



تقييم ترجمي لآية تطهير أهل البيت عليه السلام في القرآن المجيد

عاصم مهدي رضوي^١

^١ جامعة واسط / كلية الآداب / قسم الترجمة، العراق؛ asimmahdi@uowasit.edu.iq
ماجستير في اللغة الإنجليزية / مدرس

ملخص البحث:

حظيت آية التطهير التي تخص أهل البيت الواردة في القرآن المجيد باهتمام بالغ، وعلى نحو استثنائي في كل من العقيدة والفقه في الدين الإسلامي. هذه الآية، المعروفة بآية التطهير، حظيت بتأويلات وترجمات متنوعة ضمن سياقات لغوية وثقافية مختلفة. يهدف هذا البحث إلى إجراء تقييم شامل لترجمات آية تطهير أهل البيت عليه السلام في القرآن الكريم. تقوم الدراسة بتحليل ثلاث ترجمات انكليزية للآية، من حيث تفسيرها الديني، ودقتها اللغوية، ومعانيها الثقافية وآثارها الفقهية. ومن خلال دراسة هذه الترجمات، يسعى البحث إلى توضيح القيمة الدلالية والحجج التفسيرية الضاربة الجذور في ترجمة معنى هذه الآية القرآنية المهمة. إضافة إلى ذلك، توضّح الدراسة مدى تأثير مناهج الترجمة المختلفة على فهم الآية وتفسيرها داخل المجتمعات الإسلامية في جميع أنحاء العالم من أجل تقديم فهم أوضح لها.

تاريخ الاستلام:

٢٠٢٦/٤/١

تاريخ القبول:

٢٠٢٦/٥/٨

تاريخ النشر:

٢٠٢٦/٦/٣٠

الكلمات المفتاحية:

القرآن المجيد،

أهل البيت عليه السلام،

آية التطهير، ترجمة.

السنة (١٥) - المجلد (١٥)

العدد (٥٨)

محرم ١٤٤٨هـ

حزيران ٢٠٢٦م.

DOI:

10.55568/amd.v15i57.251-264



Translation Assessment of Ahlul-Bait Purification Ayat (Ayat Al-Tathīr) in Glorious Quran

Asim Mahdi Radhewi ¹

¹ Wasit University/ College of Arts/ Translation Department, Iraq;

asimmahdi@uowasit.edu.iq

MA in English / Lecturer

Received:

1/4/2026

Accepted:

8/5/2026

Published:

30/6/2026

Keywords:

Glorious
Quran, Ahlul-Bait,
Ayat Al-Tathīr,
Translation

Al-Ameed Journal

Year(15)-Volume(15)
Issue (58)

Muharram 1448 AH
June 2026 AD.

DOI:

10.55568/amd.v15i57.251-264



Abstract:

The purification verse of AhlulBait(peace be upon them) (Literally , People of the House) in the Glorious Qur"an has enjoyed extraordinarily significant importance in both the doctrine and the jurisprudence of Islamic faith . This ayat , also known as "Ayat Al-Tathīr," , has received different interpretations and translations across different linguistic and cultural contexts. The present study attempts to carry out an evaluation of the translations of the ayah purifying Ahlul-Bait in Glorious Quran. Three English translations of the ayah are analyzed in terms of their religious interpretation , linguistic accuracy, cultural meanings , and theological implications. By examining the English translations of this ayah , the research endeavours to explicate the semantic value and interpretive arguments deep-rooted in rendering the meaning of this important Quranic ayat. Moreover, the Effect of various translation approaches on the understanding and interpretation of the ayah within the various societies all over the world will be explored alike in order to provide a clearer understanding of it.

