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The Re-translation of the Qur'an from a Feminist Perspective
Case Study: "Qur'an and Woman" by Amina Wadud
(Van Lueewen's Framework)

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ABSTRACT

This research work aims at analysing the fourth chapter from Qur'an and Woman :Rereading The Sacred Text from a Feminist Perspective by Amina Wadud(1999), using Van Luween's model of social actors theory of critical Discourse Analysis in order to uncover the way the social actors are represented in the text and the social practices. The work attempts to test the extent does the retranslation of the Qur'an by a woman free the text from its patriarchal content. The study is divided into three chapters. The first one introduces the theoretical part of the study where main concepts of gender and translation are defined and the notion of feminism in the Qur'an is introduced. The second chapter introduces the selected text chosen for analysis by Amina Wadud. It also introduces the feminist scholar Amina Wadud, it, further, sheds light on the framework of the analysis. The third chapter is devoted to the analysis of data and discussion adopting Van Lueewen's aspects of social actors network theory on Wadud's text chapter four (1999,p,62). The findings of the study indicates that the retranslation of the sacred text succeeded to some extent to free the text and its interpretation from the patriarchal charge and present a new interpretation of the gender related verses that includes women's rights and gender equality. However it was driven by ideological and cultural interventions.

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DEDICATION

To my parents

I dedicate this modest work

to those who have taught me the meaning of life; encouraged me and supported me

during my studies; Thank you for all your immeasurable support and unending

guidance.

To all my family and my friends.

Table of contents

Abstract.....	I
Acknowledgement.....	II
Dedication.....	III
Table of Contents.....	IV
General Introduction	01

Chapter One: Theoretical Framework

Introduction	04
1. Translation, Gender and Feminism	04
1.1 Translation and Gender	04
1.1.2 Translation Studies	04
1.1.3 The Concept of Gender	05
1.1.4 Gender Studies	06
1.2 Gender and Translation	07
1.2.1 Gender Issues in Translation	08
1.2.2 The Effects of The Translator’s Gender on her/his translation	10

1.3 Feminism and Translattion	11
1.3.1 Feminism	11
1.3.2 Feminists and Translation.....	12
1.4 Women, Islam and Translation	13
1.4.1 Feminists and Qur’an Translation	13
1.4.2 The Qur’an.....	14
1.4.3 Islamic Feminism.....	15
1.5 Women and Qur’an Translations	17
Conclusion	18

Chapter Two: Methodology

Introduction	19
2. The Selected Text	19

2.1 Qur'an and Women	20
2.2 Amina Wadud.....	21
2.2.1 Wadud's Life and Education	21
2.3 Methodology.....	21
2.3.1 Critical Discourse Analysis (CDA).....	22
2.4 Research Tool	24
2.4.1 Van Lueewen's Model of Social Actors Theory	24
2.4.1.2 Van Lueewen's Aspects of Social Actors Theory	25
2.4.1.2.1 Inclusion / Exclusion	26
2.4.1.2.2 Role Allocation: activation / passivation	26
2.4.1.2.3 Impersonalization	26
2.4.1.2.4 Generalization and Specification	27
2.4.1.2.5 Differentiation.....	27
2.4.2 Why Van Lueewen's Social Actors Theory	27
2.5 Data Description	28
CONCLUSION.....	28
 Chapter Three: Data Analysis and Discussion 	
Introduction	30

3. Data Analysis.....	30
3.1 Inclusion and Exclusion	30
3.2 Role Allocations: Activation and Passivation.....	31
3.3 Impersonalization.....	33
3.4 Generalization, Specification and Differentiation	33
3.5 Limitations of The Study	36
Conclusion	36
General Conclusion	37
Bibliography.....	39

GENERAL INTRODUCTION

Over the past thirty years, and as a result of the women's movement, gender issues have gotten to be related with issues of language. Over the same period there was a focus on gender awareness in translation process, and scholars in the field gave attention to various elements for the translation process. A noticeable researches done in the the field of translation are being centered on the concept of gender in translation and thus, a number of issues arrived in their co-existence.

Hence, women's position as translators and creators of meaning has, thus, opened the way for questioning truths and norms created by the dominant male voice, and forced women to reconsider their roles as creators of meaning. Complicating matters, the cultures, context and ideology behind the sexual orientation task change make the translation

process more difficult. Furthermore, the translator's identity impacts their translations; as Sherry Simon stated in her book *Gender and translation* (1996) that women have contributed in creating new meanings and new lines of cultural communication.

The women's movements and ideologies –that are covered under the term feminism– seek to achieve social and cultural equality for both genders have thus, empowered the

improvement of publishing houses and women's writers in the translation field. This promotion of women as co-authors and their interference in translation have paved the way for them to undertake various subject in all fields and to challenge the classical idea that women are excluded from translation and cannot interfere in all subject matters.

The spread among activist phenomenon among Muslim female scholars gave birth to the use of a new term which is Islamic feminism. This latter used to describe gender issues and sought to establish gender equality among Muslim nations by referring to the Islamic sources as Alhadith , **Sunnah, and Qur'an**. Henceforth challenging the previous interpretations of the **Qur'an done by man**.

The aim of this study seeks to investigate a woman English retranslation of the **HollyBook Qur'an since women were not allowed to discuss the Islamic matters and enter the clergy to define the meaning of the Qur'an** messages. Moreover according to Islamic theology, the Quran is a revelation in Arabic language and so it should only be recited in in Arabic language, so translations into other languages are necessarily the work of human and so since these translations change the meaning, they are often called interpretations of translations of the meaning. The focus of this dissertation is on translating issues of gender related terms in **the Qur'an** by a feminist female Amina Wadud since the old translations and interpretations **of the Qur'an** done before were by men ; which were accused by her of being patriarchal interpretations that support the male dominance over women in the society.

So the questions that my study is supposed to answer are to what extent does the **retranslation of the Qur'an** from a feminist perspective rid the text and its interpretation from its patriarchal charge ? And was freeing the text from patriarchal constraints driven by ideological and cultural intervention ? One hypothesis could be generated to answer these questions **is that Wadud's text in translating the Qur'an by a woman succeeded to disburden** the text from its patriarchal content **and present a new interpretation of the Qur'an** of the gender related terms.

The present study presents an analysis of the feminist scholar **Amina Wadud's text** « **Qur'an and Woman** : Rereading the sacred text from a feminist perspective » chapter four, and Critical Discourse Analysis is its main methodological approach which uses a wide range

of linguistic analysis categories to make explicit power relationships which are frequently hidden and thereby to derive results which are of practical relevance (Meyer,2007,p ,15).

Adopting Van Lueewen's model of social actors theory. This latter,views CDA as playing a key role in maintaining and legitimizing inequality ,injustice and oppression in the society (Ibid,p ,277) providing a critique of dominant discourses and genres which affect these inequalities.

