Problems in Translating Collocations in Religious Texts from Arabic into English

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Abstract

This study aims at investigating the most serious problems that translators face when rendering cultural collocations in three religious texts namely, the Holy Quran, the Hadith and the Bible. It is postulated that collocations present a major hurdle for MA students majoring in translation particularly when translating collocations in religious texts. To achieve the goals of the study, the researchers selected a purposive sample that comprised 35 students enrolled in the M.A translation programs at the universities of Petra, Yarmouk and the University of Jordan. The researchers also constructed a translation test that consisted of 45 contextual short sentences randomly selected from the above-mentioned three religious texts and assigned 15 sentences for each religious text. The tests were ensured for validity and reliability by a panel of three university professors. In conclusion, the results of the study revealed that (i) translators encountered difficulties in lexical and semantic collocations (ii) translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations, should realize the disparities between Arabic concepts and beliefs and Western ones, and should always avoid literal translation by taking the context into consideration.

Keywords: problems, translating, culture, religious collocations, Arabic, English.

Introduction

Collocation is essentially a lexical relation between words that are likely to combine

regularly with certain other words to form one semantic unit. However, this combination of words is not subject to rules but to certain constraints that determine the way they can be combined to convey meaning. The meaning resulting from collocation is not simply a matter of associations of ideas but, according to Palmer (1986, p.79), is "idiosyncratic" and cannot be predictable from the meaning of the associated words. Palmer gives the example of "blond" as an adjective referring to color. It is highly restricted in its distribution. "Blond" is associated with hair and not with door even if the color of the door is blond. Therefore, there is blond hair but not blond door.

The importance of collocations in language as well as in translation is considered paramount. Linguists' interest in the translation of collocations emerges from collocations' vital role in language. On the one hand, the ability to use and produce acceptable and appropriate collocations indicates language proficiency and on the other, their association plays a vital role organizing the relations within a text. Hence, they are "crucial to the interpretations of a text" (Halliday & Hasan, 1976, p. 287).

This significant role played by collocation in language as well as in translation has been acknowledged by linguists like Newmark (1988) and Abu-Ssyadeh, (2007). In this respect, Newmark (1988) considers collocations as the "nerves of the text…and lexis is the flesh" (p.213). Similarly, Abu-Ssyadeh (2007) indicates that the "interest" and "awareness" of research in the area of collocation is due to the significant role played by collocations as "central to the process of foreign language learning and translation" (p.70).

Despite their importance, collocations in general and Arabic collocations in particular, pose a tremendous challenge to translators. Linguists (e.g. Newmark, 1988; Baker, 1992; Bahumaid, 2006) have revealed that translators would be faced by

various problems in rendering collocations. Newmark (1988) has affirmed that the translator will have to deal with various problems of different sorts in rendering collocations.

Baker (1992) like others relates these problems to the relative variations of the cultural and linguistic collocability between the SL and the TL. That is to say, lexemes differ in their collocability from one language to another and what collocates in one language does not necessarily collocate in another. Furthermore, certain patterns of collocations reflect preference of the specific language. Baker (1992) gives the example of the verb "drink" whereby, in English it collocates naturally with liquids like "juice and milk", but does not collocate with "soup". Yet, what collocates with "soup" in Arabic is the verb "drink". It is then "yashrabual-   as ?a" "يشرب الحساء", but not "يأكل الحساء" "ya?kulual-   as ?a" (p. 52)[1].

Moreover, the collocational range of words may be different in the SL and TL. Bahumaid (2006) gives the example of the verb catch. He indicates that collocational range of the verb "catch" differs when it collocates with nouns in Arabic from that in English. It collocates with "fish" / "يصطاد سمكةً" "ya   du samakatan", "cold" /" يصاب بنزلة برد" "yu   bu bi nazlati bardin" and with "train" / "يلحق بالقطار" "yal   aqu bil-qi   ri".

Collocations have the features of being "largely arbitrary and independent of meaning" (Baker, 1992, p. 48). The most important point about collocational meaning is that each lexeme makes an independent contribution to the meaning of the whole collocation. This recognizes the fact that lexemes have meanings that range from normal to special or from restricted to idiomatic. For example, the central and most frequent meaning for the adjective "white" is found in "white snow" or "white paint".

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[1] *Transcription adapted from Al-Arabiyya see (appendix, 1)*

Clearly, "white lie" ("harmless) or "white night" (sleepless"), are far remote from the central meaning of "white". Consequently, collocations could pose a tremendous challenge in translation, particularly if the translator lacks the ability to identify and recognize such collocational patterns, with their "figurative and unique meanings as different from the sum of meaning of individual words"(Baker, 1992, p. 53).

The difficult task of translating Arabic collocations into English is further aggravated when the translation of collocations deals with religious texts. Most of the problems encountered are due to the specificity of certain lexical items, which are rooted in the structure of the language and are deeply immersed in Arabic culture. Consequently, they reflect the cultural setting in which they occur. Farghal & Shunnaq (1999) believe that most collocations in religious texts such as collocations in the Holy Quran, the Hadith and the Bible carry unique linguistic and semantic features that are culturally specific, yet so comprehensive in meaning that equivalents in TL do not exist. Hence, they are untranslatable. Farghal & Shunnaq (1999) refer to " al t il-?stikh rah" "   " and "attayammum" "التيمم"   as evident examples to show that translators may confront difficulties in translating certain concepts that do not simply exist in the English –speaking culture.

Research question

The aim of the study was to point out the difficulties and problems that translators encounter when translating semantic and lexical contextualized collocations in three Arabic religious texts. As a result, the present study has attempted to answer the following question:

"What problems do graduate students majoring in translation encounter when translating collocations in religious texts?"

Hypothesis of the Study

In this study, the researchers tried to find answers for the question raised. For this purpose, the researchers formulated the following hypothesis:

M.A students majoring in translation at private and public Jordanian universities encounter some serious problems when they translate religious collocations from Arabic into English texts due to the disparities between Arabic concepts and beliefs and the western ones and because the lexical and semantic contexts are not taken into consideration due to literal translation.

Significance of the Study

Dealing with collocations in religious texts is significant because studies that were previously conducted had been mostly concerned with investigating (EFL) learners' proficiency in rendering English collocations into Arabic. However, dealing with collocations in three religious texts, adds to what previous scholars did on the topic of collocations, yet it is different. For to the best of our knowledge, research in this area is quite limited and therefore this study may fill a gap in literature.

Limitations of the Study

1-This study is limited to two types of collocations: the lexical and the semantic.

2-Results cannot be generalized beyond the selected sample, which is composed of students in the M.A translation program in three Jordanian universities.

