



A Comparative Analysis of Qur'ānic Allusions in Two English Translations of Hafiz's Poems

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ABSTRACT

The present comparative-descriptive study aimed to investigate two English translations of Qur'ānic allusions in Hafiz's poems based on Leppihalme's (1997) model. To this end, 50 ghazals from *The Divan of Hafiz* and two corresponding English translations by Clarke (2005) and Salami (2016), were selected through random sampling. After data collection, comparisons were made and analyzed according to Leppihalme's (1997) translation procedures to identify which strategies were used more or less frequently by the two translators and to examine any differences between the translated and original texts, as well as between the translations themselves. Descriptive statistics, including frequency counts and percentages, along with inferential statistics such as the Chi-square test, were applied. The results of the descriptive analysis showed that the most frequently used strategies in both translations were Literal Translation, Replacement by Target-Language Equivalent, and Replacement by Source-Language Equivalent, respectively. The inferential analysis indicated that there was no significant difference in the translators' use of translation procedures based on Leppihalme's model when compared with the original text. Moreover, there were no notable differences between the two English translations of Qur'ānic allusions when compared with each other.

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1. Introduction

Given that the Holy Qur'ān, as a lofty and exalted source, has always exerted a profound influence on its audience, it has naturally attracted the attention of poets and writers seeking to enrich their works. In Persian literature in particular, authors have drawn upon Qur'ānic content and language in various forms, such as allusions, allegories, citations, and translations, both directly and indirectly. Abrams (1999) defines allusion as “a passing reference, without explicit identification, to a literary or historical person, place or event or to another literary work or passage” (p. 9). Similarly, Wheeler (1979) argues that allusion helps to clarify a text's meaning and reveals the literary modes and conventions within which its author operates. Indeed, allusion is a figure of speech that establishes a connection between elements in a text and references from history, mythology, literature, or religious scriptures. As such, it serves as a rich source of meaning and connotation, enhancing the semantic depth of a literary work.

Translating allusions can be particularly challenging, as their effectiveness relies on a specific level of cultural and literary awareness from the audience. Allusions presuppose a certain kind of participation on the part of the reader, who is expected to recognize and interpret the reference. Indeed, it can be argued that allusions play a significant role in persuading readers to accept the author's message, especially when they involve quotations from religious texts or renowned literary works. In this context, Arberry (1974) notes that Hafiz, the celebrated Persian poet, frequently employed refined literary devices such as allusion in his poetry. A review of existing studies reveals a notable scarcity of research focused on this subject, particularly within the Iranian academic context. Although comparative analyses of Hafiz's translations have garnered increased attention in recent years, relatively few studies have specifically addressed the role and translation of allusions.

As allusions play a crucial role in persuading readers to accept the author's message, especially when quoting religious texts or famous literary works, this study can be particularly significant and useful for certain groups, such as translators and language learners, for several reasons. The first and most important reason is that allusions enrich the texts in which they appear. As literary devices, they introduce layers of meaning, ambiguity, or exaggeration. Additionally, translators will become more aware of their responsibility to target text (TT) readers, as well as the strategies involved in translating literary texts and bridging the gap between literary and Qur'ānic contexts.

2. Literature review

2.1. Allusion translation strategies

It is axiomatic that theorists have continuously been debating on the best strategies for rendering a translation. Considering this issue, a major problem is that without reference to the context in which translating takes place, the social circumstances of translation may be lost from sight. According to Hatim and Mason (1990), the beginning of a solution to the problem will depend on who does it for whom, and when, where, why and in what circumstances the translation takes place. In this regard, a competent and responsible translator, after spotting an allusion in a passage of the ST and after analyzing its function in the micro and macro contexts, must decide how to deal with it appropriately.

Leppihalme (1997) makes a distinction between proper-name allusions and key-phrase allusions. This is motivated by awareness that the two groups require slightly different lists of potential strategies (i.e., retention of the allusion, changing it somehow and omitting the allusion altogether). Differences arise from the fact that key-phrase allusions may only exceptionally be retained in their source-language forms, yet proper-name allusions are

indeed based on retention of the name, replacement of the name by another name and omission of the name. Each strategy may appear with some additional variants. According to Leppihalme (1997, pp. 78-9), a translator has three basic strategies when encountering an allusion. The translator may resort to the following techniques:

Retain name

- (1a) retain unchanged, or in conventional TL form;
- (1b) retain unchanged with added guidance;
- (1c) retain unchanged with detailed explanation.

Replace name

- (2a) replace with different SL name
- (2b) replace with different TL name

Omit name

- (3a) reduce to sense/meaning of the name
- (3b) omit name and allusion completely

According to Leppihalme (1997, pp. 78-79), translators can employ three primary strategies when handling proper-name allusions, each with specific techniques:

Retain the Name

- (1a) Retain unchanged or in conventional target-language (TL) form
 - Example: Joseph → جوزف
 - Note: Commonly used for names with established TL forms, such as monarchs, certain cities, books, or films.
- (1b) Retain unchanged with added guidance
 - Example: Toth → الهه خط
 - Provides minimal context to aid understanding.
- (1c) Retain unchanged with detailed explanation
 - Example: Israfil → اسرافيل (the angel who will blow the last trumpet twice: first, all living will die; second, all the dead will rise to be judged).
 - Uses footnotes or other explanatory methods.

Replace the Name

- (2a) Replace with a different source-language (SL) name

- Example: Virgin → مريم مقدس (Saint Mary, using a general term instead of specific Catholic titles like "Gate of Heaven" or "Morning Star" to suit TL audience familiarity).

- Adapts to a culturally relevant SL name.

- (2b) Replace with a target-language (TL) name

- Example: Juliet and Romeo → لیلی و مجنون

- Substitutes with a culturally equivalent TL name.

Omit the Name

- (3a) Reduce to sense/meaning of the name

- Example: Jehosephat → صحرای محشر (referring to the valley where, according to Joel 3:2, God will gather nations for judgment).

- Conveys the meaning through a descriptive term.

- (3b) Omit name and allusion completely

- Removes the allusion entirely when it is not essential or translatable.

For key-phrase allusions, Leppihalme (1997) proposes a broader set of strategies to address cultural and contextual nuances:

- (A) Use a standard translation

- Example: Refuge of Sinners → حضرت مريم; Apostles → حواريون

- Relies on established translations for familiar phrases.

- (B) Minimum change (literal translation)

- Similar to (A), maintaining close fidelity to the original phrasing.

- (C) Add extra-allusive guidance

- Example: Use of typographical cues (e.g., inverted commas, italics) or introductory phrases like "...and according to the Bible..." to signal cultural allusions.

- (D) Provide footnotes, endnotes, forewords, or other external explanations

- Adds detailed context outside the main text.

- (E) Simulated familiarity through internal marking

- Uses stylistic contrast or existing translations of
- (F) Replacement with a preformed TL item
 - Substitutes the source-language allusion with a culturally equivalent target-language (TL) phrase.
 - Example: The elixir of life/youth → آب حیات
 - Ensures the allusion resonates with the TL audience by using a familiar expression.
- (G) Reduction to sense
 - Conveys the connotation of the allusion using descriptive terms, omitting the specific alluding words.
 - Eucharistic hymn → سرود عبادتی (a worship hymn)
 - Unreasonable fault-finding → ایراد بنی اسرائیلی (baseless criticism)
- (H) Re-creation using varied techniques
 - Crafts a new expression to capture the meaning, tone, and cultural resonance of the original allusion, resembling the author's intent (Leppihalme, 1997, p. 122).
 - This strategy is complex and requires creative adaptation to evoke a similar effect in the TL.
 - Example: Adapting a unique literary allusion to a TL equivalent that mirrors its emotional or cultural impact.
- (L) Omission
 - Removes the allusion entirely when it cannot be effectively translated or is deemed non-essential.
 - Used as a last resort to avoid confusion or irrelevance in the TL context.