The dissertaion is devided into three chapters. The first chapter is devoted to the theoretical part providing the main concepts related to gender and translation,feminism and Islam. The second chapter discuss the methoology that is employed to analyze chapter four from Quran and Women by Amina Wadud(1999). Finally the third chapter is devoted to the practical side of the research,it provides the analysis and discussion of the selected data relying **on Van Lueewen's model of social actors theory.**

Introduction

In the last few decades there has been a considerable volume of academic research focusing on the concept of gender in translation. The study of gender as analytical tool in Translation Studies has highlighted women's position as translators, considering that scholars working on gender and translation have focused on various elements of the translation process. It also forced women translators to reconsider their gendered position and their role as creators of meaning. Hence, in the first part of this chapter I will focus on the relationship of gender-sensitive language with translation and the feminists identity that enters and influence

the translator's work while the second part deals with the Quran, women in islam and the

English retranslations by women fiminists.

Section One:

1. Translation, Gender and Feminism

1.1 Translation and Gender

For the purpose of clarifying the relationship of gender language with translation, it is necessary to define the cocept of gender and translation studies and the gender issues the translator face in the translation process.

1.1.2 Translation Studies

Throughout history, written and spoken translations have played a crucial role in Interhuman communication; not just in giving access to important writings and texts for scholarship and religious intentions. Translation studies that- have yet begun in the late of twentieth centry – was called so in the english speaking world thanks to the Dutch-based US scholar James S. Holmes (1924–1986), when he published his key defining paper 1972. This nascent descipline was described by Holmes as being concerned with complicated issues that

hinder the act of translating and translations (Holmes 1988/2004: 181). In her introduction to the first edition of *The Routledge Encyclopedia of Translation* Mona Baker (Baker and Malmkjær 1998: xiii) depicted the new discipline as rich however in the second edition of the **encyclopedia**, Baker talked about the evolution of this discipline. It comments on ‘new concerns in the discipline, its growing multidisciplinaryity, and its commitment to break away from its exclusively Eurocentric origins, while holding on to the achievements of the past decades’ (Baker and Saldanha 2009: xxii).

1.1.3 The Concept of Gender

In order to fully discuss the relationship of gender-sensitive language with translation, it may first be considered necessary to define the notion of gender and its importance in the context of translated texts.

With the rise of the feminist movements, the idea of gender advanced, expanding upon the basic definition constrained to natural sexual distinction (von Flotow, 1997: 5). The idea of gender developed into phenomenon of acculturation (von Flotow, 1999) consisting of the process of conditioning girls or boys into getting to be man or women through adopting socio-culturally acceptable attributes and behaviours. which means Gender refers to the economic, social, political, and cultural attributes and opportunities associated with being women and men. The social definitions of what it means to be a woman or a man vary among cultures and change over time. Gender is a sociocultural expression of particular characteristics and roles that are associated with certain groups of people with reference to their sex and sexuality. This idea that has been also

expressed by De Beauvoir that 'one is not born, but rather becomes a woman' (translation: Parshley, 1953). However the second definition of gender can be seen as vital, the feminist standpoint of gender concerning the subordination of women in a patriarchal society seems too restrictive as 'gender definitions are neither universal nor

absolute manifestations of inherent differences but relatively local, constantly changing constructions' (Maier, Massardier-Kennedy 1996: 230).

1.1.4 Gender Studies

The academic study of gender has a relatively short history. Its emergence can be dated as recently as the late 1960s, and its development triggered by second wave feminism. Along with developing a critique of gender inequalities, in both personal relationships and in social positioning, second wave feminism began to draw attention to the ways in which academic disciplines and sets of knowledge acted to exclude the experiences, interests and identities of women. For example, prior to the 1970s, the social sciences in general, and **sociology in particular, largely ignored gender. The 'people' it studied were mainly men and the topics it focused on were aspects of the social world especially significant for men, such as paid work and politics.** Women were almost invisible in pre-1970s' **gender-blind** sociology, only featuring in their traditional roles as wives and mothers within families.

Differences and inequalities between women and men at this time were not recognised as an issue of sociological concern and were not seen as problems to be addressed. In the context of second wave feminist critiques, however, a number of disciplines across the social sciences, the arts and humanities began to pay increasing attention to gender. Uh=Thus, in sociology during the 1970s, differences and inequalities between women and men came to be regarded, especially by women sociologists, as problems to be examined and explained.

Initially, studies were focused on 'filling in the gaps' in knowledge about women, gaps left by

the prior male f bias. Attention gradually moved to those aspects of experiences especially significant to women, including paid work, housework, motherhood and male violence.

1.2 Gender In Translation

Translation studies has developed as a portion of the more common turn toward cultural studies. According to (Luise von Flotow Publication Year: 1997).Gender in Translation is a wide scope , imaginative and look at feminist issues surrounding translation studies. Students and teachers of translation studies, linguistics, gender studies and women's studies will find this unprecedented work invaluable and thought-provoking reading.

Sherry Simon argues that translation of feminist texts - with a view to promoting feminist perspectives - is a cultural intervention, seeking to create new cultural meanings and bring about social change. She takes a close look at specific issues which include: the history of feminist theories of language and translation studies; linguistic issues, including a critical examination of the work of Luce Irigaray; a look at women translators through history, from the Renaissance to the twentieth century; feminist translations of the Bible; an analysis of the ways in which French feminist texts such as De Beauvoir's *The Second Sex* have been translated into English.

Gender studies and translation studies are both interdisciplinary academic fields, hence a number of issues and great confusion arises when they have been brought together and in spite of the coexistence of the translation subject field and gender studies, translation studies witnessed a speed evolution in Europe over the last decade which has been fostered by a political and economic climate encouraging cultural and economic exchange between different language groups. However, Gender studies has developed differently, achieving the greatest influence in North America; the 'era of feminism' that began in the late 1960s and affected academic and public life

1.2.1 Gender Issues in Translation

A significant volume of academic writing and researches in the field of translation are being centered on the concept of gender in translation such (von Flotow 2001, Simon 1996, and Chamberlain 1998). According to Chamberlain (1998: 96) endless issues intersect when they are brought into relationship with one another, varying broadly according to the sort of texts being translated; the language involved, cultural practices **and countless other factors**". Moreover, numerous social-gender parts have profound notable and social roots and, in spite of the fact that they are profoundly stereotyped, the relevant issues related with translation cannot be exaggerated.

Complicating matters, the cultures, context, and ideology behind the sexual orientation task change making the translation process more difficult, hence, cultural gender differences, the revelation and formulation of these differences in language, their transfer by means of translation into other cultural spaces where different gender conditions obtain. Questions arise about the importance of gender politics in institutions, and the gender affiliations of the translator and the critic become an issue. Language is, of course, highly pertinent to both areas of investigation ;discussions of 'patriarchal language' have played an important role in feminist research on gender, and language transfer is the basic element under discussion in translation studies .Therefore,Von Flottow(2001) presented a review about gender and translation in which myriad issues can arise :

-Historical studies (who translated what when and how, and how did gender play into this?)