3-The generalization of results are limited only to the test that was constructed by the researchers.

Review of literature

Theoretical Studies

Although a considerable amount of material on collocation has been written in English yet by contrast, studies on Arabic collocations and their relation to translation have been regarded as quite limited. Moreover, some of the available literature on collocation is derived form linguistic research. Bahumaid (2006) has stated, "the relatively few recent studies on collocations attempted by Arab researchers tend to utilize the conceptual framework developed in English lexical studies" (p. 136).

The concept of collocation adopted by Arab linguists such as El-Hassan (1982) and Ghazala (1994) was structured on Firth's**[2]** definition (1957) of the term collocation. Firth suggested that "meaning by collocation "is a lexical meaning" at the syntagmatic level" (Firth, 1957, p. 196). Since then, the concept of collocation became well know as part of the technical terminology of linguistics. Other British linguists and Arab linguists' conceptualization of collocation was almost a replica of Firth's definitions. However, they expanded it. Leech's (1974) "collocative meaning" consists of "the associations a word acquires on account of the meaning of words which tend to occur in its environment" (p. 20). Palmer (1986) focused on sense restrictions that are based wholly on the meaning of the collocated items. Similarly El-Hassan's (1982) "semantic compatibility" (p. 270) between lexical items that are combined according to rules that restrict their selections. This selection is based wholly on the semantic relation between them, as in the two Arabic adjectives "sh hiq" and " aw l". It is said, "rajulun aw lun" and not "rajulun sh hiqun" and "jabalun shahiqun" and not "jabalun aw lun". With regard to lexical collocations, our study ties in well with El-Hassan findings on semantic compatibility. However,

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[2] *The British linguist*

with regard to semantic collocations; we tend to agree with Ghazala's findings who emphasized the challenges created by metaphoric collocations in religious texts (explained below).

Collocation in translation in religious texts particularly in the Holy Quran was the subject of investigation by (Abdelwali 2002; Ghazala 2004; Abdul-Raof, 2007).

Abdelwali (2002) has attributed the problems in translating the Holy Quran to the fact that "Quranic features are alien to the linguistic norms of other languages"(p.4). The combinations of semantic, rhetorical, phonetic and cultural features are not only distinct from the TL but also "distinct from other types of Arabic prose" (p. 3). On the syntactic level, there are features employed for semantic requirements and communicative goals. For example, among the linguistic features that are Quranic specific, is the frequent use of shift in personal pronouns from third person to second person and then back to first person in the same verse. This "linguistic mechanism" (p.4) that is quite common in the Quranic discourse, cannot even be "paraphrased" (p. 7). He further added that the "Quranic lexemes and styles were not captured in most of the English versions of the Quran" (p. 1).

Ghazala (2004, p.1) in his two–part study on collocations, has proposed certain classifications of collocations based on their grammatical and lexical structure and rhetorical function. While focusing on the problems that translators may face in rendering each type of collocations, has acknowledged that "Quranic expressions in general and metaphoric collocations in particular create a tremendous challenge to translators who often fail to capture the "idiosyncrasies and cultural features of the Quranic discourse" (p. 26).

Similarly, Abdul-Raof (2007) argued, "the liturgical, emotive and cultural associations of expressions found in the Holy Quran pose the greatest obstacle to

translator" (p. 12). Moreover, "Stylistic variation is one of the intriguing linguistic problems of Quranic discourse" (p. 1). On the lexical level only, stylistic variation is directly influenced by the context. He added that each lexical item has a set of intrinsic semantic features that condition their selectional restrictions. However, in the Holy Quran, for stylistic and rhetorical function, some lexical items violate the selectional restriction rule as in the example: "fa-bashshirhum bi að bin ʔalīmin" "فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ" (Al-Inshiq q, 84). In this verse, the verb "bashshara" signifies [+ positive news], has collocated with the noun phrase ¨ að bin ʔalīmin" which signifies [- positive news]. Stylistically, however, the verb bashshara has violated the selectional restriction rule in order to achieve the rhetorical purpose of sarcasm and irony.

In the translation of the Bible and despite the enormous amount of studies found on translating the Bible, collocations as a separate topic were not researched. However, Nida (1964) discussed the complications of translating compound phrases, idioms and metaphoric phrases literally. He further emphasized that compound phrases and idioms that are culturally bound are extremely difficult to translate when "source and receptor languages represent very different cultures"(p. 168).

Empirical Studies

Most empirical studies conducted on collocations have mainly focused on the problems of translation among EFL learners. Zughoul & Abdul-Fattah (2003) aimed at investigating the competence of EFL university learners at both graduate and undergraduate levels, in rendering into English the Arabic verb "kasara" "broke". They conducted their study on two groups of EFL university students, from the

Department of English at Yarmouk University. The study revealed that the overall performance of the subjects in the target collocations was far from satisfactory. The researchers concluded that the area of lexical collocations in translation is of prime importance .Therefore, EFL learners should gain direct teaching and exercises aimed at rising awareness of collocation.

On the other hand, Al-Ali (2004) investigated *how MA students majoring in translation at two Jordanian universities interpret lexical items, words and phrases, which are familiar in everyday life but intended to convey opposite meaning in specific Quranic contexts. He used a corpus of twenty Quranic excerpts that were selected from different suras and students were asked to translate these from Arabic into English.* The study concluded that students had encountered "overt" and "covert field specific knowledge problems" (p. 143)   Analysis of results confirmed that only 12.5% of the translation of lexical items was rendered correctly while 64% revealed overt problems which eventually led to either literal translation or non-translation of items. The remaining 23.5% showed covert knowledge problem whereby the participants rendered one interpretation of an item that is familiar to them and failed to render the opposite intended meaning of the same item. His findings suggested that more attention should be paid *to con-textual clues in order to detect the intended meaning of familiar lexical items when they occur in unfamiliar contexts.*

Collocational errors committed by advanced Arabic university students majoring in English were collected from students' free writings then classified and analyzed by Mahmoud (2005). 420 collocations were found in 42 essays, 80% of these were lexical collocations as opposed to 20% grammatical ones. The empirical study verified the informal observation and theoretical assertion that EFL learners produce

"unnatural" or "strange" (p .2) word combinations whereby 61% of the incorrect combinations whether grammatical or lexical were due to negative "interlingual transfer" (p. 8) from Arabic.