In addition to the above nine strategies, Leppihalme suggests that it is possible that the allusion is left untranslated, that is, it appears in the target text in its source-text form. The use of a standard translation is obviously a choice only if one exists, and it may occasionally be identical with the minimum change translation. Re-creation is a demanding strategy, so it is not very likely to come up in my analyses. The potential strategies are organized on the basis of Levy's notion of minimax strategy': a useful tool for translators pressed for time, as they can put in a minimum of effort to achieve the maximum effect (in Leppihalme 1997, p. 26). Omission is placed last in the list for two reasons: firstly, it may be effortless, but it does not result in a maximum of effect (p. 130), and secondly, she perceives omission, on the basis of the norms discernible from her translator interviews, as the last resort; permissible only when everything else fails (p. 88).

2.2. Empirical studies

Pirnajmuddin and Niknasab (2011) investigated the strategies employed in translating allusions, both proper-name and key-phrase allusions, in *A Portrait of the Artist as a Young Man*, as rendered by Badi'ei (1380), Dariush (1370), and Jooya (1382). Following the approach of Vahid Dastjerdi and Sahebbonar (2008), they utilized Leppihalme's (1997) taxonomy of translation strategies. Their findings revealed that the most frequently used strategy was the retention of the original name, while omission was the least common.

Bahrami (2012) focused on the translation of allusions in the poetry of Hafiz, specifically examining the strategies (based on Leppihalme, 1997) employed by Clark (1891) in translating proper-name and key-phrase allusions. She found that the most commonly used strategy for proper-name allusions was unmodified retention, while literal translation with minimal change was most frequently applied to key-phrase allusions. Bahrami argued that the translator's tendency toward literal translation may reflect an intent to remain faithful to the source text, although this approach can result in the loss of cultural connotations.

Khadem and Dastjerdi (2012) analyzed the translation of key-phrase allusions in the poem *The Wolf and the Fox Go to the Hunt in Attendance on the Lion*, from Book One of the *Mathnawi*. They compared the original Persian poem with its English translations using Leppihalme's (1997) framework to identify the strategies employed by translators and the rationale behind them. Their analysis revealed that the most commonly used strategy was the addition of extra-allusive material and footnotes, often including italicization and explanatory notes. This was likely due to the fact that many key-phrase allusions in the *Mathnawi* are Qur'ānic verses.

In the field of comparative literary studies, which seeks to identify similarities and differences in poetic works from diverse cultural backgrounds, Saleem (2015) examined the use of allusions in the poetry of John Milton—particularly *Paradise Lost*—and Persian poet Hafiz Shirazi. He emphasized that readers unfamiliar with a given culture may struggle to understand allusions, leading to challenges in interpretation. Saleem concluded that poetry acts as a "wine of minds," offering a parallel and more enchanting world. With the rise of comparative literature and digital globalization, poetry has transcended geographic boundaries, attracting global readership and analysis through diverse critical frameworks.

Salo-oja (2004) explored the translation of thematic and character-related allusions in two of Reginald Hill's detective novels—*The Wood Beyond* and *On Beulah Height*—and their Swedish translations, *Det mörka arvet* and *Dalen som dränktes*. Her close textual analysis showed minor differences between the source and target texts. While some changes appeared inevitable, she argued that divergent views on crime fiction in British and Swedish contexts likely influenced how certain narrative elements were emphasized in translation and, consequently, how the Swedish audience received them.

Mohaghegh (2013) adopted Reiss's (1971) text-based model of translation criticism to analyze Clark's (1891) English translation of Hafiz's Ghazal 167. Her linguistic analysis revealed several mistranslations stemming from literal rendering and misinterpretation of idiomatic expressions, which resulted in unintelligible or inaccurate translations.

Rahimkhani and Salmani (2013) addressed the treatment of Qur'ānic allusions in the English translations of Hafiz's *Divan*. They analyzed selected instances using Venuti's (1995) concepts of domestication and foreignization alongside Leppihalme's (1997)

strategies. Their findings showed that Ordoubadian (2006) generally favored domesticating the source material, while Clark (2005) aimed to preserve the original's cultural specificity. As a result, the allusive language and underlying connotations were often overlooked or inadequately conveyed.

Niknasab (2014) conducted a study titled *Translation and Culture: Allusions as Culture Bumps*, concluding that allusions are inherently culture-bound, and their intelligibility across languages varies significantly. The translation strategies chosen play a critical role in how allusions are understood and appreciated in the target culture. She emphasized that novice translators may fail to preserve the connotations of allusions if they do not recognize their cultural significance.

A review of the literature reveals that while many studies have focused on comparative analyses of Hafiz's *Ghazals* and their English translations, relatively few have examined Qur'ānic allusions within these poems. Given that literary texts—and particularly the Qur'ān—are rich in culture-specific references, this area warrants deeper investigation. Therefore, the present study aims to compare the translation of Qur'ānic allusions in Hafiz's poetry in two English translations: one by Clark (2005) and another by Salami (2016), using Leppihalme's (1997) model. Specifically, the study compares selected *Ghazals* from Hafiz's corpus and their English counterparts to identify the strategies each translator employed, leading to the following research questions:

- ✓ What are the most/least frequently used procedures used in the translation of Qur'ānic allusions considering Leppihalme's (1997) model?
- ✓ Is there any significant difference between the original Qur'ānic allusions and each English translation?
- ✓ Is there any significant difference between the two translations of Qur'ānic allusions?

3. Methodology

The present research is a corpus-based descriptive - analytic comparative study involving the original Persian version of Hafiz poems and its two English translations. The content of the original and the two English translations were analyzed and compared based on the poetic elements presented in Leppihalme's (1997) model by applying Chi-square procedure.

3.1. Materials

For the purpose of this study, fifty Ghazals of Hafiz were selected based on random sampling from three materials including "*The Divan of Hafiz*", written by Hafiz (14th century) in Persian and its two English translations by Clarke (2005) and Salami (2016).

"*The Divan of Hafiz*" is written by Khwāja Shams-ud-Dīn Muḥammad Ḥāfeẓ-e Shīrāzī known by his pen name Hafiz (14th-century).

It is translated by Henry Wilberforce Clark (2005) as one of the best English translations of this divan and published by Honar e Bistom publication. It is also translated by Ismail Salami (2016) and published by Avardgah Honar va Andisheh publication, which is a combination of collections and translation.

3.2. Framework of the study

Leppihalme's model (1997) was selected as the most relevant framework for this study. It distinguishes between proper-name allusions and key-phrase allusions, with distinct translation strategies for each category. The strategies for translating proper-name allusions aim to:

- Retain the name unaltered
- Change the name
- Omit the name

These strategies are further divided into the following subcategories:

A. Retention of Name

- (a) Use the name as is
- (b) Use the name with added guidance
- (c) Use the name with a detailed explanation (e.g., via a footnote)

B. Replacement of Name

- (a) Replace with another SL name
- (b) Replace with a TL name

C. Omission of Name

- (a) Omit the name but convey the sense through other means (e.g., using a common noun)
- (b) Omit both the name and the allusion entirely

The strategies for translating key-phrase allusions differ from those for proper names, though the general approach is similar. According to Leppihalme (1997), a retentive strategy for key-phrase allusions involves either a standard translation or minimal changes. The potential strategies for key-phrase allusions include:

- Retention
- Literal translation
- Replacement by target-language equivalent
- Omission
- Rephrasing
- Use of common words

- Retention with added guidance
- Replacement by source-language equivalent

3.3. Data collection procedure

This study aimed to evaluate the quality of translation of Qur'ānic allusions in Hafiz's work. Fifty ghazals from Hafiz's *Divan* (source text, ST) were randomly selected as the study's corpus. The corresponding English translations (target texts, TT) from two versions were identified. Each ST-TT pair was analyzed sentence by sentence to detect and categorize translation strategies. For data analysis, the translations of Qur'ānic allusions were classified into eight categories based on Leppihalme's (1997) model:

1. Retention
2. Literal translation
3. Replacement with target-language equivalent
4. Omission
5. Rephrasing
6. Use of common words
7. Retention with added guidance
8. Replacement with source-language equivalent

For instance, in the following verse both Clarke (2005) and Salami (2016) translated the word کوثر and حور as **Kausar** and **Huris**. Based on Leppihalme's (1997) model they are categorized as Literal Translation.

