



A Comparative Analysis of Collocation in Arabic-English Translations of the *Glorious Qur'an*

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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 language is interested in comprehending and accepting the rules and regulations of their own belief. 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 collocation. A collocation is a sequence of words or terms that co-occur more often than would be expected by chance. The present study concerns a comparative analysis of the collocations in the *Holy Qur'an*. This article examines the possibility of losing the original features during the translation. In order to find this, the researchers considered three Arabic-English translations. The English translators are Muhsin Khan and Muhammad Al-Hilali (1999), Muhammad Pickthall (1938), and Abdullah Yusuf Ali (1934-1938). The framework is based on Vinay and Darbelenet's (1995) Model of Translation to see which strategies happened during the translation and if there is any relationship between the translation texts or not. The result shows that some of the collocations translated were different from one translator to other one. Moreover the translations of each translator are adapted to one of the different methods of Vinay and Darbelenet's Model of translation.

Keywords: *Qur'an*, Translation, Collocation, and Vinay and Darbelenet

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Introduction

Ever since the dawn of human life on this planet, 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. *Qur'an*, and religious texts, i.e. traditions or hadiths with the purpose of finding a new way for a new life (Daneshgar, 2012).

The *Qur'an* has had an extraordinary impact on the social, political, and legal systems of the various Muslim societies throughout the history. One of most crucial subjects concerns the collocation in the *Qur'an*. In the opinion of Farrokhi (2004) no translation of the *Qur'an* can take the place of the original. There are some definitions 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* (2016), 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 are 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 important for the following reasons. One of the problems that translators face 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 *Qur'an* is investigated in this research. The researchers have 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 sectors in the society as mentioned above. Remarkably, collocations are essential keys for conveying the intended message.

This study is significant because, answering these questions will shed light on a recurring phenomenon within the translation process and the translators' methods in dealing with this aspect of language in a particular genre.

This study is useful for Linguistics researchers and for attracting their attention to *Qur'anic* studies and helping English teachers' to pinpoint students' errors and problems when dealing with collocations; also to help avoid collocation errors and prepare them to get ready for encountering such collocations in their work fields in the future; to guide the translators use more collocations in translating holy books or any kind of book; and those interested in translation subjects and in the translation of

the holy texts. You can use this method with any major and it is also suitable for linguistics, researchers, translators, and all those interested in translation issues.

In the daily life activities, it is very important for English and journalism students to be prepared for using daily collocations because they face different kinds of situations and experiences in their lives, e.g., travel, translation fields, foreign meetings, TV and radio programs, and others. Students of English as well as journalism students have to be qualified in different kinds of collocations, because one cannot separate them in real life. From this standpoint, English collocational expressions become an undisputed global means of communication among cultures and communities. So, by investigating English and journalism students' collocational capabilities, those students are asked to be prepared to master and harness sufficient communicative skills of collocations to perform their prominent roles constructively.

One of the main objectives of the present research is to analyze what happens to collocations when they are translated. Translators should have a wide knowledge of both source and the target languages and cultures as well as the strategies and norms that allow them to reproduce source language style and imagery. The aim of this research is to shed light on how translators deal with collocations when transferring them to the target language, and whether the target text (TT) has fulfill the linguistic and the stylistic cartelistic of the collocations or not.

Methods

This research aims at analyzing the translation of collocations in holy texts and tries to figure out the usage of strategies that translators adopt in translating collocations of the *Qur'an* and also how translators deal with the collocation's translation. The present study is a descriptive quantitative study of the translations of collocations in the *Qur'an* from Arabic to English based on Vinay and Darbelenet's Model (1995), so the researchers examined three translated works into English. The English translators are:

- 1- Muhsin Khan and Muhammad Al-Hilali (1999)
- 2- Muhammad Pickthall (1938)
- 3- Abdullah Yusuf Ali (1934-1938)

To draw accurate conclusions and to have reliable findings and authorized conclusions, the writers chose two parts of the *Qur'an* and collected, verified, and analyzed 57 collocations of these two parts. The first and second parts of the *Qur'an* consist of *Fatihah* and *Al-Baqara* Suras. The collocations were specified and verified in the source text (the *Qur'an*), and the target one. Collocations were categorized according to the translation strategy that was used, whether they were translated literally or, by other strategy, based on Vinay and Darbelenet's (1995) Model of Translation. The number and percentage of collocations translated by each strategy were identified and ranked according to their frequency.

