

The Development of Methodology and Islamic Discourse in Contemporary Western Translations of the Qur'an

Fejrian Yazdajird Iwanebel, Iffah

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

iwanebel@uinsa.ac.id

Keywords : western Qur'an translation, methodology, Islamic discourse.	Abstract This study examines the translation of the Qur'an in the contemporary Western context, focusing on the post-September 11 tragedy. The translation of the Qur'an at this phase serves as a gateway for understanding Islam and plays a pivotal role in shaping the perception of Islam in Western society. Furthermore, these translations are intertwined with Islamic socio-political discourse. This study's primary objective is to analyze the development of methodological approaches in translating the Qur'an in the contemporary West and explore the production of Islamic discourse within these translations. Using textual and content analysis, this research posits that, <i>firstly</i> , the methodology of Qur'an translation in the contemporary West has witnessed significant advancement in methodological aspects. This can be observed through the transition from literal, interlineal, and polemical translations to more contextual and even reformist translations. <i>Secondly</i> , apart from being influenced by the socio-political landscape of Islam in the West, the translations of the Qur'an also contribute to the creation of Islamic discourse, particularly in shaping the perception of Qur'an translation in the contemporary Western context, which strives for openness, contemporaneity, and the restoration of Islam's image and the Qur'an's oral power.
Kata Kunci : terjemah al-Qur'an di Barat, metodologi, wacana Islam.	Abstrak Studi ini mengkaji terjemahan al-Qur'an di Barat kontemporer, khususnya setelah tragedi 11 September. Terjemahan al-Qur'an pada fase ini tampak menjadi pintu masuk untuk mengenal Islam dan menentukan citra Islam dalam ruang sosial di Barat. Selain itu, terjemahan al-Qur'an di Barat memiliki kaitan yang erat dengan wacana sosial-politik Islam. Artikel ini secara khusus mengkaji bagaimana perkembangan metodologi terjemahan al-Qur'an di Barat kontemporer dan produksi wacana Islam dalam terjemahan tersebut. Dengan menggunakan analisis teks dan konten, penelitian ini berargumen bahwa, <i>pertama</i> , perkembangan metodologi terjemahan al-Qur'an di Barat kontemporer tampak mengalami perkembangan yang signifikan dalam aspek metodologis. Hal ini dapat dilihat dari pergeseran dari penerjemahan yang bersifat literal, interlinear, dan polemis ke arah penerjemahan yang bersifat kontekstual, bahkan reformis. <i>Kedua</i> , selain dipengaruhi oleh lanskap sosial-politik Islam di Barat, terjemahan al-Qur'an tersebut juga turut andil dalam memproduksi wacana keislaman, terutama dalam mengkonstruksi wajah penerjemahan al-Qur'an di Barat kontemporer yang lebih terbuka, kontemporer, dan berupaya mengembalikan citra Islam dan kekuatan auralitas al-Qur'an.
Article History :	Received : 2024-04-25 Accepted: 2024-06-20 Published: 2024-06-24
MLA Citation Format	Iwanebel, Fejrian Yazdajird, and Iffah. "The Development of Methodology and Islamic Discourse in Contemporary Western Translations of the Qur'an." QOF: Jurnal Studi al-Qur'an Dan Tafsir, vol. 8, no. 1, 2024, pp. 93-110, https://doi.org/10.30762/qof.v8i1.2512 .
APA Citation Format	Iwanebel, F. Y., & Iffah. (2024). The Development of Methodology and Islamic Discourse in Contemporary Western Translations of the Qur'an. QOF: Jurnal Studi al-Qur'an Dan Tafsir, 8(1), 93-110. https://doi.org/10.30762/qof.v8i1.2512

Introduction

Throughout Islamic history, the discourse surrounding the Qur'an translation has undergone a serious debate phase. Among scholars, the study of Qur'an translation generally ranges from terminological and axiological studies, particularly regarding the existence of Qur'an translation, which, in specific contexts, continues to be debated due to the belief that

they cannot possibly replace the Qur'an.¹ In modern Islamic history, concerns about potentially replacing the Qur'an with its translations have arisen.² This apprehension stems from the conviction that "the Qur'an is the literal word of God,"³ which makes it irreplaceable by any language. Within this context, the concept emerges to categorize valid forms of translation that can 'represent' the Qur'an.⁴

At a certain point, when compared to the explanation, the translation of the Qur'an becomes a peripheral area of Islamic studies. However, in practical terms, translating the Qur'an is no easier than interpreting it. As quoted by Riddell, Amos Oz states "The task of the translator is not only impossible but also extremely difficult"⁵ especially when the translated text has a sacred value, such as holy books. Among the crucial challenges a translator faces is the necessity to choose one meaning from the various interpretations represented by a single word. While Qur'anic exegesis has enough room to elaborate on the text, the challenge in translation lies in presenting the appropriate choice of meaning within the constraints of descriptive space. This issue of meaning selection becomes even more problematic when it intersects with polemical discourses, such as theological, gender, interfaith, and political concerns.

In the history of Qur'an translation development, the initial translation of the Qur'an in the West was undertaken by Robert of Ketton (w. 1157), a clergyman who translated the Qur'an into Latin, a language that was closely associated with polemical nuances and political power interests.⁶ Over time, the translation of the Qur'an in the West has not remained stagnant; in fact, it has experienced a significant increase since the modern era. Unfortunately, the dynamics of Western studies in Qur'an translation have not been adequately portrayed in academic research. Not many studies focus on the translation of the Qur'an and consider the contemporary Western context as the locus of their studies. However, the translation of the Qur'an in the West since the early 20th century has given rise to numerous translation works with various product variants. Since 2000, there have been more than 30 English translations of the Quran with diverse content and methodologies. If al-Zarqānī wrote in 1996 that there were 120 Qur'an translations in 35 languages,⁷ Over 30% of Qur'an translations emerged in the West after the 2000s.

The development of Qur'an translation undoubtedly reflects the remarkable dynamics in the history of Qur'an translation in the West. Although Elmarsafy argues that

¹ Regarding to the Qur'anic discourse on *translation* and *untranslatability*, see, Johanna pink, "Translation," in George Archer, Maria M. Dakake, Daniel A Madigan (eds.), *The Routledge Companion to the Qur'an* (London & New York: Routledge, 2022), 364-376.

² Peter G. Riddell, "Menerjemahkan Al-Qur'an ke Dalam Bahasa-Bahasa di Indonesia," in Henri Chambert-Loir (ed.), *Sadur Sejarah Terjemahan di Indonesia dan Malaysia* (Jakarta: Kepustakaan Populer Gramedia, 2009), 398.

³ H. Mustapha, "Qur'an (Koran) translation", in Mona Baker (ed.), *Routledge Encyclopedia of Translation Studies* (London: Routledge, 1998), 200-204.

⁴ Generally, the Qur'anic translation is categorized into two forms: *tarjamah harfiyyah* (literal translation) dan *tarjamah tafsiriyyah* (explorative translation). See, Muḥammad Ḥusayn al-Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 1 (t.tp: Maktabat Mus'ab b. Umayr al-Islāmiyah, 2004), 19; Muḥammad 'Abd al-'Azīm al-Zarqānī, *Manāhil al-'Irfān fi 'Ulūm al-Qur'ān* (Beirut: Dār al-Fikr, 1996), 80; Mannā' al-Qaṭṭān, *Mabāhith fi 'ulūm al-Qur'ān* (Cairo: Maktabah Waḥbah, t.th), 313.

