

Secular Hermeneutics and Sacred Text: A Case Study of Reformist Translation of the Quran

Tasadaf Rani

MPhil Scholar (English)
The University of Lahore, Sargodha Campus, Pakistan

Muhammad Ali Shahid

muhammadalishshahid05@gmail.com
<https://orcid.org/0000-0003-1068-9609>

Lecturer, Department of English Language and Literature
The University of Lahore, Sargodha Campus, Pakistan

Saneen Iraj

saneeniraj94@gmail.com
M. Phil Student (English)
The University of Lahore, Sargodha Campus, Pakistan

Laiba Anwar

*****@gmail.com
M. Phil Scholar (English)
The University of Lahore, Sargodha Campus Pakistan
Corresponding Author: ***Laiba Anwar** *****@gmail.com

Received: 01-01-2025	Revised: 28-01-2025	Accepted: 10-02-2025	Published: 01-03-2025
-----------------------------	----------------------------	-----------------------------	------------------------------

Abstract

This research presents an analysis of the English translation of the Quran namely “Quran: A Reformist Translation”. The translation “Quran: A Reformist Translation” was translated and annotated by Edip Yuksel, Layth Saleh al-shaiban, and Martha Schulte-Nafeh “(Edip Yuksel and Layth Saleh al-shaiban: Translated the main text of The Reformist Translation of the Quran. Edip Yuksel: Authored the annotations, subtitles, endnotes, introductory materials, and appendices. Martha Schulte-Nafeh: Provided Linguistics consultation and feedback)” has been selected to determine the dynamics of the Quranic discourse created by the translator and also hermeneutic principles determined by them in shaping their specific discourse. They have translated the Quran from a modernist perspective. In this regard, the philosophical and discursive role of translators and the way employed have been targeted. The three-dimensional model of critical discourse analysis by Fairclough has used the data analysis method. The data has been chosen around the two main topics which were addressed by Edip Yuksel and his companions under the topic named “Sample Comparison” in which they compared their translation with the three other translations which they called traditional orthodox English rendition of the Quran. They chose the translation of Yusuf Ali, Pickthall, and Shakir because they are popular among the English-speaking Sunni population. Data has been selected around two major Questions. The first one is “Do we need Muhammad (PBUH) to understand the Quran?” and the second one is “Was Muhammad (PBUH) illiterate? The interpretation and the paratextual explanation of the translator are analyzed to seek out the ideological role of the translator. The research has established the view that the produced translation is the parallel discourse and the translators seem to be present in the translations. In translating, translators have manipulated the original text and translated it according to their views and ideologies. Yuksel constructs a modernist and reformist text in his translation. Analysis of data has also shown that the translators while constructing their specific discourse have observed hermeneutic principles which were suitable for their ideologies.

Key Words: *Quranic Discourse; Modernist Perspective; Reformist Text*

Introduction

The interpretation of any substance is considered to be a translation of that particular content. That is the reason interpretation all in all turns into a hazardous strategy for re-expressing the content in an alternate language. The pre-phonetic methodologies depended on the thought which accepted that the human instinct is widespread. That is the reason interpretation as indicated by them was not an intense cycle. In any case, semantic speculations present the possibility that the semantic space of two distinct dialects can't be the same. "There is usually no full comparability between code-unit" (Jakobson, 1959). As we realize that interpretation is the way to look through semantic, syntactic, and morphological reciprocals of one language in another dialect, the interpreter needs to go through the difficulties of translatability (Venuti, 2012). The message from another source is recorded and sent by the interpreter. Consequently, interpretation is the cycle that includes two comparable messages in two unique codes (Jakobson, 1959). Interpretation is the amassing of another talk that speaks to the source text; however, it is capably affected by the social and political perspectives of the interpreter.

Interpretation concentrates as a control center around the different issues of interpretations from various perspectives and edges. Venuti (2012) has plunged the interpretation hypothesis into three unique classifications. (1) Theories that center on the content, looking at the source and target text, and giving a structure and viable utilization are called the Equivalence hypothesis. (2) Theories that center on the peruser, the cycle through which the interpretation is gotten and made adequate in the objective culture, these speculations are called Function hypotheses. (3) Theories that center on the interpreter, how he receives, his job, and his cutoff points in deciphering the content. These are called Autonomy hypotheses. The Center of attention in this research is the translator. Focus on the translation as a process of rewriting the text supposing that the translator's ideological, social, political, religious, and ethnic identities play a vital role in the process of translating text.