فردا شراب کوثر و حور از برای ماست

وامروز نیز ساقی مهروی و جام می (ص ۳۹۴)

In another example, while Clarke (2005) and Salami (2016) translated the word سامری as **Sameri**, which is categorized as literal translation, Clarke (2005) also adds the word **Moses** in his work in order to convey the exact meaning, which is not observed in Salami's (2016) translation.

آن همه شعبده ها عقل که می کرد آنجا

سامری پیش عصا و یَد بیضا می کرد (ص ۱۳۲).

3.4. Data analysis procedure

In order to carry out this study, both quantitative and qualitative content analysis were employed to investigate and evaluate the extent to which English translators applied

different translation strategies in the light of Leppihalme's (1997) model in translating Qur'ānic allusions. In this regard, descriptive statistics including the mean, standard deviation as well as the frequency and percentage were applied to describe the collected data and to determine the most frequent strategies used by English translators. Inferential statistics including Chi-Square test was run to find out whether Clarke's (2005) and Salami's (2016) translation procedures differed from each other significantly or not. In order to check the inter-coder validity of the data extracted, an expert in Applied Linguistics was requested to comment on the initial content analysis as well. The results were presented via tables and figures. The statistical procedures were done through Statistical Package for Social Sciences (SPSS), version 22.

4. Findings

4.1. Clarke's (2005) translation

In the following, some examples of Hafiz poems, their translation as well as related Qur'ānic allusions and their Persian translation together with the translation procedures used by Clark (2005) are as presented.

Example #1:

ST:

که ای صوفی شراب آنکه شود صاف که در شیشه بماند اربعینی

TT: Oh Sufi! Pure, becometh wine at that time: when, in bottle, it bringth forth a forty days' space.

Allusion in the Qur'ān (Surah Al-A'raf:142)

وَإِذْ نَادَىٰ مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَاهَا بِعَشْرِ قَتَمٍ مِّمَّاتٍ رَبِّهِ أَزْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

PT:

و با موسی برای عبادت ویژه و دریافت تورات سی شب وعده گذاشتیم و آن را با افزودن ده شب کامل کردیم پس میعادگاه پروردگارش به چهل شب پایان گرفت و موسی هنگامی که به میعادگاه می رفت به برادرش هارون گفت در میان قومم جانشین من باش و به اصلاح بر خیز و از راه و روش مفسدان پیروی مکن.

Here, the translator used the strategy of retention by guidance

Example #2

ST:

یارب این آتش که در جان منست سرد کن زان سان که کردی بر خلیل

TT:

O Lord! This fire (of separation) that within my soul is, make cool (to give me escape from separation; and to cause to attain union with Thee) in that way that to Khalil Thou didst.

Allusion in the Qur'ān (Surah Al-Anbya: 68-69):

فُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَيَّ إِبْرَاهِيمَ

PT:

(آنان) خواستند ابراهیم را به آتش افکنند، ولی ما گفتیم: «ای آتش! بر ابراهیم سرد و سالم باش!»

Here, the translator used the strategy of literal translation.

Example #3

ST:

لَمَعَ الْبَرْقُ مِنَ الطُّورِ وَ أَنْسَتْ بِهِ فَلَعَلِّي لَكَ آتٍ بِشِهَابٍ قَبَسٍ

TT:

From the direction of Tur, lightening flashed; to it, I inclined: perchance, thee, a brand of bright flame, I may bring.

Allusion in the Qur'ān (Surah Al-Qasas: 29):

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

PT:

وقتی موسی مدت مأموریت خود را به پایان رساند و با خانواده‌اش حرکت کرد، از سمت طور آتشی دید. به خانواده‌اش گفت: «درنگ کنید، من آتشی دیده‌ام، شاید خبری برای شما بیاورم یا شعله‌ای از آتش تا با آن گرم شوید».

Here, the translator used the strategy of retention.

Example #4

ST:

آسمان بار امانت نتوانست کشید قرعه‌ی فال به نام من دیوانه زدند

TT:

The lode of deposit, the sky could not endure: in the name of helpless me, the dice of the work, they cast.

Allusion in the Qur'ān (Surah Al-Ahzab: 72):

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

PT:

ما امانت (تعهد، تکلیف، و ولایت الهیّه) را بر آسمان‌ها و زمین و کوه‌ها عرضه داشتیم، آن‌ها از حمل آن سر باز زدند و از آن هراسیدند، اما انسان آن را بر دوش کشید. به راستی او بسیار ستمگر و نادان بود.

Here, the translator used the strategy of rephrase.

Example #5

ST:

ز آتش وادی ایمن نه منم خرم و بس موسی اینجا به امید قبسی می‌آید.

TT:

From Wadi Ayman's fire, cheerful, not only am I: there, Moses in hope of a fire comes.

Allusion in the Qur'an (Surah Taha: 10):

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا أَلْعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى

PT:

هنگامی که آتشی را دید، به خانواده‌اش گفت: «درنگ کنید! من آتشی دیده‌ام، شاید شعله‌ای از آن برای شما بیاورم، یا در کنار آتش راهنمایی یابم.»

Here, the translator used the strategy of common words.

Overall, in Clarke's (2005) translation, literal translation was the most frequent strategy (6 instances, 27%), followed by replacement by target equivalent, rephrase, and replacement by SL equivalent (each 4 instances, 18%). Retention occurred twice (9%), while common words and retention by guidance each appeared once (5%). No instances of omission were used. For similarities and differences, literal translation, common words, and retention by guidance showed 100% similarity. retention and replacement by source language equivalent had equal similarity and difference (50% each). Replacement by target equivalent had 75% similarity and 25% difference, while rephrase showed 67% similarity and 33% difference. no omission was observed. Chi-square procedure was run to show if there are statistically significant differences between similarities and differences between Hafiz and Clarke (2005) in terms of translation procedures. Since the similarity of literal translation, common words and retention by guidance are estimated as 100%, chi-square was not calculated. as indicated, the percentages of similarities and differences in Retention and Replacement by SL Equivalent are equal; therefore, there was no need to calculate Chi-square. The chi-square test results for Clarke's (2005) translation procedures show that replacement by target equivalent had a chi-square value of 1.429 (df = 1, p = .232), indicating no statistically significant difference. In contrast, rephrase had a chi-square value of 2.857 (df = 1, p < .001), suggesting a statistically significant difference. Therefore, it can be concluded that the

differences between similarities and differences for rephrase procedure is statistically significant.

4.2. Salami's (2016) translation

Some examples of Hafiz poems, their translation as well as related Qur'ānic allusions and their Persian translation together with the translation procedures used by Salami (2016) are as presented below.

Example #1

ST:

این همه شعبده ی خویش که می کرد اینجا سامری پیش عصا و ید بیضا می کرد

TT:

The tricks that we ourselves behold, by juggling Reason planned: were played by Samiri, who opposed the Staff and the White Hand.

Allusion in the Qur'ān (Surah Al-A'raf: 107):

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

PT:

عصای خود را افکند ناگهان ازدهایی آشکاری شد

Here, the translator used the strategy of omission.

Example #2

ST:

یوسف گمگشته بازآید به کنعان غم مخور
کلبه احزان شود روزی گلستان غم مخور

TT:

Do not grieve: Joseph, lost, returns to Canaan; the hut of sorrow turns to a rose garden, do not grieve.

Allusion in the Qur'ān (Surah Yusuf: 99):

فَلَمَّا دَخَلُوا عَلَى يُسُفَ آوَى إِلَيْهِ أَبْوِيهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِينَ

PT:

و هنگامی که بر یوسف وارد شدند ، او پدر و مادر خود را در آغوش گرفت ، و گفت: «همگی داخل مصر شوید ، که انشاء الله در امن و امان خواهید بود!

Here, the translator used the strategy of literal translation.

Example #3

ST:

یار مفروش به دنیا که بسی سود نکرد
آنکه یوسف به زر ناسره بفروخته بود

TT:

Sell not the Beloved for the world, for it profited not: the one who sold Joseph for base gold.

