



A Study of Translators' Faith and Eschatological Terms in the Qur'ān: A Comparative Study of Muslim, Christian and Jewish Translations

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ABSTRACT

The translation of eschatological terms and concepts related to *the Resurrection Day* has always sparked heated debates among individuals with diverse ideological trends and religious beliefs. Therefore, the purpose of this study was to investigate the influence of the translator's religion on the English translation of eschatological terms in the Holy Qur'ān by three renowned Muslim, Christian, and Jewish translators. To achieve this, relevant eschatological terms in the Holy Qur'ān were examined and analyzed, along with their translations by Tahereh Saffarzadeh (2014), Arthur John Arberry (1996), and Nessim Joseph Dawood (2003), using Newmark's procedures (1988) as a framework. Thirty eschatological terms from thirty verses in the Holy Qur'ān were selected for analysis. In order to enhance the understanding and interpretation of each term, the Persian interpretation of the Holy Qur'ān by Naser Makarem Shirazi (2010) and Allameh Tabataba'i's (1987) Tafsir Al-Mizan were consulted as supplementary materials. The English equivalents used in each verse, as well as the translation strategies employed by the translators, were compared, classified, and analyzed based on a revised model of Newmark's procedures to determine which procedures were more or less frequently utilized by the three translators. The findings revealed that the "through-translation" strategy was the most commonly employed procedure, while the "synonymy" and "transference" strategies ranked last in translating the selected eschatological terms in the Holy Qur'ān.

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1. Introduction

Over the past few centuries, translation has played a crucial role in transferring knowledge and culture among different peoples around the world. According to Bhatia (1992), translation involves conveying the meaning of a source language text through an equivalent target language text. One of the most significant books that has been translated into various languages is the Holy Qur'ān. Muslims believe that this book contains the words of Allah, revealed to Prophet Mohammad by Gabriel over fourteen hundred years ago. Approximately ninety percent of the Muslim population does not know Arabic and relies on translations to understand the meanings of the Holy Book (Huda, 2016). Consequently, many Muslims read the English translation of the Holy Qur'ān to comprehend the message and word of Allah. However, translating the Holy Qur'ān presents challenges due to its unique style and rhythm, which falls between poetry and prose. This diversity can make it difficult to find appropriate equivalents in translation. The Qur'ānic text is so sacred that no alteration of any letter or sound is permitted. Therefore, translators must exercise extreme caution when conveying the meaning of the verses, ensuring that no sense or meaning is lost. Unclear or ambiguous translations may lead to different interpretations and serious consequences. Eschatology, a branch of theology, focuses on the final events of history and the ultimate destiny of humanity, commonly referred to as the “end of the world” or “end time”. Eschatological beliefs are present in Islam, Christianity, and Judaism, with each religion offering distinct perspectives.

Islamic eschatology is the study of Yawm al-Qiyamah (*the Day of Resurrection*) within Islamic scholarship. It encompasses the final assessment of humanity by Allah, involving the annihilation of all life, resurrection, and judgment. While the specific timing of these events is not specified, there are major and minor signs foretold to occur at the end of time. Many verses in the Holy Qur'ān contain references to the impending the Day of Resurrection.

Jewish eschatology focuses on the events that will occur in the end of days, as described in the Hebrew Bible and Jewish thought. This includes the gathering of the exiled diaspora, the arrival of the Jewish Messiah, the afterlife, and the revival of the righteous dead (Tzadikim). In Judaism, the end times are often referred to as the “end of days”, a phrase found multiple times in the Tanakh. The concept of a messianic age holds a prominent place in Jewish thought and is part of the end of days.

Christian eschatology is a significant field of study within Christian theology. It encompasses topics such as death and the afterlife, Heaven and Hell, the Second Coming of Jesus, the Resurrection of the Dead, the Rapture, the Tribulation, Millennialism, the end of the world, the Last Judgment, and the New Heaven and New Earth of the world to come. Eschatological passages can be found throughout the Bible, both in the Old and New Testaments. Additionally, there are extra-biblical examples of eschatological prophecy and church traditions.

This study aims to explore the potential relationship between the religious background of translators and their translation of eschatological terms in the Holy Qur'ān. Specifically, it will investigate the impact of the translator's religion on the English translation of eschatological terms by three celebrated Muslim, Christian, and Jewish translators. Different translations will be reviewed and compared using Newmark's procedures (1988), and each translation will be assessed and compared with the other two. Despite the significance of this study, limited research has been conducted on the influence of translators' religious

backgrounds and beliefs on the translation of eschatological terms in the Holy Qur'ān. Examining this topic will hopefully contribute to improving the quality and accuracy of translations of the Holy Qur'ān while reducing potential religious biases among translators. Furthermore, studying eschatological terms in different religions holds great importance for their role in translation. The results of this study can benefit a wide range of individuals, including translators, translation teachers, students, educators, and researchers in the fields of theology and eschatology, as well as those interested in comparative studies among different religions worldwide.

2. Review of Literature

The Holy Qur'ān, as the primary source for Islamic studies, is the most widely translated book. However, these translations may be influenced by different aims and biases of both Muslim and non-Muslim translators. The first Qur'ān translation can be traced back to Prophet Mohamed (peace be upon him) due to the growing need to spread the message of Islam to non-Arabic speaking communities. Salman Al-Farsi translated the meaning of Sura Al-Fatiha into Persian. The first translation into European languages was in Latin, commissioned by Peter the Venerable, Abbot of Cluny, in 1143.

There are two types of Qur'ān translations. The first type is semantic translations that also adopt archaic language and maintain literal word order. Examples include translations by Ali (1934), Bell (1937), Pickthall (1969), Arberry (1980), and Asad (1980). These literal translations prioritize the dominance of the source language over the target language. The second type is communicative translations that introduce the Qur'ān in contemporary English. Examples include translations by Akbar (1978), Irving (1985), and Turner (1997).

