

**MISREPRESENTATIONS AND BIASES: EXAMINING
QUR'ANIC VERSE TRANSLATIONS IN WESTERN
NEWSPAPER ARTICLES**

Rumisyah Badriah binti Baharudin¹

ABSTRACT

The translation of the Qur'an has been a contentious topic among researchers due to the challenges faced by translators in accurately and comprehensively conveying the original Arabic verses. This issue stems from the language barrier and the lack of suitable vocabulary to fully elucidate the true meaning of Qur'an. Previous studies have revealed instances where certain newspaper articles, often with biases towards Islam, have misrepresented Qur'anic verses by incorporating inaccuracies. Therefore, the objective of this research is to explore how the translation of Qur'anic verses is presented in Western newspaper articles. Additionally, the study aims to compare the accuracy of Qur'anic translations in Western newspaper articles with renowned English translations by Abdel Haleem. The qualitative data collection method is employed for this study. The findings indicate that the representation of Qur'anic verse translations in

¹ International Islamic University Malaysia, Jalan Gombak, 53100 Kuala Lumpur, Wilayah Persekutuan Kuala Lumpur

Western newspapers has predominantly been negative and misleading. Newspapers such as The Guardian, The MailOnline, and Daily Mail have been identified as outlets that have showcased mistranslations of Qur'anic verses. This research addresses significant concerns within the fields of Qur'an and Sunnah studies, language, and journalism.

Keywords: *Qur'anic verses, Western newspaper, translation*

1.0 INTRODUCTION

Muslims, who come from diverse cultures and ethnic backgrounds, face challenges in comprehending the Qur'an due to language barriers, as it was originally revealed in Arabic. To overcome this barrier, the development of Qur'anic translations aims to enable Muslims to understand the contents of the Qur'an without such hindrances.

However, translating sacred texts can be a contentious topic due to the potential for misunderstandings if the chosen words fail to accurately convey the meaning of the Arabic phrases. Furthermore, the language of the Qur'an is considered divine and exquisite, making it impossible for anyone to create verses that replicate its original form. Even within the same language, exegetes encounter difficulties in understanding its verses, let alone when translating into structurally, linguistically, and culturally distinct languages like Arabic and English.

Quite a number of Islamic scholars have dedicated their lives to producing Qur'anic translations in English, with publications such as "The Qur'an: The Holy Qur'an with English Translation" (1992), "Interpretation of the Meanings of the Noble Qur'an" (1977), "The Noble Qur'an: A New Rendering of Its Meaning in English" (1999), "A New Interpretation" (1997), and "The Qur'an: English Meanings and Notes" (1997). These translations aim to enhance Muslims' understanding of the Qur'an.

On the other side, following the September 11, 2001 attacks, Islam's negative image has grown worse in the Western world. Muslim are frequently underrepresented, distorted, and even viewed as threats to them.² The media had a huge impact on shaping these perspectives. These poor perceptions originate from misleading portrayals of Islam, which have affected non-Muslims, and contributed to Islamophobia and misrepresentations in Western newspaper, for instance, the term *Jihād* associated with terrorism.³

Furthermore, there is a significant concern regarding Qur'anic translations, especially in English, where many translations based on Western translation theories fail to capture the intended meanings of

²Ahmed Saleh Elimam, (2019), Media, Translation and the Construction of the Muslim Image: A Narrative Perspective, "*International Journal of Comparative Literature and Translation Studies* 7 (2), p25.

³ Mahasneh, "The Translation of Jihad Verses," 130.

the Qur'anic text. This has resulted in a detrimental impact on the aesthetic structure and miraculous aspects of the Qur'an.⁴

Previous researches had shown instances where Western books have mistranslated Qur'anic texts, particularly verses such as 9:5, 9:29, and 2:190–193, which are associated with *jihad*, Islam's relationship with extremism and radicalism, rules of war, and the use of force in Islam.⁵ These mistranslations can present Islam as a religion of violence or peace. Qur'anic translations in Western newspaper articles are a significant concern as they influence the portrayal of Islam and Muslims in Western society, and it is crucial to preserve the authenticity and unique meanings of the Qur'an.

