



## Translation Strategies in English Renditions of End-Time Saviour Verses in the Qur'ān: The Influence of the Translator's Religious Background

Samad Mirza Suzani<sup>1\*</sup>

1. Department of English, Marvdasht Branch, Islamic Azad University, Marvdasht, Iran

\* Corresponding author: [smirzasuzani@yahoo.com](mailto:smirzasuzani@yahoo.com)

<https://doi.org/10.22081/ttais.2025.70677.1049>

### ARTICLE INFO

Article history:  
Received: 1 January 2024  
Revised: 7 March 2024  
Accepted: 9 April 2024

Keywords:  
Exegesis,  
Ideology,  
Religious background,  
Saviourship,  
the Noble Qur'ān.

### ABSTRACT

The present study aimed to investigate the translation strategies used in the English renditions of the end-of-the-world saviourship verses of the Holy Qur'ān, from the perspective of the translators' religious backgrounds. For this purpose, the English translations by three translators, Muslim, Christian, and Jewish (namely, Saffarzadeh (2001), Arberry (1957), and Dawood (1956), respectively), on the topic of saviourship in the Holy Qur'ān were collected and examined. To identify the translation strategy or strategies and to support the analysis of the translations and the ideologies underlying them, Newmark's (1988) translation strategies, as well as a revised model of Larson's (1998) TQA proposed by Rahimi (2004) (including accuracy, clarity, and naturalness), were employed as theoretical frameworks. Additionally, two Qur'ānic exegeses by Gulam Malik Farid and *Tafsir al-Mizan* by Allameh Tabataba'i, alongside selected authentic traditions or Hadiths, were consulted to provide a deeper understanding of the Qur'ānic interpretations. The results of the study indicated that ideological factors played a significant role in the choice of translation procedures, the translator's intentions, and the academic and exegetical references used in each translation. More specifically, the Muslim translator tended toward a more meaning-oriented approach, placing greater emphasis on conveying meaning than the Jewish and Christian translators. Saffarzadeh also made more deliberate efforts to avoid manipulation and distortion compared to the other two translators.

How to cite this article: Mirza Suzani, S. (2024). Translation Strategies in English Renditions of End-Time Saviour Verses in the Qur'an: The Influence of the Translator's Religious Background. *International Journal of Textual and Translation Analysis in Islamic Studies*, 2(3), 227-251. doi: 10.22081/ttais.2025.70677.1049

© 2024 The Authors. Published by Ākhūnd-e Khorāsāni Center for Graduate Studies affiliated with Baqir al-Olum University of Qom.

This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>).



## 1. Introduction

The concept of a bright future for humanity through the intervention of a savior is a theme found in nearly all religions. Many faiths anticipate the coming of an end-of-the-world savior who will deliver humanity from injustice. In addition to Muslims, followers of other religions—such as Judaism, Christianity, Zoroastrianism, and Hinduism—also await a figure who will bring peace and justice to the world. Belief in the eventual arrival of a future messiah is a fundamental aspect of Christianity. The messiah is regarded as a great, charismatic leader who is well-versed in the religious laws and teachings of the faith. Muslims agree that al-Mahdi will appear first, followed by Isa (Jesus). Isa will recognize and affirm al-Mahdi as the leader of the Islamic community. Unlike the Bible, the Holy Qur'ān denies the crucifixion of Jesus, stating that he was neither killed nor crucified (Qur'ān 4:157). The Qur'ān also clearly distinguishes between Allah and the Messiah:

Those who say that Allah is the Messiah, son of Mary, are unbelievers. The Messiah said: 'O Children of Israel, worship Allah, my Lord and your Lord.'... Unbelievers too are those who say that Allah is the third of three... The Messiah, son of Mary, was only a Messenger; other Messengers had passed away before him (Qur'ān 5:72–77).

Given that different translators may apply varying ideological perspectives to the same text, examining the role of religious ideology in the translation of the Holy Qur'ān presents one of the most complex challenges in translation studies and warrants careful consideration. In this context, the concept of saviourship in Islam has been emphasized in both Shi'ite and Sunni traditions. This study investigates several verses in the Holy Qur'ān that affirm the existence and presence of a savior. These verses are analyzed from a translational perspective, with particular attention to the ideological influences stemming from the translators' religious backgrounds. Accordingly, three English translations of the Holy Qur'ān—by A.J. Arberry (1957), N.J. Dawood (1956), and Tahereh Saffarzadeh (2001)—are compared and contrasted to uncover similarities and differences in the translation strategies employed, and to reveal how religious ideology is represented in each translation.

This study examines how translators' religious backgrounds influence their English translations of Qur'ānic verses concerning the savior. The primary objective is to investigate and demonstrate the extent to which the religious and ideological backgrounds of translators affect their interpretation—and consequently, their translation—of the Holy Qur'ān on the topic of saviourship. Additionally, the study aims to describe and evaluate selected verses of the Holy Qur'ān in relation to the ideological influence of each translator. This is achieved through a comparison between the source text and its translated versions, focusing on identifying and explaining the differences and similarities among the translations. The analysis emphasizes three key criteria: accuracy, clarity, and naturalness, all examined in light of the translators' respective religious affiliations. In line with these objectives, the study seeks to address the following research questions:

- How do translators' religious beliefs influence their lexical and syntactic choices in rendering verses about saviourship?
- To what extent do ideological factors affect the accuracy, clarity and naturalness of these translations?

Investigating ideological stances of translators in relation to their religion and ideology, especially when it affects their translation practice and is traceable in particular features of

target text, will be of prime importance. In particular, this will be more crucial when the source text is the Holy Qur'ān.

## Review of Literature

### 2.1. Religious discourse

According to Wittgenstein (2008), the limits of an individual's language are the limits of their world. Language plays a crucial role in shaping a person's perception of reality, or at the very least, their awareness of the external world. In other words, the way we use language—whether in speech or writing—reflects not only our knowledge of the world but also our attitude toward it. In the context of religious language, linguistic variations become even more impactful and can, at times, be particularly striking. As Keane (1997, p. 47) notes, in religious discourse, “the sources of words, as well as the identity, agency, authority, and even the very presence of participants in an interaction, can be especially problematic.” Religious language is deeply intertwined with underlying preconceptions about both human subjects and divine beings.

Larson's (1998) theoretical approach to translation proposes three main features for translation quality assessment: accuracy, clarity, and naturalness. Accuracy refers to the correct representation of the source message and the precise transfer of its meaning into the receptor language. According to Larson (1998), conveying the meaning of the original text accurately and using natural, idiomatic expressions in the receptor language are the primary goals of a translator. Clarity means choosing a form of expression that communicates the message in the clearest way—one that ordinary people can easily understand. Larson (1998) argues that a translation may be accurate yet still fail to communicate effectively to its intended audience if it lacks clarity. Naturalness involves using the natural form of the receptor language to ensure the translation is both effective and acceptable. As Shuttleworth and Cowie (1997) explain, naturalness refers to the extent to which a translation is expressed in clear, unforced terms in the target language, closely resembling the way native speakers typically express themselves.

### 2.2. Ideology and translation

According to Van Dijk (2006), ideologies form the foundation of belief systems or social representations shared by specific groups. As special forms of social cognition, ideologies underpin the social practices and representations of group members, including their discourse—which simultaneously functions as a means of ideological production, reproduction, and resistance (Van Dijk, 1998). When ideology intersects with society, political power, and dominance, it takes on a more complex and nuanced meaning.