- Theoretical considerations (how do different gender affiliations, definitions, constructions play themselves out in translation and translation research?)

- Issues of identity (how does gendered identity or a lack of it affect translation, translation research?)

- Post-colonial questions (does our largely Anglo-American "gender" apply in other cultures and their texts? Does it translate into other languages? And what does it mean if **it doesn't?**)

- More general questions of cultural transfer (is the current government-supported **export of Canadian women's writing, a hot commodity in some literary markets, really about Canadian tolerance and egalitarianism?**)

The previous done reseaches on the subject of translation have managed particularly **with the issue of the translators' gender identity and its impact on their translations however,** the recent investigations focus on gender itself and how it is translated and produced that is , what gender is, how gender display itself in syntactic and social frameworks of language, and what issues translators face when translating or creating gender-related materials. According to many linguists, gender is a set of nouns of masculine, feminine, and sometimes neuter that effect the form of the sentnces syntqctically (such as articles, adjectives, and pronouns).

According to (McConnell-Ginet, 2003: 89). **languages with a "grammatical gender"** may cause translators some difficulties when they translate from source languages in

which gender is differently grammaticalized compared with the target language. It refers to gender assigned to nouns. Some languages do this and others do not. Two main problems arise when translating between these two systems:

1-The source language uses a gender-specific article or pronoun, but the target

language does not have such. There are times when the gendered use of “you” may be grammatical only, but there may be other times when it is important that the “you”

refers to a boy or girl given the context of the text. Since English does not have a gender-specific word for you, the translator must address this issue.

2-The source language does not have a gender-specific article or pronoun, but the target language does. While English may just say sun or girl, putting an “el” before sol or a “la” before fille is not an issue when translating into Spanish or French. The issue arises when the gender is not specified in the source language and it could change the context in the target language. Consider “I do”; no gender is associated with the pronoun “I” in many languages not only must the pronoun be gender specific, but the verb form of “do”

1.2.2 The Effect of The Translator’s Gender on her/his Translation

“Translation is a kind of communicative, socio-cultural act which involves a network of relations between agents, groups, and individuals and will make the role of the translator like that of a mediator. In this communicative act the translator has the responsibility for

selecting the appropriate language, eliminating, modulating, adding, etc”. Different factors

can affect translation quality; previous studies indicated that all of these factors in different

conditions affect translation quality significantly. Translators’ gender is one of the possible

factors which can affect on the ultimate process of translation, and translation accuracy is also of the main and principal features used in the assessment and analysis of every translated text. A huge number of studies have been done in the domain of translation, its characteristics and **the effective factors on it. Among them, translators' gender which has a vast considerable**

reflection on the translation process and production is one of the elements attended and surveyed by many researchers.

The exposure of male bias in the translation of women's writings highlighted the role of gender in the translation process. It also forced women translators to reconsider their

gendered position and their role as creators of meaning. For instance, in her book *Gender in Translation: Cultural Identity and the Politics of Transmission* (1996) Sherry Simon provides an extensive study of translations by women and explores the ways in which women translators have contributed in creating new meanings and "new lines of cultural communication" (Simon, 1996: viii). She underlines the importance of the cultural turn in translation by stating that "cultural studies bring to translation an understanding of the complexities of gender and culture. It allows us to situate linguistic transfer with the 'post' realities of today: poststructuralism, postcolonialism and postmodernism (1996: 136)".

1.3 Feminism and Translation

The social, political movements and ideologies that aim at achieving social, political, economic, and personal equality for both genders in the same society originated in the west. This diverse variety of beliefs; highly addressed the educational and professional rights that women should have developed over time.

1.3.1 Feminism

The term feminism comprises thoughts and convictions about women and men in their culture just because they are men and women. The assumption in feminism is that women are not treated equally to men, and that women are disadvantaged in comparison to men. In other words, feminism portrayed women's cultural and social behaviour just because they are women, it depicts the way women are treated differently based on their gender; and in that difference of treatment, women are at a drawback; so feminism assumes that such

treatment is cultural and thus possible to change and not simply "the way the world is and must be"; feminism looks to a different culture as possible, and values moving towards that culture; and feminism consists of activism, individually and in groups, to make personal and social change towards that more desirable culture.

Feminism as a set of beliefs and commitment to action has intersected with various economic and political beliefs, generating some different paths of feminism. Among these are socialist feminism, Marxist feminism, liberal feminism, bourgeois feminism, individualist feminism, cultural feminism, social feminism, radical feminism, ecofeminism, and so forth.

1.3.2 Feminists and Translation

The improvement of women's publishing houses and the foundation of lists of women writers in translation have been empowered by women's movement conditions and atmosphere. This rush of translation paved the way to translation criticism and analyses, thus reading the existing translations of Simone de Beauvoir « le deuxième sexe » has given rise to a good example of gender-conscious translation criticism, triggered by feminist inquiry. Beauvoir's text has been referred to as the 'feminist bible'. Simone de Beauvoir text has **been published in 1949 in France and translated by Howard Parshley 1952. Parshley's** version, « The second sex » was criticized on unmarked deletions of more than ten per cent of the original text.

Margaret Simons (1983) states that the names of 78 women politicians, military leaders, courtesans and saints, artists and poets - have thus been eliminated, moreover, his **translation lacked of some cultural taboos and unwelcome realities about women's everyday** life. Then, she insists that the deletions are serious interventions in the text that should at least be marked and explained, hence according to Simons this removal is perhaps due to the

assumption that men's experiences and feelings are considered more valid or interesting than women's.

The classical idea of the translator's transparency that does not affect neither the original text nor the translated one has disappeared with the feminist identity that enters in their works and influence their translations. They are exerting further influence by writing

scholarly essays and 'workshop reports' that draw attention to the work of translators and the historical, literary and biographical research that often accompanies a translated text. The Translator's Sense of Self Translations published in a cultural context affected by feminism are remarkable for the metatexts that draw attention to the 'translator-effect', the mark each translator, as a gendered individual, leaves on the work. In the case of translators who identify themselves as feminists, these texts display a powerful sense of the translator's identity. Godard states that the translator is understood as being a servant, an invisible hand mechanically turning the word of one language into another. However, feminist writing and translation meet in their common desire to foreground subjectivity in the production of meaning (as Godard quoted by Munday, 2012 :199).

As Jean Delisle asserts that feminist translator sees herself as a co-author of the new translated text cannot occur in all cases, and the feminist translator's sense of self is reinforced by other paratextual items such as translator/author photographs and translator/author bibliographies. In his assessment of prize acknowledgment addresses by women translators published in *Der Übersetzer*, the German translator Beate Thill (1995) stated that these women described their work in modest terms and this modesty is linked with identity issues. Thill points out that translators live between two cultures, and women translators live between at least three, patriarchy (public life) being the omnipresent third. Women's socialization into the private sphere, where empathy, submissiveness and industry are valued, and the double orientation they must undertake when they participate in professional life may render them uncertain, oscillating, continually having to cope with an 'ambivalence of identity'.