⁵ Riddell, "Menerjemahkan Al-Qur'an ke Dalam Bahasa-Bahasa di Indonesia," 397.

⁶ Abdullah Saeed, *The Qur'an An Introduction* (New York: Routledge, 2008), 101.

⁷ Muḥammad 'Abd al-'Azīm al-Zarqānī, *Manāhil al-'Irfān fi 'Ulūm al-Qur'ān* (Beirut: Dār al-Fikr, 1996), 89.

the dramatic increase in the number of Qur'an translations was driven by the September 11 attacks, the discourse surrounding Qur'an translation has undergone significant development in terms of theoretical-methodological dimensions and critical discourse. The discourse on translation in the West is often colored by debates on the proper meaning,⁸ contextualization of the text,⁹ poetic translation,¹⁰ and the production of discourses on Islamic reform through Qur'an translation.¹¹

On the other hand, what makes the landscape of Qur'an translation in the West intriguing is the emergence of a competitive atmosphere evident in the various translations available. In the Western context, we can observe a kind of denominational "competition" among Muslim groups to represent the translation of the Qur'an according to their own group's perspective. This competition in Qur'an translation, which in some cases is amplified through online media, according to Bunt, not only reflects the dynamics of denominational competition but also leads to financial competition and market rivalry.¹² Some Qur'an translations appear to be designed to cater to the user-friendly market demand, while also serving as a channel to disseminate specific ideological interests.

In this context, the article examines the development of discourse on translating the Qur'an in contemporary Western contexts. It does so by elaborating on the discourse, theory, and practice of translation, as well as the Islamic dynamics within the translations of the Qur'an in the West. According to the author, the article focuses on three English translations of the Qur'an that represent the landscape of Qur'an translation in the West: Muhammad Abdel Haleem, Shawkat Toorawa, and Edip Yuksel, et al. In turn, this research aims to contribute to the development of Qur'an translation studies in Indonesia and the development of discourse on Qur'anic scholarship.

The Qur'anic Translation in the West: History, Authority and Function

In one of his writings, Abdel Haleem asserts that the perception of Islamic teachings among Western societies is commonly derived from English translations of the Qur'an.¹³ This social phenomenon has implications in two aspects: the widespread availability of Qur'an translations in English and the emergence of misunderstandings in comprehending Islam.

The first implication can be observed from the emergence of various translations of the Qur'an into English. Since at least 2000, there have been over 30 English translations of the Qur'an with diverse models, content, methodologies, and theological affiliations. The second implication, essentially, is a continued effect following the tragedy of the September

⁸ Shabbir Ahmed, *The Qur'an as It Explains Itself*, ed. Yusuf Desai (Florida: t.p., 2016).

⁹ M.A.S. Abdel Haleem, *The Qur'an A New Translation* (Oxford: Oxford University Press, 2004).

¹⁰ Sahwkat M. Toorawa has proposed a discourse on translating the Qur'an while faithfully maintaining the rhythm. This scholar, a professor at Cornell University, has written many comprehensive articles on the translation of the Qur'an along with examples of translations. See, for example, Shawkat Toorawa, "Sūrat Maryam (Q. 19): Lexicon, Lexical Echoes, English Translation," *Journal of Qur'anic Studies* 13, no. 1 (2011): 25-78.

¹¹ Edip Yuksel, Layth Saleh al-Shaiban, Martha Schulte-Nafeh, *Qur'an A Reformist Translation* (USA: Brainbow Press, 2007).

¹² Gary R. Bunt, "The Qur'an and The Internet," in George Archer, Maria M. Dakake, Daniel A Madigan (eds.), *The Routledge Companion to the Qur'an* (London & New York: Routledge, 2022), 386.

¹³ Muhammad Abdel Haleem, *Exploring the Qur'an: Context and Impact* (London & New York: IB Tauris, 2017), 237.

11, 2001 bombings, where the Qur'an and its translations gained significant popularity in the market.¹⁴ This is because Western societies desire to examine to what extent the Qur'an, which serves as a foundational source of Islamic principles for Muslims, speaks about their religion, particularly about the doctrine of jihad. According to Haleem, the use of Qur'an translations becomes a crucial factor in the misunderstandings of Western societies in evaluating Islam and the Qur'an. Haleem believes that the study of Islam should commence with the Arabic Qur'an, not with its translations.¹⁵ In this context, Translations serve as secondary sources that are highly susceptible to distortion and limitations in meaning.

In the Western context, the translation of the Qur'an holds a significant position in shaping public opinion towards Islam. In one chapter of his book, *Exploring the Qur'an*, Haleem discusses how the 'image' of the Qur'an has undergone multiple changes over time, depending on the translations circulating in society. Through his study, he observes the shift in societal perception of the Qur'an after examining various English translations, ranging from Alexander Ross' *The Alcoran of Mahomet* in 1649 to Arthur J. Arberry's *The Koran Interpreted* in 1955.¹⁶ Furthermore, Haleem highlights the importance of Qur'an translations in relation to their affirmative function and people's understanding of Islam and the Qur'an. He asserts that "*Misinterpretation and mistranslation, furthermore, affected the understanding of even basic Islamic concepts and terms.*"¹⁷

On the other hand, Roberto Tottoli stated that the translation of the Qur'an became a point of interest for the Western scholarship. The Quran and its translations are widely used as a learning medium in several scientific disciplines, such as Arabic grammar, astronomy, and medicine. Tottoli acknowledges the prevalence of polemical debates surrounding Qur'an translations, which have even resulted in the emergence of anti-Qur'an (*antialcoranes*) sentiments. However, he maintains that the Qur'an and its translations are crucial in shaping European culture, religion, scholarship, and political landscapes.¹⁸

In one of his writings, Daniel Norman commented on the first translation of the Qur'an in the West, written by Ketton, as follows: "Robert was always prone to enhancing or exaggerating an innocent text to give it a malicious or licentious connotation, or to prefer an improbable yet unpleasant interpretation of its meaning over a likely but normal and decent one."¹⁹

Meanwhile, the translation efforts of Ketton's Qur'an received appreciation from Harmut Bobzin. He says Ketton's translation is not as literal as scholars expected. Often, Ketton simplifies the text of the Qur'an, which sometimes exhibits a slightly challenging language style. Bobzin believes that Ketton's endeavor aims to facilitate the text's readability.²⁰

¹⁴ Elmarsafy, "Translations of the Qur'ān into Western Languages," 430-439.

¹⁵ Haleem, *Exploring the Qur'an: Context and Impact*, 237.

¹⁶ Haleem, 249.

¹⁷ Haleem, 270.

¹⁸ Roberto Tottoli, "The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and scholarly Appreciation," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 24, no. 2 (Juli 2023): 299-308.

¹⁹ Norman Daniel, *Islam and the West: The Making of an Image* (Edinburg: Edinburg University Press, 1960).

