



**Translation of Feminine Expressions in *Surat***

***AnNisa*: Problems and Strategies**

ترجمة عبارات متعلقة بالمرأة كما وردت في سورة النساء: مشاكل  
واستراتيجيات

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## Authorization

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and increase his knowledge;

To my siblings, my backbone and role models after Allah;

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إلى من اقترن اسمهما باسم رب العالمين أبي و أمي .... جازاكما الله خير الجزاء و متعكما بطول و  
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الباحثة

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**Translation of the Feminine Expressions in *Surat An-Nisa*: Problems  
and Strategies**

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**Abstract**

The present study aims to examine the problematic cases of feminine expressions from Surat An-Nisa and their translation into English by John Medows Rodwell, Muhammad Al-Hilali and Khan, and Muhammad AlKuli. The researcher selected Zawj, Ma Malakat Aymanukum, Muhsanat, Allaati Yatin Alfahisha, Amsikuhuna, Qanitat, and Hafizat Lilghayb as her sample to achieve the goals of the study. Adopting a descriptive, comparative, and analytical method, the researcher analysed and compared the strategies used by the three translators. Results revealed several problems in the translation of feminine expressions such as failure to render the intended meaning of the original words, lack of understanding of the original text. The three translators used a variety of translation strategies such as literal translation, paraphrasing, expansion, and explication to convey the intended meaning.

**Keywords:** Translation, Feminine expressions, *Surat An-Nisa*.

## ترجمة العبارات المتعلقة بالمرأة كما وردت في سورة النساء: مشاكل واستراتيجيات

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### الملخص

هدفت هذه الدراسة إلى استقصاء الصعوبات والاستراتيجيات التي استخدمها رودويل والهالي وخان والخولي في ترجمتهم لبعض العبارات المتعلقة بالمرأة في سورة النساء حتى يتسنى إنتاج ترجمات أكثر دقة وتتاسقا مع الشريعة المعمول بها في التفسيرات القرآنية. اختارت الباحثة كلمة زوج ومحصنات وما ملكت أيمنكم واللاتي يأتين الفاحشة وأمسكوهن وقانتات وحافظات للغيب كعينة الدراسة. وقد طرحت الباحثة الأسئلة التالية: 1- ما المشاكل الموجودة في ترجمات المترجمين الثلاث لبعض العبارات المتعلقة بالمرأة في سورة النساء؟ 2- ما هي الاستراتيجيات التي استخدمها المترجمون الثلاث في ترجمة بعض العبارات المتعلقة بالمرأة في سورة النساء؟. للإجابة على هذه الأسئلة استخدمت الباحثة الأسلوب الوصفي التحليلي المقارن. وتوصلت الباحثة إلى عدة نتائج منها صعوبة نقل الصور البلاغية كالكناية فيما ملكت أيمنكم وعدم فهم المعنى الصحيح والذي نتج عنه خلل في الترجمة. استخدم المترجمون الثلاث عدة استراتيجيات متباينة منها إعادة الصياغة والترجمة الحرفية والحذف.

الكلمات المفتاحية: سورة النساء، الترجمة، عبارات المرأة.

# Chapter One

## Background of the Study

### 1.0. Introduction

This chapter introduces the background of the study. It presents an overview of the status of women in Islam and the challenges inherent in translating the Holy Qur'an. The chapter also presents the statement of the problem, objectives, questions of the study, its significance, its limitations, limit, and the definition of terms.

### 1.1. Background of the Study

The Qur'an was originally revealed in Arabic and was later on translated into more than 114 languages. An-Nabulsi (2005) stresses that the translation of the Holy Qur'an is essential because more than 70% of the world's Muslim population does not speak Arabic. According to An-Nabulsi, the translation of the Holy Qur'an started during the life of Prophet Muhammad Peace Be Upon Him (hereafter, P.B.U.H) (570 AD – 632 AD). He also states that the Messenger of Allah, Muhammad P.B.U.H paid great attention to the role of translation in conveying the teachings of Islam to non-Arabic speakers such as Jews, Romans, and Persian. Muhammad P.B.U.H ordered Zaid Bin Thabet to learn the Syriac language to help spread Islam to other nations. Baker and Malmkjaer (1998) remark that the process of translation in Baytul-Hikmah (see Appendix, A) Baghdad, played an important role during the Abbasid period. Ibn Na'ima Al-Himsi and Yuhanna Ibn Al-Batriq adopted the techniques of literal translation for

the purposes of translating Greek texts into Arabic, while translators such as Al-Jawahri and Ibn Ishaq adopted free translation methods.

Baker and Malmkjaer (1998) comment that the spread of Islam created the need for creating an accurate and precise translation of the meanings of the Qur'an to help non-Arabs learn and understand the Qur'an. The first attempt to translate the Qur'an was during the seventh century by Salman Al Farsi who provided a translation into Persian. During the tenth and twelfth centuries, Persian Islamic researchers completed the Qur'an translations into Persian. The Qur'an which means "the recitation", was orally revealed by Allah to the Last Prophet of Islam, Muhammad P.B.U.H. during the period 609 AD – 632 AD. The Holy Quran has the feature of having a multi-layered and complex language that makes the translation process more challenging.

The Qur'an is the central religious text of Islam, and with languages constantly evolving and new words being added all the time, it is not always easy to find equivalent terms in other languages. During the last few centuries several translators introduced various translations of the meanings of the Holy Qur'an, but they were not all considered the accurate translations due to the unsuitable translation techniques that were adopted by the translators or misrendering the accurate meaning. This led to a distortion of the intended meanings, either deliberately or unintentionally. For instance, the word "you" in English can have multiple meanings in the Qur'anic Arabic "أنتَ" "أنتِ" "أنتم" (anta, ante, 'antum) ...etc. If this is the case with a simple pronoun, one can only imagine the difficulties inherent in translating more complex words. Farghal and Shunnaq (1999) believe that most of the concepts in religious texts especially in the Qur'an hold unique linguistic and semantic features that are culturally specific and have no equivalent in the

target language. They are untranslatable, for example, the expression “*Salat Al-Istikharah*” “صلاة الاستخارة” (see Appendix, A).

Translating religious texts is becoming more important as the world is becoming a global village and the interaction between people and their cultures is increasing. This increases the need for more adequate translation taking into consideration accuracy as one of the most important criterion. Shuttleworth and Cowie (1997:3) define “Accuracy” as being an evaluation of the extent to which a translated word or phrase matches the original text.

### **1.1.1. Women in Islam**

A number of questions about women's status in Islam have been raised, either for the purpose of understanding women's rights or to argue that women are oppressed in Islam. Many wonder why, if women in Islam are considered equal to men, the latter are given more rights in matters related to family law, inheritance, blood money, assuming leadership positions and providing legal testimonies. Men and Women are considered equal before Allah, where the only distinction is one based on degree of faith and closeness to Allah.

Women's status tends to vary across contexts and countries depending on how Islamic teachings are interpreted. Many scholars argue that Islam gave women rights at a time when other belief systems were treating them as inferior to men (Al-Qaradawi, 2006).

Islam viewed women as equal to men in terms of religious rights and duties. The succession of the earth is the key role upon man and women because both are two

branches of a single tree and the two children from the same father 'Adam' and mother 'Eve'.

Islam assumes a complementarity of functions for men and women. It guaranteed women full access to many rights they were denied before, such as inheritance, the right to own property, pursuit of knowledge and education, and the right to work. Islam recognizes women's rights to all sorts of possession, investment and controlling their money. In the case of inheritance, "Allah instructs you concerning your children: for the male, what is equal to the share of two females" [Qur'an 4: 11]. The wisdom behind the division of Allah is men will gain more inheritance than the female due to his full responsibilities starting from the burdens of marital life such as the dowry '*Al-Mahr*' (see Appendix, A) into the outlay of the children without requirements of women.

Al-Qaradawi (2006) stresses that Islam also gave women the right to education which is a basic right and is also guaranteed by Islamic teachings. Women are additionally required to perform the same religious duties, such as praying five times a day, fasting and paying of alms (*Zakat*) (see Appendix, A).

Islam exempted women of burdens of high office. Men may seek the assistance of women as much as possible without exhausting them or imposing on what they cannot tolerate. Islam also released the woman from the obligation of war '*Al-Jihad*' (see Appendix, A) which is permissible of the woman if she is willing to join. Women in Islam play an essential role in raising families and building society. All societies should respect her dignity and humanity regardless of religion and culture.

### **1.1.2. The Challenges of Translating Qur'anic Terminology**

Generally, translating religious language is massively challenging especially Abrahamic religious traditions. According to Encyclopaedia of Philosophy, Religious language refers “to statements or claims made about God or gods.”. The main problem in translating religious texts is that language sometimes can undermine and weaken the divine attribute or properties of the text. This can make religious text appear more vulnerable to criticism. In other words, the sacred text may appear unintelligible. Religious texts and teachings are supplemented with commentaries, traditions and oral teachings. But for translators, the only instrument available is the language.

One of the Abrahamic religious tradition is Islam and its Holy book is The Qur'an (القرآن الكريم). It is the first source of legislation for Muslims. They believe the presence of Allah through the religious texts in the Qur'an to the Prophet Muhammad by the blessed messenger Gabriel around twenty-three years between 609 AD – 632 AD. The Muslim population around two billion individuals worldwide, the Qur'an is considered the foremost critical religious reference due to the sacrosanct nature of the Qur'an, all the intentions of the translators are considered interpretations of the intended meaning rather than literary words.

According to El-Saba (2017), the significance of interpretations of The Holy Qur'an lie in the fact that only 20% of the Muslim population are Arabs, and the rest 80% rely on translated versions of the Qur'an. He also points out that the Qur'an is a miraculous book and since the original language was written in Classical Arabic, this causes a lack of equivalence of terms in other languages. Therefore, it must be translated precisely and accurately, with the intention of delivering the intended meaning. Translators face a number of challenges, including:



- Arabic terms have context-dependent meanings that are not easily rendered into other languages.
- Transliteration is another obstacle facing the translators. Transliteration is the way of rendering a word's sounds through the alphabet of another language. This is particularly problematic in the case of Islam because certain rituals have to be performed using the original text in Arabic.
- Qur'an should be translated taking into consideration the context in which each verse should be interpreted.
- It is known that the Qur'an and the prophetic tradition (Al-Hadith) are connected to each other. In some cases, translators should be fully aware of Al-Hadith because some verses can be clarified by it.

This study aims to investigate some women expressions present in *Surat An-Nisa*. It should be noted that Islam has honoured women and granted them an unprecedented number of rights and privileges. There are thirteen hundred and seventy-two expressions related to women throughout Holy Qur'an and there is a whole chapter named after women, "*Surat An-Nisa*" in the Holy Qur'an (Abdul-Kafi, n. d.).

## **1.2. Statement of the Problem**

The translation of the Qur'an has always been a challenging issue in Islamic theology because some words may have a range of meanings. The context should be taken into consideration in order to produce an accurate translation. The sacred and miraculous book, The Holy Quran is written in classical Arabic and has a term on its own named, the Qur'anic language. This causes a lack in the equivalent terms in the target language, which may add more complications in the translation process. It is highly important to achieve an accurate translation because the Qur'an is the central religious book of

Islam. El-Hadary (2008) comments that many Qur'an translations focus on the meaning of the context and far from the free or literal translation method. Despite that, some of these translations contradict the original text and are unclear and incomprehensible.

