

**“SO GOOD WOMEN ARE THE OBEDIENT...”:
AN IN-DEPTH ANALYSIS OF SELECTED TRANSLATED QURANIC
VERSES REGARDING WOMEN**

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ABSTRACT

Examining the translations of Quranic verses related to women might clarify claims that Islam oppresses women, and in which women are abused and deprived of their rights. Furthermore, the outcomes of a translation process can be influenced by different choices, which may lead to loss or gain in meaning. In this study, five of the more known and comprehensive verses pertaining to women were selected via purposive sampling and their English renditions by two translators were analyzed using a model of translation criticism proposed by Farahzad (2012). The translations by M.M. Pickthall (1930) and S.M. Sarwar (2011) formed part of the corpus. Ibn Kathir's (2003) exegesis was utilized to determine each verse's meaning/interpretation. The renditions were compared against the original (Arabic) versions, and analyzed at the textual level subsumed under the dimension of translational choices. The analysis also took into account the translators' different backgrounds; instances of disparity are apparent in terms of translational choices and a portion may be inferred to have occurred because of the translators' backgrounds. However, these instances are minimal. Overall, the findings indicate disparities in choice of lexis, grammar, and translation strategies. Literal translation was also found to be a dominant strategy, in addition to inaccuracies in meaning conveyance. To date, there is no available translational research similar to the present study in terms of corpus and design. This study and its findings are of relevance not only to religious units, but also to translators, educators and scholars engaged in language and translational research.

Keywords: translation; Quranic verses; women; loss/gain in meaning; sociocultural; background

INTRODUCTION

To millions of Muslims, the Holy Quran is sacred, considered the highest authority, and serves as the dominant source of not only the doctrine, but also the values, rites and regulations of the Islamic religion (Abdel Haleem, 2005; Mohaghegh & Pirnajmuddin, 2013). Scholars have opined that no other literature can match or rival the Quran, be it in style, form or content (Meraj, 2016) and Al-Jabari (2008) maintains that it remains one of the most translated books of all time, with English being regarded as the most essential target language.

Translation is a communicative act that serves as a bridge connecting the target audience with the source audience via the use of a different linguistic system (Raoufkazemi et al., 2020). In the words of Abdul-Raof (2001, p. 1), the translation of the Quran is considered a “major human contribution in cross-cultural interfertilization; it is a unique charity to humanity”. However, Nassimi (2008) puts forward that since the Quran is Allah's words, its rendition into other languages remains limited to the translators' comprehension of its meaning. Watson (2007) deems the Quran to be inimitable.

Verses regarding women in the Quran have caused misunderstandings, leading to beliefs, claims and even accusations that Islam oppresses and abuses women. Al-Jabari (2008) states that non-Muslims have the impression that the Quran, besides enjoining Muslims to kill non-Muslims, advocates the mistreatment of women, and that this misconception arises from mistranslations of the Quran. Hence, the present study focuses on the English renditions of specific Quranic verses regarding women, highlighting the works of two translators from differing backgrounds (Western and Eastern).

Rationale and Objectives

Siddiek (2018) asserts that linguistic barriers have produced the need for translations of the Quran, so that its message can be conveyed to the masses. However, translating religious texts is challenging because they are to some extent culture-specific and bear shades of meaning that simply cannot be translated literally. Khosravi and Pourmohammadi (2016) mention the possibility of mistranslations due to subjectivity in selecting lexical, semantic and syntactic equivalents.

Knowledge deficiency is another factor. Newmark (1988) observes that having profound knowledge pertinent to the cultural and literary dimensions of the languages involved is a necessity for translators. This is because the translator is required to access the cultural and literary qualities of the source text/source language (ST/SL) as well as those of the target language (TL) and its audience. Abdelaal (2019) even suggests that sometimes it is necessary to be unfaithful to the ST in order to convey the ST message more effectively in the target text (TT).