When dealing with sacred texts like the Bible or the Qur'ān, translators are expected to have full and systematic control over their renderings. Equivalence has been a controversial issue in translation. Larson (1998) argues that there is rarely a complete match between languages, necessitating the use of multiple words in the target text to convey the best meaning. Translators must make necessary adjustments during the translation process due to cultural differences between languages.

Over the years, various types and areas of translation have been extensively studied in the field of linguistics and translation theory. Scholars such as Megrab (1999) have explored ideological shifts that occur during cross-cultural translation, while Ghazala (2000) has focused on the challenges involved in translating cultural and cross-cultural links between Arabic and English. In addition, Mazin Fawzi Ahmed (2006) has investigated semantic problems that arise during the translation of the Holy Qur'ān, and Saudi Sadiq (2010) has conducted a comparative study of four English translations of Surah Ad-Dukhan at the semantic level.

Newmark's theories and frameworks have played a significant role in describing and assessing translation, especially when it comes to addressing specific translation problems. Scholars like Shariffar (2000) have applied Newmark's model to explore the translation of metaphors used by Iranian poet Sepehri into English. Similarly, Alizade (2010) has used Newmark's classification of translation methods to investigate how cultural elements and categories are translated in the Persian translation of "The Great Gatsby." Horri (2011) has also implemented Newmark's framework while translating sacred texts, proposing a new strategy that combines verbal and semantic translation methods. In this method, the

translator includes additional comments in parentheses to refer readers to Exegesis for further understanding (see also Khazaeefar, 2004).

Bagher (2012) conducted a study using Newmark's framework to investigate the challenges of metaphor translation in the Persian version of Tabari history. His research revealed that the translation strategies used in translating Tabari history had already been described in Newmark's framework. Zekavati and Seddighi (2012) also employed Newmark's translation procedures to explore the translatability and untranslatability of literary texts. Moreover, Vahid Dastjerdi, Shahrokhi and Pirmoradian (2013) employed Newmark's classification of translation procedures to examine the procedures used by English translators when translating metaphors from religious texts in Arabic into English. Building on these studies, this research aims to investigate the influence of the translator's religion on the English translation of eschatological terms in the Holy Qur'ān by three well-known Muslim, Christian, and Jewish translators.

This study will examine relevant eschatological terms in the Holy Qur'ān, along with their translations by Saffarzadeh (2014), Arberry (1996), and Dawood (2003), using Newmark's procedures (1988). The objective is to determine which procedure is more commonly used by the three translators. The study will address the following questions:

- How do the translators' religious beliefs (Islam, Christianity, and Judaism) influence their translations of eschatological terms?
- What are the different perspectives on eschatological terms in different religions?

3. Methodology

3.1. Materials and Corpus

Eschatological terms are frequently used in the Holy Qur'ān. In fact, these terms are repeated in approximately one third of the entire Holy Qur'ān. Therefore, this research study focuses on thirty eschatological terms that convey the meanings of resurrection. These terms were carefully selected from various verses of the Holy Qur'ān and thoroughly examined. The eschatological terms and concepts considered in this study include: Yawm al-Fasl, Yawm al-Aqim, Yawm al-Vaeed, Yawm al-Tanad, Yawm al-Talaq, Yawm al-Azefat, Yawm Taqum al-Saat, Yawm al-Akhar, Yawm al-Din, Yawm al-Jame, Yawm al-Tagabon, Yawm al-Khroj, Yawm al-Khaloud, Yawm al-Mashhud, Yawm al-Haq, Yawm al-Hasrat, Yawm al-Vaght al-Maaloom, Al-Haqt, Al-Saat, Al-Gashiat, Alvagheat, Yobaasoun, Dar al-Akherat, al-Akherat, Al-Qareat, Al-sakhat, Al-Tamat al-Kobra, Almeaad, Yawm al-Akher, Yawm al-Asir, Yawm al-Yam. In order to enhance the understanding and interpretation of each term, the Persian interpretation of the Holy Qur'ān by Naser Makarem Shirazi (2010) and Allameh Tabataba'i's (1987) Tafsir Al-Mizan were consulted as supplementary materials.

3.2. Framework of the Study

In the present study, Newmark's (1988) model was utilized to compare three different translations of the Holy Qur'ān. Newmark's model comprises sixteen distinct procedures, which were meticulously followed in order to ensure a fair and comprehensive comparison of the translations:

- ✓ **Transference:** This procedure involves transferring an SL word to a TL text, including transliteration and transcription. The purpose is to maintain the original form of the SL word in the TL when there is a lack of vocabulary in the TL.
- ✓ **Naturalization:** After transference, this procedure adapts the SL word to the normal pronunciation and morphology of the TL in order to make it familiar to the TL audience.
- ✓ **Cultural equivalence:** In this procedure, a cultural word in the SL is replaced with a TL equivalent. The translator transfers the relevant cultural equivalences from the SL to the TL.
- ✓ **Functional equivalence:** This procedure involves using a culture-neutral word to explain the meaning of a SL word in the TL.
- ✓ **Descriptive equivalence:** Unlike functional equivalence, this procedure focuses on describing the cultural word in several words rather than providing a functional equivalent.
- ✓ **Componential analysis:** This procedure compares an SL word with a TL word that has a similar meaning but may not be an exact equivalent. It highlights their common and differing sense components.
- ✓ **Synonymy:** When there is no precise equivalent, this procedure uses a near TL equivalent for a SL word in a given context.
- ✓ **Through-translation:** Also known as calque or loan translation, this procedure involves the literal translation of common collocations, organization names, and compound components. It is used when these terms are already recognized in the TL.
- ✓ **Shifts or transpositions:** This procedure involves changing the grammar from SL to TL.
- ✓ **Modulation:** This procedure reproduces the message of the source text (ST) in the TL text according to the norms of the TL. It accounts for the different perspectives between the SL and the TL.
- ✓ **Recognized translation:** This procedure uses the officially or generally accepted translation of institutional terms, even if it may not be the best option.
- ✓ **Compensation:** When there is a loss of meaning in one part of a sentence, this procedure compensates for it by expressing the idea in another part.
- ✓ **Expansion:** This procedure involves using more words in the target text (TT) to re-express an idea or reinforce the meaning of a ST word when there is no concise correspondence in the TL.
- ✓ **Paraphrase:** Similar to descriptive equivalence, this procedure provides a more detailed explanation of the meaning of the cultural word in the TT.
- ✓ **Omission:** This procedure involves suppressing elements in the TL text.

