

---

**RESEARCH ARTICLE**

## Functional Analysis of Thematic Approach to the Division of *Surahs* in Two English Contemporary Translations of the Qur'an

**Moneerah Alkhomayes**

*Qassim University & Swansea University*

**Corresponding Author:** Moneerah Alkhomayes, **E-mail:** [M.Alkhomayes@qu.edu.sa](mailto:M.Alkhomayes@qu.edu.sa), [2135054@swansea.ac.uk](mailto:2135054@swansea.ac.uk)

---

**ABSTRACT**

Thematic division of Qur'anic chapters (henceforth, *surahs*) into paragraphs is a recent trend in translating the Qur'an. This thematic approach refers to the translation of Qur'anic *surah* based on their underlying themes rather than verse-by-verse translation in a bilingual text. Disregarding source text division, some translators divide each Qur'anic *surah* into paragraphs with subheadings while translating the *surahs* into English. This paper aimed to reveal how the division and chosen themes for each paragraph of the *surahs* often differ among translators who choose this thematic approach to the Qur'an translation. The data is collected from two modern thematic English translations of the Qur'an, namely, *The Clear Quran* by Khattab (2015) and *The Majestic Quran* by Hussain (2018). Adopting a descriptive design and qualitative research method, the paper aimed at applying Nord's model of functionalist text analysis to compare the units of analysis selected from three Qur'anic *surahs*: Q. 86, Q. 87 and Q. 93. These *surahs* are particularly chosen because they are divided differently in the two translations. The paper queries the impact of thematic translation and text segmentation on the Qur'an translation process, especially in relation to producing loyalty and functional adequacy in the two translations. Nord's functional model was used to explore the effect of thematic translation in conveying the functions for the intended readership without betraying their trust in that they are reading God's word in their own language. The findings emphasise that thematic translation tends to violate rather than maintain the original intended functions (*skopos*) and loyalty to the source text.

**KEYWORDS**

Qur'an translation, thematic translation, paragraphing, Nord's model, loyalty, function.

**ARTICLE INFORMATION**

**ACCEPTED:** 04 September 2024

**PUBLISHED:** 05 October 2024

**DOI:** 10.32996/ijllt.2024.7.10.11

---

### 1. Introduction

#### 1.1 Background of the Study

The Qur'an is among the religious books that have been constantly translated into other languages since the early seventh century. The first English version of the Qur'an, titled, *AlCoran of Mahomet*, was translated from French by Alexander Ross in 1649. In 1737, George Sale published the first English translation done directly from Arabic (Al-Jarf, 2014). Since the early attempts at producing Qur'an translations, the central controversy was whether to interpret its meanings based on a literal or free approach to translation. It was never about maintaining the original form of the verses or reorganising them on the basis of the central themes in the *surahs*. To date, most of the Qur'an translations have followed the source text (ST)'s original linear presentation, i.e., translating each *surah* verse by verse, and these translations are often printed in a bilingual text, showing the Arabic text alongside the translation. Recently, however, two English translations, following a thematic approach to structuring the target text (TT), have been published by Mustafa Khattab (2015) and Musharraf Hussain (2018) consequently. Although both translations follow a thematic approach, the number of verses differ from one translator to the other and the selected topic for each paragraph is different in most cases. In some *surahs*, however, both translators agreed on the number of verses in each paragraph.

Mustafa Khattab (2015) is an Egyptian translator who studied for 30 years in Alazhar, Arabic, Islamic studies and translation studies. He aimed to produce an accurate, smooth and accessible translation (2019, p.7). He produced his first thematic translation in a monolingual English format in 2015, and then he produced a bilingual translation in 2019. The title of the two editions is the same: 'The Clear Qur'an: Thematic English Translation'. In this paper, I am using the bilingual edition that was produced in 2019.

On the other hand, Musharraf Hussain (2018) is a British-Pakistani, scientist, educator and religious scholar. He produced his first translation of the Qur'an, 'The Majestic Quran: A Plain English Translation,' in a bilingual form. Then, he produced the exact translation in a monolingual English format in (2020) under the name 'The Majestic Quran: Guidance and Good News for the Mindful. The monolingual version was reprinted twice in 2021 and 2022; in this research paper, I am using the 2022 edition. The purpose of his translation, as he stated in (2022, xii), is to convey the meaning of the majestic Qur'an clearly and concisely as well as produce the most readable and appealing translation of the Qur'an in English. He considers that most Qur'an translations that are widely read are old-fashioned and have little to do with contemporary society.

Both translators have consulted the most significant and authentic Islamic resources to ensure accuracy in translation, and have shared their works with several Islamic and linguistic scholars, which demonstrates their commitment to preserving the integrity of the ST content (Khattab, 2019, p.12; Hussain, 2022, xiii).

## 1.2 Thematic Approach

The term 'thematic' is "concerned with the subject or theme of something, or with themes and topics in general" (*Collins English Dictionary*, 2023). Theme and thematic progression, refer to "how speakers construct their messages in a way which makes them fit smoothly into the unfolding language event" (Thompson, 2014, p. 117, as cited in Wei Jing, 2015, p. 178). Leech (1981, p. 19) defines thematic meaning in semantics as "what is communicated by the way in which a speaker or writer organises the message, in terms of ordering, focus, and emphasis." Furthermore, Halliday (1976, p.325) defines theme (or information) systems in the text as those related to "the organisation of the clause as message: its structure in terms of a THEME and a remainder (known as the RHEME), and a wide range of thematic variation that is associated with this structure in one way and another." Drawing on Thompson, Leech and Halliday's definitions, the paper perceives *thematic approach* as the method of constructing, organising or approaching a text by focusing on its underlying themes. Accordingly, the concept of *thematic translation*, as adopted in this paper, can be defined as a method of translation which reconstructs the original information organisation based on the central/common theme rather than renders each individual idea as it appears in the ST structure. In practice, thematic translation would refer to gathering each set of units, i.e., sentences (here verses), into groups that share the same themes, and adding or including a title that indicates the topic of each group of sentences (verses) in the thematically reconstructed TT. Translators who adopt the thematic approach seem to believe that it highlights the overall theme of a group of sentences in order to convey the message and intent of the ST clearly.

Before discussing the thematic approach to Qur'an translation, it is worth mentioning a thematic approach to Qur'an exegetics. It is important to note that the thematic approach to Qur'an exegesis takes precedence over the thematic approach to Qur'an translation. This is because a deep understanding of the context and meaning of the text is essential before attempting to accurately translate it.

### 1.2.1 Thematic Approach to Quranic Exegesis

A thematic approach is one of the methods of Qur'an interpretation. Namazi (2010) states that the thematic method of Qur'an interpreting is used "to describe the method in which an exegete selects a group of verses related to a single theme." (p. 49). He illustrates that this method does not interpret the Qur'an verse by verse; rather it studies the whole Qur'an by "taking up a single theme from various doctrinal, social, cosmological and ethical themes dealt with by the Qur'an." (p. 49).