The Quran is the hallowed book for Muslims as the Bible is for Christians. Each expression of this book is the expression of Allah. Accordingly, the interpretation of the Quran has become a troublesome assignment. The reality and intricacy of this issue were examined by the Muslim scholars in Tafseer's custom. Saeed (2006) talked about this custom in detail and introduced two unique kinds of Quran hermeneutics: Explanation-based understanding and convention-based translation. The convention-based translation intends to decipher a Quranic stanza based on different refrains of the Quran, understanding by the Prophet Muhammad (PBUH) and his companions, and the simultaneousness of Muslim researchers. The explanation-based translation intends to decipher a stanza based on philosophical issues. This understanding depends on the explanation of the holy content. Quran is additionally deciphered by non-Muslim researchers, yet they don't handle Quranic text as hallowed content.

Western Scholars worked on the Quran text from various points of view. Balijon (1961) investigated many methods which were used for Quran interpretation from 1880-1960. He highlighted "the impact of western weltanschauung and way of life" on the Urdu translation that he had chosen. Majorly, he based his research on the translations of Abdul Kalam Azad, al-Mashriqi, and G.A. Parwiz. These translators excluded the metaphysical and tried to diminish the supernatural elements.

These studies concentrate on many different issues related to Quran translation and interpretation but none of the above highlighted the role of the translator and the impact of his ideology while doing the translation. The vast majority of them focused their attention on text examination and the achievement and disappointment of interpreters in giving counterparts of the source text in the objective language. This examination won't assess any exploration regarding its disappointment or accomplishment to be equal to the source text. It will investigate the job of an interpreter in the interpretation, his belief systems, and the digressive nearness of the interpreter in the interpretation.

Problem Statement

This research was carried out to understand the role of the translator in translating and interpreting a text. How have his beliefs and ideologies distorted the actual meaning of the source text? To reveal the fact of how he defined the hermeneutic principles of his desire to impose his ideology upon the readers.

Research Questions

- i. What are the particular perspectives and views developed in the Reformist Translation of the Quran?
- ii. What hermeneutics has been taken by the translator?
- iii. How is the particular ideological position and perspective of translators reflected in the endnotes of the translator?
- iv. What are the particular linguistic choices and policies assumed by the translator in the translation?

Literature Review

Research related to translation tends to speak about one of the three components i.e. the reader, the translated text, and the translator. Theories that focus on the reader investigating the way through which the translated text is received by the target culture and the influences of the target culture and target language on the pragmatic aspects of the text are called function theories. Theories that focus on the text, comparing source and target text, and providing a framework and particular methods are called Equivalence theories. Theories that focus on the translator and the freedom and limit of the translator in producing the translated text are called Autonomy theories.

Historical Review of Translation Theories

In the Western tradition, Cicero in 46 BCE was the first who distinguish between two different types of translation: literal and free translation. Cicero rejected the concept of ancient Greeks who put stress on word-for-word translation. He instead focuses on “preserving the general style and the force of the language” and for this reason, he prefers free translation. This discussion is also alive today and recent theories also address this issue (Munday, 2016).

Russian-American formalist and language specialist Roman Jakobson composed his exposition “On Linguistics Approach of Translation” (1959). He has clarified three sorts of interpretations based on various semantic treatments of the source text. By including the non-semantic treatment understanding of verbal signs the extent of interpretation can be expanded. The three sorts of interpretation as per Jakobson are: “intralingual interpretation”, “interlingual interpretation”, and “between semiotics interpretation”.