2.0 SCOPE OF RESEARCH AND METHODOLOGY

This study addresses significant concerns within the fields of Qur'an and Sunnah studies, language, and journalism, which aim to enhance knowledge and understanding of translations. Its objective is to shed light on how translation is employed to construct and disseminate narratives that shape public perception of religion. It is

⁴ Abdelhamid Zahid, Nourelhouda Belghita, and Aziz Moumou, (2020), Re-thinking Qur'an Translation: Towards a Religious Communicative Theory, in Translation Studies and Quran translation, ed. Abdelhamid Zahid, Jordan: Modern Book's World, p1.

⁵ Anjad A. Mahasneh, (2021), The Translation of Jihad Verses After the Emergence of ISIS: Distortion or Reality, *Academic Journal of Interdisciplinary Studies* 10 (5), p131.

crucial to recognize that within the given context, erroneous ideas or viewpoints can positively or negatively impact individuals.

To address the research questions and achieve its objectives, this study adopts qualitative approaches to gather data on the portrayal of Qur'anic verses in Western newspaper articles. The data collection process primarily focuses on two key areas: the literature pertaining to the concept and methodology of Qur'anic translation, and the literature concerning Qur'anic translations found in articles published by Western newspapers such as *The Guardian*, *New York Times*, and *Daily Mail*.

Regarding the data analysis method, the collected data is classified based on various criteria, including the number of verses, publication date, newspaper outlet, and a comparison analysis between the translations used in the Western newspaper articles and Abdel Haleem's *The Qur'an*. This categorization facilitates a comprehensive evaluation of the data and allows for meaningful insights to be derived from the comparison between different translations of Qur'an.

3.0 THE CONCEPTS AND METHODS USED IN TRANSLATING THE QUR'AN INTO ENGLISH

Translation can be defined as the process of converting a text from one language to another, encompassing both understanding the meaning of the original text and producing an equivalent rendition in

the target language.⁶ Translation plays a vital role in facilitating communication and fostering mutual understanding between individuals of diverse languages and cultures, serving as a bridge that connects people and contributes to global civilization.⁷

Religious texts, including the Quran, are often considered classical texts due to their historical significance and stylistic nature, typically written for experts or educated individuals. These religious texts are described as "expressive texts" because of their sacred nature, appealing to both, intellect and emotions of the audience.⁸ Looking back in history, Quran was first translated into Latin by individuals such as Robert Ketenensis of Chester and Hermann of Dalmatia in 1143, making it accessible in Europe for the following five centuries. Subsequently, Alexander Ross produced the earliest English translation in 1649, based on Andre du Ryer's French translation of the Arabic text (*L'Alcoran de Mahomet*). This was followed by various English translations, including *The Koran* (1734) by George Sale, *The Koran* (1861) by John Rodwell, translations by E.H. Palmer in Max Muller's *Sacred Books of the East* series (1880), and *The Meaning of the*

⁶ Translation, Merriam-Webster.com Dictionary, May 18, 2022, <https://www.merriam-webster.com/dictionary/translation>

⁷ Mouna, *The Role of Translation*, p35.

⁸ Bader Dweik and Wafa'a Abu Helwah, (2020), *Translating historical and religious Texts from Arabic into English: Problems and Solutions*," *Hebron University Research Journal* 9 (1), p286.

Glorious Koran (1930) by Muhammad Marmaduke Pickthall.⁹ Notably, the first translation into English by a Muslim was made by Mohammed Abdul-Hakim Khan in 1925.¹⁰

However, the approaches used by previous translators involved interpreting the literal meaning of Arabic language and striving to create a translation that closely resembled the original text. They carefully selected suitable terms for translation, but it is important to note that the final product is not the Quran in Arabic, as Marmaduke Pickthall acknowledged that Arabic possesses a unique rhythmic quality. Rather, these translations provide a depiction of the meanings in English. According to T. B. Irving, a translator should constantly generate fresh interpretations of this magnificent work.¹¹

Jamal Mohamed Giaber, a lecturer from United Arab Emirates University suggested employing various techniques to avoid cultural issues during translation: (1) using culturally equivalent words or phrases, (2) selecting words or phrases that serve the same purpose in the source language, (3) employing paraphrases to clarify the meaning of source language words in the target language, (4) including glosses or additional explanations within the text or footnotes to elucidate

⁹ Muhammad Ali Zafar and Usman Ahmad, (2014), Western English Translators' Reflections on Quran, *Al-Qalam*, no. 2, p9

¹⁰ Abdelhamid, Nourelhuda, and Aziz, Re-thinking Qur'an Translation, p7.

