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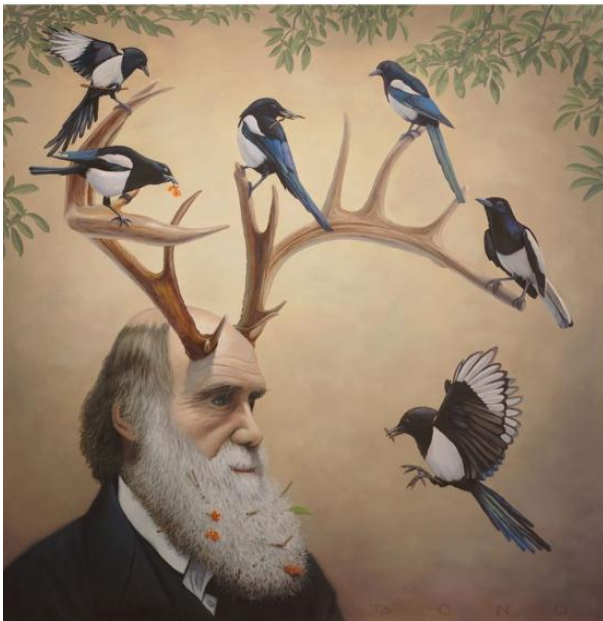
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# Phraseological units of the Idafa type in the Quran

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## Abstract

The study aims to investigate phraseological units of the Idafa type in the Quran and their realization in non- Idafa Germanic and Slavic languages (English and Russian) via comparative qualitative research methods. As a result, the formal Idafa phraseologisms are mostly translated with the English A+Pr+gerund, A+infinitive predicative, Pr+complement, the Russian A+Pr+N predicative groups. In conclusion, connotational Idafa always consists of two nominal components whose first element is expressed by the noun whereas the first component of the formal Idafa is represented either by the noun or adjective.

**Keywords:** Quran, IDAFA, Connotational, Construction, Phraseological.

## Unidades fraseológicas del tipo Idafa en el Corán

### Resumen

El estudio tiene como objetivo investigar las unidades fraseológicas del tipo Idafa en el Corán y su realización en idiomas germánicos y eslavos que no sean Idafa (inglés y ruso) a través de métodos comparativos de investigación cualitativa. Como resultado,

los fraseologismos formales de Idafa se traducen principalmente con el inglés A + Pr + gerundio, A + infinitivo predicativo, Pr + complemento, los grupos predicativos rusos A + Pr + N. En conclusión, Idafa connotacional siempre consta de dos componentes nominales cuyo primer elemento es expresado por el sustantivo, mientras que el primer componente de Idafa formal está representado por el sustantivo o el adjetivo.

**Palabras clave:** Corán, Idafa, connotacional, construcción, fraseológica.

## 1. INTRODUCTION

The paper analyzes the grammatical peculiarities of the Arabic Idafa based PU in terms of their correspondences in the English and Russian translations of the Quran. Phraseology of the Arabic language and the Quran's phraseology, in particular, was studied in ZIGANSHINA, DEPUTATOVA, BIKTAGIROVA, & KASIMOV, (2017), HUSSEIN (2014), MUKHAMETSHIN, ZAMALETDINOV, & FARKHAEVA (2017), etc. The object of the study is grammatical features of the PUs of the Idafa type in Quran, which occupy a vast area of the Quran's PUs in the nominal domain. The Idafa constructions were studied in the works of SHAGAL (1963), USHMANOV (1985), GRANDE (1998), MINGAZOVA & SUBICH, & CARLSON (2018). Analyzing genitive constructions in non-related languages MINGAZOVA, ET AL. (2018) supposed that the term Idafa with its meaning addition was the source for the terms Izafet, ezafé... borrowed by other Izafet languages.

According to linguists:

The Arabic Idafa is one of the three grammatical states of nouns in Arabic. The head noun is always grammatically indefinite and can be semantically definite if the following noun is definite. The modifying noun is in the genitive case. All but the head noun takes the genitive case. Furthermore, nothing (except a demonstrative determiner) can appear between the two nouns in this construction; if an adjective modifier is the first noun, it appears after the second noun (MENDONÇA & ANDRADE, 2018: 17).

There are non- Izafet genitive patterns in some other languages (English, Russian) which possess the patterns similar to Izafet (USHAKOV, 1996: AGOPYAN, OZBAR & OZDEMIR, 2018).