In “Setting in Translation” (2001) , Eugene A. Nida, who has earned a high position for the Bible interpretation and the hypothetical discussions concerning the interpretation of the frightening book, finds the significance of culture regarding interpretation. He expresses his idea in the accompanying words:” Their similarities may be the best comprehended in terms of early obtaining, misfortune, collectivity, inconstancy, change, packs of highlight and socio-semiotic factors. “The distinctions can likewise be depicted as far as language as the most particular component of the way of life, a code that can talk about itself, direct game plans, elements that have no quantifiable presence, and basic powers that support and drive the way of life. The interrelation between language and culture would then be able to be portrayed as far as complementary adjustment, the paces of progress, the portrayal of culture by language, and the issues of two-fold causation”.

Secular

It is a verb that consists of two broad principles: firstly when the state and religion are different from each other. Believers in religion can follow dogmatic principles without bondage. They are bound not to disturb the freedom of non-believers. Secondly, when the believers in religion and non-believers are open to criticism about their facilities and weaknesses, it would ensure their equality before the law. The standards of secularism that secure and underline the numerous opportunities we appreciate:

- Separating strict organization from state establishments and an open arena where religion can take an interest, yet not overwhelming.
- Freedom to rehearse one’s confidence or conviction without the damage of others, or to transform it or not to have one.

- Equality so our strict convictions or absence of them don't profit or mischief any of us.

In Europe for many centuries, the church was in complete control, and when the church was in complete control the state mandated Christianity's official doctrine and official religion. So, if you believe in a version of Christianity other than the church version, then you are out of the official religion you must be killed. Any literature that contradicts religion must be destroyed. The Church stopped the people from thinking critically. You cannot think for yourself. The church will think for you.

As a reaction to that in Europe, The Church was overthrown. Eventually, from 1700 onwards there was an uprising in Europe, and the Church was finally toppled. God has nothing to do with Politics, state, government, and society. Whenever there is a democracy based on human sovereignty and popular sovereignty that will be called Secularism. Religion will be closed to mosques, churches, and temples,

Hermeneutics

Research on this word and its history of this word is essential as it is an uncertain word. Interpretation is the process of swapping something into one's understanding. Conner and Malmin (1983) describe it: "It is (1) a science because it is concerned with principles within an ordered system. It is meant to derive and classify the principles which are necessary for the proper interpretation of scripture. It is also (2) art because it is concerned with the application of derived principles. The application of these principles cannot be mechanical, but must involve the skill of the interpreter".

Milton S. Terry (1964) has additionally grouped Hermeneutics as given under:

1. General Special Hermeneutics
2. Unique Hermeneutics
3. Scriptural or Sacred Hermeneutics

Hermeneutics was created in the vernacular interpretations of the Bible in medieval times and it was that specialty of interpretations that turned into "a vehicle for vernacular assignment of scholarly talk" (Copeland, 1995).

Sacred Text

Islam is the name of the religion of Muslims. In Islam, there are two most significant consecrated writings: the Quran (furthermore spelled "koran") and Hadith (or hadeeth). The Quran is the most consecrated literary substance, as it's far accepted to be the strict expression of God as uncovered by Muhammad (PBUH). "Quran" signifies "recitation" in Arabic. Muslims believe the Quran to be an ideal report of the blessed messenger Gabriel's disclosures to Muhammad (PBUH) from 610 till their demise in 632 adverts. It's additionally accepted to be a super generation of a magnificent Qur'an that has existed without end. "Hadith" signifies "Story" or "record" in Arabic. This book is a report of the words and deeds of Muhammad (PBUH), his hover of family members, and his friends.

The Quran Tafseer Tradition

Tafseer means "Each effort which removes any confusion or ambiguity in the words and construction of Quran Hakeem". Explanation and clarification of Quranic verses began in the first century of A.H. First of all, Prophet Muhammad (PBUH) himself explained it; afterward, his companions and their followers completed this mission. A few points must be kept in mind to know the extent to which the Holy Prophet Muhammad (PBUH) explained the Quran:

- The Holy Quran was revealed in the Arabic language and the Arabs were very well known in this language. Therefore when they heard Quranic verses they not only understood them but also all their doubts were come over.
- On one hand, the Holy Quran is a book on the other hand it is self-explanatory. If there is any doubt at one place in the Quran, It is explained somewhere else.
- The whole life of the Holy Prophet Muhammad (PBUH) is the explanation of the Holy Quran. Every saying action, character, habit, and speech of the Holy Prophet Muhammad (PBUH) was explanatory for the Holy Quran.
- He (PBUH) explained all the doubts which were not clarified in the Quran.