1 -Introduction

The purification ayah of Ahlul-Bait) peace be upon them (in the Glorious Quran ,also known as Ayat al-Tathir ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ﴾ Allah wishes only to remove Ar-Rijs from you ,O members of the family ,and to purify you with a thorough purification , (is a central tenet in Islam ,signifying the purity and sanctity of the Prophet Muhammad"s household)peace be upon them .(This ayah , found in Surah Al-Ahzab ,(33:33) has been subject to various interpretations and translations ,reflecting the diversity of Islamic scholarship and linguistic contexts .The purpose of this research paper is to critically assess different translations of the Ahlul-Bait purification ayah , examining their linguistic fidelity ,cultural resonance ,and theological implications.

Finally ,the paper employs a comparative analysis approach to evaluate three translations of Ahlul-Bait purification verse into English by Abdullah Yusuf Ali, Muhammad Asad ,and Marmaduke Pickthall .The linguistic accuracy ,semantic nuances ,and theological interpretations will be examined.

2. Historical Context of Ayat Al-Tathīr

To understand the significance of the Ahlul-Bait purification verse ,it is essential to delve into its historical context within early Islamic history .According to the hadith of the kisa ,on one occasion at least ,Prophet Muhammad) peace be upon him and his progeny (gathered his daughter Fatima ,her husband Ali ,and their two sons Hasan and Husayn)peace be upon them (under his cloak¹, and then prayed, "O Allah, these are my ahl al-bayt (lit. "the people of my house") and my closest family members; remove defilement from them and purify them completely," where this last statement is a reference to verse 33:33 of the Quran².

3.Ayat Al-Tathīr

There is no complete agreement among Muslims as to who are included under the quranic label of Ahlul-Bait³. According to the Shia denomination, the naming Ahlul-Bait encompasses the prophet, his daughter, Fatimah, her husband, Ali and

1 Sharon, M. ""People of the House". In McAuliffe, J.D. (Ed.), " Encyclopaedia of the Qur"ān (Leiden : Brill, 2004), 50.

2 Brunner, R. "Ahl Al-Bayt" . In Fitzpatrick, C.; Walker, A.H. (Eds.). Muhammad in History, Thought, and Culture: An Encyclopedia of the Prophet of God (Santa Barbara, CA.: ABC-CLIO, 2014), 6.

3 Brunner, 5.

his two sons, Hasan and Hussein⁴ (peace and blessings be upon them). In their doctrine, the Shia believe that the ayah purifying Ahlul-Bait is clear evidence of their infallibility⁵.

Nasr et al define the term "rijs " as spiritual defilements ranging from erroneous beliefs to evil doings arising from a sick heart. They also interpret the verse of purification as Allah`s wish to bestow infallibility (Isma) upon them and as the ayah states His will to guard them against all types of deviant acts through endowing them with innate protection. Besides, their view of *Isma*, as Allah-gifted property, is that it is a property which exceeds all faculties humans have such that an infallible person is fully guarded against sinning and going astray⁶.

Al- Shaykh Al-Tusi (d. 1067) indicates that the article " " انما occurring in the purification verse is grammatically limiting the scope of inclusion to Ahlul-Bait and that the meaning of rijs is not denoting disobedience only as obedience to Allah is expected from all persons competent to perform religious duties and not only from Ahlul-Bait .Based on this ,he concludes that the verse must confirm Ahlul-Bait`s infallibility) Isma.⁷

In a similar vein ,Al-Sharif Al-Murtadha) d (1044 .argues that Allah`s will is conclusive and cannot be a desire solely as Allah desires to see all humans spiritually purified .Hence ,Allah`s desire as indicated in the verse must have been coupled with actions ,i.e ,the purification of Ahlul - Bait and rendering them infallible) .ibid(120 .

