



Subjective and Objective Variation in Human Translation in English to Urdu of Religious Discourse

Muhammad Alamgir^{*a}, Dr. Muhammad Abdullah Baig^b

a. Riphah International University, Islamabad

b. HoD of the English Department at Riphah International University, Islamabad

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ABSTRACT

This paper investigates subjectivity and objectivity in the selected translated book of Dr Zakir Naik, Answers to Non-Muslims' Common Questions about Islam, by Professor Muhammad Raza. The paper analyses the translated version of English through the use of Eugene Nida's Theory of Equivalence. The study found that subjectivity appeared in the translated text in the form of adaptation and explanation. The translator has explained the difficult religious terms and adapted the translated text according to the needs of the target readers. The translator has made the use of formal equivalence for the translation of the verses of the Holy Quran and dynamic equivalence for the translation of the source text without the distortion of the original message. The study proposed a balance between formal and dynamic equivalence for accurate translation.

1. Introduction

Translation is the process of transferring the text of the source language into the target language with the maintenance of the intended meaning and linguistic precision. Translation can be done in the written or spoken form (Ali and Imran, 2023). It is an activity of producing new text based on the existing text (Kenny, 2022). Translation is a sophisticated process that requires knowledge of culture, history, context, and background for the accomplishment of precise translation (Abbas, Alamgir, and Hussain, 2025).

Just like a facilitator, translation is considered an endeavour of a human because it shifts cultural elements, values, science, knowledge, and various ideologies from one generation to another. It fills the gap between people who do not understand each other's languages to know about each other's messages. That is why translation is useful for the purpose of linking various people together by transferring the message of the source text to the target language's speakers. Moreover, translation is used to connect people together and facilitates communication around different cultures (Shormani and Alfahad, 2025). Besides this, translation is not restricted to one category; there are various types of translation: general translation, technical translation, legal translation, and certified translation. However, this study is about human translation.

* Correspondence to: Riphah International University, Islamabad
E-mail address: muhammadalamgir178@gmail.com (M. Alamgir)



Human translation is done by a human expert who translates a text from the source language to the target language. In human translation, a text is based on cultural, contextual, and idiomatic expressions and focuses on tone, intended meaning (of the source text), accuracy, and natural flow. This is why, as compared to machine translation, human translation is more accurate and has a natural flow. However, there are some weaknesses of human translations as well: human translation is expensive and time-consuming. It is sometimes subjective; the translator reflects his or her interest in translation, and the right message is not conveyed (Chauhan & Daniel, 2023).

This study aims to analyse the human translation of the selected text from the book of Dr Zakir Naik from English to Urdu, translated by Professor Muhammad Raza. The study applies Eugen Nida's Theory of Equivalence. The study examines human Urdu translation to evaluate translation strategies, translation quality, cultural sensitivity, contextual accuracy, and linguistic naturalness. It identifies how cultural adaptation, fidelity and coherence are achieved in human translation. The study also investigates the reasons for partiality, bias, and subjectivity in human translation and explores those factors that distort the intended message. The study also finds effective strategies to avoid subjectivity and ensure faithfulness and intended meaning in human translation. The findings of this study help translators, educators, and researchers in the maintenance of accuracy, reliability, and objectivity in the translation process.

1.1. Statement of the Problem

Many researchers have studied translation in terms of accuracy, fidelity, and cultural transfer, especially when comparing human and machine translation. However, the concepts of subjectivity and objectivity in human translation are mostly discussed in a theoretical manner and are not explained in a systematic and organised way, particularly in the translation of persuasive religious discourse. Previous studies often label human translation as "subjective" without clearly identifying how subjectivity is linguistically realised in translated texts. This paper fills this gap by analysing subjectivity and objectivity in the selected text and finds suitable strategies to convey the intended meaning in the target text.

1.2. Research Significance

The research is significant because it identifies subjective and objective elements in the translated text. The study also finds those translation strategies that ensure faithfulness and avoid distortion in meanings. It applies Eugene Nida's Theory of Equivalence and its application to form formal and dynamic equivalence to know which form is mostly used and what its impact on meaning is. The translation suggests a balance between formal and dynamic equivalence to ensure faithfulness and avoid distortion of meaning in the source text.

