Equivalent Patterns? A Phraseological Approach to Translating the Holy Qur'an

أأنماط متعادلة؟ منطق العبارة مدخلا لترجمة القرآن الكريم

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Abstract

This paper adopts the New-Firthian Sinclarian approach in shedding light on the translation of frequently occurring patterns in a specific genre (Hunston, 2011). The study takes a phraseological stance to investigate the possibility of using the same lexico-grammatical equivalent pattern all through the translated text. This will be done through examining some recurrent Arabic patterns in a parallel corpus of the Holy Qur'an and their seven English translations provided in *corpus.quran.com* (Dukes, 2015). The results and findings reveal that, though there are language-specific as well as culture-specific patterns concomitant with each genre, considering the *phraseme* as the core unit is a privilege. This is of interest to several domains of application, including lexicography, Arabic language learning and teaching, natural language processing, and translation.

Key words: pattern grammar, phraseology, corpus-based translation studies, colligation, collocation

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ملخص

تتبنى الباحثة في هذه الدراسة المنهج الفيرثي الجديد Neo-Firthian في تبيان ترجمة الأنماط المتكررة في النصوص ذات الطبيعة الخاصة، حيث تتخذ منحى منطق العبارة لتمحيص تلك الظاهرة في القرآن الكريم. فمن المفترض نظريا أنه عند تكرار نمط لفظي نحوي في النص المترجم منه، يتكرر النمط المعادل له في اللغة المنقول إليها. يهدف البحث إلى اختبار مدى تحقق هذه الفرضية عن طريق دراسة سبع ترجمات للقرآن الكريم (Dukes, *corpus.quran.com* 2015).

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1. Introduction

In this paper I argue for a phraseological perspective by considering the multi-word unit or the phraseme, rather than the lexeme, the core unit in translating the Holy Qur'an. As proposed in earlier studies (Younis, 2012 and 2018), the corpus-based approach to translating the Holy Qur'an offers promising potential for facilitating one of the translator's most labour-intensive tasks: identifying the specialized equivalent, both single- and multi-word, for a given genre.

'Translation corpora provide a reliable tool for clarifying hypothesized equivalences and for establishing reliable patterns of translation regularities' (House 2018, p 114) The ineluctable patterning bound between lexis and grammar is pivotal in the corpus-based work that developed in University of Birmingham and was advocated by the neo-Firthian school of corpus linguistics led by John Sinclair. In contrast with the 'slot and filler' approach of traditional grammar, where syntactic structures form a series of slots, and these are filled with choices from the dictionary', Sinclair (2000, p 195) postulates that

It is now vastly acknowledged that a growing number of continuously improved computer programmes assist the human translator in different ways. Electronically stored corpora can help the translator solve complicated translation problems 'by offering either extensive lexical assistance through work stations that provide access to huge online dictionaries or by offering useful grammatical help in the form of empirically derived, co-occurrence patterns of words and phrases stored in very large linguistic corpora' (House 2018, p 17).

The aim of this study is, taking a phraseological stance, to investigate the translation of frequently occurring patterns in the Holy Qur'an. With the repetition of each pattern in the source text, it is hypothesized that the same collocational and colligational equivalent is repeated in the target text. The aim is to examine the possibility of using the same lexico-grammatical pattern all through the translated text. This will be done via scrutinizing some recurrent Arabic patterns in a parallel

corpus of the Holy Qur'an and their seven English translations provided in *corpus.quran.com* (Dukes, 2015). The colligational and collocational behaviour of each pattern is scrutinized in both source and target texts.

The research hypothesis can be formulated into two overarching questions for the paper to answer.
1. How patterns of the same collocational and/ or colligational behaviour in the Holy Qur'an, are rendered into English?
2. What illuminating insights can be traced by regarding a phraseme rather than a lexeme as a unit for translation?

Crucially, attempting an answer for these two questions incorporates both a quantitative and a qualitative analysis, as well as a number of theoretical concepts that constitute the background of the study. Thus the paper is designed in the following fashion. § 2 is a theoretical background of the main tenets of pattern grammar, phraseology, collocation and colligation. In § 3 the research method is described to show how both quantitative as well as qualitative methods mingle to help reach valid and reliable findings. Results and discussion are presented in § 4 in the light of the framework discussed earlier. Findings and concluding remarks are summarized in § 5 followed by appendices and references.

2. Background
2.1 Pattern Grammar'

A pattern can be identified if a combination of words occurs relatively frequently, if it is dependent on a particular word choice, and if there is a clear meaning associated with it' (Hunston and Francis 2000, p 37).

'Particular syntactic structures tend to co-occur with particular lexical items, and – the other side of the coin – lexical items seem to occur in a particular range of structures' (Hunston and Francis 2000, p30). Further assumptions are that the meaning of words can be inferred from their surroundings, as represented in Firth's famous quote, 'You shall know a word by the company it keeps' (Firth 1957: 11).

