Translation Strategies Utilized in Rendering Social Etiquette in Holy Quran

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Abstract

The study aims at filling the gap in the translation of Quranic verses concerning social etiquette[1]. Translating culture specific items (CSIs) can be challenging because certain elements have meanings particular to the culture and the language in which they appear. These meanings do not exist necessarily in other cultures. Translation strategies tend to solve translational problems by applying specific procedures to the translated text. The article at hand has studied the translation strategies used by seven translations of the Holy Quran relating to social etiquette, based on the selection of Quranic verses pertaining to social etiquette as followed by practicing Muslims through analyzing nine English translations from 1930 to 2009. It is found that the dominant translation strategy is the literal translation, with 89% of all strategies in preference to other strategies such as free translation, neutralization, paraphrasing, lexical creation, and adaptation.

Keywords: social etiquette in Holy Quran, translation of Holy Quran, translation strategies

1. Introduction

Translation facilitates cultural communication across languages, uniting humans and making people respect other cultures (Geng, 2013). As unique text types, it is essential that religious texts are translated for the followers of any religion. Therefore, the translation of sacred texts constitutes a highly sensitive task as any deviation from the source text (ST) might have significant consequences on the faith and practices of believers. The study at hand analyzes the translation strategies used in translating Quranic verses that contain social etiquette instructions.

Social etiquette is the standard of good behavior and social interactions among human communities. Dictionary (2022) defines etiquette as rules and habits governing accepted behaviors in particular groups or social contexts. Social etiquette reflects cultural norms, codes of ethics, and regulations that govern a specific community and are mandatory for people who wish to live in comfort and peace. Etiquettes are connected to habits, cultural norms, and traditions since they reflect institutionalized patterns and protocols in everyday dialogues, diplomacy, doctor and patient consultations, etc. They are used to remind people of their social status and reinforce social restrictions on members of a particular society. Social etiquette involves habits that we do regularly. Habits are daily routines characterized by a non-cultural language (Newmark, 2010). This means that many habits are expressed indirectly, making habit translation difficult. The translation of habits entails a comprehensive knowledge of both source culture (SC) and target culture (TC).

It is important to remember that Islam came at a time when clans ruled countries with a blatant disregard for humans' fundamental rights. The dominant Arab culture in Jahilyah (the pre-Islamic period) promoted habits that violated human rights, condoning for instance male and female slavery. Human beings' values used to depend on skin color and on which clan they belonged as a sign of supremacy. On the other hand, Islam came in the early 680 AD to spread Allah's words and values of respecting human rights, family, fairness, and integrity. Guiding humans along those values entailed preparing humans spiritually and socially; imparting good manners reflected Islam's instructions.

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[1] Eittquette is defined as "a set of customs and rules for polite behaviour, especially among a particular class of people" Collins (2022).

In Islam, good manners, courtesy, and respectful communication are embedded in a set of etiquette and ethical codes. The term social etiquette is the direct equivalence for the Arabic word *adab*[1], although *adab* also refers broadly to ethics, morals, and manners. The source of Islamic etiquette is found in the Quran teachings of the prophet Mohammad, peace and blessings be upon him (PBUH) (Al-Khudrawi, 1995).

Islam's message has abolished all the tribal habits that violated human rights. Prophet Mohammad (PBUH) recommends that the best Muslim is the one who has the best manners and who is also good to his family (Sunnah, 2022). Moreover, Islam also highlights women's role as mothers, daughters, and respected community members. The current study investigates the translation strategies used in translating the Holy Quran's verses which relate to social etiquette into English. The study highlights the procedures used and proposes strategies that could better convey the meaning contained in the Holy Quran and the most convenient method to convey the ST message adequately and fluently for the target readers.

2. Habits and Culture

Habits reflect the culture of a particular area. Culture is a universal concept encompassing tradition, habits, social behaviors, and beliefs. It is a way of life for humans to grasp cultural concepts through socialization and enculturation. Each community has its perceptions, ethics, beliefs, and norms. Every language has its cultural context, and thus culture and language are interrelated. The whole meaning of the language impacts the context of culture. Language, here, works as a medium of communication among cultures. Several researchers have dealt with cultural word translation. They have categorized cultural words diversely: culture-specific concepts (Baker, 2018), culturally oriented terms (Armellino, 2008), culture-specific material (Ramière, 2006), culture-specific references (Davies, 2003), bound cultural terms (Harvey, 2000), culture-specific items (Alvarez and Vidal, 1996), cultural words (Newmark, 1988). The study at hand adopts (Baker, 2018) classification for cultural terms since it comprehensively covers all cultural aspects that matter to the translator.