Furthermore, sociocultural milieus are bound to play a role in translational choices as language processing does not occur in isolation without extralinguistic influences. Considering the aspect of a translator's sociocultural background and mapping it against his or her translational choices do not only enrich research findings, but also afford us the opportunity to do something beyond the norm in translational studies. According to Farahzad (2012), a translator's choice of strategies may be driven by his or her sociocultural background or ideological assumptions, which can be examined from a CDA-derived perspective.

In essence, producing and maintaining the same impact of the original on any TL audience is by no means an easy feat and further research is necessary to extend the current knowledge base. This is so that we may assist translators in the field as well as educators and scholars engaged in language and translation studies, particularly in the areas of religious and cultural translation.

Translational studies on the Quran have pursued different paths, focusing on various lexemes or verses and using different translated works. However, a gap was identified in terms of the corpus involved – Quranic verses regarding women remained unexplored exclusively and in depth. The present study is a response to this paucity. This empirical contribution is an effort to enrich the field of literary translation, and to help guide future lines of inquiry within this sphere. The following objectives are addressed in this study:

- RO1 To identify the translational choices applied in translating Quranic verses regarding women.
- RO2 To determine the extent of loss or gain in meaning post-translation.

RO3 To determine the extent to which the sociocultural backgrounds of the translators influenced their translational choices.

LITERATURE REVIEW

Quranic Translation (QT)

Hassen (2012) observes that without considering sociocultural and historical contexts, translating Quranic texts is rather impossible. Due to the Quran's religious nature, translating it into other languages brings forth questions of authority, legitimacy and translatability, and despite its rendition into almost all of the world's languages, such doubts still persist.

Renditions of the Quran are generally expected to be faithful, without additions or clarifications to indicate the translators' ideologies so as not to influence TL audiences, negatively affect the ST's meanings, or distance TL audiences from the ST's intended meanings (Abdo & Abu Mousa, 2019). Herrag (2012) notes that one's sociocultural background or ideological beliefs can, in one way or another, influence the translation process, resulting in less fidelity to the ST.

Other issues are also at play. With reference to Arabic-English renditions, the two languages are not similar enough to adequately serve the expression of religious or culturally-themed elements. Second, there is a lack of lexical equivalence and even the absence of equivalents for some Islamic lexemes. Denotative and connotative meanings can also be very different in these languages, and Arabic is richer not only in vocabulary but grammatically as well. Third, sociocultural exposure and understanding are best taken into account as possible variables for translational problems or inappropriacies.

Loss and Gain in Translation

Loss is the disappearance of certain features (which exist in the ST) in the TT. Dizdar (2014) defines it within the basis of incompleteness, describing it as an incomplete replication of the ST in the TT. Bassnett (2002) asserts that when the notion of 'non-existence of sameness' between two languages is agreed upon, dealing with the matter of loss and gain in translation processes is inevitable. Bassnett maintains that more time should be spent, and more effort expended, in considering what is lost in the transmission of ST elements, without overlooking the fact that gains can occasionally enrich or clarify ST elements.

According to Tiwiyanti and Retnomurti (2017), it is possible for translators to focus on the central meaning and produce rich explanations of an unfamiliar concept by harnessing their creativity. It is also interesting to note that Alwazna (2014; cited in Tiwiyanti & Retnomurti, 2017) views extralinguistic variables as the chief reasons behind the production of non-equivalent elements in the TT.

Gain, as with loss, can occur at the semantic or syntax level. Gains occur when new communications arise from existing ones and can sometimes render the TT better than the ST, as well as enable the text to be self-sufficient (Tiwiyanti & Retnomurti, 2017). When translators negotiate linguistic technicalities, shades of meaning, cultural disparities and social contexts – against the backdrop of their own linguistic and sociocultural experiences – new concepts may emerge.

A compensatory translation gain is achieved when the translator makes up for unavoidable loss of meaning (Hatim & Munday, 2004). Compensation is applicable at points where there is unavoidable loss of meaning, emotional force, or where there is a literary/stylistic effect in the ST that is impossible to replicate effectively in the TL (Baker, 2018).