Section Two:

1.4 Women, Islam and Translation

1.4.1 Feminists and Qur'an Translation

To analyse women's translation of the Quran, it is necessary to provide some background information on the Quran as a source text and the history of its translation into English.

1.4.2 The Qu'ran

The Qu'ran literally means the recitation, an indication that this was a text meant to be heard, not read. That may explain why the Qu'ran was never written down in Mohammed's lifetime. Instead, the revelations were diligently memorized by a class of religious scholars called the Qu'rra (or "Qu'ran readers"), who then disseminated God's words to the rest of the Muslim community in short, easy-to-remember bursts of prophecy. Reading the Qu'ran can be a baffling experience. Unlike the Hebrew Bible (Old Testament), the Qu'ran is not a collection of books recounting the mythical history of a community of faith. It does not narrate the life of Mohammed, nor does it chronicle the rise of Islam (indeed, Mohammed is barely mentioned in it).

Though the Qu'ran is divided into 114 chapters (called suras), these are arranged neither thematically nor chronologically but rather from longest to shortest, the lone exception being the first and most important chapter, al-Fatiha, or "The Opening." The chapters are given evocative titles like "The Cow" or "The Feast," but these have almost nothing to do **with the content that follows. The Qu'ran itself states that its verses have multiple meanings,** some of which are unfathomable to human beings and known only to God. In terms of **content, the Qu'ran deals with both universal matters and with temporal and specific historical**

incidents. Early Muslim scholars divided the Qu’ran into two types of chapters: "Meccan"

(revealed in the city of Mecca) and "Medinan" (revealed in the city of Medina).

These designations carry, however, more than just a geographical indication of the revelation. Meccan chapters are considered to deal mostly with matters of faith, such as the fundamentals of Islamic dogma and the principles of ethics and religious practice, as they were revealed in the beginning of Mohammed's Prophecy. The Medinan chapters, revealed after the creation of the first Muslim community, deal mostly with the legal, political, and social organization of the Muslim society. And yet, in both style and content, the Quran is unique among scriptures. The words of the Quran are thought to be infused with divine power. Muslims believe it to be the actual speech of God handed down through Mohammed between 610 and 632 CE. the Quran has remained fixed in Arabic, the language in which it was originally revealed. It was believed that translating the Quran into any other language would violate the divine nature of the text. Translations were done, of course. But to this day, non-Arabic versions of the **Quran are considered interpretations of the Qu’ran. Unless the original Arabic verses are embedded on the page, it cannot technically be called a Qu’ran.**

1.4.3 Islamic Feminism

Islamic feminism has been a widely discussed phenomenon since the emergence of the term in 1990s, oftentimes subject to a heated debate. This debate is due to the ways in which **it is embedded in the wider discourses concerning women’s rights and Islam, and the position**

of women in Muslim-majority societies as well as of Muslim women in societies where Muslim populations constitute a minority. The term 'Islamic feminism' became visible in the 1990s when scholars used it to describe the new activist phenomenon spreading among Muslim female scholars (Mojab, 2001: 124; Badran, 2002: 19). For instance, the Saudi Arabian scholar Mai Yamani used the term in her 1996 book *Feminism and Islam* to describe

feminist activism within an Islamic framework. Contributors to her book like the Iranian scholar Ziba Mir-Hosseini used the term 'Islamic feminism' to reframe the nature of religious issues debated by Iranian women and published in the Tehran women's journal Zanan.

Margot Badran defines Islamic feminism, also known as "gender activism" and "gender jihad" (struggle) as a feminist discourse and practice that derives its understanding

and mandate from the Qu'ran, seeking rights and justice within the framework of gender

equality for women and men in the totality of their existence. Islamic feminism explicates the idea of gender equality as part and parcel of the Quranic notion of equality of all insan (human beings) and calls for the implementation of gender equality in the state, civil institutions, and everyday activities (2002: 19).

Thus, as an Islamic project of rereading the Qu'ran, Islamic feminism seeks to establish gender equality by challenging patriarchal interpretations of the Sacred Scripture and by questioning the misogyny of extra-religious texts, namely the Sunnah, Tafsir and jurisprudences used in the formulation of the sharia laws considered as a response to the return of Islamism or political Islam, which threatens the freedoms and rights of Muslim women, Islamic feminism emerged simultaneously in different parts of the world and is being voiced by female scholars of different nationalities (Mojab, 2001: 131-135; Darvishpour, 2003). The most visible are based in North America such as Riffat Hassan, Amina Wadud, Asma Barlas, and Azizah al-Hibri. However, according to (Badran, 2002) Islamic feminism is growing in the Middle East, North and South Africa, Asia and Western Europe. It is being expressed in various languages such as Persian, Urdu, Arabic, French, German, Dutch and English.

Works produced by Islamic feminists including literary texts, translations and interpretations of the Holy Book are being readapted or retranslated from/into different languages in order to reach the global audience. For instance, the pioneering Islamic feminist

book **Qu’ran and Woman** by Amina Wadud, since its first publication in Malaysia in 1992, has been translated into Bahasa Indonesia in 1994, Turkish in 1997 and is being translated to other languages (Abugideiri in Esposito, 2000: 90). Another book edited by Gisela Webb, *Windows of Faith: Muslim Women Scholar-Activists in North America* (2000), which includes a collection of essays by leading Muslim female scholars on the subject of Muslim women's rights, is presently being translated into Arabic by Dar al-Fikr in Damascus to be distributed in the Middle East. This also includes the 2003 book *De Vrouwen van de Profet* by the Dutch feminist Nahed Selim, which has been translated into German in 2006 and is being translated into English.

1.5 Women and Qu’ran Translations

Although for centuries women seem to have been generally excluded from interpreting the Islamic Scripture, recently a great number of Muslim women have been directly or indirectly involved in the **re-examination of Qur’anic verses regarding women**. **As a result of** this increasing involvement, more and more women have been able to express their views on a variety of religious matters, especially on issues of gender in the Quran.

The inherent sacredness of the Quran has historically created an unusual problem for many Muslims. Since the end of the seventh century CE, when its verses were collected into a single, authoritative canon, the Quran has remained fixed in Arabic, the language in which it

was originally revealed. It was believed that translating the Quran into any other language would violate the divine nature of the text. Translations were done, of course.