Bahumaid (2006) aimed at finding out the types of collocations that are particularly problematic to the translator. The results of test that was administered to four Arab university instructors who taught translation and did translation work for different periods of time showed that participants' overall performance was considerably low. The two-part translation test consisted of 30 sentences on contextualized collocations of different types. The sentences contained 15 English collocations and 11 Arabic ones in addition to 4 Arabic phrases within their contexts. Some of the collocations selected for the test were of the general type as "to make noise" while others were associated with specific register as "dull highlights" (p. 136) which relates to photography. The results showed that participants' overall performance in the two parts of test was considerably low. A detailed analysis of the problem showed that rendering "Arabic collocations, particularly culture-bound ones, posed a great challenge to translators" (p. 141) even for qualified and experienced translators.

Methods and Procedures of the Study

The Sample

The research undertaken for this study has focused on a sample of 35 M.A students majoring in translation at three different Jordanian universities, namely, Petra, Yarmouk and the University of Jordan for the academic year 2007/08. The participants had studied English for eight years at schools, had BA degrees in English and have completed most of the requirements in their M.A translation program. Most

of those students belong to the category of working people. Hence, some have had the experience of working in translation.

The sample was purposively selected from the above-mentioned universities. Since the aim of the study was to investigate errors encountered by translators when rendering collocations in religious texts, a purposive sample of graduate students majoring in translation would fulfill this aim. Thus, the University of Jordan and Yarmouk University were selected as two major public universities that have a reputation of being the best and largest universities in the Hashemite Kingdom of Jordan. In addition, they attract students from all over the country. They both offer master degrees in translation where competition is high over a limited number of seats in both universities. As expected, this competitiveness was reflected on the enthusiasm and efficiency of public universities' students when taking the translation test. However, Petra University represents the private sector where the students who enroll in it are of wider age range. The sample selected from Petra university included students who were much older, 30-49, than the students enrolled in the two public universities previously mentioned above 21-30.   In addition, the sample selected from Petra University included students who had a working experience background in translation that made them slightly different from the previously mentioned universities. The information about the respondents' general background such as age, gender, level of education, first language and translation experience was obtained by means of a demographic questionnaire[3]   The sample consisted of 35 students including 7 males and 28 females. Age ranged from 21 to 49 years. All the students were Moslems in addition to being native speakers of Arabic. Twenty-five students out of 35 had translation work experience before while 10 students did not have any.

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[3] *Demographic questionnaire (see appendix, 2).*

The following table illustrates the sample:

Table 1: The Background of the participants

Age	Gender		Religion		Level of Education		First Language		Work Experience	
	M	F	Mos.	Christ.	MA	BA	Arab.	Eng.	Yes	No
21-29	5	22	27	0	27	0	27	0	20	7
30-39	1	4	5	0	5	0	5	0	5	0
40-49	1	2	3	0	3	0	3	0	1	2
Total	7	28	35		35		35		26	9
	35								35	

Table (1): Key: Male (M), Female (F), Moslems (Mos), Christians (Christ), Master Degree Candidates (MA), Bachelor Degree (BA), Arabic (Arab.), English (Eng).

Instrument of the Study

In this study, a translation test (1)[4] was used as an instrument to find out the problems encountered by M.A translation students when translating collocations in religious texts from Arabic into English. The translation test consisted of 45 relatively short sentences that included enough contextual information for students to be able to render the intended collocations. The primary data source was randomly selected from the three religious texts namely, the Holy Quran for part (A) of the test. Part (B) of the test (the Hadith) was gathered from two books of Hadith; one is the An-Nawawis: Forty Hadiths (1990) and the other book is The Blessing of Islam (1997). As for Part (C) (the Bible), the test was constructed from collocations from the Bible. The test was divided into three parts; in each part, there were 15 collocations, within their context.

The selection of collocation was restricted to two types of collocations:

iv Translation test (1) (see appendix 3)

(1) Lexical selection, which was based on the semantic restrictiveness between the two constituents of the collocation. In other words, one element of lexical collocation is restricted in its selection of its other collocate due to the semantic restriction. Lexical collocations selected consisted mostly of (i) verb + noun (ii) verb + verb (iii) noun + noun (iv) noun + adjective. For example, the verb "   " "kashafa" in the collocation, "kashafa a   urra" "   " selects certain nouns to collocate with such as; "al að b   " "a   ur   " "   ass ?".

 (2) Semantic selection. This is the other type of collocations that was selected for the test and it was based, metaphoric and stylistic collocations. In such collocations, there was a semantic message that could only be rendered through the comprehension of the metaphor or the euphemism employed in such collocations as in the example taken from the Bible*:* (Matthew, 5:45, p.13) "يشرق بشمسـه على الأشرار والصـالحين "ـ "yushriqu bishamsihi

The sun indicates here indicates "light / warmth". The connotation of this collocation is that Christ spreads warmth and happiness over the good and the bad. Moreover, the light he radiates could be his inner soul. In any case, received translations missed the metaphoric message.

In designing the test, the researchers did two things:

1-Special care was taken to ensure that the sentences used in the test contained sufficient context clues that would assist the subjects in distinguishing the various types of collocations and help them in their translations.

2- The researchers purposively concealed the sources of the different collocations used in the translation test so that answers would not be easily accessible to the sample. In the Holy Quran, the name of the Surah and number of Ayas were not provided for the sample. This was also applied to the Hadith and the Bible. However,

the various sources of collocations are provided in test (2)[5].

Validity of the Test

A panel of three university professors who have a teaching experience in translation and linguistics ensured the validity of the test. They were asked to determine the face and content validity of the collocations selected and were requested to provide their comments, and recommendations. The professors were responsive and suggested reducing the number of collocations form 60 to 45 due to the nature of religious collocations, which required deep comprehension and deliberation.

Reliability of the Test

The reliability was achieved by means of a test-retest. The translation pretest was administered to a group of four professional translators who were purposively selected due to their long years of experience in the translation field. Those professional participants were not part of the sample. Their feedback provided beneficial and constructive comments. They acknowledged the intensity of religious collocations and realized that translation of such collocations would require deep comprehension. Therefore, participants were allowed a week time to finish the test as a homework assignment.

Analysis of the Study

The following procedures were taken in analyzing the test:

1- After administering the test, the researchers analyzed students' responses after they were tabulated on computer sheets and a program was run to calculate frequencies

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[5] *Translation test (2) (see appendix ,4)*

and percentages of collocational errors committed by students.

2- Further analysis for each category of the test, whether lexical or semantic, was tabulated and computed to find out the highest percentage of type of errors.

Results, Analysis and Discussion

The results of the study were presented with respect to the research question: "what problems do graduate students majoring in translation encounter when translating collocations in religious texts?"