3. Culture-Specific Items (CSIs)

Each culture has its specific terms, representing several concepts, such as customs, traditions, folklore, humour, and political systems. Culture-specific items (CSIs) can be classified into five main categories: geographical (places), ethnographic (interpretation of customs, habits … etc.), arts and culture (rules for gatherings, songs, and musical instruments), ethnic (cultural groups), and socio-political, administrative units and military realia (Terestyényi, 2011). Similarly, (Newmark, 2010) categorizes CSIs into six types: ecology (earth's surface), material cultures (cuisine, territories, and means of transport), organization (social activities and concepts), gestures and habits (routine daily habits), and private passion (spiritual and musical passions). This study analyses organization, gestures, and habits since they are closely related to social etiquette, ethics, morals, and manners.Translation Strategies and CSIs

Translation strategy refers to a technique to tackle translation issues (Krings, 1986; Löscher, 1991). Traditionally, translating CSIs constitutes challenges for translators due to the lack of equivalency across human languages and across cultures. The failure to use the right translation strategy may result in a deformed message opaque to the potential target readers (Abdi, 2019). Thus, translation scholars have suggested various methods to fill the gap of non-equivalency.

For his part, (Venuti, 2001) presents two different translation strategies: domestication and foreignization. Domestication is a strategy that implies the translated text conforms to the target language's culture (TL). In contrast, foreignization preserves the original cultural text to deliver the ST meaning. Venuti prefers foreignization since it is a technique that eliminates the dominance of the TL over ST. However, using foreignization may make the target text (TT) difficult to understand, and the target reader would not fully grasp the translated text. On the other hand, (Nida, 1964; Shuttleworth, 2014; Zhu, 2002) prefer domestication since it makes the translated text intelligible to the target readers. Domestication as the best strategy for readers' understandability is confirmed by (Mansour, 2014) research addressing Arabic into English translation.

Many scholars have researched other translation strategies to deal with the lack of non-equivalency in CSIs: loan translation or calque, transference, cultural equivalent, neutralization, literal translation, accepted standard (or recognized) translation, naturalization, addition, and deletion (Baker, 2018; Newmark, 2010). Baker (2018) emphasizes that CSIs are a type of non-equivalence at the word level. She proposes that non-equivalence can be tackled in translation by translating CSIs by general words, neutral words, paraphrase, substitution, and loan words. Earlier, Aixelá (1996) too had established a whole array of translation strategies for CSIs: adaptation, linguistic

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[1] Adab means manners and etiquette.

translation, extratextual gloss, and intertextual gloss, while substitution encompasses synonymy, limited universalization, absolute universalization, naturalization, deletion, and autonomous creation. Davies (2003) proposes seven translation strategies to deal with CSIs: preservation, loan words, addition, footnotes, explanation, repetition, and omission. Ivir (1987) earlier seven strategies to tackle non-equivalence translation problems in translating cultural words into English overlap somewhat with Davies but seems more comprehensive: borrowing, definition or paraphrase, literal translation, substitution, lexical creation, addition, and omission.

In summary, the strategies mentioned earlier give the translator the capacity to produce an intelligible and fluent translation for the target reader. The decision on the strategy choice depends on two main categories: text type and message. The next part highlights strategies used to translate Quranic verses containing social habits from Arabic into English.

4. Strategies Used in Translating Quranic CSIs

Translating religious texts is of great importance for the followers of religions. The Holy Quran was written in Arabic, and thus, spreading Islam across the world heavily depends on translating the Quran into a large number of languages. And this has occurred over the centuries, notably into English, many times over. It is worth mentioning that the translations of the Holy Quran are sacred. They are only interpretations for the meaning contained in Quran chapters. The cultural difference between English and Arabic and between Anglophone and Arabic cultures makes CSIs challenging to translate, not only because of the language distance between English (an Indo-European language) and Arabic (a Semitic language), but more importantly because of the lack of a direct equivalent for CSIs. It is therefore inevitable that some translators have not be capable of rendering the meaning and cultural reference fully and accurately. A few scholars have carried out assessment of some English translations of some sections of the Holy Quran.