Hunston (2202) points out that there are many words in English that can be similar in meaning, but that are not necessarily interchangeable. She claims that the meanings of near-synonymous words can be distinguished 'by the patterns or phraseologies in which they typically occur' and that '[d]istinguishing between the meanings is a matter of distinguishing between patterns of usage' (Hunston 2002, Pp 45-47).

2.2 Phraseology and phraseme

Phraseology may be defined narrowly as linguistic phenomena, such as collocation (discussed in more detail below), phrases and complement patterns (Hunston, 2002, Pp 137-138). Cowie's wider definition, however, includes recurring complete utterances in discourse – e.g., How are you? as an unlikely enquiry about someone's physical state (Cowie, 1998).

'The phrase, the whole phrase, and nothing but the phrase' is one of the main contributions of Sinclair (2008, p 407) to the study of phraseology. He postulates that the phrase is thus quite central and pivotal in the description. It is the place where structures are engineered to allow meanings to take shape. Our attention should be focused here and not in the more abstract realm of 'pure' grammar.

Stubbs (2002, p 90) postulates that if an 'n-gram' is 'a recurrent string of uninterrupted word-forms', a second concept which is more flexible than an n-gram is needed in corpus analysis. The concept 'phrase-frame' ('p-frame') is suggested by Stubbs to refer to 'an n-gram with one variable slot'.

Phrasemes, as advocated by Mel'čuk (2012, p 52), 'constitute a significant part of the lexical stock of any language'. A linguistic expression formed by several (at least two) lexemes syntactically linked in a regular way is called a phraseme, which is considered the pivotal unit of phraseological analysis. Differentiating between lexical phrasemes and semantic-lexical phrasemes, he purports that a phraseme is lexical iff its meaning is constructed by the Speaker freely, but its lexical components (all or some) are selected in a constrained way. A phraseme is semantic-lexical, iff not only the components of its lexical expression, but also the

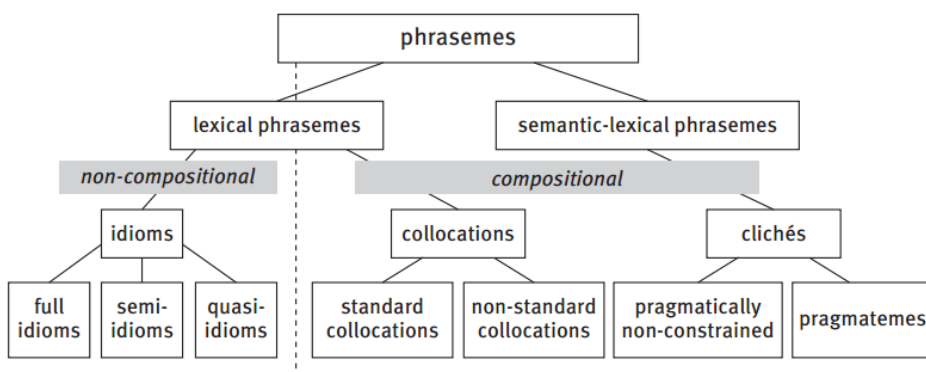components of its meaning are selected by the Speaker in a constrained way.

Figure 1: phraseme typology (Mel'čuk's 2012: 42)

Figure1 illustrates Mel'čuk's notion of compositionality that demarcates idiomatic expressions that are non-compositional and allow neither lexical nor semantic change, and collocations and clichés that are compositional and allow both lexical and semantic change.

2.3 Collocation and Colligation

Collocation is the co-occurrence of the core or node word with another word. Where the co-occurrence is not with one or two words but with a range that nonetheless can be interpreted as belonging to a set, the relationship between the node and the set is termed 'semantic preference'. Colligation is the association of the node with a grammatical feature such as a word class, a clause type or negative polarity.

The term node refers to an item whose *collocations* we are studying, and we may define a span as the number of lexical items on each side of a node that we consider relevant to that node. Items in the environment set by the span we will call *collocates*.

collocates …node …collocates

---------------- span ----------------

There is a lexical relation between two or more words which have a tendency to co-occur within a few range of words in running texts. For example, PROVIDE frequently occurs with words which refer to valuable things which people need, such as *help* and *assistance*, *money*, *food* and

shelter, and *information*. These are some of the frequent *collocates* of the verb. (Stubbs 2002. p 24).

Colligation can be defined as 'the grammatical company a word keeps and the position it prefers': in other words, a word's *colligations* describe what it typically does grammatically (Hoey 2005, p 234)

knowledge of a collocation, if it is to be used appropriately, necessarily involves knowledge of the *patterns* or *colligations* in which that collocation can occur acceptably (Hargreaves 2000:214).