Most prophetic hadiths mentioned by Al-Tabari) d (923 .identify that Ahlul-Bait are Ahlul-Kisa who are the prophet ,Fatimah ,Ali ,Hasan and Hussein⁸ (peace and blessings be upon them). Likewise, Sahih Muslim, Sunnan al-Tirmidhi,

4 Momen, Moojan. An Introduction to Shi`i Islam (New Haven, CT: Yale University Press, 1985), 16.

5 Howard, I.K.A. "Ahl-e Bayt" ., " Encyclopaedia Iranica (New York: Columbia University Press, 1984), 635.

6 Nasr S.H. et al., The Study of Quran: A New Translation and Commentary (New York: Harper Collins, 2015), 2331-32.

7 Soufi, Denise Louise "The Image of Fatima in Classical Muslim Thought" (Princeton University, 1997), 130.

8 Madelung, Wilferd The Succession to Muhammad: A Study of the Early Caliphate (Cambridge: Cambridge University Press, 1997), 14-15.

Musnad Ahmad ibn Hanbal⁹ as well as other similar sources including al-Suyuti (d. 1505), al-Hafid al-Kabir¹⁰, al-Hakim al-Nishapuri¹¹ (d. 1014), and Ibn Kathir (d. 1373) narrate such hadiths.¹²

The prophet's wife, Umm Salama narrates that prophet Mohammad brought Ali, Fatima, Hasan, and Hussein, gathered them under his cloak and prayed saying "O God, these are my ahlul-bait and my closest family members; remove rijs from them and purify them completely.¹³". Among others, Sunnan al-Tirmithi and Musnad Ahmad ibn Hanbal report that Umm Salama, asked the prophet (peace and blessings be upon him and his family) whether she can join them but he replied "Thou shalt obtain good. Thou shalt obtain good ¹⁴". Likewise, this is also reported by Ibn Kathir, Al-Suyuti, and the Shia exegete Muhammad H. Tabatabai¹⁵ (d. 1981).

However, most Islamic sources, in the mubahala (the mutual cursing) with a number of Christians from Najran, Prophet Muhammad (peace and blessings be upon him and his progeny) confines the four under the cloak and labels them Ahlul-Bait¹⁶.

To conclude, Ayat Al-Tathir is a central tenet of Islam as it conveys a clear proof of the infallibility of Ahlul-Bait. Moreover, the historian al-Ma'sudi (d. 956) in his book Muruj Al-Thahab mentions that from his deathbed, Imam Ali, on introducing his son Hasan to succeed him in 661 AH, cited this ayah¹⁷.

For Twelver Imami Shia, being Allah-nominated leaders and guides to succeed the prophet, the trait of infallibility (Isma) is necessary for their imams as

9 Shomali, M.A. Shi'i Islam: Origins, Faith, and Practices (London: Islamic College for Advanced Studies Press, 2003), 58–59, 62–63.

10 Mavani, Hamid. Religious Authority and Political Thought in Twelver Shi'ism: From Ali to Post-Khomeini, Routledge Studies in Political Islam (London: Routledge, 2013), 71.

11 Shah-Kazemi, Reza. Justice and Remembrance: Introducing the Spirituality of Imam "Ali. (London: I. B. Tauris, 2007), 61.

12 Lalani, Arzina R. Early Shi'i Thought: The Teachings of Imam Muhammad Al-Baqir, ed. M. Rustom (London: I.B. Tauris, 2000), 69.

13 Sharon, "People of the House". In McAuliffe, J.D. (Ed.), " 50.

14 Shomali, Shi'i Islam: Origins, Faith, and Practices, 62.

15 Nasr et al., The Study of Quran: A New Translation and Commentary, 2331.

16 Momen, An Introduction to Shi'i Islam, 16.

17 Dakake, Maria Massi. The Charismatic Community: Shi'ite Identity in Early Islam (Albany, NY: State University of New York Press, 2007), 73.

this would ensure that their followers would not go astray¹⁸. They base their belief in the isma of these imams on logical theses as well as on the Quranic Ayah ﴿لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾ My covenant embraceth not the evildoers¹⁹.

