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**RESEARCH PAPER**

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

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**ABSTRACT**

This research examines the dynamics and interpretative concepts in Quran: A Reformist Translation by Edip Yuksel, Layth Saleh al-Shaiban, and Martha Schulte-Nafeh, emphasising the translators' influence on Quranic discourse. The translation employs a modernist viewpoint, contrasting the conventional interpretations by Yusuf Ali, Pickthall, and Shakir. Two principal enquiries are examined: Do we need Muhammad (PBUH) to understand the Quran?" and the second one is "Was Muhammad (PBUH) illiterate? Fairclough's three-dimensional model of critical discourse analysis is utilised to compare interpretations and paratextual elucidations. The study demonstrates the translators' ideological influence on the text; the produced translation is the parallel discourse and the translators seem present in the translations. Translators have manipulated the original text and translated it according to their views and ideologies. Subsequent research should investigate the effect of translator ideology on religious texts and its implications for interpretation.

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**KEYWORDS**

Quranic Discourse, Modernist Perspective, Reformist Text

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**Introduction**

The interpretation of any substance is considered a translation of that particular content. That is why 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 why interpretation was not an intense cycle, as they indicated. 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 realise 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 is a control center that deals with different 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 utilisation 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.

### **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 Jackobson 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.

For many centuries, the church was in complete control in Europe, 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)

### Methodology

This research clarifies the elements of Quran talks developed by the interpreters based on their belief systems and the hermeneutics standards they kept in mind while building their exceptional talks. The translator's role is foregrounded in the translation procedure. The translator presents views in the introductory pages, establishing his ideological view 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. This research aims to find the viewpoint position of interpreters who have arranged the rambling examples of the Quranic talks.

### Results

#### 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 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	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,	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,	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

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is sent for them, and that they may give thought. (16:44)	and that haply they may reflect. (16:44)	and that haply they may reflect. (16:44)	would (16:44)	think.
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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 إِنَّا جَاءْنَا بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ  
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-ilUmmy, 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 'ummy' 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 'ummy' 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): 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)	(O 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 Umami 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 the 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 'ummy' 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 'ummy' 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 'ummy' 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 'ummy' 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 'ummy'.

### Social Analysis (Explanation)

We should know about the meaning of the word 'ummy' that could be meant for people who cannot read and write. Al-Zujaj said that 'ummy' 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 يَتَّيِّهَا 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 ummyyeen (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)

أَقْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ  
 أَقْرَأُ 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 principal purpose behind this analysis was to observe the translator's choice of interpretation of the Quran verses and how this interpretation totally contradicts the essence of Islam and the Quran. The data analysis has explained the translator's beliefs and particular viewpoints, which influenced the translation.

Yuksel and Al-Shaban's Reformist translation has a commanding discourse constructed by Yuksel's child brain. His primary reason for deciphering the Quran was the plan of change. He dismissed the customary interpretations and understandings of the

Quran, considering them to distort the Quranic message. He recommends the possibility of levelheaded monotheism, which thinks 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. This perspective indicates that 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 understanding the Quran's message. So, this particular discourse implies the idea that all interpretations and translations are acceptable to 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 specific 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 translating 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 not hinted 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 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, but they are also providing the intended meaning of the Quran, and they are including 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 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 the basic concept of Islam, may be seen as suitable. They had played with the meanings of the words in a way that they chose those literal meanings 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,

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