

## **PROBLEMS OF TRANSFERRING IMAGES OF AN-NĀR (Hell-Fire) IN THE QUR'ĀNIC TEXTS INTO ENGLISH**

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### **ABSTRACT**

This paper discusses the problems facing those who work in the translation field during their transferring the images of An-Nār (Hell-Fire) in the Glorious Qur'ān from the source language Arabic in the target language English.

This paper aims at studying images of the Hell-Fire in the Glorious Qur'ān. It also aims at pinpointing the difficulties facing Moslems in knowing that (Hell) An-Nār has twenty images in the glorious Qur'ān, they are mentioned in one hundred and twenty places. This is what will be shown in the present paper. The paper hypothesizes that there is no one-to-one correspondence between images of An-Nār (Hell-fire) in Qur'ān text and their counter-parts in English. These (IMAGES) have always been a serious problem for translators as far as their ability,

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performance background knowledge and how they should achieve a successful equivalence between the SL-text and the TL-text one.

The present study investigates how the translators play a vital role and make very hard attempts in order to obtain the exact meaning of these images especially when they know that these images are revealed from almighty (Allah) to his Messenger Mohammed (P.B.U.H). These images are the description of An-Nār (Hell-fire) in the Glorious Qur'ān. So the process of translating them can pose many problems for translators.

### **ملخص البحث**

يبين هذا البحث المشاكل التي قد تعترض المعنيين في الترجمة بصورة عامة ومنها صور النار عندما يقوم المهتمون بنقل الترجمة من اللغة العربية (اللغة الأصل) الأم إلى اللغة الانكليزية (اللغة الهدف) وكما هو معروف لدى العالم الإسلامي أن كل مسلم عليه أن يعرف صور النار في القرآن الكريم حيث أن كلام الله عز وجل الذي أنزل على رسوله الكريم محمد صلى الله عليه وسلم زاخر بالمعاني العظيمة حيث أشار القرآن الكريم إلى مائة وعشرين موضعا لصور النار. إن هذه الصور (صور النار) جهنم تحمل العديد من المعاني التي تحتاج إلى تفسير من قبل العديد من المهتمين بالترجمة وخاصة من الذين لديهم تجربة وباع كبير في هذا الحقل بالإضافة إلى قابليتهم ومحاولتهم الجادة في إيجاد تفسير ناجح وتوازن بين النص الأصل والنص الهدف وتقوم هذه الدراسة على معرفة الدور الذي يقوم به المترجمون كما ويقومون بالدور الحيوي والمهم من أجل الحصول على معنى قريب جدا (أو كامل) لهذه الصور خصوصا وأنهم مدركون أن هذه الصور منزلة من الله عز وجل على قلب رسوله محمد صلى الله عليه وسلم وهي تمثل صفات النار (نار جهنم) في القرآن الكريم.

لذا فان هذه العملية لا تخل من مشكلات عندما يحاول المترجمون ترجمتها إذا فان هكذا حال للكلام سواء كان شفهيًا أو تحريريًا ممكن أن يسبب سوء فهم عند العديد من المترجمين. تقع هذه الدراسة في خمس فقرات أساسية الأولى تناولت المقدمة التي تحدثت عن الفكرة و استراتيجية الموضوع، والثانية أوضحت عدد من تعاريف الترجمة وعملية الترجمة فضلًا عن مشكلات هذه العمليات، والثالث أبرزت صور النار في القرآن الكريم، أما الرابعة فقد تناولت مواقع هذه الصور في القرآن الكريم، في حين تناولت الفقرة الخامسة نماذج من هذه الآيات العظيمة والتي تناولت ترجمتها نخبة من المترجمين الذين ساهموا في نقل هذه الصور إلى اللغة الانكليزية (اللغة الهدف) والمشاكل والاختلافات التي ظهرت. وأخيرًا وضعت هذه الدراسة عدد من التوصيات التي قد تفيد المعنيين.

## **1. Introduction:**

The Glorious Qur'ān is a magnificent document that has been known for fourteen centuries because of its matchless inimitability and its essential *ijaz*. This fact makes the translation of the Quran is almost impossible. The basic issue lies in how sociologists or theologians may attempt to interpret that part of words after their own fashion. (Irving, 2008: 5). Translating the Glorious Qur'ān literally is impossible because any interpretation of the words of Allāh in other languages is a big problem and part of this problem is the translating of images of An-Nār speakers but also imposes on them a different vision of the world, a different way of analytic experience. In this way, language determines the way its speakers look at the world and the way they express their own thoughts (Shaheen, Undated: 37). But even a simple text that uses no

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sophisticated words or structure can be misleading for the translator if it is culture-specific and in fact “no language can exist unless it is stepped in the context culture; and no culture can exist unless which does not have of its centre, the structure of natural language” (Lotman, 1978: 211-232). There can be a multitude of problems facing students or those who are interested during the translating process in rendering the text and the translation purpose, beginning with unfamiliar words, difficult collocations, or difficult structure . Almost everyday we learn a new rendering for a word or phrase.