4. Equivalence in the Translation of Religious Texts

Several definitions of equivalence have been provided by translation theorists and scholars. Kenny, a translation specialist, attempts to give an adequate definition of equivalence. According to her, "Equivalence is a central concept in translation theory, but it is also a controversial one"²⁰. She refers to certain scholars who take equivalence as their starting point. They tend, in her view, to define equivalence as that kind of relationship that holds between a source text and a target text whereby the TT can be taken as a translation of the ST first of all²¹.

As this requires a profound acquaintance with both the SL and the TL and with the theology and the contexts surrounding the production of texts, achieving equivalence when rendering texts with religious content(s) is challenging and complex wherein nuances of meaning are paramount.

Besides, the notion of equivalence is not fulfilled simply just through the mere replacement of the words of the original with their TL dictionary meanings but through the successful conveyance of the divine purports as intended as well as the spiritual content as stated in the SL.

Normally, it is the case that translators come across SL religious texts containing linguistic and/ or cultural elements peculiar to SL language and culture lacking exact or even near equivalents in the TL and its cultural construct such as metaphors, idioms, and culture specific elements. As such Nida²² underscores the significance of dynamic equivalence in translation, the response of the TL receptors is highlighted more than the form of the original.

18 Momen, An Introduction to Shi'i Islam, 155.

19 Mavani, Religious Authority and Political Thought in Twelver Shi'ism: From Ali to Post-Khomeini, Routledge Studies in Political Islam, 91–92.

20 Kenny, D. "Equivalence" in Baker, M.(Ed.), "Routledge Encyclopedia of Translation Studies (London and New York: Routledge, 1998), 77.

21 Kenny, "Equivalence" in Baker, M.(Ed.).

22 Nida, E. A. Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating (Leiden: Brill, 1964), 129.

Alike, religious texts may carry doctrinal content and teachings that, as priority, requires preservation in translation. Thus, the translator of this type of texts is entitled to strike a balance between adhering to fidelity to the SL text and comprehensibility and adequacy in the TL. Likewise, religious texts are sacred in nature and this needs to be respected by translators; a matter which makes their task even more complicated. This is clearly stated by Amrollah Hemmat in his paper titled, "*Translate Me, but Don't Translate Me Challenges of Religious Text Translation A Case Study*," as he points out " Sacred text is different than most other texts since it conveys the voice of the transcendent divine, the Creator of the universe possessing the ultimate knowledge and authority²³.

To sum up, it is obvious that the process of maintaining equivalence when translating religious texts is characterized by intricacy and complexity as it entails to adopt an approach that considers not just linguistic accuracy but sensitivity to cultural meanings as well as faithfulness to the theological implications alike. Ultimately, the whole endeavor is focused on producing a translation capable of performing a fidel conveyance of both the essence of the SL text and its spiritual content, so that TL readers can feel its deep religious implications.

4.1 Strategies for Achieving Equivalence

4.1.1 Literal Translation: This approach strives for word-for-word accuracy, aiming to preserve the original language's structure and meaning. While this method can maintain doctrinal integrity, it often results in awkward or unclear language in the target text. For instance, the King James Bible (1611) is noted for its literal translation approach, which has both preserved and complicated its comprehension²⁴.

4.1.2 Dynamic Equivalence: Proposed by Eugene Nida, dynamic equivalence focuses on conveying the thought or intention behind the original text rather than a direct word-for-word translation. This method prioritizes readability and comprehension for the target audience. The New International Version (NIV) of the Bible exemplifies this approach, aiming to balance accuracy with clarity²⁵.

23 Hemmat, A. "Translate Me, But Don't Translate Me : Challenges of Religious Text Translation: A Case Study," Asia Pacific Translation and Intercultural Studies 4, no. 2 (2017): 100, <https://doi.org/https://doi.org/10.1080/23306343.2017.1336830>.