Al-Jabari (2008) unrevealed the causes behind the unintelligibility of some Quranic verses in English extracted from the translations by Al-Hilali & Khan, 1998; Ali, 1975 and Arberry, 1996. He designed a questionnaire about these extracts which he distributed to educated English native speakers as a way to assess how they understood the English translations. The result of the study shows that the comprehensibility of the translation is less than 5% due to literal translation, the use of old-fashioned words, the meaning loss of the ST message, and the frequent use of the paraphrasing strategy.

Al-Taher (2014) investigated the translation of past form in the verses which relate to the incidents of the Hereafter in Irving, Shakir and Pickthall translations of Holy Quran. The study aimed at emphasizing the accuracy of translating the verses to endow the commitments of worshipers to good deeds and to describe the certainty of such events. The researcher found that three translators did not use English simple past tense even it is like Arabic one in term of structure, but the function of Arabic past tense is different from English past tense. The researcher added that they used simple present tense instead to report facts happened in the past and may take place in the future. The study recommended using present perfect tense for actions that have preceded another and future simple tense as used by Shakir and Irving.

Valipoor, Heidari Tabrizi, & Chalak (2019) investigated the strategies used by Irving (1991) in rendering CSIs in Chapter Two of the Holy Quran, *Al-Baqarah* (The Cow). The study indicates that Irving utilized domestication and foreignization in rendering Quranic CSIs with a clear bias towards domestication, which is used in almost 80% of cases. Moradi and Sadeghi (2014) examined CSIs related to Islamic law in Chapter 30 of the Holy Quran in three English translations by Shakir (1985), Yusuf Ali (1996), and Pickthall (1996). They use Ivir's (1987) framework of strategies, namely literal translation, addition, omission, lexical creation, substitution, and borrowing. They found that four Ivir (1987) strategies are used in the translations under study: literal translation, definition, borrowing, and addition, while omission, substitution, and lexical creation were not used at all.

Abbas and Haider (2020) researched the rendition of near synonym (fawa, ṣafaḥa , and ġafara) in three translations of Holy Quran particularly Pickthall (1999), Ali (2001), and Al-Hilali and Khan (2018). The research reveals that the translators frequently used alternative English translations for the three Arabic words, especially when they were in the same verse, and occasionally neglected to account for the tiny variations between them. The investigation discovered that the three translators consistently utilized different English translations for the same Arabic word, but Al-Hilali & Khan and Ali were more reliable than Pickthall

El Haj Ahmed and Shammala (2020) examined Venuti's foreignization and domestication strategies used in

rendering 50 Quranic CSIs in Talal Itani's and Yusuf Ali's translations of the Holy Quran into English[1]. They uncovered that the two translators prefer domestication over foreignization. The scholars, however, believed that foreignization is better than domestication in cultural translation. Further, Anari and Sanjarani (2016) used Baker's model to examine the CSIs translation in the Holy Quran. The most common strategy was substitution, while the least frequent method was a paraphrase.

Almahasees and Altaher (2021) investigated translation strategies used in rendering Quranic verses which relate to Arabian habits. They extracted their data from 10 translations of Holy Quran. They found the most prevalent strategy used is literal translation. Moreover, Altaher and El-Sharif (2021) researched the errors made in interpreting Quran into English and French. They found that such errors presented a negative misconception about Islamic creed and legislation to the western audience. They concluded that some Quran translations made by orientalist should be assessed and reviewed by specialized neutral parties.

Whichever strategies translators used to facilitate the task of rendering CISs, scholars found that they tend to fail to yield the proper gestures, habits, and organization aspects of CISs. For its part, the present study examines the strategies used by nine translations of the Holy Quran utilizing Ivir's (1987) framework in classifying translation strategies used in rendering CSIs from one language into another, namely: Literal Translation, Paraphrase, Lexical Creation, Borrowing, Substitution, Omission, and Addition (1987). Ivir's framework gives license to the translators to choose the appropriate strategy to deal with each cultural reference.

5. Methodology

The study is a qualitative one in nature, based on a corpus of selected verses associated with social etiquette in nine translations of Holy Quran. The translations were extracted from Pickthall (1930), Yousef Ali (1937), Arberry (1955), Alhilai and Khan (1985), Saheeh International (1996), Abdel Haleem (2004) and Shakir (2009) interpretations of Holy Quran. It is worth mentioning that the meaning of the selected data is explained in terms of Quran Interpretation (Saleh, 2011), a dictionary unique in providing an explanation for terms mentioned in the Holy Quran. The analysis starts with verses in Arabic presented in numerical order, followed by their interpretation, and the strategies underpinning the translations. (The underlined words show the translation of CSIs). The translations of the selected verses are analyzed according to Ivir's above mentioned seven strategies.