✓ **Couplets:** This procedure combines two different procedures.

As previously indicated, Newmark's model for translation (1988) is composed of sixteen distinct subcategories. However, for the purposes of this investigation, limitations necessitated the selection and utilization of only five of these subcategories: through-translation, cultural equivalence, paraphrase, synonym, and transference.

3.3. Data Collection and Analysis

The study purposefully selected eschatological terms that have connotative meanings and refer to *the Resurrection Day*. A qualitative approach was utilized to analyze the communicational content through content categorization and classification. The equivalence of the eschatological terms in each verse was analyzed, aiming to determine their interpretations in three selected exegeses: the Holy Qur'ān, the New Testament, and the Old Testament. The analysis involved comparing the three English equivalents of the terms in each verse, classifying and analyzing the comparisons in terms of various translation techniques such as transference, cultural equivalence, synonymy, and paraphrase. The aim was to identify which procedures were used more frequently by the three translators. Finally, tables were utilized to present the percentage of each procedure used by these three translators for transferring the eschatological terms from Arabic (ST) to English (TT).

4. Findings

Drawing on references to the Holy Qur'ān, the New Testament, and the Old Testament, this study identified variations in eschatological concepts within the religious traditions of Islam, Christianity, and Judaism. Table 1 showcases the diversity of conceptions found in these religions with regard to specific topics, including signs of the End Time, beliefs about purgatory, salvation, and judgments in *the Resurrection Day*.

Table 1. Instances of variation in some eschatological concepts in Islam, Christianity and Judaism

Principle	Islam	Judaism	Christianity
The Nature of Man	According to the Holy Qur'ān, men have both positive and negative dimensions, but man is essentially good (7:23-29, 30:30).	There are two inclinations within man: good and bad (Genesis 6:5 and 8:21)	Men have a sinful nature and are inherently wicked. We are made alive/changed through Jesus Christ unto good works. (Romans 9:20)
The belief in Purgatory is a temporary state where one can be purified or gain entry into heaven.	Yes - called <i>Barzakh</i> (23:100)	No belief	Evangelicals - No Catholics –Yes (Ferrara Florence (1438–45)

Principle	Islam	Judaism	Christianity
Assurance of Salvation	There are 7 Verses in the Holy Qur’ān that refer to the man salvation, e.g., “indeed the Believers are those who attain Salvation” (23:1)	Yes, but only for observant Jews (Genesis 4:7)	Those who have accepted Jesus Christ as their savior have eternal life. (I John 1:12-13) Salvation is a free gift available to all willing to receive it.
Signs of the End Times	<p>Major and minor signs will reveal that the end times have arrived (Surah18:83-99 21:96, 27:82, 43:61).</p> <p>Minor Signs:</p> <ol style="list-style-type: none"> 1. Gross materialism will extend; 2. Women outnumber men; 3. Arabs will be destroyed; 4. The habitations of Medina must be greatly extended; 5. Time will contract, with a year being like a month and a month like a week; 6. Muslims defeat Jews in battle; Muslims and Christian battle unbelievers together, then Muslims defeat Christians in battle. <p>Major Signs:</p> <ol style="list-style-type: none"> 1. The Appearance of the Antichrist, called the <i>Dajjal</i>; 2. The Return of Jesus will put an end to the reign of the Antichrist; 3. The Invasion of Gog & Magog will occur at this point; 4. The Reign of Jesus will follow the defeat of Gog & Magog; 5. The Appearance of the Beast; 6. The Smoke; 	<p>Ten signs will accompany the Messianic "birth pangs" of the end times (Sanhedrin 97b).</p> <ol style="list-style-type: none"> 1. The world is either all righteous or guilty; 2. Truth is in short supply; 3. Inflation will soar; 4. Israel begins to be repopulated; 5. Wise people will be scarce; 6. Jews will despair of redemption; 7. The young will despise the old; 8. Scholarship will be rejected; 9. Piety will be held in disgust; 10. Jews will turn against Jews. 	<p>Beginning of birth pangs:</p> <ol style="list-style-type: none"> 1. Wars between nations (Matthew 24:67a) 2. Famines & earthquakes (Matthew 24:7b) 3. False Christ’s (Matthew 24:5) 4. Israel reestablished (Isaiah 11:11-12) <p>Birth pangs:</p> <ol style="list-style-type: none"> 1. Temple worship restored and abomination of desolation (Daniel 9:27; Matthew 25:15; II Thessalonians 2:4; Revelation 11:1-2) 2. Jews persecuted (Matthew 24:9-10, 16-20) 3. False Christ’s and prophets (Matthew 24:11,24) 4. Global preaching of kingdom (Matthew 24:14) 5. Celestial disturbances (Matthew 24:29; Revelation 6-19)