Model of Translation Criticism

Farahzad (2012) proposes a model of translation criticism which includes a dimension based on CDA principles. The model covers both micro and macro analyses; the former concerns translational choices while the latter addresses the translator's sociocultural milieu or background. Subsumed under the micro analysis dimension are textual, paratextual, and semiotic level analyses. Semiotic level analysis is not applicable in the present study because like the Quran itself, the translated works do not depict any visual signs. Farahzad includes semiotics in the model, to be addressed where relevant, because visual signs offer information about the text and serve as a mode of representation, and are thus ideologically important. The paratextual level is also not included in this study as the crux of the study (in-depth analyses of selected Quranic verses) lies at the textual level. The following are therefore prioritized: Quranic verses related to women, their English renditions by two renowned translators, and the core issues of accuracy and meaning conveyance. At the textual level, the TT is compared with its corresponding ST and scrutinized in terms of choice of lexis, grammar, and translation strategies.

Figure 1 illustrates the conceptual framework of this study, and the section on method explicates the analytical procedures.

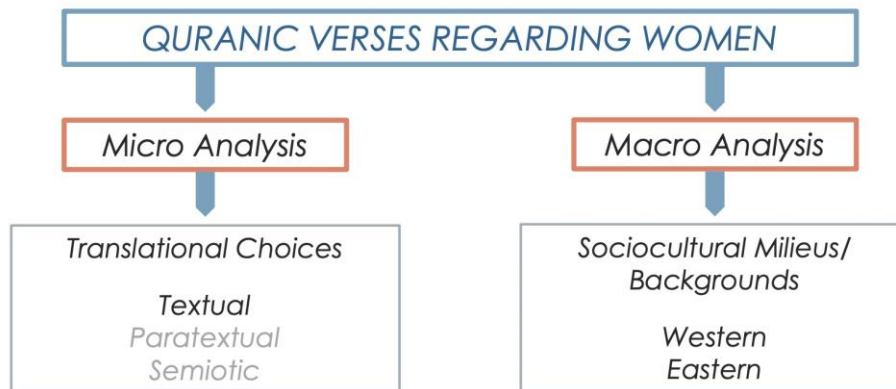


Figure 1. Conceptual Framework Of The Present Study

METHOD

Approach and Corpus

Taking into account the objectives of the study, a qualitative approach was adopted. Creswell (2009) explains that emerging questions, data collection, inductive analysis of the data, building from specifics to more general themes, and data interpretation are the processes of a qualitative research. The same characteristics are applicable to this study. More specifically,

this study employed the comparative-descriptive approach relevant to translation research, as well as purposive sampling with respect to its corpus. Cohen, Marion and Morrison (2018) elaborate on different sampling techniques and state that purposive sampling is a feature of qualitative studies. It is often used to produce a sample that can be logically assumed to be representative.

The corpus comprises five of the more known and comprehensive verses regarding women, extracted from the Quran (ST). Their English counterparts were identified in the works of M.M. Pickthall (1930) and S.M. Sarwar (2011). Ibn Kathir's (2003) exegesis was utilized to determine the meaning/interpretation of each verse. Data concerning the translator's backgrounds were also garnered through secondary sources to fulfill the study's third objective.

The study is grounded in Farahzad's (2012) model of translation criticism. Each verse was mapped against its two English renditions and its meaning/interpretation checked via Ibn Kathir's exegesis to determine translation accuracy. The extracts were analyzed at the textual level subsumed under the dimension of translational choices. The information garnered on the translators' backgrounds provide a macro backdrop against which textual level analyses data can be mapped.

