Analysing Strategies & Meaning Loss in English Translations of some Selected Quranic Verses: The Case of Women's Rights

تحليل الإستراتيجيات وفقدان المعنى لترجمات إنجليزية لأيات قرآنية مختارة: حقوق المرأة أنموذجا

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ABSTRACT:

Keywords:

- **Baker's taxonomy**
- **Quranic verses**
- **Semantic loss**
- **Translation strategies**
- **Women's rights**

Islam has been claimed to oppress women and deprive them their rights. Perfect accuracy in translating the Holy Quran is considered an impossible task as studies have demonstrated that its translation is devoid of shortcomings. Furthermore, the outcomes of a translation process can be influenced by the translation strategies used, which may result in semantic loss. The study's purpose is to investigate English renditions of verses regarding women's rights, highlighting the strategies used and whether semantic loss is observed. Hence, five Quranic verses pertaining to women's rights were selected via purposive sampling and their English renditions by two translators were analyzed using Baker's (2018) taxonomy. The translations by Arberry (1953) and Abdel Haleem (2005) established part of the corpus. The meaning/interpretation of the verses was determined by utilizing Al-Sa'di's (2002) exegesis. The renditions were compared against the original (Arabic) versions, and analyzed based on the strategies adopted. In addition whether semantic loss was observed. Disparity in terms of strategies adopted by the translators is apparent and loss in meaning has been noted. Generally, differences in terms of the choice of lexis and translation strategies were apparent. Literal translation was also found to be dominant, along with inaccuracies in meaning conveyance. In terms of the corpus selected, no available translational research similar to the current study exists.

الملخص:

الكلمات المفتاحية:

- استراتيجيات الترجمة
- آيات قرآنية

هناك ادعاءات ضد الإسلام بقمع النساء وحرمانهم من حقوقهم. تعتبر الدقة المثالية في ترجمة القـرآن الكريم مهمـة مسـتحيلة حيث أظهـرت الدراسـات أن ترجمتهـا غيـر خاليـة مـن أوجـه القصور. علاوة على ذلك، يمكن أن تتأثر عملية الترجمة باستراتيجيات الترجمة المستخدمة، والتي قد تؤدي إلى الخسـارة الدلاليـة. الغرض مـن هـذه الدراسـة هو التحقيـق في الترجمـات الإنجليزيـة للآيـات القرآنيـة المتعلقـة بحقـوق المـرأة، وتسـليط الضـوء علـى الاسـتراتيجيات

• الخسارة الدلالية	المستخدمة وما إذا كان هناك خسارة دلالية. وبالتالي، تم اختيار خمس آيات قرآنية متعلقة
• تصنيف بيكر	بحقوق المرأة من خلال أخذ العينات القصدية. وتم تحليل الترجمات الإنجليزية لإثنين من
• حقوق المرأة	المترجمين باستخدام تصنيف Baker (2018). أخذت الترجمات من أعمال Arberry
	(1953) و Haleem Abdel (2005). تم تحديد معاني وتفسير الآيات من تفسير
	السعدي (2002). تمت مقارنة الترجمات والنص القرآني الأصلي وتم تحليلها بناءً على
	الاستراتيجيات المعتمدة وما إذا كانت الخسارة الدلالية قد لوحظت. هناك تباين من حيث
	الاستراتيجيات التي يتبناها المترجمون بشكل واضح وقد لوحظت الخسارة في المعنى. بشكل
	عام، كانت الاختلافات من حيث اختيار الكلمات واستراتيجيات الترجمة. كما لوحظ هيمنة
	الترجمة الحرفية كأكثر استراتيجية مستخدمة في ترجمة النصوص المختارة. إلى جانب عدم
	الدقة في نقل المعنى. من حيث كما أنه لا توجد دراسات سابقة مماثلة تناولت نفس العينة التي
	تناولتها الدراسة الحالية.

INTRODUCTION

The Holy Quran is Muslims' essential reference worldwide and comprises all the principles, values, directives, and rules that Muslims must follow and apply in their lives (Mohammed, 2022). Being the main source, it presents universal teachings addressed to humanity worldwide irrespective of creed or colour. Scholars opine that no other literature matches Quran's style, content and form (Meraj, 2016) and it is one of the most translated books specifically into English, being the most essential TL (Mohammed, 2022).

Muslim women possess rights generally; gender equality and women rights have been ensured in every sphere of their lives (Patoari, 2019). The most controversial and complicated of all social problems is concerned with women's rights and obligations (Syed, 2004). It is believed that non-Muslims have a negative impression about the Quran; advocating mistreatment of women. For instance, women are oppressed and insulted based on Quranic verses (Arlandson, 2005). This general profile about Islam is reinforced in certain Muslim communities, enhancing the widespread misinterpretation of religious teachings.

The estimation of Muslims as of 2020 reached 1.7 billion, making 24% of the world population (Cuesta-Valino, Bolifa & Nunez-Barriopedro, 2020). However, 80% of this population do not speak Arabic, thus, depend on translations. Linguistic barriers have produced the need for Quran translation (QT) so that its message can be conveyed to the masses (Siddiek, 2018). Reasons behind this need lie in the huge Muslim population who are non-native speakers of Arabic, and lack of proofed QTs which makes it easier for Islam to be attacked via inaccurate translations intentionally (Abdelaal, 2017). Why early Muslim converts undertook QT was the pressing need to understand and practice their new faith, while anti-Islamists' motivation to translate it was either to defend their faith dogmas, or criticise Islam and doubt some of Quranic verses (Boulaouali, 2021).

Muslim women constitute more than half a billion of women worldwide (Offenhauer, 2005). In the Quran, women's rights are established on the most equitable basis on which the one possessing the right is treated fairly by all, and this is regarded the basis of equity between rights and duties (Al-Aqaad, 2013). Women have been granted

their dispossessed rights in Islam, like humanitarian dignity, social and financial rights (Patoari, 2019).

Background of the Study
Quran Translation (QT) & Women's Rights

Translating religious texts in general is of great importance because they are regarded to be the mirror image of one culture (Ahmed, 2016). Due to several elements such as historical, social and cultural backgrounds available in sacred texts generally and the Holy Quran in particular, it is challenging for translators to deal with such elements and to render them in a comprehensible manner.Translators must be fully aware of the main characteristics of the Quranic discourse (Mohammed, 2018). Each challenging textual aspect known to hinder any translation process is applicable to QT, including content and themes that rely heavily on the context, culture-specific idioms, rhetorical devices, semantic-laden vocabulary, interpretation issues, ST's multiple functions, ST's important values historically and sentimentally, and the theological and ethical arguments against QT (Ahmed, 2014: 1).

