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Translation Quality Assessment of Women Subject Verses in Four English Translations of the Holy Koran Based on Garces-Berman Model

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Abstract

It seems Islam has come to be the subject of criticism by some feminists by referencing to English translations of the Holy Quran. Most translators of the Holy Koran have been male, so they might translate women-subject verses inaccurately. The present research aims to compare translation accuracy of such verses between male and female translators. Employing a descriptive – analytical approach, four frequently quoted translations are selected: Yusuf Ali, Pickthall (males), Umm Muhammad and Laleh Bakhtiar (females). The translation accuracy of twenty-five women-subject verses were assessed based on Garces-Berman model. They were also evaluated according to Al-Mizan and Nemooneh exegesis. The findings revealed that male's translation of more verses differentiate from the exegesis books in comparison with female's translations. Additionally, the male translators utilized the highest number of accuracy-destructive strategies of the Garces-Berman model rather than female translators. The most frequently used strategies are Qualitative Impoverishment, Rationalization and Redundancy-Definition-Explanation. This research may help feminists have a more accurate rendering of women subject verses and compare translation accuracy of such verses between male and female translators. Secondly, translators may benefit from the research by avoiding the introduced accuracy-destructive strategies in their translation to develop their translation accuracy.

***Keywords*:** Feminism, Misogyny, Translation Accuracy, Women in Quran, Male and Female Translators.

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1. Introduction

How much religious translations affect the way others think of that religion? Especially when translation errors are evident. Recently, some western feminism activists have criticized Islam for having a misogynistic approach. It seems that these people are mostly non-Arabic speakers and study English translations of Islamic books, especially the Holy Quran. The problem is that these feminists are not aware of the quality of Quran translations.

The aim of the present study is to examine the accuracy of some English translations of some verses of the Holy Quran about women. They are verses in which words "نسا", "رجال", "امراه", "هن", "كن", "بنات", "زوج", "مومنات", "مونث" and other words referring to women denotatively or connotatively. They outnumber hundreds of verses but only the verses which have been subject to the criticism by feminist, are selected. The accuracy of the translation of such verses was examined by a translation quality assessment model.

As a criticism stated: "The usual (and often absolute) view of Muslim culture (in the West) is that Muslim men are polygamous and abusive, and Muslim women are "veiled, chained and reclusive" (Hasan, 2012, p. 27). Islamic books, especially the Holy Quran, have been translated and interpreted mainly by men. Some men unconsciously desire to achieve a superior position to their opposite sex in order to have more dominance over them. This could be one of several factors that may reduce the accuracy of men's translations of the verses related to women. It seems fair that women should also step into the path of studying, translating, and interpreting the Holy Quran.

2 Research Questions

This study seeks to find appropriate answers to the following questions:

1. Which translations selected from among the male and female translators have been more successful and qualitative in conveying more corresponding meaning of the Quranic verses related to women based on the authentic exegesis and lexicons?

2. What is more corresponding English translation of verses on women in the Holy Quran based on the interpretations of Al-Mizan and Nemoneh?
3. What is the frequency percentage of Garces-Berman's strategies used in each of the translations?

3 Review of Related Literature

A review of the research literature shows that the issue of evaluating the quality of translations of the Holy Quran based on the Garces/Berman model has attracted the attention of researchers as follows:

The article "Adapting and evaluating the translations of the Holy Quran by Fooladvand and Elahi Qomshei based on the Garces pattern (Case Study: Surah Al-Mobarak Al-Qamar)" conducted by Azar Shab, Maleki, Asadollahi (2020) examines two Persian translations of the Holy Quran by Messrs. Elahi-Qamshe'i (as a freer translation) and Foladvand (as a more literal translation) based on the Garces model.

This study shows that the Garces model, especially at the semantic-lexical level, can be used to evaluate the translation of the Holy Quran. The freer the translation, the more deviations it has at the morphological-syntactic level. Since Foladvand interpreted his translation literally, he used more of the negative factors mentioned in the Garces model than Elahi-Qomshe'i.

Niazi & Hashemi (2019) in the article "A study of the efficiency of the syntactical – morphological level of Garces' Model in the assessment of Quran translation; A case study: Makarem Shirazi's translation of five surahs of the Quran" suggested that the Garces model needs to be revised, especially in terms of the negative and positive aspects of the strategies. Since some strategies, especially at the third level, are not applicable in the translation of the Holy Quran, new strategies were added to this model. Some strategies may differ in terms of their negativity and positivity based on the type of text, necessity, and the impact they have on the quality of the translation.

Like this article, verses from the Holy Quran were evaluated based on the Garces model (1994), but in the above articles, the aim is to examine translations at the morphological-syntactic level. The present

study is to examine the degree of correspondence of translations with authoritative commentaries at the semantic level.

The study "Boosting Carmen Valero Garces (1994) model through exploring contemporary English translations of Hedayat's Surrealistic Masterpiece" performed by Afrouz (2021) revealed that Bashiri translated The Blind Owl with greater fidelity to the source text; But Costello's translation has more degree of naturalness. Finally, Garces's model was strengthened by adding four more techniques.

Also, in our article translation is examined in terms of fidelity to the source text based on the Garces model, and completed by applying some modifications to the Garces model. Unlike above article, instead of a literary text, a religious text is examined.

By examining the article "Evaluation of Tahereh Saffarzadeh's translation techniques based on Antoine Berman's Text Distortion factors (A Case Study of Surah An-Nisa)" Afzali and Sanayi (2020) found that due to cultural and social differences, it is very difficult to be faithful to Berman's techniques in all cases. Finally, it was revealed that the translator had made all effort to translate the religious book, but in some cases the translation was done word by word.