Therefore, the goal of this study is to question the accuracy and plausibility in translating women-related expressions in *Surat An-Nisa*. *Surat An-Nisa* consists of several women-related expressions and provisions. The researcher selected certain recurring expressions in different contexts to observe how the meaning differs in different contexts in the selected translations. The selected expressions are “*Zawj*”, “*Muhsanat*”, “*Ma Malakat Aymanukum*”, and “*Wallati Yatin Al-Fahisha*”. The researcher also selected two attributes mentioned to describe righteous women: “*Qanitat*” and “*Hafizat Lilghayb*”.

### **1.3. Objectives of the Study**

The objectives of conducting this study are as follows:

- 1- Identifying the various problems found in three selected translations of certain female-related words and expressions from *Surat An-Nisa*.
- 2- Investigating the strategies that translators used in translating specific female-related words and expressions from *Surat An-Nisa*.

### **1.4. Questions of the Study**

This study was conducted to answer the following questions:

- 1- What are some of the translation issues found in the three selected translations of the female-related words and expressions from the *Surat An-Nisa*?

- 2- What are the three translators' strategies used in translating the female-related words and expressions from *Surat An-Nisa*?

## 1.5. Significance of the Study

Generally, one of the challenges the translators may face in translating any expressive text is the lack of equivalent terms, either it is literary texts, religious, ...etc. Each field has its way of dealing with the challenges. This study will benefit current and future translators of religious text in order to produce accurate and precise translations of the female-related expressions and words in the Qur'an. By clarifying the problems and strategies in the three selected translations of the female-related expressions and words from *Surat An-Nisa*. The results of this study can also help benefit researchers, translators, and any individual who is interested in the translation problems and techniques used in religious texts, as well as, it may have an effect on non-Arabic Muslim speakers especially women through helping them to understand the selected sample well. Although, the number of studies which examine the Qur'anic translations already exist, it is rare to find specific translation studies related to female-related expressions. To the best knowledge of the researcher, this is the first study conducted on this topic. Therefore, this study will help fill the gap in the review of related literature.

## 1.6. Definitions of Terms

**Translation: Theoretically**, it is "rendering the meaning of the text into another language in the way that the author intended the text" (Newmark, 1988, p.5).

**Operationally**, it refers to techniques and procedures of the three translators, whose

work is being considered as part of the scope of this study, used in translating women-related expressions from *Surat An-Nisa*.

**Feminine expressions: Theoretically**, is defined as “every word said by women, every action done by them, and every description they were described by” (Arar, 2017, p.10).

**Operationally**, it refers to the phrases or words related to females from *Surat An-Nisa*.

**Surat An-Nisa: Theoretically**, “A Surah in the Holy Quran which takes its title from the many references to women throughout the Surah (verses 3–4, 127–30). It gives a number of instructions, urging justice to children and orphans, and mentioning inheritance and marriage laws.” (M. A. S. Abdel Haleem, 2008, p.50). **Operationally**, it refers to expressions relevant to women and how they are translated.

**Problem: Theoretically**, it is defined in the Oxford Advanced Learner’s Dictionary as being “a thing that is difficult to deal with or to understand.”(Hornby, 2004, p, 1008).

**Operationally**, it refers to certain problems the three translators faced or commit during translating the women-related expressions in *Surat An-Nisa* and the problems found in their translations of the selected sample.

**Strategy: Theoretically**, it is defined in the Oxford Advanced Learner's Dictionary as “a plan that is intended to achieve a particular purpose.”(Hornby, 2004, p, 1284).

**Operationally**, it refers to techniques and procedures used in translating women-related expressions from *Surat An-Nisa* by the three translators, who examine the field of this study.

## 1.7. Limit of the Study

The study was conducted in Amman, Jordan during the academic year of 2019-2020 in the second semester.

## **1.8. Limitations of the Study**

The findings of this study may not be generalized to all existing translations of the women-related expressions found in the Quran. They are limited to the translations done by John Medows Rodwell, Muhammad Al-Khuli, and the collaborative effort made by Muhammad Al-Hilali and Mohammad Khan. These findings are limited to some expressions that were selected from *Surat An-Nisa* only.

## **Chapter Two**

### **Review of Literature**

#### **2.0. Introduction**

This chapter consists of theoretical and empirical studies related to the problems and strategies translators encounter in translating religious texts, particularly translating the Quran. First, the theoretical studies aim at providing information regarding translating religious texts, including its difficulties and some of its solutions. Second, the empirical studies that deal with the strategies and problems which occur in religious texts and Quranic translation.

#### **2.1. Review of Theoretical Literature**

The studies mentioned below clarified the linguistic features of the Holy Quran and how these features affect the translation process. Furthermore, these studies explain the translations of particular religious text and its problems and they will explain some challenges the translators encounter. While, the second part includes studies related to the strategies, procedures, and techniques adopted in translating religious texts.

##### **2.1.1. Theoretical Literature Related to the Religious Text and Quranic Translations**

A number of scholars have examined the challenges and problems encountered by the translators in translating religious texts, i.e. [Lynne (2005), Elewa (2014), Abdul-Raof (2001), Abdullatif (2018), Catford (1965), Agliz (2015), As-Safi (2005), As-Safi (2011), and El-Khatib (2011)]. One of the most functions of translating religious texts is

to help spread Islam and its divine message. Lynne (2005) emphasizes the need for religious translation as the world becomes interconnected because religious texts are considered references and guidelines to many people.

The linguistic and language features of the Holy Quran mirror the powerful divine, grace, faith, and morality. According to Elewa (2014) one of the distinctive features of religious texts is the Phonic aspect. The Holy Quran is rich with rhyming, alliterations, and assonance. This enables the human brain to easily recite, memorise and quote Quranic verses because the sound devices such as rhyming are appealing to one's ears. Religious texts generally consist of repeated phrases which conclude a text with rhythm, emphasis, colour, and influence.

Although the original language of the Holy Quran produces appealing sounds and utterances, this will be difficult to achieve when translating the Quran in another language. Abdul-Raof (2001) believes in the ultimate untranslatability of the Quran by saying "... the thrilling Qur'anic rhythms and acoustics that touch the very core of the source text reader's heart cannot be induced in the target text." (p.182). He adds that it is impossible to achieve full translation equivalence and translators cannot change the motives in the Quranic method without losing influence. Translators must do their best to keep such devices in the target text. The style and tone must also be maintained in the target text as if the target text was originally written to the target audience.

Elewa (2014) remarks that other distinctive linguistic features of the religious text are the specialized lexical items. In the Holy Quran, for instance, a large number of names and attributes of Allah are mentioned in the Quran, "عز وجل" "the Almighty, "الرحيم" etc. Although words are easily rendered into another language, the functional equivalence of Quranic terms is not always easy to achieve. Elewa (2014)

divides Islamic lexical items into three categories. First, terms that are used only in the Islamic context and are unknown to translators such as *Aldhihar* (see Appendix, A). Second, terms that are used in non-Islamic context and are known to translators, but used in a specialized way in the source text, such as *AlFat-h* (see appendix, A). Third, Islamic terms that are used in both Islamic contexts and non-religious contexts so, they are known to translators such as *AlHajb* (see Appendix, A). Arabic religious discourse is considered formal because it is given in a classical style and based on sacred scriptures. In English, the discourse becomes more formal depending on the importance of the situation. The formal in Arabic could be informal in English and vice versa.

Al-Abdullatif (2018:212) believes that any sacred text tends to lose its meaning when interpreted outside its sacred context. Our understanding of it will remain earthly practiced. He believes that the translation itself results from the translators and not a reflection of the source text. He maintains that the Quran is Islam's guidelines to Muslims holding universal message through a particular Arabic dialect.

He examines the untranslatability of the Quran, arguing that the untranslatability of the Quran is a matter of equivalence. Most Muslim scholars reject the Quranic translations such as Al-Roomy's attempt to translate the Quran. Catford (1965) remarks that translated texts are human-made products and are therefore more flexible than religious texts. Translating the Quran is a more complex matter; accuracy and faithfulness in translating its form and content are crucial for successful religious translation.

Elewa (2014) argues it is possible to produce a target text which can be equivalent to the source texts. He believes that translators must truly comprehend the source text and attempt to transfer it faithfully and accurately into the target language, without any



addition or deletion. Furthermore, he emphasized the importance of being precise, accurate, typical, natural and consistent.

Similarly, Abdul-Raof (2001) recommends using explanatory translation. In other words, this methodology aims to translate highly fortified texts through either exegetical materials or through commentaries and marginal notes, within the text, to make explicit the sophisticated multi-layered meanings. He believes that since words have different meanings in different cultural contexts, cultural transposition should be the translation hub rather than literalness. The untranslatability is reflected in the form (which is the key to the Quranic message), structure, style, word order and flow of sounds. The Qur'an cannot be translatable because of the revelation's cultural connotations.

Al-Abdullatif (2018) explains several reasons for the criticism levelled against some Quranic translations. Literal translation of the Quran or 'sense for sense' or translating according to the translator's understanding is not without risk. The lack of accurate equivalent in the translations of the attributes of Allah that are rejected by some of the leading Imams, and the impossibility of transferring the impact of the Quran's style on the listener. He concludes by saying that "The Quran may remain forever open to new interpretations; its meanings or significations will never reveal themselves to any single reading." (p.222).

Agliz (2015) agrees with the view that religious texts are very difficult to translate. To produce an appropriate and accurate translation, translators must take into consideration equivalence at the level of the word, the sentence and the text. Equivalence at the level of the word and grammar is the main problem that a translator encounters in translating religious texts.

As-Safi (2005) classifies translators of the Qur'an according to the mistakes and errors they have made in their translations. First, Muslim translators who are well versed in both languages (target and source language) and are fully proficient in the disposition and eloquence of each, but they were not experts in the sciences of the Qur'an. Second, Muslim translators who can speak fluently and eloquently one language only without the other. Third, Muslim translators who attempt to use the literal translation method at some point and use an abandoned language. Fourth, Muslim translators who use a translated Quran as a source text instead of translating the original language of the Holy Quran, such as French Quranic translation into English translation. These translations are far from the Qur'anic text. However, Non-Muslim translators treat the Qur'an as a non-holy plain text or literary text and restrict its meanings to foreign meanings and concepts far from the Quranic meanings and concepts.

As-Safi also summarizes the most important errors he found in the English translations of the meanings of the Quran. He explains that the use of old or abandoned language, such as using pronouns ye, thou, thee, thy, thine, is not desired by contemporary readers. Examples include the translation of Pickthall, Yusuf Ali, Arberry and the translation of the King Fahd Holy Quran Printing Complex. The use of an old or abandoned language may cause inconsistency when the translator uses it alongside contemporary language. Sometimes translators use literal translation, out of faithfulness, without explanations or commentaries when they cannot find equivalent terms. Most of these translations are unacceptable, weak or incomprehensible.