The Egyptian exegete and literary critic Sayyid Qutb was the first author credited with dividing Qur'anic *suras* into a series of verse-group clusters, an approach which was later expanded by the Islamic scholar Abd al-Hamid al-Farahi and his student Amin Islahi in the Indian subcontinent. Subsequently, translators of the Qur'an began to prefer breaking the surahs into a series of consecutive paragraphs or linked sections (Klar, 2021). Therefore, the thematic approach to Quranic exegetics comes after the traditional approach as a unique approach makes the text easier and more relevant to contemporary readers. "A Thematic Commentary on the Qur'an" by Shaykh Muhammad al-Ghazali in 2000 is an example of the English commentary adopting a thematic approach. In his commentary, Al-Ghazali adopted the translation of the Quran by 'Ashur A. Shamis', so the commentary is for each group of verses. Drawing on this approach, some translators tended to add theme-indicative titles to those paragraphs.

### 1.2.2 Thematic Approach to Qur'an Translation

Based on the above definition of *thematic translation*, it could be argued that the thematic approach to Qur'an translation in the paper refers to restructuring the verse-by-verse organisation of the Qur'anic *suras* in the English translation into paragraphs based on their underlying themes, and then giving a theme-indicative title for each group of verses. This method is used to describe

the process through which a translator specifies a group of verses connected by a single theme, organises them into paragraphs, and then adds a title to convey the overall topic/theme of each paragraph, with the aim of providing the target reader (TR) with a clearer and deeper understanding of the intended meaning. This method, however, can differ in application since some Qur'anic *surahs* have only one theme, while others include multiple themes.

### **1.3 Aim and Questions of Research**

This paper basically aims to explore the main differences observed in two modern thematic English translations of the Qur'an, especially in relation to the aspects of loyalty and function achievement viewed by Christiane Nord (1991, 1997, 2010, 2018), among other functional translation scholars, as basic aspects of the translation process. The paper particularly explores the differences between Khattab and Hussain's thematic translations of the Qur'an on the level of various extratextual and intratextual levels, especially in relation to four text aspects: (a) the number of paragraphs in each of the selected *surahs*; (b) the length of paragraphs in the selected *surahs* from the two TTs; (c) the number of grouped verses in each paragraph, and (d) the identified theme for each group of verses, as stated in the added subheadings. Nord's model is applied to explore the effect of these differences in the two selected translations on achieving loyalty and functional adequacy, and to analyse and evaluate the strategies used in dividing the *surahs* into themes on various textual levels.

The data analysis is thus directed to provide answers to the following questions:

1. What are the main differences detected between the two selected thematic translations on the extratextual and intratextual levels?
2. How far do the strategies used in the two thematic translations affect the achievement of the purpose (skopos) of the translation and maintain loyalty to the ST functions?

### **1.4 Research Problem**

This thematic approach to the study of Qur'anic exegeses and translation has rarely been researched, although it is viewed by some Islamic scholars and translators as essential to convey a deep understanding of the message and intended meanings of the *Surahs*. This paper attempts to fill in the research gap in that area of studying Qur'an translation. I am aware, nevertheless, that applying the thematic approach to Qur'an translation requires deep knowledge of Arabic language and wide readings on the part of the translator in Qur'anic interpretations, exegeses and Islamic studies. A translator who is not very well-cultured and adequately knowledgeable on Qur'anic studies and Arabic language traditions and rules may inadvertently impose his own cultural biases and literary conventions onto the translation.

### **1.5 Collected Data**

For the above reasons, Khattab and Hussain's thematic translations were particularly selected as the main data units in the paper. Khattab (2019) is both a well-cultured Islamic scholar and native speaker of Arabic, whereas Hussain (2022) is a knowledgeable Islamic studies scholar and scientist, though not a native Arabic speaker. Khattab memorised the entire Quran at a young age. He received his B.A., M.A., and PhD degrees in Islamic Studies in English from the Faculty of Languages & Translation at Al-Azhar University (Khattab, 2019, p.12). Hussain, on the other hand, noted that he has been "a serious student of the Qur'an for more than fifty years". During that time, he memorised the Qur'an, and studied the Arabic language, the science of Tafsir (interpretation) and Hadith at Al-Azhar University (2022, xii).

Analysing two thematic Qur'an translations helped to demonstrate the kind of challenges encountered by translators who adopt the thematic approach to a sacred book as the Qur'an, the textual organisation of which is regarded as a very sensitive and controversial area among Muslim communities. Issues as faithfulness, loyalty and adequacy to that divinely revealed book, that is highly revered by Muslims, are expected to pose serious challenges for a thematic-oriented translator. However, analysis of that type of translation serves to provide a better understanding of new methods and strategies applied to the modern translation of the Qur'an.

Samples of data were specifically collected from Khattab and Hussain's translations of three *surahs*, namely, *At-Tariq* (Q.86), *Al-A'la* (Q.87), *Ad-Duha* (Q.93), to highlight the differences between their strategies of applying thematic translation. The collected samples are arranged in tables created to facilitate the process of comparing the translators' choices and thematic divisions in relation to the original.

## **2. Theoretical Framework**

The paper depends in its theoretical framework on Christiane Nord's functionalist translation model. Nord, a German translation scholar, built her model of translation analysis on the basis of the Skopos theory and functional approach to translation. Skopos Theory, developed by German scholar Hans J. Vermeer in collaboration with Katherina Reiss, is one of the prominent and widely used theoretical frameworks in Translation Studies. The term 'Skopos' is a Greek word meaning 'purpose' or 'aim' (Nord, 2018,

p.26). Skopos theory is based on a functional approach to translation that emphasises the translator's purpose or 'Skopos' for translating a text. Therefore, Nord's model focuses on the 'skopos', which refers to the purpose or aim of the translation.

Nord's model, based on the functionalist approach to translation, provides a framework for analysing translation that emphasises the importance of the TT purpose in relation to the ST functions and norms. On the one hand, (Nord, 2010) defines the functionalist approach as "the idea of choosing translation strategies according to translation purposes". Thus, according to Nord, the choices and strategies adopted in the translation are determined by the purpose of the translation. She emphasises the importance of considering the purpose or intention of a translation, as well as the target audience and their specific communicative needs. In this regard, Nord's model takes into account the purpose of the translation, the needs of the target audience, and the translation context. The translations are evaluated in terms of their ability to serve the intended purpose in the target context.

