

---

**Research Article****Semantic Approach on Toshihiko Izutsu's Translation of Surah Al-Alaq (96:1-19): Comparison of 3 Qur'an in Japanese Translation****Alpina Pamugari**

Universitas Darma Persada, Jakarta, Indonesia

Email: [pamugari.alpina@gmail.com](mailto:pamugari.alpina@gmail.com)*Received: Sept 15, 2021; Revised: Nov 15, 2021; Accepted: Nov 24, 2021**Available online: Nov 27, 2021; Published regularly: Dec 2021***Abstract**

Toshihiko Izutsu is a Japanese non-Muslim Islamic thinker. He translated the Qur'an into Japanese in a distinctive and striking style compared to any other Japanese translator ever. The study took one example of a surah in the Qur'an, Alaq (96:1-19), and compared Izutsu's Japanese translation with a translation by the Japan Muslim Association (JMA) and Makoto Mizutani. It can be said that the Izutsu version attempts to convey not only the complex layered meaning of each chapter and each section of the Quran, but also the atmosphere of the Quran and the Arabian Peninsula at that time to Japanese readers at the same time. On the other hand, the other two Japanese translations seem to be attempting verbatim translations that are more faithful to the Arabic original. However, it might be able to be said that the JMA version emphasizes providing an accurate meaning based on the Sunnah classics annotation by putting a detailed note even at the expense of readability while the Mizutani version is same level with JMA, but the Arabic text is not attached and it's the easiest to read among three version.

**Keywords:** Semantics; Toshihiko Izutsu; Qur'an**How to cite (APA):** Pamugari, A. (2021). Semantic Approach on Toshihiko Izutsu's Translation of Surah Al-Alaq (96:1-19): Comparison of 3 Qur'an in Japanese Translation. *IZUMI*, 10(2), 389-397. <https://doi.org/10.14710/izumi.10.2.389-397>**Permalink/DOI:** <https://doi.org/10.14710/izumi.10.2.389-397>**1. Introduction**

Along with the growth of Islam in Japan, the Qur'an in Japanese translation is also increasingly diverse. One of the greatest Islamic thinkers of the 21st century came from Japan named Toshihiko Izutsu (1914-1993) who was a large family in a family that held closely to the tradition of Zen Buddhism. His curiosity about philosophy began when he continued his education at Keio University. One of his most famous works is the book "God and Man in the Quran Semantics of the Qur'anic Weltanschauung" which was first published in 1964 by Keio University,

Tokyo, Japan. In addition, he also translated the Quran into Japanese published by Iwanami Bunko in the form of 3 volumes with the first issue in 1957. This attracted attention because Izutsu himself was not a Muslim, but with his genius in foreign languages and his deep insight into philosophy, he managed to surprise the world with his thoughts. There has been much research done on Izutsu's thoughts on Islam and the Quran in particular.

Izutsu (2015) express his opinion about Islam:

皆様ご存じのとおりイスラムはいまや単なる宗教としてではなく、一つの政治勢力、世界政治の動向を左右するほどの力をもった政治勢力として、そしてまた、それを裏づける世界的経済勢力としてわれわれの前に現われてまいりました。われわれの時局的関心が、その動きを逐一追っております。しかし、本来的、あイスラム的には、イスラムは何と申してもあくまで宗教であり、ひとつの特徴ある信仰体系であります。

As you all know, Islam is now not just a religion, but a political force, a political force that has the power to influence the trends of world politics, and as a global economic force that supports it. It has appeared. Our local interest is following the movement one by one. However, inherently or fundamentally, Islam is, after all, a religion and a distinctive system of belief.

#### Atoda (2003) explain the description of understanding the Qur'an

それにしても住時の社会状況や風俗習慣を知らないとコーランの説論はわかりにくい。前後に矛盾がないでもなく、それはコーランが二十余年の年月をかけてマホメットに下った啓示であることとも関わっているだろう。だからこそマホメットがどんな時代に生き、どんな生涯を送ったか、コーランの理解には、この知識が欠かせない。

Even so, the Quran's theory is difficult to understand without knowing the social conditions and customs at the time of residence. There is no contradiction before and after, and it may be related to the revelation that the Koran went down to Mahomet over 20 years. That is why this knowledge is indispensable for the understanding of the Koran about what kind of era Mahomet lived and what kind of life he lived.