But to this day, non-Arabic versions of the Quran are considered interpretations of the Quran. Unless the original Arabic verses are embedded on the page, it cannot technically be called a Quran. The consequences of this belief are obvious. For much of the last 14 centuries,

some 90 percent of the world's Muslims for whom Arabic is not a primary language had to depend on Islam's clergy—all of them men, as women are not allowed to enter the clergy—to define the meaning and message of the Quran for them, much as pre-Reformation Christians had to rely on priests to read them the Bible, which at the time was available only in Latin. That is now changing. Over the last century, the Quran has been translated into more languages than in the previous 14 centuries combined. A great many of these translations have been done not by Muslim clergy but by scholars and academics, by Muslim laity and non-Muslims, and, perhaps most significantly, by women. (The first English translation of the Quran by an American woman, Laleh Bakhtiar, was published in 2007.) Arabic is a language whose words can have multiple, sometimes contradictory, meanings, so how one chooses to render a particular word from Arabic to English has a lot to do with one's biases or prejudice. Take the following example from Sura 4:34, which has long been interpreted as allowing husbands to beat their wives: "As for those women who might rebel against you, admonish them, abandon them in their beds, and strike them (*adribhunna*)." The problem, as a number of female Quranic scholars have noted, is that *adribhunna* can also mean "turn away from them." It can even mean "have sexual intercourse with them." Obviously, which definition the translator chooses will be colored by whatever his or her preconceived notions are about a husband's authority. The new crop of Quran translators are brushing aside centuries of traditionalist, male-dominated, and often misogynistic clerical interpretations in favor of a more contemporary, more individualized, and often more gender-friendly approach to the Quran. In the process, they are not only reshaping the way Islam's holy book is read; they are reinterpreting the way Islam itself is being understood in the modern world

Conclusion

The aim of this chapter is to provide a theoretical basis for this study and to define the main key concepts needed for the research. The focus of the chapter was on the emergence of

gender studies that triggered by the first wave feminism and their relation with translation which have a crucial role in promoting feminist perspectives as a cultural intervention, seeking to create new cultural meanings and bring about social change.

Introduction

CDA approaches are problem-oriented, rather than being focused on specific linguistic items. As CDA theory and methodology are integrated, this approach can be helpful in understanding social problems (Meyer, 2007). Having comprehensively reviewed CDA literature with respect to political discourse, CDA functions as a method, model, and a multidisciplinary structure, as well as a theoretical and analytical framework. In this study, CDA serves as the main theoretical approach and analytical framework. Prior to this, light is shed on the popular scholar Amina Wadud biography and her scientific research, especially

on gender and Qur'anic Studies and an investigation of feminist translation of the holybook Qur'an by a woman.

Van Lueewen model (2008,2009) of social actors network theory will be adopted to **analyse passages in chapter four from Rereading the Sacred Text From a Woman's**

Perspective by Amina Wadud entitled as Rights and Roles of Woman:Some Controversies. Then at the end of the chapter I will give a description about the selected data.

2. The selected Text

2.1 Quran and Woman: re-reading the sacred text from a feminist persspective

Fourteen centuries of Islamic thought have produced a legacy of interpretive readings of the Qu'ran written almost entirely by men. Now, with Qu'ran and Woman Rereading the

Sacred Text from a Woman's Perspective, Amina Wadud provides a first interpretive reading

by a woman, a reading which validates the female voice in the Qu'ran and brings it out of the shadows. Muslim progressives have long argued that it is not the religion but patriarchal interpretation and implementation of the Qu'ran that have kept women oppressed.

For many, the way to reform is the reexamination and reinterpretation of religious texts. **Amina Wadud has a considerable bibliography including Qur'anic sources, Translations, Dictionaries, Grammars, Arabic Sources, and Non-Arabic sources. Translations of the Qur'an come mostly from academic works. However, she prefers to offer her own translation; using more modern vocabulary. Wadud's book also inserts references from eminent scholars of Islamic studies such as Fazlur Rahman who is often mentioned, and well-known Muslim thinkers.**

Qu'ran and Woman contributes a gender inclusive reading to one of the most fundamental disciplines in Islamic thought, Qu'ranic exegesis. Wadud breaks down specific texts and key words which have been used to limit women's public and private role, even to justify violence toward Muslim women, revealing that their original meaning and context defy such interpretations. What her analysis clarifies is the lack of gender bias, precedence, or prejudice in the essential language of the Qur'an. Despite much Qu'ranic evidence about the significance of women, gender reform in Muslim society has been stubbornly resisted. Wadud's reading of the Qu'ran confirms womens equality and constitutes legitimate grounds for contesting the unequal treatment that women have experienced historically and continue to experience legally in Muslim communities.

The Qu'ran does not prescribe one timeless and unchanging social structure for men and women, Wadud argues lucidly, affirming that the Qu'ran holds greater possibilities for guiding human society to a more fulfilling and productive mutual collaboration between men and women than as yet attained by Muslims or non-Muslims. **The Qur'an does not talk**

by itself, it is humans who make it talk. Amina Wadud's book summarizes this insight which is both complex and sensitive. Scholar of Qur'anic studies and Muslim theologian, Amina

Wadud also embodies a reference within the Islamic feminist movement, Sisters in Islam. In the preface, we can notice a dedication to this movement. According to her, women in

Muslim countries or in Muslim communities are relegated to the role of subject without agency. This relegation is mainly due to the androcentric reading of the Qur'an. She proposes to "make a 'reading' of the Qur'an that would be meaningful to women living in the modern era" (p.1).

Though the book's subject is narrow, Wadud challenges us through its form – including glossary, index, appendix, and bibliography. When she speaks of the necessity to "challenge patriarchy, not for matriarchy" (p. 103) she strongly supports an "efficient egalitarian system" (p. 103), but not at all a sort of revenge against men. Rethinking the Qur'an from a woman's perspective seems to be a bold project. Indeed, in our mainly patriarchal societies – Muslim or not – she represents a minority. As a woman, as well as a woman theologian, she is, in a way, invisible. According to Amina Wadud, the superiority of man is due to the misreading and misunderstanding of the Qur'an. However, in Muslim societies and within Muslim communities, are social relations exclusively based on the Qur'an or, more widely, on Islam?

2.2 Amina Wadud

A major figure for scholars and activists around the Muslim world seeking out values of gender justice and equality in Islamic texts. She first attracted global attention in 2005,

when she lead men and women together in prayers in Manhattan's St. John the Divine an

assertion of female clerical authority that shocked even many liberal Muslims.

2.2.1 Wadud's Life and Education

Born Mary Teasley to a Methodist minister and a housewife, Wadud converted to Islam practically by accident. She received her B.S, from The University of Pennsylvania, between 1970 and 1975. In 1972 she pronounced the shahadah and accepted Islam, not knowing of her maternal ancestry and by 1974 her name was officially changed to Amina

Wadud to reflect her chosen religious affiliation. She received her M.A. in Near Eastern Studies and her Ph.D in Arabic and Islamic Studies from the University of Michigan in 1988.

