

**TRANSLATION PROCEDURE ANALYSIS IN SURAH AR-
RAHMAN BY ABDULLAH YUSUF ALI**

THESIS

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FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG

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**TRANSLATION PROCEDURE ANALYSIS IN SURAH AR-
RAHMAN BY ABDULLAH YUSUF ALI**

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang
In partial fulfilment of the requirements
for the degree of *Sarjana Sastra*

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Malang, 4 Februari 2022



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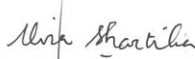

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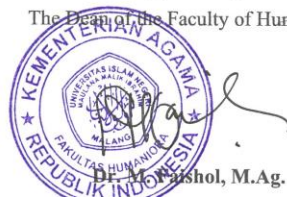
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MOTTO

WIN OR LOSE, I KNOW WHO I AM.

DEDICATION

I proudly present this thesis to

My beloved parents,

Bpk. Basori and Ibu Chusnul Chotimah, who always give their best support for my study, the only who always be my home when I am in need and be the one who will be the proudest of my success.

My Grandmother and my Uncle,

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Malang, 18 October 2021

Nur Muhammad Iqbal

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ABSTRACT

Iqbal, Nur Muhammad. 2021. *Translation Procedure Anlysis in Surah Ar-Rahman by Abdullah Yusuf Ali*. Minor Thesis, Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Advisor : Drs. Basri, M.APh.D

Key Words : *Translation, Translation Procedure, Surah Ar-Rahman*

Recently, the misinterpretation of the Holy Qur'an is so common among our society. Therefore, understanding the whole meaning of the Holy Qur'an is very important. Thus, this research was aimed to identify the translation procedure used by the translator in order to understand the real meaning of the Holy Qur'an. This research mainly discusses one of the most influential works in the field of translation, particularly, about Qur'anic translation entitled "*The Holy Qur'an: Text, Translation and Commentary*" by Abdullah Yusuf Ali. Then, this study was conducted to analyse the type of translation procedure used in Surah Ar-Rahman.

The research used descriptive qualitative research method in order to give the reader deeper analysis on the data. The data source was surah Ar-Rahman, the 55th surah of the Qur'an translated by Abdullah Yusuf Ali. The researcher used the theory of translation procedures proposed by Peter Newmark (1988) to answer the research problem.

Based on the analysis, the researcher found that there were 5 translation procedures out of 17 procedures that had been proposed by Peter Newmark in his translation procedures theory, namely transposition, modulation, addition, and reduction. Transposition was the mostly used procedure with 82% of the text, occurred when the translator changes the grammatical system. The next procedure used was addition, with 32%, by giving the particular text and additional information. The third procedure was modulation with 6%, by changing the perspective of the point of view. Adaptation was the fourth procedure with 50% of the text by shifting the source customary to the target customary. The last procedure was reduction with 1,2%, by reducing the real meaning of the text in order to give the reader a comprehensive meaning.

The conclusion was, the translator applied such translation procedures in order to achieve literary sense, since he has a significant obligation to ensure that the meaning and details of the source text was fully transferred. The writer suggests to the next researcher who wants to contribute in the same field of research can extend the scope of study. Thus, other authors who interested in conducting similar research is recommended to expand the area and do a deeper analysis to uncover another pattern which not observed in this research.

ABSTRAK

Iqbal, Nur Muhammad. 2021. *Translation Procedure Anlysis in Surah Ar-Rahman by Abdullah Yusuf Ali*. Skripsi, Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Pembimbing : Drs. Basri, M.APh.D

Kata Kunci : *Penerjemahan, Prosedur Penerjemahan, Surat Ar-Rahman*

Saat ini, salah penafsiran mengenai ayat Al-Qur'an sangat umum di antara masyarakat. Maka dari itu, memahami makna keseluruhan dari Al-Qur'an mempunyai peranan yang sangat penting. Maka, studi ini ditujukan untuk mengidentifikasi prosedur penerjemahan yang digunakan oleh penerjemah agar dapat memahami makna sesungguhnya dari Al-Qur'an. Penelitian ini berfokus pada salah satu karya yg cukup dikenal di bidang penerjemahan, khususnya membahas tentang penerjemahan Al-Qur'an yang berjudul "*The Holy Qur'an: Text, Translation and Commentary*" oleh Abdullah Yusuf Ali. Lalu, penelitian ini dilakukan untuk menganalisa tipe-tipe prosedur penerjemahan yang di gunakan di surat Ar-Rahman.

Penelitian ini menggunakan metode deskriptif kualitatif untuk memberikan penjelasan data yang lebih mendalam kepada pembaca. Sumber data penelitian yang diambil adalah surat Ar-Rahman yang telah di terjemahkan oleh Abdullah Yusuf Ali. Penulis menggunakan teori penerjemahan yang diajukan oleh Peter Newmark (1988) untuk menganalisa data.

Berdasarkan analisa, peneliti menemukan 5 prosedur penerjemahan dari 17 prosedur yang telah dijelaskan oleh Peter Newmark (1988) di dalam teori nya. Yaitu, *transposition, adaptation, modulation, addition, and reduction*. *Transposition* adalah prosedur penerjemahan yang paling sering digunakan dengan jumlah 82% dari keseluruhan text, terjadi ketika penerjemah mengubah system tata Bahasa. Prosedur selanjutnya adalah *Addition* dengan total 32%, terjadi ketika penerjemah memberi keterangan tambahan untuk menjelaskan teks. Prosedur ketiga adalah *Modulation* dengan total 6%, terjadi ketika penerjemah merubah sudut pandang dalam teks. Ke empat adalah *Adaptation* dengan total 50%, terjadi ketika penerjemah mengadaptasi teks sumber kedalam teks tujuan. Yang terakhir adalah *Reduction* dengan total 1,2%, terjadi ketika penerjemah mengurangi makna asli dari teks sumber untuk mendapatkan makna yang lebih dapat dipahami pembaca.

Kesimpulannya, penerjemah menerapkan prosedur penerjemahan tersebut untuk mencapai makna sastra yang utuh, karena ia memiliki kewajiban yang signifikan untuk memastikan bahwa makna teks sumber disampaikan sepenuhnya. Penulis menyarankan kepada peneliti yang ingin berkontribusi dalam bidang penelitian yang sama dapat memperluas cakupan penelitian. Oleh karena itu, penulis lain disarankan untuk memperluas wilayah dan melakukan analisis lebih dalam untuk mengungkap pola lain yang tidak diamati dalam penelitian ini.

تجريد

إقبال، نور محمد. 2021. تحليل إجراءات الترجمة لعبد الله يوسف علي في سورة الرحمن. بحث. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، الجامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج

مشرف: د. بصري، الماجستير في الإدارة العامة

الكلمات المفتاحية: الترجمة، إجراءات الترجمة، سورة الرحمن

في الوقت الحالي، يعد التفسير الخاطيء لآيات القرآن أمرًا شائعًا في المجتمع. لذلك، فإن فهم معاني القرآن بشكل شامل له دور مهم في الحياة اليومية. يهدف هذا البحث إلى تحديد إجراءات الترجمة التي يستخدمها المترجم لفهم المعاني الحقيقية لآيات القرآن. يركز هذا البحث على أحد أشهر الأعمال في مجال الترجمة وخاصة ترجمة القرآن بعنوان "القرآن الكريم: نص وترجمة وتعليق (*The Holy Qur'an: Text, Translation and Commentary*)" لعبد الله يوسف علي (1930). ثم جعل الباحث بحثه أكثر تحديدًا فقط في السورة 55 من القرآن (سورة الرحمن).