TRANSLATORS' BACKGROUNDS

Muhammad Marmaduke Pickthall (*The Meaning of the Glorious Qur'an*, 1930) (T1)

William Marmaduke Pickthall (1875-1936) was born in London, England. His father was an Anglican cleric. After converting to Islam in 1917, the novelist identified as Muhammad Marmaduke Pickthall. His early years were in rural Suffolk, but he later moved to London with his family after losing his father at five years old. After travelling to Middle Eastern regions under the Ottoman command, Pickthall demonstrated great interest in acquiring knowledge about other cultures, religions, and languages. It was during the course of his voyages that he mastered Arabic, Turkish, and Urdu. Pickthall was fluent in many other languages.

In 1920, he went to India and worked as an editor of *Bombay Chronicle*. In India, he was invited to preach Friday sermons and deliver lectures on the cultural aspects of Islam. While delivering his sermons and lectures, he refused the renditions/translations that were available at the time and presented his own.

In 1928, Pickthall took a two-year grant leave and devoted his time to translating the Quran into English. He consulted European scholars and journeyed to Egypt to secure the approval of Al-Azhar scholars. Although he is best known for his rendition of the Holy Quran, he also enjoyed a remarkably successful career as a novelist, as well as political and religious leader.

Sources: Matar (1998); Sadiq (2010); Arberry (1953/2013)

Sheikh Muhammad Sarwar (*The Holy Qu'ran: Arabic Text and English Translation*, 2011) (T2)

Sheikh Muhammad Sarwar is an American of Pakistani origin. An Islamic scholar specializing in theology and philosophy, Sarwar studied various topics relating to the religion and to the Quran. He also studied Arabic in Karachi University and the principles of Islamic jurisprudence

in Iran’s Qum Seminary. In 1969, he joined Iraq’s Seminary of Najaf where he furthered his studies.

Sarwar is recognized as the first envoy of the late Ayatollah Abul-Qasim Al-Khoei to the Shia Muslims of North America. He translated English correspondence for Al-Khoei and also translated the works of Al-Khoei into English.

Due to the rising number of Shia converts and of Shia Muslims immigrating to North America, Al-Khoei acknowledged the need for an official representative to be physically present in this region, a position which Sarwar was promoted to. His literary works include the first modern rendition of the Holy Quran in English (1982) (currently in its sixth edition) and several Islamic books. To date, Sarwar continues to work on translating Quranic texts.

Sources: Nassimi (2008); Quran Archive (2021)

FINDINGS AND DISCUSSION

Using a comparative-descriptive approach, the findings and discussion are presented holistically and are to be considered in light of the translators’ backgrounds.

First Extract

Verse	<p>وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا</p>
T1	<p>And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.</p>
T2	<p>With respect to marrying widows, if you are afraid of not being able to maintain justice with her children, marry another woman of your choice or two or three or four (who have no children). If you cannot maintain equality with more than one wife, marry only one or your slave-girl. This keeps you from acting against justice.</p>

The ST verse uses the word الْيَتَامَى (orphans) and T1 maintains the emphasis of the noun. However, T2 uses *widows*, followed by *their children* (which refers to orphans), but it is rather distant from the original in the sense that the verse is about marrying female orphans and not the mothers of the orphans.

T2 uses the phrase *maintain justice* which implies that justice already exists, unlike T1 who uses *deal fairly*, carrying the connotation of neutrality and not implying the existence of justice of the husband on the wife. T2 indicates favouritism towards males by his implication of justice maintenance whereas T1 indicates impartiality. Comparing the renditions of the term تَعُولُوا, both translators demonstrate fidelity to its meaning (*injustice*).

Syntactically, both translators have preserved the ST structure, as well as negation and tense.

The phrase مَا طَابَ لَكُمْ speaks of Allah's permission to take more than one wife; it carries an ideological load that has led to different translations. The root of the verb طَابَ is طيب which means *good and suitable*. This portion is a continuance of the preceding one about the treatment of orphans, and justice and generosity towards orphan girls and other women. In translating this second portion, T1 uses the phrase *seem good to you* while T2 uses *of your choice*. In applying the alteration strategy, T2 demonstrates arbitrariness. It can be assumed that T2's rendition implies men's superiority over women, which is not derived from the Quran. He appears to have translated based on his own interpretations whereas the rendition by T1, who applied the literal translation technique, transmits the religious ideology of the ST and appears to demand justice and generosity from men towards women.