As-Safi (2011), moreover, asserts that translation loss is very common and diversified. Sometimes it is inevitable and vice versa avertable loss. The more meticulously and perfect the nature of the text the more losses are expected to occur in

its translations. As is the case with a large number of translations of the Holy Quran. English and Arabic belong to remote origins. This leads to more losses in transferring between these two languages. Hence the translation process is sometimes tied up by many barriers mainly cultural barriers that create inevitable losses especially in dealing with religious texts like the Quran.

El-Khatib (2011) remarks that in 1936 “a group of senior scholars in *Al-Azhar*, the authoritative center of Islamic studies, issued a fatwa showing the permissibility of the explanatory translation and the impossibility of literal translation of the Holy Quran....” (p.364). He also believes that the translator must be Muslim and specialized in Islamic Law, Arabic language, and the target language. The features of the Holy Qur'an have made the translation process difficult, if not impossible. The Quranic text is distinctive and unique in its style. Additionally, the Qur'anic text is open to interpretation. What the translator does is conveying one of these possible meanings, which he/she understood from the original text.

### **2.1.2. Review of Theoretical Literature Related to Strategies, Procedures, and Techniques Used in Translating Religious Texts**

Translations' strategies, procedures, and techniques are determined by requirements of the source text. The studies outlined in this section include how religion, culture, and language can affect one another and what are the strategies, procedures, and techniques the translator can use to overcome the challenges he/she encounters during the translation process.

Religion, culture, and language are three important factors that form a community or society or even a country. Religion can be defined in many ways, depending on one's

view. The American philosopher and psychologist James (1871) defines religion as “feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand concerning whatever they may consider the divine.” While the founder of cultural anthropology, Edward B. Tylor (1902), defines religion, in short, as a “belief in Spiritual Beings”. Many definitions can be found from the past and still, new definitions are being concluded in the present and future, because as Dawes and Maclaurin (2012) explains, religion is considered to be “internally complex and extraordinarily diverse”.

Kenrick, Neuberg, and Cialdini (2009) believe that culture includes the “beliefs, customs, habits, and language shared by people living in a particular time and place”. Culture also has many definitions, but eventually shares the same idea, in contrast to the definitions of religion.

Overall, both religion and culture are considered to be a set of beliefs. But this does not mean that they are alike. A study by Cohen (2011) concludes that religion shapes cultural development. For example, in Jordan, visiting the sick is part of our culture because it is a part of our religion. This tradition is indeed common in many countries, but in Jordan, individuals visit the sick and maintain the ties of kinship because it is part of the Jordanian culture.

Religion, culture, and language are important pillars in constructing social orders. Many scholars and linguists stress that there is a close relationship between language and culture. Brown (1994:165) argues that “language is a part of culture and culture is a part of the language”. In other words, the link between language and culture is a complementary one.

Each society or community or country has its religion, culture, and language. Since language is considered the carrier of culture and civilization, this will make the translator's task quite challenging because the translation process transmits cultures, language, religion, customs and traditions to other nations. The translators should take into consideration some strategies and procedures related to religious and cultural texts based on avoiding any distortion of the original content.

Since cultures and languages differ from the other, certain terminologies and vocabularies will definitely create a lack of equivalence in translation. Newmark (1988) believes that translators must use communicative or semantic translation as their method of translation, in order to achieve the main aims of translation (accuracy and economy). He defines the communicative translation as the translation process that addresses the target language reader and the attempt to have an equivalent effect similar to the impact that the original text leaves on the readers in the source language. Communicative translation tends to be smooth and clear in a linguistic and cultural context familiar to the reader of the target language. It is at the readership's level and is used for informative and vocative texts. Usually, it is better than the original. The equivalent effect is essential, and the reader's response can be measured as a percentage of translation success. On the other hand, semantic translation is written at the author's level from which it is more loyal to the author than the reader of the target language. It is used for expressive (sacred) texts. It takes into consideration the aesthetic value of the source texts and transferring the situational meaning to the extent permitted by semantic and grammatical structures in the target language. It is personal and individual.

Newmark proposes other strategies for the translation of cultural-specific items:

- 1- Transference (transliteration), it is when a source language word is transferred into the target language as it is originally.
- 2- Functional equivalents are the process of deculturalising a cultural word in the source language, i.e. using a religion-neutral word. It is the most accurate procedure for translating cultural words.
- 3- Cultural equivalent is translating a word in the source language by its equivalent in the target language while preserving its connotations.
- 4- Descriptive equivalent occurs when a source language word has no equivalent meaning in the target language and the translator tends to paraphrase that word.
- 5- Synonymy is using the closest equivalent in the target language in translating a source language word which may or may not have an accurate equivalent.
- 6- Through-translation is the literal translation of a phrase or a compound. It is also called loan translation.
- 7- Paraphrasing is an explanation of words that need a further long explanation. Usually, it is for religion-specific terms. It is longer than the descriptive equivalent translation.
- 8- Notes, additions, and glosses, when the translators are unable to find an equivalent to a religious term or expression they tend to use the transliteration method. Furthermore, it needs more explanation, and this can be done by one of the following:
  - a- Translators can add glossary at the bookend.
  - b- Translators can add footnotes or endnotes. And the more practical one is c-
  - c- adding full or partial explanation free in the text or between parenthesis.

Many scholars offer various explanations for translation especially when it is related to the cultural words which reflect a specific theoretical form of language. Venuti

(1995:17-18) defines translation as “the process of rendering the language by using a series of the signifier in the target language to give an accurate and exact meaning”. He also proposed that the interpretation process must find the familiarity and identifiable cultural aspect between the source and target language, which may lead to a domestication of target or foreign texts.

Hatim & Mason (1997) posit that ideologies are expressed on both individual and social levels. They describe ideology as “some series of principles that represent individual's beliefs and interests, the category of individuals, social institution... etc., and eventually have an expression in language' "(p. 218). The concept also highlights the integration between ideology and language.

Baker (1992:26) describes translation as techniques of rendering and processing “different kinds of non-equivalence”. She proposes eight methods for dealing with the lack of equivalence at various linguistic levels, one of which is translation of the superordinate by utilizing some general or neutral words or by employing cultural substitution interpretation using a borrowed term with corresponding descriptions for the footnotes, deletion or omission information. In this case, the translations have permission to lengthen or shorten the target text or paraphrase the text.

Baker (1992) also adds that a word from the source language could be unknown in the target culture. She points out that the most common non-equivalents the translator finds during the translation process are the terminologies which may be related to religious traditions, social practices, or even a type of dish. Cultural variations may create some severe difficulties for translators who are not acquainted with them. Some texts contain a large number of cultural words and phrases, such as metaphors,

collocations, proverbs, religious phrases, and institutional terms. In these situations, the translator's function goes beyond conveying the sense of culture.

Simpson (1993) shows the translation ideology, from a linguistic point of view, as "the set convictions and value system that is utilized socially". This description indicates the philosophy which is considered a core aspect within every social community. He points out that the superiority of certain techniques derives from the strong and centralized, financial, religious and social structures that exist in their ideologies by the application of common linguistic methods. He further adds that "language reproduces these procedures and ideologies" (p. 6).

Sirriyya (2015), similar to many other scholars, believes that the translator must have an almost complete understanding of the meaning behind the religious terms they are attempting to translate. Translators can achieve this by gaining sufficient knowledge of religion, history, social order, and other aspects of Islamic culture. This knowledge of Islamic culture is of utmost importance for the translation of Islamic religious texts because the truthfulness in the transmission of the text is more important than the text's effect on the recipient. The translator of religious and Islamic terms, in particular, faces obstacles stemming from the uniqueness of both languages. She continues that the main strategies that could be followed to translate religious terms are:

- 1- Explanatory translation: the translator uses this strategy when a religious term exists for the first time in the source text and can be translated by a longer expression in the target text. The explanation should not be repeated when the term appears more than once in the original text because it will make the text boring and produce long, heavy sentences.



- 2- Contextual translation: the translator can give a different synonym for the same term in different places by giving attention to the context rather than any isolated phrase or word.
- 3- Explanation in footnotes: the translator uses this strategy when the term requires long explanations and commentaries and usually when introducing the term for the first time.
- 4- Optimal translation: this represents the best synonym of the lexical unit in the target language. some religious items do not cause a problem for the translator for they do have an accurate equivalent.
- 5- Cultural translation, which includes using a common expression in the target language equivalent to the term in the source language.
- 6- Partial transliteration is a solution to solve the lexical and referential gaps in the target language. These gaps may come from the vast contrast between the culture of the Arabic language and its Islamic religion and the culture of the English language and its Christian religion.
- 7- Deletion: In this strategy, the recipients of the original text are relieved by the translator from the difficulty of absorbing a lot of terms, that has no synonym in the target language.

## **2.2. Empirical Studies**

### **2.2.1. Empirical Studies Related to Translating Religious Texts**

Many researchers and scholars such as Dweik & Abu Shakra (2011), Dazdarevic, Milovanovic, & Fijuljanin (2013), Dweik and Abu Helwah (2014), Abdulrahman and Ibrahim (2017), Al-Mubarak (2019) conducted empirical studies to examine and investigate the problems and strategies the translators' face during religious text translation.

Dweik and Abu Shakra (2011) conducted a study on the translation of collocations in religious texts from Arabic into English. They aimed to investigate the problems the translators may face when translating cultural collocations in three religious' texts (the Holy Quran, the Hadith and the Bible). The sample was selected purposively and consisted of 35 MA students majoring in translation from the University of Petra. The study's results indicated that the translators found it difficult to translate lexical and semantic collocations. Dweik & Abu Shakra (2011) suggested that this problem can be solved through the translators' awareness of the metaphoric and lexical nature of the religious collocations. They recommended that literal translation be avoided, and the translators become familiar with the differences between Arab and Western concepts and conventions.

Dazdarevic, Milovanovic, and Fijuljanin (2013) conducted a study that focuses on the process of translating sacred words. They analysed the translation of proper nouns' in the Bible and the Holy Quran, comparing the translation of prophets' names as present in four different translations of the Holy Quran done by Muhammad Khan & Muhammad Al-Hilali, Abdullah Yusuf Ali, Marmaduke Pickthall and Saheeh

International and from one translation of the Bible, which is Holy Bible: New International Version (2011). Eventually, the ultimate result was to use the transliteration of proper names and transcription procedures. Otherwise, translators can use common equivalents in the target language if found. The types of the text and the religion limit the translatability of the sacred text. The grammatical, semantic, and lexical issues can limit the legitimacy of any religious translations.

Dweik and Abu Helwah (2014) explored the problems and solutions of translating historical and religious Texts from Arabic into English. The goal of this thesis was to examine the linguistic and cultural issues that Jordanian graduate students encountered in translating historical and religious texts from Arabic to English. It proposed approaches and suggestions for reducing these difficulties. The findings of this study revealed numerous linguistic and cultural challenges encountered by graduate students, such as structural, stylistic, lexical, punctuation mistakes, and cultural words, i.e. equivalents of the proper noun. Results also revealed that such issues were triggered by certain variations between the source and target linguistic systems, lack of knowledge of the significance of rendering the exact meaning through the translation process, misunderstanding the cultural equivalences by students, utilizing inappropriate methods of translation, and adopting improper dictionaries and other learning instruments, such as Google Translation.