يستخدم هذا البحث منهجا وصفيًا نوعيًا لتقديم شرح أكثر تعمقًا للبيانات للقارئ. مصدر بيانات البحث هو سورة الرحمن التي ترجمها عبد الله يوسف علي. يستخدم الباحث نظرية لترجمة لبيتر نيومارك (1988) لتحليل البيانات. بناء على التحليل، وجد الباحث خمسة اجراءات الترجمة من سبعة عشر إجراء بينها بيتر نيومارك في نظريته: التحويل، والإضافة، والتعديل، والتكيف، والاختزال. التحويل هو إجراء الترجمة الأكثر استخدامًا بنسبة 82% من إجمالي النص، ويحدث عندما يغير المترجم نظام القواعد اللغوية. الإجراء التالي هو الإضافة بنسبة 32% من إجمالي النص، ويحدث عندما يعطي المترجم معلومات إضافية لشرح النص. الإجراء الثالث هو التعديل بنسبة 6% من إجمالي النص، ويحدث عندما يغير المترجم وجهة النظر في النص. الرابع هو التكيف بنسبة 50% من إجمالي النص، ويحدث عندما يقوم المترجم بتكييف النص المصدر إلى النص الهدف. الأخير هو الاختزال بنسبة 1.2% من إجمالي النص، ويحدث عندما يختزل المترجم المعنى الأصلي للنص المصدر للحصول على معنى أكثر قابلية للفهم للقارئ.

في الختام، يطبق المترجم إجراءات الترجمة لتحقيق المعاني الأدبية الكاملة، لأنه ملزم بضمان نقل معنى النص المصدر بالكامل. يقترح الباحث على الباحثين الآخرين الذين يرغبون في المساهمة في نفس مجال البحث لتوسيع نطاق هذا البحث. لذلك، من المتوقع أن يكونوا قادرين على توسيع هذه الدراسة وإجراء تحليل أعمق للكشف عن الأنماط الأخرى المخفية في هذا البحث.

CHAPTER I

INTRODUCTION

A. Background of Study

In today's society, Language diversity, as well as advancements in science and knowledge, encourage people to interact in two directions: in and out of a foreign language. Language has many vital roles in human activities, particularly as a means of transferring information. People all across the world construct language to connect and communicate with one another for these reasons.

During this time, the modern scientific major, particularly in the subject of language translation knowledge was formed. To build communication, to understand foreign languages, and the difference between nation and culture does not matter anymore. Every country has different language varieties based on the nation. Here, the message must be transferred between two languages, which demands translation. (Ismawati, 2013).

Therefore, when it comes to linking different languages, translation is crucial. There are several translations work from a variety of subjects, including learning books, economics, legislation, fiction books, and holy books. Al-Qur'an is a holy book among many holy books that has been translated into numerous languages.

Prophet Muhammad (PBUH) receives the Qur'an in the early age of Islamic history in the Arabic language. This occurrence was a crucial moment for

the social and cultural felicity of Islam's message and mission among local Arabic citizens, particularly for interaction during the transferring process of his message.

In Islamic theology, the translation of the Quran into modern languages has always been a challenging task. Muslims hold the Qur'an in high regard as a miraculous and incomparable text (*i'jaz al-Qur'an*). They argue that, the Arabic text of the Qur'an should not be separated from its true form and translated into another language in written form.

Religious text translation is one of the most challenging translations for translators and interpreters because it deals with one of the most influential and sensitive issues in human existence: Religion and belief. A man's religion is fundamental to him, and he values it beyond all else. This viewpoint highlights the need of religious translation, which is required by more than a billion Muslims worldwide who do not speak Arabic in order to convey information between languages.

Due to different linguistics and religious-cultural elements, translating religious books is infinitely more difficult than translating modern secular works (Nida, 1964). The degree of literalness is the most important issue in the translation of religious texts. There are a variety of reasons why people prefer exact translations of religious texts. Some people favour literal translations because they believe there are multiple hidden meanings underneath the words in religious literature.

Accordingly, a literal translation would maintain all relevant interpretations, whereas a free translation would be more likely to exclude some

of them. Others believe that if a religious work is inspired by God or divinity, it should not be spoken in ordinary language. Certain people want a literal translation that is exceptionally difficult to understand as proof of their extra degree of faith.

Several attempts to transfer the real message of the Holy Qur'an which is in the Arabic language into English has been done by Islamic scholars for years. The first attempt was conducted by Dr. Mirza Abul Fazl in his work entitled *The Qur'an* (1910). Dr Abul Fazl was a pioneer among modern Muslim academics who became interested in the study of the Qur'an's chronological sequence and brought Muslim scholars' attention to its significance. In the early 20th century, The Qur'an was translated into the English language for the first time by three Muslims. The first was Muhammad Ali's translation (1917), which was written from an Ahmadiyya perspective, with some minor sections that the great majority of Muslims regarded as unorthodox. This was followed by Marmaduke Pickthall in 1930, an English literalist translator which converted to Islam. Abdullah Yusuf Ali released his translation soon after, in 1934, with comprehensive explanatory annotation — over 6000 notes.

It is caused by the dissemination of erroneous views about the Qur'an that widespread among Islamic communities, which are the result of orientalist diverting the content of the Qur'an, or other factors such as misunderstand and misinterpretation due to their limited knowledge of the Arabic language or the true meaning of the Qur'an itself.

In the process of rendering the real meaning of the original language into the target language, a translator needs some translation procedures. Applying appropriate translation is a must for the translator. Peter Newmark stated in his book entitled "*A textbook of translation*" he describes the procedures of translation are utilized for smaller components of languages and sentences (Newmark, 1988).

When translating the word, a translator should consider translation procedures as the way to translate the words, phrases, or expressions. The procedure of translation consists of transference, naturalization, literal translation, cultural equivalent, functional equivalent, modulation, synonymy, through-translation, shift, translation label, recognized translation, compensation, reduction and expansion, paraphrase, couplets, notes, descriptive equivalent and componential analysis (Newmark, 1988).

Many people believe that the terminology in religious literature is essentially dictated by divinity, so translators may encounter numerous obstacles in conveying the message during the translation process. It may lead to confusion or misjudgment if it is not correctly interpreted (Nida, 1964). There are many studies conducted in the field of translation, Farida (2018) analyze the translation technique used by three different translations by comparing their translation. She is using a Qur'anic text translated by Maulawi Sher 'Ali, Dr. Muhammad Taqiud-Din AlHilali and Dr. Muhammad Muhsin Khan, and Talal Itani. Another research is conducted by Fadli Husen (2019) he analyzes the procedure of transposition in some nouns of Surah Ar-Rahman.

In this instance, the translator must use proper translation procedures to produce a quality translation. The technical mechanisms used to transform the message of a text to a different language are known as translation procedures (Pinchuck, 1977). When the translators formulate equivalence in changing the message from the native source to the intended source, they apply translation procedures.

A translation is always carried out in one direction, which comes from the original source language to the intended language (Catford, 1965). Non-native speakers of the original language gain from translation since it allows them to receive information and knowledge from others who do not speak the same language (Suardhana, 2015).

“Translating means transferring the meaning of the text into another language in the way that the author intended the text,” according to Newmark (1988). Based on the preceding statements, translation entails the transmission of the message from the original language to the target language (Ismawati, 2013).

Based on the explanation above, it is obvious that a thorough understanding of translation procedures is critical in achieving the highest possible quality in translation projects (Geriansyah, 2013). The previous research conducted by Farida (2018) analyzed the translation procedure from three different translators and comparing the result. However, there are number of techniques and tactics that can be used to identify answers to such problems. As a result, the translator must make any necessary adjustments to make the translated product readable and understandable.

In particular, the researcher chooses Al-Qur'an as a topic of the study (surah Ar-Rahman) because it will continue the previous studies about the similar subject that held by the other researchers before. This research will enrich the previous studies' findings and also contribute in the betterment of Quranic understanding. especially, to understand the meaning of Surah Ar-Rahman.

B. Problems of the Study

According to the previous explanation above, the researcher will conduct the research in response to the following research question:

1. What kind of translation procedure is used by Abdullah Yusuf Ali in translating surah Ar-Rahman?

C. Objective of The Study

Based on the problems of the study, the researcher finds the objective of this study, in which the object of the study is:

1. To analyze the translation procedures used by Muhammad Yusuf Ali to translate surah Ar-Rahman.

D. Scope and Limitation

This research focused on analyzing the translation procedures used by Abdullah Yusuf Ali in Surah Ar-Rahman because it is important to understand the real meaning of the surah. The researcher intends to focus on exploring the

translation procedure in the text. This research does not contain other topics rather than what the writer explained above.

E. Significance of The Study

This research is designed to broaden the knowledge of the students who wants to investigate the same object or theory. It can also be used as a resource for other author who wants to learn deeper about translation or conducting study on the same subject.