3. Method

An empirical view is exploited in this study, taking the assumption 'that observed language is a more valid object of study than intuition' (Hunston 2002: 39), to be true. Qualitative methods advocated by Hunston (2002) and Sinclair (1999) are used to uncover patterns when inspecting concordance lines. The minimum frequency of occurrence of a pattern is always at least seven. If a construction occurs less than seven times, it is not considered interesting for this study. The Qur'anic Corpus (Dukes 2015) is mainly consulted for the frequency of each pattern as well as the parallel corpora of the seven translations under investigation, namely: *Sahih International (SI), Pickthall (P), Yusuf Ali (YA), Shakir (Sh), M. Sarwar (S), M. Khan (Kh),* and *Arberry (Arb)*.

4. Results and Discussion

Four recurrent patterns in the Holy Qur'an are thoroughly investigated, together with their seven English translations in the parallel corpora provided by the Qur'anic Corpus (Dukes 2015). The aim is to explore whether similar patterns within the same genre are rendered the same in all occurrences and in all translations under scrutiny. These four patterns are:

- *ka'ayyin+min+N*
- *'alam tara+'anna*
- *ma +kān +li-+ N (ma +kān + N +li-)*
- *'a/ 'afa/'am ḥasiba +N+ 'an*

The analysis is based on scrutinizing:

1. the lexical/ collocational behaviour of items used in translating the pattern

2. the grammatical/ colligational behaviour used in translating the pattern:
   a. consistency of using the same syntactic structure (affirmative, negative, interrogative….)
   b. consistency of using the same tense

In Figure (2), for example, the node word 'ḥasiba' is searched for in the Qur'anic Corpus (Dukes 2015). Patterns of occurrence are identified, then both collocational and colligational behaviours in each Arabic verse are scrutinized.

(do) you think	أَمْ **حَسِبْتُمْ** أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
do you think	أَمْ **حَسِبْتُمْ** أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
have you thought	أَمْ **حَسِبْتَ** أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا
Do then think	أَفَ**حَسِبَ** الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ
Then did you think	أَفَ**حَسِبْتُمْ** أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
Do think	أَ**حَسِبَ** النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ
think	أَمْ **حَسِبَ** الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا
think	أَمْ **حَسِبَ** الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً
think	أَمْ **حَسِبَ** الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ

Figure 2: Collocational and Colligational behaviour of the pattern 'a/ 'afa/'am ḥasiba +N+ 'an as appears in the Qur'anic Corpus (Dukes, 2015)

Then by clicking the translation button in the Qur'an Corpus, the seven translations in the parallel corpora appear. The translation of the pattern in each of the nine verses receives an accurate scrutiny both vertically and horizontally. The vertical analysis depicts the different attempts of the seven translators to render the pattern into English. This is done separately for each verse. The horizontal analysis is done to examine

if the same translator keeps the same equivalent for the same pattern all through its occurrences in the nine verses. This culminates in getting a panoramic view of how each pattern is treated, both by different translators of the same verse and by the same translator along different verses.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ (١٤٢)

Sahih International: Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

Pickthall: Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?

Yusuf Ali: Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

Shakir: Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

Muhammad Sarwar: Did you think that you could go to Paradise before God knew which of you fought for His cause and which of you bore patience?

Mohsin Khan: Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirin (the patient ones, etc.)?

Arberry: Or did you suppose you should enter Paradise without God know who of you have struggled and who are patient?

Figure 3: a screenshot of the seven translations of verse (3:142), together with the Arabic text as appears in the Qur'anic Corpus (Dukes, 2015)

4.1 ka'ayyin min + N

This pattern occurs seven times in the Holy Qur'an with almost the same colligational but different collocational behaviours. The word qarya 'town' occurs four times and nabeyy 'prophet', 'ayatin 'sign' and daabba 'creature' occur only once. All these Arabic patterns are affirmative declarative. Sometimes they are preceded by the coordinating conjunction 'wa' or 'fa'. Scrutinizing the seven translations in the parallel corpora reveals several remarks.

On the collocational level, Sahih. Sarwar and Arberry keep the same lexical item for the word qarya. As for the colligational behaviour, consistency does not seem to apply in all cases. Table (1) gives a panoramic view of the seven translations of the pattern *ka'ayyin min + N*.

Table (1): Different Translations of the pattern *ka'ayyin min+ N* (Quranic Corpus, 2015)

Sahih International (SI) gives a good example in rendering the pattern *ka'ayyin min+ N* into English. The same collocational and colligational patterns are used. The only remark is translating both wa- and fa- into 'and'. Pickthall (P) resorts to different collocational patterns as he uses the word 'township' three times as an equivalent for 'qarya' (33:45, 22:48 and 47:13), and once as 'community' (65:8). The same applies to Yusuf Ali (YA) as he uses the word 'populations' three times (33:45, 22:48 and 65:8), and 'cities' in (47:13). The colligational pattern is almost the same except for the inconsistent insertion of 'and' and 'to'. Shakir (Sh) is ideal in using the same collocational and colligational pattern. Though Sarwar (S) uses the same collocational pattern, he attempts various colligational patterns. Khan (Kh) seems to swing between a number of almost similar collocational and colligation patterns. Arberry (Arb) is collocationally and colligationally consistent except in using 'many', instead of 'how many' in (3:146). Table (2) illustrates variations in the translation of the pattern *ka'ayyin min + N* both vertically (same verse, different translators) and horizontally (same translator, different verses).