Belief in Prophet

In Divine Revelation, the regular request of confidence is Belief in the Prophets, as this is a vital advance for disclosure to be imparted to Allah’s creation through people. The prophet is a living model that motivates his devotees and a motivation behind why a total change could happen. A Muslim must believe in all Prophets, despite the fact in which era they were sent as Divine Messenger. The Holy Quran says; “And who believe in that which has been revealed to thee and that which was revealed before thee and they have firm faith in the Hereafter”. (2:5)

Research Methodology

This research clarifies the elements of Quran talks developed by the interpreter based on their belief systems and the hermeneutics standards they kept in see while building his exceptional talk. The part of the translator is foregrounded in the procedure of translation. The translator has presented views in the introductory pages. His ideological view has been established through these introductory statements. Text for analysis has been chosen on thematic grounds. Two major themes are: “Do we need Muhammad (PBUH) to understand the Quran?” and the second one is “Was Muhammad (PBUH) illiterate? Interpretation and explanation of the verses regarding the themes are deeply rooted in the ideological and socio-cultural beliefs of the translator. The selected text is analyzed using Fairclough’s model of serious dialogue exploration. The English interpretation of the Holy Quran picked for this examination is that of Edip Yuksel and Laith Saleh Al-Shaiban. They are pioneer Muslims who need to change their regular understanding with the assistance of their interpretation. The goal of this research is to find the viewpoint position of interpreters who have arranged the rambling examples of the Quranic talks.

Data Analysis

Text: 1

“Do We Need Muhammad (PBUH) to Understand the Quran?”

The supposed “Universal Islam”, by responding to the above inquiry positively, has purified an assortment of medieval prattle reports and customs credited to Muhammad (PBUH). The accompanying stanza is one of a few pivotal sections that have been utilized to advance hadith and Sunna as the second wellspring of Islam.

Yusuf Ali	Pickthall	Shakir	Reformist
(We sent them) with clear signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. (16:44)	With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect. (16:44)	With clear arguments and scriptures; We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect. (16:44)	With proof and the scriptures. We sent down to you the Reminder to proclaim to the people what was sent to them, and perhaps they would think. (16:44)

Traditionalists have selected what we consider an incorrect delivery of the Arabic root word “BYN”. The word ‘lituBa YyeNa is a subsidiary of “BYN”, which is a different significance word”. It implies:

- To uncover what is disguised;

On the other hand:

- To clarify what is obscure.

Hence the principal significance is the antonym “cover-up”, and the second is the antonym “make unclear”. The researcher has deciphered this entry as per the primary importance and comprehends the

section as identifying with God's organization to Muhammad (PBUH) to announce the disclosure which is uncovered to him.

Context: This text is a part of the book, "Quran: A Reformist Interpretation" which is translated and explained by Edip Yuksel, Layth Saleh al-Shaiban, and Martha Schulte Nafeh. It was published in 2007.

Text Analysis: (Description):

What experiential values do the words have?

Yuksel called the people traditional and orthodox who believe in the fact that the Sunnah of Muhammad (PBUH) is the explanation of the book of Allah. Yuksel's rigid view regarding the Hadith and Sunnah is: "One might notice that we did not refer to books of Hadith and Sunna, since they are commonly idolized and associated partners with the Quran. Their perceived value is wrongly based on the sanctified names of the narrators and the authority of the collectors, rather than their substance. Muslims, or submitters to God alone, might read and benefit from studying any book, including books of Hadith and sectarian jurisprudence, without considering them infallible authorities or partners with God's words".

Are these words ideologically contested?

The logical sequence is not found in these sentences. Only vague impressions and references to religion are used to capture the minds of the readers in the name of reformed Islam.

Processing Analysis (Interpretation):

The picture of orthodox and traditional Muslim scholars created in the mind of the reader is that they have distorted the meaning of the Quran according to their own will. But in actual Yuksel, he is doing so.

