A Comparative Analysis of Collocation in Arabic-English Translations of the Glorious Quran

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ABSTRACT

The Qur'an is the only holy book of Muslims all around the world. Each person with any religion and any language is interested in comprehending and accepting the rules and regulations of their own religious. It is highly decorated in its splendid style, and heavenly informative, instructive and enlightening in its profound and sagaciously communicated meaning. Translation of the Qur'an is only an attempt to present its meaning. One of the most challenges in translation of the Qur'an is collection. A collocation is a sequence of words or terms that co-occur more often than would be expected by chance. The present study concerns about a comparative analysis of the collocations in the holy Qur'an. This article examined the possibility of losing the original features during the translation. In order to find this, the researcher considered three Arabic-English translations. The English translators are Muhsin Khan and Muhammad Al-Hilali (1999), Muhammad Pickthall (1930), and Abdullah Yusuf Ali (1934-1938). The framework is based on Vinay and Darbelenet Model of Translation (1985-1995) .which strategies were happened during the translation and what is there any relationship between the translation texts or not. The result shows that some of the collocation translated different from one translator to other one. Moreover the translations of each translator are adapted to one of the different method of Vinay and Darbelenet Model of translation.

Keywords: Qur'an, translation, collocation, Vinay and Darbelenet, translation strategies

1. INTRODUCTION

Ever since the dawn of human life on this planet, the Man has always sought to understand more about his environment and his abilities. In this way, he reached many discoveries. Meanwhile, many people learned several things from their especial religion such as the way of living. One group of people were Muslims who referred to their scripts i.e. Quran, and religious texts, i.e. traditions or hadiths with the purpose of finding a new way for a new life. (Daneshgar, 2012).

The Quran has had an extraordinary impact on the social, political and legal systems of the various Muslim societies throughout the history. One of complaining subject is about the collocation in the Quran. Base on Farrokhi (Farrokhi) No translation of the Qur'an can take the place of the original. There is some definition of collocation: from corpus view the collocation refers to a group of two or more words that usually go together. According to Oxford Collocations Dictionary (2002: vii), collocations run through the whole of English language and no piece of natural spoken or written English is totally free of collocations. Collocation is a sequence of words or terms that co-occur more often than would be expected by chance. Choosing the right collocations make their speech and writing sound much more natural, more native speaker-like, and quite precise.

English collocations categorized into two classes: lexical collocations and grammatical collocations. Lexical collocation refers to combination of just noun, verb, adverb and adjective, while grammatical collocation refers to a combination of noun, verb, adverb and adjective with preposition or other parts of speech.

This study is essential to conducted for the following reasons. One of the problems that translators face with is how to translate collocations. Many collocations are sometimes misrepresented to the target text due to a failure to recognize their linguistic, stylistic and cultural aspects. Therefore the importance of the translation of collocations in the Quran is investigated in this research. The researcher has found out that many students own limited scope of vocabulary knowledge, specifically, collocations. Those students need to broaden their vocabulary scope to express themselves more clearly and appropriately in a wide range of situations because they will be involved in sensitive roles in different