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TranslationAssessment of Al Mursalat Surah

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Abstract

Translation of the holy Quran is not a very smooth process in the face of the linguistic ability or skills of a translator. The biggest obstacle is the presence of the lexemes peculiar to the text of the Quran and that do not directly correspond to English. This linguistic difference complicates the process of translating the desired semantic meaning since the meaning of such special words may be misconstrued leading to a partial or even total loss of the original message. Translators employ various interpretive and explanatory methods so as to overcome these challenges. In this paper, the process of the translation of the source text "ST" to the target text "TT", I shall discuss the processes involved in translation of Surah Al-Mursalat that assists in making meaning and eliciting the intended meanings.The formulated hypothesis of the researcher was as the following: it is possible to identify some difference in the translation strategies of three selected translators. Moreover, certain interpretive practices appear to be more prevalent than others did and such prevalence helps in describing how the meaning actually comes out in the translated texts.The article under analysis is especially constrained with analysis of the translations of the first fourteen verses of Surah "al-mursalat by the three most renowned translators of the Glorious Quran Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall and Muhammad-Muhsin Khan as collaboration with Muhammad-Taqi-ud-Din Al-Hilali".The other theoretical tool that was utilized in the research is the analytical model of translations formulated by Newmark (1982, 1995) because it provides a holistic approach to the translations processes.This research allowed the scholar to make certain significant conclusions. To begin with, the three translators used eleven of the seventeen strategies of translation that are present in literature. These were Literal Translation, Transference, Descriptive Synonymy, Transposition, Modulation, Reduction, Expansion, Paraphrasing and use of Notes. The overall rate of such strategies usage was also similar as illustrated by the translators. Second, the processes were found to be used more than others, which assumed that specific overall strategies influenced the translators to make specific decisions in carrying out the translation exercise.Thus, translations that were made had a tendency to reduce to meanings that portrayed the original meaning and the overall tone of the original work.

1.1 Theoretical Background

1.1.1 Meaning of Translation Assessment

However, the attention to a subdiscipline of translation studies that has been labeled quality assessment of translation has been growing in both scholarly and practical circles since the beginning of the 1990s "Lauscher, 2000, p. 150". Individuals involved in this field regularly question a variety of artefacts- sources, to find out their relevance and authenticity; the authors and their translators to see how they have been influenced and shaped accordingly and finally, both the source and target texts. Scriven "2007, p. 1" provides a brief definition of evaluation, which is the establishment of merit, worth or significance. In praxis, nevertheless, the process of evaluation always starts with the old question of: Is this translation good?Rui Rothe-Neves "2002,p 114" It proves that the biggest issue apparently lies in the expression of quality and what scale must be applied to determine the quality of a translation.This is because the standards held by the evaluators in quantifying the quality of translation are informed by theoretical perspectives they assume. In other words, the assessment

process is prone to the opinion of the person reviewing translation and hence different individuals can emphasize on different issues depending on the perspective taken.Reiss "1971, P.32" The author argues that genres of the source text are the first step in the assessment of translation. She claims that since different types of texts have different purposes, they should be approached differently. She identifies four groups, namely, informative, expressive, operative, and audio-mediated. However, she does not provide any methodological advice on how to prove that the target purpose reigns in the translation Researchers have developed many models of quality assessment in their efforts to possess a more systematic system in which reproducible and intersubjective evaluation can be done. These models propose to add more methodological rigor to the translation assessment process as Lauscher "2000, p. 151" states. Christina Schäffner " 1997,p5" This observation highlights that it is the actual usage of a model that is of importance regardless of the strategy applied or the mode of evaluation of a translation. In fact, models of quality assessment of translations have been generally criticised because they have no application in practice "Lauscher, 2000, p.158". This critical comment can be justified by the inherent difficulty in applying a detailed model to the realities of real-life situations, as well as by the difficulty of achieving intersubjective reliability "Rothe-Neves,2002, P. 116".McAlester "2000,P.232" The author argues that more of the models have to be used in solving this problem and is lamenting the scarcity of the empirical data as well as the scope of texts to which they have been applied.Lynne Bowker "2000, p. 83" points out the need to have models that would assess the quality of translations and give stakeholders in the translation process "actionable" feedback, despite the subjectivity of the quality concept, the absence of universal quality measurement standards, and the anecdotal literature evidence. To research and examine the linguistic adaptations that are done by a translator in the process of translating, many different models of translation evaluation have been put forward by various scholars. The quality of translation is a major issue of concern to scholars who use Translation Quality Assessment "TQA" strategies. The major difficulty lies in coming up with strong models to measure and describe this quality. Even though various attempts have been made to address such problems and others have been made to measure the quality of rendered text, only a small number of these various reactors seem especially promising. The current research study will shed light to three of such prospective models and thus provide a relevant framework in analyzing the data set in question.