In Ikegami Akira no Kōgi no Jikan: Kōkōsei kara Wakaru Isuramu Sekai, Ikegami (2017) verses some verses of the

#### Qur'an Izutsu translation and provide an understanding of the translation.

聖典を下された預言者の名が、ここではマホメットと表記されています。かつてはこの言い方をしていたのですが、なるべく現地の呼び方に従おうということになって、現在はムハンマドと呼びます。

The name of the prophet who gave the scripture is written here as Mahomet. I used to say this, but now I call it Muhammad because I decided to follow the local name as much as possible.

ここで「回教徒」という表現が出てきます。岩波文庫の「コーラン」(井筒俊彦訳)が最初に出た一九五七年の頃には、イスラム教徒のことを、こう呼ぶこともありましたが、現在では、こういう言い方はしなくなっていますので、念のため。これは、中国のイスラム教徒のことを漢民族が「回」と呼んでいたことに由イスラムここで、「神様から報酬を戴ける」というのは、要するに天国に行ける、という意味です。ユダヤ教徒も、キリスト教徒も、神様を真剣に信仰していれば、天国に行けると「コーラン」に書いてあるのです。

Here comes the expression "religious". Around 1957, when Iwanami Bunko's "Koran" (translated by Toshihiko Izutsu) first appeared, Muslims were sometimes called this way, but nowadays this is no longer the case. So just in case. This is because the Han Chinese called the Muslims of China "Hui". Here, "getting a reward from God" means that you can go to heaven. It is written in the "Quran" that both Jews and Christians can go to heaven if they believe in God seriously.

From there we can understand that the Izutsu translation seems to have a peculiarity of the language style that other translators do not have. In addition, a Japanese Muslim researcher named Yoshiaki Sasaki in his book (2015) commented on the Quran translation of Izutsu:

その内容には想像を絶する重みと、はかり知れない深遠さがある。

The content has unimaginable weight and immense profoundness.

Izutsu is brave enough to provide an alternative interpretation from the linguistic side. The method used is semantic analysis, namely exploring the meaning of the language of the Qur'an which is associated with the use of language itself in the pre-Qur'anic period, the phase when the Qur'an down and post the Qur'an. From this meaning then look for the relationship between verses and between concepts to form a complete understanding of the concept. This matter quite easy for Muslims who do not want to study the Qur'an in full. This method can also provide a new perspective in understand a concept in the Qur'an (Maknuna: 2015).

There have been several research about Izutsu's Japanese translation of the Quran but have not focused on Japanese semantics, or the corpus of data is not directly from Japanese. Maknuna (2015), who draw a conclusion that the interpretation of Izutsu's semantic method has met the standard of interpretation that have been formulated by scholars. When compared to the classical interpretation such as Al-Zamakhsyari, al-Razi and Sayyid Qutb, the result of the interpretation of Izutsu more comprehensive conceptually. Izutsu managed to pull a corner view of the Qur'an about something and conceptualize it, so there is a clear understanding and boundaries. By knowing the concept of clothing clearly and intact, so it is easier for us to sort and choose which clothes are in accordance with the rules of the Shari'ah even though they are fashionable continues to grow.

As a conclusion of a thesis (Fathurrahman: 2010), Toshihiko Izutsu states that the world view of the Qur'an is theocentric. It is proved that there is not a single key term in the Qur'an that is not

related to the highest focus word, namely Allah. This proof is carried out using the semantic analysis method which he understands is not a simple analysis of the structure of the word form nor a study of the original meaning (denotative meaning) attached to the word form or etymological analysis, but as an analytical study of the key terms of a language with a view to ultimately capturing the worldview (weltanschauung) of the people who use the language not only as a tool for speaking and thinking, but more importantly as a tool for capturing and translating the world that surrounds them. Also, Hamidi (2009) conclude that Toshihiko Izutsu's thoughts on semantic analysis of the Qur'an, are based on the basic assumption that the Qur'an as a book of revelation, judging from the fact that it is in the form of a text, can be seen as the same as other linguistic texts. The linguistic structure is the same as the structure of other Arabic texts. Not one of the vocabularies he uses is foreign to Arabic. Even the word "Allah", which occupies a central position in the Qur'an, is not a new, unknown vocabulary in Arabic. However, the placement of these vocabularies in a new semantic field, with a world view that is different from the previous Arab world view, has made these vocabularies have new meanings which in many respects are very different from the meanings of these vocabularies in the previous period.