¹¹ Muhammad and Usman, Western English Translators' Reflections on Quran, p12-17

cultural terms, and (5) borrowing words or phrases from the source language and adapting them into the desired language.¹²

4.0 THE METHOD USED BY THE WESTERNERS TO DEPICT QUR'ANIC TRANSLATIONS IN WESTERN NEWSPAPER ARTICLES

In my view, the researches conducted so far have not sufficiently addressed the perspective of Western authors when depicting Qur'anic translations in their work. This includes aspects such as their methodology for selecting verses, the relevance of those verses to the issues being discussed, the originality of the translations, and the sources they rely on.

Instead, previous studies have primarily focused on identifying errors in the methods employed by Western authors when portraying Qur'anic translations in their articles. Firstly, there is a tendency to create a false sense of authenticity in the discussion. The articles analyzed fail to explicitly mention that the information provided is a "translation" rather than the actual text of the verse, which could alleviate concerns for some readers. By avoiding specific details about the verse in question, an abstraction is created that supports the desired public narrative, as revealing specifics may undermine it.¹³

Secondly, there is a perpetuation of the public perception that Muslims are an internal threat. For example, the decontextualization of

¹² Bader and Wafa'a, "Translating historical and religious Texts", p288.

¹³ Ahmed, Media, Translation and the Construction, p29.

Qur'an 9:5 implies that this command applies universally to all Muslims at all time. This verse is consistently used in the West to portray Islam as a religion of terrorists. The framing of the verse and the absence of any Islamic explanation contribute to the perpetuation of "hidden patterns of power and oppression." Muslims should actively defend the reputation of Islam, Muslims, and the Holy Qur'an by challenging the false allegations made by Westerners.¹⁴

Thirdly, certain verses from the Qur'an that depict it as a "violent book" are selectively highlighted in articles. This suggests that the public narrative surrounding the Qur'an is shaped and disseminated without a deep understanding of the actual text. Instead of educating readers about the Qur'an, the media often promotes a false narrative. Media institutions and personnel operate within their own rules and conventions, which can lead to a bias perspective being conveyed.¹⁵

Fourthly, the media tends to generalize the link between violence and Muslims, leading to over half of Americans expressing support for restricting the civil liberties of Muslim Americans, as indicated by a survey.¹⁶ Western publications often exhibit racial and stereotypical prejudices against Islam and its followers. Many stories reinforced preconceived notions, biases, fundamentalism, racism, and religious framing. Islam is frequently portrayed as a dangerous and intolerant

¹⁴ Ahmed, Media, Translation and the Construction, p30.

¹⁵ Ahmed, Media, Translation and the Construction, p31.

¹⁶ Nahid, Representation of Islam, p326.

faith. This is one of the reasons why certain verses, such as 9:5, are often selected. Moreover, coverage of Western politicians tends to be more hostile towards Muslims than supportive.¹⁷

Overall, a more comprehensive research approaches should consider the perspectives of Western authors, their intentions, and the broader sociocultural factors influencing the portrayal of Qur'anic translations in their work.

5.0 COMPARISON OF SELECTED QUR'ANIC TRANSLATIONS TO THE ABDEL HALEEM'S THE QUR'AN

No .	Verse	Date	Newspaper outlet	Newspaper Translation	Abdel Haleem's Translation
1.	9:5	10/9/2014	The MailOnline	'And when the forbidden months have passed, kill the idolaters wherever you find them and take them <u>prisoners</u> , and beleaguer them, and lie in wait for them at every	When the [four] forbidden months are over, wherever you encounter the idolaters, kill them, seize them, besiege them, wait

¹⁷ Hina, Coverage of Islam in the Western Press, p152.

				place of <u>ambush</u> . But if they repent and observe Prayer and pay the Zakat, then leave their way free. Surely, Allah is Most Forgiving, Merciful'. ¹⁸	for them at every lookout post; but if they turn [to God], maintain the prayer, and pay the prescribed alms, let them go on their way, for God is most forgiving and merciful. ¹⁹
2.	9:5	10/7/2012	The MailOnline	'Fight and slay the <u>pagans</u> wherever you find them'. ²⁰	
	9:5	12/7/2008	The Telegraph	'Kill the <u>polytheists</u>	

¹⁸Ahmed, Media, Translation and the Construction [Sarah Michael, “We will win, or we will die’: Australian jihadist taunts the West on Facebook as spy chief prepares to boost our terrorism threat level to high.”], p30.