²⁰ Hartmut Bobzin, "Latin Translations of the Koran: A Short overview," *Der Islam*, Vol. 70, No. 2 (1993): 194.

In the early context of the translation of the Qur'an in the West, the prevailing paradigm in their arguments was based on the framework that the Qur'an does not align with the Bible, nor does it conform to philosophy and common sense. Instead of examining the Qur'an itself, they started with the premise that the Qur'an should be like the Bible and philosophy in terms of content and form. When they did not find these elements in the Qur'an, they failed to appreciate it and placed it in a lower position.

For example, Riccoldo argued that the Qur'an contains chapters named after objects such as ants (Q. 27, Surah al-Naml), spiders (Q. 29, Surah al-'Ankabut), and smoke (Q. 44, Surah al-Dukhan). These elements were considered to be incongruous with their existence as divine revelation. He regarded this as a sign of irrationality in the Qur'an. Furthermore, he claimed that the Qur'an is filled with things that are unworthy of being said: the Qur'an repeatedly emphasizes phrases like "There is no deity except Allah and believe in the Messenger." He also deemed it inappropriate as it discusses 'sexual intercourse', which he believed was unsuitable to be associated with a holy book.²¹ Moreover, he considered a mistake in the Qur'an when encountering the text of Qs. al-Ahzab [33]: 56. According to him, this mistake occurred because God and the angels are considered to 'pray' (yusallun) for Prophet Muhammad, whereas he believed that the correct term should be 'bless' (bless).²²

According to Haleem, the translations of the Qur'an during that period contributed to the creation of an image associating Islam and the Qur'an with falsehood, which should be avoided. These patterns of polemics continued to exist during the early era of translating the Qur'an into English. However, in the subsequent phase, an English translation of the Qur'an by Sale emerged in 1734, which helped reshape the image of Islam and the Qur'an to some extent. In Haleem's view, Sale altered the perception of the Qur'an in two ways: he displayed less hostility towards Islam as a religion and made the translation text clearer in its form.²³ According to Haleem, this was partly due to Sale's education and proficiency in Arabic, in contrast to Ross, who had little knowledge of Arabic.

Furthermore, Haleem asserts that during the early stages of translation, the Qur'an was not regarded as a standalone text but rather positioned as a subject of criticism and rejection. He states, "*So the Qur'an is not treated as a text in itself, but as a text for criticism or refutation, inexorably linked to the life of the Prophet, just as the Gospel is linked to the life of Jesus.*"²⁴ This contrasts with the translation phases that approached the modern era, such as the translations by Pickthall and Arberry, which, according to Haleem, paid attention to the linguistic features of the Qur'an.²⁵

Strategy, Ideality, and Praxis of Qur'anic Translation of Muhammad Abdel Haleem

From the discussions presented in his book, "Exploring the Qur'an," it can be inferred that M.A.S. Abdel Haleem's approach to translating the Qur'an aims to offer a "readable" translation while also serving as an enhancement and correction of previous English translations of the Qur'an by other scholars, which he believes often contain deficiencies in

²¹ Haleem, *Exploring the Qur'an: Context and Impact*, 251.

²² Haleem, 251.

²³ Haleem, 257.

²⁴ Haleem, 259.

²⁵ Haleem, 268.

translation. The concept of readability appears to be one of the fundamental principles underlying Abdel Haleem's conception of Qur'an translation.

Furthermore, the aspect of readability is accompanied by a critical translation approach. Haleem's criticism is not directed towards the Qur'an itself, but towards the previous translators of the Qur'an. For instance, he states, "*In the Qur'an, God does not say to the Children of Israel, 'Believe in Islam' or 'Believe in the religion of Muhammad,' but 'Believe in the message I have sent down confirming what you already possess. Do not be the first to reject it' (Q. 2:41).*"²⁶ The inclusion of the word 'message' in this translation carries significant implications, particularly concerning the discourse on interfaith relations. The original phrase reads, "*wa āminū bimā anzaltu,*" which means '*and believe in what I have revealed.*' The majority of Qur'an translators in Indonesia render the phrase 'what I have revealed' as the Qur'an.²⁷ On the other hand, some Western translations of the Qur'an, such as Yusuf Ali and Pickthall, translate the verse literally, thus conveying a more general meaning. Yusuf Ali translates it as "*And believe in what I reveal,*" while Pickthall translates it as "*And believe in that which I reveal.*"²⁸

In another case, the word '*bimā*' also appears in Surah al-Ma'idah [5]: 47, "*Let the followers of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed, then it is those who are the defiantly disobedient.*" This phrase is repeated twice, where the word '*bimā*' in this verse is quite problematic as it is often associated with the singular Islamic authority, namely the Qur'an. Generally, the word '*bimā*' in this verse is translated as the Qur'an, thereby establishing the position of the Qur'an as a text revealed by God, serving as the sole determinant of truth and the authority in matters of law.

In the history of Islam, we witness the emergence of the Khawarij sect, which used this verse as their theological foundation to declare infidelity upon those who do not adhere to the Qur'an as their basis. For the Khawarij group, no other law should be upheld except for strict adherence to the Qur'an. The term "*bimā*" in this context holds significant implications in the history of Islamic theological debates. The emergence of the "Qur'an-only" approach in the modern era seems to be influenced also by the understanding of this verse.

The translation of the Qur'an by the Indonesian Ministry of Religious Affairs (Kemenag) essentially provides a general translation, encouraging adherents to judge according to the sacred scriptures of their respective religious communities. However, Kemenag's translation includes a footnote stating, "*This law applies until Allah sends the Prophet Muhammad.*"²⁹ Thus, the current applicable law is the one brought by Prophet Muhammad through the Qur'an. In their translation, it is written, "*Let the followers of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed, then it is those who are the defiantly disobedient.*"

²⁶ Haleem, *Exploring the Qur'an: Context and Impact*, 285.

²⁷<https://Qur'an.kemenag.go.id/Qur'an/per-ayat/surah/2?from=41&to=286>; <https://Qur'an.com/al-baqarah/41?translations=33%2C22%2C19%2C207%2C20%2C174%2C134%2C141>.

²⁸ <https://Qur'an.com/al-baqarah/41?translations=33%2C22>.

²⁹ <https://Qur'an.kemenag.go.id/Qur'an/per-ayat/surah/5?from=1&to=47>

In this context, Haleem presents a rather unique perspective. He goes as far as asserting that the Qur'an is not a text of 'rejection', stating, "*These verses show that the Qur'an is not a rejectionist text; it acknowledges the religion of the People of the Book and indeed calls on them to judge according to their scriptures.*"³⁰ The verses quoted by Haleem are from Surah al-Mā'idah [5]: 44, 47, and 43. In verse 47, while Haleem himself retains the translation of "bimā" as "to what" (*Let the followers of the Gospel judge according to what God has sent down in it. Those who do not judge according to what God has revealed are lawbreakers*), the narrative he employs in framing this verse suggests that Christians are granted the freedom to judge according to their sacred scriptures. Thus, the intended meaning of "bimā" in this verse does not refer to the sacred book of the Qur'an. These two examples appear to be particularly intriguing in the context of Qur'an translation, as Haleem constructs his translation within the framework of a peaceful relationship.

