



RESEARCH ARTICLE

## Translation Strategies Utilized in Rendering Culture-Specific Items which Relate to Human Rights in the Holy Quran

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### ABSTRACT

The study examines the translation strategies adopted by four renowned translators—Sahih International, Yusuf Ali, Al-Hilali Khan, and Arberry—all of whom have translated Quranic verses pertaining to human rights. Interestingly enough, every translator has used different strategies in order to make the message of the Quran clear to the target English-speaking readers. For example, Arberry foregrounds formal correspondence, and he even goes to the extent of using archaic language in most instances in order that the subtleness and ancient style of the original may not be lost and thus, his translation comes across as nearly similar to the Arabic structure. Al-Hilali and Khan, on the other hand, retain transliterated Arabic terms, thus adding a greater degree of foreign flavor to the text but offering explanatory paraphrases or functional equivalents. Sahih International and Yusuf Ali, however, pay attention to clarity and lucidity by alienating very little from the meaning of the original text so that it would be understandable to contemporary readers. Some of the translation strategies in this study include foreignization, paraphrase, couplet and triplet translation, addition, descriptive equivalents, functional or cultural equivalents, and occasional omission. Communicative translation is the most frequent method used throughout the chosen verses, allowing human rights as articulated in the Quran to go through clearly. Altogether, the translations have been remarkably successful in making the Quranic concepts of human rights clear and comprehensible—without any tinge of ambiguity or vagueness—to English-speaking readers, instilling confidence in the effectiveness of these translation strategies.

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### INTRODUCTION

As a bridge between languages and cultures, translation is particularly significant when discussing religious texts. It is a tool for sharing teachings, facilitating understanding, and a catalyst for growth and evolution within religious communities. More importantly, it plays a crucial role in preserving the authenticity of religious texts, ensuring that their original meanings and nuances are not lost in translation. It is an essential process that helps religions adapt and thrive in an inter-linguistic and intercultural world. (Agliz, 2015). Christianity is the most followed religion globally, with the most adherents. It has nearly two billion adherents on earth who label themselves as Christians, thus making them the largest religious group. In comparison, over 1.5 billion people identify themselves as Muslims, making that religion the second-largest (Statista, 2024). The current study primarily

focuses on the translation strategies used for Quranic verses and cultural expressions related to human rights. This specific focus will provide valuable insights into the challenges and nuances of translating religious texts in the context of human rights.

Human rights derive from our existence, and no governing authority does not bestow them. These fundamental rights are innate to every individual, irrespective of their citizenship, gender, and national or ethnic background, race, religion, language, or social class. The rights encompass a broad spectrum, ranging from the fundamental right to life to the rights that contribute to a fulfilling existence, such as sustenance, education, employment, well-being, and freedom. The Universal Declaration of Human Rights (UDHR), ratified by the UN General Assembly in 1948, was the inaugural legal instrument to delineate the essential human rights to be universally safeguarded (Putri & Maulana, 2024).

The message of Islam in the Holy Quran protects and promotes human rights. The inbuilt commitment of this religion to the ideals of justice, compassion, and respect for human dignity does not need argumentation or debate. From its revelation over 1,400 years ago, the Holy Quran ingrains detailed prescriptions for regulating individuals' and societies' moral and social conduct. These directives include basic rights to life, freedom of religion, dignity, and respect. For instance, the Holy Quran says in Surah Al-Ma'idah (5:32), "And whoever saves one – it is as if he had saved mankind entirely (Putri & Maulana, 2024)," thus saving human life from doom. On the other hand, Surah Al-Baqarah (2:256) says, "There shall be no compulsion in [acceptance of] the religion." (Quran, 2024). These verses emphasize the availability of freedom of religion and freedom of conscience.

### **Human rights pre Islam-era**

Before the advent of Islam in the 7<sup>th</sup> century, life in the Arabian Peninsula was almost entirely tribal, mainly through norms and customs that greatly differed from modern notions of human rights (Mawdudi, 1976). What has been termed Jahiliyyah, or Age of Ignorance, was characterized by customs and practices that did much to degrade human dignity and rights. Social systems then were mostly determined by tribal loyalty and kinship and had constant disputes and vendettas between tribes. The rights of the single individual were often of less concern compared with the interests of the tribe in most cases. Killing children, especially girls, was quite common under harsh economic and social conditions that dictated this practice. Slavery was common, too, with slaves being treated as chattel and having few, if any, rights. Women had limited rights and were mostly considered servants of their protective males; they had neither the right to inheritance nor private property (Traer, 1989). In general, pre-Islamic Arabian society showed high contrasts in social status, with a lack of any centralized and civilized moral code to protect human rights (Mawdudi, 1976).