As has been mentioned earlier, this study aims to examine various collocations along with their translations, to see how the translators deal with them, how they represent them in the TT, and what kind of strategies they adopted. Thus, collocations are specified in the data to be examined along with their translations. Then, they were categorized according to the translation strategy that was used, i.e. whether they were translated literally, by calquing, or by any other strategy, using the strategies scheme proposed by Vinay & Darbelenet (1995). They identified two general translation strategies: direct and oblique translation. Direct translation includes borrowing, calque, and literal translation. Oblique translation consists of modulation, transposition, equivalence, and adaptation (Munday, 2008, pp. 56-58). The following procedures have been used for this study:

Direct translation that covers:

Borrowing: is the idea of taking the word from the source language (SL) and maintaining it in the target language (TL) (Munday, 2008). Borrowing, which is relatively the simplest of all procedures used for translation, involves using foreign phrasing in the target text. The reason for the gap in the target language is usually metalinguistic. Nowadays, it is frequently caused by new technologies entering rapidly the surrounding reality.

Claque: happens when an expression from the source text (ST) that is transferred literally into the TT follow the syntax of the TL (Munday, 2008). Calque is a special kind of borrowing in which the TL borrows an expression from the SL by translating literally each of the original elements. The result creates either a lexical calque which preserves the syntactic structure of the TL, but, at the same time, introduces a new mode of expression or a structural calque which introduces a new construction into the language.

Literal translation: is only used under certain circumstances according to Vinay and Darbelenet (1995). The idea of translating word for word in a way that does not alter the meaning is considered an acceptable use of literal translation by the two scholars. Literal translation expands the scope of a calque but in a much more acceptable way (Munday, 2008).

Oblique translation that covers:

Transposition: is changing word class without changing meaning, such as from nouns to verbs (Munday, 2008).

Modulation: is a way for the translator to find a degree of naturalness in their TT without sacrificing any meaning or accuracy originating from the ST (Munday, 2008).

Equivalence: the idea of equivalence can be simultaneously simple and complex in Translation Studies. Vinay and Darbelenet (1995) explain equivalence as something almost inherently cultural. It also relates to idiomatic expressions whereby all the lexical and grammatical elements are there, but translating literally would leave a reader confused (Munday, 2008).

Adaptation: is similar to equivalence in the way that the translator seeks to render the SL into the TL whilst ensuring it is just as relevant and meaningful as the original was (Munday, 2008).

There are several different types of collocation made from combinations of verb, noun, adjective etc. Some of the most common types are:

adverb + adjective: completely satisfied (NOT downright satisfied)

adjective + noun: excruciating pain (NOT excruciating joy)

noun + noun: a surge of anger (NOT a rush of anger)

noun + verb: lions roar (NOT lions shout)

verb + noun: commit suicide (NOT undertake suicide)

verb + expression with preposition: burst into tears (NOT blow up in tears)

verb + adverb: wave frantically (NOT wave feverishly)
(englishclub.com/vocabulary/collocations.htm, 2016)

Results

In this paper two parts of the *Qur'an* typically are selected for analysis. And, all the verses investigated and collocations of these Surahs are shown in the following table (table 1). All collocations according to grammatical categories have been marked with a verse number. On the other hand, on the second column, they are classified and displayed according to a combination of nouns, adjectives, and verbs. A total of 57 collocations of the two Surahs with repeated verses on the Surah numbers are extracted and inserted in the Table. And, also the similar words are categorized into: spaces and non-spaces between elements, in the next categories, and with consideration regarding this issue, a total of 54 collocations are identified and displayed which have the separation form.

Table 1. The verses numbers and grammatical categories of collocations

Number of Verses	Type	Collocation	Num
18,171	adjective + adjective	صُمِّمَ بِكُمْ غَمِيَّ	1
19	noun + noun	رَعْدٌ وَ بَرْقٌ	2
22,29,164,255	noun + noun	الأَرْضِ وَالسَّمَاءِ	3
107,116,117,164(twice),255	noun + noun	والسماوات و الارض	4
28,73,164,243,259	adjective + adjective	حَيٌّ وَ مَوْتٌ	5
258(twice),260	adjective + adjective	حَيٌّ وَ مَيِّتٌ	6
29	noun + noun	سَبَّحَ سَمَوَاتٍ	7
30	verb + verb	سَبَّحَ وَقَدَّسَ	8
32	adjective + noun	الْعَلِيمِ الْحَكِيمِ	9
33	adjective + adjective	تَبْدُونَ وَ تَكْتُمُونَ	10
37,54,128,160	adjective + adjective	تَوَابِ الرَّحِيمِ	11
42	adjective + adjective	حَقِّقِ بِالْبَاطِلِ	12