In a study titled "Critique of the translation of the Quran by Tahereh Saffarzadeh and Hossein Ansarian based on the theory of morphological tendencies by Antoine Berman" (Case Study of Surah Al-Baqarah) conducted by Kakavandi, Masoumi & Yousefi (2022), it was found that Tahereh Saffarzadeh followed Berman's techniques more than Hossein Ansarian. It was concluded that Berman's model in evaluating the translation of the Holy Quran provided the best techniques for analyzing religious texts. Religious texts must be faithful to the original text so as not to cause misunderstandings and the translator must translate it with the least deviation.

Like the above researches, translations of Quran verses were examined based on the Berman model to determine the extent translators were faithful to the original text. In the present article, only the verses on women were studied in terms of their meaning matching the original text and authoritative commentaries.

Jaoudi (2022) in an article titled “Rethinking Gender in Translation” explained how feminists have contributed to translation studies by

introducing and employing some translation strategies that reflect the feminine voice in translation. Finally, two English translations of the Quran, namely Laleh Bakhtiar's book: The Sublime Quran (2009) and The Quran: A Reformist Translation (2007) by Edip Yuksel, were compared to each other.

Surah An-Nisa was studied and it was discovered that "these modern translations of the Holy Quran function as a new reading of the sacred texts in which egalitarian sexism prevails and supports God's universal message of love, compassion and peace" (Jaoudi, 2022, p. 7-8).

According to Aldeeb (2023), the article "Feminist Strategies in Quran Translations: A Comparative Study of the Sublime Quran (Lala Bakhtiar's Translation) and the Saheeh International (Umm Muhammad's Translation)" was studied to find out to what extent feminist translation strategies were used in the translations. Four verses of the Quran, which are mostly about women, were examined. The researcher's goal was to discover to what extent the translators translated feminine nouns and pronouns and masculine general nouns from Arabic to English correctly. The results showed that Bakhtiar used feminist translation strategies more than Umm Muhammad. It may roots in the society in which they lived. Umm Muhammad lived in Saudi Arabia and Bakhtiar in America.

The present article is also for the examination of Laleh Bakhtiar and Umm Muhammad's English translations of verses on the subject of women. In the above articles, the translations were examined based on the techniques introduced to reflect the voice of women in the translations, but in the present article, the translations were studied based on the strategies of the Berman and Garces model to determine.

4 Theoretical Grounding

4.1 Garces and Berman's Integrated Assessment Model

This study has presented an integrated model for the qualitative and quantitative evaluation of English translations of verses related to women in the Holy Quran. The presented model is a combination of Garces (1994) and Berman's models (1984). Berman's model can help in evaluating translation deviations from the source text. Some of Berman's model strategies, such as "embellishment", although they

cause deviations in translation, but have less effect on the transmission of meaning. Some of its strategies are also less applicable in the translation of the Holy Quran, such as “language confusion”. Therefore, only the factors that cause a reduction in translation accuracy (meaning) and are applicable in the translation of the Holy Quran were selected for the integrated model.

Garces’ model seems excellent for evaluating the translation of literary works in terms of adequacy and acceptability, but only some of its strategies are applicable in the translation of the Holy Quran for the accurate transmission of meaning, and only those strategies will be selected for the integrated model. Some strategies are similar in both models, so that they can be considered as one strategy, such as "redundancy versus simplicity" and "definition and explanation". Consequently, considering the large number of strategies presented in the Garces and Berman model and the limitations and delimitations of the present study, only those strategies that have a greater impact on translation accuracy and wider application in translating Quranic verses were selected for the integrated model. These strategies are:

4.2 Of Berman Model:

Qualitative Impoverishment: It explains the fact that the words of the source text do not have an exact equivalent in the target text, either in terms of transmitting connotative and denotative meaning, and the image and concept of the source text are not transferred to the target text. In other words, qualitative impoverishment means: "replacing terms, phrases, and forms in the original translation with terms, phrases, and forms that lack their phonetic richness or, consequently, their semantic or symbolic richness" (Berman, 1984, p.291). Although, for example, translating "enormous" to "اكبر" may transfer the meaning but it fails conveying the image the word "enormous" makes in our mind.

Quantitative Impoverishment: It means the loss of words from the source text when translating into the target text. So the number of words in the source texts is greater than the number of words in the target text. "This refers to a lexical loss" (Berman, 1984, p.291). In this regard, the translator may use one word to translate several words in the source

text. Like translating "This apartment is beautiful, fascinating and awesome" to "هذه شقة جميلة".

Rationalization: In Arabic, grammar and structure play a fundamental role in the formation of meaning. Rationalization is the restructuring or reconfiguration of sentences, phrases, and words or changing parts of speech during translation, so that the structure in the target text sounds more natural and logical. "Rationalization recomposes sentences and the sequence of sentences, rearranging them according to a certain idea of discursive order" (Berman, 1984, p.288). Such as removing sentences, removing repeated words, replacing words in a sentence, changing punctuation marks, etc. Rationalization is considered a negative strategy where it has a negative effect on conveying the author's intention. Rationalization may seem mandatory in some cases due to the syntactic and grammatical differences in the source and target language systems. "ما أجمل هذه الشقة!" is rationalized if it is translated to "this is a beautiful apartment".