## **2. METHODS**

The Idafa/ uncoordinated attribute is the widely popular grammatical construction in the Arabic language. It is divided into two main types:

1. Pure/ proper adjoinment or logical adjoinment;
2. Impure adjoinment/improper or word adjoinment/formal.

The first component of pure adjoinment is expressed by the noun, whereas in impure adjoinment it is expressed by the adjective. The pure Idafa construction may convey different kinds of relationships among its components: subject-object, possessive,

temporal, localized, telic, cause-and-effect, causative, partitive, etc. According to MINGAZOVA ET AL. (2018) the Arabic Idafa is used in the following main ways with the Arabic GP (genitive phrase) models which have two main constituents: the head noun being in preposition and the following noun modified with the genitive inflection or preceded by the preposition or the following conjugate possessive pronoun:

1. Head noun (HN)+noun (N)+genitive inflection (Ginf): **بَيْتُ طَالِبٍ** a/the house of a student;
2. HN+preposition (Pr)+N+Ginf: **بَيْتُ لِطَالِبٍ** a/the house of a student;
3. HN+possessive pronoun (PsPrn): **بَيْتِي** my house.

In general, the English genitive construction as a non-Izafet pattern is of the following types:

1. N+HN: treehouse;
2. N+genitive suffix (Gsuf)+HN: student's house;
3. HN+Pr+N: a house of a student;
4. PsPrn+HN: his book.

Russian demonstrates the following genitive patterns:

1. HN+N+Ginf: dom studenta student's house;
2. HN+Pr+N+Ginf: pis'mo ot uchitelya a letter from a teacher;
3. N+particle (Prt)+HN: kogtetchka a pad for cat's claws;
4. N+HN: rock concert;
5. PsPrn+HN: moya kniga my book.

Connotational and formal *Idafa* combinations may be partly or fully reinterpreted.

All *Idafa* phraseological units of the *Quran* may be divided into two big groups:

#### I Connotational *Idafa* phraseologisms

The second component of the connotational *Idafa* phraseologisms may be represented by a nominal marker, which can either be definite or indefinite:

أُمُّ الْقُرَى                      the mother of all settlements/ the main city  
(Mekka)

... لِتُنذِرَ أُمَّ الْقُرَى ...

... that you may warn the metropolis... (The Cattle, 92)

... чтобы ты увещал мать городов...

In this example, the standard Arabic GP (HN+N+Ginf) model is economized with the compound borrowing metropolis of English and has the similar (HN+N+Ginf) model in the Russian translation.

رُءُوسُ                      the heads of the property/ one's  
 أَمْوَالِكُمْ                richness (capital)

... وَإِنْ تُبْنُوا فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ...

...and if you repent, then you shall have your capital... (The Cow, 279)

...А если обратитесь, то вам – ваш капитал...

As we see, the standard Arabic GP model is translated with the (PsPrn+HN) construction in English and Russian.

The following cases represent the translation of the standard Arabic GP model with the English (HN+Pr+N) model and the similar Russian (HN+N+Ginf) model:

سَوْطٌ                      the plague of punishment  
 عَذَابٍ

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطًا عَذَابٍ

Therefore, your Lord let down upon them a portion of the chastisement (The Daybreak, 13)

Пролил на них Господь твой бич наказания.

In some Idafa phraseologisms the second component has the attribute represented by the adjective:

a) in its positive degree:

دُو الْفَضْلِ                      The possessor of the Grace/Allah  
 الْعَظِيمِ

...وَاللَّهُ دُو الْفَضْلِ الْعَظِيمِ

...and Allah is the Lord of mighty grace (The Cow, 105)

...ведь Аллах – обладатель великой милости!

b) in its superlative degree:

زَهْرَةُ                              the blossoming of the nearest life/ the  
 الْحَيَاةِ الدُّنْيَا                      best part of the mortal life

...مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

... We have provided different classes of them, (of) the splendor of this world's life... (Ta-Ha, 131).

... Мы наделили некоторые пары их – расцветом жизни здешней...

In a big amount of the *Idafa* phraseologisms the second component is expressed by the proper noun:

بَنُو آدَمَ                              Adam's sons/ human

...وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ...

And relate to them the story of the two sons of Adam with truth... (The Dinner Table, 27)

И прочитай им весть о двух сыновьях Адама с истиной...

We revealed the connotational *Idafa* phraseologisms which contain the conjunction *و*:

لِبَاسِ الْجُوعِ                      the clothing of famine and fear  
 وَالْخَوْفِ

...فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ ...



...Allah made it taste the utmost degree of hunger and fear ... (The Bee, 112)

...вкусить ему Аллах одеяние голода и боязни ...