Number of Verses	Type	Collocation	Num
60	noun + noun	عَصَا و موسى	13
60,187	verb + verb	كَلُوا و شَرِبُوا	14
61	noun + noun	فُؤم وعدس و بصل	15
61	adjective + adjective	دَلَّةُ و المَسْكُونَةُ	16
64	adjective + adjective	فضل و رحمته	17
83	noun + noun	يَتَمَى و المَسْكِين	18
83,110,177	noun + noun	الصلوة و الزكوة	19
85	noun + noun	الدنيا و القيمه	20
85	noun + noun	بالإثم و العدوان	21
86	noun + noun	الدنيا بالآخره	22
98	noun + noun	جبريل و ميكنل	23
102	noun + noun	المرء و زوجته	24
102	adjective + adjective	ضُرَّ و نَفَعَه	25
102	noun + noun	ملك سليمان	26
102	noun + noun	هَارُوت و مَارُوت	27
115,177	noun + noun	المشرق و المغرب	28
258	noun + noun	المشرق و المغرب	29
125,133,136,140	noun + noun	ابراهيم و اسمعيل	30
125	noun + noun	ركع و سجد	31
127,137,181,224,227,256	adjective + adjective	سميحٍ عليهم	32
135	noun + noun	هودا و نصري	33
136	noun + noun	موسى و عيسى	34
136,140	noun + noun	اسحق و يعقوب	35
158	noun + noun	الصفاء و المروءه	36
158	noun + noun	حجَّ و العمره	37
196	noun + noun	حجَّ و العمره	38
163	adjective + adjective	الرَّحْمَنُ الرَّحِيم	39
164	noun + noun	الليل و النهار	40
169	noun + noun	سوءٍ و الفحشاء	41
172,207,254,264,267,278,282	noun + verb	يا ايها الذين امنوا	42
173,182,192,199,218,226	adjective + adjective	غفور الرحيم	43
175	adjective + adjective	الضللَّه و الهدى	44

Number of Verses	Type	Collocation	Num
177	adjective + adjective	البأساء والضرأء	45
185	noun + verb	شهرالرمضان و انزل القرآن	46
185	adjective + adjective	هدى و الفرقان	47
187	adjective + adjective	الاسود و الفجر	48
212	adjective + adjective	كفروا و امنوا	49
233	noun + noun	وُلدهُ بوُلد	50
245	adjective + adjective	قبض و بصط	51
248	noun + noun	موسى و هرون	52
253	noun + noun	ءامن و كفر	53
256	noun + noun	الرُشدُ و النى	54
257(twice)	noun + noun	التور و الظلمت	55
262,264	adjective	منا و اذى	56
282	noun + noun	رجل و امرأه	57

First there is some explanation of tables and graphs, then there are the results. By examining table 2 and the comparison between the table columns, a lot of differences and similarities can be received of Surah Baqara in the translation of the three English translators.

Table 2. Comparison of English translated collocation by three translators

Al Hilali & Khan translation	Pickthall translation	Yousef Ali translation	Collocation	Num
Deaf, dumb, blind	Deaf, dumb, blind	Deaf, dumb, blind	صَمَّ بِكُمْ عُمَى	1
Thunder and lightning	Thunder and flash of lightning	Thunder and lightning	رَعْدٌ وَ بَرْقٌ	2
Earth and sky	Earth and sky	Earth and heaven	الأَرْضَ وَالسَّمَاءَ	3
Heavens and earth	Heavens and earth	Heavens and earth	و السماوات والارض	4
Life, alive(164) and death	Life, reviving (164) and death	Life, death	حَىٰ وَ مَوْت	5
Life and death	Life and death	Life and death	حَىٰ وَ مِيت	6
Seven heaven	Seven heaven	Seven firmaments	سَبْعَ سَمَوَات	7
Glorify and sanctify	Praise and sanctify	Thy praises and glorify	سَبِّحْ وَقُدِّسْ	8
All-knower and all-wise	the-knower and the-wise	art perfect in knowledge and wisdom	الغليم الحكيم	9
Reveal and concealing	Disclose and hide	Reveal and concealing	تبدون و تكتمون	10

