



An-Najah National University
Faculty of Graduate Studies

**TRANSLATION OF THE FEMININE-RELATED
EXPRESSIONS IN THE HOLY QUR'AN BY LALEH
BAKHTIAR IN LIGHT OF THE INFLUENCE ON
THE TRANSLATOR'S FEMINIST IDEOLOGY:
SURAT AN-NISA' AS A CASE STUDY**

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**This Thesis is Submitted in Partial Fulfillment of the Requirements for the Degree
of Master of Applied Linguistics and Translation in the Faculty of Graduate
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Dedication

To my parents, who paved the road to knowledge by removing the thorns from my path easing achieving this thesis, you are the hope of my life.

To my beloved family whose presence with me is enough to give me energy and support to continue on my path, you are a flame illuminating my route.

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To all those who have helped me and supported me and to everyone who read this research, I dedicate this work to you.

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I would also like to express my appreciation and thanks to my great supervisor, who advised and guided me from the beginning and is still by my side till the very end with all sincerity and honesty.

Declaration

I, the undersigned, declare that I submitted the thesis entitled:

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I declare that the work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

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Abstract

Translating the Holy Qur'an is difficult and complex due to the necessity of translating it with the highest level of accuracy and authenticity. It is considered the guiding book for all aspects of Muslims' lives worldwide, not just for Arabic-speaking Muslims. Additionally, the Holy Qur'an is distinguished by a unique and high-level Arabic language with linguistic features. Therefore, the translator must take all these factors into consideration when translating it.

There have been several attempts to translate the Qur'an in different ways and using various strategies. However, none of these translations have taken gender into consideration when translating expressions related to females mentioned in the Qur'an. This has led to the emergence of feminist translation that is concerned with the issue of gender and takes into account matters related to females when translating feminine expressions in the Qur'an into the target language. This study compares the feminist translation by Laleh Bakhtiar (2007) with two other different translations by well-known translators: Pickthall (1992) and Amina Wadud (1997), in order to examine the gender-related issues faced by the feminist translator in translating feminine expressions in Surah An-Nisa from Arabic to English.

The study used the comparative-qualitative approach. The study involves analyzing the given examples by comparing feminist translation with two other translations to find the ratio of differences and variations between them. The analysis of these differences is based on the methodology of feminist translation according to Flotow (2016).

The study summarized that feminist translation of the Holy Qur'an emerged due to previous translations that neglected the concept of gender while translating the feminine expressions mentioned in the Holy Qur'an. Additionally, translators cannot intervene

much in the translation of the Holy Qur'an, which led to the decision of not fully adopting Flotow's strategies for feminist translation during the translation of the Holy Qur'an.

This research recommends the necessity of justifying the feminist translator's different translation of some verses and terms, based on logical justifications relying on the Hadith and the noble Sunnah, not just superficial linguistic justifications. This is to ensure that the translation is complete, logical, and acceptable to readers as well as to protect the translator from attack (verbal aggressiveness) and criticism from readers.

Keywords: Holy Qur'an; Translation of the Holy Qur'an, Qur'anic feminist terms.

Chapter One

Introduction

1.1 Introduction

The Holy Qur'an falls within the sacred religious texts. The first and most important goal of translating the Qur'an is to spread Islam to different people around the world and introduce them to its great principles. Elewa (2014) demonstrates that the translation of religious texts has been a key element in disseminating the divine message throughout history. so the translation of this type of texts should be accurate as it carries religious ideologies and principles to the audience of the target text. In fact, Quzmar stresses that "translating religious texts is becoming extremely important as the world is becoming a global village and the interaction between people and their cultures is increasing"(Quzmar, 2020. p. 3). Thus, the translator of such sacred texts should be careful, accurate, and aware of all the aspects, ideas and meanings that the expressions and words of the religious text bear, and convey them professionally to the audience of the target text as much as possible.

Feminine expressions are defined as those expressions that are "relating to or intended for women or girls." and those, which ordinarily include "most words or grammatical forms referring to females as well as other words and forms either systematically or arbitrarily" (Webster, 2022). Thus, the researcher focuses on the topic of the feminine expressions mentioned in *Surat An-Nisa'* in The Holy Qur'an. As these expressions show how the Holy Qur'an describes women and how Islam treats them. Such expressions include the way the Holy Qur'an calls slave women and captives e.g., "أَوْ مَا مَالَكْتِ أَيْمَانَكُمْ". Moreover, there are expressions that carry a principle of feminist thought about freedom and equality between males and females e.g., "المحصنات". the last type of expressions -that the study is concerned with is the expressions that have been negatively interpreted in describing the husband's relationship with his wife in Arab societies and non-Arabic e.g., "اضربوهنّ". Finally, this study includes expressions that carry feminine linguistic features e.g., "اكتسبنّ".

It has been mentioned that the previous early attempts of translating the Holy Qur'an were done by men. However, feminists' attempts were considered inaccurate translations since they were influenced by the prevailing ideas in the early Islamic societies about women.

(Al Maliki, 2001). Thus, feminist translation has appeared since "feminist translation theory recognizes that gender matters: whether of an author, translator, character, or pronoun, gender is a legitimate concern" (Eshelman, 2012, p.16).

Accordingly, Dr. Amri (2023) has pointed out some definitions of the term Islamic feminism in his book such as the terms "النسوية والاسلام" "Islamic feminism". One of these definitions means that, feminism and Islam is concerned, in its essence, with women's issues and their rights. It criticizes the jurisprudential heritage that is biased against women, and address these issues by referring to the Islamic reference while striving to provide solutions to this problem.

Islamic feminism is calling to reopen the door of "*ijtihad*", which means "diligence", with the aim of exposing misconceptions and cultural biases into the process of rereading the Holy Qur'an away from male domination. This is because the extended masculine control over the field of interpretation of religious texts has made interpretations that diminish the status of women embedded in the collective unconscious. For this reason, it has become necessary to re-read them, so the researcher argues that Islamic feminism tries to reinterpret some of the prevailing negative ideas in some societies that have prevailed as a result of some interpretations and translations by people around the world.

Feminists argued that the previous, which neglected the idea of (female) in general and showed them in an inappropriate image as a weak, invisible and humiliated being in their translations of the Holy Qur'an to different societies and cultures, were influenced by the social system. This idea is proved by the saying "the argument of Muslim feminist is that it is not the religious text that oppresses women; rather, it is the interpretation and application of the social system that makes it oppressive" (Al Maliki, 2001, p.9).

The importance of taking feminist issues into consideration while translating the Holy Qur'an into the target language lies on that the duty of the translator is to convey to the audience of the target language how the Holy Qur'an addresses both genders fairly and without discrimination and that it does not favor one gender over the other in the original Arabic version.

In this study, the researcher regards seven feminine expressions that are taken out from five verses. These verses are chosen out of Surat *An-Nisa'* and its translations by Bakhtiar,

(2022), Umm Muhammad (International, 2004) and Pickthall, (1992). Seven feminine expressions have been chosen for they are the only seven expressions that have been translated differently by the feminist translator in Surat AN-Nisa'. Moreover, it is futile to shed light on the feminine expressions that differed in a superficial and simple way in Bakhtiar's translation from the other two selected translations. These seven feminine expressions are classified into categories and analyzed in order to identify the feminist translation interference by juxtaposing Bakhtiar's translation with the other two selected translations. The feminist translations contributed in conveying the meaning of such feminine expressions in different way to the target language is also investigated.

The main concern in this study is to tackle the feminist translation of the Holy Qur'an. It is pointed out that specific lexical choices that a feminist translator are adopts in translating Surat An-Nisa' affecting the meaning of its verses and feminine expressions. The researcher investigates how Bakhtiar's translation is different from the other translations highlighting the feminist ideology and its influence on the translation of the feminist translator.

1.2 Statement of the Problem

Most of the earlier translations did not properly consider the issue of feminism.as they have led to the spread of a misunderstanding among people around the world about Islam's treatment of women and its way of describing them. Bakhtiar has expressed about her translation that "it is the first critical English translation by a woman who includes the view of women in the Signs (verses) wherever relevant" (Bakhtiar, 2011).

For example, the following verse is from Surat *An-Nisa'* in which the word (اضربوهنّ) (*Idrebuuhunna*) has been translated and interpreted previously into English negatively without regard to its other several meanings that it carries.

The verse: "وَالَّذِينَ يَخَافُونَ دُشُورَهُمْ فَعِظُوهُمْ بِمَا وَهَبَ اللَّهُ فِي الْمُضَاجِعِ وَاضْرِبُوهُنَّ" [النساء: 34]

Transliteration: "Wallati takhafuuna nushuuzahunna fa'idhuuhunna wahjuruuhunna felmadaji' **wa idrebuuhunn**".

Pickthall's translation: "As for those from whom ye fear rebellion, admonish them and banish them to beds apart, **and scourge them**" (1992:34).

Umm Muhammad's translation: " But those {wives} from whom you fear arrogance _ {first} advise them; {then if they persist}, forsake them in bed; and {finally}, **strike them.**" (1997:34).

Bakhtiar's translation: "And those females whose resistance you fear, then admonish them (f) and abandon them (f) in their sleeping places and **go away from them (f).**" (2007: 34).

The term (اضربوهنّ) (idribuuhunna) is defined as an imperative term, which is derived from the verb (ضَرَبَ) (daraba). "The root of the word "Idribuhunne," is "Daraba". is a long list of meanings ascribed to this word in any Arabic dictionary. In the Quran alone, the reader can attest to the verb "Daraba" having at least ten different meanings" (Jack, 2007). Its interpretation then will differ according to the translator's ideology and thoughts. Bakhtiar, as a feminist translator, has interfered in translating such feminine expressions since the previous translations have adopted the meaning of "beat them" as an interpretation of the word "idribuuhunna".

Earlier translations of the Holy Qur'an neither took the feminist issues into consideration nor cared about feminism as they were not interested in beautifying the image of Islam's treatment of women for the target language audience. This has generated the spread of false negative ideas about the Islamic treatment of women and their description in the Holy Quran. It has been expressed that, " many Quran translations instantiate a fertile ground, contributing to the creation of a negative image of Muslim women in the eyes of the West" (Al-Tarawneh, 2022). At this point, the feminist translation that considers feminist issues and depends on the translator's ideology and principles has been raised in the translation of the Holy Quran. Thus, Flotow's model of feminist translation theory appears helps the reader to investigate the interference that has been done by the feminist translator while translating and interpreting the meaning of feminine expressions of the source text into the target text. It also helps to measure to what extent the feminist translator has regarded the gender issue while translating such expressions. The real problem occurs in measuring the extent of the feminist translator's interference in translating such expressions.

1.3 Purpose of the Study

This study has examined and described the feminist translation that has been shown in feminine expressions that are mentioned in the Arabic Qur'anic text. It has juxtaposed Bakhtiar's feminist translation with the other two English translations (Pickthall, 1992) and Umm Muhammad's translation (International, 2004). In addition, it has analyzed the Qur'anic meaning and interpretations of the chosen feminine expressions in the Arabic dictionaries and in light of the Qur'anic interpretations by some religious scholars. The analysis has looked after figuring out how the feminist ideology of the feminist translator, Bakhtiar, affects her understanding of the meaning of the text and affects her lexical choices in translating the feminine expressions in the Holy Qur'an. The data of the study has been investigated in light of Flotow's feminist translation theory. (See section 2.2).

1.4 Significance of the Study

The significance of this study rests on both the theoretical and practical contribution it can make.

At a theoretical level, this study seeks the influence of the translator's feminist ideology in the translation of feminine expressions in Surat An-Nisa'. It examines if the three selected translations have dealt with the feminine expressions in Surat An-Nisa' in the same way in terms of being subjective to women. In addition, it aims to assess the feminist translation of the Holy Qur'an and to measure the extent of interference that has been done by the feminist translator, not forgetting that the theoretical basis of this study draws from an inter-disciplinary approach, which is sourced from disciplines such as gender studies and translation science.

Practically, the findings of this study indicate that the feminine expressions in the Holy Qur'an can be read in a different interpretation according to the translator's ideology. Moreover, it is found that feminist translation can't be fully applied in translating the Holy Qur'an. Thus, to the best knowledge of the researcher, little studies have been conducted on this topic. Therefore, it will help to fill the gap in the review of related literature.

1.5 Questions of the Study

This study tries to answer the following questions:

1. What are the merits of comparison in juxtaposing Laleh Bakhtiar's translation of feminine expressions in Surat An-Nisa' with the other two selected translations?
2. How does Laleh Bakhtiar reflect the feminist ideology in translating the feminine expressions?
3. What are the functions of those expressions in feminist movement and feminist translation?
4. What strategies do Laleh Bakhtiar adopt and follow in translating the feminine expressions in Surat An-Nisa'?

1.6 Limitations of the Study

This study examines the feminist translation of the feminine expressions in Surat An-Nisa' in the Holy Qur'an. It is limited to Surat An-Nisa' first because it began from searching and reading about the word "اضربوهنَّ" which appears in verse 34 of Surat An-Nisa'. The readers of the Holy Qur'an have considered this feminine expression as a controversial term. This study highlighted verse 34 of Surat An-Nisa' and the feminine expressions mentioned in this verse.

In addition, the researcher has chosen Surat An-Nisa' because its name helps the reader understand the idea of the study from its title. Furthermore, it pertains to women and talks about several issues pertaining to women and this would make it the focus of the current study. Moreover, it focuses on juxtaposing the feminist translation by a feminist translator (Laleh Bakhtiar 2007) with other two translations by two common translators (Muhammad Pickthall 1992 and Umm Muhammad in Sahih International 1997). In other words, the researcher juxtaposes the feminist translation of Bakhtiar with the other two translations in order to know the extent of the change and interference that she has made in translating such feminine expressions. It measures the extent of Bakhtiar's interference in light of Flotow's model of feminist translation.

1.7 Methodology

This study is a comparative qualitative study based on the analytical descriptive approach due to the complex nature of the religious language in the Holy Qur'an. The Descriptive analysis in study is defined as "the type of analysis of data that helps describe, show or summarize data points in a constructive way such that patterns might emerge that fulfill every condition of the data" (Rawat, 2021). It analyses the feminist translation by comparing it with the other two selected translations contributing to analyzing the difference between Bakhtiar's translation and the other translation after the process of comparison and finding out how much the feminist translation differ from the other translations.