¹⁹ M. A. S. Abdel Haleem, (2004), *The Qur’an*, New York: Oxford University Press, p116.

²⁰ Ahmed, Media, Translation and the Construction [Rob Waugh, “Verse of the Sword’]”, p30.

				wherever you find them, and take them and confine them, and lie in wait for them at every place of ambush.” ²¹	
3.	9:5	12/7/2008	The Telegraph	‘Kill the <u>polytheists</u> wherever you find them, and take them and confine them, and lie in wait for them at every place of ambush.” ²²	
4.	9:5	18/3/2010	NPR	"Slay the idolaters wherever ye find them, arrest them, besiege them,	

²¹Christopher Howse, Sacred mysteries; Koranic verses on the duty to kill, The Telegraph, July 12, 2008, <https://www.telegraph.co.uk/comment/columnists/christopherhowse/3560449/Koranic-verses-on-the-duty-to-kill.html>

²²Christopher Howse, Sacred mysteries; Koranic verses on the duty to kill, The Telegraph, July 12, 2008, <https://www.telegraph.co.uk/comment/columnists/christopherhowse/3560449/Koranic-verses-on-the-duty-to-kill.html>

				and <u>lie in ambush</u> everywhere for them". ²³	
5.	9:5	20/9/2014	Daily Mail Australia	'And when the forbidden months have passed, kill the idolaters wherever you find them and take them <u>prisoners</u> , and beleaguer them, and lie in wait for them at every place of <u>ambush</u> . 'But if they repent and observe Prayer and pay the Zakat, then leave their way free. Surely, Allah is Most	

²³ Barbara Bradley Hagerty, Is the Bible More Violent Than The Quran? NPR, March 18, 2010,

<https://www.npr.org/2010/03/18/124494788/is-the-bible-more-violent-than-the-quran>

				Forgiving, Merciful,' ²⁴	
6.	9:73	18/3/2010	NPR	"Prophet! Make <u>war</u> on the unbelievers and the hypocrites! ... Hell shall be their home, an evil fate." ²⁵	Prophet, strives against the disbelievers and the hypocrites, and be tough with them. Hell is their final home— an evil destination! ²⁶
7.	69:22 -23	10/11/200 1	The Guardian	'Entrance to paradise, that <u>walled</u> and loft garden, its cluster	In a lofty Garden, with clustered fruits within his

²⁴ Melissa Hills, Sister of notorious Australian terrorist Mohamed Elomar stopped and questioned at Sydney Airport... where she was due to fly out to Dubai, Daily Mail Australia, September 20, 2014, <https://www.dailymail.co.uk/news/article-2763119/Sister-notorious-Australian-terrorist-Mohamed-Elomar-stopped-Sydney-Airport-fly-Dubai.html>

²⁵ Barbara Bradley Hagerty, Is the Bible More Violent Than The Quran?, NPR, March 18, 2010,
<https://www.npr.org/2010/03/18/124494788/is-the-bible-more-violent-than-the-quran>

²⁶ M. A. S. Abdel Haleem, (2004), *The Qur'an*, New York: Oxford University Press, p122.

				<u>night to gather</u> . ²⁷	reach. ²⁸
8.	2:115	15/9/2001	The Guardian	‘To God belongs <u>death</u> , the east, and the west’. ²⁹	The East and the West belong to God: wherever you turn, there is His Face. ³⁰
9.	2:191	10/6/2007	New York Times	“And slay them wherever ye catch them and turn them out from where they have turned you out, for <u>tumult and oppression</u> are worse than	Kill them wherever you encounter them and drive them out from where they drove you out, for persecution is more

²⁷Giles Foden, Islam and The Bombers, The Guardian, November 10, 2001, <https://www.theguardian.com/world/2001/sep/12/september11.usa2>

²⁸ M. A. S. Abdel Haleem, (2004), *The Qur’an*, New York: Oxford University Press, p387.