In essence, this research is conducted using the translation procedures' theory proposed by Peter Newmark (1988), with the goal of sharpening and assisting other translators producing quality translations, particularly in literary translation.

F. Definition of Key Term

In this sub chapter, the researcher gives some brief explanation about the terms that related with the studies. Hence, these terms are: Translation, Translation Procedure and Surah Ar-Rahman.

1. Translation

Translation is used to convey the real message of the original language to the target language. The content is preserved, but the form is changed to match the target language's natural form. To put it more simply, it is the meaning that is conveyed and must be maintained, while the form changes.

2. Translation Procedure

Translation procedures are applied for smaller components and sentences of language. Consists of, literal translation, paraphrase transference, cultural equivalent, descriptive equivalent, synonymy, naturalization, shift, modulation, recognized translation, through translation, translation label, compensation, functional equivalent, reduction, expansion, couplets, notes, and componential analysis.

3. Surah Ar-Rahman

Ar-Rahman, which is translated as “The most Merciful” with 78 verses (ayat) is the 55th chapter (surah) of the Holy Qur’an. One of the main goals of the chapter is to condemn humankind and jinnkind for their lack of respect to God.

It is mentioned in several commentaries that, this Surah was revealed in response to the question of the polytheists (Musyrikin) who asked, "Who is Ar-Rahman (The most merciful)?" or rebuttal to their statement, "Indeed the Qur'an was taught by a human."

Ar-Rahman is said to be the '*Arusy al-Quran* because he has a beautiful and evocative editorial. In this Surah, Allah conveys His blessings bestowed upon his creations. However, Allah SWT also gives many descriptions of worldly and hereafter pleasures, one of which is heaven's favor. The word *Ar-Rahman* always coincides with the word *Ar-Rahim* which of course has a different meaning. The word *Ar-Rahman* is defined as an abundance of grace, while *Ar-Rahim* as a person with the nature of grace.

According to Shihab (2004) the word *Ar-Rahim* which is defined as the person of grace may not be comprehensive or not have the character of *Ar-Rahman*. Shihab (2004) gave an example with someone who has a generous nature but he has experienced a misery in his life. Shihab (2004) explained that a word that has an Arabic affix ending -aan, has a perfect meaning. One opinion says that *Ar-Rahman* is the vast nature of Allah with His mercy. The nature of *Ar-Rahman* will be eternally merciful to his creatures. There are also some other groups who hold *Ar-Rahman* only for a temporary moment and only achieved by all creatures in the hereafter. As for *Ar-Rahim*, will also be reached in the hereafter.

The surah outlines some of the resources that God has given to his creation and created humankind out of clay and jinn kind from smokeless fire. Surah Ar-Rahman is broken into roughly three sections thematically:

1. Verses 1 to 30 describe natural manifestations of Allah's creative power and mercy in pouring bounties on those who live on the earth.
2. The dreadful punishment and the last judgement will be imposed on sinners are described in verses 31-45.
3. Verses 46 to 78, on the other hand, describe the joy that awaits the righteous in paradise.

G. Previous Studies

The previous studies below are relevant to the topic of the research. These studies have quite similar objects and how to analyze the data.

The first previous study is “Some Linguistic Difficulties in Translating the Holy Qur’an from Arabic into English” that has been conducted by Ali, Nordin & Ismail (2012). They analyzed the linguistic barrier in translating the Holy Qur’an from Arabic into English. In this study, there were seven linguistic problems that they identified. Namely, lexical problems, syntactic problems, semantic problems, metaphor, metonymy, ellipsis and polysemy. In this research, the writer was not mentioning the theory that was used to analyze the data and only provided a few examples for each topic.

Secondly, the study by Husen (2019) about the procedure of transposition of translation entitled “The Procedure of Transposition in Some Nouns of Surah Ar-Rahman Published by Al-Huda and Cipta Bagus Segara”. He compared two translation from Al-Huda and Cipta Bagus Segara. Based on his research It could be stated that he found 6 transposition words from Al-Huda and 6 transpositions from Cipta Bagus Segara translation. Overall, this research is good research. But unfortunately, the researcher did not include his opinion for the theory and used the less credible sources from unfamiliar websites.

The third study was Kembaren (2018), on “An Analysis of Translation Techniques in The English Version of Surah Ar-Rahman” by comparing 3 different translators’ translation techniques. This research was analyzed using the theory of Molina & Albir (2002). The researcher found out that, there are four most dominant techniques used in the text. Namely, Adaptation, Amplification, Established Equivalent and Literal Translation. This research only included fewer

findings and shallow analysis. The researcher could provide more analysis and more findings in her research.

The fourth was Tessya (2017) entitled “The Analysis of Figurative Language Found in English Translation of Al-Qur’an Surah Ar-Rahman and Its Application to Teach Reading of Senior High School”. The researcher used the documentation method to collect the data. She did the steps such as reading, indicating, signing, collecting, and coding the data. In this research, the writer found five types of figurative languages in the English translation of Al-Qur’an Surah Ar-Rahman. They were simile with 28.6%, each of metonymy and personification times with 21.4%, and each of apostrophe and synecdoche with 14.3%. The researcher was not mentioning the theory that she used. Not only that, but the researcher also used a less credible objects from unfamiliar website.

The fifth was Nurasiah (2020) entitled “Lexical Relations and related Meanings in Surah Ar-Rahman by Abdullah Yusuf Ali’s Translation”. This research was conducted using the theory of Saeed (2016) to Identify the types of lexical relations and the theory of Nida (1975) to identify the principles of related meanings. The researcher found 1 data of polysemy, 3 data of synonymy, 4 data of antonymy, and 5 data of hyponymy. About the principles of related meanings, the researcher found 3 data inclusion namely, overlapping, complementation and contiguity. Unfortunately, the researcher was not mentioning the previous studies in her discussion. In my opinion, the researcher could include the previous studies in the discussion to provide the past information of the studies.

The sixth was Nasution (2018) entitled “Figures of Speech in Surah Ar-Rahman”. This research was conducted using the theory of Keraf (2004) to find out the kinds of figures of speech used in Surah Ar-Rahman. The Result of this study was, the researcher found 10 kinds of figures of speech in surah Ar-Rahman namely, 3 simile, 2 personifications, 1 apophasis, 31 repetition, 2 paralellism, 1 apostrophe, 2 pleonasm, 1 prolepsis, 1 antonomasia, 1 tautology. This research has an incomplete abstract and did not mention the object of the studies.

The seventh was Salim (2016) entitled “A Syntactic Analysis on the English Translation of Surah Ar-Rahman Using Theory of Tree Diagrams”. This research discussed Syntactic Analysis; this type of syntactic analysis is a sentence analysis by using the internal hierarchical structure of sentences as generated by a set of rules proposed by Diane Bornstein. The conclusion of this research was, the structure was good enough in identifying the grammatical units, it was concluded that syntax is the arrangement and relationship among words, phrases, and clauses forming sentences based on grammatical rules. The studies have some serious flaws such as incomplete background of the studies, incomplete abstract and unclear results.

The eighth was Azizah (2019) entitled “Linguistic Sign of The English Translation of Surah Ar-Rahman by Abdullah Yusuf Ali”. This research was conducted using the theory of Ferdinand de Saussure (1986) to determine the signified and signifier. The results of this research showed that there was only one data that produces one characteristic (signifier) of Allah (as the governor). However, 47 verses did not only have one signifier of Allah but also have more

than one signifier. The research is using less credible websites and shallow analysis.

The ninth was Ilhami (2019) entitled “An Analysis of Illocution Used on The English Translation of Surah Ar-Rahman (Semantic Approach)”. This research was conducted using the theory of Spradley (1980). The result of the research showed that there were 79 data on the English Translation of Surah Ar-Rahman by Abdullah Yusuf Ali. There were some kinds of Illocution in the English Translation of Surah Ar-Rahman by Abdullah Yusuf Ali. Firstly, Directive utterances are found in 31 data. Secondly, Representative utterances are found in 44 data. The last, Expressive utterance was found 2 data. This research was not mentioning the theory that she used. The other flaw is, the researcher has not included the conclusion in the abstract.