The conception that the Quran oppresses and abuses women arises from the incomprehensibility in translations (Al-Jabari, 2008). Various means have been used to deny women their rights, and these include selective interpretation of key religious texts (Al Khayat, 2003). Women's image has been misrepresented in Quran's translations (Shehata, 2020). From the misconceptions that Islam deprives women of their rights comes the rationale behind the selection of verses regarding women's rights and their renditions.

In relation to this research, previous research were conducted to address the phenomenon of deviations, such as semantic loss in some verses (Ali, Brakhw, Nordin, & Ismail, 2012; Fathi & Nasser, 2009), others focused on Surahs (Abdelaal & Rashid, 2015). Nevertheless, little is known about the semantic loss in English translations of verses that address women's rights in particular. Accordingly, a need for further research to investigate semantic losses in the translation of specific verses is essential. In addition, verses regarding women's right have not yet been examined from this perspective.

Problem Statement

QT is considered a "major human contribution in cross-cultural interfertilization; it is a unique charity to humanity" (Abdul-Raof, 2001: 1), yet it is one of the debatable issues within Islamic theology and jurisprudence (Boulaouali, 2021). Several scholars believe in Quran's imitability; for instance, no authentic rendition of scripture is considered possible (Hare, 2014). Likewise, various scholars agree to Quran's untranslatability (Arberry, 1955; Pickthall, 1930; Mustapha, 2009).

Issues as dissimilarity between languages are also at play. The existing Arabic-English discrepancies impede the process of transmitting the intended meaning especially with sacred texts, thus achieving perfect correspondence is utterly impractical (Mohammed, 2018). Besides the necessity to thoroughly study Arabic of the Quran so as to have full appreciation of the depth of meanings, as the Quran keeps on revealing its meaning for the needs of humanity that keep on changing, as knowledge of life progresses (Nassimi, 2008). Religious scriptures cause the most challenging problems in their

renditions because of the texts's richness, in form and meaning, their sensitivity, and their diverse probable interpretations (Albarakati & Saleem, 2019). Denotative and connotative meanings can also be very different in these languages, and Arabic is richer, not only in vocabulary, but grammatically also (Nassimi, 2008).

This study focused on verses regarding women's right and how they have been translated into English so as to highlight any misinterpretations that could have been the reason behind misconception of the Holy Quran's verses in general and women's right in particular.

Research Objectives

Following the problem statement, the current study aims to achieve the following objectives.

1. To identify the translation strategies applied in translating Quranic verses regarding women's rights.

2. To determine the extent of semantic loss of Quranic verses regarding women's rights post-translation.

Research Questions

The current study attempts to answer the following questions:

1. What are the strategies applied in translating Quranic verses regarding women's rights?

2. To what extent have the renditions of the Quranic verses regarding women's rights lost meaning ?

Significance of the Study

Even though many studies have attempted to highlight on the difficulties of QT in general and identified the suitable strategies that assist in overcoming them, the issue still persists. This can be seen in the inaccurate renditions of some of the available translations. As argued by Issa (2015), not all the Holy Quran's English translations are as accurate as ought to be. Great loss in the meanings of the original text is evident due to misunderstanding and the difference between the two languages. Also, many Quranic verses are composed of polysemous terms, synonymy and metaphors that several non-Arab translators fail to convey due to lack of Arabic language competence, thus producing inaccurate renditions (Al Fozan, 2020). Through analysing several previous studies dealing with the translation of the Quranic text, the study can highlight the differences, whether linguistic, social or cultural between English and Arabic, and reasons behind mistranslations. Further, focusing on verses regarding women, claims such as those made by Arlandson (2005) may be clarified. The significance of this study lies in the fact that women's rights in Islam are downlooked upon due to the misconceptions by the renditions. The significance of such endeavour goes back to the rising interest of the Holy Quran

allowing people with agenda to affect its translation particularly with regard to verses related to women's affairs (Shehata, 2020).

Scope of the Study

The scope of the study is to investigate the strategies adopted by two translators (Arberry and Abdel Haleem) in rendering the Quranic verses regarding women's rights into English and determining any semantic loss. The identification of the strategies, and determination of semantic loss is limited to words, phrases, clauses of the selected verses. In other words, the parameters covered by the study are lexical terms, phrases, and collocations that have been rendered using the strategies proposed by Baker (2018). To this end, whether the renditions of these variables have led to loss in meaning due to the strategies adopted is to be determined.

LITERATURE REVIEW

Quran Translation (QT)

Translators must be fully aware of the main characteristics of the Quranic discourse (Mohammed, 2018). Each challenging textual aspect known to hinder any translation process is applicable to QT. These include content and themes that rely heavily on the context, culture-specific idioms, rhetorical devices, semantic-laden vocabulary, interpretation issues, ST's multiple functions, ST's important values historically and sentimentally, and the theological and ethical arguments against QT (Ahmed, 2014: 1).

Issues as dissimilarity between languages are also at play. The existing Arabic-English discrepancies impede the process of transmitting the intended meaning especially with sacred texts, thus achieving perfect correspondence is utterly impractical (Mohammed, 2018). There is also a necessity to thoroughly study the Arabic of the Quran so as to have full appreciation of the depth of meanings. This is because the Quran keeps on revealing its meaning for the needs of humanity that keep on changing while the knowledge of life progresses (Nassimi, 2008). Religious scriptures cause the most challenging problems in their renditions because of the texts's richness, in form and meaning, their sensitivity, and their diverse probable interpretations (Albarakati & Saleem, 2019). Denotative and connotative meanings can also be very different in these languages, and Arabic is richer, not only in vocabulary, but in grammar as well (Nassimi, 2008).

Translation Strategies and Semantic Loss

Using certain translation strategies is rationalised in some prefaces of the Quran's translations, and it is claimed that translators strive to make the translations more convenient to read and comprehend (Elimam, 2017). In QT, translators mainly depend on various semantic and syntactic strategies to convey the delicate meanings of sensitive Quranic terms (Ghamdi, 2015).

Baker (2018) proposed a systematic set of strategies at different levels of language study and discourse. Such strategies are useful because they assist in solving equivalence problems, favour translation as a process and present discussions and reflections on

contextualised theoretical issues (Aguado-Gimenez & Perez-Paredes, 2005). Studies claim that the proposed strategies are applied by professional translators in handling several kinds of non-equivalence (Warachananan & Roongrattanakool, 2015), while they are considered 'actual' strategies rather than 'correct' strategies (Baker, 2018).