1- The criteria for what is acceptable or unacceptable were based on producing what seemed necessary for an acceptable translation to produce that is the same ,or at least similar, effects on the TL readers as those created by the original work on its readers. If participants fail to recognize and perceive the connotations carried by metaphoric collocations within their context, and opted for literal translation, then the connotations are likely not to be transferred as a result of the translator's failure to acknowledge them. They will be entirely lost to the majority of the TL readers; consequently, the translation will be ineffective.

2- In lexical collocations, the criteria for incorrect rendering relied mostly on the various strategies opted for by translators in rendering intended collocations. The two most prominent strategies employed by the students were synonymy and deletion. When students select certain synonyms for lexical constituents that would result in a collocational clash, then students have demonstrated their lack of knowledge of collocational restrictions.

In addition, certain lexical collocational constituents that are so culture-specific and comprehensive in meaning such as "attayammum" "التيمم" or "salimat yad k" "يداك", have no precise equivalent in the TL. If students have failed to select from

synonymous items the closest equivalent synonymy that have the same or similar meaning in the TL, then certainly the translation will sound unnatural and nonsensical to the TL. Deletion and leaving collocational constituents untranslated were another criteria that demonstrated students' lack of knowledge of lexical collocations.

3- Acceptable renditions were the ones that conveyed the connotative message in semantic collocations. However, in lexical collocations, paraphrase, which combined most synonyms for certain lexical items, was acceptable, using the nearest synonymy that made sense to the TL was also acceptable.

4- In order to identify the appropriate meaning of intended collocations, the researchers consulted prominent exegetical works such as the Books of Tafseer by Ibn-Katheer (1986) and Al-Zamakhshari (2002) as well as the interpretation of Pickthall (1930), The meaning of the Glorious Qur*an*. In addition, researchers referred to bilingual dictionaries such as Al-Mawrid, Arabic–English (1998); A Dictionary of Modern Written Arabic, (1974) and Oxford Advanced Learner's Dictionary of Current English, (3rd ed., 1974; 4th ed., 1989).

Table (2) below indicates that the total number of translated items for 15 collocations was 525 out of which, 491 (93.6%) collocations were incorrectly rendered. Category (i) includes 223 frequencies (42.5%) errors of lexical type, whereby the students failed to find the precise equivalent of certain lexical constituents due to the specificity in meaning. Moreover, category (i) shows that 194 frequencies (37%) out of 525 are semantic errors committed by the students. These errors were a consequence of students' inability to recognize and identify collocations that are employed for specific purposes and thus carry certain semantic messages. Category (ii) presents the deleted items accounting for 74 frequencies (14.1%). In many cases, students tended to delete certain items due to negligence or difficulty in

translation. With regard to acceptable correct responses in category (iii), the table

shows that students' performance was very low with 34 frequencies and (6.4%).

**Table 2: Frequencies & Percentages of Collocational Errors for 35
Students: Part (A) the Holy Quran (N=15)**

Category (iii)		Category (ii)		Category (i)				Collocations of part (1) Holy Quran (No=15)
Correct		Deletion		Semantic		Lexical		
%	Fr	%	Fr	%	Fr	%	Fr.	
-----	-------	17.1%	6	82.9%	29	----	----	خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ
---	----	20%	7	80%	28	----	----	أَبْصَٰرِهِمْ غِشَٰوَةٌ
20%	7	----	----	80%	28	-----	----	وَٱبْيَضَّتْ عَيْنَاهُ
-----	----	-----	-----	----	----	100%	35	شَيْطَانٍ رَّجِيم
20%	7	20%	7	-----	-----	60%	21	ٱسْتَرَقَ ٱلسَّمْعَ
11.42%	4	14.28%	5	74.3%	26	-----	------	فَضَرَبْنَا عَلَى آذَانِهِمْ
8.6%	3	8.6%	3	82.8%	29	------	----	وَهَنَ ٱلْعَظْمُ مِنِّي
2.9%	1	11.4%	4	85.7%	30	-----	----	وأشتعل ٱلرَّأْسُ شَيْبًا
		20%	7			80%	28	وَكَشَفْنَا مَا بِهِم مِن ضُر
--	---	31.42	11	68.6	24	-----	-----	ظَلَّ وَجْهُهُ مُسْوَدًّا
20%	7	20%	7	-----	-----	60%	21	فصَكَّتْ وَجْهَهَا
14.3%	5	11.4%	4	------	-----	74.3%	26	عَجُوزٌ عَقِيمٌ
---	-----	11.4%	4	-----	------	88.6%	31	
-----	----	14.2%	5	-----	-----	85.7	30	ٱلْيَتِيمَ فَلَا تَقْهَرْ
-----	-----	11.4%	4	------	-----	88.6%	31	ٱلسَّائِلَ فَلَا تَنْهَرَ
correct		Deletion		semantic		Lexical		**Total collocations for 35 students**
%	total	%	total	%	total	%	total	
6.4%	**34**	**14.1%**	**74**	**37%**	**194**	**42.5%**	**223**	**525**

Based on the students' translation, two types of errors were observed with regard to the
two types of collocations:

(i) Errors of lexical type

It would be informative to list some collocations (as table 2 shows) with the highest
erroneous frequencies and percentages to show why rendering collocations of
religious nature proved to be a difficult task.

The table shows that restricted lexical collocations created problems for the
subjects of the study. The difficulty is attributed to the lack of precise equivalent of

certain lexical constituents of the collocational patterns that reflect an area where intercultural equivalence does not exist in the target language. In addition, the inherent difficulty involved in the comprehensive and specific meaning of theological collocational constituents is irreplaceable by any other synonymous lexical items even if they share the same semantic field. These two points are applicable to the three examples given. In the noun +adjective collocational pattern, "شَيْطَان رَّجِيم" "shay nun raj m" inadequate responses accounted for 35 frequencies (100%). Different responses have been received, whereby none of the responses can separately be considered an equivalent to the two constituents of the collocation. The reason behind this is the fact that this collocation has a much wider scope of semantic meaning than the ones received. Each lexical item received such as "outcast, damned, stoned , cursed and disgraced" neither replaces the collocant "رجيم" "raj m", nor can be considered an equivalent to it. Consequently, when "cursed" is selected to collocate with "devil", the meaning indicated by the outcome "cursed devil" is redundant. Since "devil" means, "a personal supreme spirit of evil represented in Jewish and Christian beliefs as the tempter of mankind" (Webster's Dictionary, 1979, p. 309), while "cursed" indicates, "someone or something being under a curse-to bring great evil upon/ damnable" (Oxford Advanced Learner's Dictionary of Current English, 1974, p. 212). Since "devil's" evil is inherent, then to bring evil upon evil renders only one constituent of the intended collocation, thus eliminating the collocation "شيطان رجيم" "shay nun raj m" to one element only.