Table (2): Collocational and Colligational Behaviours of the pattern *ka'ayyin min + N*

Corpus Analysis			Collocational Behaviour	Colligational Behaviour			
				Sentence type		Affirmative/ negative	Tense
1	V E R T I C A L	3:146 وكأين من نبي	SI,P, Sh, Kh, Arb: **a prophet** YA: **the prophets** S: **godly people**	SI,P, YA, Sh, Kh, Arb S	exclamation declarative	Affirmative Affirmative	-----
		12:105 وكأين من أية	SI , Sh, Kh, Arb: **a sign** P: **a portent** YA: **signs** S: **evidence**	SI,P, YA, Sh, Kh, Arb S	exclamation declarative	Affirmative Affirmative	Present
		33:45 فكأين من قرية	SI, Arb : **a city** P, Kh : **a township** YA: **populations** Sh: **a town** S: **unjust towns**	SI,P, YA, Sh, S, Kh, Arb	exclamation	Affirmative	-------------
		22:48 وكأين من قرية	SI, Arb : **a city** P,Kh : **a township** YA: **populations** Sh: **a town** S: **unjust towns**	SI,P, YA, Sh, S, Kh, Arb	exclamation	Affirmative	---------------
		29:60 وكأين من دابة	SI: **a creature** P: **an animal** YA: **the creatures** Sh: **a living** S: **living creatures** Kh: **a moving**	SI, P, YA, Sh, Kh, Arb S	Exclamation Declarative	Affirmative	Present

		(living) creature Arb**: a beast**				
	47:13 وكأين من قرية	SI, Arb : **a city** P : **a township** YA: **cities** Sh, Kh: **a town** S: **many towns**	SI,P, YA, Sh, S, Kh, Arb	Exclamative	Affirmative	———
	65:8 وكأين من قرية	SI, Arb: **a city** P : **a community** YA: **populations** Sh, S: **a town** Kh: **a town (a population)**	SI,P, YA, Sh, S, Kh, Arb	Exclamative	Affirmative	———
H O R I Z O N T A L	SI	same collocational & colligational behaviour				
	P	Different collocational behaviour (Township and community)				
	YA	Different collocational behaviour (Cities and populations)				
	Sh	same collocational & colligational behaviour				
	S	Different collocational behaviour Towns and a town				
	Kh	Different collocational behaviour Township and a town (a population)				
	Arb	same collocational & colligational behaviour				

4.2 ma +kān +li-+ N (ma +kān + N +li-)

This pattern is by all means controversial for translators. *'It is not for+N+to'* is the most frequent equivalent pattern found in Qur'anic Corpus, for rendering the pattern ***ma +kān +li-+ N (ma +kān + N +li-)*** into English**.** However, neither collocational nor colligational consistency pertains all through. This English equivalent pattern seems not to collocate with ***Allah*** or ***God***, for example, in **2:143**, **9:70** and **9:115**.

However, **Shakir** uses the pattern *'It was not Allah who'* in **9:70,** which is also used by Yusuf Ali and Mohsin Khan with various colligational changes**.**

Table (3): Different Translations of the pattern *ma +kāna +li+ N (ma +kāna + N +li)* (Quranic Corpus, 2015)

	2:143 وما كان الله ليضيع إيمانكم	3:79 ما كان لبشر أن يؤتيه الكتاب	8:67 ما كان لنبي أن يكون	9:17 ما كان للمشركين أن يعمروا	9:70 فما كان الله ليظلمهم	9:113 ما كان للنبي والذين آمنوا أن يستغفروا	9: 115 وما كان الله ليضل قوما	9: 122 وما كان المؤمنون لينفروا	10:100 وما كان لنفس أن تؤمن
SI	And never would Allah have caused you to lose your faith.	It is not for a human (prophet) that Allah should give him the Scripture	It is not for a prophet to have	It is not for the polytheists to maintain	And Allah would never have wronged them	It is not for the Prophet and those who have believed to ask forgiveness	And Allah would not let a people stray	And it is not for the believers to go forth	And it is not for a soul to believe
P	But it was not Allah's purpose that your faith should be in vain	It is not (possible) for any human being unto whom Allah had given the Scripture	It is not for any prophet to have	It is not for the idolaters to tend	Surely Allah wronged them not	It is not for the Prophet, and those who believe, to pray for the forgiveness	It was never Allah's (part) that He should send a folk astray	And the believers should not all go out to fight	It is not for any soul to believe
YA	And never would Allah Make your faith of no	It is not possible that a man, to whom is given the Book	It is not fitting for a prophet that he should	It is not for such as join gods with Allah, to visit or maintain	It's not Allah Who wrongs them	It is not fitting, for the Prophet and those who believe that they	And Allah will not mislead a people	Nor should the Believers all go forth together	No soul can believe