### **Human rights Post Islam-era**

The rise of Islam brought about sweeping changes in the social and ethical fabric of the Arabian Peninsula. This religion has most impressively brought a system—the full euphoric details of which, if compiled, would be staggering—for safeguarding the rights of humans and has been based upon the principles of freedom of religion, equality, justice, mercy for all human beings, and respect for the dignity of human personality without any distinctions or preference (Mayer, 2018). The Quran and the teachings of Prophet Muhammad have made clear to all human beings what the sanctity of life is, what justice means, and, above all, that in the eyes of God, all beings are equal. The abolition of infanticide is mentioned in Surah Al-Takwir (81:8-9), where the question is raised specifically about killing innocent female children. Women's rights have greatly increased, with the verses of the Quran giving them the right to inherit and own property and gain education. The status of slaves has been regulated with a strong emphasis on ensuring their treatment humanely, while the act of manumitting, or freeing, those enslaved has been zealously encouraged (Faruqi, 1983). Moreover, justice and fair transactions have been stressed in the Quran, as pointed out in Surah Al-Nisa (4:135), urging people to stand firmly by justice. Many practices in society have changed through the provisions in the moral and legal guidelines for the protection and promotion of human rights by the teachings of Islam (Sachedina, 2009).

## Translation of the Holy Quran

The Holy Quran is difficult to translate due to the depth of its cultural and historical background. A bigger problem arises regarding the application of CSIs in connection with human rights. These practices were then firmly embedded within the social and religious structure of Arabian society during the whole course of the 7<sup>th</sup> century, whose serious repercussions made it hard to find an adequate counterpart, either in another language or another culture. It thus remains that all this has to be masterfully done by the translator to ensure accurate, respectful communication of the teachings of the Quran (Siddiek, 2012).

The translation methods for CSIs vary, each with advantages and limitations. Some crucial ones include domestication and foreignization, borrowing and calque, cultural substitution, and amplification and explanation. Domestication is the attempt to change the text to become closer to the cultural context of the target readers and thus familiar. On the contrary, foreignization attempts to maintain the cultural references of the source text, enabling target readers to get some flavor of the original text. Direct borrowing implies the transfer of words from the SL, while calque refers to the literal translation of idioms (Halimah, 2014). Cultural substitution replaces the culture-specific items (CSIs) from the source culture (SC) with their cultural equivalents in the target language (TL). Amplification and explication include additional information incorporated in the text or additional comments for explaining CSIs (Moradi & Sadeghi, 2014).

This study focuses on the translation strategies in rendering CSIs on human rights in the Holy Quran. The project tries to develop the most effective methodologies in translating critical themes of the Quran, keeping the principles and values of ethics and morals so that they may be communicated across the world, languages, and cultures. The work has implications for the larger field of translation studies and deepens our understanding of the practices enjoined by the Quran concerning human rights.

## LITERATURE REVIEW

Following the endorsement of the Universal Declaration of Human Rights (UDHR), human rights have been extensively debated throughout the Arab and Muslim regions. These arguments have led to a substantial corpus of literature written in Arabic and other languages. Many researchers have discussed the relationship between human rights and Islamic teachings. Several researchers argue that the nature and spirit of human rights are not out of place as regards the original tenets of Islam (Andrabi, 2016). They strongly think that human dignity and equity among all people are explicitly recognized in the Quran and Sunnah. Others, however, point to the conflicts between modern human rights regimes and classic Islamic law, particularly over individual rights, women, and religious minorities.

Between (2002) Challenges the notion held by many experts that human rights are a recent phenomenon and that Islamic rights did not exist before the Declaration of Human Rights in 1945. He states that ten fundamental human rights exist, derived from the Quran and the teachings of Prophet Muhammad. The enumerated rights are as follows: (1) The Right of Life, (2) The Right of Dignity, (3) The Right of Justice, (4) The Right of Equal Protection under the Law, (5) The Right of Choice, (6) The Right of Free Expression, (7) The Right of Privacy, (8) The Right of Property, (9) The Right of Basic Necessities of Life, and (10) The Right of Revolt. He concludes that human rights are inherent to Islamic doctrine 1400 years before the establishment of the Geneva Conventions. Ahmad (2006) Shows that the Quran and the Sunnah affirm that all human beings are descendants of Adam. Consequently, it is declared that all individuals, regardless of their gender and color, are fundamentally equal. Similarly, Andrabi (2016) and Muhammed (2021) This indicates that Islam's fundamental principle regarding human rights is firmly rooted in the principles of equality, dignity, and reverence for all individuals.

Al-Hassan (2022) conducts an in-depth investigation of the strategies of cultural adaptation in Quranic translations, specifically regarding human rights terminology: "justice," "freedom," and "equality." Comparative analysis was carried out in this research on five English translations, which concluded that often, a mixture of domestication and foreignization strategies is adopted by translators to strike a balance between the cultural and religious nature of the Quranic text and its

accessibility for readers who are not speakers of Arabic. Al-Hassan indicates that this is normally done with footnotes and explanatory comments. The general conclusion from the findings was that, even if domestication can be used to convey the text in a way that will relate more to the target audience, it dilutes the original meanings. Thus, a balanced approach where cultural nuances are explained rather than altered is recommended.