Principle	Islam	Judaism	Christianity
	7. Three Land Slides; 8. A Miracle of Nature; 9. A Great Fire; 10. The Three Trumpets.		
Eternal dwelling for the Believers	Janah (Paradise) (2:266)	Gan'eden (Heavenly abode) (Cohen 2011, pp. 228–229)	Heaven/New Jerusalem Revelation 21:2-3

Table 1 demonstrates that Christian and Jewish translators encounter a notable challenge when translating eschatological terms specific to Islam, particularly those related to *the Resurrection Day*. Unlike Islam, Christianity and Judaism do not necessarily have identical terms or equivalents that convey the same meaning. These differences may potentially impede the translator's ability to accurately translate Arabic eschatological terms into English in the Holy Qur'ān, resulting in a lack of comprehension of the intended meaning. Consequently, it is imperative for translators to possess a comprehensive understanding of Islamic eschatology to ensure precise translation. In the following, examples of translators' rendition of verses on *the Resurrection Day* are offered.

Example 1: Surat As-Saffat [37:21]

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

(آری) این همان روز جدائی است که شما آن را تکذیب می کردید (جدایی حق از باطل)

- ✓ Arberry: This is the **Day of Decision**, even that you cried lies to.
- ✓ Dawood: This is the **Day of Reckoning**. This is the Judgment-day which you denied.
- ✓ Saffarzadeh: This is The **Day of separation of Truth from Falsehood**, the Day that you used to deny it.

In this verse, the eschatological matter lies in the phrase “يَوْمُ الْفَصْلِ” (Day of Separation). According to Allameh Tabataba'i's (1987) Tafsir Al-Mizan, the phrase refers to the day on which Allah will distinguish between truth and falsehood. In Makarem Shirazi's Persian translation, the phrase is translated as the day of separation between truth and falsehood. Muslims believe that “يَوْمُ الْفَصْلِ” refers to Resurrection Day, where truth and falsehood will be differentiated. However, Judaism and Christianity do not have a specific day named the Day of Separation of Truth from Falsehood, which may make it challenging for translators to find an appropriate equivalent. In this regard, Arberry translated it as the Decision Day, signifying a day when individuals are called upon after death to have their deeds judged, while Dawood rendered it as the Day of Reckoning, meaning a day when everyone is called upon after death to account for their actions in life. The three translators utilized the translation procedures outlined in Newmark's model to accurately translate the verse.

Table 2. Translation procedures used by translators in 37:21.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Through-translation
Saffarzadeh	Cultural equivalence, Paraphrase

Example 2: Surat Al-Hajj [22:55]

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ

کافران همواره در باره قرآن در شک هستند تا روز قیامت ناگهانی فرا رسد، یا عذاب روز عقیم (روزی که قادر بر جبران نیستند) به سراغشان بیاید.

- ✓ Arberry: And the unbelievers will not cease to be in doubt of it, until the Hour comes on them suddenly, or there shall come upon them the chastisement of a **barren day**.
- ✓ Dawood: Yet will the unbelievers never cease to doubt it, until the Hour of Doom overtakes them unawares, or the scourge of a **baleful day** descends upon them.
- ✓ Saffarzadeh: The disbelievers will not desist to express their doubt about the Holy Qur'ān until the Hour of Resurrection Comes Upon them suddenly, or falls on them the chastisement of a **Barren Day**;

In this context, the term “يَوْمَ عَقِيمٍ” (barren day) refers to an eschatological concept that signifies a day which does not result in tomorrow. This interpretation is derived from Allameh Tabataba'i's (1987) Tafsir Al-Mizan, where the phrase is explained as a day that cannot be compensated for by anyone. Muslims believe that “يَوْمَ عَقِيمٍ” refers to *the Last Day* and *the Resurrection Day*, which does not extend into the future. For this reason, Tahereh Saffarzadeh uses “Barren Day” as a proper noun with capitalization to emphasize its importance. However, Christianity and Judaism do not recognize the concept of “يَوْمَ عَقِيمٍ”; hence, Arberry interprets it as “barren day” without capitalization, implying that it is not a specific name for the Last Day. Meanwhile, Dawood translates it as a “baleful day”, which conveys a sense of threatening harm or evil but may not accurately capture the intended meaning of the verse. According to Newmark's model, the three translators utilized different translation procedures in interpreting the verse.

Table 3. Translation procedures used by translators in 22:55

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Through-translation
Saffarzadeh	Through-translation, Cultural equivalence

Example 3: Surat Qaf [50:20]

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ

و در صور دمیده می شود، آن روز، روز تحقق وعده وحشتناک است

- ✓ Arberry: And the Trumpet shall be blown; that is the **Day of the Threat**.
- ✓ Dawood: And the Trumpet was sounded. Such was the **promised day**.
- ✓ Saffarzadeh: And the Trumpet shall be blown and that is the **Day of fulfillment of the dreadful Chastisement which has been promised**

This magnificent verse features the eschatological term “يَوْمُ الْوَعْدِ” (the Day of Promise), which Allameh Tabatabaei (1987) explains in Tafsir Al-Mizan as the day when Allah carries out all the warnings He issued to His servants in the world. Makarem Shirazi’s Persian translation renders the term as a day when a dreadful promise will come true. For Muslims, this refers to *the Resurrection Day* when the promised and dreadful punishment will be inflicted. As a result, Saffarzadeh, a Muslim translator, selected the Day of fulfillment of the dreadful Chastisement as the equivalent of “يَوْمُ الْوَعْدِ” in this verse. However, for Christians, *the Resurrection Day* is when Jesus will judge the people after the defeat of Gog: “The devil, who deceived them, is cast into the lake of fire and brimstone where the beast and the false prophet are, and they will be tormented day and night forever and ever” [Rev 20:10]. Arberry, a Christian translator, conveyed “يَوْمُ الْوَعْدِ” in this verse with the Day of the Threat. For Jews, there is a messianic era that will bring a resurrection of the dead and a Day of Judgment. On that day, God will evaluate each soul and decide its eternal fate. Dawood, a Jewish translator, translated “يَوْمُ الْوَعْدِ” literally as the promised day. According to Newmark’s model, the translation procedures used by the three translators in this verse are different.