6. Discussion

6.1 Greeting

$$\{ \text{وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا} (4^2 :86) }$$

In all civilized communities, there have been some norms of greeting, as an expression of politeness, gratitude, and respect, upon meeting a newcomers or passers-by. In our time, people are used to greet others by saying good morning, good afternoon, good evening and so on. These greetings express good will when meeting people depend on the time of the day. Good morning is always said in the early morning to 12 pm; good afternoon from 12 pm to 6 pm and good evening after 6 pm. In Islam, the greeting etiquette verse is mentioned in Women's Chapter, the fourth chapter, in the Holy Quran: "And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant" (Sahheh International[3], 1996). The greeting in Islam is clearly expressed by Prophet Mohammad (PBUH)saying as *As-salamu alaykum* (السلام عليكم). Muslims should reply in return with *Wa ʿalaykumu s-salāmu wa-raḥmatu -llāhi wa-barakātuh* (وعليكم ورحمة الله). The meaning of Islamic greeting indicates wishing peace, mercy, and blessing of Allah on the greeted person. However, this is a very literal translation: the deeper meaning of Islamic greeting when addressing someone or a group of people is that you guarantee that you will not harm them. The guarantee also conjoins with asking Allah to bestow His blessing and mercy.

The above verse entails that Muslims have to obviously offer this greeting to their brothers and sisters in Islam and with people whom the believers are at war with, or possibly belong to other religions. Islamic greeting should be

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[1] These corpora are not part of the current study since they deal with different verses.

[2] Chapter 4 in Holy Quran, The Women

[3] Chapter 4 in Holy Quran, The Women

offered by the rider to pedestrian, pedestrian to those sitting, small group to a larger group and young to the elderly. Prophet Mohammad (PBUH)says, "A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people) The young should greet the elderly" (Nawawi[1], 2014: 857).

> *"When ye are greeted with a greeting, greet ye with a better than it or return it.*
> *Lo! Allah taketh count of all things"* (Pickthall, 1930: 49)

> *"But in [even in battles] when you [believers] are offered a greeting, respond, with a better one, or at least return it. God keeps account of everything"* (Abdel Haleem, 2004: 58)

Pickthall tends to use literal translation, while Abdelhaleem uses addition in square brackets to refer to Muslims.

6.2 Seeking Permission before Entering Houses

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ(27) فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا ۖ هُوَ أَزْكَى لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ﴾ (24[2]: 27-28)

Islam has come to change the dominant permission stereotype of Arabs before the rise of Islam. There were no guidelines that govern entering people's homes. People of Jahilyah (the time before the rise of Islam) used to enter without asking for permission, then they say that they entered without informing home inhabitants of their coming. Islam obliges Muslims to seek permission before entering houses and if they have not given it, they should leave immediately. Prophet Mohammad (PBUH)states: **"**When one of you asks permission three times and it is not granted to him, he should go away" (Muslim[3], 2020). Islam sets guides for entering homes: Firstly, Muslims should say *As-salamu alaykum* when they enter people's homes. Secondly, they should not enter before the permission is given. The prophet of Islam, Mohammad (PBUH), states: "It is not permissible for a Muslim to look inside any house until he has been given permission" (Muslim[4], 2020). Thirdly, if they are not given permission to enter, they should leave the premises "And if it is said to you, 'Go back,' then go back; it is purer for you. And Allah is Knowing of what you do" (24[5]: 28). The etiquette of asking for permission entails knocking on the door or calling a person three times. If they were not given the permission, they have to leave. The aim of asking permission is for the favour of the visitors and the residents of the house. People are used to rest and relax at their dwelling. They feel able, safe to practice their private life and they feel unsafe if people enter their homes without permission.

> *"O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly)"* (Ali, 1937: 236)

> *"O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful"* (Pickthall, 1930: 144.)

As Yusuf Ali chooses literal translation and Addition of a full sentence in round brackets to indicate paying attention to salutation, Shakir resorts to literal translation.