	effect					should pray for the forgiveness			
Sh	and Allah was not going to make your faith to be fruitless	It is not meet for a mortal that Allah should give him the Book	It is not fit for a prophet that he should	The idolaters have no right to visit	So it was not Allah Who should do them injustice	It is not (fit) for the Prophet and those who believe that they should ask forgiveness	It is not (attributable to) Allah that He should lead a people astray	And it does not beseem the believers that they should go forth all together	And it is not for a soul to believe
S	God did not want to make your previous prayers worthless	God would never give the Book …to any person	The Prophet is not supposed to	The pagans do not have any right to establish	God did not do any justice to them	the Prophet and the believers should not have sought forgiveness	God does not misguide a nation	Not all believers have to be specialists in religious learning	No one can have faith
Kh	And Allah would never make your faith to be lost	It is not (possible) for any human being to whom Allah has given the Book	It is not for a prophet that he should	It is not for the Mushrikun… to maintain	So it was not Allah Who wronged them	It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness	And Allah will never lead a people astray	And it is not proper for believers to go out to fight all together	It is not for any person to believe
Arb	But God would never leave	It belongs not to any mortal	It is not for any prophet that	It is not for the idolaters to inhabit	God would not wrong them	It is not for the Prophet and the believers	God would never lead a people	It is not for the believers to go forth	It is not for any soul to believe

	your faith to waste	that God should give him the Book	he should			to ask pardon	astray	totally	e

In Table (4), a wide spectrum of the different collocational and colligational patterns used in the seven English translations is provided. Though the negative declarative colligational pattern is prevailing, tenses in English translation widely vary despite the consistent patterning of the Qur'anic Arabic source.

Table (4): Collocational and Colligational Behaviours of the pattern *ma +kāna +li+ N (ma +kāna + N +li)*

Corpus Analysis			Collocational Behaviour	Colligational Behaviour				
				Sentence type			Affirmative/ negative	Tense
2	V E R T I C A L	**2:143** وما كان الله ليضيع إيمانكم	SI, P, YA, Sh, Kh: **Allah** S, Arb: **God**	P, YA, Sh, S SI, Kh, Arb	Declarative Declarative Declarative		Negative Negative	Past Modal verb
		3:79 ما كان لبشر أن يؤتيه الكتاب	SI,P,Sh,Kh: **Allah** S, Arb: **God** SI: **a human (prophet)** P, Kh: **any human** YA: **a man** Sh: **a mortal** S: **any person** Arb: **any mortal** SI, P: **the scripture** YA, Sh, S, Kh, Arb: **the book**	SI, P, YA, Sh, Kh, Arb S	Declarative Declarative		Negative Negative	Present Modal verb

		8:67 ما كان لنبي أن يكون	SI,YA, Sh, Kh : **a prophet** P, Arb: **any prophet** S: **The prophet**	SI, P, Sh, S, Kh, Arb YA	Declarative Declarative	Negative Negative	Present Present continuous
		9:17 ما كان للمشركيـ ن أن يعمروا	SI:**the polytheists** P, Sh, Arb:**the idolaters** YA:**join gods with Allah** S:**the pagans** Kh: **the Mushrikun**	SI, P, YA,Sh, S Kh, Arb	Declarative	Negative	Present
		9:70 فما كان الله ليظلمهم	SI, P, YA, Sh, Kh: **Allah** S, Arb : **God**	P, Sh, S, Kh YA SI, Arb	Declarative Declarative Declarative	Negative Negative Negative	Past Present Modal (would)
		9:113 ما كان للنبي والذين آمنوا أن يستغفرو ا	SI, P, YA,Sh, S, Kh, Arb: **the prophet** SI, P, YA,Sh, S, Kh : **forgiveness** Arb : **pardon**	SI,P,Sh,Kh,Arb YA S	Declarative Declarative Declarative	Negative Negative Negative	Present Present continuous Modal (should)
		9: 115 وما كان الله ليضل قوما	SI, P, YA, Sh, Kh: **Allah** S, Arb: **God** SI, P, YA, Sh, Kh, Arb: **people** S: **a nation**	SI, Arb P YA, Kh Sh, S	Declarative Declarative Declarative Declarative Declarative	Negative Negative Negative Negative	Modal verb Past Future Present

9: 122 وما كان المؤمنو ن لينفروا	SI, P, YA, Sh, S, Kh, Arb : **believers**	SI, Sh, S, Kh, Arb P,YA	Declarative Declarative	Negative Negative	Present Modal verb
10:100 وما كان لنفس أن تؤمن	SI, Sh: **a soul** P, Arb: **any soul** YA: **no soul** S: **no one** Kh: **any person**	SI, P, Sh, Kh, Arb YA,S	Declarative Declarative	Negative Negative	Present Modal verb

4.3 'alam tara 'ila

Though a negative interrogative in form in all its occurrences in the Qur;anic source, the pattern ***'alam tara 'ila*** is rendered into various English collocational and colligational patterns. Table (5) demonstrates that the imperative is used interchangeably with the interrogative by the seven translators. Pickthall and Sarwar, specifically swing between the two English patterns. Pickthall uses the imperative in ***2:243 2:246*** and ***2:258***, while Sarwar uses it in ***2:243 2:246*** and **3:23.** As far as tenses are concerned, consistency does not show in all translations but Arberry's. The Arabic negative pattern is rendered into an affirmative in Pickthall's translation of ***2:243 2:246*** and ***2:258***, and in Sarwar's translation of ***2:243 2:246*** and **3:23**.