In Haleem's translation, we can observe the utilization of current language choices to convey the meaning of Qur'anic verses. One example is the translation of the term "taqwā" in Surah Ali Imran [3]: 186, "*wa in tasbiru wa tattaqu fa inna dhalika min 'azm al-umūr*" which is rendered as "If you are steadfast and mindful of God, that is the best course."³¹ The use of the phrase "mindful of God" reflects a more contemporary expression. The term "mindfulness" is widely recognized in contemporary psychology and refers to the practice of focused attention, which has positive implications for one's well-being and mental health.

To anticipate inaccurate translations, Haleem outlines several criteria for translating the Qur'an. According to him, there are two essential aspects needed to enhance the translation and its connection to the image of the Qur'an. Firstly, a mastery of the language and style of the Qur'an is necessary, encompassing knowledge of balagah (rhetoric) and Islamic studies, which serve to identify the elements of linguistic harmony in the Qur'an and what al-Razi refers to as *'ādāt al-kitāb al-'azīz* (linguistic norms of the Qur'an). Secondly, there is a need for an appropriate approach to the translation itself, so as to avoid the emergence of 'peculiar' approaches that may distort the meaning rather than convey the true essence of the Qur'anic text.³²

Furthermore, the main criteria in translating the Qur'an, according to Haleem, involve considering the aspects of naturalness, clarity, accuracy, emotional impact, and objectivity in the target language. These aspects should be the key focus for every translator of the Qur'an.³³ Firstly, the concept of naturalness in the target language is an intriguing subject for exploration. In relation to this concept, Haleem draws his theoretical foundation from the Qur'anic verse in Surah Ibrahim [14]:4, which states, "*We did not send any messenger except in the language of his people, to make things clear to them.*" For Haleem, the concept of the language of the people or the target language is crucial as a basis for translation. The target language here is not limited solely to the words used in that language but extends further to encompass all language norms and cultural aspects of the target language. Haleem even

³⁰ Haleem, 285.

³¹ Haleem, 285.

³² Haleem, 285.

³³ Haleem, 271.

emphasizes that one significant cause of unnatural-sounding translations is literalism, where translators impose English language norms onto the Arabic language to a certain extent.³⁴

In this regard, Haleem provides several examples of English translations along with his own version. For instance, in Surah Taha [20]:74, Pickthall translates it as "*Whoso cometh guilty to his Lord verily for him is Hell.*" However, according to Haleem, a more natural English rendition would be "*Hell will be the reward of those who return to their Lord as evildoers.*" In another example, for Surah al-Muddaththir [74]:45, Arberry translates it as "*and we plunged along with the plungers.*" Haleem, on the other hand, translates it as "*we indulged with others [in mocking the believers],*" with an additional explanation in parentheses. Haleem believes that this additional explanation is necessary because the figures mentioned in the Qur'anic discourse are well-known in Arab society but not as familiar in the English context, hence the need for clarification.³⁵

Furthermore, the concept of naturalness is also interpreted as simplicity in translation. In Surah al-Isra [17]:85, Haleem mentions several translations, such as "*but of knowledge only a little to you is given*" (Rodwell), "*but ye have not knowledge bestowed upon you except a little*" (Bell), "*and of knowledge ye have been vouchsafed but a little*" (Pickthall). According to Haleem, these translations appear quite complex in explaining the phrase of the verse. Therefore, he offers a simpler translation, which is "*You have only been given a little knowledge.*"³⁶

Secondly, clarity is deemed as one of the crucial criteria in translating the Qur'an. In this context, when translating the Qur'an based on its literal meaning, difficulties and ambiguities arise in rendering the language of the Qur'an. Haleem emphasizes that the lack of clarity is a common complaint in English translations of the Qur'an. According to Haleem, clarity is of utmost importance as the Qur'an is intended to be a sacred book for everyone, not just for scholarly intellectuals. Thus, if clarity is lost in translation, something fundamental in its message will also be lost. Without clarity, the message cannot be effectively conveyed. Literalism, archaism, and atomism are some of the main causes contributing to the lack of clarity in translation. Haleem writes, "*Literalism and the atomistic approach with lack of regard for the context, all contributed to making translations of the Qur'an difficult to follow.*"³⁷

Haleem provides examples of Pickthall's translations in Surah al-Tawbah [9]:3, "*Give tidings (O Muhammad) of a painful doom to those who disbelieve,*" and verse 4, "*Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you.*"³⁸ Haleem himself translates the text of Surah al-Tawbah [9]:3 as "*[Prophet], warn those who ignore [God] that they will have a painful punishment,*" and verse 4 is translated as "*As for those who have honored the treaty you made with them and who have not supported anyone against you.*"³⁹ In this case, the word "*bashshir,*" which literally means 'give glad tidings', is interpreted by Haleem as 'warn'. Thus,

³⁴ Haleem, 271.

³⁵ Haleem, 271.

³⁶ Haleem, 271.

³⁷ Haleem, 278.

³⁸ Haleem, 272.

³⁹ <https://Qur'an.com/id/9?startingVerse=4>

Pickthall's translation appears to be more literal compared to Haleem's. However, the appropriate context of the verse is not about glad tidings but rather a form of warning. Similarly, in verse 4, Pickthall also seems quite literalistic as the structure of his translation is exactly the same as the arrangement of the Qur'anic text in that verse. On the other hand, Haleem, in the context of verse 4, translates it into simpler language.

In the practice of translating verse 4, Haleem clearly avoids translating problematic texts. The phrase "*illā al-ladhīna āhadtum min al-mushrikīn thumma lam yanqus}ūkum shay'an wa lam yuz}āhirū 'alaykum ah}adā*" is simply translated as 'As for those who have honored the treaty you made with them and who have not supported anyone against you'. In this case, Haleem appears to eliminate two things: "*min al-mushrikīn*" (the polytheists) and "*thumma lam yanqus}ūkum shay'an*". The translation that 'eliminates' the subject of the polytheists is considered as Haleem's attempt to distance himself from the problematic context that may arise from the text. In this regard, the coexistence and tolerance among religious communities in the West seem to be an important context in Haleem's translation practice.

Thirdly, accuracy is also an important criterion in the process of translating the Qur'an. The position of accuracy is as important as the criterion of clarity, in which a translator is required to present the translation as accurately as possible. This accuracy is not only appropriate and precise in translating the Qur'anic text into the target language. However, similar to the clarity criterion, accuracy also requires a translator to understand the context and style of the Qur'anic language.

In the context of accuracy, it is crucial to understand the concept of *wujūh al-Qur'ān* (multiple meanings of the Qur'an). Within this concept, certain words in the Qur'an can have different meanings depending on the context in which they are used. The significance of this concept lies in its encompassment of fundamental concepts in the Qur'an, such as *kufr*, *islām*, *ẓulm*, and *fiṣq*, which have long been recognized and extensively discussed in Arabic scholarly writings on the Qur'an. Discussions on *wujūh* can even be found in texts read and cited by Western scholars, such as *Al-Burhān fī 'ulūm al-Qur'ān* by Badr al-Dīn al-Zarkashī and *Al-Itqān fī 'ulūm al-Qur'ān* by Jalāl al-Dīn al-Suyūt}ī. However, according to Haleem, it seems that English scholars and translators have paid little attention to this matter.