Qualitative Comparative Analysis method is defined as "a methodology that enables the analysis of multiple cases in complex situations. It can help explain why change happens in some cases but not others" (Simister & Scholz, 2017). The study lies on a perspective, sensible and evaluative approach in which the used data are collected from Surat An-Nisa'. This approach helps the researcher to find out the reason behind that difference between Bakhtiar's translation and the other translations in translating feminine expressions. Furthermore, it helps the reader to know why the feminist translator has interfered in translating some feminine expressions in some cases by comparing her translation with the other translations.

The researcher regards seven examples from five verses related to feminine expressions. These verses are 3,24,25,32 and 34 in Surat An-Nisa'. The study is concerned with analyzing and examining just the feminine expressions that are translated differently by the feminist translator, Laleh Bakhtiar. This study does not shed light on the feminine expressions that are translated similarly with the other translations since it will not serve the purpose of this study. Two other different translations are regarded to analyze and juxtapose with Bakhtiar's feminist translation.

The first translation to discuss and analyze is for Laleh Mehree Bakhtiar (*The Sublime Qur'an*) in 2007. Bakhtiar is an Iranian American Islamic, Sufi scholar, author, translator and psychologist who was born in America 1938. She graduated from Chatham College in 1960 with a history degree. She was influenced by the Iranian philosopher Seyyed Hossien Nasr, who encouraged her to convert from Christianity to Islam.

Thus, when she was young, she decided to study Islam and Qur'anic Arabic in Iran. She spent a few years in the country's renowned University of Tehran. She was a renowned scholar and president of the institute of Traditional Psychology and she was an active member at Kazi Publication, too (Wikipedia, 2022a).

Bakhtiar's translation of the Qur'an is chosen as a feminist translation in this study since she is the first non-native Arabic speaker woman who translated the Qur'an into English. Moreover, her distinctive translation of the lexical term *daraba* got a strong response from readers all over the world thus it became a controversial translation.

The second selected translation is by Muhammad Marmaduke Pickthall (*The Meaning of the Glorious Koran*) in 1930. Pickthall is an English Islamic scholar and a novelist who was born in London. He declared his conversion from Christianity to Islam in 1917. Thus, he became identified and known as a Sunni Muslim of the Hanafi School. As an Islamic leader, he was active in several organizations.

He was able to influence and guide the members of these groups. He preached Friday sermons at the Woking Mosque in the London suburb and in the most prominent Islamic congregations in London. Pickthall's translation of the Qur'an is chosen to compare and juxtapose with Bakhtiar's feminist translation since his translation is one of the most widely used translations of the Qur'an in English by a male as the readers considered his translation an accurate and comprehensive work (Wikipedia, 2023).

The third and last translation is by Umm Muhammad (Emily Assami) (*Sahih International*) in 1997. She was born for an atheist family in California and her husband was of Arab descent. She attended Damascus University to study Arabic. She became a Muslim in Syria in 1974 and was known by the names Umm Muhammad or Aminah (Wikipedia, 2022b). She has written and/or revised over 80 Islamic books in English, the majority of which have been published by Dar Abul-Qasim. Umm Muhammad's translation of the Qur'an is chosen to compare and juxtapose with Bakhtiar's feminist translation since her translation, as a translation done by a female, is one of the most popular English translations of the Quran. Every day, millions of people read it to learn the meaning of the Quran. Numerous publications, including books, websites, and apps, have cited Sahih International translation (Omar, 2015).

This study analyzes and examines the three different translations of feminine expressions in Surat An-Nisa' as it is based on comparing the two selected translations with the third feminist translation that was done by Laleh Bakhtiar. These two translations (the translation by a male and the translation by a female) were chosen to be analyzed, studied and contrasted with the feminist translation of Bakhtiar in order to find out whether the gender of the translator influences the translation process or his/her own ideology. Finally, the data of the study are assessed in light of several interpretations and exegeses of the Holy Qur'an, rather than the researcher's personal viewpoint.

The following chapter deals with how data can be processed: the verse, its transliteration. Then, it is followed by comparing the three different translations by Bakhtiar, Pickthall and Umm Muhammad. The multiple readings of the contextualized feminine Arabic phrases and expressions in the verses are underlined and explored depending on exegesis and interpretations of the Qur'an. This may help to reach the discrepancies between the feminist translation and the other two selected translations. Finally, an analysis and assessment of the feminist translation was included according to Flotow's model of feminist translation.

A Canadian translator, scholar, and researcher Luise von Flotow has a strong German cultural background. Her most recent academic career began in 1974, when she graduated from the University of London with a bachelor's degree in French and German. At the same university, she later earned a post-graduate credential in education. After that, Luise earned a Masters of Arts in French from the University of Windsor and, in 1991, a Doctor of Philosophy in French from the University of Michigan.

The ground-breaking studies Flotow conducted on feminism and translation, gender issues in translation, cultural diplomacy and translation, transnational feminist interests in translation and translation studies, audiovisual translation, and the creation of numerous literary translations from French and German into English are what have made her most well-known. She has worked in different universities in France and Germany in addition to her current post at the University of Ottawa. (Esmail, 2023)

Chapter Two

Literature Review and Theoretical Framework

This chapter serves the antecedent Arabic and English studies related to feminist translation of the *Holy Qur'an*. It is divided into three sections: sacred texts and Qur'an translation in Arabic and English studies, studies on gender problems in translating the Holy Qur'an and studies on the feminist translation of the Holy Qur'an. Moreover, the second section of the chapter deals with the theoretical framework of the study.

2.1 Literature Review

2.1.1 Sacred texts and Qur'an translation

Several Arabic and English studies have considered the problems that a translator can face while translating sacred text. Translating is not purely a process of transferring words from one language into another. The process of translating the Qur'an and the holy books is not an easy and simple task. It is not just simply transferring words into their synonyms from one language to another. Alhaj highlights that "The Holy Quran has been translated into English and many other languages over the years. This was not an easy task in light of noting that the Western people find the Holy Quran a difficult book, largely because of the problematic translation" (2015). Therefore, translating the Holy Qur'an and the sacred books is a more complex process, as the translator has to consider other different factors while translating the Qur'an from one language into another.

Thus, Nida's defines translation as "Translating is basically not a process of matching surface forms by rule of correspondence, but rather a more complex procedure involving analysis, transfer, and restructuring " (Alhaj, 2015). The translators of the Holy Qur'an need to be an accurate translator who has a good background and knowledge of the Arabic language and Islam.

The literal translation is not the appropriate strategy that a translator could adopt in translating the Holy Qur'an. Cornell (2007, p.78) has acknowledged that "virtually nothing in the Arabic Qur'an has a straightforward and prosaic meaning". A Qur'anic term could have hidden multiple meanings depending on the context of the verse and on the occasion on which this verse was revealed to the Prophet. A lexical term could appear in

another verse and in other contexts with very little difference that a reader could not notice it like a letter or a connected pronoun.

This difference leads to a different meaning of a lexical term. Abdelaal argues that "Word, in its context, can be the proper unit of translations, especially authoritative and sacred texts such as the Holy Qur'an because nuances between words give different meanings " (Abdelaal, 2020). That means a translator should be aware of these small and subtle different meanings of a lexical Qur'anic terms.

Most studies have confirmed that religious texts should be rendered as exactly and accurately as possible into the TL. This makes sacred texts' translation a more defying process because these texts are exceptionally sensitive and critical. Nida (2021) has argued that since no two languages are identical, either in the meanings given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences, it stands to reason that there can be no absolute correspondence between languages.

Hence, a completely exact and fully equivalent translation of the Holy Qur'an cannot be completely attained. In other words, Hammouri shows that "Translation would mean converting the verses from one language to another, while keeping, to the best of the translator's ability, the meaning of the verses' words intact" (2023). Accordingly, translating the Holy Qur'an literally will convey a mislead meaning in the target text and make it a distorted translation.

Thus, Hammouri says that "Interpretation would be the actual explanation of the meaning of the verses, in which case the interpreter would be using their own words and not attempting to maintain the flow and structure of the verses, but rather perhaps including citations to some of the prophet's hadiths or "reasons for revelation", and other information that is external to the Quran itself" (2023). Interpreting the Holy Qur'an according to the Hadith and Sunnah and according the translator's understanding is more accurate and more logical.

The Holy Qur'an is the holy book for Muslims of the religion of Islam, which has become widespread around the world. To put simply, the translation of the Holy Qur'an has become an important issue since several studies, different researches have discussed

about translating it, and so different attempts have been trying to translate it to different languages to reach the most accurate and best translation. It is stated that "translation of the Qur'an is an extremely difficult endeavor in an attempt to reflect the shades of meaning in another language; this inevitably changes the original text" (Badawi, 2022). Translating the Holy Qur'an requires great effort and knowledge about the culture, language, terminology, and about other different factors not just knowing the literal synonyms of its words.

Its translation is a complex process and it is not possible to reach a perfect, complete translation that includes the accurate meaning and contains all the features of the original text. It is argued that "there is agreement among Muslim scholars that it is impossible to transfer the original Qur'an word by word in identical fashion into another language" (Alhaj, 2015). Moreover, Alhaj shows that "the presentation of the Qur'an in a different language would therefore result in confusion and misguidance" (Alhaj, 2015). Thus, there is no identical equivalent translation to the Holy Qur'an.

This issue has led to the emergence of ideologies that influenced the translation of the Qur'an in a way suiting the translators' ideas and principles by using lexical choices appropriate for their thoughts. In other words, the different translations of the holy Qur'an are Tafseers/ interpretations that depend on the translators' comprehension and ideology.

The translator's ideology affects his/her translation of any text that s/he translates. It is noted that studies have revealed that translators (Males and females)_ treat text differently due to the differences they have in their ideology, thought and language ability or capability" (Abassian & Nazerian, 2017). Thus, translators translate the texts that they are concerned with differently according to their different ideologies. It has been affirmed that "in the case of the Quran, the translator's ideology, their values and beliefs, naturally influence their approach to the work" (Elimam, 2013). The Holy Qur'an translators interpret it according to their different ideologies. The translator's ideology appears in the lexical choices that the translator adopts and in the strategy that a translator chooses in translating the Holy Qur'an. This leads to different interpretations of the Holy Qur'an with different intentions by using different strategies in translating the Holy Qur'an.

Since it is difficult to translate the Holy Qur'an accurately as it is in the original Arabic version, translators interpret the Holy Qur'an according to their ideologies and beliefs and

that makes it hard to find an accurate and precise translation of it. This perspective is mirrored in Rodkey and Miller's line that "A common problem for anyone trying to work with the Qur'an in English is the lack of a satisfactory translation" (Miller & Rodkey, 2018). Lacking a satisfactory English translation of the Holy Qur'an has led a number of translators to translate it depending on their beliefs.

2.1.2 The problem of Gender in translating the Holy Qur'an

Flotow has expressed that "Gender studies and translation studies are both interdisciplinary academic fields" (Flotow, 2016). Gender studies consider the gender of the writer, reader or translator and take into account the gendered and nongendered languages. Flotow means that translators should consider the idea of gender in the translation as they are correlated disciplines and they should not neglect it any more.

Arabic language is regarded as a more gendered language than English language. It has been cited about gender problem in translating from Arabic into English that "because Arabic is highly gendered and English is not, many feminine nouns, pronouns and verbs become invisible in English and as result the "gender balance" created in original could be lost in the translation" (Hassen, 2011). It has gendered linguistic features that are missed in English. In Arabic, there are pronouns that define each gender but those pronouns are missed in English. Thus, the problem of gender balance between the two languages could appear.

Arabic and English languages are different in the concern of gender linguistic feature. Guiora says that "in English, biological gender is of some importance only in the selection of the personal pronouns "he", "she "and "it"; it figures nowhere else in the morphology. The Arabic language, however, pays more attention to sex since it determines the selection of grammatical forms" (Dawood & Mohammed, 2008) . Arabic language is more concerned with gender since it determines the gender in the detailed morphology, which the translator should be aware of it.

This is supported by the claim that " feminine images constructed and modulated through feminine nouns, pronouns and adjectives could become invisible and lose their gender-specific meanings in the target text" (Hassen, 2011). Accordingly, Arabic contains linguistic features and characteristics through which it can convey and allocate the feminine image of different words using feminine nouns, pronouns and adjectives in the

language. It is worth mentioning that this feature in Arabic is not available in English, and therefore this female image may disappear and become invisible in the target language while translating such feminine images.

In addition, Arabic is rich of pronominal gender by which it determines the gender of the reference either male or female, while English language does not have such a linguistic feature. This is clarified by Al-Qinai as cited in (Dawood & Mohammed, 2008) who expresses that the translator may come across some obstacles in translating pronominal gender from English to Arabic. If we translate the pronoun *هي* which indicates feminine gender into English, we discover that it is translated into a neuter "it", so the translator ought to be conscious of such a pronominal problem.

Translators do not regard such a linguistic gender related detail while translating texts from Arabic into English or vice versa. Thus, it is considered a problem which even if translators consider it, there is no way to compensate this lack depending on the nature of the differences between the two languages from each other.

The Qur'anic discourse is not limited to specific people or a specific gender; rather it is a universal religious discourse, which does not direct its words to a specific gender, but for Muslims all over the world. However, translators, in general, do not regard the notion of gender in translation process. Although the Holy Quran does not confine its message to any gender, its translations occasionally appear to ignore this feature or do not seem to take it into full consideration (Asghar et al., 2019).

As a result, a great number of gender-neutral generic references get translated into masculine terms leading to a change in the meaning of the original text and makes the translations less representative of the source text. This shows that there is a clear problem related to gender in the different translations of the Holy Qur'an. It does not bear any racism against any person or any particular gender and does not use masculine terms; rather, it is a neutral discourse. The problem is not with the Qur'anic text but it lies with the translators themselves, who do not care about the issue of gender in translation, or about the different gender linguistic features of languages.

" Translation of Feminine Expressions in Surat *An-Nisa*: Problems and Strategies" is a thesis that is done by Fadwa Quzmar published in (Quzmar, 2020). It investigates the

translation of some feminine expressions that are mentioned in Surat An-Nisa' and have different meanings depending on the context. Quzmar studies the problems that translators have come across while translating these feminine expressions and the strategies that they have adopted in translating such expressions.

However, her study focuses on how translators in general translate those expressions differently, my study focuses on how the feminist ideology has influenced the translation of feminine expressions by the feminist translator, Laleh Bakhtiar, in translating such female-related expressions. Moreover, Fadwa Quzmar discusses the problems and the strategies in translating the feminine expressions, however, my study studies the feminist translation strategies that the feminist translator, Bakhtiar, has adopted while translating these feminine expressions. Quzmar's contribution is to suggest a solution and an acceptable translation strategy in translating the Qur'anic expressions, in general, and feminine expressions, in particular, since they have different meanings depending on the context.