During graduate school, she studied advanced Arabic in Egypt at the American University in Cairo, continued with Qur'anic studies and tafsir at Cairo University, Egypt, and took a course in Philosophy at Al-Azhar University. **She didn't begin reading the Qu'ran for months, but says when she did, "I was smitten." The transformation was not merely spiritual, but physical. For four years after converting, she wore a niqab, or face-veil—"the first face-veil in the city of Philadelphia,"**—which she now thinks was a coping mechanism for a **"country girl," overwhelmed by the big city's noise. The veil gave her quiet, and for those four years, she didn't talk much. "I was in serious spiritual retreat," she says. , Islam offered** the convert a refuge from the realities of being young, black, and female in early 70s America. **For Wadud, the religion's mystique had nothing to do with the equality and justice she would** later uncover in it. Instead, as for so many African-American women converts, Islam **promised "masculine honor and protection of the raised pedestal."**

2.3 Methodology

2.3.1 Critical Discourse Analysis (CDA):

According to Fairclough (1995), both linguistic and interdiscursive approaches are required for a coherent analysis and understanding of how texts selectively draw upon both linguistic systems and orders of discourse. Intertextual analysis connects language with social context and the **“intertextual properties of a text are realized in its linguistic features”**

(Fairclough, 1995, p. 189). CDA enables an examination of linguistic and discursive social interaction.

Fairclough argued that language, while commonly perceived as transparent, actually works socially and ideologically in (re)producing and transforming social structures, relations

and identities. The analysis of discourse involves going beyond this misperception of language in order to reveal the evidence of processes that texts provide. Fairclough (1995)

identified such processes as the “redefinition of social relationships between professionals and

publics, the reconstitution of social identities and forms of self, or the reconstitution of

knowledge and ideology” (p. 209).

According to Fairclough and Wodak (1997), discourse is socially constituted and socially shaped, linking a chain of texts, reacting to, drawing in, and transforming other texts. The ideological effects of discursive practices may help produce and reproduce unequal power relations through the representation of actors and events and allow assumptions to go unaddressed as mere common sense. Critical discourse analysis provides a lens to make visible the opaque aspects of discourse, the power relations and ideology underlying language use.

According to Fairclough (2003), texts are elements of social events and are involved in the process of **“constituting the social identities of the participants in the events of which they are a part” (p. 17). Texts have “causal effects upon, and contribute to changes in, people (beliefs, attitudes, etc.), actions, social relations, and the material world” (Fairclough, 2003, p. 8). These effects are mediated by meaning-making and play a role in “inculcating and sustaining or changing ideologies” (Fairclough, 2003, p. 9). Here, ideologies are taken to mean “representations of aspects of the world which can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation” (Fairclough, 2003, p. 9).**

Texts are good indicators of social processes, so textual analysis can provide

insight into social change. Texts, and particularly media texts, are sites of contestation.

They may reflect social control and domination and, therefore, work to reproduce

inequity. They may reflect negotiation and resistance as well (Fairclough, 1995).

CDA seeks to further understand power relations and ideological processes in discourse

(Fairclough, 2001). It offers a “critical perspective on unequal social arrangements sustained through language use, with the goals of social transformation and emancipation” (Lazar,

2005, p. 1). CDA is ideal for closely examining the ways in which usage of the term is

both informing and informed by the culture from which it emerges

Teun van Dijk (2007); and ‘social actor network’ by Theo van Leeuwen (2008).

From a feminist perspective which assumes that gender is a central organizing principle of both knowledge and experience and that this principle expresses invested interests of diverse kinds, critical discourse analysis which shares that assumption of investedness is an ideal research tool since it reveals the articulation and operation of that investment (Cameron, 2006). CDA as a research method, thus, centers on understanding the ideological machinations of discourse and aims to produce a critique of how discourse operates to affect certain agendas. In this respect, CDA has much in common with gender

studies in that their objectives, too, involve uncovering ideological agendas which emerge from the discourses produced in formal and informal exchanges.

2.4 Research Tool

2.4.1 Van Lueewen's Model of Social Actors Theory

The methodological approach selected is Critical Discourse Analysis with the research tools of The social actor network model which is based on the works of van Leeuwen (2008,

2009). This theory maintains the basic aspects of CDA, in which ideas, texts and talks are deemed to play a significant role in maintaining or legitimizing inequality, injustice and oppression in contemporary society. It is also a valuable tool for the examination of the discourses of powerful agencies, without restricting the investigation to a single analytical

method. The social actor network theory extends CDA's study of the specific grammatical discursive processes such as 'passive agent deletion' and 'nominalisation' into broader discourse-semantic concepts like 'exclusion' of social actors (discourse doers) from the representation of the actions or events which they do or participate. Based on the social actor network, social actors are doers of actions. They can be referred to generically as classes of people or specifically as identifiable individuals. As this approach has a socio-semantic basis, it can be applied to languages other than English (van Leeuwen, 2009).

The social actor network theory views discourses as social cognitions of knowing social practices, meaning that they can be used as resources for the presentation of social practices within texts. This, in turn, means that conclusions can be drawn from texts, since

'discourses are reconstructed in social practices and so discourses are reconstructed from texts that draw on them. Discourses not only represent what is going on, they also evaluate it, ascribe purposes to it and justify it' (van Leeuwen, 2008, p. 6). It is significant to state here

that in addition to analysing social actions, the social actor network approach is also a valid framework to examine social actors, which can be represented using textual and visual aspects of discourse. However, social actions can be analysed by a variety of different components from the van Leeuwen model (van Leeuwen, 2008)

2.4.1.2 Van Lueewen's Aspects of Social Actors Theory

All definitions below are presented based on van Leeuwen's own extensive elaborations.

2.4.1.2.1 Inclusion/ Exclusion

Although social actors are represented in discourse, they may be included or excluded to suit the interests and purposes of speakers in relation to their audience. Exclusions are

either ‘innocent’ leaving no negative traces on the social actors, or have close ties to the propaganda strategies. The two main ways of excluding social actors are backgrounding (actors are not mentioned in relation to a given context but mentioned elsewhere in the text)

and suppression (no actors mentioned anywhere in the text, “The police...the killing of demonstrators”) (ibid, p. 28). Of these, suppression can take a further two forms: deletion of passive agent “the car was damaged” and nominalisation “The level of support for stopping...”. As for suppression, deletion of the passive agent and nominalisation were

considered as these two are evident in the data.

2.4.1.2.2 Role allocation : activation/passivation

Social actors can be activated i.e. Activation occurring when actors are shown as being

dynamic forces within an activity (e.g. **“People seek aspects of commercial television...”**). In contrast, passivation occurs when actors are represented as undergoing the activity or receiving the end of the action. Passivated social actors are categorized into either subjected (treated as **objects of the representation, “Australia was bringing about 70,000 migrants a year”**) or **beneficialised (treated as third party which positively or negatively benefit from the action, “22000 Hong Kong Chinese arrived last year, bringing bulging wallets to cities”**) (ibid, p. 32).