Table 4. Translation procedures used by translators in 50:20.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Through-translation
Saffarzadeh	Paraphrase, Cultural equivalence

Example 4: Surat Ghafir [40:32]

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

ای قوم! من بر شما از روزی که مردم یکدیگر را صدا می‌زنند (و از هم یاری می‌طلبند و صدایشان به جایی نمی‌رسد) بیمناکم!

- ✓ Arberry: O my people, I fear for you the **Day of Invocation**.
- ✓ Dawood: 'I warn you, my people, against **the day when men will cry out to one another**.
- ✓ Saffarzadeh: O, my people! I fear for you of **the Day which there is no reply to any call, though people may wail and call to Each other**.

This verse utilizes the eschatological term “يَوْمَ التَّنَادِ”, which Allameh Tabatabaei (1987) defines in his Tafsir Al-Mizan as the day when the wrongdoers will scream to each other. Makarem Shirazi’s Persian translation instead interprets this term as a day where people will call out to each other, but receive no answer. For Muslims, this day refers to *the Resurrection*

Day, where Allah will judge between truth and falsehood, and the wrongdoers will cry out in vain. Thus, Saffarzadeh, a Muslim translator, chose “the Day which there is no reply to any call, though people may wail and call to each other” as the equivalent of “يَوْمَ التَّلَاقِ” in this verse. However, Christians and Jews do not share the same beliefs regarding *the Resurrection Day*. Arberry, a Christian translator, interpreted this term as the Day of Invocation, meaning a day where people will seek help or support from God. Meanwhile, Dawood translated this term as the day when men will cry out to one another. Newmark’s model suggests that the translation procedures used by the three translators in this verse differ.

Table 5. Translation procedures used by translators in 40:32.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Paraphrase
Saffarzadeh	Paraphrase, Cultural equivalence

Example 5: Surat Ghafir [40:15]

رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

او درجات بندگان صالح را بالا می برد، او صاحب عرش است، روح را به فرمانش بر هر کس از بندگان که بخواهد القاء می کند، تا مردم را از روز ملاقات بیم دهد.

- ✓ Arberry: Exalter of ranks is He, Possessor of the Throne, casting the Spirit of His bidding upon whomever He will of His servants, that he may warn them of the **Day of Encounter**.
- ✓ Dawood: Exalted and throned on high, He lets the Spirit descend at His behest on those of His servants whom He chooses, that He may warn them of the **day when they shall meet Him**.
- ✓ Saffarzadeh: Allah, the owner of the Supreme Stand and the Divine Throne of Arsh, sends by His Command a spirit on any of His Obedient worshippers that He wills in Order that he may [as a Messenger] warn people of the **Day of Meeting**.

This verse uses the eschatological term “يَوْمَ التَّلَاقِ”, which Allameh Tabatabaei (1987) explains in Tafsir Al-Mizan as a day when all people will encounter each other, the creature will face his creator, and the oppressor and the oppressed will confront each other. Makarem Shirazi’s Persian translation renders this term as a day of meeting. Muslims believe that on *the Resurrection Day*, everyone will meet Allah and He will judge them, so Saffarzadeh, a Muslim translator, chose the Day of Meeting as the equivalent of “يَوْمَ التَّلَاقِ” in this verse. Similarly, Christians and Jews have a comparable idea of *the Resurrection Day*, so Arberry, a Christian translator, interpreted the term as the Day of Encounter and Dawood, a Jewish translator, translated it as the day when they shall meet Him. Based on Newmark’s model, the translation procedures used by the three translators in this verse are as follows.

Table 6. Translation procedures used by translators in 40:15.

Translator	Translation Procedures
Arberry	Through-translation
Dawood	Paraphrase, Cultural equivalence
Saffarzadeh	Through-translation, Cultural equivalence

Example 6: Surat Ghafir [40:18]

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

آنها را از روز نزدیک بترسان، روزی که از شدت وحشت دلها به گلوگاه می‌رسد، و تمامی وجود آنها مملو از اندوه می‌گردد، برای ستمکاران دوستی وجود ندارد و نه شفاعت کننده‌ای که شفاعتش پذیرفته شود.

- ✓ Arberry: And warn them against the **Day of the Imminent** when, choking with anguish, the hearts are in the throats and the evildoers have not one loyal friend, no intercessor to be heeded.
- ✓ Dawood: Forewarn them of the **approaching day**, when men's hearts will leap up to their throats and choke them; when the wrongdoers will have neither friend nor intercessor to be heard.
- ✓ Saffarzadeh: Warn this people, of the **Day which is “near”**, the Day in which hearts reach the throats out of fear. The disbelievers swallow their anger since there is no intimate friend to talk to about their distress and no intercessor whose intercession could be accepted.

This verse employs the eschatological term “يَوْمَ الْآزِفَةِ”, which Allameh Tabatabaei (1987) defines as an attribute of *the Resurrection Day*, meaning the Day that is near. This term implies the imminent occurrence of *the Resurrection Day*. Makarem Shirazi's Persian translation renders this term as a day that is near and will come soon. Muslims, Christians and Jews agree that the exact time of *the Resurrection Day* is unknown but this Day is near and will come soon. In this verse, Saffarzadeh, a Muslim translator, chose the Day that is “near” as the equivalent of “يَوْمَ الْآزِفَةِ”. Furthermore, Arberry, a Christian translator, interpreted this term as the Day of the Imminent, and used capital letters to emphasize it as *the Resurrection Day*. Dawood, a Jewish translator, translated it as the approaching day. Based on Newmark's model, the translation procedures used by the three translators in this verse are as follows.