On the other hand, the current study's contribution is to measure to what extent can a feminist translator interfere in translating the feminine expressions in the Holy Qur'an and if it can be considered as a full professional feminist translation or not. Quzmar, in her study has justified choosing Surat An-Nisa' as a case study for her study that it includes a lot of feminine expressions that have different meanings and interpretations depending on the context. On the contrary, the researcher has chosen Surat An-Nisa' as a case study in her study since it includes the most controversial expressions for the readers of the Holy Qur'an, in general and for feminists, in particular.

For example, many people, especially feminists, of all religions and different languages, objected to the meaning of the verse (4:34) in Surat An-Nisa' that urges the beating of women. They considered this verse to show Islam to the public as a violent religion against women. Thus, in order to limit this study and make it clearer as it was centered around this verse and the many criticisms about its meaning, I decided to study the feminine expressions that are mentioned in Surat An-Nisa' whose general translations are different from the translation of the feminist translator, Bakhtiar. It is worth mentioning that I focused on the feminine expressions as a core class of Qur'anic words in which feminist translators can interfere since feminists have no business with other expressions that are not related to them.

2.1.3 The Feminist Translation of The Holy Qur'an

Entering gender discipline into translation science modeled a new ideology in translation process called Feminist translation. Depending on what (Wikipedia, n.d.) has published that "Islamic feminists have advocated for women's rights, gender equality, and social justice grounded in an Islamic framework." It is clear that the idea of feminist translation of the Qur'an was born out of the premise that Muslim feminists are looking for equality, their rights, and society's justice towards them, and from the premise that their existence should be considered as the presence of men in the Islamic society.

One of the most important issues that have led to the feminist translation of the Holy Qur'an is the idea of visibility in which females in general are looking for being visible. It has been advocated that "Gender awareness coupled with translation has brought about a revision of the normally 'invisible' role a translator plays" (Flotow, 2016). In order for the feminist translator to become visible to the target language readers, he needs to make his translation of the Holy Qur'an unique and different from other previous common translations. Thus, the feminist translation is distinguished in translating some of the verses and expressions mentioned in the Holy Qur'an. Thus, a feminist translation has appeared in the translation world including the Holy Qur'an translation.

The idea of visibility in feminist translation is supported and explained by saying that "it posits that feminist translators have the right to intervene in the source text to make women visible, where fidelity is seen towards the writing project in which the writers and translators participate, and not necessarily towards the writers or readers" (Irshad & Yasmin, 2022).

This means that the concept of fidelity of translation for feminist translators is the fidelity in translating the text in terms of giving each gender its right semantically and linguistically to the target language audience. Denoting that in order to apply the concept of fidelity in feminist translations, the feminist translator has to make the women visible and clear in the text, and not to convey the meaning of any word that would insult or degrade the women in the target text.

Feminists have some specific principles that they strive to achieve in their societies. It is said that "women have embraced feminist principles of inclusion, gender equity,

collaboration, and social justice" (Hucles et al., 2008). The researcher propose that feminist translators attempt to mirror these principles in their translations.

Since one of the feminist principles is the equality of men and women, feminist translators' quest to implement this principle in their translations as well. Since translators communicate the masculine meanings and characteristics that may exist in the original text, feminist translators try to convey the feminine characteristics and meanings that are found in the original text of the Holy Qur'an into the target language and not neglect it. This principle is based on the idea that the Qur'anic discourse is a general discourse for all people and for all races and genders. It is argued that "the idea that the Qur'an addresses both men and women in various passages has also been used by a number of Islamic feminists" (Farahzad & Luise, 2016).

The common understanding and the familiar traditional translations of some of the expressions relating to women that are mentioned in the Holy Qur'an have spread a bad idea about the treatment of women by the Qur'an and the Islamic religion. This is considered as a real problem for feminists who seek to achieve the principle of justice and equality between men and women in society and to achieve the goal of making women visible in a society not being marginalized. This has prompted the emergence of the so-called feminist translation, which refuses to spread this misconception among the target language audience. For Example, the following verse is from Surat An-Nisa':

"وَالَّذِي يَأْتِيكَ الْفَحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا" [النساء: 15].

It is translated into:

"As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) **then confine them** to the houses until death take them or (until) Allah appoint for them a way (through new legislation)" (Pickthall, 1992).

"Those who commit immorality {i.e., unlawful sexual intercourse} of your women- bring against them four {witnesses} from among you. And if they testify, **confine them** {i.e., the guilty women} to houses until death takes them or Allah ordains for them {another} way" (Umm Muhammad, 1997).

While Bakhtiar, the feminist translator, has translated it as:

"And those who approach indecency among your wives, call to bear witness against them (f) four among you. Then, if they bore witness to the affair, then, **hold them (f) back** in their houses until death gathers them (f) to itself or God makes a way for them (f)" (2007).

These three different translations indicate the effect of the translator's ideology on translating female-related expression such as "فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ" "faa'amsikuuhunna filbiyot".

Bakhtiar has conveyed her feminist ideology through utilizing different equivalences of some female-related expressions from earlier translations. It is mentioned that "Bakhtiar's translation of the Qur'an exemplifies the transient nature of the decision on equivalence" (Panda, 2022). The feminist ideology of Bakhtiar has influenced her translation and lexical choices that she has adopted in translating the Holy Qur'an. Panda states that "the choice of synonym determines who translates, and the scopes of translation" (Panda, 2022).

Thus, Bakhtiar, as a feminist translator, has translated the Holy Qur'an according to feminist perspectives. She seeks for equality for both genders in the translation process of such sacred holy text. Moreover, by adopting distinct translation from other previous translations she attempts to achieve the idea of visibility as a female feminist translator. "Bakhtiar uses the introduction to draw attention to the issue of Muslim women's position in Islam and to argue for gender equality. She avoids all references to classical religious texts or any traditionalist religious institutions, which clearly contrasts with Umm Muhammad's approach" (Farahzad & Luise, 2016).

Bakhtiar has intervened in the translation of the Holy Qur'an in order to remove the prevailing idea about the domination of men over women and their control over them, whether linguistically or in terms of meaning. It is noted that "Bakhtiar's translation gives a great deal to the feminists who witness the male-dominated attitudes towards women in Muslim society" (Panda, 2022).

Since feminists adopt the feminist translation as an approach in order to be visible, their translation techniques and lexical choices should be creative and unique. It is stated that Bakhtiar does not use inclusive language in her translation, but introduces an innovative

solution to make up for the linguistic losses between the gender-marked Arabic and the English language and to highlight the gender of feminine words in the texts. This solution consists of adding the letter (f) after words that are meant to be feminine in the original text (Farahzad & Luise, 2016). This strategy, which will be mentioned in the next section. (see section 2.2), helps Bakhtiar to make her translation different from the earlier translations.

2.2 The Theoretical Framework

This study highlights the feminist translation of the female-related expressions in Surat An-Nisa'. Moreover, it tends to find and discover how the feminist ideology has influenced Bakhtiar's feminist translation of such expressions and measuring the extent of her interference in translating the original text by adopting Flotow's model of feminist translation theory (2016).

One of the most important factors that has prompted feminist translation to appear is the prevailing idea about the devaluation of women in societies. Feminist translators try to shed light on females and make them visible and try to remove the idea of the devaluation of women. It is noted that "Feminist translation theory seeks to identify and critique the tangle of concepts which relegates both women and translation to the bottom of the social and literary ladder" (Bozkurt, 2014). This reveals that feminist translation tries to erase any concept that might degrade women, too.

Flotow's (2016) model of feminist translation is the most relevant theory for this study. It presents a thorough approach of feminist translation, which totally discusses and illuminates the feminist ideology in the translation process among ages and the feminist translation strategies accompanied with the reasons of utilizing each one of them. This model defines four different feminist strategies at different levels of the translator's interference in the original text that are supplementing, footnoting, prefacing and hijacking. Moreover, Flotow points out the linguistic gender and female-related linguistic issues between languages as she clarifies these different strategies used by feminist translators.

The strategy of supplementing is defined as a compensation for " the differences between languages, that constitutes "voluntarist action" on the text." This is a strategy in which

"the feminist translator is conscious of her political role as a mediator" (Flotow, 1991). This strategy is applied in Scott's translation. Flotow says that:

“There is a good example in Scott's translation of Bersianik's *L'Euguélonne*. In a text where the politics of abortion are held up for scrutiny, the following line occurs: "Le ou la coupable doit être punie." The extra "e" on the past participle "puni" clearly indicates that it is the woman who is punished for aborting. But this subtlety is not directly transferable into English which lacks gender agreements. Scott's "voluntarist" solution supplements this particular lack in English and reads as follows: "The guilty one must be punished, whether she is a man or a woman." (1991, p.75)

This strategy helps the feminist translator to compensate for the gender deficiencies between the languages. For example, Arabic language includes some gendered pronouns. It has "هَنْ " "أَنْتَنْ". Those gendered pronouns are not available in English. Thus, Bakhtiar, as a feminist translator, tries to compensate this lack between the two languages. She adds the letter (f) after each verse contains those gendered pronouns.

The strategy of Prefacing and Footnoting is the second strategy in Flotow's model. It is expressed that "more recently, feminist interventions have taken on other forms. It is becoming almost routine for feminist translators to reflect on their work in a preface, and to stress their active presence in the text in footnotes" (Flotow, 1991). Flotow says that this strategy is applied in Godard's translation. Flotow says that

There is a strong didactic streak in this strategy. For example, in her preface to Nicole Brossard's *These Our Mothers* Godard explains the word games that could not be translated - the play with the silent "e" in French - and goes on to interpret their intention: the "e," she says, is dropped by the author in words like "laboratoire" to mark the absence of the feminine in the activities carried out there. (1991, p76)

It is the strategy in which a feminist translator tries to justify her different translation and different lexical terms to the target audience.

The third and the most controversial strategy in Flotow's model is called the Hijacking strategy. It is mentioned that "the most controversial strategy is, without doubt, hijacking, which involves taking over the text and using all possible means to make the feminine visible"(Williams, 2013). This strategy is applied in Harwood's translation. Flotow says that:

By making the feminine seen and heard in her translation, de Lotbinière-Harwood deliberately contravenes conventional translation practice of being see-through and silent. Her strategies include using the word Québécois-e-s wherever the generic Québécois occurred in the original — a source-language feminization tactic which she explains in her preface. She avoids other male generic terms in English although they appear in French, i.e., "la victoire de l'homme" becomes "our victory [...] over the elements"; she puts the female element first in expressions like "women and men," "her or his," and uses inverted quotation marks to emphasize some of the absurdities of conventional English, for example, the reference to women as "masters" of the kitchen. De Lotbinière-Harwood has in fact "hijacked" the text, (1991, p. 79)

This strategy allows the feminist translator to manipulate the meaning of the text in accordance with his/her principles.

Flotow's model is criticized by saying that there is no new idea in the strategies that Flotow has adopted as feminist translation techniques. It is expressed that "Supplementing technique is much the same as the old strategy of compensation. Prefacing and footnoting techniques, she asserts, have not only been used for feminist purposes". Finally, she argues that "Von Flotow has borrowed the term 'Hijacking' from someone else" (LeonardiVanessa, 2007).

The above criticism is justified by Tanabe who remarks that "Although none of these strategies is inherently feminist, they have been used by self-identified feminist translators"(Tanabe et al., 2015). Moreover, Simon has added that these translators "use language as a cultural intervention, as part of an effort to alter expressions of domination, whether at the level of concepts, or syntax or of terminology" (Tanabe et al., 2015).

Some languages have masculine linguistic characteristics, and some translators preserve these features in the target text while translating them, or they invent other masculine features while translating into the target language in the target text. Thus, these strategies adopted by Flotow in her feminist translation theory are only a means of trying to reduce the dominance of male language in various literary texts. It is pointed out that "Luise von Flotow's major strategies adopted by feminist translation are supplementing, prefacing and footing, and hijacking, apparently all of which are interventionist approaches,

intended for uncovering evidence that males have dominated linguistic expressions and translational norms" (Wu, 2013).

Flotow's method is the first study of the feminist translation theory of literary texts, and therefore other theories have been built upon it. This is approved that Flotow's approach was "The first approach which summarizes the strategies that highlight feminist translators' active participation and efforts to produce an effect or change that have been topical in translation studies" (Yu, 2015).

Flotow's theory explores the feminist translation theory and their principles of visibility, which is the fundamental principle that feminist translators seek to achieve through their distinct translation. "Von Flotow did pick up on the agency of feminist translators, and their rejection of the translator's traditional invisible role" (Vassallo, 2022). It has been commented in Flotow's study that feminist translators "want recognition of the work and recognition of the translator's individuality"(Flotow, 2016).

Hatim has pointed out some cases in which a feminist translator interferes in the translation of the text that s/he is concerned with. He argues that feminist translators intervene when they see a need. For example,

1. To mitigate offensive forms of machismo or misogynistic discourse;
2. To make explicit a subtle feminist rhetorical effect;
3. To introduce an appropriate feminist angle on the source text. (Hatim, 2001)

The text of the Holy Qur'an is highly charged with ideological issues, especially female-related discourse because feminist ideology outsiders consider "Islam as a religion that is inherently oppressive and violent towards women" (Comstock, 2022). It has been stated that " some translators may interpret the Qur'an differently from each other depend on what ideology belongs to the translators" (Suaidi & Arifin, 2021). It is also stated that "the ideology can influence the translator's style and choice of words" (Al-Mohannadi, 2009).

This also is approved by saying that " while fourteen centuries of Islamic thought has been dominated by male interpretation of the Qur'an, female scholars have recently begun a series of a rereading of the Qur'an through an interpretation that could be considered more "feminist" " (Comstock, 2022). From these discussions, I propose that most of the

earlier translations did not take into consideration the idea of feminism. This has led to the emergence of a feminist translation of some of the terms that are related to women mentioned in the Qur'anic text by a translator who has a feminist ideology. Thus, the feminist ideology has been produced after the earlier translations that did not regard the idea of feminism.

Chapter Three

Data analysis

This chapter investigates the verses which involve feminine expressions in Surat An-Nisa' and the effect of feminist ideology on Laleh Bakhtiar's translation by comparing her work with other two translations Umm Muhammad (Sahih International) and Muhammad Marmaduke Pickthall. The study is not just based on juxtaposing the three translations; rather, it relies on Flotow's approach, which shows that feminist translations adopt three main methods that differentiate their translation from other translations.