Social Analysis (Explanation):

This text is based on the idea to exclude the role of Hadith and Sunnah in interpreting the Holy Quran. The ideas propounded by Yuksel and his companions are clear in the following lines, "One might notice that we did not refer to books of Hadith and Sunnah since they are commonly idolized and associated partners with the Quran. Their perceived value is wrongly based on the sanctified names of the narrators and the authority of the collectors, rather than their substance. Muslims, or submitters to God alone, might read and benefit from studying any book, including books of Hadith and sectarian jurisprudence, without considering them infallible authorities or partners with God's words".

Under this topic i.e. proving that we do not need Muhammad (PBUH) to understand the Quran. They quoted many verses from the Quran. First of all, he cited verse 44 of Surah An-Nahal and translated it according to his own will. The verse is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أَرْوَاحَ الْمُرْسَلِينَ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

And translated it as:

"With proof and the scriptures, we sent down to you the Reminder to proclaim to the people what was sent to them, and perhaps they would think."

But the actual Tafseer of this verse and the proof against the Yuksel claim is as follows:

"The word (adh-dhikr) in stanza 44:" And we sent down the Message (adh-dhikr: The Quran) so you disclose to the individuals, "implies, by agreement, the Holy Quran and, in this refrain, the Holy Prophet Muhammad (PBUH) has been given the task of clarifying the significance of stanza uncovered to him before individuals. This exposes proof that the right comprehension of the real factors, experiences, and orders of the Holy Quran relies upon the announcement of the Prophet of Islam, Muhammad al-Mustafa (PBUH). If everybody, by basically gaining the information on Arabic language and writing, was to get fit for understanding the directives of the Quran as supernaturally proposed, at that point, the mission of disclosing relegated to the Holy Prophet Muhammad (PBUH) would have been delivered aimless".

To sum up, it can be said that this verse declares that the purpose for which the Holy Prophet Muhammad (PBUH) was sent is the explanation of the Quran. To answer this question First evidence is the Quran's Arguments themselves.

Text.2

“Was Muhammad (PBUH) uninformed?”

“During the period of Ramadan, each night, after the protracted congregational petitions millions swarming the mosques solicit God to favor the spirit from his Nabbiyy-iUmmi, which means, in the customary understanding, ‘uneducated’ prophet.” “Ignorant” (or “unlettered”) is one of the most widely recognized titles utilized by Muslim ministers and imams to laud Muhammad (PBUH), the deliverer of the Quran. The Arabic word ‘ummi’ nonetheless, portrays individuals who are not Jewish or Christian. The significance of this word, which happens multiple times in the Quran, is delivered as “one can neither read nor compose”. This purposeful control by Muslim researchers has generally acknowledged the genuine importance of the word. For instance, Yusuf Ali and Pickthall follow this example, while Shakir favors not interpreting the Arabic word.” Contested entry: Orthodox sources misshape the significance of ‘ummi’ to turn Muhammad (PBUH) uneducated.

Yusuf Ali	Pickthall	Shakir	Reformist
Say: “O men! I am sent unto you all, as the Messenger of Allah, to whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided.” (7:158)	Say (O Muhammad): O mankind! Lo! I am the Messenger of Allah to you all – (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and his words and follow him that reply ye may be led aright. (7:158)	Say O people! Surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may walk in the right way. (7:158)	Say: “O people, I am God’s messenger to you all. The one who has the sovereignty of heavens and earth, there is no god but He; He gives life and causes death.” So acknowledge God and His gentile prophet, who acknowledges God and His words; and follow him that you may be guided. (7:158)

In this stanza, the word ‘ummi’ portrays Meccan polytheists. ‘Ummi’ doesn’t mean ignorant because it has been utilized as the partner of the individuals of the sacred text.

Text Analysis (Description):

Yuksel while doing translation and interpretation negated the fact that he is not a native Arabic speaker. Even the Arabs consider the meaning of ‘ummi’ as an unlettered person. He is giving the reference to Holy Month and the blessings we send during Ramadan upon Prophet Muhammad (PBUH), which seemed irrelevant. Then he compares the word ‘ummi’ with the people who were given scripture. He negated the fact that most of the Arabs were illiterate in those days.