1.3. Research Objectives

The present study aims:

- To identify and categorise linguistic indicators of subjectivity and objectivity in English-Urdu human translation of religious discourse.
- To examine how subjective translation choices affect fidelity, coherence, and persuasive force in human translation.
- To develop a Subjective-Objective Orientation Framework based on Eugene Nida's Formal and Dynamic Equivalence for analysing human translation.

1.4. Research Questions

- What are the linguistic indicators of subjectivity and objectivity in English-Urdu human translations of religious discourse?
- How do subjective translation choices affect fidelity, coherence, and persuasive force in human translation?
- How can Eugene Nida's Formal and Dynamic Equivalence be operationalised to diagnose subjectivity and objectivity in human translation?

1.5. Theoretical Framework

This study applies Eugene Nida's Theory of Equivalence as a theoretical framework for analysing human translation. Eugene Nida is a dominant figure in modern translation studies who developed the theory of equivalence during his work on Bible translation. Nida states that translation not only focuses on linguistic accuracy but also on effective communication. Effective communication is also known as dynamic or functional equivalence, which gives emphasis to produce the same effect on the target readers as the original text has on the readers. Nida's theory contains two main forms: formal equivalence and dynamic equivalence (Chao, 2025).

Formal equivalence is a source-text-oriented approach that is based on literal translation, which prefers the linguistic and cultural characteristics of the source text, including word order, grammatical structure, and idiomatic expressions. This form of equivalence is used in theological, legal, and academic translation (Ahmad & Iqbal, 2022).

Dynamic equivalence (also known as functional equivalence) is a target-text-oriented approach that prioritises sense-for-sense translation, clarity, understanding, natural flow, and cultural relevance instead of strict adherence to source-text structure. According to Nida, as the original text has an emotional, cognitive and communicative effect, the translated text must have the same effect on its readers (Fu, 2024; AlSaeed & Abdulwahab, 2023). Nida presents four requirements for successful dynamic equivalence: clarity of meaning, transfer of tone and emotion, natural and idiomatic expression, and equivalent impact on the target audience (Ahmad & Iqbal, 2022).

In this study, both formal and dynamic equivalence are applied to human translation. Formal equivalence is used to maintain faithfulness to the source text, while dynamic equivalence is employed when literal translation fails to convey the intended meaning. This dual application helps analyse subjectivity, objectivity, and fidelity in human translation.

2. Literature Review

Translation is the process of conveying meaning from the source text to the target text. This is not easy for religious texts because meaning is very deep and connected to culture, belief, and logic. Human translators decide very carefully to preserve the message clearly, accurately and understandably for the readers. Recent studies reveal that human translators use their knowledge, experience, and judgment to improve their translation better than machine translation in preserving meaning (Li Wang, 2024).

Moreover, formal equivalence (keeping the exact words and structure) and dynamic equivalence (changing words to keep the meaning clear for readers) are used by translators. Using both strategies carefully help the translators by making the text faithful to the original and easy to understand (Syafran et al., 2024). Translators also use strategies like transference (borrowing words from the original language), descriptive equivalents (explaining terms), and cultural adaptation (changing words to match the reader's culture). These strategies are important to avoid mistakes and to make the text natural in the target language (Mahmoud, 2024).

In religious texts, these strategies are very important; for example, research on Quranic translations reveals that translators meticulously make decisions. The translators should know the situation, the use of appropriate words in translation, and the limits of interpreting or explaining the text, so that the text is clear and faithful to the source text (Mahmoud, 2024). These decisions help to keep away subjectivity, which means personal bias, and support objectivity, meaning the translation reflects the true original meaning.

During the process of translation, translators face cultural and language problems. For example, many words do not exist in the target language or concepts that are new to the audience. The direct translation of such words is not easy because they do not have a proper equivalent. Bekmurodova et al. (2024) found that translators adopt various strategies in order to solve cultural and language problems by using explicitation (explaining meaning), functional equivalence (keeping the function of a sentence), and foreignisation (keeping original words if needed).

Dong & Chen (2025) worked on how translators' experience matters in the process of translation. They found that expert and professional translators plan the source text carefully and ponder over the meaning before translating the source text into the target text, while beginners may make mistakes or add their own interpretations. They further found that experienced translators use cognitive strategies to inspect their choices and make sure the translation is correct. This helps keep the translation objective and prevents unnecessary subjectivity.