1.2The Methodology of Research

1.2.1The Type of Analysis

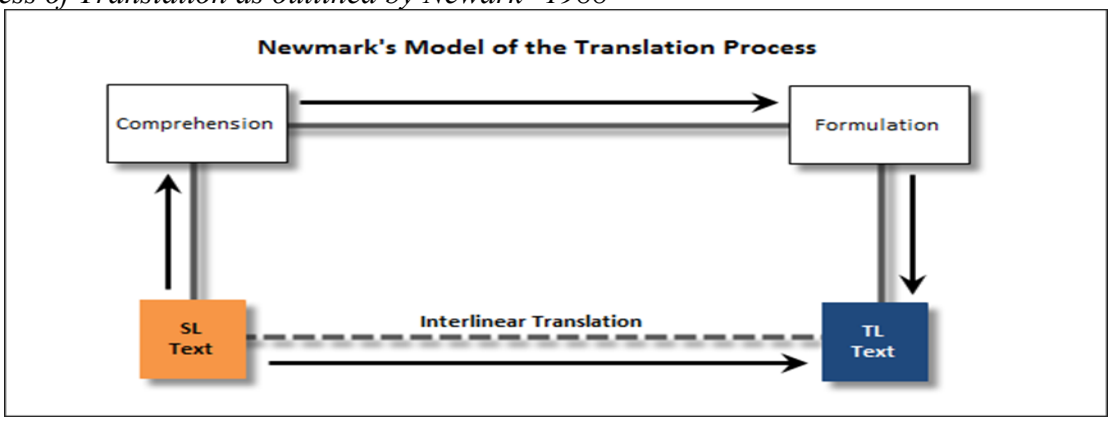
The author of the study employs both the quantitative and the qualitative methods in analyzing Surah Al-Mursalat. The quantitative dimension relates to the use of statistical numbers, such as frequencies and percentages, to state the frequency of the utilization of certain translation strategies by the individual translators. Rather, the qualitative analysis will entail a step by step analysis of the translation processes, which will lead to the comprehensive description of how the translators approached and read the text. That is, qualitative analysis will be carried out: first, the description study of the researcher conducts will be conducted, which will result in contrasting the chosen data; second, analysis will allow a better understanding of the research project, closing the gaps and expanding the field of research.

1.2.2 The Employed Analytical Framework

Rather, as Newmark "1982,1995" observes, a translated text is subjected to a conscientious processing to a comprehension and a construction of a target language with the help of an interlinear translation, typically. This approach offers a direct translation through which the readers who may not be conversant with the source languages can unravel the specific statements that have been made which may be very crucial in the process of the analysis of the basis on which a target-language translation is possible.The concept interlinear is a Latin word that translates to between the lines literally. The interlinear translations of the Scriptures is where the text of the word-to-word translation of the source language is at the bottom or in between the lines of the original text. Even the non-proficient readers of the source language are offered the direct access to the most literal ways of the textual forms used in the original source through such translations. Interlinear formats are also significant since they are having a close connection with the main text and may be crucial in deciding how target-language meanings are attached to or not attached to the language and semantic basis of the source text.On the other hand, literal translation can be a significant issue to the interpretation, but in the majority of cases, it can reproduce syntactic rules of the first language. Such replication of syntax may result into awkward or ambiguous expressions in the foreign language. This has led to the use of interlinear translations to overcome these difficulties and to enable the reader to compare more literal translation to more natural and situationally

appropriate one. This comparative format helps in the elucidation of meaning and helps in easier understanding of the source material in a more satisfactory manner. The explanation is as it is clarified in the following figure: Figure "3.1"