Processing Analysis (Interpretation):

Yuksel is trying to draw a picture in the minds of the readers that ‘ummi’ is the word that is quoted in the Holy Quran in comparison to Jewish and Christianity. And he took it as a tool to hide the literal meaning of ‘ummi’.

Social Analysis (Explanation):

We should know about the meaning of the word ‘ummi’ that could be meant for people who cannot read and write. Al-Zujaj said that ‘ummi’ means the people who are in the state through which many people of the society were passing who had not studied the book.

IbnIshaq said that “al-ummi” is “like what he conceived his mother” or “cannot write”. Abu Ishaq discussed, that ‘al-ummi’ can also be said to be “what is still conceived by the mother” or “people who are not able to write”. FairuzAbadi stated that ‘al-ummi’ means those people who are in a state in which most people are, who never learned to write.

قُلْ يَتَّيَّبُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مَلِكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

In this verse, the discussion is about the word ‘ummi’. Yusuf Ali and Pickthall translated it as “the unlettered Prophet” and “the Prophet who can neither read nor write” respectively while Shakir thinks it preferable not to interpret that word in Arabic. Edip Yuksel and the companions translated it as under: “Say: “O people, I am God’s messenger to you all. The one who has the sovereignty of heavens and earth, there is no god but He; He gives life and causes death.” So recognize God and His gentile prophet, who acknowledges God and His words; and tail him that you might be guided. (7:158)

Text: 3

“Muhammad was a literate Gentile (ummi)”

“After this assessment of the genuine significance of the word ‘ummi’, here are the reasons and confirmations for the way that Muhammad (PBUH) was an educated Gentile: To amplify the wonderful part of the Qur’an, strict individuals believed that the historical backdrop of ignorance would be alluring. It was moderately simple for the makers of the historical backdrop of ignorance to change the significance of ummi. Nonetheless, the word shows up all through the Qur’an and continually signifies “Gentile” (2:78; 3:20; 3:75; 62:2). In stanza 3:20 and 3:75, the Qur’an utilize the word ummi as a partner to the ‘ehlil-kitab’ (“People of the Book”, an expression that in the two sections likens to “Jews and Christians”). The Qur’an depicts the individuals of Mecca with the word ummyeen (gentiles) (62:2). As indicated by the customary case, the whole populace of Mecca probably had been ignorant. So for what reason were the sonnets of the pre-Islam writers of Mecca held tight the dividers of the Kabba (the old monotheistic haven of Abraham)? In the seventh century Arabs utilized letters as numbers. This alphabetic numbering framework is designated “Abjad”. The dealer of those days needed to know the letters of the letter set to enroll their records! On the off chance that Muhammad (PBUH) was a fruitful global merchant, as is generally acknowledged, odds are he knew about this numbering framework. The Arabs quit utilizing the “Abjad” framework in the ninth century when they took “Arabic numerals” from India”.

Text Analysis (Description):

Gentile is the word Yuksel has used for Muhammad (PBUH) but in all English, dictionaries Gentile means the person who is not Jewish. This includes all people on earth having a religion other than Jewish. Merriam-Webster Dictionary defines it as:

Often capitalized: a person of a non-Jewish nation or non-Jewish faith especially: a Christian as distinguished from a Jew.

Processing Analysis (Interpretation):

Yuksel has given the first logic of knowing the numbers. Even in today’s world, the person who is indulged in business whether he is literate or illiterate knows basic counting and mathematical operations like addition, subtraction, multiplication, and division. So it is evident that the Holy Prophet Muhammad (PBUH) who was a successful merchant would know the Abjad.

Social Analysis (Explanation):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“96:1 Read in the name of your Lord who has created”.

“96:3 Read, and your Lord is the Generous One”.

“96:4 The One who taught by the pen”.

“These realities propel a few inquiries that standard grant would prefer would prefer to stay away from”.

“In the Reformist Translation, we also offer extensive cross-referencing to the Bible and attempt to provide scientific and philosophical reasoning to support and justify the translation. We intend for the translation to reflect the original message of the Quran for those who have scholarly or personal curiosity in it and to provide an alternative perspective, unfettered by the constraints of uncritically accepted interpretations that rely on hearsay accounts”.