Clarification: Clarification seems to be an obvious principle for many translators and writers. Explanation is inevitable in translation, because every translation has some degree of explicitation. But this can mean two very different things: (1) Clarification can be the manifestation of a concept that is not obvious in the original text, and is hidden or suppressed (implicitation), […] (2) The purpose of clarification is to make “obvious” what the original author did not want to be stated obviously. Moving from polysemy to monosemy is a method of clarification” (Berman, 1984, p.245). "نفس" means both "soul" and "person", but if it is translated to "person", this is clarification.

4.3 Of Garces Model:

Definition and Explanation: Definition is the translation of words using a noun or adjective clause. Explanation in the translation text is to add information that is deemed necessary due to cultural differences between the source and target texts (Garces, 1994, p. 80-81). Although definition and explanation help the target reader to develop their understanding of the translated information in some cases, but additional explanation distracts the reader from the original text and limits the generalization of the meaning of the source text. Therefore,

these two strategies can have a positive or negative impact on the accuracy of translation. Definition like "ثبات" to "dispersed group". Explanation like "شعار سیاسیه" to "a short saying or catchphrase, often used by political groups".

Cultural and pragmatical equivalence: Some words have cultural connotations, such that they may be understood only in the cultural context of a text. As a result, if they are translated without considering the source culture, they will suffer from a decline in meaning, such as translating the Arabic Quranic word "هجرت" into the English common word "trip". Where the target language does not have the same culture as the source language, the translator should translate the word into the target language literally but provide an explanatory note inside or outside the text to help the reader understand the text. If the source text does not have the same cultural equivalent in the target language, changing the source text in translation seems unwise, so the use of cultural equivalence in this case has a negative impact on the accuracy of the translation.

General versus Particular or vice versa: This strategy is important in English translations of the Holy Quran because Arabic is a language of great detail. In Arabic there are many equivalents for every phenomenon, even very small ones. For example, there are several words for different types of "مطر" in Arabic language like "رشوش، غیث، طل و ..."، while in English there may be only one word to denote all types of rains, and that is the word "rain" itself. As a result, the translator must pay attention to the generality or particularity of Quranic words, otherwise, using them interchangeably will be a negative feature in the accuracy of the translation.

Ambiguity: Ambiguity arises when a word in the target text has multiple semantic connotations. "Ambiguity may be intentional or unintentional. Intentional ambiguity should, if possible, be preserved in the translation, […] Unintentional ambiguity is usually explained in the translation, but the translator should avoid any possible misunderstanding" (Newmark, 1988, p. 206-207). The Holy Quran is free from any unintentional ambiguity due to lack of attention or etc. Each word in the Holy Quran has several different meanings, hence, there are many intentional ambiguities, and conveying these

ambiguities in the target text will be a positive feature and not conveying them will be a negative feature of an accurate translation. "نفس" means both "soul" and "person", but if it is translated to "person", this is also ambiguity.

Literal Translation: This concept means translating the sentences of the source text word by word, without paying attention to the semantic connotations of the words out of context. Garces believes that "literal translation" is a negative characteristic due to its poor connection with the target text, and when it is used excessively, the translation becomes progressively more complicated, and when it causes problems due to cultural differences, it should be avoided (Newmark, 1988, p. 81). "Literal translation is correct if it guarantees referential and pragmatical equivalence with the original text and should not be avoided" (Newmark, 1988, p. 68-69). "ایاک نعبد و ایاک نستعین" into "only you we worship and only you we ask" is a literal translation.

Implicitation, Reduction and Omission: If some parts of the source text are omitted in the translation or an explicit concept is translated implicitly in the target text, the meaning intended by the author will not be conveyed. But not all types of implicitation, reduction or omission cause harm to the transmission of meaning. This strategy is to express elements that are explicitly stated in the source text, implicitly or abstractly in the target text, or remove them completely, in order to harmonize with the grammar of the source text (Garces, 1994, p. 149). For example translating "للنسا نصیب مما اکتسبن" to "to women what they earn".

Change due to Socio-Cultural Differences: This is the process of making changes to the source text so that the translated text is as close as possible to the target culture, and easier to read and understand, so that it may be thought that this text is not a translation at all! Language is tied to culture. Although this helps the translation to be more acceptable and readable for its target readers, it is detrimental to the correct transmission of meaning. Therefore, it is considered one of the negative factors in accurate translation. Like rendering "حج" to "pilgrimage".

Translator's Error: It results from the translator's poor performance, both in terms of attention during translation and in terms of knowledge

of both the source and target languages and cultures. Translator's error is a negative parameter because it disrupts the correct transmission of meaning. This arises from the translator's misunderstanding and insufficient knowledge of the subject matter or the multiple linguistic systems of the source and target texts (Garces, 1994, p. 83). Translating "انها عجوزه" to "he is old" is translator's error.

Redundancy against Simplicity: This refers to adding phrases to the translation text without having an equivalent in the source text. This means that the translator translates simple sentences in the source text with more complex sentences in the target text accompanied by additional explanations (Garces, 1994, p. 82). This reduces the accuracy of the translation if it does not convey the meaning correctly. "ذالک ادنی ان یعرفن" to "this is much better for them that they will be known and called" is an example for redundancy.