Finally, there was a study conducted by Burrahman (2021) entitled “A Semantic Analysis on The English Translation of Surah Ar-Rahman By Abdullah Yusuf Ali”. The result of this research showed that there are various literal meanings which are used in the various translations of a verse from surah Ar Rahman from the first to the last. The literal meaning contained in surah Ar Rahman verses 1-78 of the translation of Abdullah Yusuf Ali includes 5 synonym, 6 hyponim, 47 denotation, 4 antonym, 8 connotation, 14 polysemy. From the result of the research there are various deixies used in surah Ar Rahman there are 53 personal deixies, 2 temporal deixises, 7 spacial deixies. In this research, the writer was not mentioning the theory that he used and the incomplete background of the study.

As can be seen, the above previous studies mostly discussed translation techniques, semantic analysis, illocution, syntactic analysis and one specific translation procedure which is transposition. The researcher concludes that analyzing translation procedures in surah Ar-Rahman by Yusuf Ali using Peter Newmarks' theory was not conducted yet. Therefore, my research tries to fill the gap that was not covered by the previous studies by analyzing the translation procedure used by Abdullah Yusuf Ali using Peter Newmark's theory of Translation (1988).

H. Research Method

The researcher used various research methods to examine the given issue, including data collection, research design, data analysis and data sources.

1. Research design

To expand and enrich the information, this study used descriptive qualitative methods. The data collected in form of texts rather than numbers. One of the important things why the researcher used qualitative methods because of this study is categorized as exploratory. Qualitative research provides more information about the phenomena. It explores more deeper about the richness, depth, and complexity of the phenomena. (Wahyuni, 2012).

Any type of study that generates conclusions that are not gained by statistical techniques or other ways of quantification is described as qualitative research (Strauss and Corbin, 1990). Based on the object of the study, since the

researcher used in ideographical (written text) to be further studies, the data will be acquired from journals or articles which have the same discussion and topics

2. Research Instrument

The researcher used descriptive qualitative method to obtain and analyzing the data of this study. Since this study used qualitative method, this research utilized the researcher as the main instrument who investigated the data through analyzing a text in Holy Qur'an (surah Ar-Rahman).

3. Data Source

The data source was obtained from written text of Quran English version of *surah Ar-Rahman* by Yusuf Ali. The data will be selected in every part of the surah and ayat which contains particular translation procedure.

4. Data Collection

When gathering the data, the researcher took many measurements, including investigating material from the Holy Qur'an's surah Ar-Rahman. The researcher must go through various processes in order to acquire the data. To begin, the researcher combed through all of the material, ayat by ayat, to determine which ayat had a specific translation procedure.

Following the discovery of the data, the researcher classified the ayats in order to determine the translator's procedure of translation. Finally, using Peter Newmark's theory, the researcher will examine Yusuf Ali's translation procedure.

5. Data Analysis

The Researcher analyzed and measured the data qualitatively. The researcher examines the source material before comparing it to the translation text to see whether any words or sentences refer to the translation process. After finding data, the following step is to organize or classify it according to the type of translation procedure used in the text.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides the definitions and explanations of the relevant literature to the objective research. Review of the related literature below covers the definition of translation, methods of translation, procedures of translation and the biography of Abdullah Yusuf Ali.

A. Translation Definition

Experts have different points of view on translation definition. Translation described by Newmark as “rendering the meaning of a text into another language in the way that the author intended the text”. Because translating the source language can result in some sorts of message distortion owing to many causes, a good translation is judged not just by the language transformation, but also by the transmission of meaning.

When someone reads a text, translation entails comprehension and interpretation. It highlighted how translation changes from one language to another. When the language is translated, one form of a language is transformed into a completely new form of language, such as English-Arabic and vice versa.

Nida and Taber (1969) stated that, translation should not only evaluate the style, but also the nearest equivalent message from the original text to the target language text. “Translation entails reproducing the nearest natural equivalent of

the source language message in the receptor language, first in terms of context and then in terms of style.” (Nida, 1969)

According to Nida, the source language's message must be conveyed in such a way that the target language's message receptors react in the same way as the source language's receivers do.

Larson (1998) describe translation as:

- a. Examining the cultural context, lexicon, grammatical structure, and communication situation of the original language.
- b. Understanding the context of the original language.
- c. To display the same meaning, uses the grammatical constructions and lexicon that appropriate to the target language and cultural environment.

Catford (1965), on the other hand, describes translation as "the substitution of textual material in one language (Source Language) by identical textual material in another language (target language)."

Barnwell (1980) stated that translation consists of two stages:

- a. Evaluating the context of the original source; and translating the original message.
- b. Re-expressing the real meaning in the receptor language as near as possible in its native form.

Translation, according to some experts, is a different style of communication. “An act of communication that attempts to relay, through cultural and linguistic boundaries, another act of communication (which may have been

intended for different purposes and different readers/hearers),” Hatim and Mason (1997) describe.

In this situation, the translator serves as the recipient of a message in the Source language (SL), as well as the person who deliver the message in the target language, when translating the text. The previous definitions indicate that the translation is not simply a synonym for the target language, but the original text's message should be preserved as much as possible. The author's aim, style, and integrity of the work should be clear.

B. Methods of Translation

Newmark (1988) divide translation procedures in two different perspectives. The first, focuses on the target language (TL) and the second focuses on the source language (SL). Each viewpoint offers four translation alternatives. The SL accent indicates that the translation method corresponds to what is normal in the original language, such as the culture, lexis and structure. Methods of translation that place a strong emphasis on the source language including:

1. Faithful Translation

The first method is faithful translation, it aims to capture the SL's contextual meaning while maintaining to the TL's grammatical structures. The faithful translation method retains the degree of grammatical and lexical irregularity (difference from SL standards) in the translation by transferring

cultural terms. It makes an effort to be completely faithful to the SL writer's goals and text realization. Example:

SL: Don't stand under the rain without using umbrella.

TL: Jangan berdiri dibawah hujan tanpa menggunakan payung.

2. Literal translation

The lexical words are translated one by one and out of context, and the translator change the SL structure in the TL structure. literal translation indicates the problems to be solved as pre translation process. According to Larson (1998) There are two basic forms of translation: form-based and meaning-based translation. Literal translation is form-based translation that attempts to follow the form of the Source Language (SL). Example:

SL: Only for emergency purposes.

TL: Hanya untuk keperluan mendadak.

3. Word-for Word Translation

The translator expresses the meaning of the original text using typical equivalent terms and follows the SL word order. Cultural and mechanical terms are translated literally to make it easier for the translator to grasp the content before translating the text. The primary purpose of word-for-word translation is to comprehend a complex material as a pre-translation procedure or to understand the mechanics of the source language. Example:

SL: I can sing.

TL: Saya bisa nyanyi.

4. Free Translation

The translator transferring and paraphrasing the message of the text without considering the style and the format of the original language. Therefore, the TL text may be shorter or longer than the original source. Free translation method presented by Newmark as a form of translation, but he opposes to call the end product of this method is a translation, because the TL and SL texts are vastly different. It is commonly used in journalistic writing and creative writing.

Example:

SL: She loves cycling around the garden.

TL: Dia suka mengayuh sepeda mengelilingi taman.

5. Adaptation

Adaptation as the translation method, is the most flexible type of translation. Adaptation converts SL cultural aspects into TL cultural ones. It's mostly used to translate plays or poems. Themes, characters, and stories are typically kept, but the culture of Source Language is changed to the culture of the Target Language, and the content is revised as the result. Example:

SL: She is a shopaholic.

TL: Dia sangat konsumtif.

6. Semantic Translation

Semantics translation distinguishes from a faithful translation because it must take into consideration the SL text's aesthetic value (its appealing and natural feel). The neutral word or functional phrase is used to translate the less significant cultural words, but not the cultural equivalents. In terms of enabling the translator's intuition to work based on the original meaning, it is more flexible than a faithful translation. Example:

SL: Killing two birds with one stone

TL: Sambil menyelam minum air.

7. Communicative Translation

It makes an effort to convey the original text's exact contextual meaning to the receiver of the message. The end product of this translation method transmits the content of the original language in a communicative manner, allowing the reader to read and understand it quickly. Example:

SL: Hati-hati lantai basah!

TL: Caution, wet floor!

8. Idiomatic Translation

The real messages of the original content are reproduced via idiomatic translation. However, it may send the improper message since the translator employs idioms and also colloquialism in the TL to reproduce the message, which may have a different message in the original source. Example:

SL: It is a piece of cake

TL: Itu sangatlah mudah.