Another noun-verb collocational pattern that created a challenge to translators was the noun-verb collocation "السائل فَلا تَنْهرَ" "assa?ila fal tanhar".. It accounted for 31 frequencies (88.6%) errors. The meaning of the constituent "آلسَّآئِل" "assa?ila. was more comprehensive than any of the received renditions; "pauper" "one who

receives aid from public poor funds" Webster's (p. 834), "beggar" "a person who lives by begging others' charities i.e. money, food. (Oxford, p. 73) and "mendicant" "a person who is making a living as a beggar" (Webster, p.711).All were able to convey one shade of the meaning of "   " "assa?il" which is related to material needs such as money/food / home/. However, there is another embedded meaning to the term "   " "assa?il" that was missing in the students' translations. "Assa?il" literally "is a term that denotes anyone who asks for help in a difficult situation whether physical, moral or material". Therefore, the term is so semantically inclusive to even include students who are in need of more knowledge, can be called "   " "assa?il"   (Al-Zamakhshari , 2002, p. 757).

Similarly, the verb+noun collocational pattern "wa kashafn m bihim min urr" "كشفنا ما بهم من ضر", was problematic to translators. It accounted for 28 frequencies (80%) inadequate renditions. Such inadequacy demonstrated students' lack of knowledge of collocational restrictions of the verb +noun collocation when they mistakenly selected the wrong constituent of the collocation, which led to a collocational clash. Received translations were "removed the distress", "relieved them of the harm_afflicting them". The clash occurred when the students collocated the verb "remove" with "distress" which collocates easily with "relieve, avoid, alleviate and ease" but not remove.

(ii) Semantic Errors

Most semantic errors committed by students are due to students' failure in recognizing the unusual combination of words that carry certain semantic messages and are employed in religious texts for stylistic and rhetorical functions to create "images". It

is what Baker (1992) called "marked collocations" (p. 61). Such collocations have in addition to their denotative and referential meaning another more comprehensive connotative metaphorical sense, which often involves implicit messages. Consequently, selectional restrictions are violated and constituents of this type do not follow the semantic restrictions that other common collocations follow. Nevertheless, "elements of metaphoric collocations are uniquely restricted to each other". (Baker, 1992, p. 61). Most collocational patterns in the Holy Quran are considered to be unusual; such as: "?isswadda wajhuhu" "أسود وجهه" "ishta alar-ra?su shayb "

"اشتعل الرأس شيبا""   akkat wajhah " "صكت وجهها".

   In table (2), the total number of received translations with regard to semantic patterns of collocations was 194 frequencies (37%) out of 525. Students were confronted with problems in translating these collocations due to their failure of conveying the message intended.

   For example, the collocation, "أللهُ عَلَىٰ قُلوبِهِمْ " "khatamal-l hu al qul bihim", which had a frequency of 29 (82.9%) incorrect responses was rendered as "God sealed off their hearts" and "Allah has stamped their hearts". In such renditions, students failed to convey the implicit message embedded in this collocations. According to Al-Zamakhshari (2002, p. 57) and Ibn Katheer (1986, p. 45), the verb "خَتَمَ" "khatama" in "khatamal-l hu   al qul bihim", is used metaphorically to describe the unbelievers who refuse to listen, hear and perceive the truth as if their hearts and senses are sealed off by a seal

   Another example that created a problem in translation was the collocation " آاشتعل" "?ishta alar-ra?su shayb ". Students failed to recognize the selectional restrictions of the verb "   " "?ishta ala" when it is used with "shaybu ra?su". Errors accounted for 30 frequencies (85.7%). Inadequate lexical items " were

'glistens", "shines", " glows" all of which belong to one semantic field that conveys a sense of brightness which in fact cannot be applicable here and do not express the meaning of "   " "?ishta ala" in this verse. The metaphor used here indicates that grey hair has covered all of the head so there is no black hair left just like the burning process where the fire eats up everything so there is nothing left.

Similarly, the collocation " fa arabn   al   ? ð nihim**"** "" فضربنا على آذانهم" was incorrectly rendered accounting for 26 frequencies (74.3%) of semantic errors. Received translations such as; "struck their ears", "sealed up their hearing" and "smote their ears", could never be equivalent to the message intended. It is true that the verb "   " " araba" can be used to express several meanings in Arabic, but here, "a   arabu   al al?uðun", is metaphorically used to imply according to Al-Zamakhshari (p. 677) and Ibn Katheer (p. 73) that "they fell into deep sleep where sounds had no effect on them".

Table 3: Frequencies & Percentages of Collocational Errors for 35 Students: Part (B) the Hadith (N=15)

Correct		Deletion		Semantic		Lexical		Collocations
%	Fr.	%	Fr.	---	---	%	Fr.	
----	----	77%	27	---	---	23%	8	
57.1%	20	17.1%	6	---	---	25.7%	9	وإيتاء الزكاة
62.9%	22	37.1%	13	---	---	---	----	
5.7%	2	45.7%	16	---	---	48.6%	17	وحج البيت
57.1%	20	34.3%	12	---	---	8.6%	3	
20%	7	34.3%	12	---	---	45.7%	16	
14.3%	5	40%	14	---	---	45.7%	16	
---	---	37.1%	13	---	---	62.9%	22	.
8.6%	3	28.6%	10	---	---	62.9%	22	
---	---	11.4%	4	---	---	88.6%	31	وعقوق الوالدين
31.4%	11	22.6%	8	---	---	45.7%	16	وشهادة الزور
---	---	42.9%	15	---	---	57.1%	20	وسوســـت بـــه صدورها
20%	7	----	----	----	---	80%	28	
20%	7	2.6%	1	---	---	27%	27	وعودوا المريض
42.9%	15	11.4%	4	---	---	16%	16	عابر سبيل
Correct		Deletion		Semantic		Lexical		
%	Fr.	%	Fr.	%	Fr.	%	Fr.	**Responses Summary**
22.7%	**119**	**29.5%**	**155**	**--**	**--**	**47.8%**	**251**	**525**

Table (3) shows that the total number of collocations received were 525 collocations. Lexical errors accounted for 251 frequencies (47.8%) of the total number of collocations received. Deleted items registered 155 frequencies (29.5 %) and the correct answers received were 119 (22.7%).