By considering similar strategies mentioned-above as one strategy, the combined model is as follows:

Table 1. *Similar Strategies to the Berman and Garces Model for Evaluating Quranic Translations*

Garces-Berman Integrated Model
Redundancy vs. Simplicity / Definition and Explanation
Cultural and Pragmatical Equivalence / Changes Due to Socio-Cultural Differences
General vs. Particular or vice versa
Ambiguity
Literal Translation
Implicitation, Reduction and Omission / Quantitative Impoverishment
Translator's Error
Qualitative Impoverishment
Rationalization
Clarification

5 Method

First, four common translations of the Holy Quran into English, translated by male and female translators, were selected based on the top-searched English versions of the Holy Quran on the internet. They are: The Holy Quran: Text, Translation and Commentary (1934) by Yusuf Ali, The Meaning of the Glorious Quran (1930) by Pickthall, The

Saheeh International (1997) by Umm Muhammad, The Sublime Quran (1388) by Laleh Bakhtiar. Then twenty-five verses about women were extracted according to the main subject of the verses and the criticisms such verses have been faced with. There are many models for translations assessment but Garces (1994) and Berman model (1984) were selected because they have been selected for assessing translation quality of the Holy Quran in many articles. Secondly, they both evaluate the translation quality in terms of accuracy in transmission of meaning through translation. Then Berman and Garces models were merged with each other. These two models contains many strategies. But only some of them influence the accuracy of translation (in terms of meaning) and are applicable in the Holy Quran. Hence, only ten strategies were extracted thereof. They were integrated so as to complement each other and to overlap their deficiencies making a new and comprehensive model for translation quality assessment. By using reliable Quran exegesis books and Quranic dictionaries, the exact meaning of the same verses was extracted. There were many exegesis books and Quranic dictionaries. At last, the following books were selected because they were rather new and have been used as references for many research papers.

The translation of Tafsir al-Mizan by Allameh Tabatabaei, translated by Mohammad Baqer Mousavi Hamedani (2007), Tafsir Nemooneh by Ayatollah Makarem Shirazi (1974), the translation of Mufradat al-Afas Quran of Raghib Isfahani translated by Gholamreza Khosravi Hosseini (2004), and Qamoos Quran by Ali Akbar Qurashi (2007), were used to extract the exact meaning of the mentioned verses. In first step, the translations were compared to the exact meaning of the verses extracted from the exegesis and Quranic dictionaries. Next, number of the verses which had different meaning were computed. In the second step, each component of the Garces-Berman integrated model was examined in the above translations to calculate their frequency. **Only strategies that had a negative impact on the accurate transmission of meaning in English were calculated**, and finally the sum of negative strategies used by each translator was calculated.

Finally, a comparison was made between the male and female translators in terms of their conformity with the aforementioned

exegetical and lexical books and the number of negative strategies used in their translations.

6 Results

Due to the limitations, only one verse from the 25 verses is presented in this section as an example. The remaining verses were examined in detail in my thesis under the same title.

6.1 Example:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالا كَثِيرا وَنِسَآء وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبا﴾ (سوره نساء/١)

Picthall: O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another، and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.

Yusuf Ali: O mankind! reverence your Guardian-Lord، who created you from a single person، created، of like nature، His mate، and from them twain scattered (like seeds) countless men and women;- reverence Allah، through whom ye demand your mutual (rights)، and (reverence) the wombs (That bore you): for Allah ever watches over you.

Umm Muhammad: O mankind، fear your Lord، who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah، through whom1 you ask one another،2 and the wombs.3 Indeed Allah is ever،4 over you، an Observer.5

Footnotes;

1. In whose name.
2. i.e.، request favors and demand rights.
3. i.e.، fear Allah in regard to relations of kinship
4. When used in conjunction with Allah's attributes، the word "ever" (occurring repeatedly throughout this sūrah and elsewhere، such as in Sūrah al-Aḥzāb) is quite inadequate in imparting the sense of continuation expressed by the word "kāna" in Arabic، which indicates "always was، is، and always will be."
5. Ever-present and taking account of everything.

Bakhtiar: O humanity! Be Godfearing of your Lord Who created you from a single soul and، from it، created its spouse and from them both disseminated many men and women. And be Godfearing of God through Whom you demand rights of one another and the wombs، the rights of blood relations. Truly، God had been watching over you.

5.2 Semantic Results

Feministic Criticism: According to this verse, God created Eve (as a woman) from the body of Adam (as a man). Hence, the Holy Quran considers women inferior to men, because they (women) were created from the flesh of men. There are hadiths that support the creation of woman "from a rib" like in Sahih Bukhari (Al-Bukhari, 1997, volume 4, hadith No. 548) and Sahih Muslim (Al-Hajjaji, 2007, volume 8, hadith No. 3467). Even V A Mohamad Ashrof (2024) wrote a book titled (Beyond the Rib: Reframing the Creation Story for Equality) to answer this question.

Meaning of the Verse: According to the translation of Mufradat al-Afaz Quran (Esfahani, 2004, volume 4, p. 381) and the translation of Qamoos Quran (Qarashi, 1991, volume 7, p. 93), "نفس" means the soul and essence and does not necessarily refer to Adam or humans. Also, according to the Mufradat al-Afas Quran (volume 2, p. 159) and the Qamoos Quran (volume 3, p. 185), "زوج" refers to a husband and wife, whether male or female, and does not refer solely to Eve or women. Although according to the translation of Tafsir al-Mizan (Tabatabaye, 1988, voume 4, p. 210) and Tafsir Nemooneh (Makarem Shirazi, 1974, volume 3, p. 244) in this verse, "نفس" refers to Adam and "زوج" refers to Eve, they have added that "خلق منها" does not mean that Eve was created from Adam's body, but rather that Eve is similar to Adam in creation and women are no different from men in creation and are all equal. In sum, "نفس" and "زوج" do not have a specific gender and "منها" has a general meaning and may also mean "from it". In sum, it cannot be concluded that Eve was created from Adam's body.

