of a bell** and that,……..(Al-Khattab ,2007: 233)

DISCUSSION

The two translators have provided the same rendering for the collocation صَلْصَلَةِ الْجَرَسِ as they translated it into "ringing of a bell". In English, the word "ring" collocates with the word "bell". Here, the two translators encountered no problem in finding the appropriate equivalent because the same collocation is found in both Arabic and English.

Source Text (2):

٢. ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالرُّؤْيَا ثَلَاثٌ **فَالرُّؤْيَا الصَّالِحَةُ** بُشْرَى مِنَ اللَّهِ وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ.........................." .

Target Texts:
1. Allah's Messenger (صلى‌الله‌عليه‌وسلم) said. "**A good dream t**hat comes true is from Allah, .(Khan.1997 : 46)
2. Allah's Messenger (صلى‌الله‌عليه‌وسلم) said … dreams are of three types: **one good dream** which is a sort … (Al-Khattab,2007:99)

DISCUSSION

The two translators have provided same rendering for the "الرُّؤْيَا" as they translated it into "dream". In fact, there is an essential difference between the words" الرُّؤْيَا" and "الحلم". In Islam religion, the word "dream" denotes to the series of events or images that happen in your mind when you are sleeping while the word "vision" refers to the sequences of events or images that happen in your mind after Morning pray and these events that have a chance to become reality. So, the three translators did not succeed in offering an appropriate equivalent for the word "الرُّؤْيَا. The most accurate contextual meaning is the word "vision" rather than "dream". Finally, the two translators have resorted to near synonym strategy for the word "dream".

Source Text (3)

٣. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه و سلم الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْت إِلَيْهِ سَبِيلًا .

Target Texts:
1. Allah's Messenger said: Islam is based on five principles:
- **Iqamat-as-Salat** [to perform the Salat (prayers).
- **To pay Zakat**
- **To perform Ijaj**. (pilgrimage to Makkah).
- **To observe Saum which means** fasting during the month of Ramadan. (Khan,1997:58)

2. Allah's Messenger said:**to establish the Salât, to pay the *Zakât,* to fast (the month of) Ramalân and to perform pilgrimage to the House (the Ka'bah),** (Al-Khattab,2007:94)

25

DISCUSSION

It is obvious that two translators failed to translate اقامة الصلاة adequately. In fact, this collocation is also used and shared by non-Muslims and there is no difficulty in finding appropriate equivalent in English. The translators tried to keep the lexical meaning of the word as they translated الصلاة into prayer .In fact; الصلاة has different meaning from prayer especially among Muslims. In Islam religion, الصلاة has three characteristics which distinguishes it from prayer and they are : الخشية و ذكر الله والاخلاص .

The translation of word"اقامه"into (performing , establish) is not correct because everyone can perform prayer and using inadequate equivalence can reduce the spiritual value of the الصلاة . Here the translators used paraphrasing strategy to overcome the difficulty of not having appropriate equivalence.

Source Text (4)

٤. أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ فَقَالَ " إِيمَانٌ بِاللَّهِ وَرَسُولِهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ "

Target Texts:

1. He replied, "**To perform Hajj (Pilgrim age to Mecca) 'Mubrur**, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)…..(Khan,1997:٦٧)

2. Abu Huraira reported:. He (the inquirer) again said: What next? He (the Holy Prophet) replied: **Pilgrimage accepted into the grace of the Lord** (Al-Khattab,2007:94)

DISCUSSION

Here the problem that faced translators is what we mean by the word "مَبْرُورٌ" and what is the connotative meaning of it? The problem here is that in English there is no word corresponding to the word "مَبْرُورٌ". Therefore, the three translators resorted to transliteration to solve the problem of non-finding equivalence. This rendering of the collocation is incomplete and definitely unacceptable as the word مَبْرُورٌ has a great connotative meaning among Muslims. In addition, anyone can visit Mecca and perform Hajj.