Allusion in the Qur'ān (Surah Yūsuf: 20):

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

PT:

و فروختند او را به بهای اندک به چند درهم شمرده شده و بودند در آن از بی رغبتان

Here, the translator used the strategy of rephrasing.

Example #4

ST:

بیدلی در همه احوال خدا با او بود
او نمی دیدش و از دور خدایا می کرد

TT:

In every state, God was with the heart-lost one, most dear: yet he saw Him not and called to God as if far away.

Allusion in the Qur'ān (Surah Qaf: 16):

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَّمْ مَا تَوْسَّوُسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

PT:

ما انسان را آفریدیم و وسوسه های نفس او را می دانیم ، و ما به او از رگ قلبش نزدیکتریم

Here, the translator used the strategy of replacement by target equivalent.

Example #5

ST:

چو هست آب حیاتت به دست تشنه ممیر

فلا تمت و من الماء كل شيء حي

TT:

When the water of life is in your hand, let not the thirsty die: “Die not, for from water everything is living.”

Allusion in the Qur’ān (Surah Al-Anbya: 30):

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^١ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

PT:

آیا کسانی که کفر ورزیدند ندانستند که آسمانها و زمین هر دو به هم پیوسته بودند و ما آن دو را از هم جدا ساختیم و هر چیز زنده ای را از آب پدید آوردیم آیا [باز هم] ایمان نمی آورند.

Here, the translator used the strategy of retention.

Overall, in Salami’s (2005) translation, literal translation was the most frequent strategy (6 instances, 26%), followed by replacement by target equivalent and replacement by source language equivalent (each 4 instances, 18%). Rephrase had 3 instances (14%), retention had 2 instances (9%), and omission, common words, and retention by guidance each had 1 instance (5%). For similarities and differences, retention, omission, common words, and retention by guidance showed 100% similarity. Literal translation and rephrase had 67% similarity and 33% difference, while replacement by source language equivalent had 75% similarity and 25% difference. Conversely, replacement by target equivalent showed 25% similarity and 75% difference. Overall, similarities between source and target texts were more frequent than differences. The chi-square test for translation procedures used by Salami (2016) compared to Hafiz shows significant differences across all tested strategies. Literal translation had a chi-square value of 1.352 (df = 1, p < .001), replacement by Target Equivalent 1.229 (df = 1, p < .001), rephrase 1.629 (df = 1, p < .001), and replacement by source language equivalent 1.657 (df = 1, p < .001). With a significance level of .000 for all procedures, the results indicate that similarities between the source and target texts are dominant over differences.

Given the third research question, inferential statistics was applied to identify whether two English translations of Hafiz poets are similar or not. The inferential statistics applied to compare the English translations of Hafiz’s Qur’ānic allusions by Clarke (2005) and Salami (2016) show a high degree of similarity. It appears that 19 instances (86%) were similar, while only 3 instances (14%) were different, out of a total of 22. The chi-square test yielded a value of 1.645 (df = 1, p = .020), confirming a statistically significant difference between similarities and differences. This suggests that the translation procedures used by Clarke and Salami, based on Leppihalme’s (1997) model, are predominantly similar, with similarities far outweighing differences.

5. Discussion

The present study aimed to do a comparative analysis of two translations of Qur'ānic allusions in Hafiz poems based on Leppihalme's (1997) model. Accordingly, it was attempted to find out which procedures were used more and less by the two translators and whether there were any differences between the translated texts and the original text as well as the translated texts themselves. In order to answer the first research question, the descriptive statistics was applied to determine the frequency and percentage of different translation strategies for Qur'ānic allusions. Thus, it was revealed that the frequency and percentage of literal translation in Clarke's (2005) work was more than other strategies. After that, replacement by target equivalent, rephrase and replacement by SL equivalent had the highest frequency and percentage. Finally, retention, common words, and retention by guidance had somehow the same frequency and percentage.

In Clarke's (2005) translation, Literal Translation was the most used strategy (27%), followed by replacement by target equivalent, replacement by source language equivalent, and rephrase (each 18%). Retention (9%), common words (5%), and retention by guidance (5%) were less frequent, with no instances of omission. In Salami's (2016) translation, literal translation was also the most frequent (26%), followed by replacement by target equivalent and replacement by source language equivalent (each 18%). retention was used in 9% of cases, while omission, common words, and retention by guidance were the least frequent (each 5%). As a whole, literal translation was the most frequently used procedure, while omission was the least used in both English translations by Salami (2016) and Clarke (2005). Other common methods included Replacement by Target Equivalent, Replacement by SL Equivalent, and Rephrase. According to Leppihalme's (1997) model, both translations showed similar use of translation procedures.

Given the second research question, the similarities between the original text book and its translation were more than the differences. In this vein, the results of the Chi-square test revealed the significant difference between similarities and differences, showing that the similarities were dominant which indicated that there was no significant difference between the two English translations in comparing with the original Persian version.

Given the third research question, the percentage of similarities, in translation procedures for illusions used by these two English translators were more than differences. The results of the Chi-square test indicated that the differences between similarities and differences of two English translations of Hafiz's book were statistically significant. In this vein, the procedures selected by two TTs were similar since the level of similarities was far higher than the level of differences. Therefore, there was no significant difference between two English translations of Qur'ānic allusions based on Leppihalme's (1997) model in comparing with each other.

This study's findings align with Bahrami (2012), who found that in translating Hafiz's poems, the most common strategies were retention for Proper-Name allusions and literal translation for key-phrase allusions. Similarly, Rahimkhani and Salmani (2013) noted that Ordoubadian (2006) tended to domesticate Qur'ānic allusions, while Clarke (2005) preserved their cultural distinctiveness, often ignoring the original's connotations. Mohaghegh (2013) found that Clarke's (1891) literal translations led to misinterpretations and unintelligible idioms. However, these findings contrast with Khadem and Dastjerdi (2012), who found that the most common strategy for translating key-phrase allusions in Mathnawi was the use of extra-allusive explanations and footnotes.

6. Conclusion

It can be argued that translation is, for the most part, an invisible process, and thus it seems necessary for an acceptable translation to produce the same (or at least similar) effects on the TT readers as those created by the original work on its readers. Moreover, awareness of translation strategies models is necessary for the translators in their translation practice, so that an open discussion about translation can help translators by increasing consciousness of the task and may be helpful to the students of translation who try to work on translation studies. In the meantime, the translators, most often, do not appear to be successful in their challenging tasks of efficiently rendering the allusions when they sacrifice, or at least minimize, the effect of allusions in favor of preserving graphical or lexical forms of source language allusions. In other words, a competent translator is well-advised not to deprive the TL reader of enjoying, or even recognizing, the allusions either in the name of fidelity or brevity. Hence, the translator carefully searches for strategies to cope with these problems. Consequently, the translator's choice of strategy for the translation of allusive elements may subtly result in preventing the TT readers from spotting and enjoying allusions and in failure to transfer the connotation the original author intended to evoke in his/her readers. Personal and comparative descriptive studies can also offer a new point of view by sharing an experience with others as they may help others who try to do comparative study of literary texts.

Considering the above points, this study may be valuable to translators, translation instructors, critics, and educators. In terms of implications, novice translators will recognize that translating a text without a proper understanding of its allusions can result in the loss of meaning for most target-text readers. At the same time, experienced translation teachers and professional translators are expected to deepen their awareness of allusions and the challenges they pose in translation. This study may also contribute to the field of literary studies. One potential criterion for evaluating the quality of translated poetry could be the range and effectiveness of translation strategies employed. Research such as the present study can offer practical solutions by analyzing and assessing the strategies used for translating allusions into English.

This study has several limitations, including its restriction to only 50 randomly selected ghazals due to time constraints, which may affect generalizability. Locating complete English translations of Hafiz's work was also challenging, as many versions are abridged. Future research could expand to the entire Divan and explore Hafiz's theological, mystical, and social allusions, the ethical aspects of his romantic philosophy (rindi), his influence on Western poetry, and the cultural implications of different translation strategies.