El-Khatib (2022) conducted a descriptive-analytical study to survey the strategies used in translation concerning CSIs about human rights in Quranic texts. One may notice that quite often, translators make use of calque, borrowing, and paraphrasing as effective strategies toward maintaining the original meaning with the assurance that the same shall be clear to the target audience. El-Khatib concluded that paraphrasing, especially when provided with explanatory notes, translates CSIs related to human rights well since it preserves the retention of the original meanings but allows for the needed cultural context.

In another study on the differences in translation strategies and their impact on establishments, Sadiq and Mahmud (2023) explained how human rights are envisioned in the Quran. They identified strategies in literal translation, transference, and cultural substitution among three translations that were in vast use. The similarity in results showed that the literal way often did not express the cultural or religious meaning attached to the words, and the cultural substitution resulted in mistranslation. The research emphasized the importance of literal translation infused with cultural notes and provided the meanings accordingly. Sadiq and Mahmud opined that since the CSIs under thorough processes have related human rights touchstones, the translator must be well aware of the source and target cultures to handle the intricacies of translating them from the Quran.

Rahman and Qureshi (2023) focused on the dichotomy of domestication and foreignization strategies in translating human rights-related CSIs in the Quran. In this paper, they conducted an in-depth textual analysis whereby it was found that different Quranic translations into English and French reveal the preference of domestication mainly in translations into the English language, hence making the text accessible at some times at the cost of cultural and religious depth. On the other hand, foreignization—another methodology widely applied in French translations—does little to abandon the cultural context. Yet sometimes this approach may allow a sense of distance for readers if they are not used to the culture. The hybrid approach would have elements of both and balance domestication with a dose of foreignization to create accessibility and cultural faithfulness.

Damyanti, Nurazizah, Fitriansyah, and Muhyi (2024) discuss the concept of human rights in Islam. They employ a qualitative methodology utilizing descriptive-analytical techniques, specifically focusing on Maudhu'i's interpretation of passages about human rights. They indicate that the concept of human rights in Islam has been present since the emergence of humanity. This is supported by the presence of verses in the Quran that are highly pertinent to human rights. These verses include references to the rights to equality and justice (A Nisa: 58), the right to life (Al-Isra': 33), and the right to education (At-Taubah: 122). The interpretation of these verses suggests that Islam closely aligns with the concept of human rights.

Brahim and Ahmed (2024) investigated the potential role that contextual understanding might play in translating human rights-related CSIs in the Quran. Done through case study analysis, the study looked at selected Quranic verses and came up with a conclusion that a deep understanding of the historical and cultural context is important in its accurate translation. Translators who bypass this context generally fall back on verbatim translation at the cost of meaningful content. The study proposed a contextual approach to translation in both the historical and modern-day implications of the terms. The translators, according to Ibrahim and Ahmed, suggested liaising with Islamic scholars and cultural experts to ensure that their translations are accurate and fully capture the meanings of the terms.

## **METHODOLOGY**

### **1. Research design**

The present study follows a qualitative research design to examine and analyze the translation strategies adopted while translating Holy Quran-based culture-specific human rights items. It entails a qualitative approach that allows for examining nuanced and contextually rich translation strategies

for religious texts. This paper conducts a comparative analysis of a few English translations of the Quranic verses related to human rights issues.

### Selection of Quranic verses

The first step of the data collection process is to identify verses in the Holy Quran that, in explicit or implicit ways, relate to human rights such as dignity, justice, freedom of religion, equality, orphans' rights, the right to personal property, and the rights of people with special needs.

### Selection of translations

The research will be limited to examining numerous English translations of the Quran to give a fair idea of how CSIs are rendered. The translations under scrutiny include Sahih International, Yusuf Ali, Al-Hilali and Khan, and Arberry.

### Identification of culture-specific items

The selected verses pertain to cultural elements and human rights issues. These encompass intricate information embedded in the original Arabic text about its culture, terminology, idiomatic expressions, and references to social life, rituals, and standards—the translation analysis centers on these specific elements.

## 3. ANALYTICAL FRAMEWORK

The analytical framework adopts the translation theory, particularly the strategies identified by translation scholars for dealing with culture-specific items. Translation strategies include transference, literal translation, substitution, explication, and domestication vs. foreignization.

Translation Strategy	Definition
Transference	It is the process of transferring an SL word to a TL text, including transliteration (Newmark, 1984, pp.81- 82).
Cultural equivalent	It means replacing a cultural word in the SL with a TL one. However, "they are not accurate (Newmark, 1984, pp. 82- 83).
Functional equivalent	It requires the use of a culture-neutral word (Newmark, 1984, p. 83).
Descriptive equivalent	In this procedure, the meaning of CBT is explained in several words (Newmark, 1984, pp. 83- 84)
Synonymy	It is a "near TL equivalent." Here, economy precedes accuracy (Newmark, 1984, p. 84).
Paraphrase	In this procedure, the meaning of a culture-specific concept is explained. Here, the explanation is much more detailed than the descriptive equivalent (Newmark, 1984, p. 91).
Couplets:	It occurs when the translator combines two different procedures (Newmark, 1984, p. 91).
Notes, Additions, Glosses	They are additional information provided by a translator in his version. (p. 91-92). Additional information may take various forms: a) Within the text: e.g., in brackets or parentheses, etc., b) Notes at the bottom of the page, c) Notes at the end of the chapter, d) Notes or glossary at the end of the book (Newmark, 1984).
Omission	This strategy may sound rather drastic, but it does no harm to omit translating a word or expression in some contexts. Suppose the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations. In that case, translators can and often omit translating the word or expression in question (Baker,1991).