The three techniques are Supplementing, Footnotes and Prefacing, and Hijacking which provide the feminist translator with the necessary material to address the various issues that have been missing from the standard language. A little attention had been given to women's point of view in the previous English translations and as a result leads to feminist translation along with feminist translation approach.

The discussion of the feminine expressions in some verses in Surat An-Nisa' starts with the verse in Arabic followed by its transliteration and the three selected translations then the opinions stated in the exegeses and dictionaries. Although Bakhtiar claims that her translation is gender-free intellectual, she states that "I also found that little attention had been given to the woman's point of view" (2007, p.8).

Moreover, she adds that "It is the first critical English translation by a woman who includes the view of women in the Signs (verses) wherever relevant" (2007, p.10). Finally, she states that "Let is also be said that this translation was undertaken by a woman to bring both men and women to equity so that the message of fairness and justice between the sexes can be accepted in Truth by both genders" (2007, p.10). Thus, this analysis aims at discovering how the feminist ideology is reflected in Laleh Bakhtiar's translation of the feminine expressions in Surat An-Nisa' and exploring the multiple strategies that she used in translating these selected expressions.

Following this is a representation of the translations of Laleh Bakhtiar, Umm Muhammad and Pickthall. At this point comes the step of contrast and comparison between the three translations and a study of the discrepancies between the feminist one and the other two selected translations. Here the search for the differences and the discrepancies takes place

to measure the extent of interference that has been done by the feminist translator by using Flotow's theory as a model.

Before the analysis of the feminine expression in Surat An-Nisa', the researcher diverges a little to explain the feminist translation of the Holy Qur'an. Moreover, the researcher tries to clarify how the feminist translator, Laleh Bakhtiar, has translated the word (الناس) in order to know how does the feminist ideology works in translating the Holy Qur'an. The word "الناس" means naturally people or mankind. It appears the following translations as:

Verse 1:

"يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا..." [النساء: 1] (34:1)

Transliteration:

"Ya 'ayyuha **annasu** ettaquu rabbakum alladhii khalakakum min nafsah wahidah wa khalaka minha zawjaha" (34:1).

Umm Muhammad's translation: "O **mankind**, fear your Lord, who created you from one soul and created from it its mate..." (34:1).

Pickthall's translation: "O **mankind**! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate" (1992: 1).

Bakhtiar's translation: "O **humanity**! Be Godfearing of your lord who created you from a single soul and, from it, created its spouse..."

It is clear that the word "الناس" which means "people" is approved as a gender-neutral term in Arabic as it is used to point out to the two genders, males and females, and that is the case in the Holy Qur'an and in the above-mentioned verse as well. In the above translations, Umm Muhammad and Pickthall have adopted the same translation of the word "An-Nasu", which is "mankind". In contrast, Bakhtiar has translated this word as "Humanity". As an illustration, in feminism, they consider the word "mankind" as a gendered-specific term in which it has a masculine shape but suggests a mixed-gender. Thus, Bakhtiar interpreted it as "humanity", which she considers as a neutral equivalent of the word "An-Nasu". This point is explained by what is said that "words such as

businessman, mankind, manpower, etc. are designated as male but are often intended to include women" (Leach, 2003).

Now we will move to deal with the analysis of the feminine expressions that have been mentioned in Surat An-Nisa'.

3.1 Feminine expressions that have common negative meaning

Example 1:

"وَالَّذِي تَخَافُونَ نُشُوزَهُمْ فَعِظُوهُمْ وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ" [النساء: 34] (4:34).

Transliteration:

"Wallati takhafuuna **nushuuzahunna** fa'idhuuhunna wahjuruuhunna filmadaje' ".

Pickthall's translation: "As for those from whom ye fear **rebellion**, admonish them and banish them to beds apart" (1992: 34).

Umm Muhammad's translation: "But those {wives} from whom you fear **arrogance** _ {first} advise them; {then if they persist}, forsake them in bed." (1997:34).

Bakhtiar's translation: "And those females whose **resistance** you fear, then admonish them (f) and abandon them (f) in their sleeping places." (2007: 34).

The word "نُشُوزُهُنَّ" "nushuuzuhunna" is originated from the noun "نُشُوزٌ" "nushuuzun" and it is derived from the verb "نَشَرَ" "nashaza". We say "nashaza al mar'a 'aw alrrajul" means "the disobedience of a woman." (مجمع اللغة العربية، 2013).

Al-Tabari has interpreted (nushuuzuhunna) in this part of the verse as God means wives' arrogance over their husbands, their disobedience to them, and their disobedience to what they were obligated to obey, out of their hatred and disdain for their husbands (بن صمادح، 2011).

The first part of this verse talks about the first class of women who are good and righteous "الصالحات". It is obvious that this second part of the verse, in general, talks about the second class of women "الناتزعات". Those women who are not good and don't conform to their husbands in the matters in which they are supposed to obey them. This kind of women has been described in this verse as "ناتزعات" "nushuuzuhunna".

We have to perceive that the term "nushuuzuhunna" that is cited in this verse is used to describe the disobedient, fractious women to their husbands. Hence, this expression is used to express something related to females or their description, so it is considered as a feminine expression.

Axiomatically, if we look at the translation of this term in English, it means (those from whom you fear recalcitrance) and this translation portrays women negatively to the target audience. It shows that it is the duty of a woman to obey her husband. It also shows that those women who are not subservient to their husbands are rebellious, disobedient and passive.

The word "Nushuuzuhunna", that is mentioned in the Holy Qur'an in this verse, is mentioned here as a word that describes the second class of women. They are the women who are not good and who do not obey their husbands as what God has commanded them. The term is mentioned in the Holy Qur'an without any exaggeration in describing these women and without showing a derogatory meaning that indicates extreme rebellion or something else. In contrast, in English, translators used to interpret it with exaggerated negative meanings by translating it as arrogance and rebellion in order to show how passive is this type of woman to the target language audience.

These negative translations of such descriptive expression which, from feminists' point of view, are inappropriate translations and do not convey the right image of Islam in describing women. Furthermore, these translations have raised the feminist translation of the Holy Qur'an by Laleh Bakhtiar.

This principle is echoed in Bakhtiar's translation who attempts to elude transferring terms or phrases that could convey an inappropriate image of Islam and its treatment of women to target language audience. Thus, she translated "واللاتي تخافون نشوزهنّ" as "And those females whose resistance you fear" without using any negative exaggeration meanings in describing this class of women. Indeed, this word by itself means disobedience to the husband. On the other hand, Umm Muhammad has interpreted it as "But those {wives} from whom you fear arrogance" (1997:34). According to Oxford dictionary, the term "arrogance" means "the behavior of a person when they feel that they are more important than other people, so that they are rude to them or do not consider them" (A. S. Hornby, 2011). Pickthall has translated it as "As for those from whom ye fear rebellion" (1992:34).

The word rebellion has been defined as "an organized attempt to change the government or leader of a country, using violence" (Longman Dictionary of Contemporary English Online, 2022).

We can assert that these three translations are distinguished from each other. On the one hand, Bakhtiar endeavors to avoid exaggerating the translation of the word (Nushuuzuhunna) in a negative sense. The negative interpretation shows how Islam describes a woman who does not obey her husband with the things that she does not want to do as a rebellious, arrogant person who seeks to sabotage the family system. Rather, Bakhtiar has interpreted the word "نشوزهنّ" as "resist" to mean that the woman, in this context, is defending herself from her husband's forcing her to do some duties that she sometimes would not like to do. She has interpreted this word without any exaggeration.

On the contrary, the meaning of exaggeration is that "if you exaggerate, you indicate that something is, for example, worse or more important than it really is" (Collins Online Dictionary, 2022). Thus, at first, Umm Muhammad adopts the hyperbole technique in the translation of this term by translating it as "But those {wives} from whom you fear arrogance" (1997:34). It has been noted that "Arrogance is a mixture of impertinence, disobedience, indiscipline, rudeness, harshness, and a self-assertive nature" (Sivananda, 2021). It is clear that the term (nushuuzuhunna) is talking about the women who do not obey their husband.

Not obeying someone does not mean arrogance. In order to create more vivid image in the reader's mind, she has translated it as this since it is not a normal literal translation and the translator will be more aware of it. Although this part of the verse discusses the second class of women, who are the disobedient women, and although Umm Muhammad is a female translator, she has used the technique of hyperbole to describe this type of women in an unfavorable way that exhibits the woman in a bad manner to the target language audience.

Moreover, Pickthall has also adopted the technique hyperbole in the translation of this term by translating it as "as for those from whom ye fear rebellion". While a woman believes in, as it is expressed that "wife's right to disobey him under certain circumstances" (Ferguson, 2007). There are people who believe that a wife must be submissive to her Husband, as it is cited that the woman "should submit herself to her

husband's sexual desires whenever he needs her. Women should obey their husband in all moral and religious affairs" (Perez. 2003)

Towards the end, from the lexical choices that they have adopted in the translation of this term, we discover that Pickthall and Umm Muhammad have exaggerated in describing these wives who do not obey their husbands because they believe that a wife must be subordinating to her husband and do not have the right to oppose him. Therefore, both- umm Muhammad and Pickthall- had not regarded the feminists' attitude while translating such lexical terms in the Holy Qur'an.

As a result, this stereotypical interpretation leads to the feminist translation. The translation attempts to apprehend the feminists' view and females' voice in the translation of such expression without exaggerating in transferring negative meaning to the target audience. This happens by adopting the Hijacking strategy that is one of the Flotow's approach of feminist translation strategies. The Hijacking strategy according to Flotow's model of feminist translation, means" feminist translators use hijacking to change the meaning of words or sentences to stress feminism and their female consciousness" (Chen & Chen, 2017). Feminist translators adopt this strategy in order to show their care of the feminist issues while translating such expressions.

In the researcher's opinion, I find that Bakhtiar's translation is not a professional feminist translation. She overlooked the meaning of the verse and focused on the lexical term "Nushuuzuhunna". She did not regard the meaning of the whole context of the verse. This part of the verse is describing the women who do not obey their husbands and rebel against them as "ناشزات" " Nashezat". This type of women "Nashezat" have to be disciplined in three ways, gradually, according to what was mentioned in the verse. In this case, the more the negative and hard expression is, the more it will be kind contextually to the women.

In general, the Holy Qur'an do not allow men to hit or discipline their wives, but in this verse, the Holy Qur'an says that just if a woman did not obey her husband and did not follow God's commands must be disciplined. However, according to Bakhtiar's translation, the women who just resist their husbands must be disciplined and punished. Accordingly, I infer that Bakhtiar has just looked at the lexical feminine expressions that

translators have translated it with a negative meaning without looking deeply at the meaning of the verse.

Example 2:

"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ" [النساء: 34] (4:34).

Transliteration:

"Arrejalu **qawwamuuna** 'ala alnisa' bema faddala allah ba'dahum 'ala ba'den wa bema 'anfaku min amualehem".

Pickthall's translation: "Men are in charge of women, because Allah hath men the one of them to excel the other, and because they spend of their property (for the support of women (1992: 34).

Umm Muhammad's translation: " Men are in charge of women 158 by {right of} what Allah has given one over the other and what they spend {for maintenance} from their wealth." 159 160 (1997: 34).

Bakhtiar's translation: "Men are supporters of wives because God gave some of them an advantage over others and because they spent of their wealth." (2007: 34).

Noticeably, the word "قَوَّامُونَ" "Qawwamuun" is defined as a lexical term that is derived from its root "قَوَّمَ" "Qawama", which means custodians (معجم المعاني الجامع، 2022). Moreover, the meaning of custodian is "someone who is responsible for looking after something important or valuable" (Longman Dictionary of Contemporary English Online, n.d.).

This term has been mentioned in Surat An-Nisa' and it has almost a prevalent interpretation. It has been expounded to mean that the man is in control and the guardian of the woman that is, he is her boss, ruler and discipliner if she makes a mistake (ابن كثير, n.d.). Since this term is used to express something related to females or describe them, it is considered as a feminine expression.

Undoubtedly, this interpretation of the expression "قَوَّامُونَ" "Qawwamuun" has perpetuated the rubric that females are inferior to males. If we spectate the translation of this appellation in English translations and people's understanding of it in the target

language, we will discover that the vast majority have understood this term and translated it into a meaning that indicates the power of men and their control over women who are inferior to them and weak.

It is clear that the concept "قَوَّامُونَ" "qawwamuun" has been understood in a way that does not fit with what has come in the Qur'anic discourse regarding the recognition of the dignity and capacity of women as human being with rights and duties (الدويبي, 2020). Thus, feminists did not prefer earlier translations that convey the stereotypical interpretations. Those stereotypical interpretations show women as inferior to their husbands. Feminists consider those translations as a male-based interpretation that prefers a gender to another.

They are conscious of the idea of justice between males and females. To that end, they would rather prefer other interpretations that would not diminish them. Earlier translations of the term "qawwamuun", from feminists' point of view, are inappropriate translations and do not convey the right image of how Islam deals with females to the target language audience. Thus, Bakhtiar has translated this expression desperately from the other traditional previous translators.

This principle is mirrored in Bakhtiar's translation of the term "qawwamuun" in Surat An-Nisa'. Bakhtiar has adopted more positive expressions and explanation in the translation of this verse and has tried to make the translation of such terms equitable because she believes in the idea that Islam is not a misogynistic discourse that could abet against women. Moreover, legal Jurist has expressed that "we have to choose the one that suits most the general Quranic principles and rules, not a meaning that contradicts them" "(Legal jurist)" (Bakhtiar, 2011). Consequently, Bakhtiar has translated the expression "Qawwamuun" with different meaning from other previous traditional translations. In this manner, Bakhtiar has translated the term "Qawwamuun" into "supporters" which, according to the oxford dictionary, means "to give or be ready to give help to somebody if they need it or encourage somebody by saying or showing that you agree with them" (A. S. Hornby, 2011).

The researcher deduces from saying that "men are supporters of wives", supporting is not restricted to financial support, but can include other sides of family life such as parental support. In this way, the meaning of supportive partner means "Being a supportive partner

means listening to, caring for, and helping your significant other so they know that you're there for them, no matter what they're going through"(Team Tony, 2022).