Al Hilali & khan translation	Pickthall translation	Yousef Ali translation	Collocation	Num
Forgives(37), accept repentance and most merciful	Forgiving and the merciful	Oft-Returning, Most Merciful	تواب الرحيم	11
Truth with falsehood	Truth with falsehood	Truth with falsehood	حَقًّا بِالْباطِل	12
Stick, Moosa	Staff, moosa	Staff, moosa	عَصَا و موسى	13
Eat and drink	Eat and drink	Eat and drink	كَلُوا و شَرِبُوا	14
Herb, cucumber, foam	Herb, cucumber, corn	pot-herbs, and cucumbers, and garlic	فُوم و عدس و بَصَل	15
humiliation and misery	humiliation and destitution	humiliation and misery	دَلَّةٌ و الْمَسْكِينَةُ	16
Grace and mercy	Grace and mercy	Grace and mercy	فضل و رحمته	17
Orphans Almasakeen	Orphans and the needy	orphans and those in need	يَتَمَّى و الْمَسْكِين	18
As-salat, zakat	worship and pay the poor-due.	be steadfast in prayer; and practice regular charity	الصلوة و الزكوة	19
World and resurrection	World and day of resurrection	in this life and on the Day of Judgment	الدنيا و القيمة	20
Sin and transgression	Sin and transgression	Guilt and rancor	بالإثم و العدوان	21
world at the price of the Hereafter	world at the price of the Hereafter	world at the price of the Hereafter	الدنيا بالآخرة	22
Jibrael and Mikael	Gabriel and Michael	Gabriel and Michael	جبريل و ميكايل	23
Man and his wife	Man and his wife	Man and wife	المرء و زوجته	24
Harm and profit	Harm and profit	Harm and profit	ضُرٌّ و نَفْعُهُ	25
Lifetime of sulaiman	power of Solomon	power of Solomon	ملكِ سليمان	26
Haroot and Maroot	Harut and Marut	Harut and Marut	هاروت و ماروت	27
East and west	East and west	East and west	المشرق و المغرب	28
East and west	East and west	East and west	المشرق و المغرب	29
Ibrahim (Abraham) and Ismail (Ishmael)	Abraham and Ismael	Abraham and Isma'il	ابراهيم و اسمعيل	30
bowing and prostrating	bow down and prostrate	bow, and prostrate	ركع و سجد	31
the All-Hearer, the All-Knower	the All-Hearer, the All-Knower	All-Hearing, the All-knowing	سميعٌ عليم	32
Jews Christians	Jews Christians	Jews Christians	هودا و نصارى	33
Moosa (Moses) and Iesa (Jesus)	Moses and Jesus	Moses and Jesus	موسى و عيسى	34
Ishaque (Isaac), Yaqoob (Jacob),	Isaac, and Jacob	Isaac, Jacob	اسحق و يعقوب	35
As-Safa and Al-Marwah	Al-Safa and Al-Marwah	Safa and Marwah	الصفا و المروة	36
Hajj and Umrah (pilgrimage)	Pilgrimage or visit it	visit the House in the Season or at other times	حجٌّ و العمرة	37