In his discussion of the concept of accuracy, Haleem also highlights certain pitfalls that translators should avoid. Naturally, translators can inadvertently fall under the influence of previous translations, whether intentionally or unintentionally. While this may not be problematic, it can have adverse effects when perpetuating inaccurate or inadequate translations. Haleem provides an example regarding the translation of the divine attribute of Allah, *al-Ḥakīm*, which is commonly rendered as 'The Most Wise'. However, in many contexts of the verses, the meaning of this word is more closely related to His judgment and decision-making rather than wisdom.

Another pitfall to be aware of is related to improper sentence segmentation and punctuation. One characteristic of the Arabic language in the Qur'an is the absence of punctuation marks, as found in modern English. Many translators often segment the text based on the traditional formal layout of Arabic verses, without considering the actual meaning. This can lead to misunderstandings and inaccuracies in translation. For example,

in Arberry's translation of Surah al-Kahf [18]: 25, it is written, '*And they tarried in their cave three hundred years and to that they added nine years more.*' According to Haleem, the first part of this verse should be enclosed in quotation marks to indicate that it is a human assumption rather than a statement from God. Haleem provides the following example: "[Some say], '*The sleepers stayed in their cave for three hundred years*', and some added nine more," to clarify that this is not a statement from Allah, but rather a speculation made by humans.⁴⁰

In addition to the aforementioned criteria, Haleem also emphasizes the importance of the emotional impact and objectivity of the translator. The emotional impact refers to the transfer of the linguistic aspects of the Qur'an, encompassing its literary, stylistic, and auditory elements, which are also crucial to be incorporated into the translation of the Qur'an. Shawkat Toorawa exemplifies the successful application of these aspects in his translation practices of the Qur'an. Furthermore, the aspect of objectivity is underscored by Haleem, considering that the translators of the Qur'an into English are generally Western scholars who are also engaged in Islamic studies.

Among the various criteria outlined, Haleem emphasizes the paramount importance of understanding the contextual nuances of the verses being translated in the process of translating the Qur'an. Disregarding the contextual backdrop of the translated verses is tantamount to committing a grave translational error. In this regard, Haleem provides an illustrative example of verses that pose challenges, specifically the 'sword verses' (QS. al-Tawbah [9]: 5), which have the potential to yield fatal misinterpretations if the contextual essence of the verse is not comprehended.⁴¹

Shawkat Toorawa and Aural-Poetic Based Qur'an Translation

Shawkat Toorawa is a scholar renowned for his extensive research in the field of Qur'an translation, specifically focusing on preserving its linguistic rhyme and rhythm. His scholarly contributions have yielded valuable insights into the translation of the Qur'an, particularly on how the sacred text should be approached. In his article entitled "Surat al-Rahman (Q. 55), Surat al-'Alaq (Q. 87), and Surat al-Balad (Q. 90) Translated into Cadenced, Rhyming English Prose," Toorawa expounds upon the meticulous methodology required for translating the Qur'an.⁴² He asserts that the Qur'an, known for its literary qualities and rhythmic nuances embedded within its verses, should not be translated in a manner that diminishes or eradicates these nuances. Rather, the translation should preserve the rhythmic and poetic essence of the Qur'an, while concurrently upholding its message.

This is a task that is rarely undertaken by Qur'an translators. Generally, translation is understood as a process of transferring the original language into the target language. However, in the context of the Qur'an as a divined text with its own linguistic literature, it should also be translated and presented in the space of translated readers. In one of his writings, Haleem states, "*The spirit of the Qur'an is manifested in the features of eloquent*

⁴⁰ Haleem, 276.

⁴¹ M.A.S. Abdel Haleem, "The Role of Context in Interpreting and Translating the Qur'an," *Journal of Qur'anic Studies* 20, no. 1 (2018): 47-66.

⁴² Shawkat M. Toorawa, "Surat al-Rahman (Q. 55), Surat al-'Alaq (Q. 87), and Surat al-Balad (Q. 90) Translated into Cadenced, Rhyming English Prose," *Journal of Qur'anic Studies* 13, 2 (2011): 149-154.

language, which are then intensified in the Arabic language through the choice of diction, sentence structure, rhythm, and sound. However, many of these sound effects are lost in translation."⁴³

Arberry, among the Qur'an translators who possess an awareness of the aural effects of the Qur'an, demonstrates great effort in conveying several translations of the Qur'an with rhythm, alliteration, assonance, and sensitivity to the aural effects of the Qur'an.⁴⁴ As an example, in his translation of Surah al-Naziat [79]:1-5:

By those that pluck out vehemently
and those that draw out violently
by those that swim serenely
and those that outstrip suddenly
By those that direct an affair.

Arberry's translation is interesting as it pays attention to the poetic nuances of the Qur'an. However, according to Haleem, Arberry's translation sacrifices a lot of the original meaning. Haleem writes,

"This is a gallant effort to capture some of the effect of the original Arabic but alas, at the expense of the original sense of the words in Arabic, which have cultural connotations, not seen in the English version. In a sense, it simply reads, 'By the forceful chargers, roving widely, sweeping ahead at full stretch to sort a matter out'."⁴⁵

In this context, Shawkat Toorawa's translation model of the Qur'an, which uses an aural poetic translation paradigm, is worth studying. One of Toorawa's complete translations of the Qur'an is the Surah Maryam. It should be emphasized that the translations of the Qur'an written by Toorawa are not complete translations of the entire Qur'an. However, the translations he wrote are limited to specific surahs in the Qur'an. These surahs are translated in their entirety, such as Surah al-Rahman, Surah al-'Alaq, and Surah Al-Balad,⁴⁶ Surah Al-Ghashiyah,⁴⁷ Surah Al-Tariq,⁴⁸ Surah Al-Duha, and Surah Al-Nas,⁴⁹ as well as Surah Maryam.⁵⁰ In this context, the researcher intends to take an example of the translation from the last surah, Surah Maryam.

In translating Surah Maryam, Toorawa begins with an academic study. This is because the translation of the Qur'an he wrote is intended for the academic community. Therefore, his writing is published in a reputable journal, the *Journal of Qur'anic Studies*. From this landscape, the closeness of Toorawa's study to MAS. Abdel Haleem can be seen, as Haleem is

⁴³ Haleem, *Exploring the Qur'an: Context and Impact*, 278.

⁴⁴ Haleem, 278.

⁴⁵ Haleem, 278.

⁴⁶ Toorawa, "Surat al-Rahman (Q. 55), Surat al-'Alaq (Q. 87), and Surat al-Balad (Q. 90) Translated into Cadenced, Rhyming English Prose," 149-154.

⁴⁷ Shawkat M. Toorawa, "Rendering the Qur'an into Cadenced, Rhyming English Prose: Process and Outcome in a Translation of Sūrat al-Ghāshiyah (Q. 88)," *Journal of Qur'anic Studies* 17, 2 (2015): 103-117.