Table 7. Translation procedures used by translators in 40:18.

Translator	Translation Procedures
Arberry	Through-translation, Cultural equivalence
Dawood	Through-translation
Saffarzadeh	Through-translation, Cultural translation

Example 7: Surat Al-Jathiyah [45:27]

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمَبْطُلُونَ

مالکیت و حاکمیت آسمانها و زمین برای خدا است و آن روز که قیامت برپا می شود اهل باطل زیان می بینند.

- ✓ Arberry: To God belongs the Kingdom of the heavens and the earth. And on the **day when the Hour is come**, upon that day the vain-doers shall lose
- ✓ Dawood: It is God who has sovereignty over the heavens and the earth. On the **day when the Hour strikes**, those who have denied His revelations will assuredly lose all.
- ✓ Saffarzadeh: and to Allah belongs the Dominion of the Heavens and the earth; and on the **Day that the Hour of Reckoning** shall start, the followers of falsehood shall be there shall losers.

The verse in question employs the eschatological term “يَوْمَ تَقُومُ السَّاعَةُ”, which Allameh Tabatabaei’s Tafsir Al-Mizan explains as the day when all creatures will return to Allah and the Hour when *the Resurrection Day* will occur. While all three Abrahamic religions - Islam, Christianity, and Judaism - believe in *the Resurrection Day*, the exact timing of this event remains unknown. As a result, Saffarzadeh, a Muslim translator, equated “يَوْمَ تَقُومُ السَّاعَةُ” with the Day of Reckoning. Arberry, a Christian translator, interpreted it as the day when the Hour arrives, while Dawood translated it as the day when the Hour strikes. All three translators capitalized the word “Hour” to emphasize that it refers specifically to the Resurrection Hour. According to Newmark’s model, the translation procedures employed by these three translators in this verse can be categorized and analyzed.

Table 8. Translation procedures used by translators in 45:27.

Translator	Translation Procedures
Arberry	Paraphrase, Through-translation
Dawood	Paraphrase, Through-translation
Saffarzadeh	Cultural equivalence, Paraphrase, Through-translation

Example 8: Surat Al-Fatihah [1:4]

مَالِكِ يَوْمِ الدِّينِ

خدائی که مالک روز جزا است.

- ✓ Arberry: The Master of the **Day of Doom**.
- ✓ Dawood: Sovereign of the **Day of religion**.
- ✓ Saffarzadeh: The Absolute Sovereign of the **Day of Judgment**.

The phrase “يَوْمِ الدِّينِ” in this glorious verse implies an eschatological concept. According to Allameh Tabatabaei’s Tafsir Al-Mizan, it means a day when Allah will judge and reward or punish people for their deeds and actions in life. Makarem Shirazi’s Persian translation also explains it as a day when Allah will evaluate and decide the fate of humans and jinns based on their conduct in life. Muslims, Christians, and Jews all believe in a day when human actions will be assessed. Christians believe that Christ will be the judge, Jews believe that Jesus will be the judge, and Muslims believe that God will balance everyone's good and bad

deeds according to His Mercy and His Justice. He will forgive many sins and multiply the reward for many noble deeds. Those who excel in goodness will receive generous rewards, but those whose vices and wrongs outweigh their virtues will face punishment. Saffarzadeh, as a Muslim translator, used the Day of Judgment as the equivalent of “يَوْمَ الدِّينِ”. This phrase refers to a day when Allah’s final verdict on humanity will be issued. Arberry, as a Christian translator, rendered it as the Day of Doom, which means a day of judgment and doom. Dawood translated this phrase literally as the Day of Religion. Based on Newmark’s model, the three translators employed the following translation procedures in this verse.

Table 9. Translation procedures used by translators in 1:4

Translator	Translation Procedures
Arberry	Cultural equivalence
Dawood	Through-translation
Saffarzadeh	Cultural equivalence

Example 9: Surat Ash-Shuraa [42:7]

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

و اینگونه قرآنی عربی (فصیح و گویا) بر تو وحی کردیم، تا ام القری و کسانی را که اطراف آن هستند انداز کنی، و آنها را از روزی که همه خلائق در آن روز جمع می‌شوند و شک و تردید در آن نیست بترسانی همان روز که گروهی در بهشتند و گروهی در آتش!

- ✓ Arberry: And so We have revealed to thee an Arabic Koran, that thou mayest warn the Mother of cities and those who dwell about it, and that thou mayest warn of the **Day of Gathering**, wherein is no doubt -- a party in Paradise, and a party in the Blaze.
- ✓ Dawood: Thus have We revealed to you an Arabic Koran, that you may warn the mother-city and those who dwell around it; that you may forewarn them of the day which is sure to come: **when all are brought together**, some in Paradise and some in the blazing Fire.
- ✓ Saffarzadeh: And We revealed this Holy Qur’ān in Arabic language that you warn people of the Mother of the Cities and all around it, and that you warn them of the **Day of Assembly** about Which there is no doubt; on that Day Some will enter the Paradise and some the Blazing Fire.