Also, Haggag (2019) said the translation of the Qur'an by Izutsu can be said to be a bold adventure. It has remained a peculiar exception not only in the history of translation of the Quran, but also in the entire history of translation in Modern Japan. Translation is not an act to be accomplished at one time. It is an ongoing dialogue between two different languages and cultures. Although it has some limits, Izutsu's translation of the Qur'an can be considered as one important step in understanding Islam in Japan. This

process of understanding continues even today.

I tried to compare one of the surah in the Quran, Al Alaq, a surah of Makiyah that descended on Mecca, is the 96th surah containing 19 verses. This surah is taken as an example of Izutsu translation style because there are some differences in the form of language style (translation) that is different from other translations. The comparison is conducted toward the translations of Izutsu (Iwanami publishing), Nichi-a Taiyaku Kuruan (Japan Muslim Association publishing) and Mizutani Makoto (Kokusho Kankokai Publishing). It is conducted like Hosaka (2016) who tried to compare 3 translations of Surah Al Qariah, and Izutsu's translation was said to be the most impressive because he had the ability to describe situations as if they were real and could be felt.

Solihu also said it is acceptable almost in all major approaches to the Qur'an that the first step and the best way to interpret the Qur'an is to let the Qur'an interpret itself. This axiom is taken in a "special way" in the structural semantics as espoused by Izutsu. By focusing on "semantic field" of the Quranic vocabulary, Izutsu is determined to take the Qur'an on its own terms and let it interpret its own concepts and speak for itself. To some extent, this has shown

practically that the Qur'an is internally coherent. Such a conclusion is perhaps the most that can be expected from a critical analytical study of a scripture by an outsider.

## 2. Methods

Based on the selected study objects, this study conducted with the focus of his analysis of the study text/document using descriptive research methods intended to describe existing phenomena, which are taking place today or past times. Research methods is a scientific way of obtaining data for specific useful purposes. The scientific way means that research activities are based on characteristics scientific, namely rational, empirical, and systematic (Darmadi, 2013). This research is desk research using primary data which is 3 Japanese translation of Quran: a) *Kōran* by Toshihiko Izutsu (Iwanami Bunko); b) *Nichi-a Taiyaku Kuruaan* by Japan Muslim Association (JMA); c) *Kuruaan Yasashii Wa-yaku* by Mizutani Makoto (Kokubunsho)

The stages of this research include a) Reviewing the translations one by one of the three verses; b) Comparing the use of words in verse interpretation; c) Seeking the peculiarities of the three interpretations

In the above way, each of the uniqueness of translation can be seen.

**Table 1 Translation of Al Alaq (96:1-19) in Japanese**

	井筒	日本ムスリム協会 (JMA)	水谷
1	誦め、「創造主なる主の御名において。	読め、「創造なされる御方、あなたの主の御名において。	読め、創造なされるあなたの主の御名において。
2	いとも小さい凝血から人間をば創りなし給う。」	一凝血から、人間を創られた。」	一つの凝血から、人間を創られました。
3	誦め、「汝の主はこよなく有難いお方。	読め、「あなたの主は、最高の尊貴であられ、	読め、あなたの主は最も高貴で、
4	筆もつすべを教え給う。	筆によって（書くことを）教えられた御方。	筆によって教えられました。
5	人間に未知なることを教え給う」と。	人間に未知なることを教えられた御方である。」	人間が知らないことを教えられました。
6	はてさて人間は不遜なもの、	いや、人間は本当に法外で、	いや、人間が則を越えるのは、
7	己れひとりでは要らぬと思ひこむ。	自分で何も足りないところはないと考えている。	自ら満ち足りたと考えるためです

Continue to next page...