In the connotational *Idafa* PUs the first and second components are represented by the nouns in the singular, dual and plural numbers:

أَهْلُ الْكِتَابِ                      the people of the Script/ the Jewish and  
 Christians

مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ ...

Those who disbelieve from among the followers of the Book do not like... (The Cow, 105)

Не хотели бы те из обладателей писания и многобожников...

سَكْرَةُ الْمَوْتِ                      the drunkenness of death/ the pangs  
 and agony of death

... وَجَاءَتْ سَكْرَةُ الْمَوْتِ ...

And the stupor of death will come... (Qaf, 19)

И придет опьянение смерти...

بَيْنَ يَدَيْ رَحْمَتِهِ                      between the hands of Mercy/  
 before one's Mercy

... وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ...

And he is the one who sends the wind to man in the hands of his mercy... (The Elevated Places, 57)

Он – тот, который посылает ветры благовестником пред Своим милосердием...

In the above-mentioned case, the standard Arabic GP model is translated with the English and Russian (PsPrn+HN) constructions.

The following example reveals the translation of the standard Arabic GP model with the English (HN+Pr+N) model and the similar Russian (HN+N+Ginf) model:

قَابَ قَوْسَيْنِ                      at the distance of two bows/ very  
close

فَكَانَ قَابَ قَوْسَيْنِ ...

So he was the measure of two bows... (The Star, 9)

и был на расстоянии двух луков...

There are cases of the standard Arabic GP model translation with the English (adjective (A)+N) construction, but the Russian variant is similar to the Arabic model:

أَضْغَاثُ أَحْلَامٍ                      bundles of dreams/ dreams without  
sense

قَالُوا أَضْغَاثُ أَحْلَامٍ ...

They said: Confused dreams... (Yusuf, 44)

Они сказали: Пучки снов!...

The first and second components of the connotational Idafa phraseological units may be either in masculine or feminine gender:

حَبْلُ الْوَرِيدِ                      the vein's rope/ cervical artery

...وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

...We are nearer to him than his life-vein (Qaf, 16)

...Мы ближе к нему, чем шейная артерия

In this example the Arabic GP model is translated with the English (N+N) construction, but with the Russian (A+N) construction.

The following example shows the translation of the Arabic GP model with the English (HN+Pr+N) model and the Russian variant is similar to the Arabic model:

عَيْنُ الْيَقِينِ

the eye of fidelity

... لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ...

...you shall most certainly see it with the eye of certainty (Vying in Abundance, 7)

...непременно вы увидите его оком достоверности!

Among the connotational Idafa PUs one item has a phraseological duplicate (variant) with the standard translation of the Arabic GP model with the English (HN+Pr+N) or (N+Gsuf+HN) models and the Russian variant is similar to the Arabic model:

وَجْهَ اللَّهِ (رَبِّهِ)

the face of our Allah/the Lord

... تَوَلَّوْا فَنَمَّ وَجْهَ اللَّهِ ...

... whither you turn, thither is Allah's purpose... (The Cow, 115)

...и куда бы вы ни обратились, там лик Аллаха...

... إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ ...

Except the seeking of the pleasure of his Lord... (The Night, 20)

если не из стремления к лику Господа ...

## II Formal Idafa PUs

Formal Idafa is the type of combination whose first component is represented by the adjective. Formal Idafa PUs are characterized by vividness and expressiveness with their use in the Quran being very few.

The second component of the formal Idafa PUs is expressed exclusively by the nouns in a particular state:

a) with a definite determiner:

سَرِيعُ الْحِسَابِ                      quick in calculations

...وَاللَّهُ سَرِيعُ الْحِسَابِ...

...Allah is swift in reckoning (The Cow, 202)

...поистине, Аллах быстр в расчете!

In the example we see, that the Arabic GP model is translated with the English (A+Pr+gerund) predicative group and the Russian (A+Pr+N) predicative group.

б) with a merged pronoun:

نَاكِسُوا رُءُوسِهِمْ                      with heads down/ feeling shame

... الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ...

...the guilty shall hang down their heads before their Lord... (The Adoration, 12)

... грешники поникают своими глазами у своего Господа...

In this case, the Arabic GP model is translated with the English and Russian (predicative+complement) group.

The first and second components of the formal *Idafa* PUs are represented by the nouns both in the singular and plural forms:

سَرِيعُ الْعِقَابِ                      quick in punishment

...إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ...

...surely your Lord is quick to requite... (The Cattle, 165)

...Поистине, Господь твой быстр в наказании...