The phrase “يَوْمَ الْجُمُعِ” in this verse conveys an eschatological concept. According to Allameh Tabatabaei’s Tafsir Al-Mizan (1987), it refers to the day when Allah will gather His servants, including humans and jinns. Makarem Shirazi’s Persian translation also describes it as a day when people from all over the world will be assembled and congregated. This belief is shared by three religions (Islam, Christianity, and Judaism). Saffarzadeh, a Muslim translator, translated “يَوْمَ الْجُمُعِ” as the Day of Assembly, where assembly means a group of people who come together. Arberry, a Christian translator, rendered it as the Day of Gathering, and Dawood, a Jewish translator, translated it as a day when all are brought together. Based on Newmark’s model, the three translators employed the following translation procedures in this verse.

Table 10. Translation procedures used by translators in 42:7

Translator	Translation Procedures
Arberry	Cultural equivalence, Through-translation
Dawood	Through-translation, Paraphrase
Saffarzadeh	Cultural equivalence

Example 10: Surat At-Taghabun [64:9]

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

این در زمانی خواهد بود که همه شما را در آن روز اجتماع گردآوری می‌کند، آن روز روز **تغابن** است (روزی که معلوم می‌شود چه کسانی مغبون شده‌اند) و هر کس ایمان به خدا آورد و عمل صالح انجام دهد گناهان او را می‌بخشد و او را در باغهایی از بهشت که نه‌ها از زیر درختانش جاری است وارد می‌کند، جاودانه در آن می‌مانند و این پیروزی بزرگی است.

- ✓ Arberry: Upon the day when He shall gather you for the Day of Gathering; that shall be the **Day of Mutual Fraud**. And whosoever believes in God, and does righteousness, God will acquit him of his evil deeds, and admit him into gardens underneath which rivers flow, therein to dwell for ever and ever; that is the mighty triumph.
- ✓ Dawood: The day on which He will gather you, the day on which you shall all be gathered -- that shall be a **day of cheating**. Those that believe in God and do what is right shall be forgiven their sins and admitted to gardens watered by running streams, where they shall dwell forever. That is the supreme triumph.
- ✓ Saffarzadeh: The Day of Gathering when Allah Gathers you all, that will prove to be The **Day of Alas and Remorse** [for those who cheated out themselves by doing wrong.] And one who believes in Allah and does righteous deeds, Allah will Blot out his sins and admits him to The Gardens in the midst of which flow Streams, to dwell therein forever and that will be the Great Achievement.

The verse containing the phrase “يَوْمُ التَّعَابِينِ” conveys an eschatological concept. According to Tabatabaei’s Tafsir Al-Mizan (1987), this phrase refers to the day when the righteous will mourn for the evil doers. On that day, Allah will gather everyone to judge and reward or punish them, and those who have committed evil will feel remorse. Similarly, Makarem Shirazi’s Persian translation describes this day as a time when Allah will bring all people together, revealing who will regret and grieve. The verse employs a beautiful metaphor that characterizes life as a transaction between people and Allah. Muslims believe in this day of remorse and that the evil-doers will regret those they deceived. As a Muslim translator, Saffarzadeh used the Day of Alas and Remorse as the equivalent of “يَوْمُ التَّعَابِينِ” which conveys sadness, sorrow, and disappointment. However, Christians and Jews do not share the same belief in a day when everyone will repent for their actions in life. Christians believe in *the Resurrection Day*, which Arberry, as a Christian translator, rendered as the Day of Mutual Fraud, using capital letters to indicate its significance. Dawood, as a Jewish translator, translated “يَوْمُ التَّعَابِينِ” literally as the day of cheating, but he did not use capital letters to show its importance. In this verse, the three translators used various translation procedures based on Newmark’s model.

Table 11. Translation procedures that used by translators in (60:9)

Translator	Translation Procedures
Arberry	Through-translation, Cultural equivalence
Dawood	Through-translation
Saffarzadeh	Cultural equivalence, Paraphrase

As shown in Tables 2-11, Arberry, as a Christian translator, used the “through-translation” strategy more frequently than any other strategy for rendering the eschatological terms in the Holy Qur’ān from Arabic to English. He applied this strategy 24 times for translating the selected verses, because he lacked the background beliefs about these eschatological issues in Christianity. These differences were mostly cultural-oriented, as Christianity did not have any similar term or equivalent. Similarly, Dawood, as a Jewish translator, used “through-translation” 20 times for transferring the eschatological terms in the glorious verses. He chose this strategy for translating the eschatological terms that were specific to Islam, as he lacked the background beliefs about these eschatological terms in Judaism. On the other hand, Saffarzadeh, as a Muslim translator, used the “Cultural equivalence” strategy more often than any other strategy for translating the eschatological terms in the selected glorious verses. She employed this strategy 28 times for transferring the eschatological terms in the Holy Qur’ān from Arabic to English. In fact, Saffarzadeh, as a Muslim, had background knowledge and beliefs about the various terms used for *the Resurrection Day* in the Holy Qur’ān.

Table 12. Frequency and percentage of using through–translation strategy

Translator	Frequency	Percentage
Arberry	24	21
Dawood	20	17
Saffarzadeh	5	4
Total	49	42

Table 13. Frequency and percentage of using cultural equivalence strategy

Translator	Frequency	Percentage
Arberry	9	8
Dawood	10	9
Saffarzadeh	28	24
Total	47	41

Overall, Newmark’s translation procedures (1988), which are used for evaluating translations, consist of 16 subcategories. However, as mentioned before, due to some limitations, the model was revised and only five subcategories (through-translation, Cultural equivalence, paraphrase, synonym and transference) were selected and used for investigating the translation of the selected eschatological terms in the glorious verses. The frequency of using these translation procedures is presented in Tables 12-16, as follows.