Even though studies show that human translators use strategies to improve accuracy and meaning, very few studies focus directly on subjectivity and objectivity. Translators are influenced by their own knowledge, culture, and choices (Li Wang, 2024), but there is no detailed study on how subjectivity happens in translation or how translators can avoid it to ensure objectivity and the intended message of the source text in the target text. This is especially important in religious texts, where the meaning must be clear, accurate, and faithful to the original.

3. Research Design and Methodology

This study follows a qualitative comparative study design to examine human Urdu translation of religious discourse. The focus is on understanding how human translators handle meaning, context, persuasion, and equivalence while translating English religious texts into Urdu.

3.1. Research Design and Approach

The study focuses on a qualitative research approach, as it takes non-numeric textual data. A comparative textual and contextual analysis is used to examine the English source text and its human Urdu translation.

3.2. Data Source and Collection

The paper has selected the translated book of Dr Zakir Naik, "Answer to Non-Muslims' Common Questions about Islam", by Professor Muhammad Raza. One question has been taken along with its answer from the selected book, along with the original text.

3.3. Data Analysis Technique

The study selects Eugene Nida's Theory of Equivalence for analysis, which is based on two forms: formal equivalence and dynamic equivalence. Formal equivalence focuses on literal translation, and dynamic equivalence focuses on sense-for-sense translation.

4. Data Analysis and Discussion

4.1. Paragraph 1: Asked Question

Source Text

"Why is a man allowed to have more than one wife in Islam? i.e., why is polygamy allowed in Islam?" (Naik, page 4, line no 1-2)

Target Text

"اسلام میں ایک آدمی کو ایک سے زیادہ بیویاں رکھنے کی اجازت کیوں دی گئی ہے؟ یا اسلام میں مرد کو متعدد شادیوں کی کیوں اجازت ہے؟"

(Naik, page 70, Line No 1-2)

Analysis

The translator has made use of both formal and dynamic equivalence. Formal equivalence is used to maintain the grammatical structure and communicative form of the source text in the interrogative form. The translator has maintained the natural flow of the text and also conveyed the intended meaning without any alteration or distortion of meaning. Subjectivity is almost avoided in the translated text.

4.2. Paragraph 2: Definition of Polygamy

Source Text

"Polygamy means a system of marriage whereby one person has more than one spouse... In Islam, limited polygyny is permitted, whereas polyandry is completely prohibited." (Naik, page 4, line no 5-6, 8-9)

Target Text

"کثیرالازواجی یا متعددِ ازواج سے مراد شادی کا ایسا نظام ہے جس میں ایک شخص ایک سے زیادہ شریکِ زندگی رکھ سکتا ہے... اسلام میں محدود حد تک بیویاں رکھنے کی اجازت ہے جبکہ ایک عورت کو ایک سے زیادہ شوہر رکھنے کی اجازت نہیں ہے۔"

Analysis

The translator keeps a balance in the process of translation between formal and dynamic equivalence. A slight subjectivity appears in the text, like the word polygamy has been translated to lengthy phrase as explanatory meanings, such as بیویاں رکھنے جی اجازت for the target readers. So, the translator shifts from formal equivalence to dynamic equivalence to bring natural flow in the text without any change in the original meaning.

4.3. Paragraph 3: Qur'an as the Only Scripture Saying "Marry Only One"

Source Text

"The Qur'an is the only religious book, on the surface of this earth, that contains the phrase 'marry only one'. There is no other religious book that instructs men to have only one wife." (Naik, page 4, line no 14-16)

Target Text

"قرآن دنیا میں واحد مذہبی کتاب ہے جس میں تحریر ہے: "صرف ایک سے شادی کرو"۔ کسی دوسری مذہبی کتاب میں یہ ہدایت نہیں کی گئی کہ صرف ایک بیوی رکھو۔"

(Naik, Page No 70, Line No 11-12)

Analysis

The translation of the source text reflects a predominantly objective approach with the use of both formal and dynamic equivalence. Here, the translator has adopted formal equivalence and preserved the structure of the source text along with its meaning. Besides this, the translator has omitted the meaning of the phrase in the translated text, "on the surface of the earth which reduced the emphasis, but the intended meaning has been conveyed without any confusion.