## 4. Data analysis

### Comparative analysis

The identified culture-specific items have been compared across the selected translations. How each translator dealt with the challenge of rendering those items will be checked together with possible shifts in strategy. Therefore, the translations have been analyzed in terms of their accuracy and cultural sensitivity, considering how they mirror and maintain the sense of original meaning and

cultural context of the Quranic text. This also entails considering the effect of strategies on the

Verse	"من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما أحيا الناس جميعا." (المائدة: 32)
Sahih International:	whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely.
Yusuf Ali	if anyone slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.
Al-Hilali and Khan	if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.
Arberry:	whoso slays a soul not to retaliate for a soul slain, nor for corruption done in the land, shall be as if he had slain mankind altogether; and whoso gives life to a soul, shall be as if he ha given life to mankind altogether.

reader's understanding of human rights portrayed in the Quran.

## Discussion and analysis

### 1. Right of life (sanctity of human soul)

The Quranic Verse 32 of Surah Al-Ma'idah (The Spread Table with Food), presents the sanctity of human life, wherein it says killing an innocent person should be deemed equivalent to killing the entire humanity, while saving a life is equivalent to saving the entire cosmos of mankind, bringing out very clearly the high moral duty for the preservation of life and dispensation of justice. The verse conveys respect for every life and the intrinsic value of a human being by comparing the killing of one to the killing of all humans. This *prima facie* case indicates very simple human values for basic rights related to life, safety, and security.

The English translations of this verse have utilized various approaches that best bring out its meaning. Arberry's translation is very close to the structure and language of the original Arabic. While it maintains the original's subtlety, it is less accessible to the modern man, given its formal tone. In contrast, Sahih International and Yusuf Ali use dynamic equivalence based on communicating the meaning as clearly and naturally as possible in the current idiom, sometimes involving a small amount of rearrangement of the text for its clarity and readability. According to Al-Hilali and Khan, functional equivalence has been the balancing act that pours out in an adequate form with readability and relevance for the modern world yet incarnates a blend of literal accuracy and dynamic clarity in translation.

Therefore, associating this verse with the issue of human rights makes it clearer that the values of human life are so highly esteemed in the Quran and shall be protected and administered with justice. This puts it in sync with modern human rights instruments by placing the right to life and freedom from inhuman treatment at the forefront. Translation interpreters thus play a role in interpreting and translating that message, whereby one can be in a position to learn more and appreciate vital human rights. They reiterate that saving lives from violence is very important in every society. So, in this regard, any translation strategy—literal, dynamic, or functional—avails this universal message to be understood by diverse people across the globe, thereby upholding the universal value of human rights.

### 2. Right to equality

Verse	"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ" (الحجرات: 13)
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Sahih International	O mankind, indeed We have created you from male and female and made you into peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.
Yusuf Ali	O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.
Al-Hilali and Khan	O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)].
Arberry	O mankind, We have created you male and female, and appointed you races and tribes, that you may know one another. Surely the noblest among you in the sight of God is the most godfearing of you.

The above-mentioned Quranic verse addresses all humans in its beginning: "O Mankind." Islam regards all humans as equal regardless of their color, nationality, sex, tribe, race, or ethnicity, having the same rights and duties. Since all humans date back to Adam and Eve, there is no discrimination between them at all. Islam's preference criterion before Allah is only their piety and good actions. Thus, equality between all humans is one of the human rights addressed in the Holy Quran.

The four English translations successfully render this verse communicatively, conveying the intended message, using four synonymous equivalents: "the noblest," "the most honored," "the most honorable," and "the noblest." However, Yusuf Ali uses an incorrect equivalent, "despise," which has nothing to do with the intended meaning of "to know each other": the verb "despise" means "to scorn or disdain." At the same time, the verse calls for coexistence and cooperation among world peoples. As for the Arabic word "انتقاكم", Al-Hilali and Khan prefer foreignizing strategy using both "At-Taqwâ" and "Muttaqûn" to convey the foreign Arabic flavor in the English target text. To make themselves clearer, Al-Hilali and Khan use a triplet translation strategy when following transliteration; he uses paraphrase, then the English cultural equivalent "pious" between brackets. As for Sahih International, Yusuf Ali, and Arberry, they use functional equivalent procedures when preferring "righteous," "righteous," and "god-fearing." To emphasize the right to equality among all people, the four translations use three synonymous emphatic expressions: "Indeed," "Verily," "Verily," and "Surely" in sequence.