C. Translation Procedures

The procedures of translation are commonly used to translate smaller units and sentences (such as clauses) of a document, whereas the methods of translation are used to translate whole text. In this case, translation processes are employed in a literal translation process (Newmark, 1988). These are some of the most frequently applied procedures:

1. Modulation

The two fundamental procedures in translating are modulation and transposition. They might happen at the same moment. According to Vinay and Darbelnet quoted by Newmark (1988), describe modulation as a shift in viewpoint, perspective, and, in many cases, the thought category. Example:

SL: You should know that module writing takes time.

TL: Perlu diketahui bahwa menulis modul itu memakan banyak waktu.

2. Transposition

Transposition is defined by Vinay and Darbelnet, as quoted by Hatim and Munday (2004), as the process of substituting one-word class with another without affecting the message's meaning. To obtain the same result, grammatical structure of the source language is replaced with a different type of grammatical

structure in the target language. There four types of grammatical alteration in the transposition procedure (Newmark, 1988), those are:

a. The grammatical structure of a language causes automatic transposition, which leaves the translator with no option. For example:

1. Plural to singular, such as ‘eye glasses’ is translated into ‘kacamata’.
2. The adjective's position has altered. For instance, ‘beautiful car’ is translated into ‘mobil yang bagus’, not ‘bagus mobil’.

b. When the grammatical structure of the original language does not exist in the target language, a transposition is crucial, e.g.:

SL: Jam tangan itu harus kamu ambil.

TL: You should take that watch.

The example above proved that the object ‘jam tangan’ in SL is located forward. This passive form does not exist in the English language, so it is necessary to change the sentence from passive into active voice.

c. Transposition which grammatically correct but it does not match to normal usage in the target language. The following SL noun phrase can be transformed into a TL verbal phrase, for example:

SL: We must all take responsibility for the availability of clean water.

TL: Kita semua bertanggung jawab untuk menjaga air bersih.

d. Transposition is defined as the substitution of a grammatical structure for a virtual lexical gap. For example:

SL: He is very good, but his wife is arrogant.

TL: Ia sangat baik (sekali), tetapi istrinya sangat sombong.

In brief, transposition is concerned with the changes in grammatical classification that occurs during the translation process. The translator is commonly using this procedure, since transposition provides a wide range of options for avoiding untranslatability issues.

3. Adaptation

The employment of a recognized equivalent between two situations is referred to as adaptation. This is an issue of cultural equivalency, in order to make the TL text more understandable to the reader. The translator adapts the content and form of the SL to match the TL community's norms of language and culture. This approach is commonly employed in the translation that related with culturally bound words or idioms, imagery and metaphors. For example, the translation of the idiomatic expression below:

SL: Snake in the grass.

TL: Udang di balik batu.

4. Transference

As a translation procedure, transference is the process of transferring an original SL word to the intended TL text. Not all portions of the source language phrase are translated into the target language. This happens when the TL has no equal for an SL term or statement of a cultural component, language, or habit. For example:

SL: For those with leprosy, and **HIV/AIDS**

TL: Untuk mereka yang menderita Lepra, dan **HIV/AIDS**

5. Addition

The addition is frequently cultural, technical (related to the issues), or linguistic in nature, and is based on the needs of the intended meaning of the writer rather than the original. It also explains the differences between SL and TL culture. Additional information in the translation can be found in a variety of places: inside the text, at the bottom of each page, at the conclusion of each chapter, or at the conclusion of the book in the form of notes or a glossary. For example:

SL: Pria itu suka makan pecel.

TL: That man loves to eat *pecel*. (Indonesian traditional food made of peanut paste and vegetables)

6. Reduction

Reduction, as a form of semantic approaches, is a procedure commonly taken by some translators. It signifies that not every SL sentence's words are translated into TL. Some points of the statement are eliminated, but some of them are very crucial to translate, because they are part of the phrase's context. As a result, the translator must ensure that, the text is conveying the real meaning of the source language. For example:

SL: Vas bunga

TL: Vase

7. Descriptive equivalent

Descriptive equivalent technique generates an information that includes the definition of the word. This occurs when the TL version of the SL cannot be discovered because the term does not exist in the TL. For example:

SL: Licensed software

TL: Perangkat lunak yang dilisensikan

8. Naturalization

Naturalization accomplishes transference and adjusts the SL word first to the regular pronunciation, then to the usual morphology (word-forms) of the TL.

Example:

SL: printer

TL: printer

D. ABDULLAH YUSUF ALI

Abdullah Yusuf Ali was born in a Bohra family in Surat, India, in 1782 A.D. 1289 A.H. He was an outstanding student who excelled in academics and was awarded the famous India Service Civil Award, a high achievement originating from the extraordinarily tough entrance tests for senior positions in the Indian Civil Service, which rich families expected their sons would receive.

Abdullah had a natural ability to comprehend English literature and was regarded as one of his countrymen's greatest writers.

His works were published in most prestigious scholarly journals in India, which many academics praised his beautiful literary style. 'Abdullah Yusuf later left India for Europe, where he visited many European capitals and eventually settled in London for a long time.

He was exposed to several versions of the Qur'an while in London, and he maintained a strong interest in it and its studies. He went to India and took up new residence in Lahore, where he became the Dean of the Islamic College, after studying what had been written about the Qur'an in both European and Eastern languages. Then He began the monumental task of interpreting the Qur'an and adding commentary to it.

He died in England in December 1953 A.C. 1372 A.H. and was buried at the Muslim Cemetery at Brookwood, Surrey, in Woking, not far from Marmaduke Pickthall's grave. His translation and commentary have been very popular in the Islamic and Western world, wherever English is read and understood.

Abdullah Yusuf Ali's Quranic translation is the most widespread translation together with Marmaduke Pickthall's translation. His translation considered to be the most influential English translation of the Holy Qur'an. Abdullah Yusuf Ali was renowned Sunni translator and commentator of the Qur'an.

M.A. Sherif (1997) mentioned Abdullah Yusuf Ali's works. Some of his works which are:

1. A Monograph on Silk Fabrics Produced on North-Western Provinces and Oudh. Provinces and Oudh Government press, 1900.
2. Life and Labour of the People of India. London, 1977.
3. India Since 1917, The Expansion Of The Anglo Saxon Nations: A Short History Of The British Empire And The US. London: Black, 1920.
4. Ang/ow-Muhammadan Law. Revised by Yusuf Ali. Kalkuta: Thacker and Spink, 1921.
5. The Self-Revelation of Babar. Lucknow: United Provinces Historical society, 1923
6. Medieval India: Social and Economic Conditions. London: Oxford University Press, 1932.
7. The first series of The Holy Qur'an: An Interpretation in English, with Arabic Text in Parallel Columns, a Running Rhythmic Commentary in English and. full explanation notes. Lahore, 1934.
8. Religious of Rabindranath Tagore. Transactions of the Royal Society of Literature. Hyderabad, 1935.
9. India and the War. Tokyo, 1940 10. The Message offs/am. 1940.
10. Palestine. The Mussalman. Kalkuta, Januaiy 28, 1938.
12. The Souvenir. Eastern times, Lahore, October 4, 1940.

CHAPTER III

FINDINGS AND DISCUSSION

A. Findings

The writer evaluated at words, phrases, and sentences in the Al-Qur'an (Surah Ar-Rahman) as Source Language "SL" and examined them to Yusuf Abdullah's translation (Target Language "TL") to observe how the translator identified the equivalent of the words or phrases from SL to TL. The data was classified depending on the translator's translation procedures. They are as follow:

1. Transposition

Transposition is a translation procedure involving a change in the grammar from SL to TL (Newmark, 1988). One of the main focuses of this translation is changing grammar without compromising the substance of the message. Transposition requires the substitution a grammatical structure in the source language with one of a different kind in the target language to attain the same purpose.

Datum 1:

SL: وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

TL: 9. So establish weight with justice and fall not short in the balance.

In this verse, Allah ordered human being to not reduce the balance and the things that are contrary to it. Transposition occurred because the translator uses a grammatical structure that does not exist in the TL (Newmark, 1988). The

translator chooses to translate وَ into So, which should be translated into “And” instead of “So” in the original text which is Arabic. In the SL the word وَ means “and” and “while” as a conjunction, and “with” as a preposition.