On the other hand, Nord (2016) considers the translation process as a combination of the functional requirements of the TT and loyalty to the ST. Nord's functionalist approach (2018) involves "function plus loyalty" (p. 126), in the sense that both the function of the translated text and loyalty to the ST are equally important (Nord 2005, p. 32). Loyalty mainly involves the "responsibility translators have towards their partners in translational interaction" (Nord 2018, p.115). Nord (2018) further defines loyalty as "the interpersonal relationship between the translator, the source-text sender, the target-text addressees and the initiator"(p. 116). This definition underscores the translator's responsibility towards both the source and target texts, as well as the importance of maintaining a bilateral commitment to both sides.

Skopos theory and functionalist approaches to translation have been criticised for allowing too much deviation from the ST, despite the emphasis on the concept of loyalty. Houston, however, (2023) believes that such criticism of the Skopos or functionalist translation theory is an overreaction, particularly in relation to Nord's model, which promotes loyalty to the author of the ST. Houston (2023) emphasises that "Radical deviation from the source text only comes to the fore if the skopos itself explicitly determines a departure from it, but this is not the fault of Skopos theory. It is the fault of those ordering such a translation without loyalty" (p.2).

The application of Nord's functional theory to exploring the thematic Qur'an translation involves analysis of the strategies through which the two selected translator balance the functional requirements of the TT with loyalty to the ST and other involved parties. It also involves an analysis of the relation between the translators' choices of thematic divisions and the target audience needs of the TT. Translators who translate the Qur'an thematically claim that they aim to achieve specific purposes related to the TRs in the TT, e.g., making the textual organisation clearer, more up-to-date, and comprehensible to the modern reader.

In relation to the design of the process of data analysis, the paper benefited from Nord's division of textual units. In this regard, Nord's model is based on the analysis of both **extratextual** (external) and **intratextual** (internal) factors of the translated product. Nord (2005, p. 41) believes that "these factors of the communicative situation in which the ST is used are of decisive importance for text analysis because they determine its communicative function". Therefore, to Nord, the translation analysis should focus on the functional elements found in the structure and content of the ST, besides the intended communicative function of the TT. According to Nord (2005, p.55), extratextual factors include the sender, sender's intention, audience, medium/channel, place, time, motive and function. The sender is the author, and it is the sender's intention that determines the structuring of the text with regard to the content and form of the text to be translated, which is an important factor in relation to loyalty. However, the translator does not always know the intentions of the author while translating the text. The intratextual factors, on the other hand, are mainly concerned with the internal factors of the translated text itself (Nord, 1991, p.41). Intratextual factors involve the text's content, subject matter, presuppositions, text composition, non-verbal elements, lexis, and sentence structure. Those intratextual factors are crucial for understanding the structure and meaning of the text and also for making decisions about translating effectively.

Nord's translation analysis model highlights the importance of considering both extratextual and intratextual factors during the analysing the translation process and product. It is crucial to analyse both sets of factors in both the ST and the TT to ensure that the translation is both accurate and effective. Furthermore, examining extratextual and intratextual factors provides the translator with the necessary information to create a TT that is suitable for the intended audience and accurately conveys the meaning and purpose of the ST.

### 3. Methodology

The research adopts a descriptive approach that makes use of the qualitative comparative analysis method of research. Applying the functional approach, mainly represented by Nord's model of text analysis, required analysing the two thematic translations by examining the purpose of the TTs, their internal coherence, and their loyalty to the ST. Since both are translations of a sacred divine text, the main purpose indicated by each translator is to be faithful and loyal to the ST and also to enhance readers' understanding (Khattab, 2019, p.7; Hussain, 2022, xiii).

Comparing the two translations, which will be frequently referred to below as TT1 and TT2, led to conclusions about the extent to which these translations have actually fulfilled the intended purposes claimed by the translators, i.e., conveying the meaning faithfully, enhancing understanding, producing an accurate and accessible translation (in the case of Khattab) and conveying the meaning of the majestic Qur'an clearly and concisely as well as produce a readable and appealing translation of the Qur'an in English (in the case of Hussain). Although both translators did not explicitly specify their TRs, it is understood that they are the modern English readers regardless of whether they are Muslim or not. Khattab (2019, p.22) believes that his translation and previous translations transmit "the real beauty and message of the Qur'an to Muslims and non-Muslims alike who are interested in it and who also know and love English.". Hussain, on the other hand, stated that "this translation is easy to understand and readable in contemporary English." (2022, xii)

The process of comparative analysis, based on Nord's model (2005), involved a complex series of interlinked extratextual and intratextual factors in the ST. Analysing and comparing the extratextual and intratextual factors of the ST and the TT helped in evaluating the success of the translator in achieving the purpose of translation and revealing the impact of strategies employed on both textual levels on maintaining loyalty to the functions of the original structure of the Qur'anic *surahs*.

#### **4. Data Analysis**

##### **4.1 Extratextual Factors**

A significant extratextual factor observed in the translations is their titles. Titles always indicate the intentions of the speaker in the ST and TT, and gives the readers the key to the main message in the text. Thus, comparative analysis of extratextual factors in this paper included exploration of the differences between the titles of the two translations. Khattab gave his translation the title, "The Clear Qur'an", probably in allusion to the same description mentioned twice in (Q. 15:1 and Q. 36:69), where Allah describes the Qur'an as a 'clear'. Khattab emphasises, in the translation official website, that it is a beautiful name that reflects our desire to provide English-speaking audiences with an easy-to-read translation. The adjective 'clear' conveys a sense of transparency, clarity and directness. Furthermore, Khattab added the phrase, "A Thematic English Translation," in the title in order to reflect the approach of the translation. The word 'Thematic' suggests the organisation of the verses in this translation, grouping related verses together to highlight particular themes or topics. Thus, it indicates Khattab's intention to present the text thematically rather than reproduce the original verse-by-verse structure.

Hussain, on the other hand, titled his translation, "The Majestic Quran: A Plain English Translation". The word 'Majestic' gives a sense of sublimity, awe and reverence, focusing on the majestic nature of the Qur'anic content. Additionally, the phrase 'Guidance and Good News for the Mindful' emphasises the Qur'an's spiritual and moral guidance for those who are conscientious.

These differences in titles reflect each translator's distinct translation strategies and thematic emphases, with "The Clear Qur'an" focusing on clarity and thematic presentation, while "The Majestic Qur'an" emphasising the grandeur and spiritual guidance conveyed by the text. The two titles, thus, provide perceptions of the translators' intentions and the thematic emphasis or purpose of each translation. Overall, it seems that Khattab's title accurately serves the intended function of his translation. The use of the phrase 'a thematic English translation' in the title indicates to the readers this version is a translation divided thematically. Hussain's title, on the other hand, does not provide any information regarding the approach taken in the translation; but rather conveys the message that the Qur'an serves as a source of guidance and good news for the mindful. Taking into account the sender's intention that determines the structuring of the text with regard to the content and form of the text to be translated, both translators provide a title to the Qur'an that complies with his purpose and the TL norms and conventions. In terms of loyalty, it could be argued that since the Qur'an has no such specific title, the addition of different titles in different translated versions might result in a confusion among the English-speaking audience, who might get a negative impression from the covers that these are different versions, or that the content is inaccurately transferred, being subject to the different interpretations and subjective perspectives of each translator.