On the contrary, Umm Muhammad -in Sahih International- and Pickthall has interpreted it as" men are in charge of women" (1992:34). According to the Oxford dictionary the term "in charge" means "the person who is officially responsible for a depart" (A. S. Hornby, 2011).

We can infer that these three translations are different from each other. On the one hand, Bakhtiar tries not to translate the word "Qawwamuun" to any term or expression that may refer to the inequality between men and women or may reduce their value in society in the target language. This part of this verse has been explained according to the previous common meaning as "since men are the custodians (auliya'; singular: wali) of female kin in Islam, and not the other way around, women are not accountable in the eyes of God for the actions of their adult male kin" (Mahmood, 2012).

Thus, the previous common translations such as "in charge of" and "responsible of" have been replaced by a new expression, which is "supporters" that means sharing between spouses and their support for each other. On the other hand, Pickthall and Umm Muhammad have translated the term "Qawwamuun" into the same counterpart expression which is " in charge of" regardless of whether this translation is consistent with the principles of the Holy Qur'an or not. It has been commented about the term "in charge of" as " the male is in charge of the family. Under this rule, there exists no equality between women and men" (Wijk-Bos, 1991).

Hence, the translation "in charge of" can be considered as a word that indicates a man's authority over a woman in society. Respectively, both- Umm Muhammad and Pickthall- had not taken into account the feminists' perspective of the lexical choices that they use in their translation of the Holy Qur'an and as a result, the feminist translation which cares about feminists' view and females' voice in the translation of the Holy Qur'an has emerged.

In this example, Bakhtiar has adopted the Hijacking feminist strategy, too in order to convey a positive image about how Islam deals with Muslim women. Personally, as a researcher, her interference in this case is acceptable in the way that she has adopted a

rational different meaning. She has not exaggerated in changing the meaning of such a lexical term. Instead, she has shown us that Islam encourage spouses to share their lives with each other and help each other when it is possible. Thus, Bakhtiar's intervention in this case is acceptable and positive as it shows the reader a great principle of the family formation and system between spouses and the relationship between them, in which affection and mercy are supposed to prevail.

Example 3:

"وَالَّذِينَ يَخَافُونَ نُشُوزَهُمْ فَعِظُوهُمْ يَفْعَظُوهُمْ وَأَهْبِجُوا عَنْهُمْ فِي الْمَضَاجِعِ وَاصْرِبُوهُمْ" [النساء: 34] (4:34).

Transliteration:

"Wallati takhafuuna nushuuzahunna fa'idhuuhunna wahjuruuhunna felmadaji' **wa idrebuuhunn**".

Pickthall's translation: "As for those from whom ye fear rebellion, admonish them and banish them to beds apart, **and scourge them**" (1992:34).

Umm Muhammad's translation: " But those {wives} from whom you fear arrogance _ {first} advise them; {then if they persist}, forsake them in bed; and {finally}, **strike them**." (1997:34).

Bakhtiar's translation: "And those females whose resistance you fear, then admonish them (f) and abandon them (f) in their sleeping places and **go away from them (f)**." (2007: 34).

The term (اصربوهم) (idribuuhunna) is defined as an imperative term, which is derived from the verb (ضرب) (daraba) that means flogging (Alwaseet, 1989). This term indicates to several meanings. It does not just mean flogging. Sometimes it means to separate as in the verse (سورة الشعراء,) "فأوحينا الى موسى أن اضرب بعصاك البحر فانفلق فكان كل فرق كالطود العظيم" (63). Moreover, it could mean to make them sleep heavily as in "فضربنا على آذانهم في الكهف" (الشعيطي,) "أنمناهم" (الكهف, 11) "سنين عدداً" (2011)

The term "idribuuhunna" has been interpreted in the above-mentioned verse if as beating women without severe blow, which is the beating whose effect is not clear. (بن صمادح, 2011).

This part of the verse, in general, discusses the idea of how to treat the second kind of women, who are the bad women, and how to punish them gradually. The first thing a man must do is to discipline his bad wife is to exhort her so that she understands that what she has done is wrong and unacceptable. If the wife does not adhere to her husband's words and does not refrain from committing the mistake, the man must abandon her in bed, i.e., turn his back on her. If this matter did not deter the woman from committing the mistake, then the man should adopt the last solution, which is beating her.

The meaning of the term (*idribuuhunna*) in the above-mentioned verse is used to describe one idea that a man has the right to hit his wife. Since this term is used to describe how to treat a woman in this verse it is considered as a feminine expression in this case only.

Undoubtedly, if we look at the translation of this term in English, it means (hit them or strike them) and this translation notably is a literal formal translation. It is mentioned in the *Holy Qur'an* as an imperative expression from husbands to discipline their wives. The term "ضرب" is mentioned fifty-eight times with different shades of meanings than "to strike". Bakhtiar has argued that the verb that is mentioned in this verse does not mean "to strike" anymore since there are other several meanings for this verb (Bakhtiar, 2011). In contrast, in English, the translators have just adopted the meaning of flogging or striking in the translation of this verb in this verse. These direct, formal and literal translations are, from feminists' point of view, inappropriate translations and do not convey the right image of Islam in describing how males in Islam treat their wives. Thus, it raises the feminist translation of the Holy Qur'an of such expressions by Laleh Bakhtiar.

This standard is cogitated in Bakhtiar's translation that strives to avoid render any term that might be interpreted as misogynistic. Therefore, she refuses to convey an unsuitable image of Islam as a misogynistic discourse to the target language audience. The meaning of misogyny is "showing feelings of hating women or a belief that men are much better than women"(Cambridge Dictionary, 2022). Bakhtiar has demonstrated this idea in the preface of her translation "How could God, the Merciful, the Compassionate, sanction husbands beating their wives?" (Bakhtiar, 2011). Thus, she has translated "اضربوهنَّ" as "and **go away from them (f).**" without translating it in the traditional literal meaning. Indeed, this imperative verb by itself has different meanings that depend on the context of the text and it does not just have the meaning of flogging and striking. In addition to that, she has defended the use of such interpretation in the Preface by saying that,

Prophet Muhammad, peace and the mercy of God be upon him, having ever beaten women. It is the misinterpretation of the word idrib in 4:34 that this translation challenges and emphasizes that this misinterpretation must revert back to the way the Prophet understood it through his behavior when facing the exact same situation. Therefore, it is not a personal interpretation but one that calls for a return to the Sunnah. (Bakhtiar, 2011).

On the contrary, Umm Muhammad in her book- *Sahih International*- has interpreted this imperative verb as " and {finally}, **strike** them ". According to the *Webster's New Collegiate Dictionary*, the verb " strike" means, "to whip severely and to punish severely" (G. &C. MERRIAM COMPANY, 1977) . Pickthall has translated it as " and **scourge** them" (1992:34). This imperative word is defined as "to beat someone with a whip (a piece of leather or rope fastened to a stick) as a punishment" (Cambridge Dictionary, 2022).

In other words, these three translations are different from each other. Bakhtiar tries to avoid conveying the idea that the Qur'an is a misogynistic discourse to the target language audience, therefore, she avoids translating any word or term that might indicate the meaning of misogyny and violence against females. Therefore, Bakhtiar has intervened in the translation of the word "اضربوهنّ" in the verse 34 of Surat An-Nisa' and did not translate it in the traditional, well-known meaning of physical beating; rather she has chosen another meaning that is less violent and fits the Qur'anic description of women and Islam's treatment of them.

According to what has been expressed that " Saheeh International's translation remained unaffected by its translators' gender" (Shehata, 2020) Umm Muhammad adopts the literal translation of this word regardless of whether the translation she has chosen is appropriate to the Qur'anic description of Islam's treatment of females and in spite of her gender as a female translator. It is worth mentioning that the Qur'an by saying "اضربوهنّ" did not mean beating females severely or striking them with a whip. Ibn Abbas has noted that the word "اضربوهنّ" that is mentioned in this verse means hitting with a toothpick and the like (بن عبد الله, 2014).

Moreover, Ibn Jarir has interpreted it as the word "اضربوهنّ" means to beat them not severely; neither cut skin nor break bone (العقاد, 2022). Furthermore, Pickthall has also

translated this imperative verb as "scourge them" regardless of whether it is inappropriate to describe how Muslim men treat their wives or not.

In other words, both Umm Muhammad and Pickthall had not bear in mind the feminists' view of the lexical choices of that they use in their translation of such controversial feminine expression in the Holy Qur'an. As a result, this leads to the feminist translation by Laleh Bakhtiar who believes in challenging male's traditional misogynistic translation and understanding of such expression. Bakhtiar has expressed her opinion about Umm-Muhammad's translation in the preface as

In both cases, however_ that of Tahereh and Umm Muhammad_ these women did not challenge the over 1400 years of male interpretation of the Qur'an. Therefore, in key passage like 4:34, their translation read exactly as the translations by a male. In other word, theirs is not a critical translation representing the prophetic voice speaking out against wrongdoing and injustice, but, instead, supporting the status quo (Bakhtiar, 2011).

Accordingly, Bakhtiar does not believe in the previous stereotypical traditional interpretation of such expression, which means striking women and scourging them. she has changed its meaning into a meaning that does not go against females as much as the traditional one. Thus, she has adopted the strategy of hijacking. Flotow has defined this feminist strategy as "a process by which a feminist translator applies "corrective measures" to a text in hand, the intentions of which are not necessarily feminist, appropriating the text in order to construct feminist meaning" (Yu, 2015). This strategy helps the feminist translator to change the meaning of some terms and concepts in a way that suits his/her thoughts.

As we have already mentioned before, hijacking strategy seeks to appropriate the text to the feminist ideology either by adding a lexical term or manipulating the meaning of the word. Thus, the feminist translator manipulates the meaning of the terms and expressions that s/he is concerned with in the way that appropriates their meaning to his/her principles.

Bakhtiar has adopted this strategy in translating the feminine expressions in Surat *An-Nisa'* that have common negative meaning among either the source language audience or the target audience by manipulating their meanings. She has turned their negative meanings into a more positive meaning in a way that is suitable for feminist ideology.

Turning the negative meaning of such expressions into positive and translating them into different meanings makes her translation different from the other previous common translations and that this process falls under Flotow's hijacking strategy.

Bakhtiar's decision to translate such expressions in this way makes her translation feminist. She has utilized the feminist translation, but she did not practice the Hijacking strategy in this case to the extent that could make her translation so different from the original text meaning that could shock the reader.

In this case, I think that Bakhtiar was not interested in applying this strategy in translating these terms as much as she was only interested in trying to convey a different image to the target audience about Islam's treatment of women and its description of them, and to be visible to the readers as a female translator.

Bakhtiar has manipulated the meaning of these expressions while translating them. Thus, she had to justify the reason for her manipulation to the audience and for choosing positive lexical counterparts in the target language that are less intense. The idea of justifying the translation is called Preface strategy. Preface strategy is defined as "prefacing provides explanations for translational choices and linguistic/cultural references at the beginning of the text or throughout it in order to make woman's voice patent" (Valentinacova, 2014).

One of these controversial expressions is "اضربوهنَّ" "idrebuuhunna", which all earlier translators agreed to translate with its common literal meaning of physical beating. In contrast, Bakhtiar has decided to translate this expression with a distinct meaning that is "go away from them (f)" as this different translation became controversial as well. Accordingly, the process in which Bakhtiar has tried to justify her lexical choices to the target language audience is called the Prefacing strategy in which a translator can convince the reader with his/her translation.

It seems to me, as a researcher that since Bakhtiar has used the strategy of Prefacing to justify her translation of the term "اضربوهنَّ" "Idribuuhunna" only without mentioning the other expressions that she has changed their meanings while translating them in the preface, we consider that she has not adopted this strategy completely.

According to the researcher's point of view, Bakhtiar's translation of the word "اضربوهنَّ" "Idribuuhunna" as "go away from them(f)" is not a professional proper feminist

translation. Bakhtiar has justified her different translation of this feminine expression in the Preface by expressing that the prophet Muhammad is the Qur'an that walks between us. She said that we have to interpret the Qur'an according to him and the Sunnah, but she did not do that in translating this word (Bakhtiar, 2011).

Our prophet Muhammad (BPUH) has interpreted this word in the Hadith that says "Forsake her in her bed, and if she mends her ways (this is good), but if not, then Allah has given permission for you to hit her in a way that is not painful"(Abdul-Rahman, 2007). The mentioned expression "Unpainful hitting" is explained as, 'Ata said: " I said to Ibn 'Abbas: " What is the hitting that is not painful?" He said " The siwak (tooth-stick) and so on" (Abdul-Rahman, 2007). Thus, our prophet Muhammad has explained to us what is meant by the word "Idribuuhunna" that is mentioned in Surat *An-Nisa'* (34). Thus, we have to understand the Qur'an according to what he has taught us.

3.2 Figurative Females' descriptive expressions translation

Example 1

Table (1)

verses include "Aw ma malakat Aymanu kum"

Verse number	occurrence	Transliteration	Meaning and interpretation	Pickthall's translation	Umm Muhammad's translation	Bakhtiar's translation
1_An-Nisa' 3	فَإِنْ خِفْتُمْ أَلَّا تُعَدِّلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَذَقْتُكُمْ أَلَّا تَعُولُوا "	Fa'in kheftum 'alla ta'deluu fawahedatan 'aw ma malakat aymanukum dhalik 'adna 'alla ta'uulu	If a man fears that he will not do justice between his multiple wives, he must marry only one or a female slave. That is, of course, a concubine belongs to her master and her master naturally spends on her, thus he relieves the burden of excessive alimony on himself.	"(the captives) that your right hands possess."	"One of those your right hands possess {i.e., slaves}."	"One or what your right hands possessed."
2-An-Nisa': 24	"وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ "	" Walmuhsaat min alnisa' 'illa ma malakat aymanukum"	It is forbidden for you to be married to foreign women who are married, except what you have possessed with them in captivity, for it is permissible for you to have intercourse with them if you have liberated them	"And all married women (are forbidden unto you save those (captives) whom your right hands possess"	"And {also prohibited to you are all} married women except those your right hands possess.153"	" Forbidden to you are those one who are married women, but from females whom your right hands (f) possessed. "
3- An-Nisa' 25	"فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِن فَتَايَتِكُمْ الْمُؤْمِنَاتِ "	Fa min ma malakat aymanukum min fatayatekum almu'menat	Marry the believing slave girls who are owned by the believers.	" Let them marry from the believing maids whom your right hands possess."	"Then {he may marry} from those who your right hands possess of believing slave girls."	"Then, from females whom your right hands possessed, the ones who are female spiritual warriors, female believers."