In political science, such ideologies are often referred to as belief systems or social representations. These are not individual beliefs, but collective beliefs shared by social groups—much like grammars, sociocultural knowledge, group attitudes, norms, and values. Thus, ideologies are seen as the cognitive frameworks that shape and sustain the belief systems of particular communities (Van Dijk, 2006).

When it comes to ideology in translation, many scholars have examined the influence of the translator's ideological stance and personal attitudes on their work. Hatim and Mason (1997, p. 144) define ideology as “the tacit assumptions, beliefs, and value systems which are shared collectively by social groups.” This clear and insightful definition aligns well

with the focus of the present study, particularly given that in the context of the Holy Qur'ān, religious beliefs permeate all aspects of Muslim life—including dogma, doctrine, legislation, and moral ethics.

Moreover, Hatim and Mason (1997) specifically explore the intersection of ideology and translation, distinguishing between the ideology of translating and the translation of ideology. They argue that translation is inherently an ideological activity shaped by its social context, wherein the translator acts as both a communicator and a representative of ideology. Through their translational choices, translators engage with and convey ideological perspectives, especially when handling ideologically charged content.

Lefevère (1992) insists on the presence of ideology in the field of translation:

Translation is, of course, rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society. Rewriting can introduce new concepts, new genres, new devices and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever-increasing manipulation of all kinds, the study of the manipulation process of literature as exemplified by translation can help us towards a greater awareness of the world in which we live. (p. 85)

The scope of translation surpasses the limits of linguistic and literary norms and is determined by the ideology of governments and other institutions. In this respect, Venuti (1998) says:

Norms may be in the first instance linguistic or literary, but they will also include a diverse range of domestic values, beliefs and social representations which carry ideological force in serving the interest of specific groups. And they are always housed in the social institutions where translations are produced and enlisted in cultural and political agendas. (p. 153)

In light of the quotation above, Venuti helps us understand that translation is not merely a linguistic act involving knowledge of the source and target languages, but also a cultural and ideological process. Translation is influenced by the values of the target culture, shaped by the ideologies of those who receive, sponsor, or censor the translated text—such as governments, publishing houses, or editorial boards. Venuti emphasizes the role of socio-cultural and ideological factors in translation, a perspective that directly relates to the central concern of this study.

## 1. Methodology

### 1.1. Materials and corpus

In this comparative-descriptive study, 19 verses of the Holy Qur'ān, along with their English translations by three translators of different religious backgrounds—Muslim (Saffarzadeh), Christian (Arberry), and Jewish (Dawood)—were examined. The selected verses contain ideological themes related to end-of-the-world saviourship and eschatological



Armageddon, the ultimate salvation of believers and the pious, the promise of a universal Islamic state, the victory of Truth over Untruth, the triumph of the belief in the oneness of God over polytheism, the victory of justice over injustice, and the continuation of the leadership and guardianship of the Holy Prophet (PBUH). These verses were analyzed to extract and organize relevant data accordingly. Additionally, selected authentic Hadiths related to the exegesis of the Holy Qur'ān were consulted, drawing on two key sources of Qur'ānic interpretation: *The Holy Qur'ān* by the exegete Gulam Farid, and *Tafsir al-Mizan* by Allameh Tabataba'i (1972).

### 1.2. Data collection and analysis procedures

Regarding the issue of saviourship, data were gathered based on several categories: verses whose exegeses explicitly address saviourship (e.g., 9:33); verses related to saviourship according to the exegesis of specific narratives (e.g., 14:5); verses whose central meaning or paraphrase is somewhat connected to saviourship (e.g., 42:1); and verses linked to saviourship through related traditions or Hadiths (e.g., 2:249).

Based on these categories, the selected Qur'ānic verses encompassed themes such as end-of-the-world saviourship and eschatological Armageddon, the ultimate salvation of believers and the pious, the promise of a universal Islamic state, the victory of Truth over Untruth, the triumph of the belief in the oneness of God over polytheism, the victory of justice over injustice, and the continuation of the leadership and guardianship of the Holy Prophet (PBUH). To analyze these verses in terms of their ideological and sensitive content, two authoritative Qur'ānic exegeses were employed: *The Holy Qur'ān* by the exegete Gulam Farid and *Tafsir al-Mizan* by Allameh Tabataba'i (1972). These sources helped identify ideological elements that may have been manipulated or (mis)translated in the target texts.

In the analysis of the translations, Newmark's (1988) translation procedures were used as a framework. Each verse was tabulated separately to clearly illustrate which translation procedures were applied by each translator. The analysis went beyond mere description and explanation, involving a comparative approach that examined the translations against one another and against the original Qur'ānic text. This approach aimed to uncover differences and similarities among the translations as well as their faithfulness to the source meaning.

### 1.3. Translation frameworks

Rahimi's (2004) revision of Larson's (1998) TQA model was used to evaluate translation quality based on three key criteria:

- Accuracy: The precise and detailed transfer of the source message. A translation is inaccurate if it omits, adds, or misinterprets information (p. 55).
- Clarity: The translation must communicate clearly to its intended audience, using language easily understood by target readers (p. 56).
- Naturalness: The translation should use natural target language forms, avoiding foreign-sounding constructions or strict word-for-word correspondence. Translators may freely adapt the text to fit the target audience, favoring communicative over semantic translation (Rahimi, 2004, p. 58; Tytler, 1797; Nida & Taber, 1969; Newmark, 1988).

Newmark's model, suitable for religious texts, categorizes translation strategies into:

- Direct strategies:
  - *Literal translation*: Word-for-word translation.
  - *Through-translation (loan translation)*: Literal translation of collocations or compounds, maintaining formal structure.
  - *Naturalization*: Adapting source language words to target language pronunciation and morphology.
- Indirect strategies:
  - *Equivalence*: Prioritizing equivalent meaning for the target reader, sometimes sacrificing formal similarity.
  - *Cultural equivalence*: Replacing culturally specific terms with approximate cultural equivalents.
  - *Functional equivalence*: Using a target language term with the same function or meaning.
  - *Descriptive equivalence*: Explaining a source concept through description.
  - *Synonymy*: Using near-equivalent words in the target language.
  - *Paraphrase*: Amplifying or explaining meaning.
  - *Shifts*: Changes in grammar or word class (transposition, modulation).
  - *Componential analysis*: Breaking down complex lexical units for cultural terms.
  - *Compensation*: Recovering lost meaning or effects elsewhere in the text.
- Other strategies:
  - *Recognized translation*: Using established translations for institutional terms.
  - *Translation label*: Provisional translations for terms lacking standard equivalents (Newmark, 1988, pp. 81–93).

## 2. Findings

Regarding the method of the research, the analysis of the corpus comprised the comparison between translations of the selected verses in the Holy Qur'ān and finding the applicability of Newmark's (1988) procedures used by the translators with different religious background. Thus, some examples of each procedure together with the qualitative analysis of the procedures for different translators are presented. More comprehensive data are presented in Appendix A.

### Example 1 (Surah Al-Anfal: 39):

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَنَةً وَيَكُونَ لِلدِّينِ كُلِّهِ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

A.J. Arberry: Fight them, till there is no persecution and the religion is God's entirely; then if they give over, surely God sees the things they do;

N.J. Dawood: Make war on them until idolatry is no more and Allah's religions supreme. If they desist Allah is cognizant of all their actions.