Al-Mubarak (2019) investigated the constraints inherent in rendering Islamic religious collocations from Arabic into English. This dissertation aimed at finding the problems of interpreting some lexical collocations of Islamic religious texts due to the techniques followed by the students. The study adopted a descriptive method to examine the issues that students encountered when utilizing various translation

techniques. The researcher designed a test that contained some lexical collocation in order to examine the obstacles and mistakes that the students committed while interpreting Islamic religious terms. The results assessed the student's level in translating Islamic words in a balanced way, in addition to expanding the range of the study by contrasting the results with other literature. Finally, at the end of the study, several suggestions are provided primarily for students to enhance their abilities in translating Islamic lexical collocations from Arabic into English.

### **2.2.2. Empirical Studies Related to Translating Quranic Texts**

In this part of the research, empirical studies related to Quranic translation is tackled. The investigation was studied by researcher and scholars i.e. El-Khatib (2006), Alaro (2007), Dweik and Abu-Shakra (2010), Al-Rubaii (2013), Ashaer (2013), Amoori (2017), and Abdelaal (2019).

El-Khatib (2006) examined methods of translating Islamic-related terms found in the Holy Quran. His study had two goals. First, to find an adequate solution for translating terms mentioned in the Holy Quran. Second, proposing a certain methodology for the Quranic texts translators to follow. To achieve these aims, El-Khatib adopted the analytical and descriptive approach. He selected specific terms that commonly occur in various verses of the Holy Quran such as Allah, *Zakat*, *Hajj*, etc. He proposed two translation strategies: foreignization and domestication. As a result, he concluded that foreignization is more preferable than domestication in translating religious and cultural terms because it helped to sustain these terms in the Quran. It can be done by translating these terms phonetically (transliteration) then adding explanations and commentaries either in footnotes or in the text itself. The names of the Surahs should remain as they are. However, this strategy may be more difficult for

readers to easily parse through because of the lack of explanations. Some translators prefer mixing between different strategies. Others believed that the translation process must consist of two translators; the first should be well-acquainted in the source language and the second should be well-acquainted in the target language. They should do their best to find the closest and most appropriate equivalent which will prevent them from resorting to long explanations.

Alaro (2007) selected four translations of the Quran to examine how they differ in selected translations of the meanings of the Holy Quran. He noted the important and essential task for the translators is to familiarize themselves with the subject they are dealing with before translating any text. This note is more crucial when translating the Quran. Alaro opted for the comparative inductive method by selecting various terms from the Quran and listing their translations (two in English: *The Noble Qur'an* by Irving and *The Meaning of the Glorious Koran* by Pickthall and two in Yoruba: *Al-Kurani Ti A Tum o si Ede Yoruba*, and *Al-Kurani Oṛo Abemi Tooto*). Alaro found that a translator's linguistic ability was not sufficient to translate the meanings of the Quran and the failure to understand the terms and expressions caused errors in the translations. These errors led to the misinterpretations and distortions of the meanings, whether the translator was aware of it or not. He concluded that there are things that should be taken into consideration in religious translation such as:

- 1- The translators must base their translations on specialized books, in Islamic terminologies, dictionaries, and lexicons.
- 2- The translator must be committed to the Islamic terminologies and expressions and avoid other religions' terminologies and expressions.

- 3- Translators also must be committed to the unity in translating repeated Quranic words unless their meaning varies according to the context.
- 4- The meanings must be transferred directly from the Qur'an to the target language and not from another intermediate language.
- 5- It is forbidden to translate the Quranic texts literally because it is the word of Allah, unless a word or a term does not have an equivalent and the translator should add explanations in parenthesis or in footnotes or in appendices.
- 6- The translation of repeated Quranic terms must consistent unless the meaning differs according to the context.
- 7- The translation must not be subjected to sectarian or scientific or philosophical views.

Dweik and Abu-Shakra (2010) examined the problems encountered by translators in translating some cultural collocations in three religious sources, namely the Holy Quran, the Hadith, and the Bible. The study concluded that translators should be fully versed in the translation of religious texts, especially in terms of lexical and metaphorical collocations. The differences between Arabic terms and beliefs as well as the Western ones should be understood. The literal translation should be resisted by taking the meaning of the context into account.

Al-Rubaii (2013) analysed Quranic euphemisms in *Surat An-Nisa* to examine the translation strategies used by select translators and determine if they were appropriate in that context. He also aimed to examine whether the cultural and religious backgrounds of the translators had an effect on the decision-making process of the strategy used in delivering the intended meaning and whether this effect was successful or not. Al-Rubaii selected three translations based on the cultural and linguistic differences of the

translators and based on their fame. The translations are Pickthall, Arberry, and Hilali and Khan. The researcher examined the translation of verses which contain euphemisms in *Surat An-Nisa* and concluded that the three translators adopted three translation strategies paraphrasing, literal translation and translation couplet. Translation couplet was shown to be the appropriate strategy and the most resorted to by Hilali and Khan.

Ashaer (2013) analysed three English translations of Surat Yusuf from a semantic and pragmatic perspective. The researcher concluded that translators must be highly knowledgeable in the shades of the semantic meaning of the Quranic words. This can be achieved through knowledge of Arabic rhetorical devices such as gender, recurrence, definiteness and indefiniteness, tense, word order, ellipses, foregrounding and backgrounding, and number, and by knowing the semantic meaning of the words in the context of occurrence. He concluded that

- 1- Translators must not add any foreign words while translating the Quran because it may cause losses in the target text, such as the use of the Biblical name Joseph instead of Yusuf. This process is called domestication and this method is referred to as called cultural transplantation.
- 2- Translators must refer to the Quran exegeses which can help other Quran translators to comprehend the exact meaning.
- 3- Translating Quranic words cannot be achieved through the use of single lexical items (one-to-one) because they are usually loaded with meaning.
- 4- Consistency is a condition that translators must have. Being consistent means being aware of the whole text.
- 5- Understanding the whole text as one unit and not dividing it into isolated parts leads to the right interpretations and the level of accuracy will be higher.

- 6- A committee of Muslim scholars is a must for revising the translations of the Quran in order to avoid producing deficient translations.

Amoori (2017) discussed in his thesis the problems and strategies of translating '*Zakat*' and some of its terms. The researcher used descriptive comparative analytical methods. He selected five translations of five Hadith collections of '*Zakat*' terms to be examined to discover the problems and strategies adopted he found. The translators resorted to literal translation because '*Zakat*' terms do not have equivalences in the target language. This caused serious problems in their translation. The results present loss in preserving the function of the original terms which led to loss in the meanings, caused by ignoring the context. He found out that deletion or under translation is an inadequate strategy in translating religious texts. Amoori suggested the following to solve these problems:

- 1- Footnotes and explanations help to make the target text more comprehensible to the readers.
- 2- Transliteration can maintain the connotations and features of the source text in the target text.
- 3- Literal translation must be avoided in translation especially religious text.
- 4- Deletion in translating religious texts is totally rejected because it conceals an essential detail from the readers of the target texts.
- 5- Islamic dictionaries can make the process of translation easier.
- 6- Translators must have prior knowledge in Islam to produce more adequate translation. Furthermore, proficiency is required in both Arabic and English.

Abdelaal (2019) investigated the problem of translating denotative meaning in the Holy Quran in five verses. The study aimed at finding the extent to which losing the



denotative meaning occurs in the translation of the Holy Quran, and the causes of the difficulty in conveying certain denotative meanings in the translation of the Holy Quran. The sample of his study consisted of five verses in *Surat Al-Anaam* which were purposefully chosen. The results of the study showed that the loss of denotative meaning happened because of the lack of equivalence in the TL which came from the cultural differences between TL and SL and because of the translation strategies adopted by the two translators.

## **Chapter Three**

### **Method and Procedures**

#### **3.0. Introduction**

This chapter provides a brief description of the methodology and instruments used in the study. It discusses the sample of the study on the basis of three selected translations. The chapter concludes with an illustration of the procedures followed to achieve the aims of this study.

#### **3.1. Method of the Study**

This study is comparative qualitative research based on the analytical descriptive approach due to the complex nature of the religious language in the Holy Qur'an. This study analyses certain women-related expressions in the three selected translations including explanatory meanings of the Holy Qur'an. This is especially important because some translations focused on connotative, rather than denotative meaning and vice versa. The study examines three professional Qur'anic translations to identify translations problems and strategies in translating the selected expressions. The selected three translations are listed below:

- The Koran by J. M. Rodwell, is first published in 1861.
- Translation of the Meanings of the Noble Qur'an in the English Language by Muhammad Al-Hilali and Muhammad Khan in 1417 AH.
- The Holy Qur'an and Translation of Meanings into English by Muhammad AlKhuli in 2019.

## 3.2. Sample of the Study

The sample of the study consists of seven expressions and words from *Surat An-Nisa* divided across four groups (The first group ‘*Zawj*’, the second group ‘*Al-Muhsanat*’ and ‘*Ma Malakat Aymanukum*’, the third group ‘*Allaati Yatin Al-Fahisha*’ and ‘*Amsikuhuna*’, and the fourth group ‘*Qanitat*’ and ‘*Hafizat Lilghayb*’). The three translations are Rodwell’s *The Koran*, Al-Hilali and Khan’s *Translation of the Meanings of the Noble Qur’an in the English Language*, and AlKhuli’s *The Holy Qur’an and Translation of Meanings into English*. The comparative method assists in highlighting the upcoming and further results because each translator used different methods and strategies.

### 3.2.1. J. M. Rodwell’s *The Koran*

Rodwell was born in London in 1808. He was a priest, clergyman, and translator in Cambridge. His translation, entitled *The Koran*, was published in 1861, with an introduction that was deemed hostile to Islam and the Prophet. He was the first to rearrange the Qur’anic *Surahs* (chapters) in chronological order. *Surat An-Nisa* is the fourth *Surah* in the Qur’an but in his translation, *Surat An-Nisa* was placed and numbered as the one-hundredth *Surah*. Rodwell died in 1900 (El-Khatib, 2011).

### 3.2.2. *Noble Qur’an* (Hilali-Khan)

*The Noble Qur’an*’s translator Muhammad Taqi-ud-Din Al-Hilali was born in 1893 in Morocco. Muhammad Muhsin Khan was born in 1927 in Pakistan. Their interpretations of the Qur’an include a commentary which contains some explanations of *Al-Tabari*, *Ibn Kathir*, *Al-Qurtubi*, and *Sahih Al-Bukhari*. Al-Hilali and Khan’s translation have been criticized for being highly related to the *Wahhabi* school, which is widely seen as

very pedantic. Their most notable work is *Translation of the Meanings of the Noble Qur'an in the English Language* in 1404 AH. (Jassem, 2014).

### **3.2.3. Muhammad AlKhuli's *The Holy Qur'an and Translation of Meanings into English***

AlKhuli is a Jordanian translation professor. He was born in 1939 in Palestine. He was a member of the Association of English Professors in Arab Universities and a member of the Jordanian Translation Association. AlKhuli published several books in many different fields such as *A Dictionary of Theoretical Linguistics*, *Teaching English to Arabic students*, and *Legal Translation from English to Arabic*. *The Holy Qur'an and Translation of Meanings into English* was completed by adopting the meaning of each verse. AlKhuli died on February in 2020.