2.4.1.2.3 Impersonalization

It can be realized through abstraction or objectivation. The former occurs when social actors are represented by means of a quality assigned to them. The latter occurs when social actors are represented by means of reference to a place or thing closely associated either with their person or with the activity they are represented as being engaged in. Impersonalization can occur through the use of abstract nouns or concrete nouns whose semantic features omit the semantic attributes of being human.

2.4.1.2.4 Generalisation and Specification

Generalisation refers to the representation of actors as generalized groups or classes (**“Non-European immigrants make up 6.5 per cent of the population”**) whereas specification refers to specific identifiable individuals (**“Staff in both play groups and nurseries expressed willingness”**) (ibid, p. 35). Specification is used with elites which dominate while generalisation is used with groups of ordinary people. Most of the specification cases are for singular actors only.

2.4.1.2.5 Differentiation

Differentiation explicitly differentiates an individual social actor or a group of actors from a similar actor or actors, creating a distinction between ‘self’ and ‘the other’, or between ‘us’ and ‘them’ (**“...‘uptown’ people in American terminology-others are ‘downtown’ people from places like Vietnam...”**) (ibid, p. 40).

2.4.2 Why Van Leeuwen's Social Actors Theory

The decision was made to follow selected aspects of the van Leeuwen's **social actor** network for the analysis of texts. This approach provides a systematic analysis model that is appropriate for use with translated data. It also provides an analysis of broader linguistic

aspects. The corpus used in this study constitutes discourses that are mainly related to the doers of the action (social actors) such as women and men.

Data Description

In this dissertation, I analyse how the Muslim feminist scholar Amina Wadud has addressed the issues that arise when reading gender related verses , which introduces male authority, in a contemporary context which espouses values of gender equality and social justice, and which does not allow for any form of violence against women. I also analyse the ways feminist translators **have challenged problematic concepts of men's authority over** women. The selected passages are taken from chapter four in Qur '**an and women. The** chapter title is : Rights and Roles of Woman :Some Controversies. It contains thirty one pages and consists of fourteen titles that cover the main subjects related to both genders mentioned most in Al Nisaa Surrah such as **(qawwamun), 'obedient' women (qanitat) and women's rebellion (nushuz).divorce polygamy....etc.**

Conclusion

In the light of what has been mentioned, wadud's focuses on the Qur'anic texts in the study of gender she emphasized on the importance of context in study of Qur'anic texts to comprehend each Qur'anic term on the basis of its language science. For that, and based on the CDA framework, the discursive practices of Qur'an and Woman chapter four will be the subject of practice adopting Van Lueewen's model of social actors theory to reveal the ideologies and power relations that are embedded in the translated texts and the way the social actors have been represented.

Introduction

In chapter 3, the details on the methodology employed in the study were presented.

This chapter provides analysis of the somme passages from ‘ rereading the sacred text from a woman perspective’ chapter four by Amina wadud using critical discourse analysis. The study of the reading passages have been critically analyzed according to the features introduced by van Leeuwen (2008, 2009) social actors model .In this chapter I analyse the approaches of progressive and reformist scholar Amina Wadud toward the controversial Qur'anic verse 4:34 and through this analysis I present some of new interpretations and translations of concepts

like men’s authority in marriage (‘qawwamuna’), women’s rebellion against that authority (‘nushuz’), patriarchy,(darajah) with their ideological functions.

The reason for opting for van Leeuwen’s model lies in the fact that this is the only comprehensive framework in CDA studies that lend itself very nicely to the analysis of discourse when representation of actors are lookedat from a social standpoint.

3. Data analysis

3.1 Inclusion and Exclusion

"Representations include or exclude social actors to suit their interests and purposes in relation to the readers for whom they are intended". Some exclusions may be innocent, details

which readers assume to know already or which are deemed irrelevant to them; others impose certain ideologies on the readers who are not competent enough to uncover the hidden ideologies. Wadud shares many ideological intentions, along with a large number of the same linguistic strategies. In the following passages, the female social actors and male social actors are included with considerably more frequency. Concerning this discursive strategy in the divorce passage Wadud included both social actors. However female social actors were more **frequently represented. Therefore, the basic paradigm of her Qur'anic interpretation was**

produced with representation of women that leads to perception of women's status either in domestic and public life. In doing so Amina Wadud wanted to reject the traditional interpretations and translations done by men without the representation of women .

-(Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they conceal that which Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And [(the rights) due to the women are similar to (the rights) against them, (or responsibilities they owe) with regard to] the ma'ruf, and men have a degree [darajah] above them (feminine plural). Allah is Mighty, Wise. (2:228).)

-(This verse has been taken to mean that a darajah exists between all men and all women, in every context. However, the context of the discussion is clearly with regard to divorce: men have an advantage over women. In the Qur'an the advantage men have is that of being individually able to pronounce divorce against their wives without arbitration or assistance. Divorce is granted to a woman, on the other hand, only after intervention of an authority (for example, judge).

3.2 Role Allocation: activated and passivated

Role allocation is another discursive structure which also plays a significant part in CDA. Van Leeuwen (1996, p. 43) contends "representations can reallocate roles; rearrange the social relations between the participants". This study examines the representation of the two social actors with regard to their actions since they are inextricably related, especially considering the nature of actions in relation to which social actors are activated and

passivated. Choosing this passage from (wadud,p69) when she dealt with the terms faddala

and darajah, as a sample to adopt Van lueewen's aspect of passivation and activation. The

texts under examination tended to depict both men and women as equal individuals or members in the society. This is quite important in terms of exertion of power because both were equally activated in relation to verbal process. This may stand in contrast to the popular stereotypical notion that talk is more associated with women.

-(As with darajah, the Qur'an states explicitly that Allah has preferred [faddala] some of creation over others. Like darajah, this preference is also discussed in specific terms. First, humankind is preferred over the rest of creation (17:70). Then, occasionally, one group of people have been preferred over another.¹⁵ Finally, some of the prophets are preferred over others (2:253, 6:86, 17:55). It is interesting to note, however, that 'preference' is not absolute. Although the Qur'an states that some prophets are preferred over others, it also states that no distinction is made between them (2:285). This indicates that, in the Qur'anic usage, preference is relative. Like darajah, faddala is also given to test the one to whom it is given. Unlike darajah, however, faddala cannot be earned by performing certain deeds. It can only be given by Allah, Who has it and grants it to whom He wishes and in the form He wishes. Others do not have it and cannot give it. They can only be recipients of His fadl.) she also said : Faddala cannot be unconditional because verse 4:34 does not read 'they (masculine plural) are preferred over them (feminine plural)'.

By portraying god's fadl mentioned in the Qur'anic usage towards the humankind and

the use of the word humankind instead of both genders, wadud excluded both social actors and both are given passivated roles that derogate them from power and in such a way the social actors are passivated by being only recipients of fadl given by Allah preferred to Allah.