Tahereh Saffarzadeh: And (O, Muslims!) fight them until there is no more disbelief or tumult And the Religion of Allah prevails Entirely throughout the earth, but if they desist, then certainly Allah is the Seer of what they do.

According to Qur'ānic exegesis, the original term “فِتْنَةٌ” (fitnah) refers not only to disbelief but also to any form of oppression or coercion imposed by idolaters upon Muslims. Saffarzadeh highlights this point by adding explanatory elements and selecting the terms *disbelief* and *tumult* to more accurately convey the source meaning. In contrast, Dawood's translation does not fully capture the message embedded in the original term. His approach results in ambiguity, as it fails to communicate the complete context of the source text to the reader. Arberry, on the other hand, offers a literal translation, adhering closely to lexical equivalence. According to Islamic tradition, the full and final realization of this verse will occur with the advent of Imam Mahdi (AS). The verse emphasizes that fighting is sanctioned only as long as persecution continues and people are denied the freedom to practice the religion of their choice. If the opponents of Islam cease hostilities, Muslims are also commanded to stop fighting. Islam permits combat solely for self-defense and to uphold freedom of belief. The statement “Allah is Watchful” serves as a reassurance to Muslims: they need not fear that disbelievers might feign peace only to launch another attack when the opportunity arises. God is fully aware of all actions, and He will surely support the believers if others act deceitfully.

#### Example 2 (Surah As-Saf: 13):

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ

A.J. Arberry: And other things you love help from God and a nigh victory. Give thou good tidings to the believers!

N.J. Dawood: And He will bestow upon you other blessing which you desire: help from Allah and a speedy victory. Proclaim the good tidings to the faithful.

Tahereh Saffarzadeh: And also, you will have another gain which you are anxious to attain: Allah's aid and a near victory, so (O, messenger) give glad things to the believers!

This verse of the Holy Qur'ān has been translated using literal translation and lexical equivalence by all three translators, A.J. Arberry, N.J. Dawood, and T. Saffarzadeh. According to Qur'ānic exegesis, their rendering of the key phrase “فَتْحٌ قَرِيبٌ” as “near victory” or “speedy victory” is acceptable and aligns with the intended meaning. In this context, the use of literal translation and lexical equivalence proves effective, as it preserves the source meaning without deviation. The term “فَتْحٌ قَرِيبٌ” is traditionally interpreted as referring to the future universal conquest led by Imam Mahdi (AS).

**Example 3 (Surah Al-Anbya: 105):**

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

A.J. Arberry: For We have written in the Psalms, after the Remembrance, “The earth shall be the inheritance of My righteous servants”.

N.J. Dawood: We wrote in the Psalms after the Torah had been given: “The righteous among My servants shall inherit the earth”.

Tahereh Saffarzadeh: And We wrote in the Psalms which came after Taurat: “my righteous believers shall eventually inherit the earth”.

In their translations of the above verse N.J. Dawood and T. Saffarzadeh use paraphrasing and apply cultural equivalents to convey the meaning of the original term “الذِّكْرُ”, which they render as “Taurat” and “Torah”. This approach explains the source meaning while contextualizing it within the target audience’s cultural and religious framework. Saffarzadeh, as a Muslim translator, reflects her ideological stance by identifying the Torah as one of the revealed scriptures acknowledged in Islamic belief. However, it is important to note that the understanding of the Torah from a Muslim perspective may differ from Jewish or Christian interpretations, particularly in relation to its theological and doctrinal content. In contrast, A.J. Arberry adopts a literal translation, which lacks the explanatory nuance needed to communicate the deeper Qur’ānic connotation of “الذِّكْرُ” to the reader. His rendering, while lexically accurate, may not fully capture the intended religious and historical implications embedded in the term. The phrase “الَّذِينَ يَرِثُونَ الْأَرْضَ” (those who will inherit the land) is also significant. According to the exegete Tabarsi, citing Imam al-Baqir (AS), it refers to the righteous companions of Imam Mahdi (AS) in the final phase of history before the Day of Judgment (*Majma’ al-Bayan*, Vol. 5, p. 64). Moreover, the term “الْأَرْضَ” (the land) is interpreted in Islamic tradition as the land of Palestine.

Interestingly, Christian commentators have also interpreted the phrase “inherit the land” or “inherit the earth”, as found in the Psalms, to mean the inheritance of Canaan, understood as a fulfillment of God’s covenant. This is supported by notes in the *Commentary on the Old Testament* published by the Society for Promoting Christian Knowledge (London), specifically in reference to Psalm 37:3. The term “الذِّكْرُ”, therefore, may indeed refer to the Torah, the Book of Moses, highlighting a shared Abrahamic reference, though nuanced by differing theological interpretations.

**Example 4 (Surah An-Nur: 55):**

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

A.J. Arberry: God has promised those of you who believe and do righteous deeds that He will surely make you successors in the land, even as He made those who were before them successors, and that He will surely establish their religion for them that He has approved for them, and will give them in exchange, after their fear, security: ‘They shall serve Me, not associating with Me anything.’ Whoso disbelieves after that, those -- they are the ungodly.



N.J. Dawood: Allah has promised those of you who believe and do good works to make them masters in the land as He had made their ancestors before them, to strengthen the Faith He chose for them, and to change their fears to safety. Let them worship Me and serve no other gods besides Me. Wicked indeed are they who after this deny Me.

Tahereh Saffarzadeh: Allah has promised to those of you mankind who believe and do good that he will appoint them the rulers in the world as he appointed those before them; and will establish in authority their religion which he is pleased with it; and he will replace security for their fears; (and Allah states:) “They should worship me only and should not consider any partner for me; so those who disbelieve after this, they are indeed transgressors”.

A.J. Arberry demonstrates an awareness of the structural nuances necessary for conveying meaning. In translating the phrase “اسْتَخْلَفَ الَّذِينَ” as “to them successors”, he mirrors the syntactic structure of the original Arabic, preserving its semantic intent. This choice makes the underlying meaning more explicit to the target audience, maintaining the Qur’ānic emphasis on divine succession. All three translators—Arberry, Dawood, and Saffarzadeh—employ literal translation and lexical equivalence in their renderings of this verse from Surah *Al-Nur* (The Light), verse 55. However, while Arberry retains the original structure, he does not fully clarify the layered meaning of “اسْتَخْلَفَ”, which conveys the idea of divinely appointed succession or vicegerency. Dawood and Saffarzadeh, in contrast, use the conjunction “as” to avoid direct mention of phrases like “masters and rulers”. This choice, though perhaps stylistically simpler, overlooks the rhetorical repetition in the source text—a device that serves to stress the gravity and divine origin of the concept of succession.

Tabarsi, in his exegetical work *Majma’ al-Bayan*, affirms that this verse was revealed in reference to Imam Mahdi (AS), son of Prophet Muhammad (PBUH). The verse encapsulates a foundational principle in Islamic theology and governance. It provides a comprehensive vision of the Islamic future, encompassing moral, social, and political dimensions. Specifically, it lays out the concept of caliphate (khilāfah), highlighting the importance of obedience to Allah and His Messenger as a prerequisite for its realization.