The second important extratextual factor is the aspect of time. The purpose of producing thematic translations was also related to the aspect of time highlighted by the translators. Khattab (2019, p. 22) believes that "It is clear that the modern age demands not only a great scholar of Arabic and the Qur'an to come to the table, but also a modern adaptable scholar of the English language, as well as someone with native fluency who knows how the translation will be received." Hussain (2022, xxi) also argues that most of the Qur'an translations were "unfortunately published in 'old- fashioned' English... which makes the Qur'an appear an outdated book that is nothing to do with contemporary society." Therefore, the aspect of modern time affects their choice of the thematic approach. Being contemporary translators who address modern audience, the translators aimed to produce an up-to-date structuring of the Qur'anic *surah* based on theme to make the content easier to follow. Generally speaking, the translators have achieved their purpose in producing a modernised form and clear style in the TTs.

#### 4.2 Intratextual Factors

The comparative analysis of intratextual factors is the focus of the following section. Three selected *surahs*, namely, *At-Tariq*, *Al-A'la* and *Ad-Duha*, were chosen for analysis in the paper; each of which has been translated by the two selected translators. These three *surahs*, with their different divisions between the two translators, have been selected to explore and compare the different strategies employed in the thematic division of the TTs and how these strategies contributed to revealing each of the two translators' purposes and evaluating their success in achieving those purposes and in staying loyal to the ST functions.

Since this paper focuses on the thematic approach, the main significant intratextual factor explored in this paper is that of text composition, to use Nord's words. On the level of **text composition (or division of content in the *surahs*)**, which is the main focus in the paper, comparison between ST and TTs initially shows differences between the general structural or text composition of the original Qur'anic *surahs* and the text composition of the two TTs, specifically, in relation to organising the verses in the *surahs*. While the original text is written in a continuous running form, both translators divide each *surah* differently into paragraphs based on what they consider to be the main themes or subject matter of the *surah*. This shift, as such, relates to the intratextual aspect of subject-matter, since translators divide the paragraphs in each *surah* based on what they perceive to be the **subject matter** of the *Surah*. In this connection, Hussain mentioned that he has used interpretation to join ideas together, and he believes that it is the best way to give readers a true taste of the Qur'an. Khattab also mentioned that he consulted authentic exegetics resources. (2022, xiii).

The two translators expressed their conviction that the thematic translation or division of *Surahs* into paragraphs with headings could help them produce modern translations accessible and more easily readable among the TRs. Hussain (2022, xiii) noted that "the headings of each section are not just attention-grabbing, but reflect its contents, themes and specific topics". He also stated that the main purpose of section headings is "to join ideas in the section, so helping to contextualise the passages." He expressed his belief that "the headings are a useful device for unlocking the meaning and the purpose of the Qur'an and to help to make its teachings fully transparent." He stressed that "this way is a very convincing way for the reader to get a true taste of the Majestic Qur'an." Similarly, Khattab (2019, p.19) emphasised that the thematic translation facilitates understanding of the verses and highlights the general ideas of each *surah*.

However, this basic difference in the text composition between the ST and TTs is accompanied by other internal differences between the two translators in the strategies or techniques they used to divide the *surahs* into paragraphs. These internal differences are mainly observed in relation to four aspects: (a) the number of paragraphs in each of the three *surahs*; (b) the length of paragraphs in the selected *surahs* from the two TTs; (c) the number of grouped verses in each paragraph, and (d) the identified theme for each group of verses, as stated in the added subheadings. One more aspect of text organisation differences is detected on the level of **non-verbal** intratextual features such as punctuation, numbering and letter cases, which will be discussed later.

To begin with, the following section analyses the differences in the thematic translations of the first *surah* discussed in this paper, which is *At-Tariq*. The data analysis shows the different divisions of content between the two translators, and the strategies employed on the level of various intertextual aspects of the *surah*, which originally includes 17 verses that are written in the form of continuous running text. In the TTs, however, the two translators divided the *surah* in two different ways.

#### Q. 86 Surat<sup>1</sup> At-Tariq (the Night Visitor)

The following picture shows how *Surat Al-Tariq* appears in the ST.



<sup>1</sup>The spelling *surat* not *sura* is used when the name of the *surah* follows according to Arabic pronunciation.

Picture 1<sup>2</sup>

Table 1 below presents the *Surah* as it appears in the ST and the two TTs:

Mustafa Khattab (TT1)	Hussain Musharraf (TT2)
<p><b>Allah's Power to Create and Resurrect</b>                      1. By the heaven and the nightly star! 2. And what will make you realize what the nightly star is? 3. 'It is' the star of piercing brightness. 4. There is no soul without a vigilant angel 'recording everything'. 5. Let people then consider what they were created from! 6. 'They were' created from a spurting fluid, 7. stemming from between the backbone and the ribcage. 8. Surely He is fully capable of bringing them back 'to life'— 9. on the Day all secrets will be disclosed. 10. Then one will have neither power nor 'any' helper.</p> <p><b>Warning to Arab Pagans</b>                      11. By the sky with its recurring cycles, 12. and the earth with its sprouting plants! 13. Surely this 'Quran' is a decisive word, 14. and is not to be taken lightly. 15. They are certainly devising evil' plans, 16. but I too am planning. 17. So bear with the disbelievers 'O Prophet'. Let them be for 'just' a little while.</p>	<p>WHERE DO YOU COME FROM?                      1By the sky and the night visitor - 2what can explain the night visitor to you? 3A piercing comet. 4There is a keeper over every person. 5Let humans look at what they were created from; 6they were created from spurted semen 7that comes from <i>bodily organs</i> in the torso.</p> <p>WHERE ARE YOU GOING?                      8God is fully able to return them <i>to life</i>, 9on the Day when secrets will be exposed; 10they won't have any power and no helper. 11By the sky and its repeated rain cycle, 12and the Earth splitting open with <i>new growth</i>. 13Indeed, this <i>Majestic Quran</i> is a decisive speech; 14no joking matter. 15They are continually plotting, 16and I have a plan too. 17<i>Messenger</i>, put up with the disbelievers; let them off for a short while.</p>

Table 1

**4.2.1 Analysis of Intratextual Factor of Text Composition in Surat At-Tariq**

As shown in the table above, both translators adopt a thematic approach in their translations of *Surah At-Tariq*. This approach is applied through various strategies employed on the level of various intratextual factors. First of all, in regard to text composition, both translators' resort to *the strategy of shifting text-organisation* by rendering *Surah At-Tariq* into two thematic paragraphs based on their themes instead of the original running form; however, the length of the paragraphs varies in each of the two translations since the number of verses in each paragraph differs. While the length of the first paragraph is longer than the second in TT1, the second paragraph in TT2 is relatively longer than the first. In TT1, the first paragraph includes ten verses and the second seven; in comparison, the first paragraph in TT2 includes only seven whereas the second includes ten. This different division indicated the different purposes of each translator, which were expressed in the choices of the paragraphs' subheadings in the TTs that are non-existent in the ST.