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Appendix A:

Translation procedures used by Clark (2005) (ST= Source Text, QA= Qur'ānic Allusion, PT= Persian Translation, TT= Target Translation)

Retention by Guidance	ST	که ای صوفی شراب آنکه شود صاف که در شیشه بماند اربعینی (ص. ۴۸۳)
	QA	وَاعْدُنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ (اعراف ۱۴۲)
	PT	و با موسی برای عبادت ویژه و دریافت تورات سی شب وعده گذاشتیم و آن را با افزودن ده شب کامل کردیم پس میعادگاه پروردگارش به چهل شب پایان گرفت و موسی هنگامی که به میعادگاه می رفت به برادرش هارون گفت در میان قومم جانشین من باش و به اصلاح بر خیز و از راه و روش مفسدان پیروی مکن.
	TT	Oh Sufi! Pure, becometh wine at that time: when, in bottle, it bringth forth a forty days' space.
Literal Translation	ST	یارب این آتش که در جان منست سرد کن زان سان که کردی بر خلیل (ص. ۲۰۵)
	QA	قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ (انبیا ۶۸)
	PT	سرانجام او را به آتش افکندند ولی ما گفتیم: «ای آتش! بر ابراهیم سرد و سالم باش!»
	TT	O Lord! This fire (of separation) that within my soul is, make cool (to give me escape from separation; and to cause to attain union with Thee) in that way that to Khalil Thou didst.
	ST	فیض روح القدس از باز مدد فرماید دیگران هم بکنند آنچه مسیحا می کرد (ص. ۱۷۳)
	QI	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقُوا بَيْنَهُمْ وَفَرِّقُوا بَيْنَهُمْ وَفَرِّقُوا بَيْنَهُمْ (بقره ۸۷)
	PT	ما به موسی کتاب (تورات) دادیم و بعد از او، پیامبرانی پشت سر هم فرستادیم و به عیسی بن مریم دلایل روشن دادیم و او را به وسیله روح القدس تأیید کردیم. آیا چنین نیست که هر زمان، پیامبری، چیزی بر خلاف هوای نفس شما آورد، در برابر او تکبر کردید (و از ایمان آوردن به او خودداری نمودید) پس عده ای را تکذیب کرده، و جمعی را به قتل رساندید؟
	TT	Anyone who is touched by God's grace can do what Christ, without fail
	ST	بیا ساقی بده رطل گرانم سقاک الله من کاس دهاق (ص. ۴۲۸)
	QI	إِنَّ لِلْمُتَّقِينَ مَفَازًا (نبا ۳۱) حَدَائِقَ وَأَعْنَابًا (نبا ۳۲) وَكَوَاعِبَ أَتْرَابًا (نبا ۳۳) وَكَأْسًا دِهَاقًا (نبا ۳۴)
	PT	همانا برای اهل پروا، رستگاری و کامیابی بزرگی است. انواع باغها و انگورها. و همسرانی زیبا و دلربا، همانند و هم سال و جامهایی سرشار (نبا ۳۱/۳۴)
	TT	Saki! Come: me, the heavy ritl give: God give thee to drink from a full cup.
	ST	شب قدر است و طی شد نامه ی هجر سلام فیه حتی مطلع الفجر (ص. ۲۵۱)

	«سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ» (قدر ۵)	Q I
	و سلامتی در آن شب است تا طلوع صبح (قدر ۵)	P T
	Tis the night of power; and closed is the book of separation: on the other night, is safety to the rising of separation.	TT
	فردا شراب کوثر و حور از برای ماست و امروز نیز ساقی مهروی و جام می (ص. ۳۹۴)	S T
	وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا (انسان ۱۲) عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَ إِسْتَبْرَقٌ وَ حُلُوفٌ أُسَاوِرٌ مِنْ فِضَّةٍ وَ سِقَاهُمْ زُهْرًا شَرَابًا طَهُورًا (انسان ۲۱)	Q I
	و بهشت و پرینان را به پاداش این که بر اطاعت خدا و در برابر گزندها و مصیبت ها شکیبایی ورزیدند پاداششان دهد. (انسان ۱۲) بر بالای بهشتیان، لطیف دیبای سبز و حریر ستبر است و بر دستهایشان دستبند نقره خام ، و خدایشان شرابی پاک (و گوارا از کوثر عنایت) بنوشاند. (انسان ۲۱)	P T
	To-morrow the wine of Kausar, and huris are mine And today there is also a beautiful tapster and a cup of wine.	TT
	یوسف گمگشته باز آید به کنعان غم مخور کلبه ی احزان شود روزی گلستان غم مخور (ص. ۲۶۰)	S T
	فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبْوِيَهُ وَ قَالَ ادْخُلُوا مِصْرَ إِنِّي شَاءَ اللَّهُ آمِنِينَ (یوسف ۹۹)	Q I
	و هنگامی که بر یوسف وارد شدند ، او پدر و مادر خود را در آغوش گرفت ، و گفت: «همگی داخل مصر شوید ، که انشاء الله در امن و امان خواهید بود!»	P T
	Back to Kinan, lost Yusuf cometh: suffer not grief: One day, the sorrowful cell becometh the rose-garden: suffer not grief.	TT
	لَمَعَ الْبَرْقُ مِنَ الطُّورِ وَ آنَسْتُ بِهِ فَلَئِلَى لَكَ آتٍ بِشِهَابٍ قَبَسٍ (ص. ۴۲۵)	S T
	فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (قصص ۲۹)	Q A
Retention	هنگامی که موسی مدت خود را به پایان رسانید و همراه خانواده اش (از مدین به سوی مصر) حرکت کرد ، از جانب طور آتشی دید! به خانواده اش گفت: «درنگ کنید که من آتشی دیدم! (می روم) شاید خبری از آن برای شما بیاورم ، یا شعله ای از آتش تا با آن گرم شوید!»	P T
	From the direction of Tur, lightening flashed; to it, I inclined: perchance, thee, a brand of bright flame, I may bring.	TT
	چو هست آب حیات به دست تشنه ممیر فلا تمت و من الماء كُلُّ شَيْءٍ حَيٍّ (ص. ۴۳۰)	S T
	أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (انبیاء ۳۰)	Q I
	الَّذِينَ يَسْتَحْبِبُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَ يُضِلُّونَ عَنْ سَبِيلِ اللَّهِ وَ يَتَّبِعُونَهَا عُوجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ (ابراهيم ۳)	
	آیا کسانی که کفر ورزیدند ندانستند که آسمانها و زمین هر دو به هم پیوسته بودند و ما آن دو را از هم جدا ساختیم و هر چیز زنده ای را از آب پدید آوردیم آیا [باز هم] ایمان نمی آورند (انبیاء ۳۰)	P T

	همانها که زندگی دنیا را بر آخرت ترجیح می دهند و (مردم را) از راه خدا باز می دارند و می خواهند راه حق را منحرف سازند آنها در گمراهی دوری هستند! (ابراهیم ۳)	
	When in thy hand, is the water of life, thirsty die not: di not; living is everything from water.	TT
	آسمان بار امانت نتوانست کشید قرعه ی فال به نام من دیوانه زدند (ص. ۱۷۵)	ST
	إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (احزاب ۲۷)	QA
	ما امانت (تعهد ، تکلیف ، و ولایت الهیه) را بر آسمانها و زمین و کوه ها عرضه داشتیم ، آنها از حمل آن سر برتافتند ، و از آن هراسیدند اما انسان آن را بر دوش کشید او بسیار ظالم و جاهل بود ، (چون قدر این مقام عظیم را نشناخت و به خود ستم کرد !)	PT
	The lode of deposit, the sky could not endure: in the name of helpless me, the dice of the work, they cast.	TT
	نیست در دایره یک نقطه خلاف از کم و بیش که من این مسئله بی چون و چرا می بینم (ص. ۳۴۰)	ST
	الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَإِذْ جَعَلَ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (الملک ۴)	QI
Rephrase	همان که هفت آسمان را طبقه طبقه بیافرید در آفرینش آن [خدای] بخشایشگر هیچ گونه اختلاف [و تفاوتی] نمی بینی بازبنگر آیا خلل [و نقصانی] می بینی.	PT
	There is not any deviation in a circle even a point: tis as a matter of course, I see.	TT
	اینکه پیرانه سرم صحبت یوسف بنواختاجر صبریست که در کلبه ی احزان کردم (ص. ۲۹۲)	ST
	وَ اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (بقره ۴۵)	QI
	از صبر و نماز یاری جوید (و با استقامت و مهار هوسهای درونی و توجه به پروردگار ، نیرو بگیرد) و این کار ، جز برای خاشعان ، گران است.	PT
	If Joseph brings up me is old I flourish: tis for my patience in my call of sorrow.	TT
	یار مفروش به دنیا که بسی سود نکرد آنکه یوسف به زر ناسره بفروخته بود (ص. ۱۹۹)	ST
	وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَ كَانُوا فِيهِ مِنَ الظَّالِمِينَ (یوسف ۲۱)	QI
	و فروختند او را به بهای اندک به چند درهم شمرده شده و بودند در آن از بی رغبتان.	PT
	The Beloved, sell not for the world. For, much, it profited not: that one who, for bse gold, Yusuf, had sold.	TT
Common Words	ز آتش وادی ایمن نه منم خُرّم و بس موسی اینجا به امید قبسی می آید (ص. ۲۲۸)	ST
	إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا. لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى (طه ۱۰)	QA
	هنگامی که آتشی را دید، پس به خانواده ی خود گفت: قدری درنگ کنید، همانا من آتشی یافتم، شاید (بتوانم) مقداری از آن را برای شما بیاورم یا به واسطه ی (آن) آتش، راهی بیایم. (طه ۱۰)	PT