The phrase (أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) has been mentioned four times in Surat An-Nisa'. This term has more than one meaning that varies according to the context of the verse. This is considered a linguistic feature of the Holy Qur'an among the so-called I'jaz of the Qur'an. There is no redundancy in the repetition of a lexical term in the word of God. All the verses that include the term (أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) in Surat *An-Nisa'* are presented in Table 1 above, in addition to their interpretation and meanings according to Ibn Kathir's Tafsir, and the three translations are also included in the same table as shown above.

We can infer that this phrase is defined as a phrase that is derived from the expression (مَلِكٌ يَمِينٌ) (melk yamyin) which means ownership of slaves and the term (يَمِينٌ) is a metaphor for the hand to denote what is under the owner's hand and control (معجم المعاني). In addition, it has almost three meanings. The first meaning that it carries is (سَبَايَا) (sabaya) which means (captives), which refers to those women who have been captured and are prisoners of war. The second interpretation of this term is (الْإِمَاءُ) (Al'ima') which means (slave girl), which refers to those who are females' domestic servants with any of different duties.

The third and the last one is (الْمَمْلُوكُ عَبْدًا أَوْ أَمَةً) (Al mamluuk Abdan aw amah) which includes both genders to indicate male and female slaves while the first two meanings are used to indicate to females only (اسماعيل، 2010). Some verses talk about the treatment of weak women who are under their masters' control. In those verses, Allah has not described these women in a harmful, offensive manner or in a manner that degrades their value like slaves or captives; rather, Allah has assigned possession to the right hand, as it is an attribute of praise, and the right hand is specific to good things.

It is also expressed that, "do not you see that it is which spends? Where the prophet Muhammad (pbuh) says that, (so that his left hand does not know what his right hand spends) and it is the right hand that used in making pledges of allegiance" (القرطبي، 2019). These examples are explained in the above table. While the examples number one and three of the phrase "'aw ma malakat aymanukum" is used to mean slave girls, the second example is used to mean the captives that are captured in a warfare (اسماعيل، 2010).

There is no doubt that if we look at the formal equivalence translation of this phrase in English, which Nida has defined it as "it seeks to reproduce SL surface structures as exactly as possible" (M. Hornby, 2006) it means (what your right hands possess) and this

translation notably is more inclusive than saying slaves or captives. It is mentioned in The Holy Quran to refer to the meaning of female servants and captives indirectly and respectfully.

In contrast, in English, the translators used to interpret it with exclusive explanation of it by saying captives and slave girls in order to make it clear to the target language audience. These direct exclusive translations which, from feminists' point of view, are inappropriate translations and do not convey the right image of Islam in describing women raise feminist translation of the Holy Qur'an by Laleh Bakhtiar.

This principle is shown in Bakhtiar's translation who tries to avoid transferring terms or phrases that could convey an inappropriate image of Islam and its treatment of women to target language audience. Thus, she translated "أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ" in the examples number one and two as "What your right hands possessed" without explaining or specifying the meaning and without adopting other expressions to describe it so that as we mentioned earlier, the term "يمين" is figuratively considered a good term and there is many good in it.

On the other hand, Umm Muhammad has translated this phrase differently. She translated the example number one as " One of those your right hands possess {i.e., slaves}". It is explained that the process of adding a detailed lexical item between brackets is called a free enrichment which is defined as "the enrichment focuses on a particular lexical item in the utterance and narrows the concept it encodes" (Huang, 2014).

Thus, adding the word –slave- between brackets in order to explain the meaning of the phrase more is called the strategy of Enriching. By using this strategy, the phrase " what your right hands possess" is enriched conceptually by adding the lexical term "slave" between brackets in order to get the reader's attention to the meaning of the word and understands its meaning, regardless of whether the meaning she has chosen is appropriate to the Qur'anic description of women or not. In the second example, Umm Muhammad has translated it as " And {also prohibited to you are all} married women except those your right hands possess.¹⁵³".

She wrote a footnote describing the meaning of the phrase and explaining it into target language audience by saying that, "i.e., slaves or war captives who had polytheist

husbands"(International, 2004). Moreover, the third and the last example has been translated by Umm Muhammad as " Then {he may marry} from those who your right hands possess of believing slave girls". In the three translations, Umm Muhammad did not ignore adding the idea of slavery in three methods of free enrichment, footnote and include the meaning of slavery within the sentence of translation.

Moreover, Pickthall has also translated the examples number one and two as "(captives) that your right hands possess" and "(captives) whom your right hands possess". The meaning of "captive" is "A person who is kept as a prisoner, especially in a war" (Oxford Learner's Dictionaries, 2022). He enriched the phrase" what your right hands possess" conceptually with the term "captives" regardless of whether it is inappropriate to describe women or not.

In addition, he translated the example number three as" Let them marry from the believing maids whom your right hands possess". In this example, he also enriched the phrase (Aw ma malakat Aymanukum) with the concept "maids". Maids means "an unmarried girl or woman especially when young: VIRGIN." (Merriam Webster collegiate dictionary, 2022).

Both translators, Pickthall and Umm Muhammad, went on translating the feminine expression without paying attention to feminists' view of the lexical choices that they have used in their translation of the Holy Qur'an. As a result, this leads to the feminist translation, which tries to give a little bit more attention to the feminists' view and females' voice in the translation of the Holy Qur'an. Giving attention to feminists' view and females' voice is absent in the previous translations and leads to feminist translation.

According to Flotow's theory of feminist translation, one of the three strategies that she has adopted as strategies adopted by feminist translators is called the strategy of Hijacking. This strategy states that, "the translator is writing in her own right." (Fontanet, 2016) Meaning that, the feminist translator translates the text as if s/he is the author and not a translator. That is, s/he translates the text in what s/he finds appropriate for him/her and his/her principles without being supposed to interpret and explain each single expression in the original text to the target language audience.

Thus, the literal translation of "aw ma malakat aymanukum" serves feminist interests more than its illustrative translation using vocabulary that devalues women because "translation was an important part of the social movements in which women participated, such as the fight against slavery." (Simon, 2003) so Bakhtiar has used the strategy of Hijacking in order to avoid rendering such meaning into the target language audience in translating such expressions that are mentioned in the Holy Qur'an by deciding to not explain it like the other translators and without using another different illustrative additional expression in the target language.

Bakhtiar's decision not to clarify the meaning of "aw ma malakat aymanukum" in the sense of servants or slaves of women or any meaning that may devalues women in the target text makes her translation different from the other different previous translations and striking for the reader.

With reference to Flotow's theory and Hijacking strategy that we have already mentioned above, Bakhtiar has translated this expression literally as she considered it more appropriate than explaining and clarifying it, but she did not interfere to the extent that might be controversial for readers. It is important to note that Bakhtiar's literal translation of this phrase in this instance is not seen as a significant textual interference. Instead, she only selected the literal translation that is more suitable for her as a female translator.

It is worth mentioning that Quzmar, in her study, has talked about the translation of "Aw ma malakat Aymanukum" as a feminine expression that translators generally have differed in translating it to the target language audience. Some of the translators preferred to clarify its meaning by suggesting what it does or means while others preferred to convey its euphemistic image.

Thus, she has chosen this expression in order to explain the problems in translating such figurative expressions and suggest a strategy in order to overcome such obstacles. On the contrary, in this study, I have chosen this feminine expression in Surat *An-Nisa'* since the feminist translator, Bakhtiar, has translated it differently from the previous translator.

According to Flotow's theory of feminist translation, one of the three strategies of feminist translation is called the strategy of hijacking. This strategy means "the translator is writing in her own right" (Fontanet, 2016) meaning that the feminist translator translates

the text as if s/he is the author not a translator. translates the text. That is, s/he translates the text in what s/he finds appropriate for him/her and his/her principles without being supposed to interpret and explain each single expression in the original text to the target audience.

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In the researcher's opinion, as a researcher, I consider this translation as a non-professional feminist translation. the literal translation of such an expression is not preferred in this case. The literal translation of such an expression makes the phrase sounds like a woman is just a voiceless and silent agent who is always subject to male authority.

3.3 Feminine expressions including feminist principal translation

Example 1

Table 2

Verses include "المحصنات" "Almuhsanat"

Verse number	Occurrence	Transliteration	Meaning and interpretation	Pickthall's translation	Umm Muhammad's translation	Bakhtiar's translation
1_ An-Nisa' 24	"وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَنُكُمْ"	walmuhsanat min alnesa' 'iillaa ma malakat aymanukum	Forbidden to you are foreign women who are married.	"And all married women (are forbidden unto you save those (captives) whom your right hands possess."	And {also prohibited to you are all} married women except those your right hands possess.	"Forbidden to you are those who are married women, but from females whom your right hands (f) possessed."
2_ An-Nisa' 25	"وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ"	wa man lam yastatei minkum tawlaan 'a yankih almuhsanat almu'minat.	Whoever cannot marry a free woman whom he loves, he shall marry of the captives he has.	"And whoso is not able to afford to marry free, believing women,"	"And whoever among you cannot {find} the means to marry free, believing women"	"And whoever of you is not affluent to be able to marry the ones who are free, chaste females, the female believers,"
3- An-Nisa' 25	"مُحْصَنَاتٍ غَيْرِ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ"	Muhsanaten ghayra musafehaten wala muttakhdhat 'akhdan	Chaste women who do not commit adultery.	"They being honest, not debauched nor of loose conduct."	" {they should be } chaste, neither {of} those who commit unlawful intercourse randomly nor those who take {secret} lovers"	" They being ones who are free, chaste females, without being ones who are licentious females"
4- An-Nisa' 25	"فَإِنْ أَتَيْتَ بِكَلْبَشَةٍ فَعَلَيْكَ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ"	Fa'idha 'uhsinna fa'in atayna befaheshaten fa'alayhenna nesfu ma 'ala almuhsanat min 'aladhab	If a slave girl got married and then committed an indecenty (i.e., adultery), her penalty is half that of a free adulterous woman.	"And if when they are honorably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case)."	"But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free {unmarried} women."	"And when they (f) are in wedlock, if they (f) approached indecencies, then on them is half of the ones who are free, chaste females."

Remarkably, the word "almuhsanat" has been mentioned four times in Surat An-Nisa'. The meaning of this lexical term varies in each verse according to the context of the verse. All the verses that include the term (المحصنات) in Surat An-Nisa' are presented in Table 2 above, in addition to their interpretation and meanings according to Ibn Kathir's Tafsir, and the three translations are also included in the same table as shown above.

The word "محصنات" "Muhsanat" is defined as the feminine plural noun of "محصنة" "Muhsanah" and it is derived from its root "إحصان" "Ihsan" which means fortified (معجم المعاني الجامع عربي-عربي، 2022). This term has three different meanings according to the linguistic context of the verse in which it exists. The first meaning that it carries is "married women" which refers to women who fortified themselves with their marriage whilst the second meaning this lexical term carries is "free women" who are neither slaves nor captives.

The third and the last meaning is that "chaste women" who did not commit indecency and abstained from committing adultery. (معجم المعاني الجامع عربي-عربي، 2022). In the above-mentioned verses, the meaning is not specified clearly. Allah has only referred to them by the term (muhsanat) which means fortified and fenced in and did not mention that they are well protected from what or against what. These examples are clarified in the above table. While the example number one of the terms "muhsanat" is used to mean married women, the examples number two and four mean the free women who are not captives or slaves, and in the example number three, this term means chaste women who do not commit adultery.

Looking at the formal equivalent of the word (muhsanat), it is noticed that it is translated with a single word, which is either free or married or chaste (a word equivalent). This term is mentioned in the Holy Qur'an to refer to a single meaning depending on the context of the verse and English translators used to interpret it with an exclusive single equivalent correspondence according to the meaning of the context. Because of customs and traditions, these exclusive translations become, from feminists' point of view, inappropriate translations and do not convey the exact intended meaning of this term and that raise feminist translation of the Holy Qur'an by Laleh Bakhtiar.

This principle is reflected in Bakhtiar's translation who tries to explain the meaning of this term to the target language audience by adding other elements (lexical term) in the

translation so that the meaning becomes clearer; thus, misinterpretation and misunderstanding of the Qur'anic verses are avoided. Thus, she translated "المحصنات" in the example number one as "married women" without explaining or adding another lexical term and without adopting other expressions to describe it so that there is no problem for feminists with the term " married women" to be a corresponding equivalent for " muhsanat".

On the other hand, Bakhtiar has interfered in the translation of this term in the other verses when it means chaste or free women. The lexical term "chaste" by itself, from feminists' view, and as it has been described " chastity is about controlling women" (Nordgren, 2016) means restricting females' freedom. There are some female ideals about freedom for females and the term chastity, which feminists adopt in their life and try to convey them in their translation.

Dahlgren has expressed that one of the traditions and customs is that "women need to be protected "The Chaste woman does not frequently leave her house"." (Dahlgren, 1999) so the term "chastity" means staying at home and it is forbidden to work abroad or work and talk with men outside the house in order for the girl to maintain her chastity and morals. Thus, feminist revolution commends that "women should participate side by side with men on building society; women and men are equal in marriage; everybody's duty is to study; women's liberation (*tahrîr al-mar'a*)" (Dahlgren, 1999). That means feminists always try to connect the term of freedom with chastity in order to convey that a female who is not married and is not a slave do not waste her chastity if she is free, work and have a life with freedom.

As a result, according to this feminist ideal, the feminist translator, Laleh Bakhtiar, has translated the examples number two and four in which the word " محصنات " " muhsanat" which means free females as " free, chaste females" translated the example number three in which the term means chaste females as " free, chaste females". She was not constrained with the exact exclusive meaning like other traditional translations; rather she added the lexical term "chaste" to the term "free" and connected them with each other in the translation of the above-mentioned verses in order to adapt their meaning with her feminist ideology.

In contrast, the example number one has a different meaning and a different translation since the context of the verse is talking about married women that they are forbidden for men to marry according to Ibn Kathir's tafsir. Bakhtiar has translated this verse as, ""Forbidden to you are those who are married women, but from females whom your right hands (f) possessed.

The meaning of the term "محصنات" in this verse is different as it means married women and that men cannot marry women who are already married to other men. As a result, Bakhtiar has chosen to translate it differently so here in this context she kept the meaning as it is without any addition and translated it with its formal equal correspondence in the English language that is "married women". On the other hand, Umm Muhammad has translated this term differently. She translated the term "المحصنات" "almuhsanat" in all above examples according to its meaning of the context without any addition or explanation. In the first example when it means married women, she translated it as "married women" and in the example number two when the term "almuhsanat" means free believing women she also translated it as that and so on and so for. Bearing in mind the example number four when the verse is talking about free women, she translated it as "free {unmarried} women.", so she enriched the meaning of this part of the verse conceptually by adding the word "unmarried" between brackets.