Table (5): Different Translations of the pattern 'alam tara 'ila (Quranic Corpus, 2015)

	2:243 ألم تر إلى	2:246 ألم تر إلى	2:258 ألم تر إلى	3:23 ألم تر إلى	4: 44 ألم تر إلى	4:49 ألم تر إلى	4:51 ألم تر إلى	4: 60 ألم تر إلى	4: 77 ألم تر إلى
S I	Have you not considered	Have you not considered	Have you not considered	Do you not consider	Have you not seen	Have you not seen	Have you not seen	Have you not seen	Have you not seen

P	Bethink thee	Bethink thee of	Bethink thee of	Hast thou not seen	Seest thou not	Hast thou not seen	Hast thou not seen	Hast thou not seen	Hast thou not seen
Y A	Didst thou not Turn by vision to	Hast thou not Turned thy vision	Hast thou not Turned thy vision to	Hast thou not turned Thy vision to	Hast thou not turned d Thy vision to	Hast thou not turned Thy vision to	Hast thou not turned Thy vision to	Hast thou not turned Thy vision to	Hast thou not turned Thy vision to
S h	Have you not considered	Have you not considered	Have you not considered	Have you not considered	Have you not considered	Have you not considered	Have you not seen	Have you not seen	Have you not seen
S	consider	remember	have you heard about	consider	Have you seen	have you seen	Have you seen	Have you seen	Have you not seen
K h	Did you not think of	Have you not thought	Have you not looked at	Have you not seen	Have you not seen	Have you not seen	Have you not seen	Have you seen	Have you not seen
A r b	Hast thou not regarded	Hast thou not regarded	Hast thou not regarded	Hast thou not regarded	Hast thou not regarded	Hast thou not regarded	Hast thou not regarded	Hast thou not regarded	Hast thou not regarded

Table (6) indicates the various collocational and colligational patterns approached by the seven translators to render the pattern *'alam tara 'ila* into English. SI uses the lexical verb 'consider' in 2:243, 2:246, 2:258 and 3:23, and 'see' for 4: 44, 4:49, 4:51, 4: 60 and 4: 77, in a direct indication to an inconsistency of collocational behaviour. As for the colligational behaviour, though the negative interrogative maintains, the present perfect tense changes in 3:23 into the present simple. **P** exploits

the lexical verb 'bethink' in 2:243, 2:246 and 2:258, and 'see' for 3:23 4: 44, 4:49, 4:51, 4: 60 and 4: 77. **YA** uses the same collocational pattern 'turn vision to', though with different colligational patterns. Sh, on the other hand, renders the Arabic pattern into the same English colligational pattern in all its occurrences, but uses 'consider' in 2:243, 2:246 , 2:258, 3:23 4: 44, and 4:49, and 'see' in 4:49, 4:51, 4: 60 and 4: 77. Different collocational and colligational behaviours are used by Sarwar (S). Khan maintains the same collocational and colligational pattern in 3:23 4: 44, 4:49, 4:51, 4: 60 and 4: 77. However, in 2:243, 2:246 , 2:258, 3:23 4: 44, different collocational and almost different colligational patterns are exploited. Arb keeps the same collocational and colligational pattern.

Table (6): Collocational and Colligational Behaviours of the pattern *'alam tara 'ila*

Corpus Analysis			Collocational Behaviour	Colligational Behaviour			
				Sentence type		Affirmative/ negative	Tenses
3	V E R T I C A L	**2:24 3** ألم تر إلى	SI,Sh,S: **consider** P,Kh: **think** YA: **turn by vision to** Arb: regarded	SI,Sh,Arb P YA,KH S	interrogative imperative interrogative imperative	Negative Negative Negative Affirmative	Present perfect Present Past Present
		2:24 6 ألم تر إلى	**P:** bethink **thee of** **YA:** turn **vision to** **S:** **remember** Arb: regarded	SI,YA,Sh,Kh,Arb P, S	interrogative imperative	Negative Affirmative	Present perfect Present
		2:25 8 ألم تر إلى	P: bethink **thee of** YA: turn vision to S: have you heard about Kh: looked at Arb:	SI,YA,Sh, Kh,Arb P S	Interrogative Imperative Interrogative	Negative Affirmative Affirmative	Present perfect Present Present perfect