The process of Translation as outlined by Newark "1988"



It is formulation that is undertaken through seventeen different translation processes "TP" which are in the table below with the examples pictured.Table 3.1: Newmark's Model of Translation Processes "1988"

NO.	Instance of SL	TP	Ex.
1	Out of context	Literal	"tell me who you go with and I'l tell you who you are"
2	Transliteration	Transference	Jihad
3	Adaptation of SL	Naturalization	Philosophy
4	Cultural free word	Functional	Dress
5	Near translation	Cultural	Best regards
6	"Explaining in Several Words"	Descriptive	aluminum basin
7	Approximate TL equivalent	Synonymy	beautiful dresses
8	"Names of Organization"	Loan	Primary school
9	Grammatical changes	Shifts of Transpositions	Information"singular" "Plural"
10	"Change of message"	Modulation	She lived with her step farther
11	Authorized translation	Recognized Translation	National bank
12	provisional translation,	Translation Label:	"Dar-ul-Islam
13	Lost meaning is compensated	Compensation	We are happy to meet you, sir"
14	Delete addition	Reduction and expansion	to stand up in order to show respect for him when he stand
15	Explain in detail	Paraphrase	: Sleep after repenting of your sins, seeking forgiveness from God
16	Combine two different strategies	Couplet	Google "transcription and paraphrase"
17	Add information	Notes	

1.2.3 Analytical Procedure

The analytic technique for the chosen data consists of the following steps:1. This thematic analysis of Surah Al-Mursalate has been classified into twelve separate thematic sections consecutively numbered and with a brief title. The current study will only focus on the initial two segments and leave the other segments to be examined

in future research works. 2. Interpretations of the relevant ayahs of the respective thematic segments have been compiled into three different translations, and this gives a comparative linguistic framework, on which an exegetical study can be carried out 3. The exegetical meanings of the ayahs in each part were elucidated by referring to the authoritative sources, specifically commentaries of Ibn Kathir, and hence scholarly rigor was done in the hermeneutical process 4. The methodologies of translation that both translators used were also analyzed and the difference between them was well discussed. Their approach to the text in terms of conceptual handling and differences in the stylistic decisions that influenced their respective versions were also the key points of difference.5. A tabular presentation has been made outlining the different approaches embraced by each translator in his or her process of translation hence simplifying the process of making a comparative system. 6. How common each strategy was in the works of the translators was determined and reported, and provided quantitative information on the popularity of particular techniques in translation.

1.3 Data Analysis

1.3.1 The Topical Interpretation of Surah Al-Mursalat

The surah is segmented to an extent of sequential topics as follows:

- **Topic 1:** "The Oath 1-7": The surah begins with an oath, and it is expressed in a riotous, rebellious tone, that brings in to our mind the picture of the winds or angels. This is followed by a series of a hundred lines that lead the soul to prompt a series of thoughts, emotions, notions, stimuli and reactions.
- **Topic 2:** "The scenes of resurrection 815" The verses depict the scenes of the resurrection and dramatic cosmic changes of the heavens and the earth. The relations between the messengers and humanity are closed that day therefore demonstrating the verisimilitude of each speaker.
- **Topic 3:** "The Laws of Allah 16-18": In this case, the author refers to what Allah said about the disbelievers. Anything that fails to believe messages and preaching to prophets is also destroyed by Allah just as it happened to the people of Noah who were drowned and people of Ad, Thamud and Pharaoh who were destroyed by Allah.
- **Topic 4:** "The Upbringing 20 24": The first lines of this chapter are dealing with the upbringing and the relation of upbringing to stewardship and estimation.
- **Topic 5:** "The Earth 2527": In these verses, the author talks about the earth and all its children both living and the dead and states that it gives all people stability, mountains, and water.
- **Topic 6:** "The Condition of the Unbelievers 29-34": these verses describe what will happen to the unbelievers in the resurrection day, what pain, disapproval will they suffer.
- **Topic 7: "**The Position of the Deniers 3537": The passages contradict the stand of the deniers, stating the type of afflictions and humiliations they undergo.
- **Topic 8:** "Human Frailty 3840": These verses expound on how weak human nature is and a want of ingenuity in the face of assembling, importing, counting and rewarding.
- **Topic 9:** "The Righteous 4144": Happiness of the righteous is elucidated here, and their nourishment, and the glory they get.
- **Topic 10:** "The Immediate Snatch 4647": This Ayah is a direct snatch with the deniers and emphasis is made on the need to admonish.
- **Topic 11: "**The State of the Deniers 4850": In these two verses, the author gives details on how the deniers were and their lack of faith as well as how they responded to the verses in the Quran.
- **Topic 12:** "The Threat 15,19,24,28,34,37,40,45,47,49 ": The regular intimidation of non-believers in the signs of Allah and His Messenger is recurrent.

1.3.1.1 Topic One: The Oath

"وَٱلۡمُرۡسَلَٰتِ عُرۡفٗا "1" فَٱلۡعَٰصِفَٰتِ عَصۡفٗا "2" وَٱلنَّٰشِرَٰتِ نَشۡرٗا "3" فَٱلۡفَٰرِقَٰتِ فَرۡقٗا
"4" فَٱلۡمُلۡقِيَٰتِ ذِكۡرًا "5" عُذۡرًا أَوۡ نُذۡرًا "6" إِنَّمَا تُوعَدُونَ لَوَٰقِعٞ "7" "

The translations of the seven ayahs are provided below:

The Ayah	Ali T 1	Pickthal T 2	Khan T 3
"وَٱلۡمُرۡسَلَٰتِ عُرۡفٗا"	By the "Winds" sent forth one after another "to man's profit";	By the emissary winds, "sent" one after another	By the winds "or angels or the Messengers of Allah" sent forth one after another.

"فَٱلۡعَٰصِفَٰتِ عَصۡفٗا"	Which then blow violently in tempestuous Gusts,	By the raging hurricanes,	And by the winds that blow violently,
"وَٱلنَّٰشِرَٰتِ نَشۡرٗا"	And scatter "things" far and wide;	By those which cause earth's vegetation to revive;	And by the winds that scatter clouds and rain;
"فَٱلۡفَٰرِقَٰتِ فَرۡقٗا"	Then separate them, one from another,	By those who winnow with a winnowing,	And by the Verses "of the Quran" that separate the right from the wrong.
"فَٱلۡمُلۡقِيَٰتِ ذِكۡرًا"	Then spread abroad a Message,	by those who bring down the Reminder,	And by the angels that bring the revelations to the Messengers,
"عُذۡرًا أَوۡ نُذۡرًا"	Whether of Justification or of Warning;-	To excuse or to warn,	To cut off all excuses or to warn;
"إِنَّمَا تُوعَدُونَ لَوَٰقِعٞ"	Assuredly, what ye are promised must come to pass.	Surely that which ye are promised will befall.	Surely, what you are promised must come to pass.

3.3.1.1.1. Interpretation of the Oath Ayahs

The Almighty Allah may pledge by whatever he has created .In the five first above ayahs HE almighty swears by .

1- the winds which, cascading one above another, another above another, heap one above another, and form a stratified system of atmosphere ;

2- The powerful, hurricane force winds, the intensity, and harm of which require prudent watching and narrow investigation ;The angels, to which has been granted the power of overseeing the constructions in clouds, and who are guided according to the commandment of God ;

3- The angels are the offspring of Allah, who knows who is truthful and untrue, who is right and wrong, and this causes the moral and legal crystal clear to be in the right and in that which is not forbidden ;

4- The angels, who receive the revelation of God, and transmit it to his prophets, and who, therefore, render God a recompense to his work ;

5- These are the angels that move and work the masses of clouds. "Ibin Kuthair ,P."