### 3. Right to dignity of man

Verse	"ولقد كرمنا بني ادم وحملناهم في البر والبحر ورزقناهم من الطيبات وفضلناهم على كثير ممن خلقنا تفضيلاً" (الإسراء: 70)
Sahih International	And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.
Yusuf Ali	We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.
Al-Hilali and Khan	And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with <i>At-Tâyyibat</i> (lawful good things), and have preferred them above many of those whom We have created with a marked preferment"
Arberry	We have honoured the Children of Adam and carried them on land and sea, and provided them with good things, and preferred them greatly over many of those We created.

This Quranic verse stresses human dignity and Allah's preference of humans to other creatures. Man is Allah's supreme creature and the most honored one. Therefore, Islam prohibits man's torture, detention, disdain, exile, oppression, humiliation, or murder. Unlike Islam, some Western intellectuals prefer animals to man; they treat dogs and cats well while they find no harm if they kill millions of people in wars or cause their deaths in worldwide epidemics.

All four translations use the functional equivalent “honored,” rendering human dignity. Except for Yusuf Ali’s translation, which uses the descriptive equivalent, “conferred on them special favors,” the other three translations use the same functional equivalent, “preferred.” Only Al-Hilali and Khan use transliteration or “transference”- in Newmark’s (1988) strategy- when using At-Tâyyibat followed by its English equivalent “lawful good things” between brackets; in this way, Al-Hilali and Khan adopt a couplet of translation. However, rendering the same Arabic word, the other three translations prefer functional equivalents: “good things,” “things good and pure,” and “good things” in order. As for the cognate accusative object “تفضيلاً” it is not recommended to translate it literally; instead, it is better to use adverbs such as “greatly” to express it; only Arberry uses the adverb “greatly” to emphasize the emphatic expression by the Arabic cognate accusative object. However, both Sahih International and Al-Hilali and Khan use literal translation: “with [definite] preference” and “with a marked preferment” following the verb “preferred,” a repetition not acceptable in English. Yusuf Ali uses the omission strategy when he does not translate the Arabic cognate accusative object; omission is one of the recommended cohesive devices used in English to avoid repetition.

**4. Right of Life for children**

Verse	"وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ. إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا" (الإسراء: 31)
Sahih International	And do not kill your children for fear of poverty; We provide for them and for you. Indeed, their killing is ever a great sin.
Yusuf Ali	Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.
Al-Hilali and Khan	And Kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.
Arberry	And slay not your children for fear of poverty; We will provide for you and them; surely the slaying of them is a grievous sin.

This Quranic verse reflects Islam’s emphasis on the right of life for infants and children as one of the human rights mentioned in the Holy Quran. Islam not only forbids killing one’s children out of poverty, but it prohibits abortion as well. Killing children or infants is regarded as a human crime in Islam. It was one of the pre-Islamic habits to kill a daughter, fearing poverty or disgrace. Unlike Western values, abortion is forbidden in Islam. Islam is keen to protect the right to life for both infants and children, whatever the reasons behind such a savage act. Allah has created a child’s life, and only Allah is the one who finishes it through death at a destined age.

The four translations successfully convey the intended right of life for children using the following phrases: “Do not kill your children,” “Kill not your children,” “Kill not your children,” and “Slay not your children.” To stress this human right, the four translations use the following emphatic devices in sequence: “Indeed,” “Verily,” “Verily,” and “surely,” rendering the Arabic emphatic device “إن.” All four translations communicatively convey the exact meaning of the concerned verses.

**5. Right to social care for poor and needy people**

Verse	"وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِّلسَّائِلِ وَالْمَحْرُومِ" (المعارج 24-25) "وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ" (الذاريات 19)
Sahih International	And those within whose wealth is a known right For the petitioner and the deprived  And from their properties was [given] the right of the [needy] petitioner and the deprived
Yusuf Ali	And those in whose wealth there is a recognized right For the (needy) who asks and him who is prevented (for some reason from asking)  And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).



Al-Hilali and Khan	And those in whose wealth there is a recognized right For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straightened).  And in their properties there was the right of the <i>Sâ'il</i> (the beggar who asks) and the <i>Mahrûm</i> (the poor who does not ask others)
Arberry	those in whose wealth is a right known for the beggar and the outcast, and the beggar and the outcast had a share in their wealth.

The above-mentioned verse stresses right to social care for the poor and the needy; it specifies one of the characteristics of true believers in Islam. Zakah is one of the five pillars of Islam since it has been made obligatory upon four categories of wealth: grains and fruits produced, cattle and sheep, Gold and silver, and paper currency. Zakah is a specific sum of money representing 2.5% of the Muslim's wealth during a year; the poor and the needy are among the seven categories deserving of zakah in Islam. It strengthens the bonds of love between the rich and the poor. Besides, it purifies and cleanses the soul and distances it from greed and avarice. It causes Muslims to grow accustomed to performing acts of generosity, hospitality, and empathy towards those in need. It also brings increase and blessings to one's wealth, and Allah replaces money given as charity with something better.