Both loss and gain can be found at the text's levels of semantic or syntax; both are demonstrated on word and phrase classes (Sholikin, 2013). Loss emerges due to making the target text (TT) acceptable, easily be read and understood. While gain intends to deliver the source text (ST) message in the TT completely. Certain ST features' disappearance in the TT is regarded as loss; defined to be the basis of incompletion of ST replication in the TT (Dizdar, 2014). Owing to various linguistic and cultural differences, some kind of meaning loss is unavoidable (Ghamdi, 2015). Further, translation loss can be due to strategies used when dealing with culture-specific references (Tanjour, 2011) like omitting references/adding explanatory comments; here, a degree of loss occurs affecting the ST, the TT and target readers' reception. In such cases, a degree of loss happens affecting the ST, the TT and target readers' reception of the rendition. Further, loss is when certain characteristics or elements present in the SLT disappear in the TLT, and it is more likely to happen in translation (Nozizwe & Ncube, 2014). In other words, loss occurs when certain features available in the SLT disappear in the TLT. Loss tends to happen due to several reasons including linguistic and cultural untranslatability, lack of immediate equivalence, and the translator's inability or incompetence to transfer an element of meaning such as expressiveness where the impact, spirit and vividness of the text is lost (*ibid.*). The degree of gain/loss experienced while translating cultural-specific items are determined by how distant the languages involved are, and the disparities between them (Tiwiyanti & Retnomurti, 2017).

Meaning change in translation is inevitable, as loss or gain. Loss emerges mainly because of replacing the SL units with a cultural substitute or related equivalent that cannot represent the whole meaning components. While information gain arises from the change of covert nuance of the SL unit into overt, like modifying loan words (Wijaya, Sosiowati & Matradewi, 2020). Compensation is applicable at points where there is unavoidable meaning loss, emotional force, or when a literary/stylistic effect in the ST that is impossible to replicate effectively in the TL exists (Baker, 2018).

Semantic losses, cultural losses or in equivalences can arise by overlooking the literariness or figurativeness of the original text (Al-Masri, 2009:8). Now and then the SL's figures of speech or rhetorical devices go unnoticed by the translator, hence, a loss in literary translation occurs when difficulties in understanding the symbolic meaning exists. This can also be applicable to the Holy Quran as its language is cultured-oriented more than literary texts. Semantic loss can be categorized into two groups: linguistic (semantic and syntactic) and cultural. The former include lexical and morphological problems, while the latter include the cultural specific and cultural bound terms. Baker (1992) categorized cultural problems as cultural bound and cultural specific terms and they can be a reason of meaning loss in translations. Due to several linguistic and cultural differences between languages, some kind of meaning loss is unavoidable in the translation process (Ghamdi, 2015). In translation, there is inevitability of linguistic, cultural and textual loss because

perfect one-to-one linguistic correspondence between two given languages cannot be achieved (Abdul-Raof, 2001). Hence, flawless translation is non-existent since it falls beyond the capability of humans (ibid.).

According to Nida (1994), there is no one-to-one correspondence in the relationship between words in two different languages, while there is abundance of fuzziness, anonymity, and ambiguity in the boundaries between any two languages (p. 10). Translators ought to encounter several difficulties pertinent to loss of meaning of the original text in the TL text. A lot of meanings of the SL may not be represented in the TL's linguistic system. For example, sometimes English grammar lacks plural forms but plurality makes a big difference in meaning (Abdul-Raof, 2004). Difference of vocabularies in different languages can lead to semantic loss during the translation process. There are different ways in which languages map their words and lexes like a concept that can be expressed by just one word in English may be expressed by many words in another language (Ameel et al., 2009: 45). For example, the English word "cup" can be translated into Arabic using diverse lexemes as ابريق and كاس، كوب. Such a gap of vocabularies may result in translation difficultiesdifficulties and therefore, losses might transpire.

The reasons behind loss and gain as mentioned by Nozizwe and Ncube (2014) are applicable in QT on account of the linguistic and cultural disparities between the two languages (Arabic and English) as well as the inimitability of the Holy Quran etc. Similarly, loss and gain are influenced linguistically and culturally (Wijaya et al., 2020). In other words, when the languages and cultures involved are quite different. In the same vein, Albarakati and Saleem (2019) believe that possessing linguistic knowledge only does not suffice to decode a text accurately and transfer it in another language. According to them, meaning is also inherent in extra-linguistic elements, such as culture, context, etc., which is almost unfeasible to holistically transfer or convey with ideal accuracy. And thus, all such factors result in loss in meaning in translation.

Lastly, proper strategies like paraphrasing, transliteration accompanied by an explanation of the ST lexeme meaning, and borrowing should be applied in cases where equivalents do not exist in the TL, because some translation losses are due to translators' use of improper strategies (Abdelaal, 2019). Baker (1992) proposed a systematic set of strategies related to the different levels of language study and discourse. Strategies like that of Baker's are useful because they assist in solving problems of equivalence, favour translation as a process and present discussions and reflections on contextualised theoretical issues (Aguado-Gimenez & Perez-Paredes, 2005). Studies claim that the proposed strategies by Baker are applied by professional translators in handling several kinds of non-equivalence (Warachananan & Roongrattanakool, 2015). Baker (2018) claims that the strategies are 'actual' strategies rather than 'correct' strategies.

The following are the strategies proposed at the different levels:
1.   Translation by using loan words .
2.   Translation by a superordinate.
3.   Translation by a more neutral word .
4.   Translation by cultural substitution .
5.   Paraphrasing using related words.

6.   Paraphrasing using unrelated words.
7.   Translation by illustration.
8.   Nominalisation.
9.   Translation using addition.
10.   Translation using omission.
11.   Voice change.
12.   Change of verb.
13.   Extraposition.
14.   Translation by using an idiom of similar meaning and form.
15.   Translation using an idiom of similar meaning but different form.
16.   Compensation.
17.   Paraphrasing.

Previous Studies

QT has been explored from various viewpoints throughout time. For instance, from the aspects of the difficulties and challenges of QT (Agliz, 2015; Ali, 2020), those which are of CDA-based perspectives (Khosravi & Pourmohammadi, 2016; Abdo & Abu Mousa, 2019; El-Khatib, 2018) and studies on Quran untranslatability (Watson, 2007; Khalaf & Yusoff, 2012). Nonetheless, none of the extant studies have attempted to analyze the renditions of Quranic verses regarding women's rights in particular.