This emphasis suggests the elevated status of the Caliph in Islam, portraying him as the Prophet’s legitimate successor, who must be obeyed without question. The verse also includes a divine promise that Muslims will eventually be granted both spiritual authority and worldly governance. Although this promise is addressed to the Muslim community as a whole, its fulfillment is expected to manifest through specific individuals who will act as successors to the Prophet and representatives of the Ummah. However, the fulfillment of this promise is conditional: Muslims must perform ṣalāh (prayer), give zakāt (alms), and obey the Prophet in all religious and worldly matters. The verse ultimately forecasts the global triumph of Islam, where Tawḥīd (the Oneness of God)—the core objective of the Islamic mission—will be firmly established across the world.

#### Example 5 (Surah An-Naml: 62):

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهَ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

A.J. Arberry: He who answers the constrained, when he calls unto Him, and removes the evil and appoints you to be successors in the earth. Is there a god with God? Little indeed do you remember.

N.J. Dawood: Surly worthier is He who answers the oppressed when they cry out to Him and relieves their affliction. It is He who has given you the earth to inherit. Another god besides Allah? How little you reflect!

Tahereh Saffarzadeh: (are those whom you consider partners for Allah better) or He who answers supplication when one calls Him desperately and removes the disaster from Him; and the one who will make you governors on the earth? Is there another god (who does these for you) apart from Allah, the almighty? (No! there is not) but you people receive admonition very little.

The use of literal translation by A.J. Arberry and N.J. Dawood in their rendering of the verse may lead to confusion or misinterpretation for the target audience, as it lacks contextual clarification. Their approach remains close to the source text in form, but it does not account for deeper exegetical meanings, potentially leaving key theological implications obscure.

In contrast, T. Saffarzadeh employs a more interpretive and explanatory method. While she also begins with a literal translation, she enhances it through paraphrasing and the addition of exegetical elements, helping to resolve ambiguities and illuminate the intended message. Her approach often results in a translation that is longer than the original Arabic, but it offers a more comprehensive and accessible interpretation, particularly for readers unfamiliar with the Qur'ānic and theological background.

According to the exegete Tabarsi, Imam Sadiq (AS) stated that Imam Mahdi (AS) is the distressed one mentioned in this verse—*the one who prays at the position of Prophet Ibrahim (AS), and whose plea is answered by God*. In this context, God not only relieves his suffering but also appoints him as His vicegerent on earth (Majma' al-Bayan, Vol. 5).

The verse offers a theological argument for the existence, omnipotence, and oneness of God. It asserts that divine power is not only reflected in the physical laws of nature but also revealed through the human experience of prayer—especially when uttered in desperation. The phrase “Who answers the distressed when he calls upon Him” serves as a profound example of divine responsiveness and compassion, central to all Abrahamic faiths. Historically, this can be seen in the experience of early Muslims, who, under persecution and hardship, cried out to God and were ultimately granted deliverance and support.

The subsequent clause—“and makes you successors in the earth”—supports this view, acting as both a historical reference and a prophetic promise: those who once suffered oppression would eventually attain leadership and security in the same land where they faced adversity. This verse thus encapsulates both a universal truth about divine mercy and a specific eschatological promise, with layered meaning that is more fully conveyed through interpretive translation strategies like those employed by Saffarzadeh.

#### Example 6 (Surah Taha: 135)

قُلْ كُلٌّ مُرْتَظٌّ فَتَرْتَضُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

A.J. Arberry: Say: ‘Everyone is waiting; so wait, and assuredly you shall know who are the travellers on the even path, and who is guided’.

N.J. Dawood: Say: “All are waiting: so wait if you will. You shall know who has followed the right path and who has been rightly guided”.

Tahereh Saffarzadeh: Say (O, Messenger!): “All of us are waiting (for Allah's promises to be fulfilled for or against) so you wait and soon you will know who are on the straight path and have received guidance.”

All three translators, A.J. Arberry, N.J. Dawood, and T. Saffarzadeh, demonstrate a clear awareness of the importance of conveying the intended meaning in the verse. They exhibit a commitment to faithfulness to the original text, particularly in distinguishing between those who are rightly guided and those who follow the correct path. In this instance, literal translation proves effective in preserving the original Qur’ānic message, as it clearly conveys the notion of divine guidance and human accountability. While Arberry and Dawood adhere to literal translation, Saffarzadeh adopts a more interpretive approach, going beyond the literal by paraphrasing and elaborating on the source meaning. Her additions serve to enhance clarity and accessibility for the target audience, especially those who may not be familiar with the underlying theological context. The verse conveys a powerful message: believers are instructed to wait patiently, and disbelievers are told to do the same, for time itself will ultimately reveal the truth. It will demonstrate who achieves success and who faces failure and regret. This expression of divine justice and temporal unfolding highlights the Qur’ān’s emphasis on patience, faith, and the eventual triumph of truth.

#### **Example 7: (Surah Al-Qasas: 5)**

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

A.J. Arberry: Yet We desired to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors.

N.J. Dawood: But it was Our will to favour those who were oppressed and to make them leaders of mankind, to bestow on them a noble heritage and to give them power in the land.

Tahereh Saffarzadeh: But we willed to bestow our favour on the oppressed children of Israil and make them governors and make them the heirs of the oppressors.

Arberry and Dawood rely on lexical equivalence and literal translation without any omission or addition. In contrast, Saffarzadeh translates “اسْتُضْعِفُوا” as “children of Israel” in order to convey the Qur’ānic exegesis of this verse more explicitly. Thus, she employs paraphrasing and descriptive translation to reflect the deeper source meaning of the term “اسْتُضْعِفُوا”. With regard to this verse, Sheikh Toosi quotes from Amir al-Momenin (AS), stating that the depressed and defenseless people mentioned are the descendants of Prophet Mohammad (Ale Mohammad). According to this interpretation, God will raise Imam Mahdi (AS), who is from the same family, to support them after their religious struggles and to degrade their enemies. The use of a plural pronoun in this verse emphasizes the magnificence and glory of God. It also indicates that the leadership of the oppressed is not accidental, but a divinely ordained event—an expression of God’s Will, which brings about all things in accordance with their nature and capacity.

**Example 8: (Surah Al-Isra: 81)**

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

A.J. Arberry: And say: ‘The truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish’.

N.J. Dawood: Say: “Truth has come and Falsehood has been overthrown. Falsehood was bound to be discomfited”.

Tahereh Saffarzadeh: And say (proclaiming:) “Truth succeeded and falsehood perished, surely falsehood is ever bound to vanish”.

According to Qur’ānic exegesis, while a literal translation may convey the source meaning, it often fails to preserve the poetic rhythm and cadence of the original Arabic text. In the case of this vers, all three translators, A.J. Arberry, N.J. Dawood, and T. Saffarzadeh, employ **literal translation**. However, Saffarzadeh goes beyond the surface meaning by clarifying the verb *ja’a* to convey its sense of inevitability to the target reader. Aware of the ideological implications of the verse, she renders “جاء” in the simple past tense as “succeeded”. This lexical choice reflects an exegetical approach, one that contextualizes the meaning through surrounding linguistic and thematic elements. This verse subtly alludes to the growing influence of the Holy Prophet following his migration to Medina and the gradual decline of his enemies, culminating in the conquest of Mecca and the eradication of idolatry throughout Arabia. The Arabic term “زَهَقَ” translated as “has vanished away,” does more than denote disappearance—it captures a process of gradual weakening that leads to total extinction. This word choice exemplifies the Qur’ān’s precise diction, where vocabulary is carefully selected to illustrate the unfolding of divine outcomes. Unlike “هلك” (perished) or “بطل” (became useless or ineffective), *zahaqa* encapsulates both a prophetic declaration and its eventual fulfillment—the slow but certain demise of falsehood, particularly idolatry. Furthermore, the verse demonstrates the Qur’ān’s distinctive style: while not poetic in the conventional sense, it retains the rhythm and cadence of verse, crucial for expressing deep emotions such as spiritual triumph and divine justice. Based on the collected data, a descriptive analysis of all selected verses was conducted to determine the frequency of translation strategies employed. This analysis also sought to identify ideological and religious perspectives embedded in the concept of saviorship. The overall frequency and percentage of these strategies are presented in Table 1.