The two translations by Sahih International and Arberry use functional equivalents "the petitioner and the deprived" and "the beggar and the outcast," rendering the notion of needy and poor people. Yusuf Ali uses paraphrase to explain this meaning: "the (needy) who asks and him who is prevented (for some reason from asking)." Al-Hilali and Khan also adopt the same translation strategy in detail: "the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straightened). However, in a similar verse, they follow a couplet translation strategy: transliteration preceding the descriptive equivalent in brackets: *Sâ'il* (the beggar who asks) and the *Mahrûm* (the poor who does not ask others). The four translators are keen to clarify the nature of both needy and poor people intended by the Quranic verse. The four translations, "a known right," "a recognized right," "a recognized right," and "a right known," emphasize that this social right for the poor and the needy is not something socially voluntary; rather, it is specific in amount and obligatory to all Muslims.

## 6. Right to protection of orphan's property

Verse	"وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ" (الأنعام: 152)  {وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَاتِ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا} (النساء: 2)
Sahih International	And do not approach the orphan's property except in a way that is best until he reaches maturity.  And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.
Yusuf Ali	And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength.  To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.
Al-Hilali and Khan	And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength  And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.
Arberry	And that you approach not the property of the orphan, save in the fairer manner, until he is of age.  Give the orphans their property, and do not exchange the corrupt for the good; and devour not their property with your property; surely that is a great crime.

The above-mentioned Quranic verses deal with the right to protection of orphan property and Islam of property. Therefore, Islam calls the orphan's uncles or grandparents not to spend the orphan's

money or add it to their money until s/he becomes mature enough to use it himself/ herself. In this way, Islam ensures orphans will get their share of the inherited property with complete protection. Besides, devouring orphan property by trustees is regarded by Islam as a great sin whose punishment is hell in the hereafter.

The four translations use the verbs “give” and “restore” to stress the right to orphans’ properties; in other verses, all translations confirm Allah’s warning to orphan’s trustees neither to devour orphan’s properties nor to add them to theirs, stating that is a great sin; this is reflected in the following expressions: “do not approach,” “do not substitute,” “do not consume,” “come not nigh/ near to orphan’s property,” devour not,” “approach not,” “do not exchange,” and “devour not.” All these verbs in the negative mood affirm the human right of orphans in the Holy Quran. However, researchers think that rendering the Arabic phrase “إلا بالتّي هي أحسن” - by Yusuf Ali and Al-Hilali and Khan- into “except to improve it”, is very *literal* and does not convey the intended meaning. However, the other two translations, “except in a way that is best” and “save more fairly” are much better. Using emphatic devices such as “Indeed”, “indeed”, “Surely”, and “surely” emphasizes orphan’s human right and stresses the great sin committed by trustees when devouring orphans’ rights. In a word, the four translations render this social right of orphans *communicatively*.

## 7. Freedom of religion

Verse	"لا إكراه في الدين" (البقرة: 256) "من شاء فليؤمن ومن شاء فليكفر" (الكهف 29)
Sahih International	There shall be no compulsion in [acceptance of] the religion. So whosoever wills- let him believe; and whosoever wills- let him disbelieve
Yusuf Ali	Let there be no compulsion in religion Let him who will believe, and let him who will, reject (it)
Al-Hilali and Khan	"There is no compulsion in religion" "Then whosoever wills, let him believe; and whosoever wills, let him disbelieve"
Arberry	No compulsion is there in religion. so let whosoever will believe, and let whosoever will disbelieve.

These verses, therefore, present the cardinal principle of Islamic freedom of religion in Surah Al-Baqarah and Surah Al-Kahf, 2:256 and 18:29, respectively. In Surah Al-Baqarah, verse 256, "There shall be no compulsion in [acceptance of] the religion" is explained. This verse came when some people were compelled to accept Islam. The meaning is that faith is a personal issue; hence, it has to be adopted voluntarily, not by compulsion or force. The verse of Surah Al-Kahf, "So whosoever wills-let him believe; and whosoever wills- let him disbelieve," further corroborates the personal choice of belief, emphasizing the Quranic acknowledgment of individual autonomy over spiritual matters.

In terms of human rights, these verses are very much commensurate with the contemporary concept of freedom of thought, conscience, and religion. They advocate the individual's freedom to choose his religion without compulsion, a principle that the Holy Quran has given for preserving the dignity and freedom of all human beings. These fundamentals need to be laid down in societies if people's rights are to be safeguarded, particularly when the freedom to practice one's religion is most under threat. These verses remind one, with immense power, that faith cannot be real unless it is freely chosen— a concept that lies at the heart of so many charters of human rights worldwide today.

The social impact of such teachings is enormous in encouraging an atmosphere of tolerance, coexistence, and mutual respect between people of different faiths. These verses somehow advocate the freedom to exercise religion or irreligion without fear of persecution or discrimination, clearly rejecting compulsion in matters of faith. That is the atmosphere in which the coexistence of different beliefs will not cause social harm, leading to social harmony and stability.