Al Hilali & Khan translation	Pickthall translation	Yousef Ali translation	Collocation	Num
Hajj and Umrah	Pilgrimage or visit it	Hajj or 'umra	حجّ و العمرة	38
the Most Beneficent, the Most Merciful	the Beneficent, the Merciful	Most Gracious, Most Merciful	الرَّحْمَنُ الرَّحِيمُ	39
night and day	night and day	night and day	و الليل و النهار	40
evil and Fahsha (sinful)	the evil and the foul	evil and shameful	سوء و الفحشاء	41
O you who believe (in the Oneness of Allah - Islamic Monotheism)!	O you who believe	O ye who believe	يا ايها الذين امنوا	42
Oft-Forgiving, Most Merciful	Forgiving, Merciful	Oft-forgiving Most Merciful	غفور الرحيم	43
error and Guidance	error at the price of guidance	Error in place of Guidance	الضلّله و الهدى	44
poverty and ailment (disease)	tribulation and adversity	in pain [or suffering] and adversity	البأساء و الضراء	45
The month of Ramadan in which was revealed the <i>Qur'an</i>	The month of Ramadan in which was revealed the <i>Qur'an</i>	Ramadhan is the [month] in which was sent down the <i>Qur'an</i>	شهر رمضان و انزل القرآن	46
guidance and the criterion (between right and wrong)	the guidance, and the Criterion (of right and wrong)	guidance and judgment [Between right and wrong]	هدى و الفرقان	47
black (darkness of night), down	Black and down	Black and down	الاسود و الفجر	48
Disbelieve and believe	Disbelieve and believe	reject faith and believe	كفروا و امنوا	49
The mothers and children	The mothers and children	The mothers and offspring	ولده و باؤاد	50
decreases or increases	straitens and enlarges	giveth [you] Want or plenty	قبض و بسط	51
Musa (Moses) and Haroon (Aaron)	Moses and Aaron	Moses and Aaron	موسى و هرون	52
Believed and disbelieved	Believed and disbelieved	Believing and rejecting	ءامن و كفر	53
Right Path and wrong Path	right direction and error	Truth and Error	الرشد و الغى	54
light and darkness	light and darkness	light and depths of darkness	النور و الظلمت	55
generosity and injury	reproach and injury	generosity or with injury	منا و اذى	56
Man and women	Man and women	Man and women	رجل و امراه	57

The collocation translations of surah *Al-Baqarah* of the three English translators are compared in the following diagram based on Vinay and Darbelenet's

(1995) Model. The following diagram shows the tendency of each translator for using any type of translation shift based on Vinay and Darbelenet. As can be seen from the following diagram, the interpreter number one is more willing to use the direct method in his translation. On the other hand, interpreter number three has used oblique method in his translation.

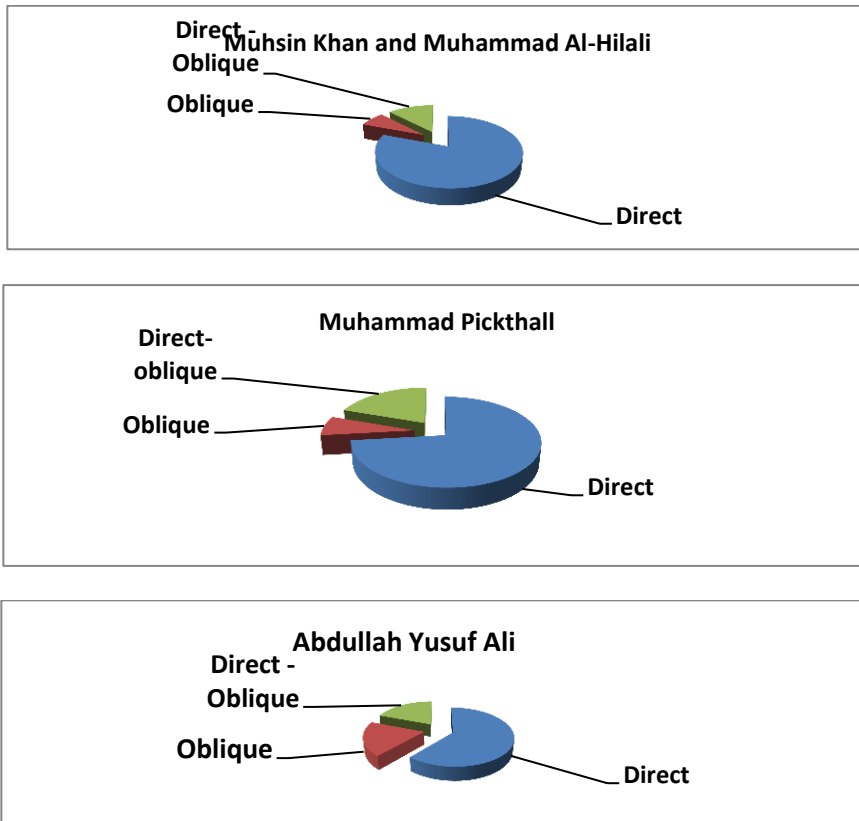


Figure 2. English translators' tendency for using each type of translation shift based on Vinay and Darbelenet

In order to better analyze and compare the three translators, we are going to the second category of Vinay and Darbelenet's (1995) Model. Each of the direct and indirect methods of Vinay and Darbelenet model is divided into some subcategories that the writers completely explained in methodology. In the following diagrams, the translations are compared based on the following subcategories.