Shehata (2020) analysed one verse, (4:34), to better understand the effect of the translator's gender on the TT, applying Chesterman's (2016) semantic translation strategies and comparing five translations. Among the 10 semantic strategies proposed, five were utilized. Further, the most employed strategy is the distribution change due to the intricate nature of Arabic and the inability to transfer the Arabic language's semantic components in the same number. Thus, the translators tended to either expand or compress the semantic components.

Another study employed the theory of equivalence to examine the translation quality of the word 'Roshd' in the Quran in four renditions. Dynamic or functional strategies of equivalence were adopted. Dynamic equivalence goes beyond correct communication of information but translation accuracy is not ensured even in applying such approach. Competence in translation and adopting appropriate strategies guarantee translation quality (Khoshnoudi, 2019).

Semantic loss and its causes in English renditions of surah Yaa Seen was examined following Baker's (1992) equivalence typology. Due to the unattainability of equivalence of some culture-related terms, semantic loss is inevitable. Frequent partial meaning loss in Ali's translation was noted, while complete meaning loss in Arberry's rendition was observed. Further, cultural gaps were found to be the main reason behind the occurrence of semantic loss, and because of linguistic deviation from the ST, such losses occurred (Islam, 2018).

Focusing on female translators, a study determined whether the translations differ or derive from that of the dominant patriarchal discourse, investigating on the general assumption that female translators will automatically produce a woman-centred TT (Hassen, 2012). Another examined two verses about hijab by the same translators, to unveil the hidden ideologies and the translators' positions, whether feminist or traditional (Al-Maliki, 2001).

RESEARCH METHODOLOGY

Approach and Materials

This study adopted a qualitative approach; an approach where emerging questions, data collection, inductive analysis of the data, building from specifics to more general themes, and data interpretation are its processes (Creswell, 2009). It employed the comparative-descriptive approach relevant to translation research, and purposive sampling with respect to its corpus. Purposive sampling is a feature of qualitative studies (Cohen, Marion & Morrison, 2018).

One characteristic of qualitative research as stated by Creswell and Creswell (2018) is that the researcher is the key instrument. It is the researcher who collects the data by means of scrutinisation of documents, observation of behaviour, or interviewing of participants. Even though an instrument for recording data may be utilised, it is the researcher who actually gathers the information and interprets it. There is no tendency or reliance on questionnaires or instruments that other researchers have developed. This was applicable in this study where the researchers collected, established, categorised, analysed and interpreted all the data.

The data used for this study were selected from two different renditions of the Holy Quran. Specifically, verses regarding women's rights from several surahs extracted from the English translations by two translators. A translation corpus consisting of an Arabic ST and English TTs was established and studied from the point of view of specific verses which were corresponding segments from the original and the translations.

Women's rights are of different types; spiritual, economic, social, educational, political and legal (Naik, 2011). According to the categorization by Ba Sharahil (2022), the Holy Quran has 25 verses that talk about women's rights. There are verses that discuss the rights entitled for women from different aspects, their rights as mothers, daughters, wives, sisters, kinfolk and neighbours. These include Quranic verses that present women's right to life, to choose husbands, dowry, inherit, kindness, divorcee/widow's rights etc. Al-Aqaad (2013) states that women's rights in the Holy Quran are established on the most equitable basis on which the one possessing the right is treated fairly by all, and this is regarded the basis of equity between rights and duties.

Following the purposive sampling technique, five verses were selected out of the 25 verses regarding women's right in general found in the Holy Quran. Such technique sorts the data that will lead to the focus of the study. Cohen et al (2007) elaborate on the different sampling techniques and state that the purposive sampling is a feature of a qualitative study and that the samples are built to satisfy the specific needs of the characteristics being sought by researchers, i.e. they are chosen for a specific purpose.

According to Lewis and Ritchie (2003), the purposive sampling technique is carried out when the samples of the study have particular features that will allow the main questions intended to be studied in research to be explored and comprehended.

Their English counterparts were identified in the works of Arberry (1953) as T1, and Abdel Haleem (2005) as T2. The meaning/interpretation of the verses was determined by Al-Sa'di's (2002) exegesis. The verses were analyzed, mapping each verse against its two English renditions and its meaning/interpretation checked via the selected exegesis to determine translation accuracy. The exegesis selected is a modern and simplified interpretation published in 2002 entitled *Tafseer As-Sa'di; Tayseer Al-Kareem Ar-Rahmaan fi Tafseer Al-Quran* which facilitated the process of clarifying the intended meaning. The version used is an English translated version by al-Khattab and edited by Khattab 2018. The extracts were analysed at the word, above word, grammatical, textual and pragmatic levels utilising Baker's (2018) proposed taxonomy of strategies.

Following is a brief account of the procedures followed:

a. Establishing a corpus that comprises specific verses regarding women's rights from the Holy Quran. The researcher extracted all the verses regarding women's rights from the Holy Quran manually as per the categorization by Ba Sharahil (2022), which served as the population of the study.

b. Identifying the verse's English counterparts in the selected renditions. The researchers extracted the renditions of the selected verses from the two different selected English translations.

c. Arranging the specific verses and their counterparts in a table based on their appearance in the Holy Quran. The verses along with their English renditions were tabulated for ease of portrayal, referencing and analysis.

d. Purposefully selecting the sample size from the population. The researchers selected the verses to be analysed from the tabulation. Five verses were selected for analysis.

e. Checking the intended meanings of the verses from the selected exegesis. The researchers checked the meanings of the verses from the exegesis for the purpose of comparing the renditions as well as conveyance of the meanings.

f. Analysing the translations based on the model selected. The researchers analysed the collected data based on the taxonomy by Baker (2018) and the exegesis.
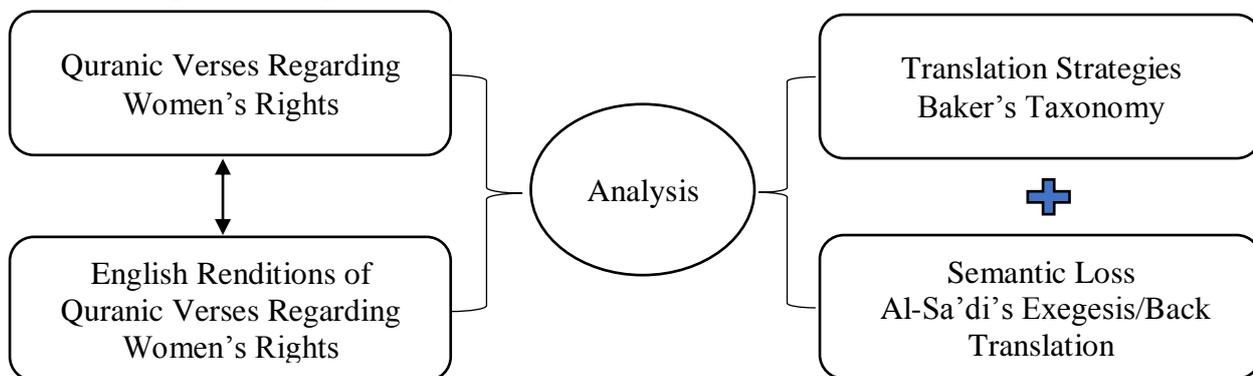
Following is the study's conceptual framework:

Figure 1. Conceptual framework of the present study

RESULTS AND DISCUSSION

The following section presents the analysis of the selected verses. There are similarities between the renditions but differences as well. One of the notable features is that of generalization which can be seen to give less importance to the text. Baker (2018) declares that it is the most common strategy. For instance, it is emphasised by Islamic theologists that '*Allah*' is not just a proper Name of the Almighty God, but also the greatest Name of all of the Divine Names (Tamimi, 1999). Its greatness lies in its uniqueness because it signifies the absolute Oneness and Divine Perfection of its Bearer (*ibid.*). None of the translators transliterated the proper name (*Allah*) but rather used a superordinate word as (*God*) or used pronouns as (*Him*). This pattern is repeatitive in all the analysed verses. Such a choice suggests generalisation; the word *God* is the common word that stands for divinity among speakers of English. It is arguable that using *Allah* may trigger some misperception among non-Muslims making the word look as if it is 'the God of the Arabs'. Yet using *God* may lead the non-Muslims to accept the concept of Allah being the God of all. This could imply the translators' awareness of how foreigners may perceive this notion, choosing to opt for generalisation to bring them closer. However, the concept of absolute oneness encompassed in the name Allah is lost, while using the term Allah indicates insight that the term God may imply other connotations like The Father, The Son, and The Holy Spirit in Christianity. Besides, God can be pluralised as in gods and can be in feminine as goddess.

Table 1. First extract

2:231	وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
T1	When you divorce women, and they have reached their term, then retain them honourably or set them free honourably; do not retain them by force, to transgress; whoever does that has wronged himself. Take not God's signs in mockery, and remember God's blessing upon you, and the Book and the Wisdom He has sent down on you, to admonish you. And fear God, and know that God has knowledge of everything.
T2	When you divorce women and they have reached their set time, then either keep or release them in a fair manner. Do not hold on to them with intent to harm them and commit aggression: anyone who does this wrongs himself. Do not make a mockery of God's revelations; remember the favour He blessed you with, and the Scripture and wisdom He sent to teach you. Be mindful of God and know that He has full knowledge of everything.

The beginning of the verse وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ specifies 'when' the rulings provided in the remaining of the verse are applicable. T1 rendered it as (*When you divorce women, and they have reached their term*) and T2 as (*When you divorce women and they have reached their set time*). Literal translation (LT) seems to be dominant; the term أَجَلَهُنَّ refers to 'iddah; all translators captured the implied meaning but used different lexes to render it. This is a culturally rooted concept which means the waiting period to be observed by divorced women or widows. T1 rendered it simply as '*term*' applying translation by a superordinate word. This could be due to the concept being alien in the West. It is

therefore intriguing that despite the concept being known in Muslim-dominated societies, T2 applied translation by a more neutral phrase '*set time*', which though a more comprehensive production, does not fully convey the ST meaning, thus partial semantic loss is observed. In such instances, transliteration and footnotes can be considered to be more effective for the alien concept to be familiarised to the new readership. None of the translators applied this and as a result, the concept remains alien.

The following part of the verse فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ provides the instructions of treating the wives kindly during divorce; either to take them back or let them go in honour (Al-Sa'di, 2002). T1 rendered it as (*then retain them honourably or set them free honourably*), and T2 as (*then either keep or release them in a fair manner*). Both translators literally rendered this part but used different terms; for instance, فَأَمْسِكُوهُنَّ was rendered as '*retain them*' and '*keep them*', the term سَرِّحُوهُنَّ as '*release them*' and '*set them free*'. Similarly, the term بِمَعْرُوفٍ which means 'in a kind manner' was rendered accurately despite using different lexes, '*honourably*' and '*in a fair manner*'. The strategy of voice change is applied where the noun is replaced by an adverb and an adjective phrase respectively. Such use of strategy conveyed the meaning fully.

Then, وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَّتَعْتَدُوا, Allah forbids husbands to retain their wives so as to hurt them, since they would be trespassing the boundaries of Allah if they act in such a way. T1 rendered it as (*do not retain them by force, to transgress*) applying LT and using an inaccurate term to render ضِرَارًا which means hurting or harming, but the use of '*by force*' led to loss of the intended meaning. As for T2, the translator rendered it as (*Do not hold on to them with intent to harm them and commit aggression*) applying paraphrasing which accurately conveyed the meaning of the first part, and inaccurately rendering لَّتَعْتَدُوا as 'commit aggression' by applying LT which led to semantic loss. The term لَّتَعْتَدُوا refers to the transgression of Allah's commands of either retaining or releasing the wives kindly (violating the boundaries set by Allah). Such meaning is lost due to the strategies used by the translators.

Then Allah informs the consequence of those who practice and defy what was previously commanded in وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ. T1 rendered this as (*whoever does that has wronged himself*) and T2 as (*anyone who does this wrongs himself*). Omission is noted in rendering the particle of certainty فَقَدْ which could have been rendered as '*indeed*'. Though the meaning is clear, the self-wrong is less emphasised due to uising the strategy of omission of the certainty particle.