4.4. Paragraph 4: Historical Examples from Other Religions

Source Text

"Many Hindu religious personalities, according to their scriptures, had multiple wives. King Dashrat, the father of Rama, had many wives. Krishna had several wives" (Naik, page 4, line 21-23)

Target Text

"بہت سی ہندو مذہبی شخصیات... راجہ دشرتھ کی ایک سے زیادہ بیویاں تھیں... کرشن کی بہت سی بیویاں تھیں۔"

Analysis

The translator is mostly objective in translation and confined to formal equivalence, but for the sake of the impact of smooth flow, he shifts to dynamic equivalence. According to Eugene Nida's Theory, the content and linguistic forms of the source text must be preserved by the translator. The translator has highly used formal equivalence but omitted the phrase "the father of Rama has not included the meaning of the phrase in the target text, which shows the translation subjectivity. The omission does not change the real message but reduces the impact of meaning in the target text.

4.5. Paragraph 5: Qur'anic Verse (Surah An-Nisa 4:3)

Source Text

"Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one." (Naik, page 5, line 15-16)

Target Text

"چنانچہ تم ان عورتوں سے شادی کرو جو تمہیں اچھی لگیں دو دو، تین تین یا چار چار (عورتوں سے) لکین تم کو اگر اس کا خوف ہو کہ تم (ان کے ساتھ) انصاف نہیں کر سکو گے تو صرف ایک سے (نکاح کرو)۔"

Analysis

The translator has brought a balance in the translation and translated the text both literally and word-for-word. He has translated the first sentence based on formal equivalence and the second sentence based on dynamic equivalence. Like for example, he has added additional words in the brackets for the maintenance of natural flow, such as "(ان کے سے)", "(عورتوں سے)", "(نکاح کرو)" and "(ساتھ)". According to the theory, such an addition is acceptable if it does not alter or distort the original message.

4.6. Paragraph 6: Polygyny as an Exception, Not a Rule

Source Text

"Therefore, polygyny is not a rule but an exception..." (Naik, page 5, line 25)

Target Text

"اس لیے زیادہ شادیاں کرنا کوئی قانون نہیں بلکہ استثنا ہے۔"

Analysis

The translator has translated the text directly and preserved the structure of the source text. However, he has added an explanatory meaning to the word polygyny as "زیادہ شادیاں کرنا" which manifests subjectivity, but this explanatory meaning is for the needs and understanding of the target readers. According to Eugene Nida's Theory of Equivalence, a translator can adapt the translated text according to the needs and understanding of the target readers. So, the translator maintains a balance between formal and dynamic equivalence without meaning distortion.

4.7. Paragraph 7: Demographic and Social Arguments

Source Text

"The average life span of females is more than that of males, and at any given time one finds more widows in the world than widowers." (Naik, page 6, line no 7-9)

Target Text "عورتوں کی اوسط عمر... جنگوں میں... بیوہ عورتیں۔"

Analysis

In this portion, the translation has partially applied formal equivalence; he has translated the text based on dynamic equivalence and added an explanation to clear the main message and intended meaning. The translator has adapted the text for the target readers, such as "عورتوں کی اوسط عمر... جنگوں میں... بیوہ عورتیں". The writer has omitted the phrase "that of males" and mentioned only women in the translated text. The omission has taken place to avoid confusion and transfer the main message. The translator has also adopted an explanatory strategy and added some words in bracket such as "جنگوں میں" (in wars) for clarification.

4.8. Paragraph 8: Final Argument – Protection of Women's Dignity

Source Text

"Islam prefers giving women the honourable position.." (Naik, page 7, line 12-13)

Target Text

"اسلام پہلی صورت کو ترجیح دیتے ہوئے اسے باعزت مقام دلاتا ہے۔"

Analysis

The translator has translated the text in both a formal and dynamic way. He has added the phrase in the translated text "پہلی صورت" which is not present in the source text. This addition is actually the connection of the previous paragraph to continue the flow and avoid confusion.