T1 uses additions provided in brackets in three instances that serve to clarify meaning (*so many, only, the captives*). However, when addressing the number of women allowed, T2 includes (*who have no children*). This is an addition of what is not mentioned in the original.

Also noteworthy is the rendition of مَا مَلَكَتْ أَيْمَانُكُمْ. T1 employs the literal translation *that your right hands possess* while T2 opts for *your slave-girl*. This item has been rendered in different ways by translators and its ambiguity has resulted in various ideological representations. Here, T2 specifies *girl* whereas *female slave* is more fitting since the interpretation explains that men can marry slave women. Using the word *girl* may imply only young or even very young females, and not women in general who could also be older.

Pickthall's (T1) translation may have been influenced by his background. More specifically, his knowledge about other cultures. The literally rendered *that your right hands possess* is culture-specific and may have no connotative meaning for non-Muslim readers – at least, in the way it is understood by Muslims in general. In the pre-Islamic era, slavery was common practice. It was a time when pagan Arabs and other nations sold and bought male servants for hard labor while female servants were used domestically, and for sexual enjoyment. Marrying these servants was socially unacceptable. Those who were traded were considered slaves and non-slaves were deemed free (males and females). However, with the coming of Islam and its message of equity and respect, measures were imposed to gradually halt this cruel practice. Additionally, Muslims were instructed to stop calling this segment of society *slaves*. They were then respectfully referred to as *mulk al-yamin* which literally means *owned by the right hand*. Connotatively, this means that they are held under care or protection, and should be treated humanely. According to Ibn Kathir (2003), Allah instructed Muslims to marry slaves as a means of ending slavery.

Second Extract

The lexical choices for this verse are largely similar. Regarding the culture-specific item عِدَّةٌ which means *the waiting period to be observed by divorced women or widows*, T1 renders it simply as *period*. This could be due to the concept being alien in Western societies. It is therefore intriguing that despite the concept being known in Muslim-dominated societies, T2 uses *waiting period* which is a more comprehensive production but still does not fully convey the ST meaning.

Regarding فَمَعَّوْهُنَّ (*to give them a gift for the sake of consoling them*), T1 uses the word *content* (*please or satisfy*). T2 uses *give provision*. The implied ST meaning can be understood as what is to be given to the women as compensation, but this is not clarified in both renditions. An interesting point is the selection of different lexemes in rendering وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا. T1 uses the phrase *release them handsomely* while T2 uses *set them free in an honorable manner*.

The underlined terms suggest liberation, as if the women were confined or imprisoned to begin with. Using an alternative like *allow them to depart* would have lessened the force of this notion and would have also been a fairer rendition because in Islam, even when women are married they are still free individuals. The renditions by T1 and T2 reveal implied connotations of male dominance, suggesting that men possess such authority over women to the extent of having the option to liberate them or accord them freedom.

The verse begins with *يَا أَيُّهَا الَّذِينَ آمَنُوا* which uses a vocative structure with the particle *يَا*. However, T2 omits the vocative structure with the particle *يَا* while T1 preserves it with *O*. In the Quran, this feature is common and may refer to Allah's address to his servants and creatures or the creatures' address themselves. It is a style of discourse, among others, in Arabic that serves to achieve rapprochement, understanding, and communication between interlocutors. The *يَا* is the most used in Quranic discourse due to its versatility. Its use also has rhetorical purposes (to compliment, reprimand, threaten, and glorify). Hence, omitting it renders the discourse less significant or forceful. As for the rest of the verse, the original structure is preserved.