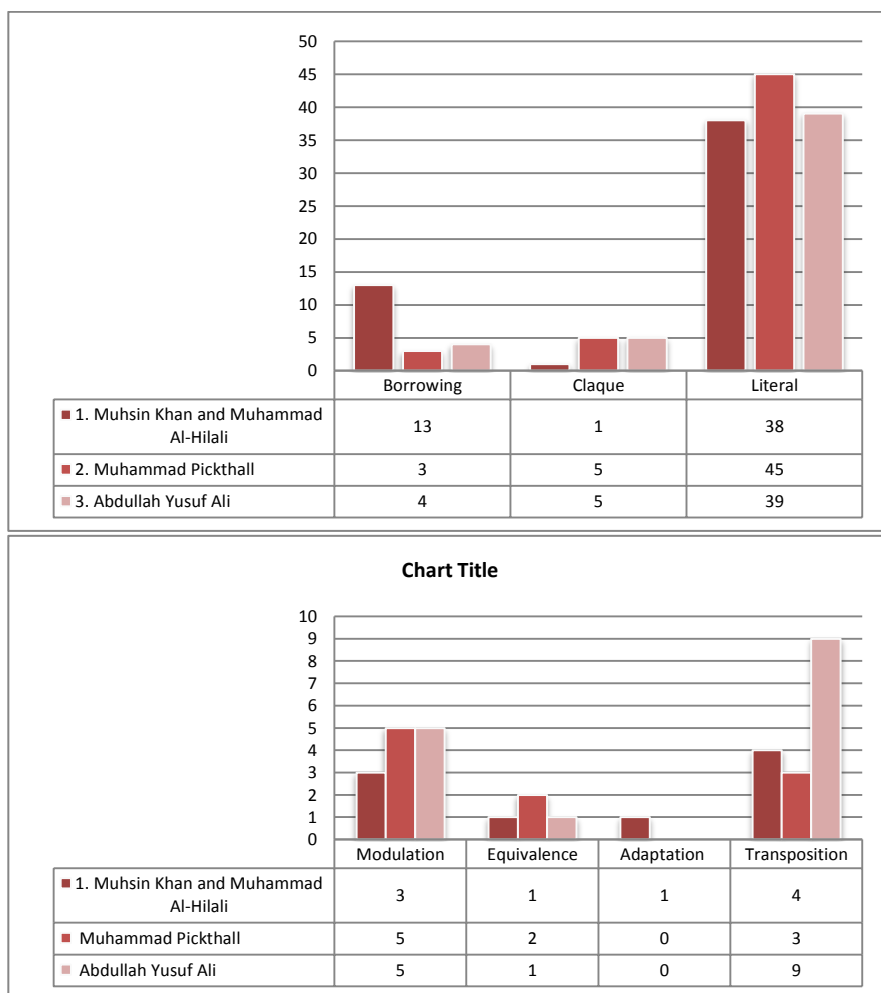


Figure 3. The comparison of the direct and oblique method of Vinay and Darbelenet Model of English translator

Discussion and Limitations

As there are a number of factors which can singly affect the results of any study, the limitations that the researchers faced with are categorized below:

1. Due to the large number of *Qur'anic* collocations, the researchers have examined only two parts of the *Qur'an*.
2. Results cannot be generalized beyond the selected sample; the researchers have just analyzed 57 collocations, because the study would be very vast, if the writers wanted to analyze all the collocations.

3. It's not clear what the backgrounds of translators in Arabic language were and whether they were fluent in Arabic or not?
4. In this research, the questionnaire was not used due to the high quality of the *Qur'an*. For this reason, research is only descriptive.

Translation requires meticulousness on the part of the translator so as to avoid delivering an awkward collocation and potentially an incorrect meaning to the target audience. It is recommended that the translators of the collocational phrases in the holy texts avoid calque translation as much as possible and opt for other strategies that help in producing dynamic equivalence to produce texts with holy style in the target language (TL). Calque translation should be used only in dealing with marked collocations to reflect the source text style, since it tends to provide TL collocations with less holy color. Collocations are a fascinating phenomenon in all genres. Other kinds of texts such as business, literature, sports reporting, legal language, and science and technology can be investigated.