Through this, the Almighty is affirming that what you, humanity, give to yourself as the occurrences of the Day of Resurrection is going to occur, and there will be a reckoning and a recompense.

3.3.1.1.2 The Evaluation of the Translation of the Oath Ayahs

The Ayahs or the first verses i.e. one to five start with a prefixed preposition either wa or occasion suspense fa in order to preface an implicit oath. The ayah of mark of oath wa is used in the first and most ancient ayah and Al-Mursalat is the second noun. The preposition and the noun make up an indirect oath sworn by Allah the Almighty. In the following four lines, the similar prefixed prepositions are used as conjunctions "حروف عطف" referring to "Al-Mursalat." Most translators are inclined to translate wa in the first ayah using the preposition by, and thus change the syntactic agreement. The rest of the verses are more heterogeneous:Professor T.1 uses the preposition by to translate the Arabic particle w 2 in the first verse, but the third verse is translated using the coordinating conjunction and. In the case of the particle f 2, his translation adds the adverb then and the relative pronoun which. In such cases the w 2 serves as an oath marker and not as a conjunction. The implicated verb is aqṣam "to swear" in the Glorious Quran is thus connoted through the preposition w. This would then lead to an interpretive reading of the verse, which would say I swear by the wind. In comparison, a purely literal translation of wain, which translates to by, only refers to the movement of the wind, and not the oathful sense. Therefore, the three translators under analysis make a mistake of translation concerning their failure to render the entire semantic scope of wa.The Arabic text has translated the term as in the genitive feminine plural passive participle as ال-MurSala 2 meaning winds and Yusuf, Pickthal, Mohsin, and Pickthal also explain the word by using emissary winds. Emissary is a term that has been defined by Oxford Dictionary. as one who is dispatched as a diplomatic representative to do a special mission. As a result, it is possible to think that Pickthal implies that the winds bear certain messages and functions performed by Allah, which is expressed through the passive-participle form. Mohsin, on the contrary, provides three synonyms of أت ال ْمُرْسَل "Al Mursalat": angles, winds

and messengers dispatched following the divine decree. The intentionality of the word can be seen in the approach that Pickthal uses, which is reflected in his references of interpretation. The final lexical term used in this ayah is the accusative masculine indefinite noun which is عُرْفًا "Aurf2". It has an etymological origin of "عرف" "Arafa". Arabic differentiates between the verb عرف "Arafa" and علم "Alamam" both translating the English word to know, but the former is a knowing without conscious realization while the latter is a knowing that has deliberate understanding. In this very context, though, the term is to be understood to mean, sent forth one after another. Ali and Khan are among the scholars who manage to restore this desired sense, and Pickthal does not manage to do it, as he lacks the element of forth. The Oxford Dictionary gives the meaning of forth as out and away of a starting point and onwards in time, which is in line with the metaphorical movement of the winds. However, Ali also adds the clause to the profit of Man to weaken the original meaning by suggesting that the winds bring only human good; the text actually suggests that the winds actually bring the various messages besides profit, thus the need to be careful when translating. The verified commentary attests that Allah curses the different types of winds and angelic creatures. Still, T1 practices a modulation when making reference to a unique category of wind, and incorporates all of its related qualities, including sent forth, blow violently, scattering them, segregating them, and distributing them far over a great distance. On the other hand, T2 uses a demonstrative reference in which the use of the word those is a literal interpretation of the translation that does not differentiate the referent of the pronoun those as wind and that as angels. T3 is more successful in his work on translation; he uses a couplet approach, and, at the same time, paraphrasing and adding something, as is the case in the example when he translates a phrase by the Verses "of the Quran" which separates the right and the wrong as such: "فَٱلۡفَٰرِقَٰتِ فَرۡقٗا"Translator One uses the adverb assured in the seventh verse, meaning promise or guarantee, when Translators Two and three use assured, meaning, assent or confirmation. The use of this adverb by all three scholars is used to accommodate juxtaposition of the verb like preposition ان with its subject ما and hence cause a syntactic change in the verse. The rest of the text is translated using paraphrase. The following table lists some of the translation strategies used on this passage.