### **3.3. Procedures of the Study**

The following procedures were followed in the course of conducting this study:

- 1- General reading about the field and subject.
- 2- Collecting a number of previous theoretical and empirical studies that are related to the subject.
- 3- Setting up the objectives and questions of the study.
- 4- Detecting the feminine expressions in *Surat An-Nisa*.
- 5- Listing the three translations for every expression.
- 6- Explaining the problems encountered in these translations.
- 7- Explaining the strategies used in the three selected translations.
- 8- Comparing the three selected translations.
- 9- Drawing out the conclusions from the findings.

10- Proposing some recommendations for further studies.

11- Indexing references according to the American Psychological Association (APA) style.

12- Inserting appendices if possible.

## Chapter Four

### The Results of the Study

#### 4.0. Introduction

This chapter is divided into five sections and arranged according to the Quranic terminologies which are chosen from specific verses from *Surat An-Nisa*. Each part includes the following categories: The text of the Quranic verse, three translations of any verse relied on three translators, and then through the categories mentioned, the two questions of this study are answered. These questions are:

- 1- *What are the problems found in the three selected translations of certain women-related expressions in Surat An-Nisa?*
- 2- *What are the strategies used by the three translators in translating certain women-related expressions in Surat An-Nisa?*

#### 4.1. The word ‘Zawj’

Many lexicologists have compiled various dictionaries which contain numerous terminologies. Each word has several meanings according to its roots, context, and part of speech. According to Arar (2017: 232) the word ‘زوج’ *Zawj* occurred in the Holy Quran a total of seventeen times, four of which are not relevant to the goals of this research. In the remaining thirteen times, the word has multiple meanings according to their multiple contexts and themes. In Al-Wasit dictionary (2009) *Zawj* ‘زوج’ is derived from the root ‘ز و ج’ which means a man or a woman’s life partner. Abdul-Rahman (2007: 3) remarks that Allah begins this Surah by ordering people to fear their Lord for He created them from one soul “الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ” which means Adam “وَخَلَقَ مِنْهَا”

”زَوْجَهَا” and created his wife (Eve) from it (the soul i.e. Adam). In this section, after each verse and translation, exegesis will be included for the purpose of further clarification and explanation.

#### 4.1.1. Verse 1:

”يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا”

Rodwell’s translation:

“O MEN! fear your Lord, who hath created you of one man (nafs, soul), and of him created **his wife**, and from these twain hath spread abroad so many men and 'WOMEN. ...” P.528.

Al-Hilali and Khan’s translation:

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created **his wife [Hawaa (Eve)]**, and from them both He created many men and women; ...” P.106.

AlKhuli’s translation:

“O people! Fear your Lord, Who created you from one person [i.e., Adam], and Who created from him **his wife [i.e., Eve]**. And He has created from them both many men and women. ...” P.110.

#### **4.1.1.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa***

In this verse, the five exegeses (Al-Qurtubi 1985:2, Al-Saadi 2007:124, Ibn-Katheer 2013:270, Baghaway 1986, and Al-Tabari 1986:149), Arar (2017:234), and Abdul-Rahman (2007: 3) concur that the word *Zawj* denotes 'spouse', but connotes 'Eve'.

The word (*Zawj*) refers to male or female partner/spouse. Furthermore, it has multiple meaning according to the context and subject matter. Translators are, therefore, required to pay attention to the semantic and contextual dimensions of this verse. The word (*Zawj*) in this verse refers to female partners in general, but more specifically refers to Eve. Rodwell was not able to capture the meaning of *Zawj* correctly in this context in his translation.

#### **4.1.1.2 The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa***

The translation strategies used by the three translators are as follows:

Rodwell used literal translation which limited his work to the denotative meaning. Al-Hilali and Khan and Al-Khuli used literal translation, but they added the cultural equivalent meaning alongside the semantic meaning in both languages (Hawa and Eve).



#### 4.1.2. Verse 20:

"وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينًا"

Rodwell's translation:

*"And if ye be desirous to exchange one **wife** for **another**, and have given one of them a talent, make no deduction from it. ..."* P.532.

Al-Hilali and Khan's translation:

*"But if you intend to replace a **wife** by **another** and you have given one of them a Qintar (of gold i.e. a great amount as Mahr) take not the least bit of it back; ..."* P.110.

AlKhuli's translation:

*"And if you want to replace a **wife** with **another** [i.e., divorce her] and have given her a large amount of money [as a dowry], do not take back any of it. ..."* P.115

##### 4.1.2.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa*

In this verse, the word (*Zawj*) is used in a different context and holds a different meaning. The five exegeses and Arar have the same explanation; if any of you (men) want to divorce his wife and marry another, he shall not take her dowry, no matter how small the amount is. The word (*Zawj*) in the first verse refers to Eve (Hawaa) while in verse (20), it connotes any female spouse. To sum up, the general meaning of the word (*Zawj*) is the wife in this context.

#### **4.1.2.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa***

The exegeses of the word (*Zawj*) mentioned above are not the same in Rodwell's translation. He gave the surface meaning by resorting to a literal translation. He deviated from the actual meaning of the verse as a whole. Al-Hilali and Khan used the couplet of literal and cultural equivalent as their strategy in translating (*Zawj*) in the first verse "his wife [Hawaa (Eve)]". Their addition in the translation helped to bring out its connotation. AlKhuli translated the same as Al-Hilali and Khan's using the same method. On the other hand, the three translators mirrored the exegeses of verse (20) in their translations.

#### **4.2. '*Al-Muhsanat*' and '*Ma Malakat Aymanukum*'**

This section will focus on discussing a euphemism phrase and a hypernym '*Ma Malakat 'Aymanukum* and *Al-Muhsanat*'. Cambridge Dictionary (1999) defines euphemism as "a word or phrase used to avoid saying an unpleasant or offensive word" and hypernym is "a word whose meaning includes a group of other words". The phrase '*ما ملكت أيمانكم*' *Ma Malakat 'Aymanukum* is a phrase that can be used for both genders and requires a deep understanding of its connotations in every Quranic context. In the first three verses, the expression is used to refer to females (Arar, 2017:505).

### 4.2.1. Verse 3:

"وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتِ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَتَلْتِ وَرُبِّعَ فَإِنْ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا"

Rodwell's translation:

"..., then one only; or *the slaves whom ye have acquired*: ... " P.529.

Al-Hilali and Khan's translation:

"..., then only one or (*the slaves*) that your right hands possess. ... " P.106.

AlKhuli's translation:

"..., then marry only one or *girls possessed by you [ , but there are not any more slave-girls now]*." P110

Allah the Almighty has connected the verb *Malaka* (to possess, to own and to have as in Al-Mawrid, 2005) to the noun *Yameen* (right) which is an adjective (Al-Qortoby, 1985:20). According to Al-Wasit (2009) and Al-Mawrid (2005) the right hand is associated with blessings, good, luck, ability, and power in Islamic culture, because they are all derived from the same root 'ي م ن'.

Verse three was revealed in order to abolish polygamy, a practice that was widely spread and socially acceptable at the beginning of Islam. This verse limits the number of wives to four, and if men fear not being just, they shall marry only one. If fear injustice to the one (free woman) then they can marry a slave female.

Arar (2017:507) argues that verse three maintains that it is acceptable to marry more than one woman. However, if one (man) fears injustice he should not marry more than one or a female slave. It can be argued that the one (i.e., free woman) and a slave girl

are equal in status in this context. The five exegeses have the same interpretation of this verse.

#### **4.2.1.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa***

In verse three, Rodwell translated *Ma Malakat 'Aymanukum* as “**the slaves whom ye have acquired**”, Al-Hilali and Khans ‘s interpretation is “**(the slaves) that your right hands possess**” and AlKhuli translated it as “**girls possessed by you [, but there are not any more slave-girls now]**”. Rodwell and Al-Hilali and Khan concluded a general translation for this term. They did not differentiate between male slaves and female slaves. As for Al-Khuli, he identified the females, but the rhetoric language device was missing.

#### **4.2.1.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa***

The three translators used two different procedures. The phrase refers to female slaves in this context. Using the strategies of expansion and explication, Rodwell gave its general literary meaning, ignoring its intended meaning. He lost the effect of the ‘right’ on the verb ‘possess’ and he did not specify the gender of the slaves as was intended. Al-Hilali and Khan employed different translation techniques by expanding on the meaning, through placing the term ‘slaves’ between brackets, while maintaining its metaphorical features. And the same as Rodwell, they did make the gender of the slave explicit. AlKhuli resorted to paraphrasing and expansion of meaning, and made the gender of the slave explicit. His translation seems more appropriate in comparison to

the other two translators, especially since he explained that there are no longer slaves regardless of the inevitable metaphorical loss in his translation.

#### 4.2.2 Verse 24:

"وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا"

Rodwell's translation:

*"Forbidden to you also are married women, except those who are in your hands as slaves: This is the law of God for you. ..."* P.533.

Al-Hilali and Khan's translation:

*"Also (forbidden are) women already married, except those (slaves) whom your right hands possess. ..."* P.111.

AlKhuli's translation:

*"It is also prohibited to you to marry women already married, except those possessed by you."* P.116.

"وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ" it includes two meanings as in Al-Tabari (1986), Al-Qortoby (1985), Baghaway (1986), and Ibn-Katheer (2013). First, it is a continuation of the previous verse 23:

"حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ وَأُمَّهُتِ نِسَائِكُمْ وَرَبِّبُكُمْ اللَّاتِي فِي حُجُورِكُمْ مِمَّنْ نَسَأْتِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنَّ لَكُمْ فِي حُجُورِكُمْ مِنَ الْأَخْتَانِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا"

Verse 24 means it is forbidden to marry married women except female prisoners of war. The second meaning is, this verse is a continuation of verse three which means it is forbidden to marry more than four chaste women, except for slave girls possessed by you. There is no limit on the number of female slaves a man can own. Most of the Muslim scholars agree with the first interpretation including Arar (2017), Qutb (2003), Abdul-Rahman (2007), and Asha'arawi (n. d.).

Al-Wasit (2009) demonstrates that the lexical item 'محصنات' *Muhsanat* is derived from the root 'ح ص ن'. In Al-Mawrid (2005) the verb 'حصن' is listed as meaning to protect, to guard and to preserve and 'حصنت المرأة' is to be chaste, virtuous and decent. Arar (2017) comments that the word 'محصنات' *Muhsanat* is used to refer to women who are married, chaste, protected by virtue of being Muslim, or free from slavery. P.139.

#### **4.2.2.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa***

Rodwell translated "وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ" as 'Forbidden to you also are **married women, except those who are in your hands as slaves**', Al-Hilali and Khan translated it as 'It is also prohibited to you to marry **women already married, except those (slaves) whom your right hands possess.**' And AlKhuli translated it as 'It is also prohibited to you to marry **women already married, except those possessed by you**'. All three translators share the first explanation and they all added the prohibition phrase, which is not there in the original text but the conjunction 'و' (حرف عطف) indicates it. This conjunction means "along with, and, also" according to (Al-Mawrid, 2005). The three translators once again ignored the euphemistic metaphor and its connotations in *Ma Malakat Aymanukum*.