Conclusion

The interpretation and translation of the selected verses related to two themes have been analyzed. The major purpose behind this analysis was to observe the translator’s way he had selected to interpret the Quran verses and how this way made the translation and interpretation totally against the essence of Islam and the Quran.

The belief of the translator and the particular viewpoint of the translator that influenced the translation has been explained in the analysis of the data.

Yuksel and Al-Shaban’s translation which is also called the Reformist translation has a commanding discourse constructed by the child brain of Yuksel. His primary reason for deciphering the Quran was the plan of change. He dismissed the customary interpretations and understandings of the Quran considering them as a distortion of the Quranic message. He recommends the possibility of levelheaded monotheism, which considers the Quran a trans-verifiable content and the ‘arrangement of God’ to comprehend the Quran and its message, the information on the Arabic language, and a rationalistic methodology is required. As indicated by this perspective God is considered an abstract concept and considering other sources brought them to the dark valley of polytheism. And for the same reason, they did not even recognize the prophet’s role in the understanding of the Quran's message. So this particular discourse implies the idea that all interpretations and translations are acceptable by any human if those interpretations are based on the concept of monotheism.

The main objectives of this study were first to investigate the particular perspectives and views developed in the Reformist Translation of the Quranic, to trace the hermeneutic position which has been taken by the translators, to foreground particular ideological positions and perspectives of translators reflected in the endnotes of the translator, and lastly to explore the particular linguistic choices and approaches approved by the interpreter in the interpretation.

The authors claim to have applied a basic approach but practically they have utilized the present-day viewpoint in their text. Yuksel desires to make the message of the Holy Quran follow the existing cultural values. That is why; he rejects the previous interpretations of the Holy Quran and prefers his subjective approach to the translation of the Quranic text. Both translators claim to reject all man-made sources but ironically depend upon their discernment of the Holy Quran. Though the translation has usually been the cause of scientific information, Yuksel has made no hint at the previous interpretation of the Holy Quran in the whole translation.

To trace the hermeneutic position which has been taken by the translators here come those hermeneutic principles which they claimed to follow during translation and interpretation:

- “The Reformist translation of the Quran offers a non-sexist understanding of the divine text; it is the result of collaboration between three translators, two men, and a woman.”
- “It explicitly rejects the right of the clergy to determine the likely meaning of disputed passages.”
- “It uses logic and the language of the Quran itself as the ultimate authority in determining likely meanings, rather than ancient scholarly interpretations rooted in patriarchal hierarchies.”

- “It offers extensive cross-referencing to the Bible and provides arguments on numerous philosophical and scientific issues.”
- “It is God’s message for those who prefer reason over blind faith, for those who seek peace and ultimate freedom by submitting themselves to the truth alone.”

Yuksel defined five hermeneutic principles in their translation of the Quran in “Quran: A Reformist translation”. However, after observing the translation and interpretation done by them, we can conclude that they violated all principles while translating and interpreting the Quranic verses. They unequivocally dismissed the privilege of the church to decide the reasonable importance yet then again they attempted to decide the significance. Also, they mentioned that they would use the logic and language of the Quran for interpretation but actually, when they did the translation and interpretation they forgot their own designed principles. While interpreting a verse according to their ideology they did not consider those verses which were opposing their ideas and views. They even negated the logic behind some basic beliefs of Islam while opposing the idea and manipulated the literal meaning of a word just to make it reliable their choice. And they also said that they had given biblical references so that it would look attractive to Christians, but while interpreting and translating they ignored those Biblical references which opposed their ideology.

The third objective of this thesis was to foreground the particular ideological positions and perspectives of translators reflected in the endnotes of the translation. They guaranteed that they had brought an English adaptation of the Quran that takes a precise perusing of what is in the Quran itself as a norm. Then they say: “We would like to emphasize that the subtitle and endnotes are not part of God’s word and they do not constitute a source or authority”. In the first line, they claim one thing and in the second statement, they nullify their first statement. They added endnotes and subtitles which are not a part of the Quran, or the Holy Scripture, and still, they are claiming that it is the exact version of the Quran in the English language. They claim that they are providing the intended meaning of the Quran, on the other hand, they are providing the intended meaning of the Quran, and on the other hand, they are including the philosophical and scientific ideas in it. They said they had not considered the past interpretation and translation while doing this translation and on the other hand they included the concept of secret code. “The Quran: The final scripture” (The Authorized Version) is the name of Rashad Khalifa.