What follows وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ is Allah's command that forbids people to mock His laws, instructs them to reminisce His blessings on them, His revelations and wisdom. The verse presents the command for people to be mindful of Allah, and fearing Him in all one's affairs, and with regard to the rights of divorced wives and reminding them that Allah is aware of everything one does (As-Sa'di, 2002). T1 rendered it as (*Take not God's signs in mockery, and remember God's blessing upon you, and the Book and the Wisdom He has sent down on you, to admonish you. And fear God, and know that God has knowledge of everything*) and T2 as (*Do not make a mockery of God's revelations; remember the favour He blessed you with, and the Scripture and wisdom He sent to teach you. Be mindful of God and know that He has full knowledge of everything*) both applying LT with slight differences in the choice of some words like *blessings* and *favour* in rendering the noun نِعْمَتَ, retaining the same word class; *admonish*, and *teach* to render the verb يَعِظُكُم. T2 rendered the term الْكِتَابِ which refers to the Holy Quran as 'Scripture' applying translation using a superordinate word, while T1 used the term 'Book' applying LT. Though it is clear what is meant, clarification in terms of the exact book is needed because Sacred Scriptures/Books differ among different nations. Again, omission is noted

in the rendering of إِنَّ which serves as an emphatic tool in the Arabic language even though terms like *Surely*, *Verily* and *Indeed* could have been used but omission is utilised instead. Partial semantic loss is observed due to this omission. This is also a recurring pattern in most of the analysed verses.

Similar to the verse about divorce (65:1), the phrase وَاتَّقُوا اللَّهَ, means to have taqwa; the command here is to be mindful of Allah, and fearing Him in all one's affairs, and with regard to the rights of divorced wives (As-Sa'di, 2002). In rendering this, T1 translated it as (*And fear God*) while T4 as (*Be mindful of God*). T1 applied LT, using a straightforward phrase, while the term fear is less accurate because it does not encompass the meaning of the word *taqwa*. As for T2, the translator used voice change where the imperative verb is modified by using the verb to be and an adjective '*be mindful of God*', but with no explication of the meaning of the term taqwa. Thus semantic loss of the term *Taqwa* is noted in both renditions.

Table 2. Second extract

2:236	لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ
T1	There is no fault in you, if you divorce women while as yet you have not touched them nor appointed any marriage-portion for them; yet make provision for them, the affluent man according to his means, and according to his means the needy man, honourably -- an obligation on the good-doers.
T2	You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a bride-gift for them, but make fair provision for them, the rich according to his means and the poor according to his– this is a duty for those who do good.

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The verse begins with لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً which refers to husbands' not being blamed if they divorce their wives before sexual intercourse or settling the dowry. T1 rendered it as (*There is no fault in you, if you divorce women while as yet you have not touched them nor appointed any marriage-portion for them*), and T2 as (*You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a bride-gift for them*). T1 applied LT throughout the part of this verse which led to partial semantic loss; the terms تَمَسُّوهُنَّ and فَرِيضَةً have been rendered as *touched them* and *marriage-portion* respectively. The intended meaning is sexual intercourse for the first term and dowry for the second. These meanings were not conveyed using LT. As for T2, the translator accurately conveyed the meaning by paraphrasing; using '*consummated the marriage*' and '*bride gift*', the implied meaning is clarified.

Then وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ is the obligation upon the husband towards his wife in the case previously stated. The husbands are to compensate the wives with a gift of a reasonable amount according to the husbands' financial capability. T1 rendered this as (*yet make provision for them, the affluent man according to his means, and according to his means the needy man*), and T2 as (*but make fair provision for them, the rich according to his means and the poor according to his*). T1 applied LT, extraposition strategy in rendering الْمُقْتِرِ قَدَرُهُ as according to his means the needy man and omission of the term بِالْمَعْرُوفِ which led to de-emphasise the concept of kindness of husbands towards wives by giving them a gift of a reasonable amount. T2 also applied LT and extraposition strategy changing the position of the ending clause; moving مَتَاعًا بِالْمَعْرُوفِ

to follow the verb وَمَتِّعُوهُنَّ, becoming 'make a fair provision for them', as a result, clarified the meaning. Worth mentioning is the rendition of the term مَتَاعًا which both translators failed to capture its meaning (a gift) by using 'provisions' which suggests providing for. Thus, partial semantic loss is observed.

Finally, حَقًّا عَلَى الْمُحْسِنِينَ refers to the obligatory duty upon the righteous, in this case the husbands who have no right to mistreat the wives, because they made the women to look forward to marriage and their hearts became attached to the idea, but they did not give them what they wanted, they must - in return for that - give this gift (As-Sa'di, 2002). In rendering this, T1 applied LT as (*an obligation on the good-doers*), conveying the meaning accurately. T2 applied LT and voice change with regard to the noun phrase الْمُحْسِنِينَ modifying it into a clause due to differences in the grammatical structures between Arabic and English. Generally, the meaning is conveyed in both renditions.

Table 3. Third extract

2:240	وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ
T1	And those of you who die, leaving wives, let them make testament for their wives, provision for a year without expulsion; but if they go forth, there is no fault in you what they may do with themselves honourably; God is All-mighty, All-wise.
T2	If any of you die and leave widows, make a bequest for them: a year's maintenance and no expulsion from their homes [for that time]. But if they leave of their own accord, you will not be blamed for what they may reasonably choose to do with themselves: God is almighty and wise.

In rendering the beginning of the verse, وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا, which is addressed to husbands about to die. Both translators applied LT rendering it as (*And those of you who die, leaving wives*) and (*If any of you die and leave widows*) respectively, making their renditions incoherent; the impossibility of making a will after death as providing a will is required by a husband who is about to die. Regarding the term أَزْوَٰجًا which means spouses, T1 applied LT (*wives*) while T2 applied paraphrasing (*widows*) conveying the implied meaning where the command is about women whose husbands passed away. This could have been paraphrased as (*And those of you husbands who are about to die…*). Again, omission of the conjunction at the beginning of the verse is noted by T2.

Then, وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ commands the right for widows. T1 renders it (*let them make testament for their wives, provision for a year without expulsion*) and T2 as (*make a bequest for them: a year's maintenance and no expulsion from their homes [for that time]*). The term وَصِيَّةً which stands for 'will', and which ascertains the widows' right to be provided for a year and not to be expulsed from their marital houses is clearly heeded by the translators. The terms used '*testament* and *bequest*' suggest 'donation/endowments' and could be interpreted as favours by the husbands to their wives and not their entitled rights. However, by adding the term '*make*' by T1 indicates that this is obligatory or a command. In rendering the term إِخْرَاج, which is a noun, both preserved the nominal form (expulsion). The addition of '*for that time*' by T2 restated the period of that particular one year, clarifying the intended meaning of the ST.

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ, The following part of the verse also demonstrates the widows' right to choose whether to stay at their marital homes or not, refers to them going back to wearing adornment and perfume, and the like (As-Sa'di, 2002) as well as remarrying (Ibn Kathir, 2003). Here, the relatives of the deceased are

informed that they are not blamed for whatever choice the widows take, as long as it is within their rights. In rendering this part, both translators applied LT, and the meaning was accurately rendered. However, a point worth discussion is that this part is addressed to the relatives of the deceased specifically, because this is the widows' right after their husbands pass away. This was not clarified because of the use of the pronoun '*you*' as in the original, where the implicature was lost to some extent. It is agreed that the pragmatic concepts of coherence and implicature assist translators to explore the making of sense and highlighting problems in cross-cultural communication (Baker, 2018).