Source Text (5)

٥. قَالَ النَّبِيِّ محمد صلى الله عليه وسلم " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدَعَهَا إِذَا اؤْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ "

Target Texts:

1. The Prophet (صلى الله عليه وسلم) said, ….Whenever he is **entrusted, he betrays** (proves dishonest). Whenever he speaks, he **tells a lie**. Whenever **he makes a covenant, he proves treacherous**. Whenever he quarrels, **he behaves in a very imprudent, evil and insulting manner** (Khan,1997: 72)

2. The Prophet (صلى الله عليه وسلم) said that There are four characteristics **...When he speaks he lies**, **when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he dispute he resorts to obscene speech** (Al-Khattab,2007:156)

DISCUSSION

It is clear that three translators faced difficulty in finding an appropriate equivalent for the collocations. Therefore, they resorted to the strategy of paraphrasing to produce alternative version of translation as an attempt to keep the real meaning. What the three translators did is that they expanded the collocations by adding words and phrases to maintain the real meaning of collocation. No doubt, collocational restrictions are very important in translating   collocation as choosing inappropriate word may change the meaning of collocation. For example, the verb خَانَ carries negative meaning and it only collocate with الامانة و العهد

Source Text (٦)

٦. عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْكَبَائِرِ قَالَ " الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ " .

Target Texts:

1. The Prophet (صلى الله عليه وسلم) was asked about the great sins He said, "They are: **To join others in worship with Allah**, **To be undutiful to one's parents**, **To kill a person** (which Allah has forbidden to kill) (i.e. to commit the crime of murdering) ,**And to give a false witness.**(Khan 1997:2653)

2. Narrated from the Apostle (صلى‌الله‌عليه‌وسلم) about the major sins. He (the Holy Prophet) observed: **Associating anyone with Allah**, **disobedience to parents**, **killing a person and false utterance** (Al-Khattab,2007:88 a)

DISCUSSION

A close look to the two renderings one can realize that one of the factor that hindering translation of religious expressions into their adequate equivalences is the conciseness of Islamic language. In Arabic language, the word عُقُوقُ is restricted in its relation to the word الْوَالِدَيْن۞ and thus cannot be used with other word. The word عُقُوقُ has a great sin in Islam region and it means putting an end to relationship with parents and ignoring them forever. Thus, in attempt to find an appropriate for the word عُقُوقُ in English the two translators have resorted to near synonym strategy and used two different synonyms (**disobedience and To be undutiful)** that share the same semantic features as equivalents for it . In fact, these two vocabularies do not carry the same meaning of عُقُوقُ.

7. CONCLUSION

The findings of the present research may be summarized as follows:
1. Various strategies opted for by translators in rendering specific collocations seem to produce inappropriate translation. If a novice translator renders semantic collocations literally without paying adequate attention to message implied, the connotations are likely not to be transferred as a result of the translator's failure to acknowledge them.
2. The main difficulty that the translators face when translating collocations in religious texts is due to unfamiliarity of collocation with religious texts. When translators are familiar with collocational patterns that occur in everyday life they have no problem in translating it. However, when they lack familiarity with collocational pattern, they encounter problems and these problems due to factors such as collocational constituents can collocate with each other in a unique way to construct meaning differs completely from the real meaning of original collocation.

3. Context plays an important role in translating collocation in religious texts. Some collocations in religious texts have comprehensive meaning and that may pose a difficulty in choosing appropriate equivalence.
4. Cultural and linguistic differences between source language and target language also pose difficulty for translators. As a fact, what is considered culturally accepted in source language may be not accepted in target language.

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الخلاصة

إن ترجمة المتلازمات اللفظية ليست مهمة سهلة ، حيث أن المتلازمات تلعب دوراً حيوياً في اللغات. تهدف الدراسة الحالية إلى دراسة الاستراتيجيات والمشكلات التي يواجهها المترجمون عند ترجمة المتلازمات اللفظية في النصوص الدينية من العربية إلى الإنجليزية في الحديث النبوي الصحيح. وهذه الأحاديث مأخوذة من صحيح البخاري كبيانات للدراسة ، اعتماداً على ترجمتين لاثنان من المترجمين المحترفين وهما محمد محسن خان 1997- مترجم صحيح البخاري و نصر الدين الخطاب2007-مترجم صحيح مسلم. وقد أظهرت النتائج أن المترجمين لجا لاتباع استراتيجيات مختلفة من أجل التغلب على المشاكل التي واجهاها عند ترجمة المتلازمات اللفظية في النصوص الدينية.

تناولت الدراسة الأسئلة التالية:

١ .ما هي المشاكل التي واجهها كلا المترجمين عند ترجمة المتلازمات اللفظية في النصوص الدينية ؟

٢. ما هي الاستراتيجيات التي يتبعها المترجمون عند ترجمة المتلازمات اللفظية في النصوص الدينية ؟