²⁹ Hywel Williams, Culture Clash: Hywel Williams Acclaims a Sublime and Timely Parable of East and West, The Guardian, September 15, 2001, <https://www.theguardian.com/education/2001/sep/15/highereducation.fiction>

³⁰ M. A. S. Abdel Haleem, (2004), *The Qur’an*, New York: Oxford University Press, p14.

				<u>slaughter.</u> ... ³¹	serious than killing. ³²
10.	5: 32	30/9/2010	ABC NEWS	"If you kill a human being, it is like killing all mankind, except if you are killing that human being as punishment for villainy in the land". ³³	On account of [his deed], We decreed to the Children of Israel that if anyone kills a person— unless in retribution for murder or spreading corruption in the land— it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind.

³¹ Michael Moss and Souad Mekhennet, The Guidebook for Taking a Life, New York Times, June 10, 2007, <https://www.nytimes.com/2007/06/10/weekinreview/10moss.html>

³² M. A. S. Abdel Haleem, (2004), *The Qur'an*, New York: Oxford University Press, p21.

³³ Rob Wallace and Lauren Effron, Does the Koran Advocate Violence?, ABC News, September 30, 2010, <https://abcnews.go.com/2020/violence-islam-diane-sawyer-asks-scholars-passages-koran/story?id=11760637>

					Our messengers came to them with clear signs, but many of them continued to commit excesses in the land. ³⁴
11.	55: 72-74	30/9/2010	ABC News	"God compensates the martyr because he lost his life and lost the world on earth. He compensates him with 72 virgins in paradise," ³⁵	Dark-eyed, sheltered in pavilions. - Which, then, of your Lord's blessings do you both deny? - Untouched beforehand by man or jinn. ³⁶
12.	4:89	19/6/2017	Herald Sun	... if they turn their backs,	They would dearly like

³⁴ M. A. S. Abdel Haleem, (2004), *The Qur'an*, New York: Oxford University Press, p71.

³⁵ Rob Wallace and Lauren Effron, *Does the Koran Advocate Violence?*, ABC News, September 30, 2010, <https://abcnews.go.com/2020/violence-islam-diane-sawyer-asks-scholars-passages-koran/story?id=11760637>

³⁶ M. A. S. Abdel Haleem, (2004), *The Qur'an*, New York: Oxford University Press, p355.

				take them and slay them, wherever you find them. ³⁷	you to reject faith, as they themselves have done, to be like them. So do not take them as allies until they migrate [to Medina] for God's cause. If they turn [on you], a then seize and kill them wherever you encounter them. Take none of them as an ally or supporter. ³⁸
13.	49:13	18/9/2001	The Guardian	The best of people is the	People, We created you all from a single man and a single

³⁷ Andrew Bolt, On Leaving Islam, Herald Sun, June 19, 2017
<https://www.heraldsun.com.au/blogs/andrew-bolt/on-leaving-islam/news-story/c53fcdca1b98905f1f8909a9ce6323c6>

³⁸ M. A. S. Abdel Haleem, (2004), The Qur'an, New York: Oxford University Press, p59.

				<p>most god conscious.³⁹</p>	<p>woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware.⁴⁰</p>
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Table 1: The comparison between the Western translation and Abdel Haleem's translation.

This section presents a comparison between Abdel Haleem's translation of Qur'an and various translations found in Western newspapers. The findings are summarized in Table 1, which includes the publication dates, outlets, newspaper translations, and Abdel Haleem's translations. Among the translations, Chapter 9, verse 5 of the

³⁹Yusuf Islam, Faith and the future, The Guardian, September 18, 2001, <https://www.theguardian.com/world/2001/sep/18/september11.schools>

⁴⁰ M. A. S. Abdel Haleem, (2004), The Qur'an, New York: Oxford University Press, p339.

Qur'an emerges as the most commonly misinterpreted and distorted verse by Western authors. This verse has been associated with issues such as violence, terrorism, and the perception of Muslims as threats.

First and foremost, the repetition of Qur'an 9:5 in the news can be attributed to Western authors' fixation on the related topic. They selectively search for a verse in the Qur'an with a tone that can provoke anger and hostility among readers while they go through the article. Subsequently, they incorporate this verse into their writing to spread hatred and prejudice against Muslims. There seems to be a bias against Islam when discussing topics like terrorism, war, and violence, even though individuals from other religions have also been involved and served as masterminds behind such acts. The table above indicates that five newspaper articles have discussed and utilized this verse in their writing.