1.3.1.2Topic Two: The Resurrection Scenes

"فَإِذَا ٱلنُّجُومُ طُمِسَتۡ (8) وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ (9) وَإِذَا ٱلۡجِبَالُ نُسِفَتۡ (10) وَإِذَا ٱلرُّسُلُ أُقِّتَتۡ (11) لِأَيِّ يَوۡمٍ أُجِّلَتۡ (12) لِيَوۡمِ ٱلۡفَصۡلِ (13) وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ (14)"

These seven ayahs, verse eight to fourteen, are translated as follows:

The Ayah	Ali T 1	Pickthal T 2	Khan T 3
"فَإِذَا ٱلنُّجُومُ طُمِسَتۡ"	then when the stars become dim;	So when the stars are put out,	then when the stars lose their lights;
"وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ "	When the heaven is cleft asunder;	And when the sky is riven asunder,	And when the heaven is cleft asunder;
"وَإِذَا ٱلۡجِبَالُ نُسِفَتۡ "	When the mountains are scattered "to the winds" as dust;	" And when the mountains are blown away",	"And when the mountains are blown away";
"وَإِذَا ٱلرُّسُلُ أُقِّتَتۡ"	And when the messengers are "all" appointed a time "to collect"	And when the messengers are brought unto their time appointed -	And when the Messengers are gathered to their time appointed
"لِأَيِّ يَوۡمٍ أُجِّلَتۡ"	For what Day are these "portents" deferred?	For what day is the time appointed?	For what Day are these signs postponed?
"لِيَوۡمِ ٱلۡفَصۡلِ "	for the Day of Sorting out.	For the Day of Decision.	For the Day of sorting out "the men of Paradise from the men destined for Hell".
"وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ "	""And what will explain to thee what is the Day of Sorting out"?"	"And what will convey unto thee what the Day of Decision is!" -	""And what will explain to you what is the Day of sorting out"?"

1.3.1.2.1 Analysis of The Resurrection Scenes

These ayahs according to Ibn Katheer "P.580" give some of the events that are deferred to the Day of Judgment like

1.The stars are therefore destroyed hence sacrificing their brightness.
2.The sky is perceived to tear up, divide in parts, suspended and ultimately to lose its architectural support.
3.The mountains are reported to have been blown, and not making a trace that can be seen on the surface of the earth.
4.Also, it is conceived that the messengers are united.
Therefore, this day is symbolic of a scale of reality and is above a conventional comprehension.