3.3 Impersonalization

The beginning of the passage shows women as weak and victims by describing them as obedient and relating quality of being good woman through obedience of man. and the active role that is given to husband is negative because it violates the position of women. the use of impersonalization was used after by giving both social actors an active role and described as being cooperative and being subservient. Amina wadud uses impersonalization to ideologically shows male-dominated interpretations - shaped by patriarchal values - has affected the role and position of women, and subsequently demonstrates that gender inequality in Muslim society has no roots in the Qur'an and that Islam intended for men and women to be primordially, eschatologically, spiritually and morally equal human beings.

-First, the word qanitat used here to describe 'good' women, is too often falsely translated to mean 'obedient', and then assumed to mean 'obedient to the husband'. In the context of the whole Qur'an, this word is used with regard to both males (2:238, 3:17, 33:35) and females (4:34, 33:34, 66:5, 66:12).³¹ It describes a characteristic or personality trait of believers towards Allah. They are inclined towards being cooperative with one another and subservient before Allah. This is clearly distinguished from mere obedience between created beings .

3.4 Generalization, Specification and Differentiation

The generalized social actors are categorized into different connotations: negative, victim, dominant and strong. The analysed data shows that social actors with a mostly negative ideological connotation. Most of the negatively connotated dominant actors are related to male social actors such as empowerment they feel, natural leaders deserving obedience, men

did have this power and victims connotation is highly addressed to women when dealing with her traditional and social position, however, in the first sentence the actor of the modification is not stated, this is implicit knowledge by deleting the passive agent, the image of female actors is distorted in order to stress the action of dominance in the social practice of Muslim countries.

(In fact, this widespread characteristic of Muslim marriage is only one example of the association of men as natural leaders deserving obedience.)

In the following, a reference is made to ‘differentiation’ and ‘generalisation and specification’ as the two main linguistic components used in conveying the ideological stand of “them” “their” she”. This differentiation evaluates whether women’s role in Muslim marriage today verily presents Islam’s intention.

-(Because this is similar to the traditional position for the woman, she faces no additional problem. However, when any stipulation is made in regard to what is believed to be a male privilege, men reject it as being too difficult; such a hardship should not be imposed over their rights, thus decreasing the empowerment they feel. Such a stipulation creates greater parity between the rights and responsibilities of both. The males are able to experience the matter from the point of view of the woman. Yet few men use this experience to provide for a more mutually beneficial solution.)

-(Although the Qur'an stipulates conditions for equitable separation or reconciliation, it does not make a rule that men should have uncontrolled power

of repudiation. Men did have this power, over which the Qur'an places conditions and responsibilities.)

-(Although the Qur'an makes no reference to women repudiating their husbands, it has been used to conclude that they cannot. This later conclusion was drawn in contrast to the custom in pre-Islamic times when a woman had simply to turn the entrance of her tent to face another direction to indicate her repudiation of conjugal relations with a man. There is no indication in the Qur'an that all power of repudiation must be removed from women.)

-(Divorce is a lawful option for irreconcilable differences between married couples. However, the condition discussed above, which allows the male a darajah or an advantage over the female, has been pointed out as indicating an inequity in the Qur'an—that is, men have the power of repudiation. Unlike women, they may state: 'I divorce you' to begin the divorce procedure.)

One of the important issues contributing to gender-role differentiation and gender inequality is the ways through which social actors are represented in text books as a crucial tool in constructing social members' identities. Thus, Power is the central concept for the ideologies conveyed because it is concerned with the question of which group or persons have the linguistic means of proper disputation. The powerful groups might disseminate this ideology that they are superior and others are inferior. The listener/reader may accept the message with no resistance and therefore power relations are disseminated and reproduced in text and talk. Specification occurs when wadud asserted to the importance of social orders that should be obtained not only emphasizing the fair treatment of women but also making them as social agents responsible for contributing to the advancement of society.

In androcentric cultures, females are looked upon in terms of their utility to men, which is primarily reproductive. That such a cultural bias was the context of Qur'anic revelation has serious implications for later communities which try to understand the social

ideal the Qur'an was attempting to establish in that community. The Qur'an's accommodation of various social contexts has been

viewed as implying support for the particular social order that existed in seventh-century Arabia.

3.5 Limitations of the study

Before we proceed to end up with this chapter, it is conveniently pertinent to stop at the limitation of our analysis and thus the limitation of the study as a whole. First, this work has not been an easy matter due to the shortage of time. We must note that our corpus is very small; an analysis of a whole chapter and the long passages related to this issue could not be enough in order to precisely determine the successfulness of excluding the patriarchal culture **reflection in Wadud's interpretation of the Qur'anic verses.** It is important to recognize the finding interpretation provided above is a personal interpretation that it could likely be different from others.

In our view, in order to get more accurate findings regarding our data analysis, it is necessary to rely on the whole passages of the chapter to see how did Amina Wadud represent women in Islam and how she dealt with **interpreting the gender related concepts in Qur'an** and use an other approach for the analysis of the study..

Furthermore, this topic theme deserves a much more concise compilation and our attempt was to open the door for further researches.

Conclusion

The previous chapter presented the critical discourse analysis of excerpts from Chapter **four** in «**The Qur'an and women** » by Amina wadud which was conducted using aspects from Van Lueewen framwork (2008-2009)

It sought to achieve the aim of CDA, and the main results of this chapter was that the corpus analysis supported the results obtained from the CDA supporting the hypothesis that Wadud has partially excluded and rid the text from its patriarchal charge.

GENERAL CONCLUSION

This research work has been set out to uncover the hidden ideology behind the success **of presenting a new interpretation of the gender related verses in the Qur'an and freeing it** from the patriarchal cultural reflection , through the analysis of fourth chapter entitled as **Rights and Roles of Woman : Some Controversies using Van Lueewen's model of social actors theory of Critical Discourse Analysis.**

Van Lueewen's framework of social actors theory has been useful in the analysis of data, **offering an interpretation of the presentaion of the social actors in Wadud's** interpretation.

Through this model we have come to notice that wadud's identity as a feminist seeking for the social equality and fairness appeared in her interpretations of these gender related terms. **She sheds new light on the traditional view on Muslim women's role in society and the male dominated bias in the previous interpretations of the Qur'an** ,and excludes the reflection of patriarchal culture in the text by presenting men and women as equal social actors in the society. **Wadud's successfulness in presenting new understanding and new reading of the Qur'an was controlled by her ideology of revealing men's interpretation as patriarchal and supported the idea of inherent superiority of men aver women.**

The selected passages for analysis were dealing with women and men roles in the society and in marriage. In this analysis we have attempted to account six features of Van Luewen's model of social actors theory for the purpose of revealing the way both gender are represented in Wadud's text.

37

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