Table 1 (Continue from previous page)

井筒	日本ムスリム協会 (JMA)	水谷
8 旅路の果ては主のみもと、とは知らないか。	本当にあなたの主に（凡てのものは）帰されるのである。	真に、あなたの主に戻るものなのです。
9 これ、どう思う、（神の）僕が祈っている、	あなたは、阻止する者を見たか、	あなたは見ましたか、阻止する人を、
10 それを邪魔する者がある。	一人のしもべ（ムハンマド）が、礼拝を捧げる時に。	一人の僕（ムハンマド）が礼拝を捧げているのを。
11 これ、どう思う、あれで正しい道を踏んでおるか、	あなたは、かれ（阻止する者）が、（正しい道）に導かれていると思うのか。	あなたは、かれ（阻止する人）が導き（の道に）あると思うのですか、
12 懼神をひとに勧めておるか。	敬神を勧めているか、	篤信を勧めていると思うのですか、
13 これ、どう思う、それとも嘘だと言うて背を向けたか。	（真理を）嘘であるとして背を向けたと思うのか。	（それとも真理を）嘘であるとして背を向けたと思いますか。
14 アッラーが見ていらっしゃるのを知らないか。	かれは、アッラーが見ておられることを知らないのか。	かれは、アッラーが（すべてを）見ていることを知らないのでしょうか。
15 いや、いや、もしさっさと止めなければ、前髪ぐっと捉らえるぞ、	断じてそうではない。もしかれが止まないならば、われは前髪でかれを捕えるであろう、	いやいや断じてそうではない。もしかれが止めないならば、われらは額を（地につけて）引っ張るでしょう、
16 あの嘘つきで罪ふかい額の髪を捉えるぞ。	嘘つきで、罪深い前髪を。	嘘つきで、誤った（者の）額で。
17 いくらでも己れの手下を喚ぶがよい。	そしてかれの（救助のために）一味を召集させなさい。	そしてかれに、その仲間を召集させてあげなさい。
18 こちらは地獄掛りを喚んでやる。	われは看守（の天使）を召集するであろう。	われらは地獄の見張りを召集するでしょう。
19 いけない、いけない、あんな男の言うこと聞くな。さ、額ぬかずいて、近う寄せ。	断じてそうあるべきではない。あなたはかれに従ってはならない。一途にサジダして（主に）近付け。	いやいや、あなたはかれに従ってはいけません。ひれ伏して（主に）近づくように。サジダ

### 3. Result and Discussion

As seen in table 1, from 19 data in the form of translations of Qur'anic verses in Japanese, the author tried to study one by one verses.

#### Data 1:

誦め、「創造主なる主の御名において。Recite with the name of your Lord Who created.

At the beginning of the verse, Izutsu uses the command word 'yome' (read it) with the kanji 誦め yome. In a sense, there is no difference in the two kanji, it's just that Kanji 誦め is not included in the kanji jōyō or kanji letters that are not included in the list that is often used in everyday conversation. While the other 2 use 読め yome where today more people recognize than 誦め yome.

#### Data 2:

いとも小さい凝血から人間をば創りなし給う。」

He made man from the clot of blood.

In this verse, Izutsu uses the word いとも小さい凝血 which means 'a very small lump of blood', while the other 2 use 一凝血 dan 一つの凝血 which at first glance feels not much different, Then Izutsu used 創りなし給う while 2 others using the honorific form られる which is better known to Japanese learners today, namely in the word 創られる 'tsukurareru' (creating). Izutsu's translation style is different from the other two translations, namely by adding the word なし給う nashi-tamau, a word of reverence to God that is also found in other verses in the

translation by him. In the site 用例 yōrei (example of the use of sentences), it is found that sentences using the word related to godhead such as the example of novel below Endo (1981) and Miura (1973):

主のなし給うことは全すべて善きこと  
ですからこの迫害や責苦もあとになれば、  
なぜ我々の運命の上に与えられた  
のかをはっきり理解する日がくるで  
しょう。(遠藤周作『沈黙』)

All the Lord's giving is good, so if this  
persecution and remorse are later, the day  
will come when we will clearly  
understand why we have been given up  
to our destiny. (Endo Shuusaku "Silence")

神のなし給うことに従順になろうと努  
めた。(三浦綾子 『塩狩』)

He tried to be obedient to God's no-pay.  
(Ayako Miura "Shiokari Pass")

#### Data 3:

誦め、「汝の主はこよなく有難いお方。  
Recite, for your Lord is the Most  
Generous,

In this verse, Izutsu uses the word nanji  
汝 as the second pronoun meaning 'thou',  
while the other 2 use あなた which is  
easier for Japanese speakers to understand  
today. Furthermore, the explanation of the  
word 汝 is explained as follows:

汝(なんじ)は二人称の代名詞です。貴  
方、君と同じような意味です。敬語で  
はなく、どちらかというと対等以下の  
相手に対して使います。「爾」と書く  
こともあります。

古語なので現在では使われません。見  
かけるとすればことわざや古典、古書  
の中が中心です。小説やゲームではな  
ぜかよく使われていますが。

'Thou' shalt be synonymous with the  
second person. You mean the same as  
you. It is not an honorific, but rather used  
for an equal or less partner. It also written  
as 爾 in kanji.

Because it is an old word, it is not used  
now. If you see it, it is mainly proverbs,  
classics, and old books. It is often used in  
novels and games for some reason.

Then as the equivalent of the Arabic  
word الأَكْرَمُ karim, Izutsu translates as 有難

い 'arigatai' (which is to be grateful for),  
slightly different from the other 2: 最高の  
尊貴 'saikō no sonki' and 最もの高貴  
'mottomo no kōki' (noble).'

#### Data 4 & 5

筆もつすべを教え給う

人間に未知なることを教え給う」と。

Who taught writing by the pen.

Taught man what not.

Just like in the previous data (data 2),  
Izutsu uses the combined verb 給う i.e. 教  
え給う while 2 others using the honorific  
form られる which is better known to  
Japanese learners today, It is in the word  
教えられる 'oshierareru' (teaches).

#### Data 6:

はてさて人間は不遜なもの、

Yes, undoubtedly, man transgresses.

Izutsu uses the word はてさて  
'hatesate', according to the online  
dictionary the word exclamation comes out  
when the speaker feels surprised or  
embarrassed [感]驚いたり当惑したりした  
ときに発する語。Then he interpreted  
لَيْطَعِي as 不遜 'fuson' (haughty) while the  
other two translations used 法外 'hōgai' and  
則を超える 'nori wo koeru' (overreach)

#### Data 7:

己れひとりで他は要らぬと思ひこむ。

Because he thought himself self-  
sufficient.

There is also no noticeable difference  
in meaning with the other two translations,  
only the difference in the mention of the  
word "self" which is 己ひとり, while  
others use 自分 dan 自ら. Then self-  
sufficient is translated as 他は要らぬ ta ha  
iranu (no other needed) while the other 2  
translations are translated as 何も足りない  
なところはなない nanimo tarinai tokoro ha  
nai (lacking anything) and 満ち足りた  
michitarita (sufficiency).

#### Data 8:

旅路の果ては主のみもと、とは知らない  
いか。

Undoubtedly, unto your Lord is the  
return. Taught man what he knew

In this verse, Izutsu translates the phrase "unto your lord is the return" into a question "Don't you know that the end of the journey is God?" sounds more poetic than the other two translations 主に(凡てのものは)帰てのものは) 帰のものはれるのである and 主に戻るものなのです "Really, It is only to your Lord that you are the place to return."

**Data 9 & 10:**

これ、どう思う、(神の) 僕が祈っている、それを邪魔する者がある。

Well, you see him who forbids  
A bondman of Ours when he offers prayer.

Izutsu translates "forbids" as 邪魔 (disturbing) while the other two translations use the word 阻止 (blocking), meaning not much differently. Later the word "offers prayer" was translated as 祈っている (pray), while the other two translations used the word 礼拝を捧げる (offers prayer).

**Data 11:**

これ、どう思う、あれで正しい道を踏んでおるか、

Well, you see if he would have been on guidance,

In this verse, the three translators have no difference in meaning in translating "on guidance", it's just that Izutsu uses 正しい道 (correct path) while others use the word 導きられる・導きる (guided by God).

**Data 12:**

懼神をひとに勧めておるか。

Or he would have commanded piety, what a good thing it had been.

Izutsu uses the word 懼神 'kushin' where the kanji 懼 is very rarely found. The word means 'God is afraid'. Unlike the other 2 who each use the words 敬神 'keishin' and 篤信 'tokushin'. According to the goo online dictionary, the word 敬神 'keishin' means 神をうやまうこと we wo uyamau koto 'honor God' 篤信 tokushin means 信仰のあついこと shinkō no atsui koto 'strong faith'.