The last purpose of my research was to explore the particular linguistic choices and strategies approved by the interpreter in the interpretation. Here are the findings related to this objective: For the linguistic choices and strategies that they used while translating and interpreting the text, Yuksel took the services of a linguist, Martha. So they made such choices that their wrong ideas and ideologies which are totally against to basic concept of Islam may be seen as right. They had played with the meanings of the words in a way that they chose those literal meanings which would be according to their perspective and views as they have done with the word “ummy” as described in the analysis. Authors had given importance to the literal meaning and to those literal meanings which were supporting their concepts and ideologies and set aside all those meanings that were against their objectives,

Recommendation

While doing research in translation studies a researcher can also investigate how an author's ideology and rigid concepts had affected the translated text. This research is also an alarm for Muslim Scholars to notice how some secular Muslims are trying to show the world the wrong essence of Islam. This research recommends to the readers of the Quran and to those who want to translate and interpret the Holy Quran that for understanding the real message of the Quran one should have the knowledge of Hadith, and Sunnah and should have command over the Arabic language.

References

Abu-Milha, K. Y. (2003). Scientific issues in the Holy Qur'an: the meaning and translation of verses relating to the creation of the universe. (*Doctoral dissertation, Durham University*).

- Al-Malik, F. M. (1995). Performative utterances: their basic and secondary meanings with reference to five English translations of the meanings of the Holy Qur'an. (*Doctoral dissertation, Durham University*).
- Baker, M. (2010). Critical readings in translation studies.
- Baljon, J. M. (1961). Modern Muslim Koran Interpretation: (1880-1960). In B. A. Bassnett, *Talking the cultural turn in Translation studies* (pp. 171-179). Dedalus.
- Belsey, C. (2002). *Critical practice*. Psychology Press.
- Bhutto, S. (2015). Hermeneutics from Islamic Perspective.
- Copeland, R. (1995). Rhetoric, hermeneutics, and translation in the Middle Ages: academic traditions and vernacular texts (Vol. 11). Cambridge University Press.
- Jakobson, R. (1959). On linguistic aspects of translation. In *On translation* (3 ed., pp. 30-39).
- Korner, F. (2005). Revisionist Koran hermeneutics in contemporary Turkish university theology: rethinking Islam. Ergon-Verlag.
- Makmin, K. J. (1983). *Interpreting the Scriptures: A textbook on How to Interpret the Bible*. KJC Publications.
- Malmin, K. C. (1983). *Interpreting the Scriptures: A textbook on How to Interpret the Bible*. KJC Publications.
- Munday, J. (2016). *Introducing Translation Studies: Theories and Application*. Routledge.
- Nabavi, R. S. (2019). Reviewing the viewpoint of Regis Blachere about the Term "Omni" (The illiteracy of Prophet Muhammad (PBUH)). *Journal of Multicultural and Multireligious Understanding*, 6(4), 76-91.
- Nida, E. A. (2001). *Descriptive Translation Studies and Beyond*.
- Palmer, R. E. (1969). *Hermeneutics*. Northwestern University Press.
- Saeed, A. (2006). *Islamic thought: An introduction*. Routledge.
- Saldanha, M. B. (2009). *Routledge Encyclopedia of translation studies*. Routledge.
- Sherrat, Y. (2006). Continental philosophy of social science: Hermeneutics, genealogy, critical theory. In *Continental philosophical hermeneutics post-war* (pp. 85-118).
- Sitanggang, N. U. (n.d.). An Examination on Edip Yuksel's Interpretation of Quran. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 18(2), 275-308.
- Terry, M. S. (1964). *Biblical hermeneutics*. Zondervan Publishing House.
- Terry, M. S. (2003). *Biblical hermeneutics: a treatise on the interpretation of the Old and New Testaments*. Wipf and Stock Publishers.
- Venuti, L. (2012). *The translation studies the reader*. Routledge.