Although both TT1 and TT2 use the *strategy of addition* to add thematic subheadings, the selected subheadings for each paragraph are also different between the two translators: Khattab's first paragraph is titled 'Allah's Power to Create and Resurrect' and the second paragraph, is titled 'Warning to Arab Pagans'. Hussain, on the other hand, both titles are stated as questions in capital letters 'WHERE DO YOU COME FROM?' for the first paragraph and 'WHERE ARE YOU GOING?' for the second paragraph. The subheadings or themes for each paragraph differ in their thematic emphasis: Khattab focuses on Allah's power and warning pagans, while Hussain centres on existential questions. In Khattab's translation, the first paragraph emphasises the power of God in creation and resurrection and introduces celestial elements, urging reflection on the origins of humanity. The second paragraph shifts to warning against those who plot evil and urges the Prophet to bear with the disbelievers. The subheading of the second theme highlights the intended audience in the *Surah* by referring to 'Arab Pagans'. In Hussain's translation, on the other hand, the division creates a narrative flow by addressing the questions of where humans come from in the first paragraph and where they are going in the second. Each paragraph in Hussain's translation seems to balance reflection on existential questions with a reminder of the consequences of actions, providing a coherent thematic structure. Hussain separates the human creation in the first paragraph and then joins the resurrection into the consequences of actions and the Day of Judgment.

The thematic division, highlighted in the subheadings, explains why a verse including divine oath by the power of God, as '1. By the heaven and the nightly star!' is included in the paragraph titled 'Allah's Power to Create and Resurrect' in TT1, while a warning

<sup>2</sup> For this research paper, I have carefully selected a version of the Qur'an that has been approved by the prestigious King Fahd complex. This complex is responsible for printing the Qur'an in Saudi Arabia and is renowned for its rigorous review and authentication procedures, which ensure a highly reliable and authentic version of the Qur'an. By using this version, I can be confident that the text is accurate and trustworthy, and it is widely accepted.

verse as '17. So bear with the disbelievers 'O Prophet'. Let them be for 'just' a little while' is placed under the subheading: 'Warning to Arab Pagans'; and verses acting as reminders or performing enlightenment as '5Let humans look at what they were created from; 6they were created from spurted semen 7that comes from *bodily organs* in the torso' come under the subheading, 'WHERE DO YOU COME FROM?', and others warning of the end, as '8God is fully able to return them *to life*, 9on the Day when secrets will be exposed' are grouped under the subheading, 'WHERE ARE YOU GOING?' in TT2.

To conclude, both translators add thematic emphases, such as Allah's power, existential questions, warnings, and the consequences of actions, to highlight the main aspects of the verses based on their perspectives. Each division aims to group related themes together. This technique seeks to present a coherent flow of ideas, which aims to meet the aspired purposes of achieving clarity, accessibility and readability in the TTs. Khattab's subheadings explicitly reflect the content of the paragraphs, while Hussain uses subheadings in the form of questions, encouraging the reader to actively seek out the answers.

But even though, this strategy of adding subheadings seems to perform the functions intended by the translators, i.e., produce the message of the *suras* in a clear and accessible form (in the case of Khattab) and produce a readable and appealing translation for the target audience (in the case of Hussain), it does not always lead to this result as some the verses can always be placed under various subheadings or themes; for example, the divine oaths placed in the beginning of Khattab's two differently thematised paragraphs convey the same theme and function, i.e., reminding of God's power. Moreover, some of the verses do not fit under any of the themes implied in the subheadings, due to the richness of rhetorical shift between meanings and themes in the Qur'an, the matter which can lead to inconsistency between the added subheading and the content of some verses grouped below it. This inconsistency is obvious, for instance, in placing the verses '1By the sky and the night visitor - 2what can explain the night visitor to you? 3A piercing comet' under the subheading, 'WHERE DO YOU COME FROM?' in TT2. The irrelevance of the subheading to the verses is clear here. Such inaccuracies or irrelevancies negatively affects the achievement of purpose (*skopos*) in rendering *Surah At-Tariq* in TT1 and TT2, as well as the maintained of loyalty to the message and functions of the original verses in the *Surah*.

In the case of the second selected *surah*, namely, *Al-A'la*, we note a difference in the number of thematic paragraphs, under which the verses in the *surah* were situated; for Khattab divides the *surah* into three thematic paragraphs, while Hussain divides it into two only. The last selected *surah* is also divided differently; since the first translator treats it as a single thematic paragraph, while the second divides the same *surah* into two thematic paragraphs.

The following section offers analysis of the two thematic translations of the second *surah* in this discussed paper, which is *Surat Al-A'la*. It shows the different strategies applied by the two translators on the level of text composition, especially in relation to divisions of verses into thematic paragraphs to emphasise the main message and meaning of every group of verses. The *Surah* includes 19 verses that are written in a continuous running text in the ST. In the TT, however, both translators divided the *Surah* into paragraphs, but in two different ways.

### Q. 87 *Surat Al-A'la* (the Highest)

The following picture shows how *Surat Al-A'la* appears in the ST.



Picture 2



Table 2 below presents the *surah* as it appears in the ST and the two TTs:

Mustafa Khattab	Hussain Musharraf
<p><b>The Master Creator</b>                      1. Glorify the Name of your Lord, the Most High, 2. Who created and 'perfectly' fashioned 'all', 3. and Who ordained precisely and inspired accordingly, 4. and Who brings forth 'green' pasture, 5. then reduces it to withered chaff.</p> <p><b>The Quran and the Way of Ease</b>                      6. We will have you recite 'the Quran, O Prophet,' so you will not forget 'any of it', 7. unless Allah wills otherwise. He surely knows what is open and what is hidden. 8. We will facilitate for you the Way of Ease. 9. So 'always' remind 'with the Quran' – 'even' if the reminder is beneficial 'only to some'. 10. Those in awe 'of Allah' will be mindful 'of it'. 11. But it will be shunned by the most wretched, 12. who will burn in the greatest Fire, 13. where they will not 'be able to' live or die.</p> <p><b>The Way to Success</b>                      14. Successful indeed are those who purify themselves, 15. remember the Name of their Lord, and pray. 16. But you 'deniers only' prefer the life of this world, 17. even though the Hereafter is far better and more lasting. 18. This is certainly 'mentioned' in the earlier Scriptures — 19. the Scriptures of Abraham and Moses.</p>	<p>PRAISE AND GLORIFY YOUR LORD                      1Glorify the Name of your Lord, the Most High. 2Who created and made <i>you</i> complete; 3Who fixed destiny' and gave guidance, 4Who produced green pasture, 5then turned it into dry dusty debris.</p> <p>THE JOURNEY OF SPIRITUAL GROWTH                      6We will teach you <i>the Quran</i> so you will not forget it, 7except what God may wish. He knows the open and the hidden. 8We shall make your <i>journey easy</i>, 9so give reminder; the reminder is beneficial. 10 The one in awe <i>of his Lord</i> will listen, 11but the wicked will ignore, 12he will enter the Great Fire, 13 not dying and not living. 14Successful indeed is the one who purifies himself, 15and remembers the Name of his Lord, and performs the prayer <i>regularly</i>. 16 You prefer the worldly life, 17yet the Hereafter is far better and everlasting. 18This fact is also <i>mentioned</i> in the previous Scriptures, 19<i>and in</i> the Scriptures of Abraham and Moses.</p>

Table 2

**4.2.2 Analysis of the Intratextual Factor of Text Composition in Surat Al-A'la**

As shown in Table 2, both translators adopt a thematic approach in their translations of *Surat Al-A'la*. However, as the case is in *Surah At-Tariq*, differences in length of paragraphs and number of verses are detected between TT1 and TT2. In the case of this *surah*, the two translators even differ in the number of paragraphs applied. Khattab divides the *Surah* into three paragraphs based on the themes, while Hussain divides it into two paragraphs only. Both translators include five verses in the first paragraph. The second paragraph in the Khattab's translation includes eight verses, and the third paragraph consists of six verses. On the other hand, the second paragraph in Hussain's translation includes 14 verses.

Furthermore, the selected subheading for each paragraph differs: Khattab's first paragraph is titled 'The Master Creator', the second 'The Quran and the Way of Ease', and the third 'The Way to Success'. Hussain, on the other hand, chooses the subheading 'PRAISE AND GLORIFY YOUR LORD' for the first paragraph and 'THE JOURNEY OF SPIRITUAL GROWTH' for the second. In summary, Khattab's translation is more detailed, with three distinct themes that delve into more varied aspects of the *sura*.

Khattab's first subheading emphasises the Lord's mastery and creativity in a descriptive and informative tone. In comparison, Hussain's first subheading instructs and directs the reader to praise and glorify the Lord. The second subheading in Khattab's translation focuses more on the practical application and ease derived from following the Qur'an. Hussain's second subheading, on the other hand, leans towards a broader thematic emphasis on spiritual growth. Khattab adds the third subheading to emphasise success and attract readers to the path of success on earth. The choice of themes in TT1 and TT2 seem to match the purposes of the translations announced by Khattab and Hussain. Khattab's three subheadings aim to enhance understanding of the message and information in the *Surah* in descriptive and evocative terms, i.e., 'Master Creator', 'Ease', 'Success', whereas Hussain in his two subheadings emphasises the aspects of majesty and glory in more abstract and spiritual language, i.e., 'Praise', 'Glorify', 'Spiritual Growth'.

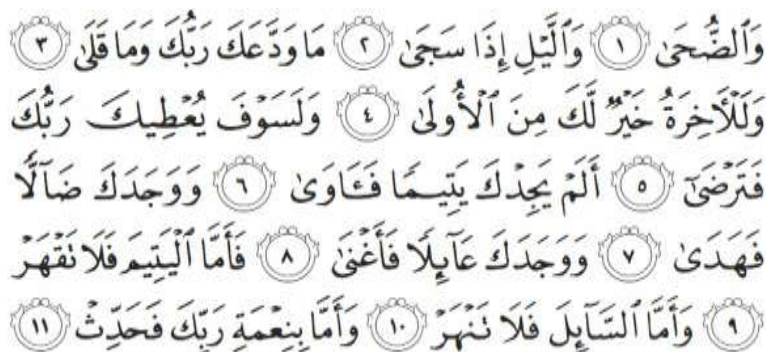
But although the subheadings fulfil the purposes of the translators in relation to the intended audience, they do not equally convey the variety of themes in the ST or show loyalty to the internal coherence of the original *Surah*, in which all the ideas are interrelated through the first order to do *tasbih* (glorifying Allah's name verbally). The reader of the *surah* in the Qur'an is indirectly called upon to relate the opening imperative form to glorify the name of Allah with the description in the last six verses of the successful individual in all ages and in all scriptures, who purified himself through this act of glorification. Thus, the strategies used to change

the original text organisation and division as well as amplify it with additional thematic subheadings have led to losses on the level of conveying ST intended functions (*skopos*) and maintaining loyalty to original internal coherence.

The last *surah* discussed in this paper is *Surat Ad-Duha*. Comparative analysis shows the different thematic divisions followed by the two translators. The *Surah* includes 11 short verses that are written in the form of continuous running text in the ST. In the TT, however, both translators divided the *surah* in two different ways.

#### Q. 93 *Surat Ad-Duha (The Morning Brightness)*

Picture 3 below shows how *Surat Ad-Duha* appears in the ST.



Picture 3

Table 3 below presents the *surah* as it appears in the ST and the two TTs:

Mustafa Khattab	Hussain Musharraf
<p><b>Reassuring the Prophet</b></p> <p>1. By the morning sunlight, 2. and the night when it falls still! 3. Your Lord 'O Prophet' has not abandoned you, nor has He become hateful 'of you'. 4. And the next life is certainly far better for you than this one. 5. And 'surely' your Lord will give so much to you that you will be pleased. 6. Did He not find you as an orphan then shelter you? 7. Did He not find you unguided then guide you? 8. And did He not find you needy then satisfy your needs? 9. So do not oppress the orphan, 10. nor repulse the beggar. 11. And proclaim the blessings of your Lord.</p>	<p>OATHS HIGHLIGHTING GOD'S LOVING CARE OF THE PROPHET</p> <p>1By the <i>brightness</i> of mid-morning, 2by the night's darkness. 3Your Lord hasn't deserted you, nor is He displeased with you. 4Your future will be better than the past. 5And your Lord will give you so much that you will be well-pleased.</p> <p>PAST FAVOURS GUIDE THE WAY</p> <p>6Didn't He find you an orphan and shelter you? 7Didn't He find you absorbed in Divine love, and guide you? 8 And <i>didn't</i> He find you needy and made you prosperous? 9So, don't be harsh with the orphan, 10nor chase away the beggar, 11and speak positively about the gifts of your Lord.</p>