**Data 13:**

Well, you see, if he belied and turned back, then what would be his condition.

これ、どう思う、それとも嘘だと言うて背を向けたか。

In this verse, there is absolutely no difference in the three translations so there is nothing prominent in the Izutsu translation.

**Data 14:**

アッラーが見ていらっしゃるのを知らないか。

Did he not know that Allah is seeing?

In this verse there is no noticeable difference in meaning with the other two translations, only the difference in the polite form of *sonkeigo* namely 見ていらっしゃる, while JMA uses the form ておられる yaitu 見ておられる dan Mizutani using でしょう on 見ているのを知らないでしょうか。

**Data 15:**

いや、いや、もしさっさと止めなければ、前髪ぐつと捉らえるぞ、

Yes, if he desisted not, We will assuredly drag him by catching his forelock hairs.

In this verse, Izutsu uses the word 捉らえる toraeru for the translation "pulling somewhere". While the other 2 each use 捕える tsukamaeru (catch) and 引っ張る hipparu (interesting). Then, he also added the suffrage ぞ where the use of the particle "zo" can be said to be only one, namely, to emphasize the thing that wants to be conveyed, both to others and to oneself as if he were muttering. In Indonesian, these particles have a meaning like the word "loh" or "lah". It should also be noted that in general the "zo" particle is used by male speakers.

**Data 16:**

あの嘘つきで罪ふかい額の髪を捉えるぞ。

Forelock of what type, lying, sinful.

In this verse, Izutsu and JMA have something in common in interpreting the word "sinful" as 罪ぶかい (sinful) while

Mizutani translates it as 誤った (guilty or full of guilt). The word "guilty" has the same meaning as "sin" only in the religious context the word "sin" has a strong meaning.

**Data 17:**

いくらでも己れの手下を喚ぶがよい。

Now let him call his association

In this verse, Izutsu uses ~がよい for the meaning of letting, being 喚ぶがよい to let someone call, compared to the other 2 translations that use the causative-passive form (*shieki*) namely させる, I am 召集させなさい and 召集させてあげなさい (let him call/ collect). In addition, Izutsu uses the word 喚ぶ *yobu* (calling) while the other two versions use the word 召集 *shoushuu* (collect).

**Data 18:**

こちらは地獄掛りを喚んでやる。

Just now We call Our guards.

In this verse, the word 地獄掛り (hell officer) refers to the angel Malik the guardian of hell, rather than the word 天使 '*tenshi*' (angel) used in the translation by the Japan Muslim Association 看守(の天使). While Mizutani uses the word 地獄の見張り which means guardian of hell.

**Data 19:**

いけない、いけない、あんな男の言う

こと聞くな。さ、額ずいて、近う寄れ。

Yes, hear him not and prostrate and draw near to Us.

Izutsu translates the word *وَاسْجُدْ* as 額ずく *nukazuku* (prostration, where the forehead touches the ground surface), while the JMA uses the word サジダ *sajida* (prostration) where prostration is one of the Muslim worship rituals, so that 額ずく alone feels improper, but the word サジダ needs to be given a special note considering it is an Arabic uptake word. The word ひれ状する *hirejō suru* where the condition depicts an animal such as a sea lion bending prostrate and its fins touching the ground. Kowtowing does not seem to be a Japanese culture, so each

interpreter chooses a different diction to explain to the reader

#### 4. Conclusion

In the Quran Surah Al Alaq (96:1-19) Japanese translation, Izutsu prefers to use indication of modality using grammatical expressions such as さ *sa*、ぞ *zo* and the word いやいや *iyaiya*、はてさて *hatesate* as well as kanji and vocabulary used for quite a long time such as 汝 *nanji*、誦め *yome*、喚ぶ *yobu*、懼神 *kushin*. The translation feels more poetic and expressive. An explanation and deep understanding are needed if you read the Quran translation of Izutsu. It can be said that the Izutsu version attempts to convey not only the complex layered meaning of each chapter and each section of the Quran, but also the atmosphere of the Quran and the Arabian Peninsula at that time to Japanese readers at the same time. On the other hand, the other two Japanese translations seem to be attempting verbatim translations that are more faithful to the Arabic original. However, it might be able to be said that the JMA version emphasizes providing an accurate meaning based on the Sunnah classics annotation by putting a detailed note even at the expense of readability while the Mizutani version is easiest to read among three

Of course, when the Izutsu version was published, the number of Muslims in Japan was very small, and the interest of non-Muslim Japanese in Islam must have been extremely thin. In such a time, it will be able to be evaluated enough that the Japanese reader at that time is concerned with the level of knowledge and the whereabouts of the concern about Islam, and the point which values the dynamism of the Quran as a whole or the rhythm of Japanese which runs to the magical state of the Quran without sacrificing the beauty as sentences by concerning the accuracy of the meaning in detail will be evaluated enough.