When analysing the news articles, it becomes challenging to determine which specific published translation was used, as the translation of Qur'an 9:5 is presented without indicating that it is a translation or providing a source of citation. The absence of background information regarding the translation makes it difficult to comprehend why that particular translation was chosen. By associating "terrorist danger, violence, and war" with Islam, the understanding of the translation is shaped for the audience. Furthermore, the authors frequently use the term "quote" from the Qur'an without acknowledging the source of the translation either alongside the quote or in a footnote.

The first article, written by Sarah Michael and published in MailOnline, employed different terminology to characterize the translation of the verse. For instance, "Take them prisoners" was used instead of "seize them." The inclusion of the word "prisoners" may create a negative image in the reader's mind, lead them to assume violence behind the verse, imagine that Muslims will seize unbelievers as prisoners. Similarly, the term "lookout post" was changed to "every place of ambush." The term "ambush" carries negative connotations and fails to accurately portray the true image of Islam. This same translation was also used in the fifth article by Melissa Hills, published in Daily Mail Australia.

In the second article by Rob Waugh in The MailOnline, one of the translations provided by the writer, "Fight and murder the pagans wherever you find them," is a summarized version based on the table above. However, as verses can have extended meanings through interpretation, the actual translation is lengthy and intricate. Qur'anic verses often contain hidden meanings and additional layers of significance. The author made a deliberate decision to keep the translation brief and highlight a sentence that would best support their argument in the article. Instead of using the term "idolaters," the author chose "pagans." Pagans are generally defined as individuals who hold religious beliefs different from the major world religions.

In Christopher Howes's article in The Telegraph, the term "idolaters" was replaced with "polytheist," as seen in the third article in the table. While these terms may initially appear to have the same

meaning, there are slight differences. Idolaters are individuals who worship and pray to an object or image as part of their religious practices, or those who excessively revere and admire a person or idea.⁴¹ On the other hand, polytheists are those who believe in multiple deities, usually organized in a pantheon of Gods and Goddesses, each with their own religious sects and rituals.⁴² Polytheists worship unseen deities, while idolaters worship physical objects. The author's intention behind substituting these terms is unclear, but it's possible that they assumed both terms carry the same meaning.

The fourth article, written by Barbara Bradley Hagerty and published in NPR (National Public Radio), also summarized the translation while discussing the Bible and the Qur'an. In this case, the word "kill" was changed to "slay." The verb "slay" means to kill, often violently. Additionally, the term "ambush" was used in the same manner as in the first article. The genuine translation and this alternative translation do not differ significantly.

Contrary to Abdel Haleem's translation, the sixth article by Barbara Bradley Hagerty published in NPR uses different terminology. Abdel Haleem translates verse 9:73 as "Prophet, strives against the disbelievers..." whereas the translation in the article reads "Prophet!

⁴¹ Idolater, Cambridge Dictionary, May 18, 2022,
<https://dictionary.cambridge.org/dictionary/english/idolater>

⁴² Polytheism, Cambridge Dictionary, May 18, 2022,
<https://dictionary.cambridge.org/dictionary/english/polytheism>

Make war on the unbelievers..." The word "war" may prompt readers to consider how Muslims engage with non-believers, implying battle and war. However, the word "strive" can also indicate sternly confronting someone or having a stern expression. Commentators such as Ibn 'Abbas, Ad-Dahhak, Muqatil, Ar-Rabi', Al-Hasan, and Qatadah have offered their interpretations, suggesting that the punishment of disbelievers and hypocrites is not solely through war but through various methods in different conditions and situations.⁴³

The seventh article, published by The Guardian and written by Giles Foden, provides the translation "Entrance to paradise, that walled and loft garden, its cluster night to gather." The term "walled" is used to further describe the garden in this translation. Abdel Haleem's translation uses the term "fruit" instead. Overall, this translation appears to be neutral.

The eighth article, titled "Culture Clash: Hywel Williams Acclaims a Sublime and Timely Parable of East and West," was written by Hywel Williams. In this article, the phrase "the world belongs to God" is mentioned. However, this translation adds the word "death" before "East and West." In contrast, Abdel Haleem's translation simply includes "East and West." The concept of death, in fact, belongs to God alone, as He knows when someone is born and when they pass away.