Table 3

#### 4.2.3 Analysis of the Intratextual Factor of Text composition in *Surat Ad-Duha*

The table above shows that Khattab has rendered the whole *Surah* under a single theme, which is 'Reassuring the Prophet'. Conversely, Hussain divides the *surah* into two thematic paragraphs titled, 'OATHS HIGHLIGHTING GOD'S LOVING CARE OF THE PROPHET' and 'PAST FAVOURS GUIDE THE WAY,' consequently. Thus, in regard to text-organisation, Khattab's translation follows a continuous narrative flow as that in the ST, maintaining a consistent theme of divine reassurance and generosity throughout the *Surah*. Hussain's divisions, though, may have resulted from a desire to emphasise two different thematic aspects of the *Surah*, namely, God's ongoing care and the guidance derived from past favours. Hussain aimed to draw attention to the expressions of God's care for the Prophet and the guidance derived from past favours by separating the two themes. Hussain's division highlights more thematic details about the *Surah*, but violates its original flowing structure.

The differences between Khattab and Hussain in the division of text and addition of subheadings for *Surat Ad-Duha* can be attributed to variations in their interpretive emphasis, and the desire to convey specific themes and intended purposes (*skopos*) they perceived in the *Surah*. Khattab seems to have perceived the whole *Surah* as a message from Allah to reassure Prophet Mohammad [PBUH]; so, he chose to adhere to one title and avoid division of the *Surah* into paragraphs to call upon the TR to contemplate and focus on that act of reassuring. As for Hussain, he seems to have adopted an interpretation of the *Surah*, based on the reassuring future and reminding narrative past tense accompanied by directive form, as indicative of messages containing

both acts of reassurance and reminding of past grants as well as directive advice. This explains his division of the *Surah* into two paragraphs, in a manner that breaks with the original flow of the Qur'anic verses.

On the level of loyalty to ST internal coherence and functions, it could be argued that Khattab is closer to conveying the functions of the original text composition of the *Surah* than Hussain, who divided the *Surah* thematically based on thematic separation of the acts of confirming that Allah did not and will not desert His Prophet in the first verses, from the acts of reminding Prophet Muhammad with Allah's past grants. A contemplative look at the *Surah*, however, reveals how the internal coherence between these acts and others shapes the development of the argumentative tone in the *Surah*. The opening two verses initiate the argument with two emphatic divine oaths that reveal the power of God: "1By the *brightness of* mid-morning, 2by the night's darkness". They are followed by statements of two facts, namely, that Allah never abandoned His Prophet and that He will never do in the future; the middle verses (6-8) elaborate on the argument by proving the divine statement with evidence from the past stages of growth of the Prophet: "6Didn't He find you an orphan and shelter you? 7Didn't He find you absorbed in Divine love, and guide you? 8 And *didn't* He find you needy and made you prosperous?". The *Surah* perfectly ends with the deductive conclusion, which contains the message or the morale of the promising and reminding acts: "9So, don't be harsh with the orphan, 10nor chase away the beggar, 11and speak positively about the gifts of your Lord." This concluding message indicates the main purpose of the *Surah*, which is deducted, not only from the meaning, but also from the coherent development of the argument. It is this internal coherence, closely associated with the running form of the verses and their skopos, that TT2 misses by the division of the *Surah* into two separate themes. Moreover, the second subheading, 'PAST FAVOURS GUIDE THE WAY', in fact, disregards the main message and morale of the *Surah*, presented in the last verses.

#### **4.2.4. Analysis of Non-verbal Intratextual Factors in TT1 and TT2**

In addition to the differences in applying shifts made on the level of text-organisation and division of the ST, the two translators have also revealed differences in another aspect of text composition with which they have interfered, namely, punctuation. The discussion of this intra-textual aspect has been left to the end of the analysis since both translators apply it consistently to all the *Surahs*. By punctuation, I refer to two aspects of the text, one relates to numbering; the other to font format, i.e., bold, and letter case, i.e., larger uppercases/capitals, and smaller lowercases, of the subheadings. In terms of intratextual factors, capitalisation is classified under non-verbal elements, while bold headings represent suprasegmental features.

In relation to the numbering system, both translators have applied shifts upon the position of verse numbers. While these numbers are placed at the end of each verse in the original, they are placed at the beginning of the verses in the TTs. This strategy or shifting number positions serves the translators in bringing the form of the TT closer to the TRs who are not used to placing the numbers at the end. This shift also helps translators to achieve their purpose of creating a clear and readable translation in the target language/culture. Loyalty is, therefore, not affected by this shift since the original numbering system would be confusing to the TRs.

However, the two TTs once more reveal differences in relation to the font format and letter cases used in the subheadings. It has been noticed that Khattab's subheadings, which are lowercases, are written in bold, while Hussain's subheadings are capitalised. Bold subheadings are used to draw attention to the intended purpose and enhance readability by making the paragraph divisions and themes accessible and easily identifiable. The translator of TT1 most probably considered bold subheadings would improve the clarity of the text and are employed for a stronger visual separation between sections. Capitalising subheadings, on the other hand, is used by Hussain probably to maintain a visual distinction without the added emphasis that the bold text provides; but, while capitalisation contributes to visual separation, it may not be as visually striking as bold text. The use of capital letters or bold thereof often reflects the translator's personal style and preferences. It could be argued then that in terms of TT functions, the punctuation fulfilled the translators' purposes, though the same cannot be said about the addition of aspects that are not at all present in the divine religious book as holy as the Qur'an.

### **5. Discussion**

This paper aims to offer a comparative analysis of the strategies differently applied by two translators in their thematic translation of three selected Qur'anic *surahs*, namely, *At-Tariq*, *Al-A'la* and *Ad-Duha*. Translators who adopt the thematic approach to Qur'an translation consider that grouping related verses together could enhance contextual clarity for the target reader. According to those translators, by presenting connected ideas in one paragraph, the translation of the *Surahs* in the Qur'an can provide a more comprehensive understanding of the intended message, allowing target readers to grasp the content more easily. Thematic organisation of the translation, as such, aimed to enhance the functional purpose of the translators by presenting the Qur'an in a way that facilitates the understanding of the themes and concepts of each *surah*.

By dividing the ST into paragraphs with subheadings, the two translators selected in this paper, namely, Khattab and Hussain, sought to provide clarity for the sake of understanding the Qur'an. Hussain (2022, xiii) noted that "the headings of each section are not just attention-grabbing, but reflect its contents, themes and specific topics". He argued that this division helps TRs to

understand the message and context of the verses, and makes the teachings of the Qur'an more transparent. Similarly, Khattab (2019, p.19) emphasised that the thematic translation facilitates understanding and readability of the verses and highlights the general ideas of each *surah*. Grouping related verses together in a single paragraph, according to the two translators, can make the text more digestible for readers.