Table 14. Frequency and percentage of using paraphrase strategy

Translator	Frequency	Percentage
Arberry	4	3
Dawood	10	9
Saffarzadeh	13	11
Total	27	23

Table 15. Frequency and percentage of using transference strategy

Translator	Frequency	Percentage
Arberry	0	0
Dawood	0	0
Saffarzadeh	2	< 2
Total	2	< 2

Table 16. Frequency and percentage of using synonymy strategy

Translator	Frequency	Percentage
Arberry	0	0
Dawood	0	0
Saffarzadeh	2	< 2
Total	2	< 2

According to Figure 1, the translators employed the through-translation method 49 times (42%) when translating the eschatological terms in the glorious verses. This approach constituted the highest percentage among the translation strategies used and ranked as the most prevalent procedure for translating eschatological terms in the Holy Qur’ān. The Cultural equivalence strategy ranked second, with 47 instances (41%), for translating the selected eschatological terms in the Holy Qur’ān. The paraphrase strategy, utilized by the three translators, ranked third with 27 cases (23%). Lastly, the synonym and transference strategies were ranked fourth, accounting for only 2 cases (less than 2%) in the translation of the selected eschatological terms in the Holy Qur’ān.

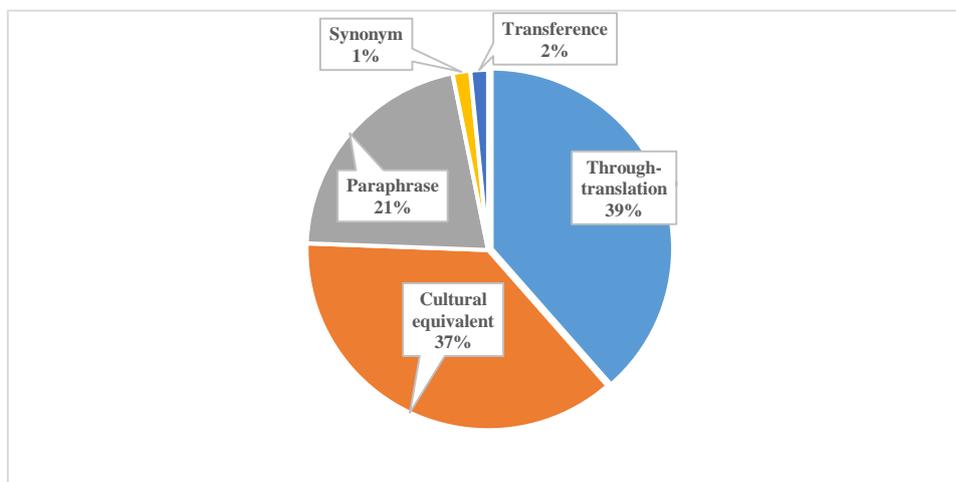


Figure 1. Overall percentage of Newmark's procedures by the three translators

5. Discussion and Conclusion

Based on the findings of the study, significant disparities were observed in the treatment of eschatological themes among the three religions of Islam, Christianity, and Judaism. These themes include End Time signs, beliefs about temporary hell, salvation, and the entity responsible for judgment on *the Resurrection Day*. These variations may pose challenges in accurately conveying the intended meaning of the source text, in this case, the Holy Qur'ān, into its English translation. Specifically, the terms employed in the Holy Qur'ān to describe *the Resurrection Day*, which are predominantly specific to Islam, presented difficulties for Christian translator Arberry and Jewish translator Dawood in faithfully transmitting the intended sense and significance of the source text. The evaluation of translation strategies for cultural and religious texts, based on Newmark's model (1988), revealed that the most frequently utilized approach by the three translators - Arberry, Dawood, and Saffarzadeh - was "through-translation", accounting for 42 percent of the translations. Arberry employed this strategy 24 times, Dawood 20 times, and Saffarzadeh 5 times. The second most common strategy was "cultural equivalence", constituting 41 percent of the translations. Arberry implemented this strategy 9 times, Dawood 10 times, and Saffarzadeh 28 times. The third strategy, "paraphrase", accounted for 23 percent of the translations, with Arberry using it 4 times, Dawood 10 times, and Saffarzadeh 13 times. Lastly, the fourth strategies, "transference" and "synonymy", each represented 2 percent of the translations and were only employed twice by Saffarzadeh in the translation of these glorious verses.

The use of eschatological terminology is prevalent in the three major Abrahamic religions of Islam, Christianity, and Judaism. Although these religions share a belief in the occurrence of *the Resurrection Day*, there are some differences in their specific interpretations of eschatological issues. This can pose challenges for Christian and Jewish translators who lack sufficient background knowledge and understanding of these specific terms when translating eschatological terms from the Holy Qur'ān into English. The findings of this study, which involved translators with diverse religious beliefs, highlight the significant impact of background knowledge and religious beliefs on the translation of eschatological terms in the Holy Qur'ān. Furthermore, since religion is deeply rooted in culture, translating religious texts requires a comprehensive understanding of nuanced categories and subcategories.

One limitation of this study was the use of Newmark's translation model (1988), which originally contained 16 subcategories. Due to constraints, only five subcategories (through-translation, cultural equivalence, paraphrase, synonym, and transference) were employed to investigate the translation of the selected eschatological terms in the Qur'anic verses. Future studies could explore other translation strategies used by the same scholar or consider alternative translation models proposed by different scholars. Additionally, given the global nature of the message of Islam, it is recommended that translation scholars strive to develop universally accepted strategies for making the Holy Qur'ān accessible to non-Arabic speakers. Moreover, considering the sensitivity involved in translating culturally-oriented texts, particularly religious texts and holy scriptures, further research in this area is necessary to enhance and expand understanding. Researchers are encouraged to conduct similar studies exploring various culturally-oriented topics in the Holy Qur'ān and other holy scriptures, as well as examining different translation procedures and strategies employed by diverse translators when translating cultural and religious-oriented issues in the Holy Qur'ān.

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