Despite the fact that certain collocational patterns such as "?iq matu - al h " " ايتاء الزكاه" ? t ?uz-zak h" " awmu rama n" " " " ajjul-bayt " "وحج البيت" are all religious concepts shared by non-Muslims and assumingly equivalent terms in English are easily found, yet finding equivalents to the lexical constituents was problematic. Students have retained the linguistic nature of these collocations but completely ignored the Islamic connotations of such concepts. Renditions indicate that students tended to restrict the sense of the lexical words as they transfer them from Arabic into English. For example, the lexical constituent of "?iq mat" was rendered as"performing" while " al t" was rendered as "prayers. In fact, "sal t" is more inclusive than prayer. It carries a linguistic meaning, which can be rendered as prayers. However, there is another "shar a" meaning that is implicit in both "sal t" and "?iq mat" and which causes them to be collocationally restricted. Therefore, the rendition of "?iq mat" as "perform" is inadequate because everyone can perform prayers but not everyone can "yuq m a   al t". "?iq mat i   al t" indicates that the whole being is in submission to the grace of Allah unlike "performing" which indicates the practical side of sal t. If "perform" is to be defined literally as: "ينجز، يصنع، يؤدي، يفي بوعد" "yunjiz, ya na , yu?addi, yaf biwa d" (Al-Mawrid, p. 673) and in English as: "to perform a task / play / something one is ordered to do" (Oxford, p. 622), then, the term " al t" is not equivalent to prayers. The "shar a" connotative meaning is also applicable to other related terms such as, "zak t" and "hajj". Both are related to specific religious concepts or practices and

have far-reaching connotations that are not shared with the TL readers.

Similar errors were attributed to the wrong selection of restricted collocants particularly when rendering the collocations " uq qul-w lidayn" "عقوق الوالدين" Received translations of both collocations were like "undutifulness to parents", "disrespect", "ingratitude" These translations share neither the comprehensive semantic value of the term " uq qu" "   ", nor the restrictiveness of this noun collocant to only one sole noun collocant "elw lidayn" "الوالدين". According to the Islamic and cultural definition of the term, " uq q" is one of greatest sins "kab ?ir" in Islam. Originally, the root word "   " " aqqa" "according to Al-Mu'jam Al-Waseet (p. 616) means: "cutting kinship ties", that is to cut all relationship with the parents as if they no longer exist , ignore them completely, and have nothing to do with them.

Another example that indicates the difficulty of translating collocations of religious nature was "وسوست بـه صدورها" "waswasat bihi   ud ruha". In this example, (57.1%) have rendered the lexical verb +noun collocation incorrectly. Students assumed that the verb "whisper" is an equivalent to the lexical constituent "   " "waswasa", while (42.9%) restricted the sense of the lexical word completely and chose to either eliminate one lexical constituent of the intended collocations or delete both elements. Examples of deleted items were like "whisper/ soul whisper/ shay   n in the chest". The difficulty in rendering a word like "'   " "waswasa" is that it embodies in it a wide range of contextual meanings and so it often poses a problem to translators.

As the above definitions reveal, the synonyms offered for the verb "وسـوس" "waswasa" is to "whisper". The verb "waswasa" is collocationally restricted to "shay   n" on the basis of the close semantic association between "shay   n" and the inner self (nafs) . However, given the above Arabic definition of the English verb "to

whisper" "يهمـس" "yahmis" is "يوشـوش" "yiwashwash"." Al-Mawrid (p. 1210). Both definitions have the measure of soft or low frequency sounds, which make the word incompatible with the evil's internal speech of "   " "waswasa".

Table 4: Frequencies & Percentages of Collocational Errors for 35 Students: Part (C) the Bible (N=15)

Semantic Errors		Lexical Errors		Deletion		Correct		Collocations
%	Fr.	%	Fr.	%	Fr	%	Fr.	
		57.1%	20	28.6%	10	14.3%	5	ثم صعد الروح بيسوع
		68.6%	24	31.4%	11	----	0	
74.3%	26			20. %	7	5.7%	2	
		40%	14	57.1%	20	2.9%	1	
		62.8%	22	34.3%	12	2.9%	1	لطيور السماء أوكار
		40%	14	28.6%	10	31.4%	11	صرير الأسنان
		57.1%	20	20%	7	22.9%	8	طريحة الفراش
		28.6%	10	31.4%	11	40%	14	
		54.3%	19	17.1%	6	28.6%	10	
		54.3%	19	25.7%	9	20%	7	
		31.4%	11	34.3%	12	34.3%	12	
		57.1%	20	20%	7	22.9%	8	صاح الديك
80%	28			20%	7	---	0	مقيدين بالسلاسل
		42.9%	15	20%	7	37.1%	13	يوم
60%	21			34.3%	12	5.7%	2	يشرق بشمسه
Fr.	%	Fr.	%	Fr	%	Fr.	Summary	Total
75	14.3%	208	39.6%	28.2%	148	17.90%	94	525
Total Errors of Semantic & Lexical								
53.9%		283						

Table (4) shows the percentages and frequencies of errors, deleted and correct responses. Out of 525 received translations of the 35 respondents, 283 (53.9%) is related to lexical and semantic errors combined. Restricted lexical collocations accounted for 208 (39.6%) of the total 525 items in the translation test while errors of semantic type accounted for 75 frequencies (14.3%) of the total 525 items in the test. The low percentage of semantic errors is due to the distribution of items of the test. Tested items of metaphorical type were 3 out of 15 resulting in 105 responses, compared to 12 tested lexical items resulting in 420 responses. However, the deleted

items of the two types of collocations, lexical and semantic, registered a high frequency of 148 (28.2%). The outcome of the analysis has revealed that there are two types of errors committed by students (i) lexical errors (ii) semantic errors.

(i) Lexical Errors

The low performance of students with regard to incorrect responses, whether lexical or semantic resulted in unnatural translations that are regarded alien to the target language. The percentage of correct responses is far below the anticipated results taking into consideration that students had already been exposed and familiar with certain collocations that were either used or heard throughout their school years. For example, the collocation "صـاح الديك" " " had-d k" "شـهادة الزور" "shah datuz-z r" "عودة المريض" " " awditi il-mar " "سنحت ألفرصـه" "sana atil- fur aha", are all collocations of everyday use and consequently their renditions by the participants of the study should have been easy and adequate.

One example that has a very low percentage (22.9%) is the collocation "صاح الديك" " had-d k", accounting for 8 frequencies of the correct responses. In this collocation, the lexical verb " " " ha" which represents the sound of the rooster has an equivalent that can be easily looked up in bilingual dictionaries. It is defined by Oxford (p.286) as: "crowed". Yet, it was literally rendered as "shouted" or "cried".