As shown in Table 1, the most frequently used strategy is literal translation, accounting for 61.1% of the total instances. This is followed by paraphrasing through explanation of the source meaning at 20.9%. Three other strategies—cultural equivalence, omission, and transference (via borrowing and transliteration)—were employed less frequently, with 9%, 6%, and 3%, respectively. Indeed, literal translation was applied 41 times, making it the most commonly used translation procedure across the analyzed data.



Table 1. Frequency and percentage of all strategies

| Translator     | Translation strategy |            |                                         |            |                     |            |           |            |                                               |            |
|----------------|----------------------|------------|-----------------------------------------|------------|---------------------|------------|-----------|------------|-----------------------------------------------|------------|
|                | Literal              |            | Paraphrase by explaining source meaning |            | Cultural equivalent |            | Omission  |            | Transference by borrowing and transliteration |            |
|                | Frequency            | Percentage | Frequency                               | Percentage | Frequency           | Percentage | Frequency | Percentage | Frequency                                     | Percentage |
| A.J. Arberry   | 17                   | 25.4       | 1                                       | 1.5        | 1                   | 1.5        | 1         | 1.5        | 0                                             | 0          |
| N.J. Dawood    | 15                   | 22.4       | 3                                       | 4.5        | 4                   | 6          | 2         | 3          | 0                                             | 0          |
| T. Saffarzadeh | 9                    | 13.4       | 10                                      | 15         | 1                   | 1.5        | 1         | 1.5        | 2                                             | 3          |
| Total          | 41                   | 61.1       | 14                                      | 20.9       | 6                   | 9          | 4         | 6          | 2                                             | 3          |

The frequency and percentage of the use of literal translation among the translators reveal interesting patterns. A.J. Arberry employs literal translation 17 times, accounting for 25.4% of his translations; N.J. Dawood uses it 15 times, representing 22.4%; while T. Saffarzadeh applies literal translation only 9 times, making up 13.4% of her translations. Altogether, literal translation constitutes 41 instances, or 61.1% of the total translation strategies observed. This data indicates that literal translation is the most frequently employed strategy by the two non-Muslim translators, Arberry and Dawood. Their consistent preference for this approach suggests a tendency to render verbatim meanings, which, while preserving the surface form, may not fully capture the broader contextual and theological nuances integral to Qur'ānic texts. In contrast, Saffarzadeh, the Muslim translator, uses literal translation less often, favoring other strategies better suited to conveying the deeper meanings embedded within the source text. The widespread use of literal translation does not necessarily guarantee an accurate transmission of the Qur'ānic message. From an ideological standpoint, it can sometimes lead to distortion or oversimplification of culturally and religiously significant concepts by detaching them from their contextual richness. Following literal translation, the second most frequently used strategy is paraphrasing through explanation of the source meaning, which occurs 14 times in total. This method is predominantly employed by Saffarzadeh, reflecting her commitment to presenting Qur'ānic meanings within their proper interpretive and exegetical frameworks.

Paraphrasing by explaining the source meaning is another significant translation strategy, as evidenced by its frequency across translators. Saffarzadeh leads in the use of this approach, employing it 10 times (15%), while N.J. Dawood uses it 3 times (4.5%) and A.J. Arberry only once (1.5%). Altogether, paraphrasing accounts for 14 instances, or 20.9% of the total strategies employed.

This predominance of paraphrasing by Saffarzadeh aligns closely with her translation philosophy, as seen in her work *The Holy Qur'ān: Translation with Commentary*. Her approach reflects an ideological stance that the Qur'ān's meanings are best conveyed through detailed exegesis, emphasizing that the text's complexity often resists straightforward translation. Consequently, she relies on explanatory paraphrasing and

commentary to faithfully communicate the Qur'ān's message. This method also proves effective in presenting positive images of the source culture. In contrast, the use of cultural equivalents is relatively limited, occurring only six times. This modest frequency likely stems from shared religious and cultural backgrounds among the translators, including common references to the names of prophets mentioned in the Qur'ān, reducing the necessity for extensive use of cultural equivalents.

The use of cultural equivalents, although relatively infrequent, sheds light on both the shared and differing aspects among Islam, Christianity, and Judaism. Across the translators, cultural equivalents appear only six times in total—once (1.5%) in both A.J. Arberry's and T. Saffarzadeh's translations, and four times (6%) in N.J. Dawood's work. This strategy often involves adapting the names of prophets such as Musa, Ibrahim, Ismail, and Ishaq to forms more familiar within the target language's religious and cultural context. By doing so, the translators facilitate intercultural communication and emphasize common ground among these Abrahamic faiths, despite variations in spelling and pronunciation.

The procedure of omission appears sparingly in the analyzed translations, with only four instances in total. Specifically, A.J. Arberry and T. Saffarzadeh each omit once (1.5%), while N.J. Dawood omits twice (3%), making omission account for 6% of the overall strategies. It is important to note that omission here does not necessarily imply leaving out redundant or meaningless content; some omissions may reflect nuanced interpretive decisions within the target text.

Following omission, transference through borrowing and transliteration emerges as the least frequently used strategy, employed exclusively by Saffarzadeh, with two instances (3%) recorded. Neither Arberry nor Dawood use this procedure. In Saffarzadeh's translations, she consistently borrows and transliterates key Qur'ānic elements, such as the term Allah and the names of certain prophets, adhering to the English graphic system. By retaining Allah instead of substituting it with the English equivalent God, she deliberately signals that there is no exact counterpart in the target language or culture. This choice reflects her ideological stance, emphasizing the doctrinal and dogmatic distinctions between the Islamic concept of Allah and the Christian understanding of God.

Similarly, when translating prophet names, Saffarzadeh often avoids using culturally adapted equivalents that appear in non-Muslim translations and the Bible, even though these equivalents exist within the target cultures. Exceptions are made only for those names widely recognized across both Islamic and Christian traditions. This practice underscores the translator's ideological orientation and highlights how borrowing and transliteration serve as tools to preserve the source culture's unique religious identity within the translation.

## **5. Conclusions**

The first research question concerns how English translators of the Holy Qur'ān apply strategies in translating verses related to the issue of saviorship. Overall, it was found that the three translators employed five of Newmark's (1988) proposed strategies: literal translation, paraphrase by explaining source meaning, use of cultural equivalents, omission, and transference through borrowing and transliteration.