⁴⁸ Shawkat M. Toorawa, "Sūrat al-Ṭāriq (Q. 86) Translated into Cadenced, Rhyming English Prose," *Journal of Qur'anic Studies* 15, 1 (2013): 147-149.

⁴⁹ Shawkat M. Toorawa, "'The Inimitable Rose', being Qur'anic saj' from Sūrat al-D{uh}ā to Sūrat al-Nās (Q. 93-114) in English Rhyming Prose," *Journal of Qur'anic Studies* 8, 2 (2009): 143-156.

⁵⁰ Shawkat M. Toorawa, "Sūrat Maryam (Q. 19): Lexicon, Lexical Echoes, English Translation," *Journal of Qur'anic Studies* 13, 1 (2011): 25-78.

the editor-in-chief of this journal. This closeness can be seen, for example, in the quantity of Toorawa's articles published in the journal. Furthermore, some statements by Haleem may also support what Toorawa is doing, such as his statement about surah-based translation (thematic surah), where he said,

“However, most of the translators discussed here have followed an atomistic approach in their translations, working at the level of the individual verse and starting each new verse as a new paragraph. This weakens the passion that runs through the text.”⁵¹

In this context, it is evident that Toorawa's translation of the Qur'an carries an academic nuance in its exposition. However, when it comes to the translation of the Qur'an as a whole, Toorawa provides a complete translation without any interruptions. Similar to the characteristics of scholarly articles, Toorawa begins by providing an explanation of the Surah Maryam, which has a long history in interfaith dialogue. The context of this surah revolves around Muslim emigrants seeking refuge in Abyssinia, where it is narrated that they recited portions of Surah Maryam in the presence of King Negus. Subsequently, they were granted asylum due to their respect for Jesus and Maryam.

Beyond its historical aspects, Toorawa also delves into a retrospective analysis of previous studies conducted by scholars, encompassing historical, linguistic, thematic, and hermeneutic aspects. However, Toorawa notes that limited analysis has been devoted to the surah's lexicon.⁵² Hence, the study he presents aims to provide an examination of the lexical aspects within Surah Maryam, with a particular emphasis on three features: end-rhymed words, hapaxes, and repeated words and root forms, some of which only appear in Surah Maryam.

Furthermore, as a linguist, Toorawa observes parallels both within the Qur'an itself and between the Qur'an and the Bible. The parallel narratives in surah Maryam with the Bible, for example, can be found in the 'Gospel of Luke' and in 'the Diatessaron of Tatian'. While the parallels within the Qur'an can be seen in the narratives of Zakariah or Yahya (2-15) and Maryam and Isa (16-33).⁵³

8 'My Lord, how can I have a son,' he asked (qāla annā yakūna lī ghulām), 'when my wife is barren, and I have become so old, ungainly?'

9'It shall be so!' he said (qāla ka-dhālika). 'Your Lord says, "It is easy for Me! (qāla rabbuka huwa 'alayya hayyin). I created you before, when you were nothing, with facility".'

20 'How can I have a son,' she asked (qālat annā yakūna lī ghulām), 'when no man has touched me and I have not engaged in harlotry!'

21 'It shall be so!' he said (qāla ka-dhālika). 'Your Lord says, "It is easy for Me! (qāla rabbuki huwa 'alayya hayyin) – We shall make him a Sign for people and a Mercy from Us".' This is a firm decree.

In his study, Toorawa emphasizes the significance of the surahs in the Qur'an. This is because the units in the Qur'an are systematically organized into surahs. In the context of Surah Maryam, he provides examples of scholars such as Neal Robinson, Angelika Neuwirth,

⁵¹ Haleem, *Exploring the Qur'an: Context and Impact*, 277.

⁵² Toorawa, "Sūrat Maryam (Q. 19): Lexicon, Lexical Echoes, English Translation," 25.

⁵³ Toorawa, 26.

and Bilal Gökkir. According to Toorawa, none of them explicitly highlight the lexical echoes and repetitions within the surah. Instead, these scholars are more interested in studying the coherence and thematic unity of the surah. Indeed, the examination of coherence and thematic unity has become a popular theme, with many scholars conducting linguistic studies to demonstrate the structure of the Qur'an. In this context, although Toorawa seems to reject the notion of coherence and thematic unity, his translation study reinforces the previous research on the issue, particularly through the argumentation of echoes present in each verse of the entire surah. He further states that,

"It would appear that the echo is structural, tying the later part of the sura to the earlier one. I am not proposing that this is evidence of sura unity, though it, and many other instances of echoing, might be enlisted to argue this. I suggest that the echo keeps the earlier narrative (in this case, about Zachariah) present or foregrounded for the auditor/reader."⁵⁴

Toorawa also elucidates the significance of rhyme in the linguistic structure of the Qur'an. For him, rhyme undeniably constitutes a crucial aspect of the overall structure of the surahs, a fact that, unfortunately, has not been sufficiently emphasized by Qur'anic scholars. The presence of strong poetic meter in terms of auditory, pronunciation, and even visual elements, along with its rhetorical productivity, is undoubtedly challenging to refute. Toorawa quantitatively asserts that as much as 85% of the Qur'an is written in poetic form, and in the case of Surah Maryam, this poetic form reaches a staggering 99%.⁵⁵

Furthermore, in his studies on hapaxes, Toorawa also identifies several unique hapaxes present in Surah Maryam. According to him, ten distinct hapaxes are different and unique words found exclusively in Surah Maryam within the Qur'an. These ten unique words are *kaf-ha-ya-'ain-sād* (1), *ishta'lā* (4), *al-ma'khad* (23), *ḥatman* (71), *ḍiddan* (82), *ta'uzzuhum azzā* (83), *wafdan* (85), *'iddan* (89), *haddan* (90), *rikzan* (98).⁵⁶

In translating the Qur'an based on aural-poetic, Toorawa seems to try to equalize the rhyme at the end of each Qur'anic verse translation. For example, some obstacles encountered include the fact that Arabic vocabulary does not have a close equivalent to English. In this case, Toorawa gave 8 examples, namely:

'forgotten utterly' for *nasyān mansiyyā* (verse 23)

'flowing freely' for *sariyyā* (verse 24)

'ripe and ready' for *janiyyā* (verse 25)

'misgiving' for *yamtarūn* (verse 34)

'weeping earnestly' for *bukiyyā* (verse 56)

'certainty' for *ma'tiyyā* (verse 61)

'appearance and property' for *riyyā (ri'yā)* (verse 74)

'love abundant' for *wuddā* (verse 96).

If we look at the example of the translation, we can see that Toorawa still maintains the rhyme of the end of the verse, namely the ending -ly, except for the last verse, which ends in -ant. In another example, the word *shay'ā* is consistently translated with 'facility'.

⁵⁴ Toorawa, 58.

⁵⁵ Toorawa, 51.

⁵⁶ Toorawa, 55.

9 'It shall be so!' he said. 'Your Lord says, "It is easy for me! I created you before, when you were nothing, with facility".'

42 When he said to his father, 'My dear father, why do you worship what neither hears nor sees nor can offer any facility?'