Evaluation of the Accuracy of the Translation: Pickthall, Umm Muhammad, and Bakhtiar are closer to the commentaries meaning because they used "soul" (soul in English means both person and spirit) for "نفس" and "mate, spouse" (spouse and mate in English refer to both

genders of a married couple), for "زوج" but Yusuf Ali used "person" (only means person) for "نفس", while "نفس" may also refer to "soul" (spirit). In addition, he used "his mate" (his in English is used for the masculine gender) to translate "زوجها", while the word "نفس" in this verse does not directly refer to the masculine gender. It is worth mentioning that Yusuf Ali translated "منها" as "of like nature", but "منها" has a more general meaning, and three other translators translated "منها " as "from it", which is a better equivalent because it has general meaning.

5.3 Theoretical Results

It is worth noting that the strategies of the model may overlap in many cases so that several strategies can be designated simultaneously in one particular phrase.

Pickthall: He did not use any of the model's strategy.

Yusuf Ali:

1. "نفس" also means "person, soul", but he translated it only as "person". This strategy is a general versus particular translation.
2. "منها" means "from it" and has a general meaning. Translating as "of like nature" is general versus particular strategy.
3. He has made a translation error in translating "منها" to "his", because "منها" has no gender.
4. "نفس" also means "person, soul", but he translated it only as "person". This is a qualitative impoverishment.
5. "منها" means "from it" and has a general meaning. Translating as "of like nature" is qualitative impoverishment.
6. He has used a qualitative impoverishment strategy in translating "زوج" to "his", because couples have no gender.
7. "منها" is a preposition + pronoun, but "of like nature" is a preposition + adjective + noun. This is a rationalization strategy.
8. "نفس" means both "soul" and "person", but he has translated it only as "person". This is clarification.
8. He has used clarification in translating "منها" to "his", because "منها" has no gender.
9. He has used clarification in translating "منها" to "of like nature", because "منها" has a more general meaning.

Umm Muhammad:

1. "وحده" means "single", not just "one", and this is implicitaion.
2. "وحده " means "single", not just "one", and this is qualitative impoverishment.

Bakhtiar: He has not used any strategy of modal.

Table 2. *Strategies Used by Each Translator in Translating Verse 1 of Surah An-Nisa*

Translator	Pickthall	Yusuf Ali	Umm Muhammad	Bakhtiar
Strategies	He did not used any strategies in translation.	1- General versus Specific 2- General versus Specific 3- Translator's Error 4- Qualitative Weakening 5- Qualitative Weakening 6- Qualitative Weakening 7- Rationalization 8- Clarification 9- Clarification 10- Clarification	1- Implicitation 2- Qualitative Impoverishment	She did not used any strategies in translation.
Sum	0	10	2	0

6 Discussion and conclusions

6.1 Discussion of Semantic Aspects

By providing above mentioned data, the translations can be investigated to see whether the translators have rendered accurate translation of women-subject verses or not. Furthermore, feminists can benefit from this study to understand the translation quality of the women-subject verses in the Holy Quran. With calculating the frequency of the strategies of the translations, the reason for inaccurate translation may be revealed, so they can be avoided by other translators.

After examining the exact meaning of the mentioned verses based on the exegetical and lexical books and English translations of these verses, it was found that translation of 6 verses out of the 25 verses have different meaning from the aforementioned exegetical and lexical books. These verses are:

An-Nisa/1

An-Nisa/34 - Part One

Al-Baqarah/228

Al-Baqarah/282
Al-Baqarah/222 - Part One
Al-Zukhruf/18

Table 3. *Number of Verses Criticized due to Incorrect Translation*

	Translation Different from the Aforementioned Quranic Exegetical and Lexical Books	Translation Consistent with the Aforementioned Quranic Exegetical and Lexical Books
Number of Verses Criticized (Out of 25 Verses)	6	19
Percent	24%	76%

The above table indicates that translation of six verses out of twenty-five verses on the subject of women had different meaning from the Quranic commentaries and lexical books. Hence, feminists have criticized these verses based on wrong translations. The following section specifies how many verses each translator has translated differently from the commentaries and lexical books.

Pickthall:
Al-Baqarah/282
Al-Baqarah/222 - Part One
Al-Zukhruf/18

Yusuf Ali:
Al-Baqarah/228
An-Nisa'/34 - Part 1
Al-Baqarah/187
Al-Baqarah/222 - Part 1
Al-Zukhruf/18

Umm Muhammad:
Al-Baqarah/222 - Part 1

Bakhtiar:
Al-Baqarah/222 - Part 1
Al-Zukhruf/18

Table 4. *Number of Verses Translated Differently by Each Translator*

	Number of Verses Translated Differently	Percentage (Out of 25 Verses)
Pickthall	3	12%
Yusuf Ali	5	20%
Umm Muhammad	1	4%
Bakhtiar	2	8%

Table 5. *Number of Verses Translated Differently by Male and Female Translators*

	Number of Verses Translated Differently	Percentage (Out of 25 Verses)
Male Translators	3+5=8	32%
Female Translators	1+2=3	12%