T1 applies literal translation in rendering the term *تَمَسُّوهُنَّ* and T2 explicates the intended meaning of the term by rendering it as *consummation of marriage*. Generally, the dominant strategy here is literal translation by both Pickthall and Sarwar, and accurate meaning conveyance is achieved.

Third Extract

Verse	<p>يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا</p>
T1	<p>O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.</p>
T2	<p>Prophet, tell your wives, daughters, and the wives of the believers to cover their bosoms and breasts. This will make them distinguishable from others and protect them from being annoyed. God is All-forgiving and All-merciful.</p>

T1 renders the phrase *وَنِسَاءِ الْمُؤْمِنِينَ* as *women of the believers* and T2, *wives of the believers*. The former's choice is largely in sync with the intended meaning of the original, but the latter's use of *wives*, which denotes only married women, is inaccurate. The original takes into account the women of believers in general and does not exclude, for instance, daughters.

In rendering *يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ*, both translators preserve the ST structure but opt for different lexemes. T1 renders it as *draw their cloaks close round them* and T2, *cover their bosoms and breasts*. The first rendition appears to be more accurate in the sense that it uses the word *cloak* while T2's rendition is markedly more straightforward with *cover*. However, this rendition does not clarify to cover with what exactly. There is also the use of *bosoms and breasts*, a phrase not mentioned in the ST. The verse calls for the covering of the whole body with the *jilbab*, a cloak worn over the *khimar* (a type of head covering or veil) which covers the entire body. T2's rendition is rather out of place as it specifically calls for the covering of

only the bosoms and breasts, and appears to be a replication of a verse about the hijab in the Nur sura. Both translators could have borrowed the term *jilbab* and provided its description in a footnote or within brackets.

The idea behind such an attire is to distinguish between women believers from non-believers and other women who are unchaste. The portion *ذَلِكَ أَذُنِي أُنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ* makes it clear that in covering themselves so, the women will be recognized as virtuous free women and as a result, will not be harassed by immoral men. Both T1 and T2 use *annoyed*, suggesting irritation which is less forceful than *hurt* or *molested*. These are more accurate as they are more emotionally charged and denote both physical and emotional abuse.

Furthermore, T1 adds the phrase *when they go abroad*. The original clarifies that the attire is to be donned when going out and not when at home. The use of *abroad* here is hence unsuitable because it specifies being in a foreign country. In addition, T2 omits the vocative structure with the particle *يَا* while T1 preserves it with *O*. According to Farahzad (2012), omission may be viewed as an ideological act of censorship when it forms a pattern in the TT.

Also, T1 makes use of transliteration in rendering the name *Allah* and avoids translating it as *God*. T2 renders it as *God*, which suggests generalization.

Fourth Extract

Verse

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ لِأَبَائِكُمْ وَلِأُمَّاتِكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

T1

Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

T2

This is a commandment from your Lord: After the payment of debts or anything bequeathed, let the male inherit twice as much as the female. If there are more than two girls, they will have two-thirds of the legacy. If there is only one girl, she will inherit half of the legacy. Parents of the deceased will each inherit one-sixth of the legacy, if the deceased has a surviving child, however, if no children survive the deceased, and the heirs are the parents, the mother will receive one-third of the legacy. The mother will receive one-sixth of the legacy if the deceased has more than one surviving brother. These are the decreed shares according to the laws of God. Regardless of how you feel about your parents or children, you do not know which of them is more beneficial to you. God is All-knowing and All-wise.

Generally, the chosen terms by both translators are accurate, with several inappropriacies. One example is the rendition of *وَلَدٌ*. T1 translates it as *son* whereas T2 uses *surviving child*. The most accurate term is actually *children* (males and females, left behind by the deceased).

In translating the term *إِخْوَةٌ* which includes brothers and sisters, T1 uses *brethren* and T2 uses *surviving brother*. According to Ibn Kathir's interpretation, *وَلَدٌ* includes both sons and daughters, and *إِخْوَةٌ* includes both brothers and sisters. Adherence to an inaccurate rendition in this case may deprive daughters and sisters of their right to inherit. The insertion of the adjective *surviving* by T2 serves no function for clarification because it is the norm for inheritance to be distributed to the living.