Finally, the research hopes that collocations receive more attention in the future especially from translators since competence with collocations improves and strengthens translator's language competence in general. Translators are not only required to handle ST collocations well and render them properly in the TT, but they also must integrate more acceptable and suitable TL collocations into their translations to produce appealing and expressive 'writings' rather than mere translations that transform ST words into the TL ones.

Conclusions

By examining the tables and comparison between the columns, many differences and similarities can be received of two Surahs in the three English translations. Some of the conclusions drawn from the above tables are as follows:

1. One of the issues discussed in the debate is the relationship collocation; collocation is spacing or non-spacing between elements. For example, "Earth and Heaven" in verses 22, 29, 164 and 255 of the two Surahs with the distance in-between have been used, while the same words in verses 107 and 116, and 117 and 164 and 255 of the Surahs are without distance from there.
2. Among the 57 collocations introduced from the two Surahs, some are the same by the three interpreters who translated them into English. For example, "صُمٌّ بُكْمٌ عُمْيٌ" has been translated by the three translators to "Deaf, dumb, blind. Also "الليل و النهار" has been translated by the three translators in the form of "night and day" (verse 164). There are eleven same collocations of the two Surahs, which have been translated in all of the three interpreter translations.
3. The way to pronounce certain names in the translation of Muhsin Khan and Muhammad Al-Hilali (1999) is different from that by the two other translators. For example, in verse 248 "Mosaa and Haaron" has been translated to "Musa and Haroon" while the other two translators have translated the above names as

“Moses and Aaron”. Of course, this interpreter in verse 136 has translated “Moses and Jesus” to “Moosa and Iesa”. It should be noted that the two other translators have employed similar pronunciations and also identical translation of the specific names.

4. In this part, all of the translations of the collocations are individually compared according to Vinay and Darbelenet’s (1995) Model. At the beginning, the writers started the translation of Muhsin Khan and Muhammad Al-Hilali (1999). At first glance, one of the interesting things that can be seen in Muhsin Khan and Muhammad Al-Hilali’s translations is the use of the direct method (table 2). Most of the collocations of the two Surahs are translated by direct method. In fact, in the translations above, they try to use less of the Oblique method. Another point that is worth mentioning in the above table is that the translators used the borrowing method in comparison with calque in direct translation. In fact, this entry indicates that the translators tend to follow the syntax of the source and maintain its words. Unlike in the translation of Muhsin Khan and Muhammad Al-Hilali, in the direct translation of the two Surahs by Muhammad Pickthal, collocation methods are Calque to a greater extent, Which means that the translator has tended to use more of the target language’s syntax.
5. As in the comparison table 2, a different meaning for each collocation interpreter is specified, and the usages of some word translation methods are different. For example, “حجَّ و العمرة” was translated as “visit the House in the Season or at other times” by Abdullah Yusuf Ali. The method is oblique and it is in the equivalent categories. The mentioned collocation was translated to “Pilgrimage or visit it” by Muhammad Pickthall. The method is the combination of the direct method in Literal (Pilgrimage) category, also Oblique in equivalent category. The interesting issue in Muhsin Khan and Muhammad Al-Hilali’s translation about the mentioned collocation is that they translated the term into “Hajj and Umrah” that shows they used the direct method in borrowing category. There are several cases of such collocation translations that are available in the above tables, meaning that each interpreter has his own method for translation.
6. Based on figure 3, most translations correspond with the Literal method of Vinay and Darbelenet’s (1995) model.
7. Muhammad Pickthall and Abdullah Yusuf Ali’s collocation translations’ are more alike in comparison with the others. And approximately 25% of the translations of the two Surahs of the three English translator collocations have been translated in the same way. And, also approximately 30% are different.
8. The transposition technique compared to other techniques is dominant in Abdullah Yusuf Ali’s translations. And also he used this technique more than the other two translators did. Another point is that adaptation technique was used only once by Muhsin Khan and Muhammad Al-Hilali.
9. The interesting point in the tables is the translation of specific names. As was observed in the translation of Arabic to English, mostly translations of the proper

names (especially by Muhammad Pickthall and Abdullah Yusuf Ali) are returned by changing the pronunciation of words in the target language.

10. Unlike the translation of Muhsin Khan and Muhammad Al-Hilal's, in the direct translation of the two Surahs by Muhammad Pickthall, more of the collocation methods are Calque, which means that the translator has tended to use more of target language's syntax. In the above table, the collocation method is displayed by Abdullah Yusuf Ali's translation.

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