6.3 Do not Insult and Mock People

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (49[6]: 11)

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[1] Prophet Mohammad Saying

[2] Chapter 24 in Holy Quran, The Light

[3] Prophet Mohammad Saying

[4] Prophet Mohammad Saying

[5] Chapter 24 in Holy Quran, The Light

[6] Chapter 49 in Holy Quran, The Dwellings

Islam expresses clearly that Muslims should share happy and joyful times with others. They should not speak ill about others by uttering ill words, or written words or in any acts. They are not allowed to call people by their bad nicknames or make rude remarks like people's face colors. Mohammad, the Prophet of Islam (PBUH), says that "You're smiling in the face of your brother is charity" (Jami` at-Tirmidhi[1], 1956). This means that smiling is considered a sign of good word and good deeds and carries the same importance as giving charity to the needy. This meaning also has been mentioned in Abraham Chapter of the Holy Quran verse 24 that "Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded." (Abraham Chapter[2], 24-25).

> *"O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc)."* (Alhilai and Khan, 1985: 712)

> *"O believers, let not any people scoff at another people who may be better than they; neither let women scoff at women who may be better than themselves. And find not fault with one another, neither revile one another by nicknames. An evil name is ungodliness after belief. And whoso repents not, those -- they are the evildoers"* (Arberry, 1955: 516)

Al-Hilai and Khan use addition to clarify some ideas in brackets, while Arberry tends to use literal translation.

6.4 Do not Lie

$$\{ \text{وَاجْتَنِبُوا قَوْلَ الزُّورِ} \} \quad (30 :22^3)$$

Being truthful is the virtue that a human must have. Lying is something that everyone does (Muslims and non-Muslims alike). Lying leads to mistrust and deceit. Islam demands Muslims avoid being untruthful. Further bearing false witnessing is considered a major sin. Prophet Mohammad (PBUH) repeats the major sins in Islam three times: associating anyone with Allah (polytheism), disobedience to parents and saying false words (Bulugh al-Maram[4], 1419).

> *"shun lying speech (false statements)"* (Hilali and Khan, 1985: 460)

> *"and shun false utterances"* (Abdalhaleem, 2004: 234)

Hilali and Khan use addition strategy, while Abdalhaleem employs literal translation.

6.5 The Idea of Being Just Be Just, Even Against Yourself & Relatives

$$\{ \text{وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَىٰ} \} \quad (152 :6^5)$$

Being just is one of the supreme virtues in Islam as a sign of wisdom. Islam asks us to be just and deal with all humans equally even if they are our next of kin. Justice is close to equality in order to balance the distribution of rights and wrongs. Prophet Mohammad (PBUH) narrates that Allah says: "O My slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another" (Bukhari[6], 1966: 490). The above-mentioned verse shows that Allah has commanded that Muslims should be just with all even if they are relatives, Muslims and non-Muslims alike.

> *"Do justice thereunto, even though it be (against) a kinsman"* (Abdalhaleem, 2004: 69)

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[1] Prophet Mohammad Saying

[2] Chapter 14 in Holy Quran, Abraham

[3] Chapter 22 in Holy Quran, The Pilgrimage

[4] Prophetic Saying

[5] Chapter 6 in Holy Quran, The Cattle

[6] Prophet Mohammad Saying

"whenever ye speak, speak justly, even if a near relative is concerned" (Alhilali and Khan, 1985: 90)

Abdalhaleem uses addition in brackets to clarify that Muslim should be just even against their kinsmen, while Yusuf Ali and Al-Hilali use literal translation.

6.6 Quit Superstitious Habits

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (189 :2[1])

Arabs had a superstitious act when they returned from Pilgrimage before Islam. They used to enter their house from the window not the door. They believed that it was a way to praise Mecca at that time. Islam denounced this habit since people should enter from the door of the house not the window. Moreover, it is mandatory to inform your family of your coming and you must greet your family in a warm manner.

"It is not righteousness that you go to houses by the backs thereof (as do the idolaters at certain seasons, but the righteous man is he who adopts piety. So go to houses by the gates thereof, and fear God, that you may be successful" (Abdalhaleem, 2004: 26)

"And it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard [against evil]; and go into the houses by their doors and be careful [of your duty] to Allah, that you may be successful" (Shakir, 2009: 17)

While Abdalhaleem resorts to addition, Shakir utilizes addition in square brackets.

6.7 The Clothing of Righteousness

﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ﴾ (26 :7[2])

Allah has addressed human to dress clothes to cover their body parts to protect body from cold, heat, harm, or any harassment. Humans are asked to wear modesty and decently. Besides covering the part of the body, Muslims were asked to wear tidy and clean clothes which are requirements for human dignity.