By examining the above tables, it is clear that Yusuf Ali translated twenty percent of the selected verses in a different way from the aforementioned books. Hence, the feminists have criticized these verses based on inaccurate translations. Umm Muhammad had the lowest percentage of different meaning. Therefore, she has translated these verses more accurately than other translators according to the exegetical and lexical books. Table 3-5 also indicates that male translators translated a total of thirty-two percent of the verses with women's themes in a way that is different from the authentic exegetical books, but female translators provided a more faithful translation, as they have translated only twelve percent of the verses in a different manner. **"Different translation" means the translation conveys different meaning in comparison with the meaning provided by the mentioned exegetical and lexical books. "Accurate translation" means the translation conveys the same meaning the mentioned exegetical and lexical books explain.**

6.2 Discussion of Theoretical Aspects

The translation of the verses has been evaluated based on the Garces (1994) - Berman (1984) integrated model, and the frequency of each strategy employed by the translators in the translation of the twenty-

five verses has been calculated as follows. It should be noted that the use of these strategies will have a negative impact on the accuracy of the translation (in terms of transferring the same meaning as provided by the mentioned exegetical and lexical books) and its fidelity to the source text. As a result, the greater the number of strategies employed by each translator, the less accuracy and fidelity to the source text is expected to be in their translation.

Table 6. *Frequency of Strategies Used by Translators in the Verses Related to Women*

	Pickthall	Yusuf Ali	Um Mohammad	Bakhtiar
Redundancy vs. Simplicity / Definition and Explanation	٣١	٤٩	٣٩	٢٩
Cultural and Pragmatical Equivalence / Change due to Socio-Cultural Differences	٩	٥	٥	١٣
General vs. Particular or vice versa	٢١	٢٣	٢٤	١٩
Ambiguity	١٨	١٨	١٩	١٢
Literal Translation	٣	٢	٢	٥
Implicitation, Reduction and Omission / Quantitative Impoverishment	٢٧	٣٥	٢٣	١٧
Translator's Error	١٢	١٠	٣	١١
Qualitative Impoverishment	٧٩	٨٢	٦٠	٦٣
Rationalization	٤٠	٥٢	٣٠	٢٧
Clarification	٢٢	٢٨	٢٥	١٦
Total	٢٦٢	٣٠٤	٢٣٠	٢١٢

Table 7. *Frequency of Strategies Used by Male and Female Translators in the Verses Related to Women*

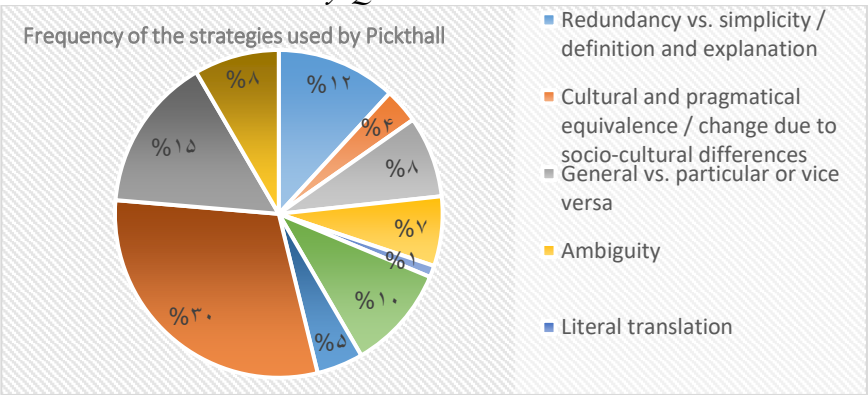
	Male Translators	Female Translators
Redundancy vs. Simplicity / Definition And Explanation	٨٠=٣١+٤٩	٦٨=٣٩+٢٩
Cultural and Pragmatical Equivalence / Change due to Socio-Cultural Differences	١٤=٩+٥	١٨=٥+١٣
General vs. Particular or vice versa	٤٤=٢١+٢٣	٤٣=٢٤+١٩
Ambiguity	٣٦=١٨+١٨	٣١=١٩+١٢
Literal Translation	٥=٣+٢	٧=٢+٥
Implicitation, Reduction and Omission / Quantitative Impoverishment	٦٢=٢٧+٣٥	٤٠=٢٣+١٧
Translator's Error	٢٢=١٢+١٠	١٤=٣+١١
Qualitative Impoverishment	١٦١=٧٩+٨٢	١٢٣=٦٠+٦٣
Rationalization	٩٢=٤٠+٥٢	٥٧=٣٠+٢٧
Clarification	٥٠=٢٢+٢٨	٤١=٢٥+١٦