The translation of the source text reflects the use of both formal and dynamic equivalence in accordance with Eugene Nida's Theory of Equivalence, although it exhibits a moderate degree of subjectivity. In the source text, the statement "Islam prefers giving women the honorable position" emphasizes Islam's preference for granting women dignity and respect. The target text preserves the notion of providing women with an honorable status through the phrase "باعزت مقام دلاتا ہے", thereby showing dynamic equivalence, as it conveys the intended effect and meaning naturally to Urdu readers. However, based on formal equivalence, the translation added a phrase in the target text "پہلی صورت کو ترجیح دیتے ہوئے" (preferring the first option), which is not present in the original statement. This addition manifests translator subjectivity, but it refers to the previous context that was already mentioned in the source text before. Based on Nida's Theory of Equivalence, dynamic equivalence allows translators to bring clarity, comprehension and natural flow in the translated text, but it will not change or alter the intended meaning of the source text. In this case, the added phrase slightly shifts the focus from the general principle of honoring women to a specific alternative or "first option," thereby introducing a degree of subjectivity. Therefore, according to Eugene Nida's Theory of

Equivalence, the translated sample shows strong dynamic equivalence but lower formal equivalence due to the addition of such a phrase, which is not present in the source text.

5. Discussion

The current paper finds out subjectivity and objectivity in the translation of English to Urdu. The study has selected one question with its answer from the book by Dr Zakir Naik, by Professor Muhammad Raza. The paper has applied Eugene Nida's Theory of equivalence and its two forms: formal equivalence and dynamic equivalence. The study shows that the translator has mostly made use of formal equivalence to preserve the religious meaning of the original text. On the other hand, the translator has used dynamic equivalence to maintain natural flow and bring understanding to the target text readers. The findings support Eugene Nida's Theory of Equivalence that an equivalent response is required for effective translation (Nida, 1964).

The first finding shows that interrogative structure and religious concept have been translated more objectively, and there is no addition, deletion or intervention on behalf of the translator. For example, the question has been translated with the same communication function and structure without any deletion or addition. The translation is almost similar to the concept of Eugene Nida's Theory of formal equivalence that gives priority to fidelity and faithfulness to the original text (Nida, 1964).

Then the definition of polygamy indicates interaction between formal and dynamic equivalence. The translator has preserved the central meaning of polygamy and has shown the main difference between polygamy and polyandry. Some technical terms have been simplified by the translator for the target readers' comprehension. The term polygamy has been translated to "بیویاں کی اجازت رکھنے کی اجازت" which represents dynamic equivalence. The theory of Eugene Nida's Theory of Equivalence of dynamic equivalence allows the translator to adapt the target text according to the target readers' comprehension. Such type of a text shows subjectivity, but the meaning of the original text neither changes nor is distorted (Nida, 1964).

The findings further highlight that minimal subjectivity is found in the translated text in the form of omissions and simplifications. The translator has omitted the phrase "on the surface of this earth" and translated the terms "marry only one", which has reduced rhetorical emphasis in the target text, but the meaning of the original text has been maintained. Nida's Theory of Equivalence argues that a translator may omit unnecessary elements when their omissions do not affect the intended meaning of the source text (Nida, 1964).

Historical references to Hindu religious figures provide further evidence of selective adaptation. The translator has intervened again in the target text by omitting "according to their scriptures" and the father of "Rama". The omission made by the translator reduced the detail of the source text, especially contextual detail. The findings support Nida's view that preference is given to the effect of the message over strict lexical correspondence. However, in persuasive discourse, subjectivity can emerge through selective omission. (Nida & Taber, 1969).

Moreover, the translation of the Quranic verse by the translator highlights both formal and dynamic equivalence: For example, the phrases such as "two, or three or four" show formal equivalence, and the rest of the translation reflects dynamic equivalence. For instance, as explanatory additions in brackets, such as "(عورتوں سے)" and "(نکاح کرو)", exemplify dynamic equivalence. The Theory of Eugene Nida states that addition is allowed when it helps the target readers to understand the intended meaning without any alteration or distortion in the original meaning (Nida, 1964). In this regard, the addition made by the translator indicates controlled subjectivity where a balance has been shown between two forms of translation. The findings suggest that religious translation sometimes requires explanatory strategies for the preservation of communicative effectiveness.

Similarly, the sentence "polygyny is not a rule but an exception" indicates that the translator remains between technical accuracy and reader comprehension. And also, the substitution of the term "polygyny" with a suitable phrase "زیادہ شادیاں کرنا" indicates dynamic equivalence. Though the lexical simplification revealed the translator's subjectivity, it does not violate the two forms of the theory of equivalence (Nida, 1964).

However, all translations do not remain the same to maintain fidelity. For example, instead of showing a balance in the translation, the translator has reflected dynamic equivalence in some places of translation. The addition of "جنگوں میں" introduced information that is not present in the source text, and the scope of the argument is altered. The translator, this type of translator narrows and reshapes the original meaning. Eugene Nida's Theory of Equivalence allows dynamic equivalence but strongly argues that the meaning of the source text will not be reshaped or narrowed (Nida, 1964).