			regarded				
		3:23 ألم تر إلى	SI:consider P,Kh:seen 3:turn vision to 5: consider Arb: regarded	SI P,YA,Sh,Kh,Arb S	Interrogative Interrogative Interrogative imperative	Negative Negative Affirmative	Present Present Present perfect Present
		4: 44 ألم تر إلى	**SI,S,Kh: seen** **P: seest** **YA: turn vision to** Arb: regarded	SI,3,Sh,,Kh, Arb P S	Interrogative Interrogative Interrogative	Negative Negative Affirmative	Present perfect Past Present perfect
		4:49 ألم تر إلى	SI,P,S,Kh: seen YA: turn vision to Arb: regarded	SI,P,YA,Sh,Arb S	Interrogative Interrogative	Negative Affirmative	Present perfect Present perfect
		4:51 ألم تر إلى	SI,P,Sh,S, Kh: seen YA: turn vision to Arb: regarded	SI,P,YA,Sh, Kh, Arb S	Interrogative Interrogative	Negative Affirmative	Present perfect Present perfect
		4: 60 ألم تر إلى	SI,P,Sh,S, Kh: seen YA: turn vision to Arb: regarded	SI,P,YA,Sh,Arb S, Kh	Interrogative Interrogative	Negative Affirmative	Present perfect Present perfect
		4: 77 ألم تر إلى	SI,P,Sh,S, Kh: seen YA: turn vision to Arb: regarded	SI,P,YA,Sh, S, Kh Arb	Interrogative	Negative	Present perfect
	H O	SI	Almost same collocational & colligational behaviour				
		P	Different collocational & colligational behaviour				

R I Z O N T A L	YA	same collocational & almost same colligational behaviour
	Sh	Almost same collocational & colligational behaviour
	S	Different collocational & colligational behaviour
	Kh	Almost same collocational & colligational behaviour
	Arb	same collocational & colligational behaviour

4.4 'a/ 'afa/'am ḥasiba +N+ 'an

'Do+N+think that' is the most frequent pattern depicted for translating *ḥasiba +N+ 'an*, but with various colligational manifestations.

	2:214 أم حسبتم أن	3: 142 أم حسبتم أن	18:9 أم حسبت	18:102 أفحسب الذين كفروا أن	23:115 أفحسبتم أنما	29:2 أحسب الناس أن	29:4 أم حسب الذين...أن	45:21 أم حسب الذين...أن	7:29 أم حسب الذين...أن
S I	Or do you think that	Or do you think that	Or have you thought that	Then do those who disbelieve think that	Then did you think that	Do the people think that	Or do those who …. think they	Or do those who …. Think We ..	Or do those … think that
P	Or deemed ye that	Or deemed ye that	Or deemest thou that	Do the disbelievers reckon that	Deemed ye then that	Do men imagine that	Or do those who…. imagine that	Or do those who…. suppose that	Or do those … deem that
Y A	Or do ye think that	Did ye think that	Or dost thou reflect that	Do the Unbelievers think that	Did ye then think that	Do men think that	Or do those who…. think that	What! Do those who ….. think that	Or do those …, think that
S h	Or do you think that	Do you think that	Or, do you think that	Do then those who disbelieve think that	What! Did you then think	Do men think that	Or do those who …. think that	Nay! Do those who … think that	Or do those … think that

					that				
S	Would you think that	Did you think that	Do you think that	Do the unbelievers think they	Did you think that	Do people think they	Do the evil-doers think that	Do the people who … think that	Do those … think that
Kh	Or think you that	Do you think that	Do you think that	Do then those who disbelieve think that	Did you think that	Do people think that	Or those who …. think that	Or do those who … think that	Or do those …, think that
Arb	Or did you suppose you	Or did you suppose you	Or dost thou think the Men	What, do the unbelievers reckon that	What, did you think that	Do the people reckon that	Or do they reckon … that	Or do those who … think that	Or did those … think that

Table (7): Different Translations of the pattern *ḥasiba* +N+ *'an* (Qur'anic Corpus, 2015)

Though the Arabic pattern ***ḥasiba* +N+ *'an*** keeps almost the same collocational and colligational behaviour in the Qur'anic source, the case is not so in the seven English translations of the nine verses. As illustrated in Table (8), only ***SI, Sh, S*** and ***Kh*** use the verb 'think', but neither of them keeps the same tense all through. On the other hand, ***P, YA, Arb*** swap a multiplicity of verbs to express the same expression. Pickthall, for instance, uses ***imagine, suppose, deem, reckon***, for the Arabic verb ***ḥasiba.*** All translators use interrogative and affirmative, but different tenses (present simple, present perfect, past, modal verb), for the Arabic past form ***ḥasiba***.