The unbridled character might be a little backed by Izutsu's interpretation of the Quran. In that sense, if a non-Muslim wants to read the Quran first, the Izutsu version for the time being, it is the quickest and easiest to read, and it will often convey to the reader the elegant and majestic images evoked when reciting the Quran in Arabic. It is no exaggeration to say that this is a famous sentence that seems to be a literary work in itself.

It can be said that the JMA version is intermediate between Izutsu version and Mizutani version in a good and bad meaning. The sentence is not as flashy as the Izutsu version, and it is simple, but it is not difficult to read at all. From these results, it is characterized by being the most habit-free and easy to accept by everyone. It can be said that the sentence does not float even if it quotes it in an academic writing, and it has the generality which match anyone's sentence. In addition, the ease of carrying and the point that the index is attached even if it is not perfect are major features of the JMA version.

Further, JMA and Mizutani version is not only a Sunnah classical commentary, but also a work by modern Muslim scholars. It is a translation based on the latest and standard interpretation in the Sunnah school world based on the performance properly. In addition, in that the original Arabic text is attached, it is an overwhelming advantage of this translation that it is in a position clearly different from the above two books, and it can be read in combination with the Arabic original, including that it is a verbatim translation.

## References

- Atoda, Takashi. (2003). *Kōran wo Shitteimasuka*. Tokyo: Shincho Bunko.
- Darmadi, Hamid. (2013). *Metode Penelitian Pendidikan dan Sosial*. Bandung: Alfabeta.
- Endo, Shuusaku. (1981). *Chinmoku*. Tokyo: Shincho Bunko.
- Fathurrahman. (2010). *Al Qur'an dan Tafsirnya dalam Perspektif Toshihiko Izutsu*. Thesis. UIN Syarif Hidayatullah Jakarta.
- Haggag, Rana. (2019). *Translating 'Islam' into Japanese Concerning The Japanese Version of The Qur'an and Its Translation Strategy*. Tokyo: Hitotsubashi Journal of Arts and Sciences 60.
- Hamidi, A. Luthfi. (2009). *Pemikiran Toshihiko Izutsu tentang Semantik Al Quran*. Disertasi. UIN Sunan Kalijaga Yogyakarta.
- Hosaka, Shuji. (2016). *Kuruaan no Nihongo-yaku ni Tsuite*. Japan Cooperation Center for the Middle East.
- Ikegami, Akira. (2017). *Ikegami Akira no Kōgi no Jikan: Kōkōsei kara Wakaru Isuramu Sekai*. Tokyo: Shueisha.
- Izutsu, Toshihiko. (2015). *Isuraamu Bunka: Sono Kontei ni Aru Mono*. Tokyo: Iwanami Shoten.
- Izutsu, Toshihiko. *Kōran*. Tokyo: Iwanami Bunko.
- Maknuna, Alvi Alvavi. (2015). *Konsep Pakaian Menurut Al Qur'an (Analisis Semantik Kata Libas, Siyab dan Sarabil dalam Al-Qur'an Perspektif Toshihiko Izutsu)*. IAIN Tulungagung Institutional Repository.
- Mizutani, Makoto. (2019). *Kuruaan Yasashi Wa-yaku*. Tokyo: Kokusho Kankokai.
- Miura, Ayako. (1973). *Shiokari Touge*. Tokyo: Shincho Bunko.
- Sasaki, Yoshiaki. (2015). *Isuramu Kyōto he no 99 no Daigimon*. Tokyo: President
- Tokumasu, Kimiaki et.al. (2017). *Nichi-a Taiyaku Chuukai Sei Kuruaan*. Tokyo: Japan Muslim Association.