	From Wadi Aymans fire, cheerful, not only am I: there, Moses in hope of a fire comes.	TT
	چشم حافظ زیر بام قصر آن حوری سرشت شیوه ی جنات تجری تحتها الانهار داشت (ص). (۷۷)	ST
	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ (بروج ۱۲) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (نساء ۶۰)	QA
	همانا برای کسانی که اهل ایمان و عمل صالح هستند، باغ‌هایی بهشتی است که نهرها از زیر آن جاری است، این است رستگاری بزرگ. (بروج ۱۲) و کسانی که ایمان آورده اند و اعمال صالح انجام داده اند ، بزودی آن را در باغهایی از بهشت وارد می کنیم که نهرها از زیر درختانش جاری است جاودانه در آن خواهند ماند. وعده حق خداوند است و کیست که در گفتار و وعده هایش ، از خدا صادقتر باشد؟! (نساء ۶۰)	PT
	Below the roof of the palace of the beloved of Hun-nature, the eye Hafiz: the way of paradise, beneath which streams are flowing, held.	TT
	تکیه بر تقوی و دانش در طریقت کافری است راهرو گر صد هنر دارد توکل بایدش (ص). (۲۷۶)	ST
	وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (طلاق ۳) قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (انعام ۱۶۲)	QI
	و از جایی که تصوّر نمی کند ، به او روزی می رساند و نیازهای زندگی اش را برطرف می سازد . و هر کس بر خدا توکل کند ، خدا برای تأمین سعادت او بس است؛ چرا که خدا کار خود را به انجام می رساند . و خدا برای هر چیزی اندازه ای قرار داده است. (طلاق ۳) بگو: «نماز و تمام عبادات من ، و زندگی و مرگ من ، همه برای خداوند پروردگار جهانیان است. (انعام ۱۶۲)	PT
	In tarikat, reliance on piety and knowledge is infidelity: if a hundred kinds of skill, the way-farer have, trust in God is necessary for him.	TT
	حضور خلوت انس است و دوستان جمع اند و ان یکاد بخوانید و در فراز کنید (ص. ۲۸۶)	ST
	وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ (قلم ۵۲)	QI
	و نزدیک بود آنانکه کافر شدند بزنند تو را با چشمهایشان چون شنیدند قرآن را و می گویند اینکه او دیوانه است (قلم ۵۲)	PT
	Tis the correct of the assembly of friendship; and collected are friends: and to! Those who disbelieve..read ye; wide the door make ye.	TT
	بیدلی در همه احوال خدا با او بوداو نمی دیدش و از دور خدایا می کرد (ص. ۱۳۲)	ST

Replacement
by Target
Equivalent

Replacement by SL Equivalent	Q I	وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (ق ١٦)
	PT	ما انسان را آفریدیم و وسوسه های نفس او را می دانیم ، و ما به او از رگ قلبش نزدیکتریم!
	TT	Unknowingly, He was with me everywhere: I couldn't see and my soul sleekest Him, made.
	ST	در پس آینه طوطی صفتم داشته اند آنچه استاد ازل گفت بگو می گویم (ص. ۱۷۳)
	QA	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَ لَا أَعْلَمُ الْغَيْبِ وَ لَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا تَتَّبِعُونَ (انعام ۵۱)
	PT	بگو: «من نمی گویم خزاین خدا نزد من است و من ، (جز آنچه خدا به من بیاموزد ،) از غیب آگاه نیستم! و به شما نمی گویم من فرشته ام تنها از آنچه به من وحی می شود پیروی می کنم.» بگو: «آیا نابینا و بینا مساویند؟! پس چرا نمی اندیشید؟!»
	TT	Behind the mirror me, they kept like the parrot: what the teacher of eternity without beginning said: Say; I say.
	ST	ظلّ ممدود خم زلف توام بر سر باد کاندرین سایه قرار دل شیدا باشد (ص. ۱۵۷)
	Q I	وَ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (واقعه ۲۷) فِي سِدْرٍ مَّخْضُودٍ (واقعه ۲۸) وَ طَلْحٍ مَّنْضُودٍ (واقعه ۲۹) وَ ظِلِّ مَمْدُودٍ (واقعه ۳۰)
	PT	و یاران راست، چه هستند یاران راست. در کنار درختان سدر بی خار. و درختان موز که میوه هایش به صورت فشرده رویهم چیده. و سایه ای پایدار (واقعه ۳۰ / ۲۷)
	TT	On my head, be the prolonged shadow of thy tress: for in that shadow, rest to the distraught heart shall be.
	ST	خوش بود گر محک تجربه آید به میان تا سیه روی شود هر که در او غش باشد (ص. ۱۵۹)
	Q I	وَ لَتَبْلُوَكُمْ بَشِيرٌ مِّنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِّنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِيرِ الصَّابِرِينَ (بقره ۱۵۵)
	PT	قطعاً همه شما را با چیزی از ترس ، گرسنگی ، و کاهش در مالها و جانها و میوه ها، آزمایش می کنیم و بشارت ده به استقامت کنندگان!
	TT	Happy it is, if the touch-stone of experience come into use: so that block of face becometh every one, in whom is alloy.
	ST	بیخود از شعله ی پرتو ذاتم کردند باده از جام تجلی صفاتم دادند (ص. ۱۷۴)
	Q I	وَ لَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَ كَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَظُنُّ إِلَيْكَ قَالَ لَنْ تُرَانِي وَ لَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَ خَرَّ مُوسَىٰ صَعْقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ (اعراف ۱۴۳)
	PT	و هنگامی که موسی به میعادگاه ما آمد ، و پروردگارش با او سخن گفت ، عرض کرد: «پروردگارا! خودت را به من نشان ده ، تا تو را ببینم!» گفت: «هرگز مرا نخواهی دید! ولی به کوه بنگر ، اگر در جای خود ثابت ماند ، مرا خواهی دید!» اما هنگامی که پروردگارش بر کوه جلوه کرد ، آن را همسان خاک قرار داد و موسی مدهوش به زمین افتاد. چون به هوش

	<p>آمد ، عرض کرد: «خداوندا! منزهی تو (از اینکه با چشم تو را بینم) ! من به سوی تو بازگشتم! و من نخستین مؤمنانم!»</p>	
	<p>Through the effulgence of the ray of His essence, me senseless, they made: from the cup of splendor of His qualities, me wine they gave.</p>	TT
Omission	No Omission was observed.	