T1 maintains the original structure in most parts of the verse, unlike T2 who has altered the structure from the beginning. T2 nominalizes the form of the action expressed by the verb *يُوصِيكُمُ اللَّهُ* by rendering it as *This is a commandment from your Lord*. This reduced form is less impactful than a verb because it has no tense or agent. As a result, the action is trivialized. This can also be considered an optional shift by T2 who instead of using a verb, makes use of a noun. According to Farahzad (2012), an optional shift is a translational choice and is motivated by different reasons including stylistic, cultural, or ideological ones.

T2 transposes a clause that appears towards the end (*مَنْ بَعْدَ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ*) and moves it to the beginning: *After the payment of debts or anything bequeathed*. Here, the meaning is clarified by the strategy since the translator has foregrounded the condition for sharing the inheritance.

The generalization strategy is also applied by T2 via the use of *God* and *Lord* to refer to *Allah*. The term *Lord* may be seen as an attempt by the translator to naturalize the TT via domestication. Regarding addition, T1 provides clarifying phrases within brackets in several instances: *the provision for*, *only*, and *hath been paid*. In comparison, T2 omits the phrase *فِي أَوْلَادِكُمْ* while nominalizing the opening of the verse. Omission is again noted in the rendering of *إِنَّ* which serves as an emphatic tool in the Arabic language. *Surely*, *Verily* and *Indeed* could have been used but omission is utilized instead. To be fair, T1's addition of *Lo!* can be regarded as a form of compensation for the deletion.

Fifth Extract

Verse	<p style="text-align: center;">الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْتَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا</p>
T1	<p>Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.</p>
T2	<p>Men are the protectors of women because of the greater preference that God has given to some of them and because they financially support</p>

them. Among virtuous women are those who are steadfast in prayer and dependable in keeping the secrets that God has protected. Admonish women who disobey (God's laws), do not sleep with them and beat them. If they obey (the laws of God), do not try to find fault in them. God is High and Supreme.

Referring to قَرَامُونَ, T1 renders it as *in charge of* and T2 uses *protectors*. The former is closest to the original which refers to the man being responsible for the woman in terms of caretaking, maintenance and leadership, going by Ibn Kathir's exegesis. The word *protector* in this instance lacks equivalence as it implies an individual who guards or defends another, and does not fully include the dimension of responsibility encompassed in the ST.

In rendering بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ, T1 conveys the meaning accurately by opting for *Allah hath made the one of them to excel the other*, clearly highlighting men's excellence over women in certain tasks (when read in tandem with the phrase that precedes it). T2 opts for *greater preference that God has given to some of them* which implies that only some men are preferred and not all. Another inaccurate rendition is T2's use of *steadfast in prayer* for قَائِمَاتٌ. The exegetical interpretation is women's obedience to their husbands and not her commitment in performing prayers. T1's transfer of meaning is accurate via the use of *obedient*.

The translators use *secret/secrets* in rendering اللَّغَيْبِ. According to the exegesis, the righteous woman is one who is obedient and guards her honor as well as her husband's property when he is absent. This meaning is lost to some degree in both translations and the use of lexemes like *obedient*, *guards her honor*, *protects her honor*, and *shields her honor* would have been more accurate in terms of meaning conveyance.

Another inaccurate rendition is observed in the translation of وَاضْرِبُوهُنَّ. T1 translates it as *scourge them* which stands for torture or harsh beating, while T2 uses *beat them* which is literally rendered. The exact interpretation is not conveyed. The original phrase speaks of disciplining the wife who disobeys her husband by admonishing them first before abandoning them in bed. Very slight beating is a last resort. Adherence to inaccurate renditions of this phrase may lead to women being subjected to violence by men, who may claim that it is Allah's command for them to behave so.