Other errors in renditions were attributed to the wrong selection of synonymous lexical items that belong to the same semantic field and share certain semantic features. However, every synonym has its own collocational range, which is dependent on its situational and linguistic context, and therefore, each synonym has a certain collocational restrictiveness. " " " bis elwuj h" is one of the examples whose lexical constituents were confused with similar synonyms that

describe the mood or the behavior of people. (68.6 %) of the received translations were marked incorrect; "furious" , having the meaning of "full of fury" Oxford Dictionary (p. 350), "gloomy" carries the meaning of "dark/ un lighted/depressed" (p. 366), "Stern" on (p. 847) means, "severe/ strict of a face, looks, or treatment", "sulky" on (p. 865) is defined as: "un sociable / in a bad temper" "Sullen" (p. 866) "dark and gloomy / bad- tempered". Such synonyms are not equivalent to the lexical constituent "   " "   bis" which is defined by Hans Wehr (p. 588) as, "   " " abasa" is to "frown / knit one's brows".

Similarly, in rendering the collocation "ولطيور السماء أوكار" ''wa li uy ris-sm ?i ?awk r (62.6%) of responses defined it as "birds' nests" and " birds' dens" Actually, nests are "places made or chosen by a bird for its eggs" Oxford (p. 565). Yet, if the context is to be considered here, then the intended birds are not the small birds that have nests but birds of prey like eagles which that take "aeries" as their nests. "Aeries" are "nests of other birds of prey that are built high up among rocks" Oxford (p. 15). As for dens, it is "an animal hidden place as a cave" (Oxford, p. 230).

(ii) Semantic Errors

The challenge in translating metaphoric collocations is due to specificity and emotiveness of the biblical collocations. This has led the students to ignore the collocational meaning and substitute the individual words with their denotative equivalents. This led to the failure of conveying the implied message intended and caused a collocational clash. Examples below illustrate students' literal translations of metaphoric collocations:

Inadequate received translations of the metaphoric collocation "" مقيدين بالسلاسل " "muqayyad na bissal sil" accounted for (80%) of the respondents' answers. Students'

renditions were like "cuffed by chains" or "bound by chains". These do not convey the meaning of the metaphoric collocation "chained'. However, the implied meaning here refers to them being "confined/ "restrained" and "imprisoned" Advanced Oxford Dictionary (p. 136).

As for the difficulty in rendering the collocation "   " " amalu-llah", it is evident that mistranslation is due to the cultural gap between the two languages. Baker (1992) emphasizes "when certain collocations reflect the cultural setting, in which they occur or when collocations express ideas previously un expressed in the TL, then definitely neither equivalents will be accessible, nor the semantic message will be comprehended" (p. 61). Accordingly, the collocation " amalu-llah" is a culturally bound collocation that is marked as being symbolic and implicitly carry a semantic message that was not rendered by the students. " amalu-llah" literally means a "lamb"   yet symbolically is related to "innocence and sacrifice" .

In mistranslating this collocation "yushriqu bishamsihi   al   al?ashr ri wa - li   n"   "يشرق بشمسـه على الأشـرار والصـالحين" , students caused a collocational clash. They collocated the possessive pronoun "his" with the "sun". Received translations were as such: "shine with his sun". Literally, the "sun" and "his" do not collocate because the sun does not belong to any one and hence cannot be made by this one to shine. The implied message here is the symbolic meaning of the "sun" which indicates "light / warmth".

Summary of Findings and Discussion

The data analysis presented conclusive evidence that M.A translation students commit errors of lexical and semantic types when rendering collocations of religious nature. Erroneous translations are mostly attributed to the participants' unfamiliarity with

certain collocations in the SL as well as in the TL and to their incapability of identifying collocations in their first language. For example, the two verbs "passed away" and "died" are synonyms and both can equally collocate with people. However, only "died" collocates with animals. This is true in Arabic, if students are incapable of recognizing that the collocations "m ta" "   " "qa   na bahu" "قضى نحبه" "tuwufiyya" "   " and "nafaqa" "   " , are synonymous words and that only " m ta", "qa   na bahu" and "tuwufiyya" collocate easily with people, whereas"   " "m ta" and   "   " "nafaqa" collocate with animals , then definitely students demonstrate lack of collocational knowledge. Examples are taken from (Al-Tha'aalibi, 1981, p. 46) In general, unfamiliarity with collocations may be due to two factors. The first factor is related to the fact that collocations in religious texts have low frequency of occurrence in everyday language so that translators do not usually have sufficient exposure to such types. Consequently, students could not distinguish between two similar lexical items in Arabic and this confusion was consequently reflected in their English translations. For example, the verb **"?istaraqa"** in the collocation, "?istaraqas-sam a" "   ", was confused with "saraqa" "   ". In fact, these findings are highly consistent with inferences drawn by Baker (1992) "collocations which have little or no history of recurrence catch our attention and strike us as unusual" (p. 50). Hence cannot be easily identified by translators.

The second factor that is relevant to this unfamiliarity is "the relative difficulty in predicting the selectional restrictions of the constituent elements of a collocation" (Bahumaid, 2006, p. 134). This means that the combination of lexical items within a given construction is conditioned by certain semantic features, which restrict the collocational selection of those items. However, in religious texts and particularly in the Holy Quran, Abdul-Raof (2007) indicated, "certain lexical items may violate the

selectional restriction rule for rhetorical and stylistic functions" (p. 25). Most collocational patterns in the Holy Quran and in the Bible are considered to be unusual; such as: "?isswadda wajhuhu" "أسود وجهه" "ishta alar-ra?su shayb " "شيبا" akkat wajhah " "صكت وجهها" . Students' unfamiliarity with the association of these collocational constituents and their nonstandard compositionality made them unable to distinguish whether the meaning is literal or metaphorical.

On the other hand, the cultural diversity between the two languages is a hindrance in translation. Linguistically, an extreme problem is formed by lexical holes where a lexical item does not have a lexical equivalent in TL. Shunnaq (1997) has emphasized that what is considered culturally acceptable in SL culture may be regarded as totally strange and mysterious. The rendition of the collocation,"ظل وجهه مسودا وهو كظيم" " alla wajhuhu muswaddan wahuwa ka m" as "his face darkens", provides literal equivalence which is, by no means acceptable. It sounds nonsensical and unnatural to TL even if it is explained through the context (the birth of a baby girl in a family makes the father angry and full of rage). Thus, source-language oriented collocations cannot be reproduced in an equivalent way in terms of semantic meaning and lexical equivalents.