Datum 2:

SL: بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

TL: 20. Between them is a Barrier which they do not transgress

This verse is about the two oceans, the fresh sea and the salty sea. Here, the translator adds some words which are not written in the original text to make the translation more fluent. The translator adds “is a” and “which” word between the subject and the object of the word because the translator cannot find exact word equivalent in TL.

A literal translation is grammatically possible but may not accord with natural usage in the TL (Newmark, 1988). Even it is obligatory to add the conjunction word between the particular word but it is still considered as transposition procedure because there is no word between the word بَيْنَهُمَا and بَرْزَخٌ that indicate the word “is a” in this text.

Datum 3:

SL: يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

TL: 22. Out of them come Pearls and Coral:

In this Ayat يَخْرُجُ is identified as fi’il mudhari’, the translator uses “Out of them come” to substitute the word. The following translations are examples of

transposition caused by linguistic structure differentiation. Such action must be taken because SL grammatical structure does not exist in the TL (Newmark, 1988). The location of the verb in Arabic is extraordinary in the English structure. The verb is frequently placed before the noun in Arabic. A sentence must begin with a verb unless there are specific goals.

Sentences must begin with a noun, unlike the English language, unless the phrase is swapped or there is an alternative. In this case, the translator has no choice but to use this method of translation in order to achieve the same effect in both the target and source languages (SL). This verse is the continuity of the previous verse which explains that, from both oceans came pearl and coral.

Datum 4:

SL: وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

TL: 24. And His are the Ships sailing smoothly through the seas, lofty as mountains

Transposition occurred because this verse contains a word فِي in Arabic that is supposed to be translated into “in” but here the translator chooses the word “through” which is not specifically identical with the literal meaning of the word. In this context, to make the translation looks natural and readable, the word change is automatic and offers the translator no choice (Newmark, 1988).

According to oxford dictionary, the word through means from the beginning to the end of an activity, a situation, or a period of time, or past a barrier, stage, or test which has a different meaning from the SL.

Datum 5:

SL: يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ
إِلَّا بِسُلْطَنِ

TL: 33. O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!

In this verse, the translator changes the grammatical structure from the source language that word إِلَّا بِسُلْطَنِ (not without authority) placed before the word لَا تَنْفُذُونَ. Transposition takes place because SL grammatical structure does not exist in the TL (Newmark, 1988). According to the actual translation of the verse, it must be translated into “shall not ye be able to pass without authority” or in Arabic لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ.

2. Addition

Addition signifies that the translator provides some more explanation to the TL content to help readers understand it better. The idea is to make the material easier to understand for the reader.

Addition including the additional information a translator may have to add to his version is normally cultural (accounting for the difference between SL and TL culture), technical (relating to the topic) or linguistic (explaining wayward use of words), and is dependent on the requirement of his, as opposed to the original, readership (Newmark, 1988). This additional information can be included in the text, as a footnote, or at the end of the text as a glossary.

Datum 1:

SL: الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

TL: 5. The sun and the moon follow courses (exactly) computed;

In the enormous cosmic realm, there are unique mathematical principles that give witness to Allah's magnificence. Addition occurs because the translator explaining wayward use of words in the sentence (Newmark, 1988). The translator provides more material regarding the accuracy of Allah's creation, implying the sun and moon's complete compliance to His commandment.

Datum 2:

SL: رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

TL: 17. (He is) Lord of the two Easts and Lord of the two Wests:

Addition occurred when the translator adds the subject as additional information of who is the owner of the two easts and two wests. According to this translation, implicate that Allah is the ruler of all the earth's and sky's regions, and He disperses His blessings across the universe. This translation procedure was in line with Newmark (1988) theory that additional information should be inserted within the text, since this does not interrupt the reader's flow of attention (Newmark, 1988).

Datum 3:

SL: دَوَاتَا أَفْنَانٍ

TL: 48. Containing all kinds (of trees and delights);-

Addition occurs because the translator adds more detail to the verses to give the reader clearer information. This action is in accordance with Newmark (1988) statement that a translator may add his translation version in terms of cultural technical (relating to the topic) or linguistic (Newmark, 1988). In this case, the translator adds the translation procedure in terms of explaining the wayward use of words. Therefore, he adds some addition to describe the word all kinds and explain that it is including trees and all kinds of delights inside the garden.

Datum 4:

SL: فِيهِمَا عَيْنَانِ تَجْرِيَانِ

TL: 50. In them (each) will be two Springs flowing (free);

Addition occurs when the translator explains the condition of both particular objects here plainly. In this context, the translator applied addition as a translation procedure by adding an alternative to the translated word (Newmark, 1988). The word “Them” refers to both gardens and the state of two springs (of water) are flowing freely in both gardens. So, by adding these additions the translator tries to avoid any ambiguous reference of the word.

Datum 5:

SL: مُدْهَامَتَانِ

TL: 64. Dark-green in colour (from plentiful watering).

Addition is applied in this verse because the translator gives additional information in a translation (Newmark, 1988). However, the translator chooses to add the causalities of that state of colour. It is because an intense amount of watering that make the gardens become dark green in colour. In the verses above, the translator put some additional explanation in the text to make the reader got the information as a whole and minimize the risk of misinterpreting.

3. Modulation

When there is a change of point of view (a shift in the point of view) along with a lexical change in the TL, it is referred to as modulation.

Datum 1:

SL: عَلَّمَ الْقُرْآنَ

TL: 2. It is He who has taught the Qur'an.

The translator uses a modulation procedure by giving the TL subject to change the perspective. In the same verse, Muhammad Marmaduke Pickthall (1999) translated the same verses "Hath made known the Qur'an" so it is clearly that the translator uses this particular procedure.

Datum 2:

SL: خَلَقَ الْإِنْسَانَ

TL: 3. He has created man:

Modulation occurs when the translator adds “He” which doesn’t exist in the SL. According to Newmark (1988), Free modulations are used by translators when the TL rejects literal translation.

Datum 3:

SL: عَلَّمَهُ النَّبِيَّانَ

TL: 4. He has taught him speech_(and intelligence).

Here the word “He” does not exist in the literal translation of the SL. The translator adds the subject to make the sentence readable by changing the point of view. As Vinay and Darbelnet says quoted by Newmark (1988) that modulation is occurred through a change of viewpoint or perspective.

Datum 4:

SL: خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

TL: 14. He created man from sounding clay like unto pottery,

Here, the first word of the SL is خَلَقَ which means “created”. The translator adds “He” to change the point of view. this modulation is virtually mandatory because the translation is not natural unless you do so (Newmark, 1988).

Datum 5:

SL: مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

TL: 19. He_has let free the two bodies of flowing water, meeting together:

The translator adds the subject “He” to make the sentence clearer and complete the sentence, and shifts the perspective from the unknown become known. According to Newmark (1988), parts of modulation is active for passive (Newmark, 1988).

4. Adaptation

Adaptation is a situational equivalency or the sort of circumstance being referred to. According to Peter Newmark (1988), Adaptation is a translation procedure that used a recognised equivalent between two situations (Newmark, 1988). When the SL message is unknown in the TL culture, translators must build a new circumstance that can be recognized as equal in such circumstances.

Datum 1:

SL: وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

TL: 7. And the Firmament has He raised high, and He has set up the Balance (of Justice),

Adaptation occurred when the translator changes the literal meaning of the SL with the recognized equivalent word (Newmark, 1988). In biblical terms, “the firmament” is an enormous solid dome on the second day to separate the primordial waters into higher and lower sections created by God. So, that dry land might arise. The translator chooses the word “firmament” instead of translating “the sky” as the literal meaning of the word.

Datum 2:

SL: عَلَّمَهُ الْبَيَانَ

TL: 4. He has taught him speech (and intelligence).

The translator used adaptation procedure because the word الْبَيَانَ cannot be found the equivalence in the English words. Therefore, the translator use speech (and intelligence) to replace the word in term of the cultural aspect of the SL (Newmark, 1988). الْبَيَانَ means intelligent speech: the power of expression, capacity to understand clearly the relation of things and to explain.