The second research question examines the role of translators' differing religious backgrounds as an ideological factor influencing the accuracy, clarity, and naturalness of English translations of the Holy Qur'ān. Given the sensitive and contentious nature of the

issue of saviorship, mistranslation can easily lead to distortion or misinterpretation. Analyzing the target texts reveals differences in the translations produced by translators of different faiths. The findings show that each translator's religious beliefs are reflected in their work, as evidenced by the presence of Jewish, Christian, and Islamic perspectives in various instances. The Jewish translator Dawood reveals his faith through the inclusion of non-original information in his introduction. Similarly, the Christian translator Arberry's beliefs are apparent in his footnotes, which reference Christian interpretations of Qur'ānic content. In contrast, the Muslim translator Saffarzadeh's interpretation is shaped by her Shi'ite Islamic beliefs, and she refrains from relying on non-Islamic doctrines or comparing the Qur'ān to other religious scriptures.

Furthermore, the analysis of the target examples revealed that non-Muslim translators often paid little attention to certain linguistic features of the Arabic Qur'ān and their impact on meaning. This oversight has sometimes led to distortions of source elements in their translations. However, while the translator's religious background may influence translation choices as an ideological factor, it appears to have less impact on the overall quality of the translation. This study highlights the need for further research on the ideological factors in Qur'ān translation, especially by exploring additional sensitive and contested issues. It is particularly important to examine topics shared across Islam, Christianity, and Judaism—such as the stories of the prophets—where differing interpretations could reflect ideological nuances in target versions.

A limitation of this study was the lack of prior research on the specific topic under investigation. Another limitation involved the reliance on relevant exegeses to clarify certain issues, which may have influenced the analysis of some particular examples. Additionally, the subjective and holistic nature of assessing translation quality throughout the study posed another constraint.

For future research, it would be valuable to analyze and compare translations by Muslim translators from different sects—such as Sunni, Shia, and Sufi—to explore how the Qur'ānic exegesis of each doctrine affects Qur'ān translation and Islamic practice. It would also be worthwhile to examine older translations, which may reveal more ideological influence than those studied here, providing deeper insight into ideological representation. Furthermore, exploring other models or frameworks that illuminate the impact of translators' ideology on their target texts could pave the way for further descriptive and ideological studies in translation scholarship.

## References

- Arberry, A. J. (1986). *The Koran interpreted*. Macmillan.
- Dawood, N. J. (2003). *The Holy Qur'ān*. Penguin Books.
- Farid, M. G. (2003). *The Holy Qur'ān: Arabic text with English translation and short commentary*. Islam International Publications.
- Hatim, B., & Mason, I. (1997). *The translator as communicator*. Routledge.
- Keane, W. (1997). Religious language. *Annual Review of Anthropology*, 26, 47–71.  
<https://www.jstor.org/stable/2952514>

- Larson, M. L. (1998). *Meaning-based translation*. University Press of America.
- Newmark, P. (1988). *Approaches to translation*. Prentice Hall.
- Nida, E. A., & Taber, C. R. (1969). *The theory and practice of translation*. E. J. Brill.
- Rahimi, R. (2004). Alpha, beta, and gamma features in translation: Towards the objectivity of testing translation. *Translation Studies*, 2(5), 53–64.
- Shuttleworth, M., & Cowie, M. (1997). *Dictionary of translation studies*. St. Jerome Publishing.
- Tabarsi, F. (2018). *Majma' al-Bayan fi tafsir al-Qur'ān*. Matba'at-al-Erfan.  
[https://www.noor-book.com/en/ebook-Majma-albayan-fi-tafsir-alQur'ān-v-78-pdf](https://www.noor-book.com/en/ebook-Majma-albayan-fi-tafsir-alQur'an-v-78-pdf)
- Tabatabaei, M. H. (1987). *Tafsir al-Mizan*. Islamic Publications Office.
- Van Dijk, T. A. (1998). Critical discourse analysis. In D. Tannen, D. Schiffrin, & H. Hamilton (Eds.), *The handbook of discourse analysis* (pp. 352–371). Blackwell Publishing.
- Van Dijk, T. A. (2006). Ideology and discourse analysis. *Journal of Political Ideologies*, 11(2), 115–140. <https://doi.org/10.1080/13569310600687908>
- Venuti, L. (1998). *The scandals of translation: Towards an ethics of difference*. Routledge.
- Wittgenstein, L. (2008). *Wittgenstein in Cambridge: Letters and documents 1911–1951* (B. McGuinness, Ed.). Blackwell.



## Appendix A:

Qur'ānic verses on the issue of end-of-the-world savoiurship and eschalotological Argameddon along with the translation procedures used by three Arberry, Dawood, and Saffarzadeh.

### *Surah At-Tawbah: 33*

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

A.J. Arberry: It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion, though the unbelievers be averse.

N.J. Dawood: It is He who has sent forth His apostle with guidance and the true faith to make it triumphant over all religions, how every much the idolaters may dislike it.

Tahereh Saffarzadeh: Allah is the One Who has sent His Messenger with Guidance and The Religion of Truth though the polytheists May dislike it.

Translation procedures used in the Surah “The Repentance” (Al-Tauba), Verse 33.

| Translator     | Procedure(s)                              |
|----------------|-------------------------------------------|
| A. J. Arberry  | Literal translation                       |
| N.J. Dawood    | Literal translation, Cultural equivalence |
| T. Saffarzadeh | Literal translation                       |

### *Surah Al-Anfal: 39*

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَبَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

A.J. Arberry: Fight them, till there is no persecution and the religion is God's entirely; then if they give over, surely God sees the things they do;

N.J. Dawood: Make war on them until idolatry is no more and Allah's religions supreme. If they desist Allah is cognizant of all their actions.

Tahereh Saffarzadeh: And (O, Muslims!) fight them until there is no more disbelief or tumult And the Religion of Allah prevails Entirely throughout the earth, but if they desist, then certainly Allah is the Seer of what they do.

Translation procedures used in the Surah “Spoil” (Al-Enfal), Verse 39.

| Translator     | Procedure(s)                                                 |
|----------------|--------------------------------------------------------------|
| A.J. Arberry   | Literal translation                                          |
| N.J. Dawood    | Literal translation                                          |
| T. Saffarzadeh | Literal translation, Paraphrase by explaining source meaning |

### *Surah Ibrahim: 5*

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

A.J. Arberry: And We sent Moses with Our signs --'Bring forth thy people from the shadows to the light and remind thou them of the Days of God.' Surely in that are signs for every man enduring, thankful!

N.J. Dawood: We sent forth Moses with Our signs, saying: "Lead your people out of the darkness into the light, and remind them of Allah's favours." Surly in this there are signs for every steadfast, thankful man.

Tahereh Saffarzadeh: We sent Mussa with Our Sign and miracles (stating to him :) bring out your folk from the darkness (of ignorance and polytheism) into the light of Faith and remind them of the Day of Allah.

Translation procedures used in the Surah "Abraham" (Ebrahim), Verse 5.

| Translator     | Procedure(s)                             |
|----------------|------------------------------------------|
| A.J. Arberry   | Literal translation                      |
| N.J. Dawood    | Literal translation, Cultural Equivalent |
| T. Saffarzadeh | Literal translation, Omission            |

### **Surah As-Saf: 13**

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ

A.J. Arberry: And other things you love help from God and a nigh victory. Give thou good tidings to the believers!

N.J. Dawood: And He will bestow upon you other blessing which you desire: help from Allah and a speedy victory. Proclaim the good tidings to the faithful.

Tahereh Saffarzadeh: And also you will have another gain which you are anxious to attain: Allah's aid and a near victory, so (O, messenger) give glad things to the believers!