The final finding is about the translation of women's dignity in Islam. The phrase "باعزت مقام" effectively conveys the notion of an honorable status, but adding the phrase "پہلی صورت کو ترجیح دیتے ہوئے" reveals contextual information clearly, which is not found in the source text. This finding highlights the importance of dynamic equivalence, which achieves naturalness. Moreover, dynamic equivalence can also lead to moderate subjectivity when translators view meanings from broader contexts.

6. Research Findings

This paper investigated subjectivity and objectivity in English-Urdu human translation of religious discourse and analyzed selected “one question” with its answer from the selected book of Dr Zakir Naik’s Answers to Non-Muslims’ Common Questions About Islam and its Urdu translation by Professor Muhammad Raza. The study employed Eugene Nida’s Theory of Equivalence and its two forms: Formal and Dynamic Equivalence to understand how translators maintain the intended meaning, clarity, and faithfulness in religious texts. It was highlighted that formal dynamic is mostly in religious translation that is based on objectivity, but the translator shifts to dynamic equivalence when the intended meaning is not conveyed. Personal opinions, ideological bias and subjectivity were avoided by the translator in most cases. The study found that formal equivalence was used for the translation of sensitive, sacred and doctrinal statements. Moreover, accuracy and faithfulness, which are the basic requirements in the translation process, were mostly retained. On the other hand, the translator used dynamic equivalence to bring natural flow, readability, and understanding of the source text for the target readers. To make the text easy to understand, the translator made the use of explanations, clarifications, and culturally familiar expressions. The implementation of such strategies helped in the preservation of the original meaning of the source text. Subjectivity and its forms were found in confined forms, like simplification, omission of minor details, and explanatory additions; however, the forms of subjectivity were for the understanding rather than altering the meaning. It was stated based on findings that subjectivity is not negative if it does not vary the original message, when it is used to clear the confusion. The study also found that translation strategies like explicitation, clarification, and cultural adaptation help to reduce subjectivity and maintain objectivity. These strategies help the translator in the transformation of religious ideas naturally and preserve doctrinal accuracy.

7. Conclusion

This paper investigated subjectivity and objectivity in English-Urdu human translation of religious discourse. The study employed Eugene Nida’s Theory of Equivalence and its two forms: Formal and Dynamic Equivalence. It was highlighted that formal dynamic is mostly used in religious translation that is based on objectivity, but the translator shifts to dynamic equivalence when the intended meaning is not conveyed. Personal opinions, ideological bias and subjectivity were avoided. The study found that formal equivalence was used for the translation of sensitive, sacred and doctrinal statements. To make the text easy to understand, the translator made the use of explanations, clarifications, and culturally familiar expressions. The implementation of such strategies helped in the preservation of the original meaning of the source text. Subjectivity and its forms were found in confined forms, like simplification, omission of minor details, and explanatory additions; however, the forms of subjectivity were for the understanding rather than altering the meaning. It was stated based on findings that subjectivity is not negative if it does not vary the original message, when it is used to clear the confusion. The study also concluded that translation strategies like explicitation, clarification, and cultural adaptation help to reduce subjectivity and maintain objectivity. These strategies help the translator in the transformation of religious ideas naturally and preserve doctrinal accuracy.

8. Recommendations

Human translators of religious texts should meticulously balance formal equivalence and dynamic equivalence. Formal equivalence should be used for translating sacred text (religious text), such as Qur’anic verses, doctrinal concepts, and sacred terminology; and Dynamic equivalence should be used only when literal translation creates confusion for target readers. Translators should avoid unnecessary omissions, additions, and simplifications. Moreover, translation training programs should include courses on subjectivity and objectivity in translation. Eugene Nida’s Theory of Equivalence should be used as an analytical and evaluative framework for assessing translation quality, accuracy and faithfulness. Furthermore, translators should use strategies such as explicitation, clarification, and cultural adaptation whenever required. Future researchers are encouraged to apply the suggested framework to other religious texts to examine subjectivity and objectivity in different translation contexts. Translators, educators, and researchers should work collaboratively to establish guidelines that promote accuracy, reliability, and objectivity in the translation of sensitive religious texts without altering the message of the source text.

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