Datum 3:

SL: فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

TL: 66. In them (each) will be two Springs pouring forth water in continuous abundance:

Adaptation occurs when the translator puts a word that can replace the real meaning of the word to substitute (Newmark, 1988). The word عَيْنَانِ translated to “Springs pouring forth water” to give the reader the closest picture that Al-Qur’an gives in the verses. The word عَيْنَانِ can also be translated into “Two-eyes” but in this context, the word means “two springs (of water)”.

Datum 4:

SL: مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعِشْقَرِيٍّ حِسَانٍ

TL: 76. Reclining on green Cushions and rich Carpets of beauty.

Adaptation occurs when the TL cannot find any exact equivalence of the SL. The literal meaning of the word in English is “beautiful carpets” but, the translator uses the word “rich Carpets of beauty” to translate عَبَقْرِيَّ حِسَانٍ as the equivalence terms in English. Therefore, he changes the word in the matter of cultural equivalence (Newmark, 1988)

Datum 5:

SL: فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

TL: 77. Then which of the favours of your Lord will ye deny?

Adaptation occurs when the translator used a word that have equivalent meaning with the literal translation word (Newmark, 1988). The word تُكَذِّبَانِ rooted from the word كَذَّبَ which means lie (lying) but the translator chooses the word “deny”, adapting the English equivalence for the word تُكَذِّبَانِ in Arabic.

5. Reduction

Reduction refers to a decreasing process in the size of the SL text. The translator is more likely to lower the number of components that comprise the SL in this process.

Datum 1:

SL: إِلَهِ الرَّحْمَنِ

TL: 1. (Allah) Most Gracious!

Datum 2:

SL: أَلَّا تَطْغَوْا فِي الْمِيزَانِ

TL: 8. In order that ye may not transgress (due) balance.

Datum 3:

SL: كَأَنَّهِنَّ الْيَاقُوتُ وَالْمَرْجَانُ

TL: 58. Like unto Rubies and coral.

The translator uses the same translation procedure to translate these verses but mostly the translator omits the article ال in Arabic which in English, that word should be translated into "The", refer to something that specific. However, the translator chooses not to add that word.

In Arabic, there are two types of forms: definite and indefinite is known as *ma'rifah* and *nakirah*. It is usually marked by the adding of a/if/am (ال) before a noun or adjective. In the English language, the definite form is marked by "the" before a noun. Reduction as a translation procedure often occurred which you practise intuitively in some cases, ad hoc in others (Newmark, 1988).

After analyzing the data above, the researcher found the strength and weakness of this theory. As many other theories, in Peter Newmark (1988) theory also have pros and cons.

Firstly, this theory was generated to analyze a text that is based on English. To analyze the English-Arabic text, this theory was not very effective because the translation would miss some important points such as, the grammatical system of

the language and specific terms of the language. The theory cannot fully accommodate the contextual part of the text.

Secondly, there are some procedures that cannot be found in the text due to the language barrier. As the writer mentioned above, this theory cannot accommodate the whole text and context of the text. One of the reasons was because of the social and culture difference among English language and Arabic language.

Thirdly, this theory was used to analyze English translation, especially bible translation. Therefore, there must be a meaning distortion in the process of applying this theory to analyze English-Arabic translation.

B. Discussion

This sub-chapter presents the discussion of the research findings. After finding and analyzing the data above, the discussion is needed to answer the research question proposed in the first chapter, “What kind of translation procedure is used by Abdullah Yusuf Ali in translating surah Ar-Rahman?”.

According to Peter Newmark (1988) in his theory of translation, there are 17 translation procedures namely, transference, naturalization, literal translation, cultural equivalent, functional equivalent, modulation, synonymy, through-translation, shift, translation label, recognized translation, compensation, reduction and expansion, paraphrase, couplets, notes, descriptive equivalent and componential analysis.

However, in this research the writer only found 5 translation procedures used by Abdullah Yusuf Ali to translate surah Ar-Rahman: transposition, modulation, reduction, addition and adaptation. The writer only found 5 translation procedure because in his analysis, the writer did not find that the other procedures besides these 5 procedures are applied in the text.

The first mostly used translation procedure with 82% is a transposition. Found in the text when the translator changes the grammatical system and structure of the SL to the TL grammatical system and structure. This translation procedure can be found in the 9th verse of surah Ar-Rahman, “So establish weight with justice and fall not short in the balance.”.

In the previous studies, Kembaren (2018) found different findings from three different sources. The first source was Hadrat Maulana Sher Ali, she found that this source used generalization and established equivalent. The second source was from Dr. Muhammad Taquiuddin Al-Hilali and Dr. Muhammad Muhsin Khan which used established equivalent and transposition. The third source was from Thalal Itani used modulation and established equivalent.

Secondly, modulation with the percentage of 6% is applied when the translator translates the words and phrases from the perspective of the speaker. The example is proven in surah Ar-Rahman verse 4, “He has taught him speech (and intelligence).”.

Because of the varied points of view, certain words and phrases are not translated literally in the text. The TL term would be uncomfortable if the

translator translated the term exactly, and the readers would be unable to grasp the material effectively. As a result, the translator modifies the SL term based on the TL's perspective. According to the idea, modulation occurs when the TL receives a shift of viewpoint as well as a lexical shift.

This finding is not in line with Husein (2019), he found that the 4th surah in Ar-Rahman was transposition. In his study, he analyzed translation procedures from two different translation sources. The first source was from Al-Huda and the second source was from Cipta Bagus Segara, which both occurred transposition.

The next translation procedure is an Adaptation with 50% in total, occurred when the text is altered to shift the SL customary to the TL customary. The translator's work on adjusting the content and form of the SL in a way that complies with the rules of the language and culture in the TL community is compatible with the adaptation principle. Adaptation can be found in the 7th surah, “And the Firmament has He raised high, and He has set up the Balance (of Justice),”.

My finding in this study was in line with the previous study conducted by Kembaren (2018). In the first source, she found that the translator used adaptation and amplification as translation procedures. While in the second source, she found that the translator also used adaptation and amplification. In the third source, she found literal translation, adaptation, and amplification.

Fourth is addition, occurs when the translator wants to keep the style of the original language in the target language, he adds additional explanation to make

the meaning clearer so that the readers may understand it more effectively. The additional information has been placed into the text. This translation procedure was 32% of the text in total. Addition can be found in the 8th surah, “In order that ye may not transgress (due) balance.”. However, in Kembaren (2018) she put this word “(due)” as amplification because the word “(due)” as a matter of emphasizing the previous statement

And the last is reduction, which happened when the translator decreases the amounts of components inside the phrase of the original language, it is called reduction. Some terms and phrases are not translated in the text because it would be less understood by the reader if the translator translated them. Reduction compile 1,2% part of the text. The example of reduction can be found in the 58th surah, “Like unto Rubies and coral.”

From the discussion above we can see that Abdullah Yusuf Ali is utilizing 5 different translation procedures to translate surah Ar-Rahman from Arabic into English. Namely, Transposition, Modulation, Adaptation, Addition and Reduction.

CHAPTER IV

CONCLUSION AND SUGGESTION

Conclusions and Suggestions are discussed in this chapter. The conclusions are taken from the previous data analysis, findings and discussion. Furthermore, the suggestion contains some supportive opinions of the researcher that are intended for those who are interested in analyzing their studies related to translation procedure.

A. Conclusion

Al-Qur'an has a huge amount of liturgical, emotional, and cultural significant expressions that the TL doesn't have. Because the two languages are linguistically and culturally distinct, finding similar English terms is difficult. Without some types of distortion and modification, the audience's expectations cannot be achieved. As a result, the Qur'an's unique sociolinguistic restrictions impose major barriers to interpretation. The translator's originality is restrained by the linguistic and cultural conventions of the target language.

In this study, the writer found 5 different translation procedure used by Abdullah Yusuf Ali to translate Surah Ar-Rahman. Those are, transposition, modulation, reduction, adaptation and addition. Transposition is the most used procedure with 82% of the text, occurred when the translator changes the grammatical system. The next procedure used is addition with 32%, by giving the particular text and additional information. The third procedure is modulation with

6%, by changing the perspective of the point of view. Reduction with 1,2%, by reducing the real meaning of the text in order to give the reader a comprehensive meaning. And the last procedure is Adaptation with 50% by adapting the SL term into TL term.