The translation strategies in these verses, across different English versions, try to hold on to the meaning with only slight variations of words that still capture the spirit of freedom and personal

choice in religious belief. Overall, this maintains the fundamental intention of the verse: to make clear that there is no compulsion about religion. However, they vary in their pursuit of clarity and ease. On the other hand, the use of Sahih International to translate "[acceptance of]" may help understand the verse's focus on a religious conversion the reader may not know from the larger Islamic context.

## 8. Right to justice

Verse	"ولا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَلَّا تَعْدِلُوْا ۗ اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى" (المائدة: 8)
Sahih International	And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.
Yusuf Ali	And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is next to piety
Al-Hilali and Khan	And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.
Arberry	Let not detestation for a people move you not to be equitable; be equitable -- that is nearer to godfearing.

The verse "ولا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَلَّا تَعْدِلُوْا ۗ اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى" of Surah Al-Ma'idah (5:8) is about justice, even in the case of enmity or personal hatred toward others. This surah must be understood within the context of early Islamic society and its social and legal framework, in which the question of keeping justice intact was very important, especially in conflict or tension. This verse was revealed to remind Muslims that their sense of justice should not be compromised by their feelings of animosity toward any group. The Quran instructs believers to stand for justice, for it is closer to righteousness, which implies a moral commitment to upholding fairness, even when dealing with a person they may not like. This details contemporary human rights discourses, particularly debates on the right to justice. This verse brings out to a great degree the principle of impartiality in administering justice, a tenet carried by contemporary legal systems and international human rights paraphernalia. Impartiality, free from any partiality or prejudice, in dispensing justice is a universal human right under legal compatibility. More so, nearness to righteousness makes it explicit that justice is not only a legal duty but a moral and spiritual one.

Thus, this verse has enormous implications for society; it encourages a culture of justice and equity necessary for social harmony and maintaining the rule of law. The verse seeks to forestall the propagation of injustice and social disorder, as it impresses on the believers the need to retain justice even in cases concerning enemies. On a more general level of society, this very principle allows for the maturation of legal and social regimes that are blind to personal prejudices, thereby enhancing trust in public institutions and demonstrating that all citizens, whatever their origin or background, are equal in the eyes of the law.

Translations from Sahih International, Yusuf Ali, Al-Hilali Khan, and Arberry all hold the essence of the verse, but within them, they are worded slightly differently. All translations speak of the common message that allows justice not to be swayed by personal enmity or hatred. Sahih International is set in plain language: "Do not let the hatred of a people prevent you from being just," plain and easy to read for an audience of any level. Then there is Yusuf Ali, who renders it more elaborately: "let not the hatred of others to you make you swerve to wrong," but with the same essential meaning. Al-Hilali and Khan's version is closer to Sahih International's; Arberry's translation is formal: "Let not detestation for a people move you not to be equitable." Overall, the translations accurately convey the desired meaning to target readers so that the principle of justice prescribed by the verse is served across different linguistic and cultural milieus.

## 9. Right to personal property

Verse	"للرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوْا وِلِّلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ " (النساء: 32)
Sahih International	For men is a share of what they have earned, and for women is a share of what they have earned.
Yusuf Ali	To men is allotted what they earn, and to women what they earn
Al-Hilali and Khan	For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned.
Arberry	To the men a share from what they have earned, and to the women a share from what they have earned.

The verse "للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن" from Surah An-Nisa (4:32) follows the principle of equitable ownership and the enjoyment of personal property rights by both men and women in Islam. This verse applies to the Islamic period of the past, in which there were rules regarding the inheritance and distribution of property. This verse was revealed in response to the apprehension over equity between men and women in distributing property and wealth. Plain and publicly proclaimed, it assures that both males and females have equal stakes in what they earn, that it is important to have personal ownership, and that each gender possesses the qualifications for their respective earnings.

The importance of this two-line verse in the contemporary interpretation of human rights is echoed in the context of gender equality and the right to personal property. The verse affirms that both men and women possess independent rights to their earnings, the most basic element relating to economic justice and gender equality. When it says that no one of either of the two owns what they have acquired exclusively, the verse is making a call for women's economic rights to be equally protected and recognized, an issue that has had critical moments through the centuries in societies around the world and into contemporary times. It points to women having property rights as well as men and the products that frame the property, acknowledging the international human rights standards that argue for equal rights to be accorded to all, irrespective of gender difference.

The social ramifications of this verse are huge, particularly in the areas of gender equality and women's economic independence. Traditional societies have always been in denial or have limited women's rights over property and control of such. This verse, therefore, goes against such practices by stating that women have the same rights as men to their earnings and property. This would strengthen the financial position of women, which is important for their empowerment and meaningful participation in societal development. Recognition by the verse of women's contribution and rights means promoting a society where both sexes enjoy equal treatment and have a fair share in contributing and benefiting from economic activities.

Translations by Sahih International, Yusuf Ali, Al-Hilali Khan, and Arberry bring out the essence of the verse, though with minor changes in words. Sahih International and Yusuf Ali use simple words so they are clear and easy for as many people to understand. Al-Hilali and Khan add the term "reward" and (likewise) to underscore the idea of a just outcome for one's efforts, which may help readers understand it in the greater spiritual and moral context. Arberry's is a more literal translation but still retains the basic meaning. For the most part, the translations stand accurate enough to convey the meaning to the target readers, ensuring that the message of equal rights to personal property and earnings comes across effectively in different linguistic and cultural contexts.