Finally, the collocation وَٱللَّهُ عَزِيزٌ حَكِيمٌ is rendered as (*God is All-mighty, All-wise*) by T1, and (*God is almighty and wise*) by T2. The proper name (Allah) was rendered using a superordinate word by the translators as (*God*). The attributes of Allah are to be preceded by either All- or Most- so as to distinguish them from human attributes. T1 managed to provide this but T2 literally rendered the terms, thus, the divinity of the attributes is lost.

Table 4. Fourth extract

4:127	وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا
T1	They will ask thee for a pronouncement concerning women. Say: 'God pronounces to you concerning them, and what is recited to you in the Book concerning the orphan women to whom you give not what is prescribed for them, and yet desire to marry them, and the oppressed children, and that you secure justice for orphans. Whatever good you do, God knows of it.'
T2	They ask you [Prophet] for a ruling about women. Say, 'God Himself gives you a ruling about them. You already have what has been recited to you in the Scripture about orphan girls [in your charge] from whom you withhold the prescribed shares [of their inheritance] and whom you wish to marry, and also about helpless children– God instructs you to treat orphans fairly: He is well aware of whatever good you do.'

The verse begins with وَيَسْتَفْتُونَكَ فِي النِّسَاءِ which refers to requesting for an explanation of the Islamic verdict concerning the matter asked regarding women. T1 rendered this as (*They will ask thee for a pronouncement concerning women*), and T2 as (*They ask you [Prophet] for a ruling about women*). Though the full meaning is conveyed using LT; T2 applied addition of '*Prophet*' which clarifies the intended addressee of the verse. T1 applied voice change, modifying the tense of the verb used in the ST وَيَسْتَفْتُونَكَ, by using a future tense.

Then قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ, is the response from Allah for the ruling about the matter asked about, which comes directly from Allah, and which has been previously stated in the Holy Book. T1 rendered this as (*Say: 'God pronounces to you concerning them, and what is recited to you in the Book*) applying LT. T2 rendered it as (*Say, 'God Himself gives you a ruling about them. You already have what has been recited to you in the Scripture…*) applying LT and paraphrasing. The meaning is conveyed fully in both renditions. Akin to (2:231), T2 rendered the term الْكِتَابِ which refers to the Holy Quran as 'Scripture' applying translation using a superordinate word, while T1 used the term 'Book' applying LT. (What have been recited in the Book here refers to what was recited in verse 3 of the same chapter). Partial semantic loss can be noted due to the fact that the word '*Book*' is general and can refer to any previuos Holy Scriptures which is rather inaccurate.

The following فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ is the ruling by Allah specifically instructing to be kind to the weak, namely female orphans and children, out of concern for them and warning against neglecting their rights as Allah says: "that which is recited to you in the Book concerning female orphans", referring to a previous verse (4:3). He also explains through that which is recited to you in the Book concerning female orphans "to whom you do not give what is prescribed for them" (Ibn Kathir, 2003). T1 rendered this as (*concerning the orphan women to whom you give not what is prescribed for them, and yet desire to marry them, and the oppressed children, and that you secure justice for orphans*) applying LT. T2 rendered this as (*about orphan girls [in your charge] from whom you withhold the prescribed shares [of their inheritance] and whom you wish to marry, and also about helpless children– God instructs you to treat orphans fairly*) applying addition and paraphrasing, accurately conveying the meaning. The repetition by T2 emphasizes the rule and prompts that it is Allah's instructions again.

Finally, وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا refers to Allah's encouragement of kindness in general terms, as He says: "Whatever you do of good deeds to orphans and others, Allah has full knowledge of it. Meaning that Allah's knowledge encompasses the deeds of those who do good, whether they are few or many, good or the opposite, and He will requite each person in accordance with his deeds (As-Sa'di, 2002). T1 rendered this as (*Whatever good you do, God knows of it*) applying LT and omission of فَإِنَّ. T2 rendered this as (*He is well aware of whatever good you do*) applying extraposition strategy and omission. Despite variation in the strategies and lexical choices, the meaning is conveyed in both renditions. However, the emphatic function of فَإِنَّ leads to the reduction of its importance. Also, the use of '*God*' and '*Him*' by the translators instead of Allah, makes the rendition neutral rather than specific to Islam.

Similar to the previous extract, generalisation strategy is also applied by both translators via the use of God to refer to Allah thus applying translation using a superordinate word and as Baker (2018) declares, it is the most common strategy. Omission is again noted in the rendering of the emphatic particle فَإِنَّ. Thus, Allah's assertion of his knowledge is de-emphasised and not given the prominence available in the ST. Addition is noted within brackets by T2 (*Prophet*), (*in your charge*) and (*of their inheritance*) serving its purpose in this verse. As discussed earlier, addition serves to clarify the meaning and explain what is not apparent.

Table 5. Fifth extract

65:6	أسكنوهن من حيث سكنتم من وجدكم ولا تضاروهن لتضيقوا عليهن ۚ وإن كن أولات حمل فأنفقوا عليهن حتى يضعن حملهن ۚ فإن أرضعن لكم فآتوهن أجورهن ۖ وأتمروا بينكم بمعروف ۖ وإن تعاسرتم فسترضع له أخرى
T1	Lodge them where you are lodging, according to your means, and do not press them, so as to straiten their circumstances. If they are with child, expend upon them until they bring forth their burden. If they suckle for you, give them their wages, and consult together honourably. If you both make difficulties, another woman shall suckle for him.
T2	House the wives you are divorcing according to your means, wherever you house yourselves, and do not harass them so as to make their lives difficult. If they are pregnant, maintain them until they are delivered of their burdens; if they suckle your infants, pay them for it. Consult together in a good way– if you make difficulties for one another, another woman may suckle the child for the father.