60 Not those who repent, believe, and act righteously – they will be wronged in no way, and will enter the Garden with facility,

67 Does Humanity not recall that We created it before, when it was nothing, with facility?

From the 98 verses in Surah Maryam, Toorawa consistently translates the surah while preserving its rhyme. However, some of his translated texts deviate from the rhythmic flow. In verses 34-40, for example, Toorawa attempts to use the suffix "-ing" because the original Arabic text undergoes a change in rhyme at the end of the verses. A more drastic change in his translation can be observed in verse 75, where the original "-i" sound is transformed into "-end" (band, dividend, descendant). Additionally, four verses do not follow the previous rhyming pattern, namely *'izzā* (powers, 81), *azzā* (errors, 83), *haddā* (ruined, 90), *rikzā* (murmurs, 98). From these four different rhymes, Toorawa may argue, although not explicitly stated, that the three distinct rhymes are translations of Arabic texts that fall under the category of strict hapaxes.

The Narrative of Islamic Reform in the *Qur'an*: A Reformist Translation

This reformist translation of the Qur'an, written by Edip Yuksel, Layth Saleh al-Shaiban, and Martha Schulte-Nafeh, has attracted much attention and has been studied by many scholars. It covers the methodology, paradigm, and praxis of translation. Judging from the year of its publication, this translation emerged after the tragedy of September 11, 2001.⁵⁷ What is interesting about this translation of the Qur'an is the spirit of Islamic reform that is stated directly in the title of the translation. The spirit of reformation is evident in the methodological descriptions of the translation's praxis. In the methodological aspect, for example, they use logic and the language of the Qur'an as the main authority in determining meaning. This is then translated into the school of the Qur'an alone; only the Qur'an is used as the main source in understanding the Qur'an. The implication of this concept is the marginalization of other Islamic sources besides the Qur'an. Hadith, for example, is guided by most Muslims as the second source of Islamic authority, but in their paradigm, it is also not used. They take a quite 'cynical' view of the authority of the hadith, among other things, because many narratives in the hadith contradict reason. On the other hand, they use the Bible as a cross-reference in interpreting the Qur'an. This is very much the case in their notes on the translation of the Qur'an.⁵⁸

One critical aspect of their methodological application is using textual logic from the Qur'an. Generally, textual logic often leads to rigid religious views, which can foster the emergence of Islamic fundamentalism. However, these reformist translators' application of textual logic differs; it forms the basis for a more modern and contextual Islamic reform, avoiding religious rigidity.

⁵⁷ Edip Yuksel, Layth Saleh al-Shaiban, Martha Schulte-Nafeh, *Qur'an A Reformist Translation* (USA: Rainbow Press, 2007).

⁵⁸ Yuksel et al., *Qur'an A Reformist Translation*, 160-161.

Several examples previously discussed by scholars provide insights into how these reformist translators have manifested Islamic thought reform through their translation of the Qur'an.⁵⁹ A prominent issue is the relationship between religious communities, particularly regarding using the term *al-dīn*, usually translated as 'religion'. This interpretation has significant implications in the discourse on religious pluralism. For instance, in surah Āli 'Imrān [3]: 19 and 85, which state "*inn al-dīn 'indallāh al-islām*" and "*wa man yabtaghi ghayra al-islām dīnā fa lā yuqbal minh wa huwa fī al-ākhirat min al-khāsirīn*," these verses are often used as a theological basis for the exclusivity of Islam. The first verse is typically translated as, "*Indeed, the religion acceptable to Allah is Islam*," while the second is interpreted as, "*Whoever seeks a religion other than Islam, it will not be accepted from him, and he is among the losers in the Hereafter*."

Unlike previous translations, Edip et al. interpret the term *al-dīn* as "system". In Surah Āli 'Imrān [3]:19, the verse is translated as: "The system with God is peacemaking and peaceful surrendering (Islam)".⁶⁰ Similarly, in Surah Āli 'Imrān [3]:85, it is rendered as "*Whoever follows other than peacemaking and peaceful surrendering as a system, it will not be accepted from him, and in the Hereafter he is of the losers*".⁶¹ This translation clearly carries profound theological implications. While typically, these verses are used to argue for the exclusivity of Islam, the reformist translation opens broader interpretative possibilities in the discourse on religiosity. The term *al-dīn*, understood initially as 'religion', is reinterpreted here as a highly open-ended concept of 'system'. Moreover, the word 'Islam', which also appears in both verses and serves to clarify *al-dīn*, is interpreted in its textual meaning as peacemaking and peaceful surrendering. Thus, from this translation, we can understand that the system favored by God is one of peacemaking and peaceful surrendering.

Their argument to restore the meaning of Islam to a more inclusive sense is also noteworthy. Once again, they utilize the meanings and textual logic present in the Qur'an to construct this argument. They state,

"Islam is not a proper name; it is a description of the mindset and action of those who submit themselves to God alone. Islam describes the message delivered by all messengers, and it reached another level with Abraham. Islam: is a universal (3:83), is the only valid system (3:85), accepts and utilizes diversity (49:13), promotes peace among nations (2:62, 2:135-136), promises justice to everyone (5:8), rejects holy intermediaries and the clergy class (2:48, 9:31,34) ... in short, Islam is a way of life in accordance with the natural laws and respects the social imperatives and principles dictated to us; the rational, self-interested utility-maximizer. It also dedicates one's heart, mind and life to the Lord of the worlds".⁶²

⁵⁹ See, for example, Fadhli Lukman, "Studi Kritis atas Qur'an: A Reformist Translation," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 16, no. 2 (2015): 181-202; Fejrian Yazdajird Iwanebel, "Pemaknaan Al-Din Dan Al-Islam Dalam Qur'an A Reformist Translation," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 7, no. 2 (2017): 263-83; Fejrian Yazdajird Iwanebel, "Melihat Logika al-Quran tentang Perempuan Melalui terjemah Reformis," *PALASTREN: Jurnal Studi Gender* 6, no. 2 (2013): 343-364.

⁶⁰ Yuksel et al., *Qur'an A Reformist Translation*, 101.

⁶¹ Yuksel et al., 104.

⁶² Yuksel et al., 114.

In relation to the term *bimā*, as previously discussed, Yuksel et al. also translate this verse in a general manner. None of their discussions explicitly link the meaning of this word with the Qur'an. For instance, in Qs. al-Mā'idah [5]: 47, they translate it as "*Let the people of the Injeel judge with what God has sent down in it. Whoever does not judge by what God has sent down, then these are the vile ones.*"⁶³ The word *bimā* in this verse is translated as 'what', which carries a general meaning. Additionally, Yuksel et al. do not provide clarification in footnotes regarding the meaning of *bimā*, which Muslim scholars often interpret as referring specifically to the Qur'an. Furthermore, these reformist translators extensively use biblical texts as explanations and cross-references for their Qur'anic translation narrative.

Conclusion

From the discussion above, it can be concluded that first, the development of Qur'anic translation methodology in contemporary Western contexts has shown significant progress in methodological aspects. Tracing a straight line through the history of Qur'anic translations in the West reveals an evolution from initially literal, interlinear translations with a polemical nuance to contextual and even reformist translations.