1.3.1.2.1 Evaluation of the Resurrection Scenes Translation

T 1 and T 3 begin with word then, and it signifies a further part of the upcoming events, and therefore, they are also rough in their interpretation of the character Fa "الفاء". T 2 on the other hand made a mistake by applying the conjunction So coupled with implicature So this reason, which means that the first topic is not the reason behind the second topic. Consequently, the transposition procedure creates the sense of meaninglessness of the verse. The description of the word طمست "Tamasat" in the three translations differs: T 1 is dim, which means the absence of light, T 2 is a passive construction of put out, which produces transposition and modulation. The glorious Quran, in reality, personifies the word stars, meaning that the stars shed light on themselves, which also explains the meaning of the term in T 3. At the time when the stars will disappear and lose their beauty, the sky will be torn apart--or will be torn apart--and the mountains will be cleared off. Mountains are blown up, flattened and a dusty heap as the Almighty says, And the mountains were a rolling heap. These three verbal structures are used in the past tense since the reflection of the happening of the verb is the desired result, not the laboratory of subject designation as some may otherwise assume. Allah Almighty is the only body that can execute it as no other agency can execute it. In Ayah 9, Allah Almighty explains that the heavens are to be ripped to pieces, that fissure will multiply, the stretching will be interspersed with holes and voids. The three translators are seeking a literal translation; although Translator 2 replaces by cleft the word ripped, the meaning is the same. Translator 1 also removes a conjunction, and, but the Translators 2 and 3 translate in a manner that is synonymously equivalent to Ayah10, the words being blown of the mountains. Translator 1 takes an expository approach, where an explanatory note is added to give an idea of how horrific it is that the mountains are disappearing. The phrase وَإِذَا ٱلرُّسُلُ أُقِّتَت[2] comes to end the triad of events, as it connects them to previous lines since they identify a time limit to the event. Furthermore, in addition to this space tragedy, the Ayah involves a burning problem which has been lasting up to now. The messengers have the role of relaying the outcome of advocacy. They have long waited to do it and now it is in place to make a decision which will impact millions of generations and periods. To this end, the three translators in verse twelve highlight the meaning of the word time appointed through the synonymic translation to convey the exact message. Translator 1 uses a bracketed note "portents" to identify this event as connected to one that came before it, but Translator 3 introduces the word signs to the phrase. His rendering "لأayyyi yawm unem jugjilat ayya" of the prepositional prefix lam acts as a causal lam to indicate to which day the postponement is addressed; أ uzajilat ayya which is a third-person feminine passive perfect of ujjal, is merely an adjective to the word yawm. However, his structure "لِيَوۡمٍ ٱلۡfascwl" means the day of judgment, but not an undefined day, and the lam is repeated to represent the question that has been answered. The three translators have replaced the lam with the conjunction of for to show why the postponement happened. Translator 1 and 3 translate the word "الفصل" directly but Translator 3 provides a footnote with a thorough explanation of the sorting that follows. T 2 imposes a modification in his interpretation of the word "الفصل" and takes it as not just a day of decree. The last verse involves the usage of phrase And what ما which is a subjective interrogative "ـا اسْتِفْهامِيّةٌ مُبْتَدَأ" and the predicate "ادْراك" which translates to I inform you. In the line "ما يَوْمُ الفَصْلِ the word m a is used as an interrogative subject, and the word y a w m u al f a s c l is a predicate. The two interrogatives, in 0 ٢ ٠ ادراك ٠ ما awl 0 2 muwm 0 2 fasceli, serve both to imply fear and to show surprise. The nuance, however, is not present in the three reviewed translations; namely, T 1 and T 3 present the statement of Ayah fourteen in the form of a question, thus, placing the transpositional process in their notions. In addition, a modulation of T 1 and T 2 is the inclusion of the informal pronoun thee instead of the formal one you. As a rule, the use of the pronoun you has a respecting, formal meaning, and the use of thee represents a non-formal address; however, the referenced verse does not imply any signs of addressing any inferior society.

1.4 Results of the Analysis

The table below illustrates all the procedures that the three translators have applied in the two topics.

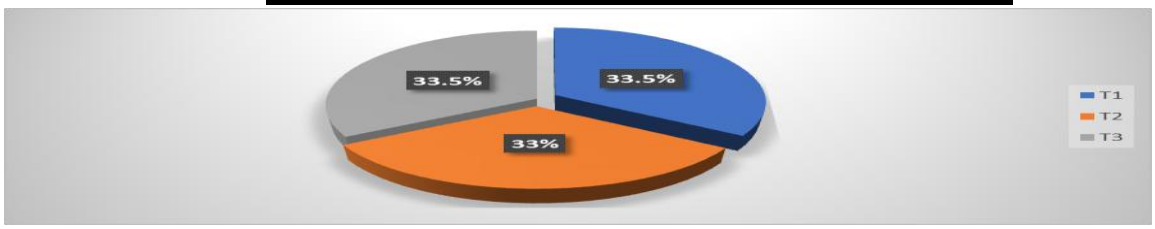
Ayah NO.	T1	T2	T3
1	Transposition	Transposition	Transposition