24 Nida, Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating, 159.

25 Nida E. A. and Taber, C. R. The Theory and Practice of Translation (Leiden: Brill, 1969), 202.

4.1.3 Functional Equivalence: Similar to dynamic equivalence, functional equivalence emphasizes translating the function or purpose of the original text within its cultural context. This strategy aims to evoke the same response in the target audience as the original text did in its original audience. This approach is particularly useful in translating parables and allegories that rely on cultural references²⁶.

1.2 Factors impacting Equivalence

4.2.1 Cultural Differences: Religious texts are deeply rooted in their original cultural contexts. Translators must navigate these cultural differences to make the text relevant and meaningful to the target audience. For example, idiomatic expressions and metaphors in the Bible may not have direct equivalents in other languages, requiring creative solutions²⁷.

4.2.2 Theological Implications: Translators must ensure that doctrinal meanings are preserved. Even slight misinterpretations can lead to significant theological disputes. The translation of terms like "logos" in the New Testament has sparked extensive debate due to its complex theological implications²⁸.

4.2.3 Linguistic Structure: Differences in linguistic structure between source and target languages can complicate the translation process. Grammatical and syntactical differences must be carefully managed to maintain both accuracy and readability²⁹.

5. Analysis of Translations

5.1 Abdullah Yusuf Ali's Translation

Abdullah Yusuf Ali translates Ayat Al-Tathīr as follows: "***Allah doth only will to keep away the uncleanness from you, O people of the household, and to purify you a thorough purification***"³⁰.

26 Gutt, E. A. Translation and Relevance: Cognition and Context (Oxford: Blackwell, 1991), 78.

27 Beekman J. and Callow, J. Translating the Word of God (Grand Rapids: MI: Zondervan, 1974), 32.

28 Carson, D. A. Exegetical Fallacies (Grand Rapids, MI: Baker Academic, 1984), 30.

29 Larson, M. L. Meaning-Based Translation: A Guide to Cross-Language Equivalence (Lanham, MD: University Press of America, 1984), 59.

30 Ali, A. Y. The Meaning of the Holy Quran (Beltsville: MD: Amana Publications, 2000), 918.

Ali's translation highlights the moral and physical immunity and purity granted by Allah Almighty and makes this understanding of the ayah more salient. The case is so due to using uncleanness for rendering the Arabic word "rijs", which has a broad semantic coverage. According to the Quranic Arabic corpus, **the** word rijs (رِجْس) occurs 10 times in the Glorious Quran with different meanings such as: abomination, filth, punishment, impure, and evil. Hence Ali tends to undertone the spiritual purification by mentioning a word that seems to suggest the physical cleanness in today's common use. By contrast, he uses the verb "will" to render the Arabic verb "يريد" which is more emphatic and affirmative than the other alternative equivalents such as "desire" and "wish" used by Asad and pickthall respectively in conveying the intended meaning by Allah Almighty as it leaves no room for doubt or uncertainty concerning the accomplishment of His will. Additionally, and in order to confirm and further assert the fulfillment of His will as stated in the verb "يريد", Ali uses the auxiliary verb "doth" so as to dispel any doubt as to the fulfillment of Allah's will. However, Ali does not adopt as literal translation as required on such occasions and tends to provide a somewhat free translation of it.

5.2 Muhammad Asad's Translation

Muhammad Asad, on the other hand, opts to offer a nuanced interpretation of Al-Tathīr verse as his translation reads as follows: **"God desires but to remove all uncleanness from you, O you members of the [Prophet's] household, and to purify you to utmost purity"** (Asad, 2003: 643). Asad is less emphatic in rendering the ayah through his selection of the less emphatic verb "desire" as an equivalent to the verb "يريد". By the same token, the term "rijs" is rendered into "uncleanness", even though it carries a set of dissimilar meanings within different contexts. Moreover, he domesticates "اهل البيت" into "members of the [prophet's] household". Here what is emphasized by Asad is the spiritual purity of Ahlul- Bait, foregrounding their dignified status within the nation of Islam. Yet, his translation is not as literal as the case should be when rendering ambiguous or controversial expressions and texts where preserving the meaning of the original is the safe side that translators take to avoid bias to specific interpretation(s).