In the above-mentioned case, the Arabic GP model is translated with the English (A+infinitive) predicative group and the Russian (A+Pr+N) predicative group.

قَاصِرَاتُ الطَّرْفِ                      limiting the view/ humble (maids)

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ ...

And with them shall be those who restrain the eyes ... (The Rangers, 48)

У них есть потупившие взоры...

So, in this case, the standard Arabic GP model is translated with the English complex sentence and the Russian (adjective + noun) construction.

خَائِنَةُ الْأَعْيُنِ                      cheating with eyes/ showing  
insincerity

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ ...

He knows the stealthy looks ... (The Believer, 19)

Знает Он изменчивость очей ...

The standard Arabic GP model is translated with the English (A+N) construction and the Russian variant is similar to the Arabic model.

Among the formal Idafa PUs there has been found a pattern in which the first component expresses a particular state and is expressed by the nominal component (Present Participle or an adjective) forming so-called non-standard Arabic GP model:

الْقَاسِيَةَ قُلُوبُهُمْ                      hard at heart/ hard-hearted

... فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ ...

... those in whose hearts is disease and those whose hearts are hard... (The Pilgrimage, 53)

... в сердцах, которых болезнь и у которых ожесточены сердца...

The non-standard Arabic (nominal participial) GP model is translated with the English and Russian complex sentence.

The first and second components of the formal *Idafa* PUs are represented by the nouns in masculine or feminine:

شَدِيدُ الْعَذَابِ                      severe, good at punishing

... وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

...Allah is severe in requiting (evil) (The Cow, 165)

...Аллах силен в наказании!

The non-standard Arabic (nominal adjectival) GP model is translated with the English (A+Pr+gerund) predicative group and the Russian (A+Pr+N) predicative group.

قَاصِرَاتُ الطَّرْفِ                      limiting the view/ humble (maids)

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ...

In them shall be those who restrained their eyes... (The Beneficent, 56)

Там скромноокие...

The non-standard Arabic (nominal participial) GP model is translated with the English complex sentence and the Russian compound adjective.

خَائِنَةَ الْأَعْيُنِ                      cheating with eyes/ showing  
insincerity

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ...

He knows the stealthy looks... (The Believer, 19)

Знает Он изменчивость очей...

The non-standard Arabic (nominal participial) GP model is translated with the English (A+N) construction and the Russian variant is similar to the Arabic model.

### **3. RESULTS AND DISCUSSION**

The division of the Idafa construction of the modern Arabic language into two main types (pure and formal adjointment) leads to the formation of the two big Idafa phraseological groups found in the Quran: connotational and formal Idafa phraseologisms. Connotational Idafa phraseologisms are composed of two nominal components, the second of which may be either definite or indefinite and represented by a substantive, adjective (in the positive or comparative form), proper noun, while the first component (mainly the noun) is constantly represented by the indefinite variant in all numbers and genders. Among connotational phraseological units, the so-called phraseological duplicates are also revealed.

### **4. SUMMARY**

The connotational Idafa phraseologisms are mostly translated with the English HN+Pr+N model and the similar Russian HN+N+Ginf model. There are few cases of economizing with the English compound borrowing word or the translation with the English and Russian PsPrn+HN, A+N and English N+N and N+Gsuf+HN constructions. Formal Idafa phraseologisms are composed of two

nominal components as well; the first component is constantly represented by the adjective, the second – only by definite substantives in the singular or plural number, either masculine or feminine. The formal Idafa phraseologisms are mostly translated with the English A+Pr+gerund, A+infinitive predicative, Pr+complement, the Russian A+Pr+N predicative groups and the complex sentence of both languages translated. Among the formal Idafa phraseologisms so-called non-standard Arabic (nominal participial and adjectival) GP models are revealed (SURAL & DEDEBALI, 2018).

## **5. CONCLUSIONS**

Comparative studies are directly related to non-native language teaching and translation theory. The analysis of structural grammatical features of the Idafa PUs in the Arabic language based on the Quran texts, conducted by Ushakov, had revealed two groups: connotational and formal Idafa. Connotational Idafa PUs prevail over formal phraseologisms. Connotational Idafa always consists of two nominal components whose first element is expressed by the noun whereas the first component of the formal Idafa is represented either by the noun or adjective. This takes place owing to the fact that the Idafa itself may be of two types: pure adjoinment and formal adjoinment. The English HN+Pr+N, N+Gsuf+HN and the Russian HN+N+Ginf models are the most frequently used for translating the connotational Idafa



phraseologisms; and the predicative groups and the complex sentence – for translating the formal *Idafa* phraseologisms.

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