#### 4.2.2.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa*

The three translators have adopted the strategy of employing the synonyms of the expression (*Al-Muhsanat*). In translating *Ma Malakat Aymanukum*, Rodwell used functional equivalence and expansion, while Al-Hilali and Khan resorted to literal translation and paraphrasing. AlKhuli employed functional equivalency.

#### 4.2.3 Verse 25:

"وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنَ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنَ بَعْضٍ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِيهِنَّ وَأَثْوَهُنَّ أَجْرَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ فِيْ أَنْفُسِهِنَّ فَعَلِيَّوْنَ نَصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تُصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ"

Rodwell's translation:

*“And whoever of you is not rich enough to marry free believing women, then let him marry such of your believing maidens as have fallen into your hands as slaves; God well knoweth your faith. Ye are sprung the one from the other. Marry them, then, with the leave of their masters, and give them a fair dower: but let them be chaste and free from fornication, and not entertainers of lovers. If after marriage they commit adultery, then inflict upon them half the penalty enacted for free married women. ...” P.533.*

Al-Hilali and Khan's translation:

*“And whoever of you have not the means wherewith to wed **free**, believing **women**, they may wed believing **girls from among those (slaves) whom your right hands possess**, and Allah has full knowledge about your faith; you are one from another. Wed them with permission of their own folk (guardians, Auliya or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be **chaste** not committing illegal sex, nor taking boy-friends. And **after they have been taken in wedlock**, if they commit illegal sexual intercourse, their punishment is half that for **free (unmarried) women**. ...” P.111.*

AlKhuli's translation:

*“And whoever of you does not have the means to marry a **chaste** believing **women**, he may marry a **believing girl possessed by others**. And Allah knows your faith well. Marry them [i.e., slave-girls, not anymore now] with their guardian's permission, and give them their reasonable dowries, provided that they are **chaste**, not given to fornication or taking boy-friends. If they commit adultery **after their marriage**, their penalty is half the penalty of a **free unmarried woman**. ...” P.117.*



### 4.2.3.1. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa*

The word 'المحصنات' *Al-Muhsanat* is mentioned three times and once as a verb and ' ما ملكت أيمانكم' *Ma Malakat Aymanukum* is mentioned once in verse 25. Most Muslim scholars including the five exegeses, Qutb (2003: 626-630), and Asha'arawi (n. d.) agreed upon the following interpretation:

1- "وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتْيَتِكُمُ الْمُؤْمِنَاتِ"

As previously mentioned, the translation of the word *Muhsanat* may be free women, Muslim women, chaste women, or married women. In this part of this verse, it means free women because in the previous verse it was stated it is forbidden to marry a woman who is already married. As such, the verse cannot contradict the provision in the previous one. Therefore, the intended meaning is not married women or chaste ones because it will include both free and slave girls. So, whoever of you (men) do not have the ability or the money to marry free women, they can marry a slave girl possessed by others. The slave girl must be possessed by others because she is already permitted to her master. But Allah the Almighty addresses people as one structural unit when He says 'أيمانكم' (Asha'arwi, n. d.).

Rodwell translated *Al-Muhsanat* and *Ma Malakat 'Aymanukum* as “**free believing women, ... your believing maidens as have fallen into your hands as slaves;**”. Al-Hilali and Khan translated *Al-Muhsanat* and *Ma Malakat 'Aymanukum* as “**free, believing women, ... believing girls from among those (slaves) whom your right hands possess;**”. They succeeded in the first one and made a mistake in the second,

regarding the context. In translating *Ma Malakat 'Aymanukum*, Rodwell adopted the paraphrasing strategy and Hilali and Khan fell into the trap of literal translation.

AlKhuli translated *Al-Muhsanat* and *Ma Malakat 'Aymanukum* as “**chaste believing women, ... believing girl possessed by others.**”. The misunderstanding of this context yielded failure in the translation of the first one according to the exegeses. He used the wrong synonym of *Al-Muhsanat*. On the other hand, AlKhuli produced a good translation of the second phrase and again the inevitable loss of euphemistic feature of this phrase is found in his translation.

2- "وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِّنْ بَعْضٍ"

3- "فَأَنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصِنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ"

In this part, it can be understood that the slave girl cannot be married without the permission of her master and they have *Mahr* just like others. They must be chaste, not “مسافحات” *Musafihat* which means women known for committing adultery and getting paid for it, and are not committed to any significant other.

The three translators attained accuracy and equivalence in translating *Muhsanat* as chaste.

4- "فَإِذَا أُحْصِنَتْ فَإِنَّ أَتَيْنَ بِفُحْشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصِنَاتِ مِنَ الْعَذَابِ"

If those slave girls get married or convert to Islam and committ adultery or fornication, their punishment is half the punishment of free unmarried women because if a married woman commits adultery her punishment is stoning to death. Such punishment cannot be halved.

Al-Qortoby (1985:143), Al-Tabari (1986:14), Baghaway, Al-Saadi, and Arar (2017:140) believe that “فَإِذَا أُحْصِنَتْ” has two correct meanings depending on how the

reader approaches the text. The first meaning relates to female slaves who get married. The second relates to female slaves who convert to Islam. Al-Qortoby, Al-Tabari, and Baghaway remark that Hamza, Al-Kisae, and Asem (readers of the Quran) read it *أحصن* which means converted to Islam and the rest of the readers read it *أحصن* which means they got married. The change is in the Arabic diacritic of the first letter.

Rodwell translated the verb *أحصن* “**after marriage**”, Hilali and Khan’s is “**have been taken in wedlock.**”, and AlKhuli’s is “**after their marriage**”. The three translators have the same content but in a different form. From the analysis above, it can be understood from the translations by Rodwell and AlKhuli that they followed the second one of the readings. This cannot be accepted out of faithfulness. In Arabic, the diacritics help to show the difference but English translators must explain that this holds two correct meanings.

Rodwell distorted the intended meaning when he translated *Al-Muhsanat* as “**free married women**”. The researcher cannot turn a blind eye to this fatal error. Hilali and Khan’s translation is better than AlKhuli’s for they sustain the plural form in their translation.

5- ”ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Anyone concerned they might commit adultery can marry a slave girl by taking into consideration the above mentioned conditions. The verse goes on to urge Muslims to be patient.

#### 4.2.4 Verse 36:

”وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنْ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا“

Rodwell's translation:

*"Worship God, and join not aught with Him in worship. Be good to parents, and to kindred, and to orphans, and to the poor, and to a neighbour, whether kinsman or new-comer, and to a fellow traveller, and to the wayfarer, and to **the slaves whom your right hands hold**; verily, God loveth not the proud, the vain boaster," P.535.*

Al-Hilali and Khan's translation:

*"worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and **those (slaves) whom your right hands possess**. ..."* P.113.

AlKhuli's translation:

*"And worship Allah and do not take partners with Him. And be kind to parents, relatives, orphans, the needy, the neighbour who is a relative, the neighbour who is not a relative, the companion, the wayfarer, and **those possessed by you**. Certainly, Allah does not like those who are arrogant and boastful."* P.120.

The last verse in this group is verse 36. Allah the Almighty addresses people to worship Him alone. Then, He mentions those people who must do *Ihsan* to them. Asha'arawi (n. d.) defines *Ihsan* as generosity and kindness. This includes generosity to one's parents and members of one's household including *Ma Malakat 'Aymanukum'*. Al-Qortoby, Al-Tabari, Ibn-Katheer, Baghaway, and Qutb remarked that this phrase referred to slaves, both male and female. Al-Saadi, on the other hand, said it referred to everything one owns including animals.

#### **4.2.4.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa***

The researcher has chosen this verse for comparison with previous verses mentioned above. In other words, this verse has not an exact error at its translation only for comparison purposes.

#### **4.2.4.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa***

Rodwell and Al-Hilali and Khan produced the same translation, but they differed in selecting the verb. Rodwell used hold while Al-Hilali and Khan used (possess). They are both equivalent to the verb (ملك) as in the Al-Mawrid (1997) dictionary. They opted for through-translation and expansion. This strategy helped to deliver the intended meaning correctly. AlKhuli translated it as “those possessed by you” the same as in verse 24 which were specific to slave girls, but in this verse, it is generalized to all slaves. AlKhuli’s paraphrasing of this phrase departed from its connotative function.

### **4.3. ‘*Allaati Yatin AlFahisha*’ and ‘*Amsikuhuna*’**

The word (اللاتي) is the plural form of (التي) which is used as a female pronoun (Al-Qortoby, 1985). Arar (2017) analyses the verb (يأتي) as people doing or committing sins by their selves intentionally. Al-Mawrid (2005) defines (يأتين) as the present tense of the verb (أتى) that means to commit and perpetrate, in this context. *Al-Fahisha* is a hypernym, used for euphemistic purpose, that subsumed under it every filthy action or

speech the ugliest of which, at the social level and the meaning is context-dependent. The polysemy of this expression may cause complexity in the translation process. (فحشاء) means whoredom, adultery, fornication, indecency, obscene language, ... (Al-Mawrid, 2005). And the word *Fahisha* (الفاحشة) is a synecdoche that means every offensive action or utterance (Arar, 2017) and (Al-Wasit, 2009).

Most Muslim Scholars including the five exeges, Qutb, and Asha'arawi interpreted "وَالَّتِي يَأْتِيَنَّ الْفُحْشَةَ مِنْ نُسَائِكُمْ" in verse 15 as any Muslim woman who commits extramarital sex. It is called *Fahisha* to ensure its detestability. These women must be punished by being detained in houses until they die. Al-Mawrid (2005) defines the verb (أمسك) as to hold back, to restrain, detain, or prevent. This verb is a mitigated form of confinement. (أمسكوهن) is a euphemistic metonymy. The Cambridge Dictionary (1999) defines metonymy as "The act of referring to something using a word that describes one of its qualities or features."

This provision got abrogated after the revelation of *Surat An-Nur* verse 2,

"الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ عَلَيْهِمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ"

All three translators made a reference to the fact the provision is repealed. Rodwell and Al-Hilali and Khan's mentioned it in a footnote while AlKhuli added a partial explanation between parentheses within the text.

Rodwell's addition:

*"Women found guilty of adultery and fornication were punished at the first rise of Islam, being literally immured. But (this was exchanged, in the case of a*

maiden, for one year's banishment and 100 stripes; and in the case of a married woman, for stoning." P.531.

Al-Hilali and Khan's addition:

"(V.4:15) The provision of this Verse has been abrogated by the Verse of Surat An-Nur (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime." P.109.

AlKhuli's addition:

"[This verse is abrogated by another one, i.e., Verse 2, Chapter 24]." P.114.

#### 4.3.1. Verse 15:

"وَالَّذِي يَأْتِيَنَّ الْفُجُورَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّأَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا"

Rodwell's translation:

"If any of your women be guilty of whoredom, then bring four witnesses against them from among yourselves; and if they bear witness to the fact, **shut them up** within their houses till death release them, I or God make some way for them." P.531.

Al-Hilali and Khan's translation:

"And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, **confine them** (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way" P.109.