Appendix B:

Translation procedures used by Salami (2016) (ST= Source Text, QA= Qur'ānic Allusion, PT= Persian Translation, TT= Target Translation)

Omission	این همه شعبده ی خویش که میکرد اینجا سامری پیش عصا و ید بیضا می کرد (ص. ۱۳۲)	ST
	فَالْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (اعراف ۱۰۷) وَتَرَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاطِرِينَ (اعراف ۱۰۸)	QA
	(موسی) عصای خود را افکند ناگهان ازدهایی آشکاری شد! (اعراف ۱۰۷) و دست خود را (از گریبان) بیرون آورد سفید (و درخشان) برای بینندگان بود! (اعراف ۱۰۸)	PT
	The tricks that we ourselves behold, by juggling Reason planned: were played by Samir, who opposed the Staff and the White Hand.	TT
Retention by Guidance	که ای صوفی شراب آنکه شود صاف که در شیشه بماند اربعینی (ص. ۴۸۳)	ST
	وَ وَاَعْدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَ اتَّمَمْنَاهَا بِعَشْرِ قَرْنٍ مِّمَّا أَتَىٰ رَبَّهُ أَرْبَعِينَ لَيْلَةً وَ قَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَ أَصْلِحْ وَ لَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ (اعراف ۱۴۲)	QA
	و با موسی برای عبادت ویژه و دریافت تورات سی شب وعده گذاشتیم و آن را با افزودن ده شب کامل کردیم پس میعادگاه پروردگارش به چهل شب پایان گرفت و موسی هنگامی که به میعادگاه می رفت به برادرش هارون گفت در میان قوم جانشین من باش و به اصلاح بر خیز و از راه و روش مفسدان پیروی مکن.	PT
	You will only see clarity of the wine: if for forty days you let it stand.	TT
Literal Translation	فیض روح القدس از باز مدد فرماید دیگران هم بکنند آنچه مسیحا می کرد (ص. ۱۷۳)	ST
	وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ قَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَاتِ وَ آيَدْنَاهُ رُوحَ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا قُلُوبَهُمْ وَ فَرَقْنَاهُمْ أَفْوَاجًا (نبا ۸۷)	QI
	ما به موسی کتاب (تورات) دادیم و بعد از او، پیامبرانی پشت سر هم فرستادیم و به عیسی بن مریم دلایل روشن دادیم و او را به وسیله روح القدس تأیید کردیم. آیا چنین نیست که هر زمان، پیامبری، چیزی بر خلاف هوای نفس شما آورد، در برابر او تکبر کردید (و از ایمان آوردن به او خودداری نمودید) پس عده ای را تکذیب کرده، و جمعی را به قتل رساندید؟	PT
	Anyone who is touched by God's grace can do what Christ, without fail	TT
	بیا ساقی بده رطل گرانم سقاك الله من كاس دهاق (ص. ۴۲۸)	ST
	إِنَّ لِلْمُتَّقِينَ مَفَازًا (نبا ۳۱) حَدَائِقَ وَ أَعْنََابًا (نبا ۳۲) وَ كَوَاعِبَ أَتْرَابًا (نبا ۳۳) وَ كَاسًا دِهَاقًا (نبا ۳۴)	QI

	همانا برای اهل پروا، رستگاری و کامیابی بزرگی است. انواع باغ‌ها و انگورها. و همسرانی زیبا و دلربا، همانند و هم‌سال و جام‌هایی سرشار (نبا ۳۱/۳۴)	P T
	Saki! Come: me, the heavy ritl give: God give thee to drink from a full cup.	TT
	آسمان بار امانت نتوانست کشید قرعه ی فال به نام من دیوانه زدند (ص. ۱۷۵)	S T
	إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَيُّنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (احزاب ۲۷)	Q I
	ما امانت (تعهد ، تکلیف ، و ولایت الهیه) را بر آسمانها و زمین و کوه ها عرضه داشتیم ، آنها از حمل آن سر برتافتند ، و از آن هراسیدند اما انسان آن را بر دوش کشید او بسیار ظالم و جاهل بود ، (چون قدر این مقام عظیم را نشناخت و به خود ستم کرد)!	P T
	Heaven, from its heavy trust aspiring to be free: the duty was allotted, mad as I am, to me.	TT
	شب قدر است و طی شد نامه ی هجر سلام فيه حتی مطلع الفجر(ص. ۲۵۱)	S T
	«سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ» (قدر ۵)	Q I
	و سلامتی در آن شب است تا طلوع صبح	P T
	Tis the night of power; and closed is the book of separation: on the other night, is safety to the rising of separation.	TT
	فردا شراب کوثر و حور از برای ماست و امروز نیز ساقی مهری و جام می (ص. ۳۹۴)	S T
	و جزاهم بما صَبَرُوا جَنَّةً وَ حَرِيراً (انسان ۱۲)	Q I
	عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَ حُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَ سَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً (انسان ۲۱)	Q I
	و بهشت و پریشان را به پاداش این که بر اطاعت خدا و در برابر گزندها و مصیبت ها شکیبایی ورزیدند پاداششان دهد (انسان ۱۲)	P T
	بر بالای بهشتیان ، لطیف دیبای سبز و حریر ستبر است و بر دستهایشان دستبند نقره خام ، و خدایشان شرابی پاک (و گوارا از کوثر عنایت) بنوشاند (انسان ۲۱)	P T
	To-morrow shall the must of Kausar, and huris make me gay: but I have also moon-faced Saki, and wine-filled cups to-day.	TT
	یوسف گمگشته باز آید به کنعان غم مخور کلبه ی احزان شود روزی گلستان غم مخور (ص. ۲۶۰)	S T
	فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبْوِيهِ وَقَالَ ادْخُلُوا مِصْرَ إِنِ شَاءَ اللَّهُ آمِنِينَ (يوسف ۹۹)	Q A
	و هنگامی که بر یوسف وارد شدند ، او پدر و مادر خود را در آغوش گرفت ، و گفت: «همگی داخل مصر شوید ، که انشاء الله در امن و امان خواهید بود!»	P T
	Do not grieve: Joseph, lost, he returns to Canaan; the hut of sorrow turns to a rose garden, do not grieve.	TT
Retention	لَمَعَ الْبَرْقُ مِنَ الطُّورِ وَ آتَتْ بِهِ فُلَيْعَى لَكَ آتٍ بِشَهَابٍ قَبَسَ (ص. ۴۲۵)	S T
	فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَاراً قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَاراً لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (قصص ۲۹)	Q I
	هنگامی که موسی مدت خود را به پایان رسانید و همراه خانواده اش (از مدین به سوی مصر) حرکت کرد ، از جانب طور آتشی دید! به خانواده اش گفت: «درنگ کنید که من آتشی دیدم! (می روم) شاید خبری از آن برای شما بیاورم ، یا شعله ای از آتش تا با آن گرم شوید!»	P T
	From the direction of Tur, lightening flashed; to it, I inclined: perchance, thee, a brand of bright flame, I may bring.	TT