This is so, due to the fact that departing the content and being more or less unfaithful to the phrasing of the original would lead to misleading the TL audience as to the true intended meaning and make the task of TL receivers to grasp and find out the true interpretation of the ayah more difficult and thornier.

5.3 Marmaduke Pickthall's Translation

Marmaduke Pickthall's translation presents a rendering of the verse not without shortcomings and drawbacks, as he states: "**Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing**"³¹.

One drawback is nominalizing the verb "يريد" in his translation which is not recommended as this tendency, according to Hyland and Jiang (2021), i.e. nominalizing in translation, when adopted would result into a shift in focus from actions to entities; a matter which could result in obscuring the dynamism and immediateness that an original verb may have. This type of shifts, they argue, has a negative effect on readers in terms of their perception of the text, reducing the total clarity of the text.

Similarly ,he renders" rijs "into" uncleanness , "thus adopting a foreignizing approach which is not recommended in translating cultural words as equivalence mostly cannot be achieved due to culture specificity and lack of exact equivalent in the TL .Likewise ,the term " اهل البيت " is foreignized and rendered into "Folk of the Household ."The verb" cleanse "is defined in the Oxford English Dictionary) OED (1933) (as" to make clean or pure ;to rid of impurities or dirt.". Even though ,the verb cleanse denotes both physical and spiritual cleanness ,but when it comes to common use at the present ,we can see that this verb either mostly used to denote the physical aspect or used with a negative connotation. One example of the negative connotation of its use is the widely used term today "ethnic cleansing ,hence the verb seems inappropriate as an equivalent of the Verb " يطهر " for the above mentioned reasons.

31 M. Pickthall, The Glorious Quran (Kuala Lumpur: Islamic Book Trust, 2001), 408.

6.Implications and Interpretations

The analysis of translations reveals divergent interpretations of the Ahl-ul-Bait purification verse, ranging in various degrees from spiritual purification to physical cleansing. While the three selected translators attempt to provide an accurate and faithful translation, it is obvious that their translations include inappropriate renderings, drawbacks and shortcomings. For instance , the ayah contains two culturally focused expressions in Islamic religion ,i.e. , " rijs" and "Ahlul-Bait" , that it seems more appropriate to foreignize them because no exact equivalents in the TL can convey their culture specific meanings .Yet , none of the three adopted the foreignizing approach in their translation and used instead TL equivalents which are short of creating the same effect or covering the same semantic field of the SL words . Additionally, it is useful to acquaint TL audience whether muslims or non-muslims with Islamic words and expressions that constitute part of the Islamic cultural environment. Moreover, spreading Islamic terms would motivate people all over the world to read and attempt to know about these terms unfamiliar to them so learn more about Islamic religion and culture and consequently Islamic faith is allowed spread. As for formal correspondence, it is obvious that the translators maintain some sort of formal correspondence with some exceptions as each one of them fails to maintain this in translating the whole ayah. The same applies to selecting the closest equivalents where each translator fails to select exact equivalents or achieve the utmost level of equivalence possible on the lexical level.

To sum up, the three translators , Ali, Asad, and Pickthall do not manage to provide the required translation through their failure to keep up literalness , maintain formal correspondence and achieving the desired level of equivalence as prescribed by translation theorists for tackling controversial or ambiguous texts in translation .Besides, none of them employ a foreignizing approach in rendering culture specific terms أهل البيت and the broad semantic coverage word " رجس " (rijs), where exact equivalents do not exist in the TL. These variations, drawbacks and shortcomings made by translators underscore the complexity of Quranic translation and its impact on theological understanding within Muslim communities.