Table (8): Collocational and Colligational Behaviours of the pattern *ḥasiba +N+ 'an*

Corpus Analysis			Collocational Behaviour	Colligational Behaviour				
				Sentence type			Affirmative/ negative	Tenses
4	V E R T I C A L	**2:214** أم حسبتم أن	SI, YA, Sh, S, Kh: **think** P: deemed Arb: suppose	SI,YA,Sh,Kh P, Arb S	Interrogative Interrogative Interrogative		Affirmative Affirmative Affirmative	Present Past Modal verb
		3: 142 أم حسبتم أن	SI,YA,Sh,S,Kh: **think** P: **deemed** Arb: **suppose**	SI,Sh,Kh P,YA,S,Arb	Interrogative Interrogative		Affirmative Affirmative	Present Past
		18:9 أم حسبت أن	SI: thought P: deemest YA: reflect Sh,S,Kh,Arb: **think**	SI, P YA,Sh,S,Kh,Arb	Interrogative Interrogative		Affirmative Affirmative	Present Perfect Present
		18:102 أفحسب الذين كفروا أن	SI,YA,Sh,S,Kh: think P, Arb: reckon SI, Sh, Kh: disbelieve P,YA,S,Arb: disbelievers	SI, P,YA, Sh, S, Kh, Arb	Interrogative		Affirmative	Present
		18:102 أفحسب الذين كفروا أن	SI,YA,Sh,S,Kh, Arb: think P: deemed	SI, P,YA, Sh, S, Kh, Arb	Interrogative		Affirmative	Past
		29:2 أحسب الناس أن	SI,YA,Sh,S,Kh: think P: imagine Arb: reckon SI, Arb: the people P,YA,Sh:men S,Kh:people	SI,P,YA,Sh,S,Kh ,Arb	Interrogative		Affirmative	Present

		29:4 أم حسب الذين...أ ن	SI,YA,Sh,S,Kh:t hink P: imagine Arb: reckon	SI,P,YA,Sh,S,Kh ,Arb	Interrogat ive	Affirmati ve	Prese nt
		45:21 أم حسب الذين...أ ن	SI,YA,Sh,S,Kh, Arb: think P: suppose	SI,P,YA,Sh,S,Kh ,Arb	Interrogat ive	Affirmati ve	Prese nt
		47:29 أم حسب الذين...أ ن	SI,YA,Sh,S,Kh, Arb: think P: deem	SI,P,YA,Sh,S,Kh ,Arb	Interrogat ive	Affirmati ve	Prese nt
H O R I Z O N T A L	**SI**	same collocational but different colligational behaviour						
	P	Different collocational behaviour (Imagine, suppose, deem, reckon)						
	Y A	Almost Same collocational but different colligational behaviour						
	Sh	Same collocational but different colligational behaviour						
	S	Same collocational but different colligational behaviour						
	Kh	Same collocational but almost different colligational behaviour						
	Ar b	different collocational & colligational behaviour						

5. *Conclusion*

Applying the New-Firthian Sinclarian approach to the translation of frequently occurring patterns in the Holy Qur'an, I attempted a phraseological perspective to postulate the significance of taking the phrase, rather than the word, as the pivot. An empirical study has been done through examining four recurrent Arabic patterns in a parallel corpus of the Holy Qur'an and their seven English translations provided in *corpus.quran.com* (Dukes, 2015). The colligational and collocational behaviour of each pattern is scrutinized in both source and target texts.

In this study I demonstrate that, though there are language-specific as well as culture-specific patterns concomitant with each genre, considering the *phraseme* as the core unit is a privilege to the translation process. With the repetition of each phraseme pattern in the source text, it is hypothesized that the same equivalent is repeated in the target text. Whether translators are aware of providing the same lexico-grammatical equivalent pattern all through the translated text proved to be blurred in the seven translations as the focus was on the lexeme rather than the phraseme.

The findings of this study is of interest to several domains of application, including lexicography, Arabic language learning and teaching, natural language processing, and translation. One of the findings of this study is that a corpus-based approach will improve dictionaries and promote the study of discursive features of phraseology. The role of phraseological dictionaries is enormous in identifying and interpreting phrasemes in use in all their complexity. Focusing on discursive use develops and improves student awareness

Appendix: List of translations of the Qurʾan in the parallel corpus

☐ *The Qur'an: Arabic Text with Corresponding English Meanings* (Sahih International) Almunatada Alislami, Abul Qasim Publishing House (1997).

☐ *The Meaning of the Glorious Koran* (Mohammed Marmaduke Pickthall) Reprinted by Plume (1997). First published 1930.

☐ *The Holy Qur'an: Translation and Commentary* (Yusuf Ali) Reprinted by Islamic Vision (2001). First published 1934.

☐ *The Holy Qur'an Translated* (M. H. Shakir) Published by Tahrike Tarsile Qur'an (1999).

☐ *The Noble Qur'an in the English Language* (Mohsin Khan) King Fahd Printing Complex, Madinah, Saudi Arabia (1996).

☐ *The Koran Interpreted: A Translation* (A. J. Arberry) Simon and Schuster (1996). First published 1955.

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