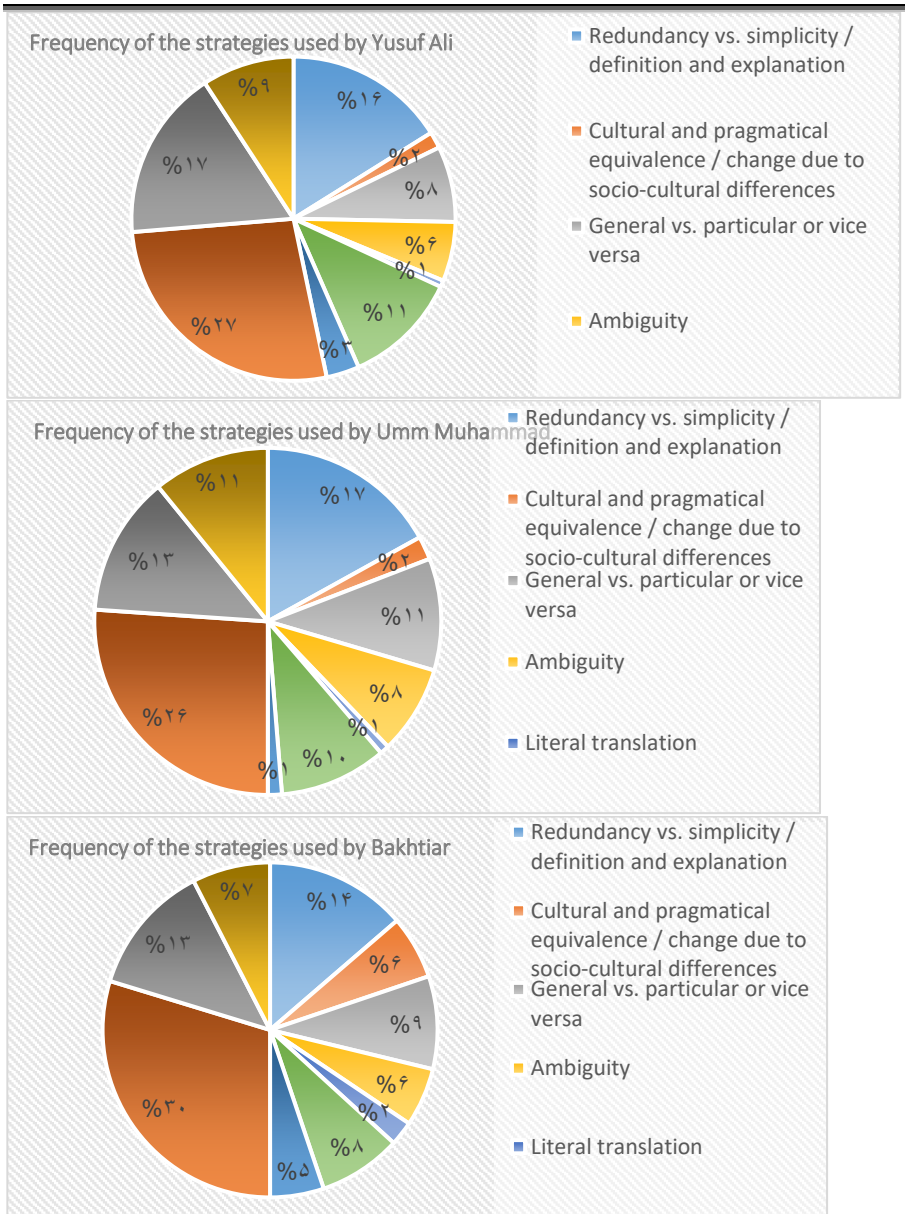
Total	۵۶۶=۲۶۲+۳۰۴	۴۴۲=۲۳۰+۲۱۲

Based on the two tables above, Yusuf Ali used the most strategies of the Garces-Berman theory and Bakhtiar used the least in their translation. Since these strategies reduce the accuracy of the translation, it can be inferred that Yusuf Ali translated the selected verses more differently compared to other translators, and Bakhtiar has translated these verses more similarly (based on the exegetical and lexical books).

Considering the second table and the fact that male translators have used more strategies, it can be inferred that male translators have not translated the Holy Quran as accurately as female translators. Therefore, studying the versions of the Holy Quran translated by Bakhtiar and Umm Muhammad is more recommended to benefit from a more accurate translation of verses related to women rather than Yusuf Ali and Pickthall based on the exegesis and lexicons. Four pie charts, presented below, show the percentage of each strategy used by the translators compared to other strategies.

Figure 1. *Percentage of Strategies Used by Translators in Verses of the Holy Quran Related to Women*





The charts show that *qualitative impoverishment* is the most frequently used strategy. *Rationalization* and *redundancy-definition-explanation* are the second and third most frequently used strategies. The *literal translation* strategy is the least frequent. *Cultural equivalence* and

translator's error are the next least frequently used strategies. *Qualitative impoverishment* means using an equivalent that does not convey all the explicit and implicit meanings of the source text. One reason why *qualitative impoverishment* is the most frequent is that it is a general strategy that encompasses other strategies. For example, if a translator makes a mistake in translation or translates a phrase literally that does not convey the implicit meaning, all can be considered *qualitative impoverishment*. Furthermore, if the translator provides an equivalent that fails to convey the ambiguity of the source text or has a more general or particular meaning than the source text, he used *qualitative impoverishment*. This also shows that one of the main factors that can reduce the level of accuracy of translation is using inaccurate equivalents.

Literal translation is the least frequent, which indicates that all the translators mentioned have done a more semantic translation instead of a literal translation. Since *qualitative impoverishment*, *rationalization*, and *redundancy-definition-explanation* are the most commonly used strategies, by studying the above diagrams, we can see that **if a translator consciously uses exact equivalents, shows himself faithful to the structure of the source text, and avoids redundancy and unnecessary explanation that lengthens the translation, it helps him to have more accurate translations.**

Figure 2. *Comparison between the Total Number of Strategies Used and the Total Number of Verses Translated Differently by Each Translator*