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment" (Saheeh International, 1996: 153)

"Children of Adam! We have sent down on you a garment to cover your shameful parts," (Arberry, 1955: 153)

Both translations use literal translation strategy.

6.8 Do not Be Arrogant

﴿إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ (36 :4[3])

Islam demands Muslims be humble and respect and treat others as the way they would want others to treat them. Islam considers feeling of arrogance, pride, and belittling others as a sin. Prophet Mohammad (PBUH) warns Muslims of feeling proud and arrogant against others: "Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise" (Jami` at-Tirmidhi, 2007: 104). The above verse also highlights the same message that Allah does not like arrogant and boastful people.

"For Allah loveth not the arrogant, the vainglorious" (Ali, 1987: 54)

"Surely God loves not the proud and boastful" (Arberry, 1955: 84)

Here both translators utilize literal translation to convey the Quranic meaning.

6.9 Do not Ridicule Others

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[1]　Chapter 2 in Holy Quran, The Cow

[2]　Chapter 7 in Holy Quran, The Heights

[3]　Chapter 4 in Holy Quran, The Women

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (11 :[1]49)

Islamic instruction educates Muslims about their brothers in human rights whether they are Muslims or non-Muslims. They must never laugh at others in mocking or ridicule. This instruction should be applied to all humans regardless of their gender, position and class. Moreover, they should not call others bad names as this is also considered a sin.

> *"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers,"* (Saheeh International, 2013: 513)

> *"O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong"* (Ali, 1987: 366)

As for the used translation strategies, Saheeh International and Ali use literal and addition strategies.

6.10 Respect Others

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (13 :[2]49)

This verse is addressed to all Muslims and non-Muslims that they are descended from one pair of parents. Their names, tribes, races and colors do not mean that they are different. This verse reiterates the importance of brotherhood in humanity. All mankind is equal before Allah. Therefore, Muslims should respect all human beings.

> *"O mankind, indeed We have created you from male and female and made you 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. Indeed, Allah is Knowing and Acquainted"* (Saheeh International, 2013: 517)

> *"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 know each other (not 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. And Allah has full knowledge and is well acquainted (with all things)"* (Ali, 1987: 366)

Both translations refer to the concept of respecting humans regardless of race, nation, color. While Sahheh international tends to use literal translation, Ali utilizes literal translation and addition in brackets.

It is clear from the above discussion that translators utilize literal translation, addition, substitution, paraphrase, and definition. The results uncover that literal translation is the most used strategy to translate Quranic social etiquette in 89% of the cases. The translators in this study tend to use addition strategy in 8% of instances via squares brackets to clarify some words due to a lack of equivalency in the TL. The translators also use substitution, paraphrase, and definition only 1% of the times respectively for each strategy as shown in figure 1.

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[1] Chapter 49 in Holy Quran, The Dwellings

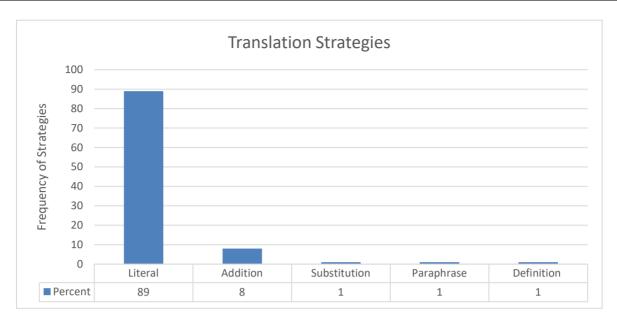[2] Chapter 49 in Holy Quran, The Dwellings

Figure 1. Frequency of Translation Strategies Used in translating Quranic Social etiquette into English

7. Conclusion

Translation strategies are found to solve translational problems that occur during the translation process. They are diverse and have different functions. The article at hand has studied the translation strategies of some translated verses of the Holy Quran that relate to social etiquette. A selection of nine translations from 1930 to 2013 and 22 verses of social etiquette in the Holy Quran have been analyzed. The result shows that 89% of the translation strategy used is literal translation and addition strategy is 8%. Substitution, paraphrase, and definition are used very little (1% each). The reason for the excessive use of the literal strategy – which at times might hamper readers to understand the verse meaning - might be attributed to the fact that Quranic verses are complex and lead to different interpretations. Therefore, translators unsure of the actual meaning might use literal translation to avoid mistranslating: they are playing safe and leaving the readers to decipher the meaning of the words of Prophet Mohammad (PBUH).

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