#### 10. Right to learning for people with special needs

Verse	"عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2) وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى (3) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (4) (عيس) ( 4-1 )"
Sahih International	The Prophet frowned and turned away. Because there came to him the blind man, [(interrupting)]. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded and the remembrance would benefit him?
Yusuf Ali	(The Prophet) frowned and turned away, Because there came to him the blind man (interrupting). But what could tell thee but that perchance he might grow (in spiritual understanding)? Or that he might receive admonition, and the teaching might profit him?
Al-Hilali and Khan	(The Prophet صلى الله عليه وسلم) frowned and turned away. Because there came to him the blind man (i.e. 'Abdullah bin Umm-Maktum, who came to the The Prophet صلى الله عليه وسلم while was preaching to one or some of the Quraish chiefs). And how can you know that he might become pure (from sins? Or he might receive admonition, and the admonition might profit him?
Arberry	He frowned and turned away that the blind man came to him. And what should teach thee? Perchance he would cleanse him, or yet remember, and the Reminder profit him.

The verse "(4) عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2) وَمَا يُدْرِيكَ أَعْلَهُ يَرْكَبِي (3) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى" from Surah Abasa, 80:1-4, points out the crucial moment of Prophet Muhammad's life. It is when he frowned and turned away from a blind man—Abdullah ibn Umm Maktum—who had approached him while he was dealing with some chiefs of Quraysh. Therefore, this verse speaks of a context in which there shall be no discrimination against any person based on their physical ability or lowly societal status. The verse reminds humans that all, including those with special needs, have the right to seek knowledge and spiritual upliftment. It just goes to hammer the point home: a person's worth does not come from their physical condition but from his potential to learn and remember.

Indeed, This verse is very suitable for elaborating on human rights, especially the right to education and inclusion for people with special needs. It underscores that every individual must be assured of the same opportunities to learn and increase his knowledge, regardless of physical or mental challenges. It stresses that the inalienable right of every man is beyond the privileged class or the lucky ones in their physical terms but the pursuit of knowledge and spiritual purification. This reflects the modern ideals of inclusive education in that it serves the rights of persons with disabilities for their equal opportunities in education without being disregarded or secluded from the mainstream of life.

This verse greatly influences society because it inculcates a culture characterized by empathy, respect, and inclusiveness. This verse refers to the incident of the blind man whom the Prophet initially looked over in preference for other influential men, thus becoming an eternal lesson in humility and the worth of human life. It appeals to society to be sensitive to all members' needs, in particular those with a disability. Further, it ensures they are not taken out of activities that allow them to grow and learn. It encourages a more inclusive society where the rights and dignity of each member are respected, thus establishing a fairer community.

Translations by Sahih International, Yusuf Ali, Al-Hilali Khan, and Arberry capture the verse's essence, with minor phrasing variations. In Sahih International and Yusuf Ali, a very matter-of-fact account is given of the event: about what the Prophet did and the fact that had the blindness of the blind man been reversed, it could have been of benefit to him. Al-Hilali and Khan add the context by naming the blind man and explaining the situation to appreciate the background of the verse. Arberry's is poetic and only conveys the gist of the content. No translation changes the intended message, so the reader learns the importance of inclusivity and every human's value, whether he/she is physically challenged. More than that, the translations succeed in bringing powerful messages from the Quran about compassion, inclusivity, and universal rights to education and spiritual growth.

## CONCLUSION

The translations of the chosen Quranic verses provided by Sahih International, Yusuf Ali, Al-Hilali Khan, and Arberry effectively communicate the explicit messages of human rights in the Holy Quran. The four translators employ a range of different methodologies in order to accomplish this objective. Arberry's translation employs formal equivalence and occasionally archaic language to accurately convey and preserve the original text's intricacy and antiquity. It adheres to the structure and style of the Arabic language. The translation by Al-Hilali and Khan occasionally includes transliterated Arabic terms to convey the Quranic text's distinctiveness, followed by paraphrases or descriptive or functional counterparts. The translations of Sahih International and Yousef Ali utilize straightforward and precise English language. Nevertheless, all four translations effectively and accurately communicate the human rights mentioned in the selected Quranic verses in a natural, fluent, and communicative manner. Upon analyzing all four translations, it becomes evident that they employ various translation strategies. These strategies include foreignization, demonstrated through transliteration of Arabic culture-specific items. Additionally, the translations utilize paraphrasing, couplet translation, triplet translation, addition, descriptive equivalents, functional or cultural equivalents, and occasionally omission. Communicative translation is the predominant approach for most chosen and translated verses. They effectively communicate the chosen human rights in the examined Quranic verses. The four translations exhibit seamless, authentic, and effective communication. English readers easily comprehend the human rights promoted by the Holy Quran. The four translations are unambiguous and precise since they are clear and easily understood.

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