Moreover, Pickthall has also translated the examples number one as "(married women)" which is the equivalent counterpart in the English language in this context without any addition or deletion. He translated the examples number two and four in which the term "almuhsanat" has the meaning free women as "free women" without any explanation or addition since he doesn't take into his consideration females' point of view.

However, he translated the example number three, in which this term means "chaste women" as "they being honest". The meaning of "chaste" means, "innocent of unlawful sexual intercourse" (Merriam Webster Collegiate Dictionary, 2022). Moreover, the term "honest" is defined as "someone who is honest always tells the truth and does not cheat or steal" (Longman Dictionary of Contemporary English Online, 2022). According to the context of the verse, the expression "chaste" is more precise than honest, but this difference in translation has nothing to do with feminism.

Umm Muhammad and Pickthall translated "almuhsanat" in the above verses with its literal equivalent counterpart in the English language without bearing in mind the feminist thought and its principles. They did not interfere in its translation and did not add any other expression or meaning that could be different from the original meaning that is extracted from the context of the verse.

In contrast, Bakhtiar translated this expression semantically and linguistically in a different manner. Semantically, she has translated the expression differently as she linked two words (chaste and free) together in order to convey the feminist thought that the freedom of women and being enslaved does not prevent them from being chaste females. While in the linguistic aspect, she added the letter (f) to draw the reader's attention that there is a feminine pronoun and an idea that talks about them in this part of the verse and this we will discuss in the last part of this chapter. (See section 3.3).

Accordingly, Bakhtiar has employed the Hijacking approach in this instance to communicate a specific message and a feminist tenet to the target audience by adopting two synonyms in the target language for a single word that was included in the original text. It is important to note that the two meanings that Bakhtiar has adopted as a single synonym for the term "Almuhsanat" "المحصنات" which appeared in the original Quranic text, are actually one of multiple meanings of this word. Meaning that, she did not choose a peculiar or unrelated synonym for this word. She merely combined the two meanings of this term into one synonym.

Personally, as a researcher, in this case, Bakhtiar has not interfered that much in translating such terms since she has not used a strange or different meaning of such lexical term. Thus, she has not employed the Hijacking strategy accurately in translating such a feminine expression.

In Quzmar's thesis, we discover that she has investigated the problems that translators come across while translating some feminine expressions. The term "Al muhsanat" is one of her examples that she has studied in her research. We have to notice that in her study she has focused on the problems of rendering the accurate meaning of such expression that carries different meanings depending on the context without taking into consideration the feminists' point of view or their principles. On the other hand, in my thesis, I concentrate on the feminist translator's point of view and tries to investigate the

reason behind her interference in translating this expression that makes her translation different from the other previous translations.

Example 2:

"فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ" [النساء: 34].

Transliteration:

" Fassalehat qanetatun hafethatun lelghayb bema hafedha allah"

Pickthall's translation: "So good women are the obedient, guarding in secret that which Allah hath guarded." (1992: 34).

Umm Muhammad's translation: "So righteous women are devoutly obedient, guarding in {the husband's} absence what Allah would have them guard." (1997:34).

Bakhtiar's translation: "So the females, ones in accord with morality are the females, ones who are morally obligated and the females, ones who guard the unseen of what God kept safe." (2007:34).

The term "الصَّالِحَاتُ" "Alsaalihah" is defined as a feminine sound plural of the term (صَالِحٌ) (Salihun) which is derived from the expression "صَلَحَ" "saluha", which means the upright person who performs his duties²⁰²². The term "صَالِحٌ" means, "Good; in good condition; proper, right, just, virtuous, {one's good, self-interest}." (Wortabet, 1888).

Furthermore, the term "قَانِتَاتٌ" "qanitat" is defined as a feminine sound plural of the term "قَانِتٌ" "Qanit". The term "qanitat" means, "to be obedient; obey God and adore Him in purity of heart. To be silent" (Wortabet, 1888).

This part of the verse has been interpreted as God commands a woman to obey her husband and fulfill his rights to protect his money and protect herself in his absence. (القرطبي, 2019) From this interpretation, we discover that this part of the verse, in general, discusses a kind of women who are good, righteous, and obedient to their husbands and do not cheat them. This kind of women is described in the verse as "falsaalihah qanitat hafizat lilghayb".

It is noticed that the two expressions "falssalihat qanitat" that are mentioned in the above-mentioned verse are used to describe one idea. The idea is that these expressions are utilized to describe a class of women who are good, righteous women and who obey their husbands and do not cheat him. Since these descriptive expressions used to express something related to females or describe them, they considered as a feminine expression.

The term "صالحات", that is mentioned in this verse in the plural, nominalized act means, "righteous". (Abdel Halim & Badawi, 2008) Moreover, In the context of the mentioned verse, the term "qanitat" means, "devout, or obedient (women)" (ندوي, 1983).

Certainly, if we look at the translation of these two descriptive adjectives in English versions, we see that they are translated with the meaning "good women who are obedient". This translation notably is considered as a traditional translation; in which translators have interpreted it according to the common interpretation of women's obedience to their husbands without thinking about any other alternative interpretation that the word "qanitat" could bear that could be suitable with the Qur'anic descriptions about women. Thus, the translators have translated these expressions directly as they are without choosing other correspondence meaning in the target language that could not show the weakness of females. These direct translations which, from feminists' point of view, are unsuitable translations and do not convey the right image of Islam in describing women has raised feminist translation of the Holy Qur'an by Laleh Bakhtiar.

This tenet is reflected in Bakhtiar's translation who tries to avoid bequeathing terms or phrases that could show an improper image of Islam and its dealing with women to the target language audience. Thus, she has translated "فالسالحات قانتات" "falssalihat qanitat" as "So the females, ones in accord with morality are the females, ones who are morally obligated". Bakhtiar has translated these terms in a sense that does not indicate the idea of women's obedience to men, as the other previous translators did. Rather, she has conveyed the idea that a woman is not compelled by her husband or anyone else to obey him, but her morals are what drive her to obey her husband and do good things.

Additionally, the term "qanitat" in this verse means being obedient to God "muti'at lillah" (Engineer, 2005). It has been expressed that, "those who are inclined to give equal status to both render it as "obedient to Allah" and those who consider man as superior "being obedient to husband"." (Engineer, 2005) On the other hand, Umm Muhammad -in Sahih

International- has interpreted it as "So righteous women are devoutly obedient, guarding in {the husband's} absence..." The term "devoutly" means, "Very strongly" (Oxford Learner's Dictionaries, 2022) and the term "obedient" means, "doing what you are told to do; willing to obey" (Oxford Learner's Dictionaries, 2022) In addition, Pickthall has translated it as "So good women are the obedient" (1992:34), too.

We can infer that these three translations are different from each other. Bakhtiar has tried to adopt other meanings of the expressions "falssalihat qanitat" by translating them as "So the females, ones in accord with morality are the females, ones who are morally obligated." She has translated the word "alssalihat" as "ones in accord with morality", therefore, she has made the focus of the verse revolve around morals not on "goodness" as other previous translators have done.

It is noteworthy that the meaning of the word "morality", according to oxford advanced learner's dictionary, is "principles concerning right and wrong or good and bad behavior" (A. S. Hornby, 2011). These moral principles of people are originally derived from God Almighty, as Scotus has mentioned that, "moral principles fall under the domain of God's absolute power" (Fieser, 2015). Thus, Bakhtiar has not translated these expressions into traditional counterparts' meanings in the target language; rather, she has neglected the previous, common interpretation, which refers to the weakness of women and their submission to men. She has replaced it with the other meaning, which is to follow God's commands and submit to God not to men.

On the other hand, Pickthall has contented himself with translating the term "qanitat" without any clarification, change or addition. He just translated it as, "so good women are the obedient". In defiance of whether the translation he has adopted is appropriate to the Qur'anic description of women or not or does it need a clarification to be obedient to whom or not. Moreover, Umm Muhammad has enriched the meaning of "qanitat" by adding the word "husbands" between brackets in the translation. She translated this term as, "so righteous women are devoutly obedient, guarding in (the husbands') absence". Adding the word "husbands" between brackets in the translation means that the idea of being obedient to men which is the previous common interpretation of this part in the verse. Thus, Umm Muhammad has translated the word "qanitat" without taking into consideration females' point of view, or is it appropriate and suitable to the Qur'anic discourse or not and regardless of her gender as a female translator.

To that end, both- umm Muhammad and Pickthall-, had not related the meaning of the verse into God or morals. They have not translated the selected expressions in a different way in which it could be more acceptable to feminists' translators, so they had not taken into account the feminists' view of the lexical choices that they have adopted in their translation of the Holy Qur'an. Respectively, this leads to the feminist translation that tries to pay heed to the feminists' view and females' voice in the translation of the Holy Qur'an. Regarding feminists' view and females' voice in such expressions is absent in the previous translations and that leads Bakhtiar to adopt the strategy of Hijacking in which she can choose the appropriate translation of them from her point of view by her own.

The Hijacking strategy that is adopted by Flotow as a strategy in feminist translation theory, which we have already referred to in the previous example, states that "Hijacking is often portrayed as the way in which a translator modifies a text by adding comments or word play." (Fontanet, 2016) Meaning that, by embracing such a strategy, a feminist translator translates the text by deciding to play with lexical choices by either adding a lexical term or changing the meaning of a term in the target language in a way that serves feminist principles.

To this end, adding an extra synonym of the lexical term "محصنات" "muhsanat" in the target text conveys an important principle among the feminists' principles, which calls for a woman's right to be free since woman's freedom in general does not mean that she becomes dishonorable or unchaste. Thus, Bakhtiar has decided to add "free" in the second and fourth example of the first instance of this part, to the original synonym, which is "chaste" and vice versa in the third example.

In the second example of this part, Bakhtiar has added a lexical term which is "morally" to the original lexical term "obligated" in order to change the meaning from being obedient and inferior to an external power into the meaning that being obedient from her inside and in her morality with her will. She has translated it as "So the females, **ones in accord with morality are the females, ones who are morally obligated.**" (2007:34) Accordingly, Bakhtiar has used the strategy of Hijacking in these two cases in order to render the most important tenets of feminism to the target language audience in translating such expressions that are mentioned in the Holy Qur'an by deciding to not be restricted to their single counterparts like the other translators.

According to Flotow's Hijacking strategy, Bakhtiar's decision to add lexical terms and not to be restricted to one specific meaning of the above-mentioned feminine expressions attracts readers since her translation is distinct from the previous translations that have adopted a limited meaning. However, in this respect, I think that Bakhtiar has not changed the meaning of such feminine expressions to that extent that could show the original text as a different text. Thus, Bakhtiar has used the Hijacking strategy in this case, but not to the extent of distorting the meaning of the original text.

Quzmar (2020), in her study, explores the different translations of the term "Qanitat" and examines the problems encountered in translating of this expression semantically without considering the feminists' attitude. Contrarily, I investigate the translation of this expression by juxtaposing the feminist translation by Laleh Bakhtiar with the other two selected translations taking into consideration the feminist ideology in order to deduce how the feminist ideology has affected on translating of such expression.

Moreover, my analysis tries to relate the different feminist translation with the feminist principles in order to know the reason behind the different feminist translation of this expression. Thus, I focus on the ideological influence on the feminist translator's translation of such expression not just on a linguistic and semantic analysis while Quzmar focuses generally on the problem of translating this expression and suggest a strategy in order to overcome those problems.

3.4 Feminine expressions have feminine linguistic features

"لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ" [النساء: 32].

Transliteration:

"Lirrijale nasiibun mimma ektasabuu wa linnisaa' nasiibun mimma **ektasabn**."

Pickthall's translation: "Unto men a fortune from that which they have earned, and unto women a fortune from that **which they have earned**" (1992: 32).

Umm Muhammad's translation: "for men is a share of what they have earned, and for women is a share **of what they have earned**" (1997:32).

Bakhtiar's translation: "for men is a share of what they deserved and for women is a share **of what they (f) deserved**" (2007: 32).

We can infer that the term "اَكْتَسَبْنَ" "ektasabn" is a word that is derived from the past active verb (اَكْتَسَبَ) (ektasaba). It is attributed to the feminine plural pronoun (هُنَّ) (hunna), its root (كَسَبَ) (kasaba) and its stem (اَكْتَسَبَ) (ektasaba). Moreover, its analysis (ا+اكتسب+ن) (ek +tasab + na). (مجمع اللغة العربية, 2013) This term means, "What they earned".

Al Tabari has interpreted the above-mentioned part of the verse as both a man and a woman have a preference, a division, and a share of the inheritance; Men have a share of what they earned from the inheritance of their dead, and women have a share of it. (بن صمادح، 2011)

It is clear that the verse, in general, discusses that both a man and a woman have a share of the inheritance in their life, and that the woman is not deprived, oppressed, or excluded from taking it; just as the man has his share of the inheritance, the woman also has a right and a share in it. That is expressed in the verse as ﴿وَاللِّسَاءُ نَصِيبٌ مِّمَّا اكْتَسَبْنَ﴾.

Unquestionably, if we check the translation of the term "اَكْتَسَبْنَ" in English it means (what they earned). It is noticeable that this word is mentioned in the Holy Qur'an in the Arabic language as a word attached to a third plural pronoun as a feminine pronoun, which is the letter (ن) at the end of the word in order to indicate that this term belongs to females and is intended for them. In contrast, in English, the translators used to interpret it and its similar words in the Holy Qur'an with a traditional, normal translation, which does not contain any new addition or an unusual translation. These normal traditional translations which do not regard the feminist imageries and feminist linguistic features into consideration while translation, from feminists' point of view, are inappropriate translations and they do not make female visible as much as in the source text.

According to Flotow's model, there is a strategy called supplementing technique in which feminist translators try to compensate the linguistic lack between the two languages. He has defined this strategy as "Supplementing, as the word suggests, adds elements in the translation to compensate what language lacks, such as gender agreement in English, in order to fill the gap between conventional linguistic norms and feminist purposes." (Flotow, 1991)

This strategy is cogitated in Bakhtiar's translation who tries to make the feminine imageries in her translation visible to the target language audience as much as possible.