The implementation of the translation procedures seeks to produce a translation that is adequate in terms of poetic and stylistic elements, as well as aesthetic and expressive values. The translator applies such translation procedures in order to achieve literary sense, since he has a significant obligation to ensure that the meaning and details of the SL's literary taste are transmitted to the TL's without distorting the SL's original message.

Nevertheless, this theory has some weaknesses when it's applied to Arabic language. Since, Peter Newmarks' theory is used to analyze the English translation. Especially, in the field of biblical text, which has different lexical and cultural meaning from Arabic.

B. Suggestion

This research is conducted in investigating work of Translation field. This research only focused on Surah Ar-Rahman, as the 55th Surah of Holy Quran in Translation English version by Abdullah Yusuf. The writer suggests to the next researcher who wants to contribute this research in the same field that can extend the study. Thus, other authors who interested in conducting similar research is recommended to expand the area of their study and do a deeper analysis to uncover another pattern which not observed in this research.

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CURICULUM VITAE



Iqbal or better known as Nur Muhammad Iqbal was born in Sidoarjo, May 9th, 1996. He was the first son of Mr. Basori and Mrs. Chusnul. In 2002-2008 he took elementary school education at SD. Maarif Ngaban. In 2008-2011 he took a junior high school education at SMPN 1 Tanggulangin and continued his senior high school education in 2011-2014 at MAN Sidoarjo. Then, in 2014-2021 he studied Bachelor degree, English Literature study program at the State Islamic University of Maulana Malik Ibrahim Malang. His hobby is playing music and sports. Iqbal joined OSIS in his junior high school studies and continue to join UKM KOMMUST, Internal organization of the college that run particularly in the field of music. He is active in any activities related to translation and language interpretation. In 2021 he completed his education with his final assignment research entitled “Translation Procedure Analysis in Surah *Ar-Rahman* By Abdullah Yusuf Ali”.

APPENDIX

NUMBER	ARABIC	ENGLISH	TRANSLATION PROCEDURE USED IN A TEXT
	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, Most Gracious, Most Merciful.	Transposition
1	الرحمن	1. (Allah) Most Gracious!	Addition
2	عَلَّمَ الْقُرْآنَ	2. It is He Who has taught the Qur'an.	Addition, Modulation
3	خَلَقَ الْإِنْسَانَ	3. He has created man:	Addition, Modulation
4	عَلَّمَهُ الْبَيَانَ	4. He has taught him speech_(and intelligence).	Addition, Modulation, Adaptation
5	الشَّمْسُ وَالْقَمَرُ يُحْسِبَانِ	5. The sun and the moon follow courses (exactly) computed;	Addition
6	وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ	6. And the herbs and the trees - both (alike) bow in adoration.	Adaptation, Addition, Transposition
7	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ	7. And the Firmament has He raised high, and He has set up the Balance (of Justice),	Adaptation, Addition
8	أَلَّا تَطْغَوْا فِي الْمِيزَانِ	8. In order that ye may not transgress (due) balance.	Addition, Transposition
9	وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ	9. So establish weight with justice and fall not short in the balance.	Transposition
10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ	10. It is He Who has spread out the earth for (His) creatures:	Addition, Transposition
11	فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ	11. Therein is fruit and date-palms, producing spathes (enclosing dates);	Transposition, Addition
12	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ	12. Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants.	Transposition, Addition
13	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	13. Then which of the favours of your Lord	Transposition, Adaptation

		will ye deny?	
14	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ	14. He created man from sounding clay like unto pottery,	Modulation, Adaptation
15	وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ	15. And He created Jinns from fire free of smoke:	Transposition, Adaptation
16	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	16. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
17	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ	17. (He is) Lord of the two Easts and Lord of the two Wests:	Addition
18	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	18. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
19	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ	19. He has let free the two bodies of flowing water, meeting together:	Modulation, Transposition
20	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ	20. Between them is a Barrier which they do not transgress:	Transposition
21	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	21. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
22	يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ	22. Out of them come Pearls and Coral:	Transposition
23	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	23. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
24	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	24. And His are the Ships sailing smoothly through the seas, lofty as mountains:	Transposition
25	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	25. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
26	كُلُّ مَنْ عَلَيْهَا فَانٍ	26. All that is on earth will perish:	Transposition, Adaptation
27	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ	27. But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.	Transposition, Addition
28	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	28. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
29	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ	29. Of Him seeks (its need) every creature in the heavens and on	Transposition, Addition

		earth: every day in (new) Splendour doth He (shine)!	
30	فِي أَيِّ آيَاتِ رَبِّكُمَا تَكْذِبَانِ	30. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
31	سَنَفْرُغُ لَكُمْ أَيَّةَ الثَّقَلَانِ	31. Soon shall We settle your affairs, O both ye worlds!	Transposition
32	فِي أَيِّ آيَاتِ رَبِّكُمَا تَكْذِبَانِ	32. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
33	يَمَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَتَفَدَّوْا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفَدُوا ۚ لَا تَتَفَدُّونَ إِلَّا بِسُلْطَنِ	33. O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!	Transposition
34	فِي أَيِّ آيَاتِ رَبِّكُمَا تَكْذِبَانِ	34. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
35	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ	35. On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:	Transposition, Addition
36	فِي أَيِّ آيَاتِ رَبِّكُمَا تَكْذِبَانِ	36. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
37	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ	37. When the sky is rent asunder, and it becomes red like ointment:	Transposition
38	فِي أَيِّ آيَاتِ رَبِّكُمَا تَكْذِبَانِ	38. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
39	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ	39. On that Day no question will be asked of man or Jinn as to his sin.	Transposition
40	فِي أَيِّ آيَاتِ رَبِّكُمَا تَكْذِبَانِ	40. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
41	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنُّوَصِيِّ وَالْأَقْدَامِ	41. (For) the sinners will be known by their Marks: and they will be seized by their forelocks and their feet.	Addition, Transposition
42	فِي أَيِّ آيَاتِ رَبِّكُمَا تَكْذِبَانِ	42. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation

43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ	43. This is the Hell which the Sinners deny:	Transposition
44	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ	44. In its midst and in the midst of boiling hot water will they wander round!	Transposition
45	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	45. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
46	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ	46. But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens-	Transposition, Addition
47	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	47. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
48	ذَوَاتًا أَفْنَانِ	48. Containing all kinds (of trees and delights);-	Addition
49	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	49. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
50	فِيهِمَا عَيْنَانِ تَجْرِيَانِ	50. In them (each) will be two Springs flowing (free);	Addition
51	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	51. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
52	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ رُوحَانِ	52. In them will be Fruits of every kind, two and two.	Transposition
53	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	53. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
54	مُنكَبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجْنَى الْجَنَّتَيْنِ دَانٍ	54. They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).	Transposition, Addition
55	فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ	55. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
56	فِيهِنَّ قَصْرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ	56. In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;-	Addition, Transposition

57	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	57. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
58	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ	58. Like unto Rubies and coral.	Reduction,
59	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	59. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
60	هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ	60. Is there any Reward for Good - other than Good?	Transposition
61	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	61. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
62	وَمِنْ دُونِهِمَا جَنَّتَانِ	62. And besides these two, there are two other Gardens,-	Transposition
63	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	63. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
64	مُدْهَامَتَانِ	64. Dark-green in colour (from plentiful watering).	Addition
65	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	65. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
66	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ	66. In them (each) will be two Springs pouring forth water in continuous abundance:	Addition, Transposition, Adaptation
67	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	67. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
68	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرَمَّانٌ	68. In them will be Fruits, and dates and pomegranates:	Transposition
69	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	69. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
70	فِيهِنَّ خَيْرَاتٌ حِسَانٌ	70. In them will be fair (Companions), good, beautiful;-	Addition
71	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	71. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
72	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ	72. Companions restrained (as to their glances), in (goodly) pavilions;-	Addition

73	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	73. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
74	لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ	74. Whom no man or Jinn before them has touched;-	Transposition
75	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	75 Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
76	مُتَكِينِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ	76. Reclining on green Cushions and rich Carpets of beauty.	Adaptation
77	فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ	77. Then which of the favours of your Lord will ye deny?	Transposition, Adaptation
78	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلْلِ وَالْإِكْرَامِ	78. Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.	Transposition