Translation procedures used in the Surah "The Battle" (Al-Saff), Verse 13.

| Translator     | Procedure(s)        |
|----------------|---------------------|
| A.J. Arberry   | Literal translation |
| N.J. Dawood    | Literal translation |
| T. Saffarzadeh | Literal translation |

### **Surah Al-Fath: 28**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

A.J. Arberry: It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion. God suffices as a witness.

N.J. Dawood: It is He that has sent forth His apostle with guidance and the true faith, so that he may exalt it above all religions. Allah is the all-sufficient Witness.

Tahereh Saffarzadeh: Allah is the one who has sent his messenger with guidance and the religion of truth to outshine all religions, and Allah is sufficient as a witness (over this truth).

Translation procedures used in the Surah "The Victory" (Al-fath), Verse 28.

| Translator     | Procedure(s)        |
|----------------|---------------------|
| A.J. Arberry   | Literal translation |
| N.J. Dawood    | Literal translation |
| T. Saffarzadeh | Literal translation |

### **Surah Al-Anbya: 105**

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

A.J. Arberry: For We have written in the Psalms, after the Remembrance, 'The earth shall be the inheritance of My righteous servants.'

N.J. Dawood: We wrote in the Psalms after the Torah had been given: "The righteous among My servants shall inherit the earth."

Tahereh Saffarzadeh: And We wrote in the Psalms which came after Taurat: "my righteous believers shall eventually inherit the earth."

Translation procedures used in the Surah "The Prophets" (Al-Anbiya), Verse 105.

| Translator     | Procedure(s)                                                    |
|----------------|-----------------------------------------------------------------|
| A.J. Arberry   | Literal translation                                             |
| N.J. Dawood    | Paraphrase by explaining source meaning and Cultural equivalent |
| T. Saffarzadeh | Paraphrase by explaining source meaning and Cultural equivalent |

### **Surah An-Nur: 55**

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

A.J. Arberry: God has promised those of you who believe and do righteous deeds that He will surely make you successors in the land, even as He made those who were before them successors, and that He will surely establish their religion for them that He has approved for them, and will give them in exchange, after their fear, security: 'They shall serve Me, not associating with Me anything.' Whoso disbelieves after that, those -- they are the ungodly.

N.J. Dawood: Allah has promised those of you who believe and do good works to make them masters in the land as He had made their ancestors before them, to strengthen the Faith He chose for them, and to change their fears to safety. Let them worship Me and serve no other gods besides Me. Wicked indeed are they who after this deny Me.

Tahereh Saffarzadeh: Allah has promised to those of you mankind who believe and do good that he will appoint them the rulers in the world as he appointed those before them; and will establish in authority their religion which he is pleased with it; and he will replace security for their fears; (and Allah states:) "They should worship me only and should not consider any partner for me; so those who disbelieve after this, they are indeed transgressors."

Translation procedures used in the Surah "The Light" (Al-Noor), Verse 55.

| Translator     | Procedure(s)                     |
|----------------|----------------------------------|
| A.J. Arberry   | Literal translation              |
| N.J. Dawood    | Literal translation and omission |
| T. Saffarzadeh | Literal translation and omission |

### **Surah Muhammad: 18**

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ

A.J. Arberry: Are they looking for aught but the hour, that it shall come upon them suddenly? Already its tokens have come; so, when it has come to them, how shall they have their Reminder?

N.J. Dawood: Are they waiting for the Hour of Doom to overtake them unawares? Its portents have already come. But how will they be warned when it overtakes them?

Tahereh Saffarzadeh: Do they wait for anything but the Hour of resurrection that should come upon them suddenly? But when its signs appear, they cannot benefit from admonition.

Translation procedures used in Surah "Mohammad", Verse 18.

| Translator     | Procedure(s)                                                 |
|----------------|--------------------------------------------------------------|
| A.J. Arberry   | Literal translation                                          |
| N.J. Dawood    | Literal translation, Paraphrase by explaining source meaning |
| T. Saffarzadeh | Literal translation, Paraphrase by explaining source meaning |

### **Surah Al-Baqarah: 133**

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالآلَةَ آبَائِكَ وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

A.J. Arberry: Why, were you witnesses, when death came to Jacob? When he said to his sons, 'What will you serve after me?' They said, 'We will serve thy God and the God of thy fathers Abraham, Ishmael and Isaac, One God; to Him we surrender.'

N.J. Dawood: Were you present when death came to Jacob? He said to his children: "what will you worship when I am gone?" they replied: "we will worship your God and the God of your forefathers Abraham and Ismael and Isaac: the One God. To Him we will surrender ourselves."

Tahereh Saffarzadeh: Were you witnesses when death approached Ya'qub? He said to his sons: "what will you worship after me?" they said: "we shall worship your creator and nurturer, the creator and nurturer of your fathers, Ibrahim, Ismail and Isshaq, who is the one, and to him do we submit."

Translation procedures used in the Surah “The Cow” (Al-Baqara), Verse 133.

| Translator     | Procedure(s)                                  |
|----------------|-----------------------------------------------|
| A.J. Arberry   | Cultural equivalent                           |
| N.J. Dawood    | Cultural equivalent                           |
| T. Saffarzadeh | Transference by borrowing and transliteration |

### **Surah An-Naml: 62**

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهًا مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

A.J. Arberry: He who answers the constrained, when he calls unto Him, and removes the evil and appoints you to be successors in the earth. Is there a god with God? Little indeed do you remember.

N.J. Dawood: Surly worthier is He who answers the oppressed when they cry out to Him and relieves their affliction. It is He who has given you the earth to inherit. Another god besides Allah? How little you reflect!

Tahereh Saffarzadeh: (are those whom you consider partners for Allah better) or He who answers supplication when one calls Him desperately and removes the disaster from Him; and the one who will make you governors on the earth? Is there another god (who does these for you) apart from Allah, the almighty? (No! there is not) but you people receive admonition very little.

Translation procedures used in the Surah “The Ant” (Al-Naml), Verse 62.

| Translator     | Procedure(s)                            |
|----------------|-----------------------------------------|
| A.J. Arberry   | Literal translation                     |
| N.J. Dawood    | Literal translation                     |
| T. Saffarzadeh | Paraphrase by explaining source meaning |

### **Surah Al-Hajj: 39**

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ الَّذِينَ هُمْ مَظْلُومُونَ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

A.J. Arberry: Leave is given to those who fight because they were wronged -- surely God is able to help them.

N.J. Dawood: Permission to take up arms is hereby given to those who are attacked, because they have been wronged. Allah has power to grant them victory.

Tahereh Saffarzadeh: Permission to fight is issued for those believers who were wronged and oppressed by the disbelievers and certainly Allah is powerful to aid the oppressed believers.



Translation procedures used in the Surah "The Pilgrimage" (Al-Hajj), Verse 39.

| Translator     | Procedure(s)                                 |
|----------------|----------------------------------------------|
| A.J. Arberry   | Paraphrase by explaining a different meaning |
| N.J. Dawood    | Literal translation                          |
| T. Saffarzadeh | Paraphrase by explaining source meaning      |

Surah Al-Ma'idah: 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

A.J. Arberry: O believers, whosoever of you turns from his religion, God will assuredly bring a people He loves, and who love Him, humble towards the believers, disdainful towards the unbelievers, men who struggle in the path of God, not fearing the reproach of any reproacher. That is God's bounty; He gives it unto whom He will; and God is All-embracing, All-knowing.