She has expressed in the preface about this point as “In regard to masculine or feminine pronouns which exist in Arabic, sometimes they are not clear in English when the Arabic refers to the third person plural, ‘them’. I found several verses in the Quran where a distinction has to be made between a third person plural pronoun being masculine or feminine” (Bakhtiar, 2011). Thus, she has translated "اَكْتَسَبْنَ" as "of what they (f) deserved" by adding the letter (f) after the third plural pronoun (they). In fact, this word by itself refers to just females since it is connected with feminine pronoun.

Thus, Bakhtiar tries to transfer the feminine linguist feature that is not available in the target language by adopting the strategy of supplementing. Flotow has expressed about the feminist strategy of supplementing as "Supplementing {...} is one of the most positive aspects of translation. {...} It compensates for the differences between languages, or constitutes "voluntarist action" on the text." (Fontanet, 2016) On the other hand, both Umm Muhammad -in Sahih International- and Pickthall have interpreted it as, "They have earned".

We can judge that these three translations are different from each other. On the one hand, according to what Bakhtiar has mentioned in the preface that " In addition, when words in a verse refer directly to a woman or women or wife or wives and the corresponding pronouns such as (they, them, those), I have placed an (f) after the word to indicate the word refers to the feminine gender specifically” (Bakhtiar, 2011). The researcher discovers that she tries to compensate the feminine linguistic gap between the Arabic and English language. Thus, she has adopted the letter (f) as a sign to refer to the idea that the term that the letter (f) which is connected with is a feminine related term.

On the other hand, according to what Flotow and Farahzad have assayed that "Umm Muhammad's communicative priority is the literal and faithful transfer of the source text's meaning." (Farahzad & Luise, 2016), we determine that both Umm Muhammad and Pickthall have adopted the traditional literal translation without bearing in mind to make feminine visible in the target text and without adding any additional pronoun or word in order to compensate the linguistic loss between the two languages regardless of their gender. So, both- umm Muhammad and Pickthall- had not taken into account this matter as seriously as the feminist translators do. As a result, Bakhtiar's translation has appeared as a feminist translation which tries to consider those little issues in the translation in order to make females visible as much as possible.

Supplementing strategy is defined as "The ST (source text) is supplemented by its translation, matured, developed, and given an afterlife." (Flotow, 1991) Meaning that, a translator is not satisfied with translating the original text as it is to the target language audience; rather s/he tries to compensate the gap between the two languages_ the language of the original text and the language of the target text_ as much as possible. Moreover, s/he attempts to give the text vitality through his/her own touches, additions and changes that s/he makes in the target text. This strategy is the third strategy of Flotow's feminist translation theory.

The Arabic language contains feminine pronouns that especially use to indicate for females, while the English language lacks this feature. Thus, Bakhtiar has adopted the strategy of Supplementing in order to compensate the linguistic gap related to feminine pronouns between Arabic and English in translating the Holy Qur'an and feminine expressions in Surat An-Nisa' in particular. This strategy makes her translation different from the other translations in the way that it sheds light on the feminine pronouns and feminine expressions in the text.

It is worth mentioning that, Bakhtiar has espoused the use of the letter (f) as a substitute for any feminine pronoun linked with a feminine expression that refers to women in the language of the original text, which is Arabic version of the Holy Qur'an, and is not available in the language of the target text, which is the English language. This decision is a practical application of the supplementing strategy that Flotow has adopted as a feminist translation strategy.

3.5 Controversial Feminine Expressions that could not be changed

In this section, we will focus on the idea that Bakhtiar did not interfere in translating some feminine expressions and verses although they are considered controversial. For example, the following verse in Surat An-Nisa' is considered a controversial verse that all people around the world have criticized its meaning since it urges men to marry four women.

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَنْبَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَنُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾ [النساء:3].

It is translated into:

"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." Pickthall. (1992:3)

" And if you fear that you will not deal justly with the orphan girls, **then marry those that please you of {other} women, two or three or four**. But if you fear that you will not be just, then {marry only} one or those your right hands possess {i.e., slaves}. That is more suitable that you may not incline {to injustice}." Umm Mohammad (1997:3)

While Bakhtiar has translated it into:

"And if you feared that you will not act justly with the orphans, then, marry who seems good to you of the women, by taws, in three or four. But if you feared you will not be just, then, one or what your right hands possessed. That is likelier that you not commit injustice." (2007:3)

This verse encourages the idea of polygamy in which a man can marry four women. Thus, it is considered as a controversial verse for the readers of the Holy Qur'an in general and for feminists in particular. In this case, and in this verse, we discover that the feminist translator, Bakhtiar, did not translate it differently from the other previous translations. She didn't change the meaning of the feminine expressions that are mentioned in this part of the verse. Thus, she has translated it similarly to the other interpretations without any changes, although it is against the principles of feminists.

Accordingly, Bakhtiar has not interfered in translating such verse differently from the other translations. Consequently, we infer that she has not interfered in translating the verses that include feminine expressions that don't carry different meanings and interpretations. Because of that, we can say that Bakhtiar has not interfered in translating some feminine expressions in the Holy Qur'an in general and in Surat An-Nisa' in particular. Thus, it is not a complete full feminist translation.

Chapter Four

Conclusion and Recommendations

Feminist translators interfere in translating some expressions, the meaning of which controversially prevailed among readers. Thus, studying Feminist translation of the feminine expressions in Surat An-Nisa' in the Holy Qur'an has a great significance. Feminist translators interpret the Qur'anic expressions with different meanings according to their ideology. This study has shown the feminist translation of the Holy Qur'an that is done by Laleh Bakhtiar (2007) and the reasons behind her different translation in light of the Qur'an's exegeses and the feminist perspective. The issue of "feminist translation" of the Holy Qur'an appears due to the idea that earlier translations have paid little attention to women's point of view.

The study adopted a contrastive analysis of three translations of seven feminine expressions in different five verses in Surat An-Nisa' by three different translators of the Holy Qur'an. The analysis of the verses was at four levels which included: pointing to the feminine word in the verse, examining its different exegeses and juxtaposing the feminist translation with the other two selected translations and gauging the extent of the feminist's interference in translating such expressions.

The problem of earlier translations of the Holy Qur'an occurred in the idea that the translators did not regard feminism and women's point of view in their translations. This has led to a misunderstanding of some issues related to women's status in Islam. Moreover, this has led to the idea that Islam abuse Muslim women. Therefore, the feminist translation has appeared in order to correct the misconceptions that prevailed about Islam's treatment of women, so they try to reinterpret the Holy Qur'an in a way that shows women in a better image to the target language audience.

4.1 Conclusion

The feminist translation of Laleh Bakhtiar is assessed and evaluated depending on the Qur'an's exegeses and interpretations. Moreover, it is judged according to the difference between her translation and the other two selected translations.

Unlike Quzmar's thesis (2020) that is named with the title " Feminine Expressions in Surat AnNisa: Problems and Strategies", my study has led us to the following conclusions:

1. The current study's contribution is different from Quzmar's contribution in her study (2020). This study focuses on the feminist perspective and the influence of the feminist ideology on the feminist translator, Bakhtiar, in translating the feminine expressions in Surat An-Nisa'. On the contrary, Quzmar focuses on the problems and the strategies of translating Qur'anic terms in general and the feminine expressions in Surat An-Nisa' in particular.

The feminist translator, Bakhtiar, did not interfere in translating all controversial feminine expression in the Holy Qur'an in general and in Surat An-Nisa' in particular. She just interfered in translating some of those feminine expressions in a way that could make her translation logical and acceptable.

2. The translation of the Holy Qur'an must be identical with the 4 prominent scholars of Muslim sects (Al-mathahib) and to the exegeses to an acceptable extent without distortion or a big change in its meanings in order to be a logical and acceptable translation for the readers. Therefore, translators of the Holy Qur'an including feminist translators will not be able to deviate from the interpretations of religious scholars and interpreters of the Qur'an no matter how hard s/he tries.

This has prompted Bakhtiar to justify to the readers the reason for her controversial, completely different translation from the interpretations of religious scholars and from the rest of the previous translations of the word "اضربوهنَّ" "idribuuhunna" that is mentioned in Surat An-Nisa' verse No. 34.

3. Bakhtiar's feminist translation of the Holy Qur'an relies mainly on the idea of giving a little attention to the idea of gender during the translation by adding some minor differences and adding some touches that she has adopted while translating the feminine expressions.

Therefore, the application of the three translation strategies of Supplementing, Hijacking and Prefacing that has been adopted by Flotow is not the main aim of Bakhtiar's feminist translation of the Holy Qur'an, as she did not apply these strategies completely in translating feminine expressions.

4. If a feminist translator fully and accurately applies the strategy of Hijacking that Flotow referred to as a basic strategy for feminist translation in translating the Holy Qur'an, the translation of the Holy Qur'an will become very far from the interpretations of the Qur'an, illogical and unacceptable to the readers. Moreover, it will not be approved as a certified and professional translation, as the feminist translation heavily hinges on the idea of modifying the text and word meanings to ones more in line with feminist principles.
5. It is not the gender of the translator that determines his/her translation method; rather his ideology that s/he adopts and his/her ideas and principles that s/he believes in. Therefore, the feminist translation of the Holy Qur'an by Laleh Bakhtiar is not because she is a female translator; rather her distinct translation is a result of her personal principles and the ideology that she believes in.
6. Bakhtiar has intervened in the translation of such feminine expressions to the extent that could make her visible as a female translator not to the extent that could make her translation a completely feminist translation.
7. Flotow's model of feminist translation that was referred to in this study to be used to compensate for the neglect of the gender issue by previous translators during their translation of different texts by feminist translators cannot be applied professionally and completely in the translation of the Holy Quran.

4.2 Recommendations

The analysis of the feminist translation By Laleh Bakhtiar highlights the following:

1. The feminist translator has to justify her/his different translation of some verses and terms logically. S/he must translate it according to the Hadiths and the Sunnah of the Prophet Muhammad (PBUH) not translating it just linguistically, so that the translator will not be attacked or criticized by the readers.
2. There should be experts whose task is to examine and assess Holy Qur'an translations in order to prevent the emergence of a particular group attempting to retranslate the Qur'an in a manner that corresponds to their principles and ideas that previous translations have neglected and did not pay attention to. Those professional people should ensure that a translator has used the most appropriate and accurate expressions for the words of Allah and that s/he has adopted the closest counterparts to the original expressions that are mentioned in the Arabic version.
3. A feminist translator of the Qur'an into English has to be knowledgeable of its astonishing multiple meanings. S/he should be an expert in both Arabic and English in order to render correct and rational translations.
4. Since the Holy Qur'an is a sensitive and important book, a translator should be devoted to faithfully translating it depending on the scholars' interpretations. S/he should be just and fair in his/her translation whatever his/her guiding principle is. For the Holy Qur'an to be translated accurately, a translator should refrain from revealing his beliefs and values in the translation in order to be as professional and rational translation to readers as possible.

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جامعة النجاح الوطنية
كلية الدراسات العليا

ترجمة التعبيرات المتعلقة بالإناث في القرآن الكريم لـ لاله باختيار
في ضوء تأثير الفكر النسوي للمترجم: سورة النساء كحالة دراسية

إعداد

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إشراف

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قدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغويات التطبيقية والترجمة
بكلية الدراسات العليا في جامعة النجاح الوطنية في نابلس، فلسطين.

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الملخص

تعد عملية ترجمة القرآن الكريم صعبة ومعقدة نظرا لضرورة ترجمته بأعلى قدر من الدقة والصحة؛ فهو يعد الكتاب المرشد لجميع جوانب حياة المسلمين في جميع أنحاء العالم وليس فقط للمسلمين العرب. بالإضافة الى أن القرآن الكريم يتميز بلغة عربية مميزة وفريدة ذات سمات لغوية عالية، ولذلك يجب على المترجم أن يأخذ كل هذه الأمور بعين الاعتبار عند ترجمة القرآن الكريم.

كانت هناك عدة محاولات لترجمة القرآن الكريم بطرق وأساليب مختلفة وبتابع استراتيجيات متنوعة، ولكن لم تأخذ أي من هذه الترجمات قضية الجندر في الاعتبار أثناء ترجمة التعبيرات المتعلقة بالإناث المذكورة في القرآن الكريم، الأمر الذي قد أدى إلى ظهور ترجمة نسوية تهتم بمسألة الجندر وتأخذ بعين الاعتبار الامور المتعلقة بالإناث أثناء ترجمة التعبيرات النسوية الواردة في القرآن الكريم الى نص اللغة الهدف. إن هذه الدراسة تقارن ترجمة لاله باختيار النسوية (2007) مع ترجمتين أخريين مختلفتين لمترجمين معروفين: بيكتال (1992) و أم محمد (1997) من أجل فحص الأمور المتعلقة بالنساء التي واجهتها المترجمة النسوية في ترجمة التعبيرات النسوية الواردة في سورة النساء من اللغة العربية الى اللغة الإنجليزية.

تعتمد هذه الدراسة على اتباع نهج المقارنة النوعية؛ حيث يتم تحليل الأمثلة المذكورة بمقارنة الترجمة النسوية مع الترجمتين الاخريين لإيجاد نسبة الفروق والاختلاف بينهما وتحليل هذا الاختلاف اعتمادا على منهجية الترجمة النسوية لفلوتو (2016).

لخصت هذه الدراسة أن الترجمة النسوية للقرآن الكريم ظهرت بسبب الترجمات السابقة التي أهملت فكرة الجندر أثناء ترجمة التعبيرات الأنثوية المذكورة في القرآن الكريم. بالإضافة الى ذلك، لا يمكن للمترجمين التدخل كثيرا في ترجمة القرآن الكريم، الامر الذي دفع باختيار الى عدم اعتماد استراتيجيات فلوتو للترجمة النسوية بالكامل أثناء ترجمة القرآن الكريم.

يوصي هذا البحث بضرورة تبرير المترجم النسوي ترجمته المختلفة لبعض الآيات والمصطلحات تبريراً منطقياً اعتماداً على الأحاديث والسنة النبوية الشريفة وليس فقط تبريراً لغوياً سطحياً؛ وذلك لتكون الترجمة ترجمة نسوية كاملة ومنطقية ومقبولة للقراء وأيضاً حتى لا يتعرض المترجم للهجوم والنقد من القراء. لنثوي ف القر

الكلمات المفتاحية: الترجمة النسوية؛ القرآن الكريم؛ ترجمة القرآن الكريم؛ سورة النساء؛ التعبير الأنثوي في القرآن.