	Paraphrase Note	**Addition Note**	**Paraphrase Expansion Note**
2	**Modulation Transposition**	**Paraphrase Modulation Reduction**	**Description Synonymy**
3	**Modulation Reduction Note**	**Paraphrase Modulation**	**Paraphrase Expansion**
4	**Modulation Literal**	**Modulation Literal**	**Paraphrase Note Expansion**
5	**Modulation Literal Addition**	**Modulation Description**	**Paraphrase Expansion**
6	**Synonymy**	**Expansion Literal**	**Paraphrase**
7	**Transposition Paraphrase**	**Transposition. Paraphrase**	**Transposition Paraphrase**
8	**Transposition**	**Transposition Modulation**	**Transposition**
9	**Literal**	**Literal**	**Literal**
10	**Deletion**	**Synonym**	**Synonym**
11	**Description**	**Description**	**Description**
12	**Synonym Note**	**Synonym**	**Synonym Addition**
13	**Literal**	**Modulation**	**Literal Description**
14	**Transposition Modulation**	**Modulation**	**Transposition**
NO. Of Processes	**25**	**24**	**25**
Total Amount	**74**		

The results of the study depend on the number of the processes of translation that each participant uses. Using the three translators procedurally will be elaborated as follows:

Type of Process	T1		T2		T3			
	O	%	O	%	O	%	WO	W%
Literal	4	5.5%	3	4.0%	2	2.5%	9	12%
Transposition	5	6.5%	3	4.0%	4	5.5%	12	16%
Paraphrase	2	2.5%	3	4.0%	6	8%	11	15%
Note	3	4.0%	1	1.3%	2	2.5%	6	8%
Modulation	5	6.5%	7	9%	0	0%	12	16%
Reduction	1	1.3%	1	1.3%	0	0%	2	3%
Addition	1	1.3%	1	1.3%	1	1.3%	3	4%
Synonym	2	2.5%	2	2.5%	3	4.0%	7	9%
Deletion	1	1.3%	0	0%	0	0%	1	1%
Description	1	1.3%	2	2.5%	3	4.0%	6	8%
Expansion	0	0%	1	1.3%	4	5.5%	5	7%
Total NO.	25	33.5%	24	33%	25	33.5%	74	100%

Figure 16 : The total number and percentages of the translation processes



1.5 Conclusions

It is a most distinct and special literary custom, where the safeguarding of the Quran in its the canonical shape is practiced with the strictest care. The Glorious Quran takes advantage of the rich palette of immediate tools of rhetoric which makes it extraordinarily spiritual and extraordinary aesthetic. The process of translation of the Qur-anic text to a different language is not easy and complex on its own even when the best translators are engaged. Loss of meaning can also occur in a number of ways among them being that of omission or alteration of individual lexical meanings when translating.Comparing the three selected translations that belonged to the dataset, the researcher has drawn the following conclusions:

1. The three translators have used eleven different translation processes, that is, Literal, Transference, Descriptive, Synonym, Transposition, Modulation, Reduction and Expansion, Paraphrase, and Notes. All of the processes have been employed with different frequencies, and further processes could be seen in other parts of the Surah. The first hypothesis proves this observation as it states that the three translators have used different processes of translation.
2. The wording in the Holy Quran is difficult to understand since it is a divine message and it can be interpreted in various ways by the lay readers. The translators consciously choose some processes to the exclusion of others like modulation and synonym to deliver exact meanings and hence render an accurate translation of the intended message. This observation supports the second hypothesis which states that there are certain translation processes that are more commonly used to translate the Quranic message in an attempt to come up with a proper interpretation.
3. The problems that arise when translators face some challenge in the correct translation of utterances in the original language make them seek other methods; one example is the literal process where the translators use the literal approach of word-to-word translation that does not consider the contextual meaning of the utterance or sentence. Overall, the approach aims at achieving a high fidelity to the original text, where every piece of lexical material of the translated text is matched to the one of the original. In addition, the modulation process is used by translators with a significant frequency of about sixteen percent, in order to make the message sound more natural with a natural register, through the application of diverse forms of style and changing the focal perspective. Translators normally use this approach when the literal translation produces a rough and incomprehensible output. These findings support the third hypothesis: which states that translators switch to other methods when they know that they cannot produce the utterances of the source language with the needed accuracy.

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