	چو هست آب حیات به دست تشنه ممیر فلا تَمَتَّ وَ مِنْ الْمَاءِ كُلُّ شَيْءٍ حَيٍّ (ص. ۴۳۰)	ST
	أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (انبیاء ۳۰) الَّذِينَ يَسْتَجِيبُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ يَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ (ابراهيم ۳)	QA
	آیا کسانی که کفر ورزیدند ندانستند که آسمانها و زمین هر دو به هم پیوسته بودند و ما آن دو را از هم جدا ساختیم و هر چیز زنده ای را از آب پدید آوردیم آیا [باز هم] ایمان نمی آورند. (انبیاء ۳۰) همانها که زندگی دنیا را بر آخرت ترجیح می دهند و (مردم را) از راه خدا باز می دارند و می خواهند راه حق را منحرف سازند آنها در گمراهی دوری هستند! (ابراهیم ۳)	PT
	When in thy hand, is the water of life, thirsty die not: di not; living is everything from water.	TT
Rephrase	نیست در دایره یک نقطه خلاف از کم و بیش که من این مسئله بی چون و چرا می بینم (ص. ۳۴۰)	ST
	الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (الملک ۴)	QI
	همان که هفت آسمان را طبقه طبقه بیافرید در آفرینش آن [خدای] بخشایشگر هیچ گونه اختلاف [و تفاوتی] نمی بینی بازنگر آیا خلل [و نقصانی] می بینی	PT
	There is not in a circle a point the opposite of more or less: tis as a matter of course, I see.	TT
	اینکه پیرانه سرم صحبت یوسف بنواختاجر صبریست که در کلبه ی احزان کردم (ص. ۲۹۲)	ST
	وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (بقره ۴۵)	QI
	از صبر و نماز یاری جوید (و با استقامت و مهار هوسهای درونی و توجه به پروردگار ، نیرو بگیرد) و این کار ، جز برای خاشعان ، گران است.	PT
	If Joseph fosters me as old I grow: tis for my patience in my call of woe.	TT
	یار مفروش به دنیا که بسی سود نکرد آنکه یوسف به زر ناسره بفروخته بود (ص. ۱۹۹)	ST
Common Words	وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَ كَانُوا فِيهِ مِنَ الزَّاهِدِينَ (یوسف ۲۱)	QA
	و فروختند او را به بهای اندک به چند درهم شمرده شده و بودند در آن از بی رغبتان.	PT
	The Beloved, sell not for the world. Mnot for, much, it profited not the one who, for bse gold, Joseph, had sold.	TT
	ز آتش وادی ایمن نه منم خُرَم و بس موسی اینجا به امید قبسی می آید (ص. ۲۲۸)	ST
Replacement by Target Equivalent	إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا. لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى (طه ۱۰)	QA
	هنگامی که آتشی را دید، پس به خانواده ی خود گفت: قدری درنگ کنید، همانا من آتشی یافتم، شاید (بتوانم) مقداری از آن را برای شما بیاورم یا به واسطه ی (آن) آتش، راهی بیابم. (طه ۱۰)	PT
	Of Wadi Aymans fire, joyful, not only m I: there, Moses in hope of a fire comes.	TT
Replacement by Target Equivalent	چشم حافظ زیر بام قصر آن حوری سرشت شیوه ی جنات تجری تحتها الانهار داشت (ص. ۷۷)	ST
	إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَالِكَ الْفَوْزُ الْكَبِيرُ (بروج ۱۲) وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَ عَدَّ اللَّهُ حَقًّا وَ مَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (نساء ۶۰)	QI

	همانا برای کسانی که اهل ایمان و عمل صالح هستند، باغ‌هایی بهشتی است که نهرها از زیر آن جاری است، این است رستگاری بزرگ. (بروج ۱۲)	P T
	و کسانی که ایمان آورده اند و اعمال صالح انجام داده اند ، بزودی آن را در باغهایی از بهشت وارد میکنیم که نهرها از زیر درختانش جاری است جاودانه در آن خواهند ماند. وعده حق خداوند است و کیست که در گفتار و وعده هایش ، از خدا صادقتر باشد؟! (نساء ۶۰)	
	Behold in HAFIZ' eyes which wait his huri's palace-roof below: a figure of the garden-grove, the streams of which beneath it flow.	TT
	تکیه بر تقوی و دانش در طریقت کافری است راهرو گر صد هنر دارد توکل بایدش (ص. ۲۷۶)	ST
	و يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَ مَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (طلاق ۳) قُلْ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (انعام ۱۶۲)	Q I
	و از جایی که تصور نمی کند ، به او روزی می رساند و نیازهای زندگی اش را برطرف می سازد . و هر کس بر خدا توکل کند ، خدا برای تأمین سعادت او بس است؛ چرا که خدا کار خود را به انجام می رساند و خدا برای هر چیزی اندازه ای قرار داده است. (طلاق ۳) بگو: «نماز و تمام عبادات من ، و زندگی و مرگ من ، همه برای خداوند پروردگار جهانیان است. (انعام ۱۶۲)	P T
	Tis a sin to rely on piety and knowledge in love's way: even with hundredfold art, trust in God the wayfarer must not gainsay.	TT
	حضور خلوت انس است و دوستان جمع اند و ان یکاد بخوانید و در فراز کنید (ص. ۲۸۶)	ST
	وَ إِنَّ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ (قلم ۵۲)	Q I
	و نزدیک بود آنانکه کافر شدند بزنند تو را با چشمهایشان چون شنیدند قرآن را و می گویند اینکه او دیوانه است (قلم ۵۲)	P T
	In familiar solitude friends have tread: close the door after "van yakad" is read.	TT
	بیدلی در همه احوال خدا با او بود او نمی دیدش و از دور خدایا می کرد (ص. ۱۳۲)	ST
	وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (ق ۱۶)	Q A
	ما انسان را آفریدیم و وسوسه های نفس او را می دانیم ، و ما به او از رگ قلبش نزدیکتریم!	P T
	One left on heart is held by God in every case most dear: but man beholds Him not, and cries to God as one not near.	TT
Replacement by SL Equivalent	در پس آینه طوطی صفتم داشته اند آنچه استاد ازل گفت بگو می گویم (ص. ۱۷۳)	ST
	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَ لَا أَعْلَمُ الْغَيْبُ وَ لَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحِي إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ أَمْ فَلَا تَتَفَكَّرُونَ (انعام ۵۱)	Q I
	بگو: «من نمی گویم خزاین خدا نزد من است و من ، (جز آنچه خدا به من بیاموزد ،) از غیب آگاه نیستم! و به شما نمی گویم من فرشته ام تنها از آنچه به من وحی می شود پیروی می کنم.» بگو: «آیا نابینا و بینا مساویند؟! پس چرا نمی اندیشید؟!»	P T
	Behind the veil parrot-like, I am trained and entertain: I repeat what the Master has taught me and had me retain.	TT
	ظلّ ممدود خم زلف توام بر سر باد کاندرین سایه قرار دل شیدا باشد (ص. ۱۵۷)	ST
	وَ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (واقعه ۲۷) فِي سِدْرٍ مَخْضُودٍ (واقعه ۲۸) وَ طَلْحٍ مَّنْضُودٍ (واقعه ۲۹)	Q I

	وَ ظِلِّ مَمْدُودٍ (واقعه ۳۰)	
	و یاران راست، چه هستند یاران راست. در کنار درختان سدر بی خار. و درختان موز که میوه هایش به صورت فشرده رویهم چیده. و سایه ای پایدار (واقعه ۳۰ / ۲۷)	P T
	On my leader, be the long shadow of thy trees: for in that shadow, rest to the preoccupied heart shall be.	TT
	خوش بود گر محک تجربه آید به میان تا سیه روی شود هر که در او غش باشد (ص. ۱۵۹)	S T
	وَلَتَبْلُوَنَّهُمْ بَشِيٍّ مِّنَ الْخَوْفِ وَالْجُوعِ وَ نَقْصٍ مِّنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِيرِ الصَّابِرِينَ (بقره ۱۵۵)	Q I
	قطعاً همه شما را با چیزی از ترس، گرسنگی، و کاهش در مالها و جانها و میوه ها، آزمایش می کنیم و بشارت ده به استقامت کنندگان!	P T
	Well it is, if the touch-stone of testing come into use: so that block of face becometh every one, in who is cutie.	TT
	بیخود از شعله ی پرتو ذاتم کردند باده از جام تجلی صفاتم دادند (ص. ۱۷۴)	S T
	وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَ كَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَ لَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَ خَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ (اعراف ۱۴۳)	Q A
	و هنگامی که موسی به میعادگاه ما آمد ، و پروردگارش با او سخن گفت ، عرض کرد: «پروردگارا! خودت را به من نشان ده ، تا تو را ببینم!» گفت: «هرگز مرا نخواهی دید! ولی به کوه بتگر ، اگر در جای خود ثابت ماند ، مرا خواهی دید!» اما هنگامی که پروردگارش بر کوه جلوه کرد ، آن را همسان خاک قرار داد و موسی مدهوش به زمین افتاد. چون به هوش آمد ، عرض کرد: «خداوندا! منزهی تو (از اینکه با چشم تو را ببینم) ! من به سوی تو بازگشتم! و من نخستین مؤمنانم!»	P T
	Ecstatic, my soul was radiant, bright: Sanctified cup of my life, drunk I behaved.	TT