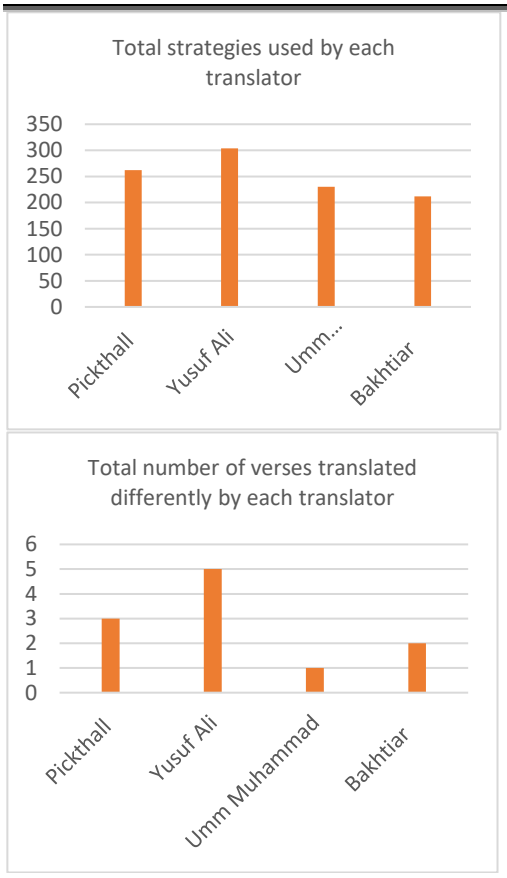
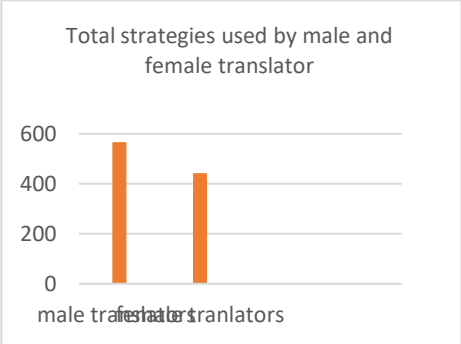
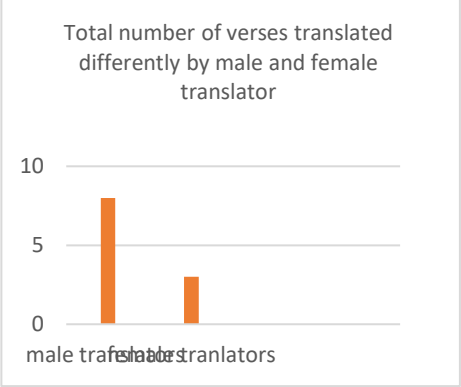


Figure 3. *Comparison between the Total Number of Strategies Used and the Total Number of Verses Translated Differently by Male and Female Translators*





The above graphs show that the more the translator uses the mentioned strategies, the more different translations appear. According to the above graphs, Yusuf Ali used the most strategies in his translation, and also provided more different translations from the aforementioned Quranic commentaries and dictionaries. Overall, male translators used more strategies than female translators and also translated five verses more than female translators in a different way from the commentaries and dictionaries.

The results of three studies that are in line with the results obtained from the present study are presented below:

Based on a study titled “English Translation of the Holy Quran by Women: The Challenge of “Gender Balance” in and Through Language”, four translations of the Holy Quran, including the translations of Umm Muhammad, Bakhtiar, Helminski, and Saffarzadeh, were evaluated for the use of feministic grammatical strategies to make women’s voices heard in the translation of the Holy

Quran. He concluded that Bakhtiar employed interesting strategies to address the challenge of "gender balance" and to overcome the patriarchal tone. By introducing the letter (f), Bakhtiar attempted to ensure that women's voices to be heard in the target text and to compensate for some of the linguistic deficiencies regarding gender expression in Arabic and English. It seems that English translations of the Holy Quran by women, although relatively new, have made a beneficial impact in this regard by incorporating feminine elements and revealing new feminine perspectives (Hassen, 2011, p. 229).

In another article titled "A Comparative Study of the Quran English Translation by Abdullah Yusuf Ali and Muhammad Asad with a Focus on Vocabulary", conducted by an assistant professor at a university in Saudi Arabia, it is noted at the end that "both translators failed to convey the exact meaning of the Holy Quran as a fluent text to the target text" (Mohammad, 2020, p. 279). Also, in the article "Feminist Strategies in Quran Translation: A Comparative Study of the Sublime Quran and the Saheeh International" which was conducted to evaluate translations based on feministic grammatical approaches, the researcher found that "Bakhtiar's translation, published in the United States, used introduction, complementation and neutralization strategies to demonstrate feministic perspectives in the translation, while Umm Muhammad's version, published in Saudi Arabia, is more dependent on traditional exegetical books and has a tone between a dominant masculine tone and a weak feminist tone" (Adleeb, 2023, p. 10).

6.3 Conclusions

Twenty-four percent of women-subject verses are criticized while they have translations different from the Quranic commentaries and lexicons. Therefore, feminists' criticisms need to be revised because some of the translations do not correspond with the exegesis and dictionaries.

Yusuf Ali, then Pickthall, translated the most verses differently from the commentaries and lexicons, and Umm Muhammad, then Bakhtiar, had the lowest difference. The females translated the Quran more similar to the authentic Quranic commentaries and lexicons than the males.

Yusuf Ali, then Pickthall, used the most and Bakhtiar, then Umm Muhammad, the least number of the accuracy-destructive strategies. The females translated the Quran more accurate than the males.

Qualitative impoverishment, then *rationalization*, *redundancy-definition-explanation* are most used strategies. So if a translator provides qualified equivalents and avoids unnecessary addition and preserves the structure of the source text, s/he will provide a more accurate translation.

A proposed translation of a verse is provided: the remaining are mentioned in my thesis.

﴿ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَازَوْجَهَا﴾ (نساء/۱)

Who created you from a single soul and, from it, created its mate.1

1= No gender was specified here for soul and mate.

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