N.J. Dawood: Believers, if any of you renounce the faith, Allah will replace them by other who loved by Him, humble towards the faithful and stern towards the unbelievers, zealous for Allah's cause and fearless of man's censure. Such is the grace of Allah: He bestows it on whom He will. He is munificent and all-knowing.

Tahereh Saffarzadeh: O, you who believe! If any of you turns from his religion, should know that Allah will bring a people whom Allah is affectionate towards them and they love Allah (above all). Humble (they are) towards the believers, stern towards the disbelievers; they are men who struggle in the path of Allah, and do not fear the reproach of any reproacher. That is the grace of Allah, he gives it to whom He wills and Allah is the knowing grace-increaser.

Translation procedures used in the Surah "The Table" (Al-Ma'ida), Verse 54.

| Translator     | Procedure(s)                            |
|----------------|-----------------------------------------|
| A.J. Arberry   | Literal translation                     |
| N.J. Dawood    | Omission                                |
| T. Saffarzadeh | Paraphrase by explaining source meaning |

**Surah Taha: 135**

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

A.J. Arberry: Say: 'Everyone is waiting; so wait, and assuredly you shall know who are the travellers on the even path, and who is guided.'

N.J. Dawood: Say: "All are waiting: so wait if you will. You shall know who has followed the right path and who has been rightly guided."

Tahereh Saffarzadeh: Say (O, Messenger!): "All of us are waiting (for Allah's promises to be fulfilled for or against) so you wait and soon you will know who are on the straight path and have received guidance."

Translation procedures used in the Surah “Taha”, Verse 135.

| Translator     | Procedure(s)                            |
|----------------|-----------------------------------------|
| A.J. Arberry   | Literal translation                     |
| N.J. Dawood    | Literal translation                     |
| T. Saffarzadeh | Paraphrase by explaining source meaning |

Surah Al-Qasas: 5

وَوَرِيدُ أَنْ تَمَنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

A.J. Arberry: Yet We desired to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors.

N.J. Dawood: But it was Our will to favour those who were oppressed and to make them leaders of mankind, to bestow on them a noble heritage and to give them power in the land.

Tahereh Saffarzadeh: But we willed to bestow our favour on the oppressed children of Israil and make them governors and make them the heirs of the oppressors.

Translation procedures used in the Surah “The Story” (Al-Ghesas), Verse 5.

| Translator     | Procedure(s)                            |
|----------------|-----------------------------------------|
| A.J. Arberry   | Literal translation                     |
| N.J. Dawood    | Literal translation                     |
| T. Saffarzadeh | Paraphrase by explaining source meaning |

**Surah Al-Anfal: 7-8:**

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (٧) لِيُحَقِّقَ الْحَقَّ وَيَنْهَطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ (٨)

A.J. Arberry: And when God promised you one of the two parties should be yours, and you were wishing that the one not accoutered should be yours; but God was desiring to verify the truth by His words, and to cut off the unbelievers to the last remnant, and that He might verify the truth and prove untrue the untrue, though the sinners were averse to it.

N.J. Dawood: Allah promised to grant you victory over one of the two bands, but you wished to fight the one that was unarmed. He sought to fulfill His promise and to annihilate the unbelievers, so that Truth should triumph and falsehood be discomfited, though the wrongdoers wished otherwise.

Tahereh Saffarzadeh: And (remember) when Allah promised you, (Muslims) one of the two caravans of the enemy, it should be yours: you desire that the unarmed and richly laden one (without any trouble) should be yours: but Allah willed to justify the truth by his word of command and to cut off the roots of the disbelievers, that He might prove the truth by what was false, though it be dislike by the guilty ones.

Translation procedures used in the Surah “The Spoils” (Al-Anfal), Verses 7-8.

| Translator     | Procedure(s)                                   |
|----------------|------------------------------------------------|
| A.J. Arberry   | Literal translation                            |
| N.J. Dawood    | Paraphrased by explaining a different meaning  |
| T. Saffarzadeh | Literal translation, Transference by borrowing |

### ***Surah Al-Isra: 81***

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

A.J. Arberry: And say: 'The truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish.'

N.J. Dawood: Say: "Truth has come and Falsehood has been overthrown. Falsehood was bound to be discomfited."

Tahereh Saffarzadeh: And say (proclaiming :) "Truth succeeded and falsehood perished, surely falsehood is ever bound to vanish."

Translation procedures used in the Surah “The Night Journey” (Al-Asra'a), Verse 81.

| Translator     | Procedure(s)        |
|----------------|---------------------|
| A.J. Arberry   | Literal translation |
| N.J. Dawood    | Literal translation |
| T. Saffarzadeh | Literal translation |

### ***Surah Al-‘Ankabut: 10:***

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

A.J. Arberry: Some men there are who say, 'We believe in God,' but when such a man is hurt in God's cause, he makes the persecution of men as it were God's chastisement; then if help comes from thy Lord, he will say 'We were with you.' What, does not God know very well what is in the breasts of all beings?

N.J. Dawood: Some profess to believe in Allah, yet when they suffer in his cause they confound the persecution of man with the punishment of Allah. But if your Lord gives you victory, they say: " we were on your side." Does Allah not know the thoughts of men?

Tahereh Saffarzadeh: And they are some men who say: " we believe in Allah" but as soon as they encounter with some annoyance from the enemies of Allah in the path of religion, they take it as the wrath of Allah (and start complaining) but if aid and victory come to you from your creator and nurturer they will say: "we have been with you" (so they claim for their share of the victory.) is not Allah the supreme knower of humankind's intentions and secrets of their hearts.

Translation procedures used in the surah “The Spider” (Al-Ankaboot), Verse 10.

| Translator     | Procedure(s)                                                    |
|----------------|-----------------------------------------------------------------|
| A.J. Arberry   | Literal translation                                             |
| N.J. Dawood    | Literal translation                                             |
| T. Saffarzadeh | Literal translation and paraphrase by explaining source meaning |

**Surah Ar-Ra'd: 7:**

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

A.J. Arberry: The unbelievers say, 'Why has a sign not been sent down upon him from his Lord?' Thou art only a warner, and a guide to every people.

N.J. Dawood: The unbelievers ask: "why has no sign been given him by his Lord? But your mission is only to give warning. Every nation has its mentor.

Tahereh Saffarzadeh: And the disbelievers say: "why a miracle is not sent down to him from his creator and nurturer?" you are only a warner and to every nation there is a guide. (they are not supposed to bring a miracle).

Translation procedures used in the Surah “The Thunder” (Al-Ra'd), Verse 7.

| Translator     | Procedure(s)        |
|----------------|---------------------|
| A.J. Arberry   | Literal translation |
| N.J. Dawood    | Literal translation |
| T. Saffarzadeh | Literal translation |

**Surah Al-Qadr: 4**

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

A.J. Arberry: In it the angels and the Spirit descend, by the leave of their Lord, upon every command.

N.J. Dawood: On that night the angels and the Spirit by their Lord's leave come down with His decrees.

Tahereh Saffarzadeh: The angle and the Holy Spirit will descend therein by their creator's command (to the savior Imam-e-Zaman (AS)) to proclaim the ordainments about everything.

Translation procedures used in the Surah “The Power” (Al-Qadr), Verse 4.

| Translator     | Procedure(s)                            |
|----------------|-----------------------------------------|
| A.J. Arberry   | Literal translation                     |
| N.J. Dawood    | Literal translation                     |
| T. Saffarzadeh | Paraphrase by explaining source meaning |