Addition within brackets is employed by both Pickthall and Sarwar. As mentioned earlier, addition serves to clarify meaning and explain what is not apparent. T2, however, adds *God's laws* and *the laws of God* when the original does not state nor imply this. T1 provides the addition *for the support of women* to clarify how men spend their finances in providing for the women (caretaking of the women), as well as the archaic *Lo!*.

Once again, omission is observed; إِنَّ functions as an emphatic tool in Arabic and in this verse, it occurs before the portion on Allah's attributes. Both translators have disregarded this term despite the availability of its English counterparts such as *Surely*, *Verily* and *Indeed*. As discussed, omission may be deemed an ideological act of censorship when it forms a pattern in the TT. However, T1's use of *Lo!* can be considered a fair compensation for the deletion.

Finally, literal translation appears to be a recurring strategy. T1 and T2 make use of this technique in rendering most parts of the verse. For example, T1 uses *Allah* (a transliteration) instead of opting for *God*.

CONCLUSION

Although many of the renditions are marked with literal translation, the meanings of the verses are to a large extent conveyed, except for several culture-specific items. These culturally foreign and literally rendered features are meaningless to non-Muslim readers, and if not explained, will remain not understood. There are also instances of deep-level loss (of cultural information) and even when linguistic equivalence is achieved, these losses continue to occur. As indicated, some of the translators' lexical choices actually cause distortions in terms of the intended meanings in the ST (based on exegetical interpretations), and has resulted in renditions that are unjust to the ST and the TT.

Mostly, T1 demonstrates use of archaic language, terminologically and structurally, while T2 uses contemporary language and simplifies the discourse to some degree. The effect of time-lapse between the two translations is evident. Pickthall's translation was undertaken earlier than Sarwar's by approximately 80 years.

Overall, the syntactical structures are preserved by both translators except for some unavoidable shifts due to the differences between Arabic and English. This is primarily within the context of word order. As for the dominant strategy used, it can be concluded that the translators appear to greatly prefer literal translation. Addition, generalization, and omission have also been repetitively observed.

Concerning the influence of the translators' sociocultural backgrounds, one may possibly assume that since Pickthall was Muslim and so is Sarwar, their ideological stance towards Islam and the Quran would be similar. Yet, their renditions have, to some degree, proved otherwise.

According to Schaffner (2003), ideological aspects can be determined at the lexical level. For example, in the deliberate choice or avoidance of a particular word. Sarwar's lexical choices are mostly neutral and more generalized. Pickthall's translation is beset with ideology-laden choices. For instance, his use of *Allah*. Schaffner further observes that ideological aspects can also be determined at the grammatical level, such as in the use of passive structures to avoid an expression of agency. Changes in the thematic structures of the sentences in Pickthall's work are quite rare, while some cases are noticeable in Sarwar's translation. The same pattern is seen regarding the use of other discursive structures such as nominalization.

Essentially, Quranic translation requires great care, for adherence to mistranslations can result in unfortunate events and even fatal consequences. For instance, there is a verse with the term *وَاضْرِبُوهُنَّ* which has been translated as *scourge them* (Pickthall) and *beat them* (Sarwar). The original speaks of disciplining the wife who disobeys her husband by admonishing them first before abandoning them in bed. *Very slight* beating is only prescribed as a last resort.

Since the Quran is a rich text that requires extensive investigation from diverse perspectives, future research should perhaps consider studying the different forms of manipulation in translation. Looking at female translators' renditions with regards to gender-related verses is another endeavour that might illuminate the different interpretations of these verses. Conducting studies that consider both linguistic and extralinguistic elements on verses regarding women can assist in clarifying misconceptions about the Quran, thought of by some as an agent of women's oppression and abuse. Translations of Quranic texts in minority or marginalized languages also constitute corpora worthy of research to not only enrich our current knowledge base, but also inform future translational choices.

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