⁴³ Surah 9 At-Tauba Ayah 73, Alim, May 20, 2022,
<https://www.alim.org/quran/tafsir/ibn-kathir/surah/9/73/>

The translation provided in the ninth article is "... tumult and oppression are worse than slaughter," whereas Abdel Haleem translates it as "... for persecution is more serious than killing." "Slaughter" refers to the ruthless and unjust killing of many people, often in the context of a battle. On the other hand, "killing" can be defined as the act of causing someone's death. While slaughter and killing may seem similar, "slaughter" sounds more forceful and harsher.

The tenth article presents a shorter translation compared to Abdel Haleem's translation. Instead, the alternative translation explains why a person is killed for committing excesses on the land. This warning was intended for the Children of Israel as messengers were sent to preach religion to them.

In the eleventh article, the translation used when discussing sacrifices and martyrdom are a reference to the reward in the hereafter granted to Muslims who have become martyrs. The article cites Qur'an 55:72–74 and presents the translation: "God compensates the martyr because he lost his life and lost the world on the earth. He compensates him with 72 virgins in paradise." However, Canadian author Irshad Manji and *The Syro-Aramaic Reading of the Koran* author Christoph Luxenberg stated that no translation captures the exact meaning of the article. Abdel Haleem translates these verses as: "Dark-eyed, sheltered in pavilions. - Which, then, of your Lord's blessings, do you both deny? - Untouched beforehand by man or jinn." The authors mentioned above suggested that the term "virgins" in the article's translation was originally referred to as "raisins" in another verse. The use of a

confused, inaccurate, and misleading translation in the article may mislead the readers.

The twelfth and final article, published by the Herald Sun, includes a confession from an ex-Muslim couple who left Islam and chose to convert to Christianity after familiarizing themselves with the content of the Old and New Testaments. The man highlighted the effect of apostasy, quoting a verse: "... if they turn their backs, take them and slay them, wherever you find them." Abdel Haleem translates this verse as: "They would dearly like you to reject faith, as they themselves have done, to be like them. So do not take them as allies until they migrate [to Medina] for God's cause. If they turn [on you], then seize and kill them wherever you encounter them; take none of them as an ally or supporter." In this verse, the disbelievers wished all Muslims to abandon Islam and adopted their faith. Allah commands that the unbelievers to be killed, except for those who associate with Muslims, decline to engage in combat, and send Muslims the peace signals. Considering the rest of the verses from 88 to 94, which provide specific details about the unbelievers, this article should have provided the full translation to comprehend the entire context of the story. In fact, Allah did not provide any justification for Muslims to wage war against them.

Therefore, it can be concluded that several Western newspaper outlets have portrayed mistranslations of Qur'anic verses to suit their own writing and ideas, as evidence by the differences between the Western translations and Abdel Haleem's translation.

6.0 CONCLUSION

In conclusion, various Western newspaper outlets manipulate the translation of Qur'anic verses with the intention of spreading hatred against Islam. Examples of such outlets include The Mail Online, Daily Mail, and The Guardian. These authors often overlook to complete accurate information regarding the Qur'anic translation, treating it as a statement rather than a translation. One of the most widely misinterpreted Qur'anic verses in Western newspapers is verse 9:5, which is closely associated with the topic of *jihad* and has gained significant attention. These mistranslations differ greatly from Abdel-Haleem's translation, as discussed in the previous chapter.

Prior to 9/11, Western newspapers predominantly portrayed the translation of the Qur'an in a negative light, as previous studies have shown. However, some newspapers have presented neutral or even favourable translations when publishing articles from the perspective of Muslims sharing their experiences or thoughts as immigrants in Western countries. Similarly, interviews with Muslims to share their stories with the outside world have occasionally depicted Qur'anic translation in a more balanced manner.

These mistranslations can foster animosity and misconceptions about Muslims in general. However, the aim of this study is to enhance public understanding by presenting the findings from Western newspaper articles and highlighting the significance of accurate Qur'anic translation for a more positive portrayal of Islam. It is crucial

to provide trustworthy translations of Qur'an in the press, especially in the West where there is a large readership.

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