The verse starts with أسكنوهن من حيث سكنتم من وجدكم ولا تضاروهن لتضيقوا عليهن which refers to the divorced women's right in terms of housing. Allah instructs husbands to accommodate them, describing the type of accommodation to be provided, (common among people like them, according to how well off or otherwise the husband is) and not to harass them in word or deed during the time when they live in the accommodation provided, making them to get fed up and leave before the waiting period is over (Al-Sa'di, 2002). T1 rendered it as (*Lodge them where you are lodging, according to your means, and do not press them, so as to straiten their circumstances*) applying LT throughout, while T2 as (*House the wives you are divorcing according to your means, wherever you house yourselves, and do not harass them so as to make their lives difficult*) applying LT, addition and paraphrasing. The latter is to some extent clearer due to the addition of '*the wives you are divorcing*' and paraphrasing لتضيقوا عليهن as '*make their lives difficult*'.

Then وإن كن أولات حمل فأنفقوا عليهن حتى يضعن حملهن ۚ فإن أرضعن لكم فآتوهن أجورهن, refers to those divorced women who are pregnant; they have the right to maintenance for the sake of the children in their wombs. That right to maintenance ceases when the mothers give birth. Once they give birth, they may either breastfeed their children or not, and if they breastfeed the offspring for the husbands, then they are entitled to recompense (Al-Sa'di, 2002). T1 rendered this as (*If they are with child, expend upon them until they bring forth their burden. If they suckle for you, give them their wages*) and T2 as (*If they are pregnant, maintain them until they are delivered of their burdens; if they suckle your infants, pay them for it*). T1 paraphrased the first part which is rather inaccurate since the original is about pregnancy, resulting to semantic loss, while T2 applied LT and accurately conveyed the ST. As for the second part, both translators applied LT accurately with T2 adding '*your infants*' and paraphrased فآتوهن أجورهن as '*pay them for it*' which sounds clearer.

Finally, وأتمروا بينكم بمعروف ۖ وإن تعاسرتم فسترضع له أخرى is Allah's command to the spouses, and others, to enjoin what is right and proper, which is everything that is beneficial and good; to settle the question of recompense between them on an equitable basis. But if it is too difficult to reach an agreement [concerning that], another woman may breastfeed the child [in return for recompense] (Al-Sa'di, 2002). T1 rendered this as (*and consult together honourably. If you both make difficulties, another woman shall suckle for him*) and T2 as (*Consult together in a good way– if you make difficulties for one another, another woman may suckle the child for the father*) both applying LT, and paraphrasing تعاسرتم as '*make difficulties*'. T1 added '*both*' while T2 added '*for one another*' indicating that the command is to the spouses despite the original using plural. Such rendition clarifies that the husband and wife are the addressees here.

CONCLUSION

QT has been explored from various angles; from the aspects of the difficulties and challenges (Agliz, 2015; Ali, 2020), those of CDA-based perspectives (Khosravi & Pourmohammadi, 2016; Abdo & Abu Mousa, 2019; El-Khatib, 2018) and studies on Quran untranslatability (Watson, 2007; Khalaf & Yusoff, 2012). Nonetheless, none of the extant studies have attempted to analyse the renditions of Quranic verses regarding women's rights.

Women's affairs are one of the most significant issues of social dispute between Islam and other civilisations (Abdul Kareem, 2001). Women's rights such as their right to inherit, kind treatment, provision, dowry etc., were the focal point, and their renditions demonstrated some loss in meaning. While only a single instance demonstrated gain due to addition. It could be argued that the misconception of Muslim women's deprivation of

their rights could be partially propagated due to the fact the verses of rights demonstrated loss of meaning. Generally, seven strategies have been adopted. Basically, QT requires great care, because adherence to mistranslations can result in unfortunate events and even fatal consequences. Numerous misconceptions have been propagated about women and their rights in Islam by those intending to defame Islam and Muslims maliciously (Al-Sheha, 2000).

Although many of the renditions are marked with literal translation, the meanings of the verses are to a large extent conveyed. There are also instances of semantic loss, and inaccuracies, despite achieving linguistic equivalence. It could safely be concluded that semantic loss was mainly due to inaccuracies. Most of the terms that were inaccurately rendered led to loss in meaning. For instance, the inaccurate rendition of لَّتَعْتَدُوا which when literally rendered, led to loss of the intended meaning. From the point of view of the findings, LT is dominant, and the strategy of paraphrasing appears to be dominantly used in general, followed by addition and omission which were equal in frequency. Proper strategies like paraphrasing, transliteration accompanied by an explanation of the ST lexeme meaning, and borrowing should be applied where TL equivalents do not exist, because some translation losses are due to translators' use of improper strategies (Abdelaal, 2019).

Some of the causes of semantic loss are culturally bound terms such as '*iddah*", lack of lexicalization such as '*taqwa*', and due to mistranslations. By using a different linguistic system, the translation's communicative act serves to connect the target audience with the source audience (Raoufkazemi et al, 2020). Mainly, the use of archaic language is apparent in T1's rendition, terminologically and structurally, while contemporary language is evident in T2's rendition, simplifying the discourse in some measure. The effect of time-lapse between the two translations is evident; Arberry's translation was undertaken earlier than Abdel Haleem by approximately 50 years. Further, generalisations cannot be made that inaccuracies and semantic loss caused misconceptions about women's deprivation of their rights in Islam, it could be partially agreed that these errors have played a role in the spread of negative perceptions of the religion. It cannot be said or ascertained that these were purposefully committed, but it could be argued that as humans, translators are exposed to committing mistakes, whether linguistically, culturally and translationally.

The Holy Quran is Allah's absolute word and provides a comprehensive and finest model for living one's life and aspiring Allah's satisfaction (Al Aqad, Abu-Alhaj, Bin Sapar, Bin Hussin, Mokhtar, Mohad, 2018). For over 1400 years, the Quran has remained unchanged (Meraj, 2016), yet different interpretations emerge with time. This can be attributable to several reasons such as the misinterpretation of the original message, distortion of the true meaning, imposing certain ideologies, misleading people (Al-Jabari, 2008; Nassimi, 2008). Because of different translations/interpretations, one message may be inversely perceived and differently conveyed. Rich texts like the Quran require wide-ranging investigation from diverse perspectives, thus consideration of studying the different forms of manipulation in translation should be be attempted for future research. Conducting studies that consider both linguistic and extralinguistic elements on verses regarding women can assist in clarifying misconceptions about the Quran, thought of by some as an agent of women's oppression and abuse. Muslim women are often deemed to be backward in a male-dominated world by the West (Saifee, Baloach, Sultan & Khalid, 2012). Also, female translators' renditions with regards to gender-related verses is another endeavour that might illuminate the different interpretations of these verses. Translations of Quranic texts in minority or marginalized languages also constitute corpora worthy of research to not only enrich our current knowledge base, but also inform future translational choices.

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