Regarding Abdel Haleem, we can see how his translation efforts significantly consider religious pluralism. In this regard, the contextual framework is key to his translation approach. This framework includes several criteria he initiated: naturalness in the target language, clarity, accuracy, emotional impact, and objectivity of the translation. Reflected in the history of Qur'anic translations into English, these criteria mark a critical starting point for Haleem's critique of previous English translations of the Qur'an, with the hope that past errors will not be repeated.

From Shawkat Toorawa, we observe the progressiveness of Qur'anic translation in contemporary Western settings reaching a point of aurality, where translations should maintain the poetic rhyme inherent in the Qur'an. Toorawa's studies also show how examining the echo and rhyme of the translated Qur'anic text contributes to the discourse on the coherence and thematic unity of the Qur'an, which is often a subject of intense discussion among Western and Muslim scholars.

Regarding the translations by Edip Yuksel and colleagues, we see that the Qur'anic translation methodology can be capitalized with a spirit of change by restoring the text to its textual meanings inherent in the Qur'an itself. In this context, it is evident that modern Western Qur'anic translators are proficient in the discourse of Qur'anic interpretation. This is visible from the perspective of 'wholeness,' applied to view and provide accurate meanings to each word or diction.

Second, from the three Qur'anic translations presented, the researcher underscores that the production of Islamic discourse plays a role in constructing the face of Qur'anic translation in contemporary Western contexts. Haleem's translation efforts, which strive to present naturalness, accuracy, and precision, also seem framed by the paradigm of religious pluralism. Thus, verses with a polemical nuance are translated as softly as possible to prevent misunderstandings by Western readers. Similarly, the translation model of the

⁶³ Yuksel et al., 153.

Qur'an by Edip Yuksel and colleagues, which introduces a reformist movement into the Qur'anic translation, translates several critical issues, such as interfaith relations, in a distinctly different model and with reformist-tinged diction. On the other hand, the Islamic discourse that Toorawa seems to promote with his translation model is to restore the strength of the Qur'an's auralty. Toorawa moves beyond typical translation discourse, which generally only translates or transposes, toward a translation that appreciates the auralty of the original text. Thus, the literary nuances regarded as the miraculous nature of the Qur'an can also be appreciated by readers of the Qur'anic translation.

References

- Ahmed, Shabbir. *The Qur'an as It Explains Itself*. Edited by Yusuf Desai. Florida: t.p., 2016.
- Arberry, Arthur J. *The Koran Interpreted*. Oxford, 1964.
- Bobzin, Hartmut. "Latin Translations of the Koran: A Short overview." *Der Islam*, Vol. 70, No. 2 (1993).
- _____. "Translations of the Qur'ān." In *Encyclopaedia of the Qur'ān*. Edited by Jane Dammen McAuliffe. Leiden: Brill, 2002.
- Bunt, Gary R. "The Qur'an and The Internet." In *The Routledge Companion to the Qur'an*. Edited by George Archer, Maria M. Dakake, Daniel A Madigan. London & New York: Routledge, 2022.
- Daniel, Norman. *Islam and the West: The Making of an Image*. Edinburg: Edinburg University Press, 1960.
- Dhahabī (al), Muḥammad Ḥusayn. *Al-Tafsīr wa al-Mufasssīrūn*. t.tp: Maktabat Mus'ab b. Umayr al-Islāmīyah, 2004.
- Elmarsafy, Ziad. "Translations of the Qur'ān into Western Languages." *Religion Compass*. Vol. 3, No. 3 (2009): 430-439.
- Haleem, M.A.S. Abdel. *The Qur'an A New Translation*. Oxford: Oxford University Press, 2004.
- _____. *Exploring the Qur'an: Context and Impact*. London & New York: IB Tauris, 2017.
- _____. "The Role of Context in Interpreting and Translating the Qur'an." *Journal of Qur'anic Studies* 20, no. 1 (2018): 47-66.
- Iwanebel, Fejrian Yazdajird. "Pemaknaan Al-Din dan Al-Islam dalam Qur'an A Reformist Translation." *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 7, no. 2 (2017): 263-83.
- _____. "Melihat Logika al-Quran tentang Perempuan Melalui terjemah Reformis." *PALASTREN: Jurnal Studi Gender* 6, no. 2 (2013): 343-364.
- Lukman, Fadhli. "Studi Kritis atas Qur'an: A Reformist Translation." *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 16, no. 2 (2015): 181-202.

- Mustapha, H. "Qur'an (Koran) translation." In *Routledge Encyclopedia of Translation Studies*. Edited by Mona Baker. London: Routledge, 1998.
- Pink, Johanna. "Translation." In *The Routledge Companion to the Qur'an*. Edited by George Archer, Maria M. Dakake, Daniel A Madigan. London & New York: Routledge, 2022.
- Qaṭṭān (al), Mannā'. *Mabāhith fī 'ulūm al-Qur'ān*. Cairo: Maktabah Waḥbah, t.th.
- Riddell, Peter G. "Menerjemahkan Al-Qur'an ke Dalam Bahasa-bahasa di Indonesia." In *Sadur Sejarah Terjemahan di Indonesia dan Malaysia*. Edited by Henri Chambert-Loir. Jakarta: Kepustakaan Populer Gramedia, 2009.
- Saeed, Abdullah. *The Qur'an An Introduction*. New York: Routledge, 2008.
- Togan, A. Zeki Validi. "The Earliest Translation of the Qur'an into Turkish." *İslām Tetkikleri Enstitüsü Dergisi: Review of the Institute of Islamic Studies* 4 (1964): 1–19.
- Toorawa, Shawkat M. "'The Inimitable Rose', being Qur'anic saĵ' from Sūrat al-Ḍuḥā to Sūrat al-Nās (Q. 93–114) in English Rhyming Prose." *Journal of Qur'anic Studies* 8, 2 (2009): 143–156.
- _____. "Rendering the Qur'an into Cadenced, Rhyming English Prose: Process and Outcome in a Translation of Sūrat al-Ghāshiyā (Q. 88)." *Journal of Qur'anic Studies* 17, 2 (2015): 103–117.
- _____. "Sūrat al-Ṭāriq (Q. 86) Translated into Cadenced, Rhyming English Prose." *Journal of Qur'anic Studies* 15, 1 (2013): 147–149.
- _____. "Sūrat Maryam (Q. 19): Lexicon, Lexical Echoes, English Translation." *Journal of Qur'anic Studies* 13, 1 (2011): 25–78.
- _____. "Surat al-Rahman (Q. 55), Surat al-'Alaq (Q. 87), and Surat al-Balad (Q. 90) Translated into Cadenced, Rhyming English Prose." *Journal of Qur'anic Studies* 13, 2 (2011): 149–154.
- _____. "Sūrat Maryam (Q. 19): Lexicon, Lexical Echoes, English Translation." *Journal of Qur'anic Studies*, Vol. 13, No. 1 (2011): 25–78.
- Tottoli, Roberto. "The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and scholarly Appreciation." *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 24, no. 2 (Juli 2023): 299–308.
- Yuksel, Edip, Layth Saleh al-Shaiban, Martha Schulte-Nafeh. *Qur'an A Reformist Translation*. USA: Brainbow Press, 2007.
- Zarqānī (al), Muḥammad 'Abd al-'Azīm. *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*. Beirut: Dār al-Fikr, 1996.