The paper analysed the differences between the two translators on the levels of extratextual and intratextual features of the text, proposed by Nord in her functional translation model of translation analysis. In the paper, the strategy of shifting text organisation or paragraphing is analysed on the level of an intratextual feature, namely, that of the thematic composition of the text. It is used by the two translators for linking the verses that are thematically coherent, which is related to the intratextual feature of the subject matter.

Comparative analysis of key extratextual, titles given to the translated versions of the Qur'an, and intratextual factors, i.e., text composition, subject-matter, non-verbal elements, of the ST and TT revealed that the different interpretations of the Qur'an by the two translators affected the choices of strategies applied in the textual divisions of their thematic translation. Therefore, it could be concluded that the differences detected between TT1 and TT2 in terms of the division of three *surahs* into paragraphs, the length of these paragraphs, and a number of paragraphs and grouped verses in each paragraph can be attributed to the translators' different interpretive approaches to the themes, subject-matter and intended functions in each *surah*. Hussain mentions that he has used interpretation to join ideas together, and he believes that it is the best way to give readers a true taste of the Qur'an. Khattab also mentioned that he consulted authentic exegetics resources. These variations highlight how different interpretive choices can impact the way the *surahs* are structurally divided in the translations, illustrating the different perspectives translators adopt to approach the sacred text. Translators may make different decisions based on their understanding of the text and communication goals.

Based on Nord's functional criteria, the paper also found that although translators have achieved the *skopos* of the TTs by fulfilling their purposes in making the TT easier to read in an up-to-date form, they have disregarded, in the process, the *skopos* and intentions implied in the original extratextual and intratextual features of the ST, and violated the norm of loyalty to the original text composition and internal coherence. Although the translations maintained a level of loyalty to the ST by conveying the meaning of the verses, they have missed the internal coherence achieved by the continuous running or flowing form of verses in the Qur'an, which relates its themes by implications of style, tone, and context, rather than paragraphing. It was concluded then that the thematic approach to Qur'an translation, i.e., this type of Qur'an organisation, contradicts the objectives or *skopos* of the Qur'anic structure or text composition. As shown in the data analysis, this conclusion was based on various reasons, one of which is that thematic translation leads to inconsistencies in interpretation, since the verses can always be placed under various subheadings or themes (as shown in the case of the paragraphing of *Surat At-Tariq*); another is that the thematic division fails to convey the function of interrelated themes in the Qur'anic *surahs*, as in the case of the interrelation between the order to glorify the name of *Allah* in the opening of *Surat Al-A'la* and the description of the successful individual who purifies himself through this act of glorification in the last six verses; a third reason is that this approach themes limits the argument and breaks the internal coherence and development of themes as noted in Hussain's disregard of the relation between the development of the argument in opening verses and ending verses of in *Surat Ad-Duha*. So, in relation to the principle of loyalty based on Nord's assessment criteria, the analysis shows that loyalty was not achieved even though the translators consulted authentic interpretations.

## 6. Conclusion

This paper compares two thematic English translations of the Qur'an. Both translations aim to transfer the Qur'an to the target readers with more clarity, and make the themes, the intended meaning and the message of the *surahs* more easily recognisable. The paper applies its analysis and findings to data collected from two thematic translations carried out by Khattab and Hussain. Each of the two translators tried to enhance communication between the reader and the content of the *surahs* through thematic organisation and dividing the *surahs* into paragraphs with subheadings indicating the main themes. The analysis showed that both translations appeared to maintain thematic coherence within each paragraph, allowing readers to focus on specific aspects of the message. The division was intended serve to create a logical and coherent flow, guiding readers through different parts of the message in a structured manner. The divisions were influenced by the translators' desire to emphasise certain themes or adopt different interpretations. In spite of the translators' belief that the use of the thematic approach in translating the Qur'an can be highly effective in conveying the text's purpose, it was found that this approach can lead to losses of the function of the original text composition and dispense with the loyalty to the internal coherence associated with the flowing organisation of verses in the Qur'an.

**Funding:** This research received no external funding.

**Conflicts of Interest:** The authors declare no conflict of interest.

**Publisher's Note:** All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

**References**

- [1] Al-Jarf, R. (2014, June 13-14, 2014). Itineraries in the Translation History of the Quran 3rd International Conference on Itineraries in Translation History,
- [2] Collins English Dictionary (2023) Available from: <https://www.collinsdictionary.com/dictionary/english/thematic-analysis> [Accessed 7 December 2023].
- [3] Ghazali, M. (2000). A Thematic Commentary On The Qur'an (Vol. 2). International Institute of Islamic Thought (IIIT).
- [4] Halliday, M. A. K. H., R. (1976). Cohesion in English. Longman.
- [5] Houston, T. (2023). Towards redeeming 'loyalty' in functionalist Bible translation using the Hebrew *hesed* concept. *HTS Theologiese Studies/Theological Studies*, 79(2), 7983.
- [6] Hussain, M. (2018). The Majestic Quran: a Plain English Translation. Independently Published.
- [7] Jing, W. (2015). Theme and Thematic Progression in English Writing Teaching. *Journal of Education and Practice*, 6(21), 178-187.
- [8] Khattab, M. (26 December 2015). The Clear Quran: A Thematic English Translation of the Message of the Final Revelation. Al-Furqaan Foundation.
- [9] Khattab, M. (2019). The Clear Quran: A Thematic English Translation. Dar Al-Salam.
- [10] Klar, M. (2021). Structural Dividers in the Qur'an. Routledge.
- [11] Leech, G. (1981). *Semantics. The Study of Meaning*. Penguin Books.
- [12] Namazi, M. (2010). Thematic Approach to Qur'an Exegesis. *Message of Thaqaalayn*, 10(4), 37-56.
- [13] Nord, C. (1991). Scopos, loyalty, and translational conventions. *Target. International Journal of Translation Studies*, 3(1), 91-109.
- [14] Nord, C. (1997). A functional typology of translations. *Benjamins Translation Library*, 26, 43-66.
- [15] Nord, C. (2005). *Text Analysis in Translation : Theory, Methodology, and Didactic Application of a Model for Translation-Oriented Text Analysis*. Second Edition. BRILL.
- [16] Nord, C. (2010). Functionalist approaches. In Y. G. L. V. Doorslaer (Ed.), *Handbook of translation studies* ( 1, 120–128). John Benjamins Publishing Co.
- [17] Nord, C. (2016). Function+ loyalty: Theology meets skopos. *Open Theology*, 2(1).
- [18] Nord, C. (2018). *Translating as a purposeful activity: Functionalist approaches explained*. Routledge.