AlKhuli's translation:

*“As for those of your women who commit illegal sexual intercourse, ask for the evidence of four [reliable] witnesses. If they testify against them, hold them to their homes until they die or [until] Allah ordains for them [another] way. [This verse is abrogated by another one, i.e., Verse 2, Chapter 24].”* P.113-114.

#### **4.3.1.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa***

In this verse, Rodwell translated “وَالَّتِي يَأْتِينَ الْفَحِشَةَ” as “if any of your women be guilty of whoredom,” Al-Hilali and Khan translated it as “those of your women who commit illegal sexual intercourse,” and Alkhuli translated it as “those of your women who commit illegal sexual intercourse.” Al-Hilali and Khan and AlKhuli are similar in using the phrase ‘illegal sexual intercourse’ as an equivalent to the word *Al-Fahisha*.

The difficulty in translating this phrase and the word *Fahisha* lies in the connotations and linguistic features it carries.

Rodwell used ‘shut them up’ as an equivalent to the verb (أمسكوهن). Al-Hilali and Khan used ‘confine them’, and AlKhuli used ‘hold them’. The three translators selected three different verbs that are synonyms of the Arabic verb *Amsak* (أمسك), but the verb ‘shut’ used by Rodwell has a negative sense of holding by force which contradicts the euphemistic impression that the original verb has (Al-Mawrid, 1986).

#### **4.3.1.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa***

The three translators opted for paraphrasing as their strategy in translating ‘*Allaati Yatin AlFahisha*’ and ‘*Amsikuhuna*’.



### 4.3.2. Verse 19:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا لَكُمْ وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّكُمْ بِفُحْشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا"

Rodwell's translation:

*"O believers! it is not allowed you to be heirs of your wives. against their will; nor to hinder them from marrying, in order to take from them part of the dowry you had given them, unless **they have been guilty of undoubted lewdness**; but associate kindly with them: for if ye are estranged from them, haply ye are estranged from that in which God hath placed abundant good."* P.532.

Al-Hilali and Khan's translation:

*"O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless **they commit open illegal sexual intercourse**; and live with them honourably. ..."* P.109-110.

AlKhuli's translation:

*"O you who believe! You are disallowed to inherit women against their will. And do not treat them harshly so as to get back some of the dowry which you gave them [upon marriage] unless **they commit adultery**. And treat them honorably. ..."* P.114-115.

#### 4.3.2.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa*

According to the five exegeses, this verse is a rejection of the pre-Islamic practice of inheriting women as if they were an object to be passed on from one person to another. It also admonished those who harm their wives to make them give up some of their rights unless they commit adultery or disobey their husbands. At the end of the verse, Allah the almighty urges men to be patient with these types of women. The word *Fahisha* in this verse has three meanings which are: adultery, disobedience, lewdness, and wickedness. These wrongdoings must be clear and distinct (*Mubayina*).

Rodwell translated “يَأْتِينَ بِفَحِشَةٍ مُّبَيَّنَةٍ” as “unless **they have been guilty of undoubted lewdness**”, Al-Hilali and Khan’s translated it as “unless **they commit open illegal sexual intercourse**”, and AlKhuli translated it as “unless **they commit adultery**”. All three translators rendered *Fahisha* the same way, but they used different synonyms. Since most of the Muslim scholars agree that *Fahisha* in this verse holds its all hypernyms; the researcher cannot consider the translations of the three translators correct. It is not possible to turn a blind eye to AlKhuli's deletion of the word *Mubayina* which is not acceptable in translating sacred Quranic text. The three translators failed in translating this phrase in this verse.

#### 4.3.2.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa*

The three translators paraphrased the expression.

### 4.3.3. Verse 25:

"وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنَ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنَ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجْرَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفَحَاتٍ وَلَا مُنْخَذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فَإِنَّ أُتِيْنَ بِفُحْشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ"

Rodwell's translation:

"... If after marriage **they commit adultery**, then inflict upon them half the penalty enacted for free married women. ..." P.111.

Al-Hilali and Khan's translation:

"... And after they have been taken in wedlock, **if they commit illegal sexual intercourse**, their punishment is half that for free (unmarried) women. ..." P.111.

AlKhuli's translation:

"... **if they commit adultery** after their marriage, their penalty is half the penalty of free unmarried women. ..." P. 117

#### 4.3.3.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa*

According to the five exegeses, if any slave converts to Islam or gets married and then commits adultery, her punishment is half that of a free woman. *Fahisha* here is adultery or fornication because the context of the verse indicates it.

Adultery is "voluntary sexual intercourse between a married person and someone other than that person's current spouse or partner" it is used when one or both of the

involved parties is married not to each other while fornication is said to describe two persons, not married to each other or to anyone, engaging in sexual intercourse (Merriam-Webster, 1999).

#### **4.3.3.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa***

None of the three translators devised a different way of translating this verse. All three of them resorted to paraphrasing without referring to the connotative level.

#### **4.4 ‘*Qanitat*’ and ‘*Hafizat Lilghayb*’**

It is worth pointing out that Rodwell’s translation of the phrase “الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ” as “men are superior to women” is incorrect. Asha’arawi (n. d.) explains that this verse means men have the responsibility to take care of their wives, sisters, and mothers and they serve women's interests.

Qutb remarks that *Al-Qunut* is devout obedience by choice not forced or compelled. And these righteous women are (حافظات للغيب) who preserve the sanctity of the sacred bond between them and their husbands in their absence. Asha’arawi, adds that this verse is an affirmation that these are the characteristics of righteous women.

The word (حفظ) *Hifz* in Al-Mawrid (2005) means to preserve, keep, protect, and guard. And the word (غيب) *Ghayb* means the invisible and unseen.

Arar (2017) points out that this description was combined with women six times in the Quran.

#### 4.4.1. Verse 34:

"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُسُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِنَّ سَبِيلًا إِنَّا اللَّهُ كَانِ عَلِيمًا كَبِيرًا"

Rodwell's translation:

*"Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are **obedient, careful, during the husband's absence**, because God hath of them been careful. ..."* P.534.

Al-Hilali and Khan's translation:

*"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are **devoutly obedient (to Allah and to their husbands)**, and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). ..."* P.113.

AlKhuli's translation:

*"Men are the protectors of women because Allah has preferred some to some [in strength] and because men spend from their means [in maintaining women]. Thus, pious women are **obedient [to Allah and their husbands] and guard, in their husband's absence, what Allah orders them to guard [i.e., their chastity and the husband's house and property]. ..."*** P.119.

#### 4.4.1.1. The Problems Encountered in the Three Selected Translations of Certain Women-Related Expressions in *Surat An-Nisa*

The word *Qanitat* 'قانتات', Rodwell translated it as “obedient”, Al-Hilali and Khan translated it as “**devoutly obedient (to Allah and to their husbands)**”, and AlKhuli translated it as “**obedient [to Allah and their husbands]**”. Al-Hilali and Khan’s translation is more accurate and precise than the other two translators because Rodwell and AlKhuli used the word obedient which is equivalent to the word ‘مطيع’ and does not express the actual connotative meaning of the word *Qanitat*. Al-Hilali and Khan and AlKhuli’s addition “to Allah and to their husbands” helped in giving the intended meaning.

Rodwell’s translation of *Hafizat Lilghayb* is “**careful, during the husband’s absence**”, Al-Hilali and Khan’s is “**guard in the husband’s absence what Allah orders them to guard (e.g. their chastity, their husband’s property)**”, and AlKhuli’s translation is “**guard, in their husband’s absence, what Allah orders them to guard [i.e., their chastity and the husband’s house and property]**”. Rodwell using of the word careful as equivalent to the word *hafizat* is far from the intended meaning and gives poor and limited meaning. Al-Hilali and Khan and AlKhuli have the same interpretation of the same lexical choices. They differ in one thing. Al-Hilali and Khan used e.g. and what came after it is examples of what women should guard while AlKhuli used i.e. and came after it are examples of what women should guard. He limited the verb guard to what he mentioned later only. So, because of this difference, Al-Hilali and Khan’s translation outperformed AlKhuli’s translation.

#### **4.4.1.2. The Strategies Used by the Three Translators in Translating Certain Women-Related Expressions in *Surat An-Nisa*.**

Rodwell used the literal translation method. AlKhuli used literal translation and expansion in his translation. While Al-Hilali and Khan opted for functional equivalence and expansion to convey the intended meaning.

Al-Hilali and Khan and AlKhuli adopted the strategy of paraphrasing and expansion to deliver the meaning of *Hafizat Lilghayb*. On the other hand, Rodwell utilized literal translation of the denotation meaning of the phrase. He neglected the connotation meaning which is considered the accurate and the core meaning of this phrase.

## Chapter Five

### Discussion, Conclusions, and Recommendations

#### 5.0. Introduction

This chapter discusses the results of the study in light of previous studies. This chapter ends with conclusions, recommendations, and suggestions for future studies. First, the researcher provides the results of the two questions altogether because the results are interrelated. Then, she adds the correction of the translation error based on her viewpoint and comprehension of each verse.

#### 5.1. Discussions Related to the Findings of the First and Second Questions:

*1- What are the problems found in the three selected translations of certain feminine expressions in Surat An-Nisa?*

*2- What are the strategies used by the three translators in translating certain feminine expressions in Surat An-Nisa?*

##### 5.1.1. The First Group ‘Zawj’

The results indicated that Rodwell adopted the literal translation method for the word *Zawj* which failed to give the intended meaning in verse (1). Such finding agrees with the studies of As-Safi who believed that non-Islamic ideology may cause misinterpretation and translation error as in the case in Rodwell's translation. Al-Hilali and Khan and AlKhuli opted to add the cultural explanation along with the literal translation. This helped to give the connotation of the word *Zawj*. Their addition was



essential to deliver the intended meaning in contrast to Rodwell's literal translation which deviated from the meaning of the verse. Al-Hilali and Khan's translation is the most precise in comparison to the two other translations.

This was according to the translators' strategies, while the problems the researcher found that the translations of these verses require a radical comprehension of its context, especially the understanding of the pre-expression (Nafs wahida) (one soul) and its connotative meaning refers to Adam, peace be upon him. Verse (1) is about the early universe of mankind during Adam and Eve. The word *Zawj* indirectly indicates Eve. While the word *Zawj* in verse (20) refers to any female spouse. Due to Rodwell's lack of understanding of the noble verse, he translated the word *Zawj* literally and did not mention its connotation. Al-Hilali and Khan and AlKhuli used literal translation, but Al-Hilali and Khan added the cultural equivalent in English and Arabic. While AlKhuli added the cultural equivalent meaning in English only. This confirms what Abdel Raouf (2001) said that there is no way to translate the meanings of the Qur'an without adding explanations, and annotations. The literal translation method is quite an unadvisable method in translating such content and religious texts. This method will produce only the surface meaning of such divine miraculous book. As mentioned before, the same word in different verses equalled a completely different meaning.

### **5.1.2. The Second Group '*Al-Muhsanat*' and '*Ma Malakat Aymanukum*'**

*Ma Malakat Aymanukum* is considered problematic because translating it cannot be presented without inevitable losses, as As-Safi (2011) calls it, either in the euphemistic sense (found in Rodwell's and AlKhuli's translations) or in the intended meaning (found in Al-Hilali and Khan's). Since the translations of the meanings of the Qur'an are not

considered a substitute for it, in some cases it likelihood the proper contextual transferring of the meaning is more important. The strategies and problems that are followed by the three translators explained below. In translating the phrase '*Ma Malakat Aymanukum*' and '*Al-Muhsanat*'.