Moreover, one of the major causes of students' unsatisfactory results in this study is the absence of dictionaries, whether monolingual or bilingual that deal with collocations in general and in religious texts in particular. (Bahumaid, 2006; Hafiz, 2002; Abdelwali, 2002), all indicated that students and competent translators commit errors of lexical type due to the lack of bilingual and monolingual dictionaries. Abdelwali (2002) indicated, "Quranic lexemes can be adequately translated into English provided that bilingual dictionaries that accurately document and explicate various meanings of Arabic words, both common and rare, are available" (p. 22).

Recommendations

In light of the findings of the study, the researchers suggest firstly, that translators should be well acquainted with the lexical restrictions, and ambiguous terms not only in the TL but also in the SL. This will eventually lead to a better and more natural rendition of the message. It is also recommended that the translator of religious texts should be well versed in the two languages and the two cultures (Arabic and English) so as not to miss any fragment or component of the meaning of the collocations existing in religious texts.

Finally, translators of religious texts and particularly translators of the Holy Quran should not rely on bilingual dictionaries only, but should consult the views of Moslem scholars so that adequate interpretations would facilitate the process of comprehending the implicit message.

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Appendix (1)

A Guide to Arabic Transliteration

Transcription (Adapted from Al-Arabiyya)

Arabic letters (consonants)		Vowels	Transliteration
	ʔ		
	B		
	T	-------	a
		--------	u
	J	--------	i , e
		-- ----	u
	Kh	-- -----	
	D		
	Đ	-- ----	
	R	----	iyy
	Z		aw
	S		uww
	sh		ay

	gh
	f
	q
	k
	l
	m
	n
	h
	w
	y

Appendix 2

Demographic questionnaire

Please fill in the information below:

1-	**Age**						
2-	**Gender**	**1- Male**	**(**	**)**	**2- Female**	**(**	**)**
	Religion	**1 - Moslem**	**(**	**)**	**2-Christian**	**(**	**)**
3-	**Level of Education**	**1- BA**	**(**	**)**	**2- MA**	**(**	**)**
4-	**First Language**	**1- Arabic**	**(**	**)**	**2- English**	**(**	**)**
5-	**Have you done any translation work before**	**1- Yes**	**(**	**)**	**2- No**	**(**	**)**

Appendix 3

Translation Test

Part (A): 15 Collocations from the Holy Quran

Dear Participants,

You are kindly requested to translate the underlined collocations into English in accordance with the context. There are 15 collocations in each religious text; 15 in the Holy Quran, 15 in Hadith and 15 in the Bible. Your cooperation is highly appreciated.

A) Collocations from the Holy Quran:

1-"خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عظيمٌ".

2. تولى عنهم وقال ياسفى على يوسف وابيضت عيناه من الحزن فهو كظيم

....

....

3-"وَلَقَدْ جَعَلْنَا فِي ٱلسَّمَاءِ بُرُوجاً وَزَيَّنَّاهَا لِلنَّاظِرِينَ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَان رَّجِيم إلاَّ مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ" .

....

4.-"فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَداً"

....

5-"ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ نِدَآءً خَفِيّاً قالَ رَبِّ إنِّي وَهَنَ ٱلْعَظْمُ مِنِّي وَٱشْتَعَلَ ٱلرَّأْسُ شَيْباً وَلَمْ أَكُنْ بدعائك رَبِّ شَقِيّاً" .

....

6-" رَحِمْنَاهُمْ _____ بِهِمْ مِّن ضُرٍّ لَّلَجُّوا فِي طغْيَانِهِمْ يَعْمَهُونَ".

....

7- "وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلاً ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ".

....

8.-" _____ ٱلجِنَّ وَٱلإِنسَ إلاَّ لِيَعْبُدُونِ"

....

9- فَأَقْبَلَتِ ٱمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالتْ عَجُوزٌ عَقِيمٌ" . -

....

10--فَأَمَّا ٱلْيَتِيمَ فَلاَ تَقْهَرْ وَأَمَّا ٱلسَّآئِلَ فَلاَ تَنْهَرْ _____ "

....

Part (B): 15 Collocations from the Hadith

عن النبي صلى الله عليه وسلم أنه قال:

1-" : شهادة أن لا اله إلا الله وان محمدا رسولَ الله _____ <u>وإيتـاء</u>

<u>وحج البيت</u> من استطاع إليه سبيلاً".

....

2-"آية المنافق ثلاث: _____ _____ _____".

....

3-" _____ ".

....

4- " عليـه وسـلم عن الكبـائر فقـال: " <u>وقتـلُ النفس</u>

<u>وعقوقُ الوالدين</u> <u>وشهادة الزور</u>".

....

5-"كن في الدنيا كأنك غريب أو <u>عابر سبيل</u>".

....

6- " _____ <u>به صدورها</u> ".

....

7-" _____ <u>وعودوا المريض</u>".

....

Part (C): 15 Collocations from the Bible

1-" _____ بيسوع إلى البرية ليجُرّبِ من قبل إبليس".

....

2-"وعنـدما تصـومون، لا تكونـوا <u>عابسـي الوجوه</u>. كمـا يفعل المـراؤون الـذين يُقطّبـون وجـوههم لكـي يظهروا للناس صائمين".

....

3-" وفي اليوم التالي رأى يوحنا يسوع آتياً نحوه فهتف قائلاً: "هذا هو _____ يزيل خطينة العالم".

....

4.-" _____ <u>ولطيور السماء أوكار</u> أما ابنُ الإنسان فليس له مكانٌ يسنُدُ إليه"

....

5--" يرسل ابن الإنسان ملانكته، فيخرجون من ملكوته جميع المفسدين ومرتكبي الإثم ويطرحونهم في أتون النار هناك يكون البكاء <u>وصرير الأسنان</u>".

....

6--" _____ <u>طريحة الفراش</u> ".

....

7 - " _____ عندما أقام هيرودوس بمناسبة ذكرى مولده وليمة لعظمائه" .

....

8"– " وقد أوصانا موسى في شريعته بإعدام أمثالها _____".

....

9ـ"   ـــــــــــــــ ، فَفيها الخَلاعة".

....

10--"أيحلّ   ـــــــــــــــ في يوم السبت؟".

11-" وفي الحال وهو ما زال يتكلم، <u>صاح الديك</u> . فالتفت يسوع ونظر إلى بطرس فتذكر بطرس كلمـة يسـوع إذ

قال له: قبل أن يصيح الديك تكون قد أنكرتني ثلاث مرات".

....

12-- "بل طرحهم في أعماق هاوية الظلام <u>مقيدين بالسلاسل</u> حيث يظلوا محبوسين إلى <u>يوم الحساب</u>" .

....

13- "<u>يشرق بشمسه</u> على الأشرار والصالحين".

....