7. Conclusion

In conclusion, the translation assessment of the Ahlul-Bait purification verse in the Glorious Quran sheds light on the diverse interpretations and theological implications of this pivotal Quranic passage. After conducting a comparative analysis of the selected translations, the study underscores that faithfulness to the source language through adhering to literalness, maintaining formal correspondence between the SL and the TL and selecting the closest TL equivalents in translation by Quran translators is the recipe for dealing with the controversial ayahs of the Glorious Quran.

This is so because it is the most likely decision for preserving both the form and the content of the SL texts and conveying the original message to the TL audience without bias, intervention or change. By deepening our understanding of this ayah, we gain insight into the spiritual significance of the Prophet's household (peace and blessings be upon them) within Islamic tradition.

References

Holy Quran

- Ali, A. Y. *The Meaning of the Holy Quran*. Beltsville: MD: Amana Publications, 2000.
- Beekman, J., and J. Callow. *Translating the Word of God*. Grand Rapids: MI: Zondervan, 1974.
- Brunner, R. "Ahl Al-Bayt". In Fitzpatrick, C.; Walker, A.H. (Eds.). *Muhammad in History, Thought, and Culture: An Encyclopedia of the Prophet of God*. Santa Barbara, CA.: ABC-CLIO, 2014.
- Carson, D. A. *Exegetical Fallacies*. Grand Rapids, MI: Baker Academic, 1984.
- Dakake, Maria Massi. *The Charismatic Community: Shi'ite Identity in Early Islam*. Albany, NY: State University of New York Press, 2007.
- Gutt, E. A. *Translation and Relevance: Cognition and Context*. Oxford: Blackwell, 1991.
- Hemmat, A. "Translate Me, But Don't Translate Me: Challenges of Religious Text Translation: A Case Study." *Asia Pacific Translation and Intercultural Studies* 4, no. 2 (2017): 99–116. <https://doi.org/https://doi.org/10.1080/23306343.2017.1336830>.
- Howard, I.K.A. "Ahl-e Bayt"." *Encyclopaedia Iranica*. New York: Columbia University Press, 1984.
- Kenny, D. ""Equivalence" in Baker, M.(Ed.)." *Routledge Encyclopedia of Translation Studies*. London and New York: Routledge, 1998.
- Lalani, Arzina R. *Early Shi'i Thought: The Teachings of Imam Muhammad Al-Baqir*. Edited by M. Rustom. London: I.B. Tauris, 2000.
- Larson, M. L. *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. Lanham, MD: University Press of America, 1984.
- Madelung, Wilferd. *The Succession to Muhammad: A Study of the Early Caliphate*. Cambridge: Cambridge University Press, 1997.
- Mavani, Hamid. *Religious Authority and Political Thought in Twelver Shi'ism: From Ali to Post-Khomeini*, *Routledge Studies in Political Islam*. London: Routledge, 2013.
- Momen, Moojan. *An Introduction to Shi'i Islam*. New Haven, CT: Yale University Press, 1985.
- Nasr, S.H., C.K. Dagli, M.M. Dakake, and J.E.B. Lumbard. *The Study of Quran: A New Translation and Commentary*.

- New York: Harper Collins, 2015.
- Nida, E. A. *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating*. Leiden: Brill, 1964.
- Nida, E. A., and C. R. Taber. *The Theory and Practice of Translation*. Leiden: Brill, 1969.
- Pickthall, M. *The Glorious Quran*. Kuala Lumpur: Islamic Book Trust, 2001.
- Shah-Kazemi, Reza. *Justice and Remembrance: Introducing the Spirituality of Imam "Ali*. London: I. B. Tauris, 2007.
- Sharon, M. ""People of the House". In McAuliffe, J.D. (Ed.)." *Encyclopaedia of the Qur"ān*. Leiden : Brill, 2004.
- Shomali, M.A. *Shi"i Islam: Origins, Faith, and Practices*. London: Islamic College for Advanced Studies Press, 2003.
- Soufi, Denise Louise. "The Image of Fatima in Classical Muslim Thought." Princeton University, 1997.