AlKhuli's translation is found to be the best translation for transferring the meanings of verse (3) and verse (24) regardless of the inevitable loss of the euphemistic sense. While Hilali and Khan's translation is the best in their consistency and preserving the rhetorical and Qur'anic terms. As for Rodwell, his selection of the methods in translating *Ma Malakat Aymanukum* in verse (3) and verse (24) leads to losing the rhetorical picture. AlKhuli's specification of females in verse (3) distinguished his translation over the other translations. Al-Hilali and Khan's faithfulness in translating *Ma Malakat Aymanukum* in verse (3) and (24) distinguished their translation over the others. In verse (24), the three translators have rendered "المحصنات" by choosing accurate equivalent for this context. While for "ما ملكت ايمانكم" Rodwell employed the equivalent words to give the exact meaning. Khan and Al-Hilali did not change their style in translating this expression despite repeating this phrase in three verses. They used the literal translation and the paraphrasing. So, their translation considered to be the most preferable. Finally, AlKhuli used only the functional equivalent meaning.

As for verse (25), all three translators committed a translation error in the meanings of this verse. Rodwell made a fatal error in translating *Al-Muhsanat* at the end of this verse due to the miscomprehension of the context. This mistake distorted the provision. AlKhuli had mistaken in translating *Al-Muhsanat* (the first one) by saying they are the (chaste). This translation may confuse the reader because chaste includes the free and slave girls. He selected the wrong shade of meaning regarding the context. Rodwell and

Al-Hilali and Khan misinterpreted *Ma Malakat Aymanukum* because they misunderstood the connotative meaning of this phrase. Rodwell and AlKhuli ignored the difference found in the readers of the Holy Quran in reading "فَأِدَّأُ أَحْصِيْنَ" which also changes the meaning. It must be said that the three translators concentrated on one interpretation of "فَأِدَّأُ أَحْصِيْنَ". This fall in with Amoori (2017)'s and Al-Rubaii (2013)'s results that the Islamic background and the prior knowledge of the Islamic laws plays a great role in translating Islamic texts. The translators need to have a prior background of Islamic history and laws to provide equivalent translation and clear explanations.

In verse (36) Al-Hilali and Khan's translation is more faithful to the original text than Rodwell and AlKhuli. They put their addition [the slaves] between brackets. It must be said that this verse has nothing to do with the concerning of this study, but it helps in the process of analysing the selected expression "ما ملكت أيمانكم" in the three translations to reach the desired goal.

### **5.1.3. The Third Group 'Allaati Yatin Al-Fahisha' and 'Amsikuhuna'**

Here are brief discussions for some results related to the problems and strategies that had been followed by the translators in translating '*Allaati Yatin Al-Fahisha*' and '*Amsikuhuna*'. These are euphemistic expressions.

The inevitable loss of the rhetorical euphemistic feature is repeated again in the three translations of '*Amsikuhuna*'. Although the three translators resorted to the same strategy (paraphrasing), their translations varied. Rodwell's translation did not reflect the euphemism in this expression, as he resorted to the use of an expression of intensity in confinement. This is due to his lack of knowledge and understanding of both Islam ideology, Arabic Language, and the meaning of the context. Al-Hilali and Khan's translation is the most proper of all three translations; for they illustrated by saying that

the provision got abrogated by the second verse in *Surat An-Nur* and replaced by lashing for the unmarried and stoning for the married. AlKhuli's addition is brief, he just mentioned the abrogation and the verse of the replacement. While Rodwell in his addition restricted the punishment to women only. He did not mention the alternative verse (verse 2 in *Surat An-Nur*).

In verse (19), the euphemism appears again, which shows the strong features of the Quranic Language. The word *Fahisha* was specified in the three translations which either referred to adultery or filth. When in fact, it is not specified but instead was referred to every filthy action or speech any wife could commit toward her husband such as adultery, disobedience, lewdness. The reason behind this error was due to the lack of understanding of the Quranic verse.

In verse (25), the three translators opted for the specific intended meaning but Al-Hilali and Khan's translation is more appropriate than the other two because Rodwell and AlKhuli used the word adultery. Merriam-Webster. (n. d.) differentiated between adultery and fornication as "Adultery is only used when at least one of the parties involved (either male or female) is married, whereas fornication may be used to describe two people who are unmarried (to each other or anyone else) engaging in consensual sexual intercourse". According to the analysis in the previous chapter, the slave girls may be married or converted to Islam both are right depending on the readers of the Quran. Al-Hilali and Khan's translation suits the diverse views.

The translation errors in this group were because of the inability to maintain the imagery and euphemism in the target text, and the incorrect choice of words and as well as lack of understanding which was the reason of the inability to distinguish either to generalize or specify the phrase in the target text.

#### **5.1.4. The Fourth Group ‘*Qanitat*’ and ‘*Hafizat Lilghayb*’**

Al-Hilali and Khan seemed to be keen to deliver the exact meaning and image in their translation of word *Qanitat*. They adopted the functional equivalent and expansion as their translation method. In contrast to the translation of Rodwell and AlKhuli which is inaccurate because of their literal translation. The expression *Hafizat Lilghayeb* needs further explanations in the translation process as in Al-Hilali and Khan’s translation and in AlKuli’s translation. Rodwell’s translation is considered insufficient and limited.

To prevent such translation errors, the explanatory translation method must be included in the Quranic translation because the language of the Holy Qur’an is divinely deep, referential, and descriptive. Explanations or footnotes help the readership of the target text to grasp the meaning better. Besides, the translator must have credible Quranic exegesis and Arabic dictionaries.

The table below summarizes the problems the researcher found in the three selected translation and the correction of these problems:

The Verse	Related to which Group	The Translator who Commits the Translation Error	The Wrong Word or Expression	The Qur'anic Expression	The Translation Correction
Verse 1	First	Rodwell	His wife	زوجها	His wife [Eve (Hawaa)]
Verse 3	Second	Rodwell and AlKuli	The slaves whom ye have acquired. Girls possessed by you.	ما ملكت أيمانكم	(The slaves) whom your right hands possess.
Verse 24	Second	Rodwell and AlKuli	Those who are in your hands as slaves. Those possessed by you.	ما ملكت أيمانكم	(The slaves) whom your right hands possess.
Verse 25	Second	AlKuli	Chaste.	محصنات	Free women.
Verse 25	Second	Rodwell and Al-Hilali and Khan	Have fallen into your hands as slaves. (Slaves) whom your right hands possess.	ما ملكت أيمانكم	Girl possessed by others.
Verse 25	Second	Rodwell and AlKuli	After marriage. After their marriage.	فإذا أحسن	After they converted to Islam (Hamza, Al-Kisae, and Asem), after marriage (the rest of the readers).
Verse 25	Second	Rodwell	Free married women.	المحصنات	Free unmarried women.
Verse 15	Third	Rodwell	Shut them up.	أمسكوهن	Confine them.
			They have been guilty of undoubted lewdness. They commit		They commit undoubted illegal sexual intercourse, or lewdness,

Verse 19	Third	The three translators	open illegal sexual intercourse. They commit adultery.	يأتين بفاحشة مبينة	or wickedness, or disobeying their husbands.
Verse 25	Third	Rodwell and AlKhuli	They commit adultery.	أتين بفاحشة	‘They commit fornication’ – if the selected reader is one the three (Hamza, Al-Kisae, and Asem). ‘They commit adultery’ – if the selected reader is one of the rest of them. Or ‘they commit illegal sexual intercourse’ – suits all the readers.
Verse 34	Fourth	Rodwell and AlKhuli	Obedient. Obedient [to Allah and their husband].	فانتات	Devoutly obedient (to Allah and to their husbands).
Verse 34	Fourth	Rodwell	Careful, during the husband’s absence.	حافظات للغيب	Guard in the husband’s absence what Allah orders them to guard (e.g. their chastity, their husband’s property).

## 5.2. Conclusions and Recommendations

The reason for choosing the subject of the research is the researcher's interest in religious translation in general and the Qur'an in particular, as it is the miracle of Islam and the source of its provisions and teachings. Also, the researcher's interest in woman, as she is the educator mother, the affectionate sister, and the faithful wife. And what is better to deal with than a whole chapter in the Holy Quran named after them (women) *Surat An-Nisa*. The researcher selected some repeated expressions to see if one expression will be translated in the same way in the different contexts that it is existed in, which are *Zawj*, *Muhsanat*, *Ma Malakat Aymanukum*, and *Wallati Yatin Al-Fahisha*. In addition, the researcher selected two attributes mentioned to describe righteous women; *Qanitat* and *Hafizat Lilghayb* and an abrogated provision (*Amsikuhuna*).

The current study investigated the problems and the strategies that are followed in translating some expressions from *Surat An-Nisa* by Rodwell, Al-Khuli, and al-Hilali & Khan. The overall analysis of the three selected translations indicates that the translators committed some mistakes for several reasons such as lack of understanding, the nature of religious texts, the lack of linguistic or cultural background leads to distorting the text, and the usage of inaccurate equivalent terms or phrases. The three translators resorted to different strategies in translating these expressions and each translator did not stick to one strategy. paraphrasing, literal translation, deletion, and a couplet of two strategies are the main techniques that had been used by the translators.



### **5.3. Suggestions for Future Studies**

The researcher suggests the following recommendations for better translation of the female-related expressions, based on the findings of the study:

- 1- A better understanding of translation criticism is needed in order to distinguish between the correct and incorrect translations and to investigate the problems and strategies of the selected translation.
- 2- Religious text and Quranic translation require prior knowledge and background of the Islamic Ideology, history, and language. The suggested strategy is the use of explanatory methodology to avoid any gap or void in the target text.
- 3- This study makes it clear that it is essential to have a committee of highly knowledgeable Muslim scholars in both languages and in Islam to revise the translations of the meanings of the Quran to avoid producing deficient translations.

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## **Appendix, (A)**

**Baytul-Hikmah:** It is one of the leading academics and libraries in Islamic history. it was launched by the Abbasid dynasty. it contributed with remarkable discoveries that helped the western civilization to thrive (Oxfordislamicstudies.com, 2020).

**Salat Al-Istikharah:** It is the last step in the process of decision-making by seeking guidance and blessings from Allah. (Salat Al-Istikharah, n. d)

**Mahr:** “In Islamic law: the gift which the bridegroom must make to the bride when the marriage contract is made and which becomes her property” (Lexico.com, 2019).

**Zakat:** Amount of money paid by rich people to the poor (Amoori, 2017)

**Al-Jihad:** “A holy war waged on behalf of Islam as a religious duty. Also: a personal struggle in devotion to Islam especially involving spiritual discipline.” (Merriam-Webster Online Dictionary, n. d.).

**Aldhihar:** “Claiming one's wife is sexually impermissible” (Elewa, 2014).

**AlFat-h:** Liberation (Elewa, 2014)

**AlHajb:** “Exclude some relatives from inheritance” (Elewa, 2014).