**1.1. The Concept of Translation:**

Translating from one language into another requires that the translator has the “feel” of both languages he is working with, that of the source language of the Glorious Qur’ān (Arabic) and that of the target language (English in this papers). Jacobson (1959: 233) considers translation as a repeated speech in which a source language message is received and transmitted into a target language. Similarly, Sapir (1956: 69 in Chan, 1984: 136) states that no two languages are ever sufficiently be considered as representing the same reality. Nida (1964: 232) states that “referential meaning” consists of a bundle of conceptual which get off the referential potential of such a unit from all other units in the language. Newmark (1982: 7) states that translation as “craft that attempts to replace a written message and/or statement in other language”. He adds that some have referred to translation as a matter of

technical transference of meaning from one language into another”. To put it differently, every language not only provides a means of communication on all linguistic levels (see Baker, 1992). Hatim and Mason (1990: 1) state that translation is a useful test case for examining the whole issue of the role of language in social life. According to Brant (1998: 2), the normal process of translation requires significant input from the translator. Suleiman’s (1999: 145) definition of translation gives a thorough sense of the process as he states that “translation, as an art and skill, is an integrated process which involves the comprehension analysis, reformulation and retextualization of the text by incorporating the contextual, semantic, and socio-cultural aspects of source language and target language texts. It is generally accepted that the Qur’ān cannot be translated into English in complete and literal manner because of the intimate relationship between its linguistic form and its semantic content, and because of the incommensurability to the Arabic and non-Arabic language modern descendants of the Prophet explain that nature of sacred language of the Qur’ān (Clearly, 2007: 5). Translation is considered a very old human activity. The term “translation” is used to refer to the product of this human activity. Various translated texts have reached us from ancient civilizations namely Babylonian, Assyrian, Egyptian, Greek and Roman. They have provided us with essential information about the life of these ancient societies (Aziz and Lataiwish, 2000: 4).

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Translation is highly connected to the concept of textuality in that the text is the source and the target at the same time . Below are some main characteristics of a text such as a texture. Halliday and Hasan (1976: 324) states that the term texture involves much more than merely cohesion. He adds that cohesion relations between the two elements in a text that are independent of the structure. While the term "coherence" is seen as language units which have a definable communication function. Crystal (1982: 307) adds that the term "textual meaning" is sometimes used in semantics as a part of a classification of types of meaning, referring to those factors of the interpretation of the text, the term co-text, Brown and Yule (1983: 46) point out that co-text is the case that any sentence other than the first on a fragment .It is good and equally easy to say that the key to translating a text would be the surrounding elements, or the circumstances or the context as defined by Encarta Dictionary (Microsoft Encarta, 1999).

**1.2. The Concept of Transference of meaning :**

Transference of meaning is a general term describing the carryover of meaning or previous performance or knowledge to subsequent learning from one language into another . This transference could be lexical when the translator uses the same lexical item of the source language in the production of the target language or pure when he transfers the contextual meaning of the related item without using the lexical item itself and could be positive when the related item has the same contextual meaning in both languages or negative when they have different contextual meaning

.In fact , cultural specific terms have , in general , specific connotative meanings. Negative transfer occurs when the previous performance disrupts the performance on a second task. The latter can be referred to as interference, in that previously learned material interferes with subsequent material – a previous item is incorrectly associated with an item to be learned (Baisley, 1987).However, some scholars have rejected the applicability of transference of meaning on translation. In this regard, Catford (1965) states that *"our objection to 'transcoding' or transference of meaning is not a mere terminological quibble. There are two main reasons why translation theory cannot operate with the transference of 'meaning' idea. In the first place, it is a misrepresentation of the process, and consequently renders the discussion of the conditions of translation equivalence difficult; in the second place, it conceals the fact that a useful distinction can be made between translation and another process which we call transference.* Similarly ,Bach(1964 ) says that transference of meaning is not translation in the usual sense .

## **2. The Translation of the Religious Texts:**

Religious translation is one of the most difficult types of translation in that it is not just translating language but translating culture, norms and traditions. The Glorious Qur'ān is not a book like the Torah or the Bible, simply because it is not a book of

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narrative records of ancient peoples although it does contain some stories of Prophets and earlier nations. It is not a linear text with a chronological order or a logical beginning and end. Its chapters can be very short or very long. It repeats stories in different chapters. It has a specific structure that connects every long words and every verse with every other words and verse by rhyme and meaning (Ziaddin, 2004: 1). These are the salient questions which this paper aims to address, by comparing issues of past, present and future in Qur'ānic translation. Translating religious texts requires an additional consideration to be responded besides those associated with literary translation, i.e. sanctity of the text (Ilyas, 1989). Religious texts have appeared in the remote past. Some of them have been translated at different periods of time. This is why one comes across serious differences between them which are the result of different literary and stylistic conventions that characterize different eras. The meaning of a religious text cannot easily be determined, since the textual material of the religious texts is marked with many ambiguities, as in the holy book Glorious Qur'ān. One easily feels the great impact and influence of the exegetes on the translator's rendering that are heavily based on commentaries of the Qur'ān. As for the translations of the Qur'ān, the Glorious Qur'ān has been translated into various language of the world since a long time, that are heavily based on the commentaries of the Qur'ān. In the case of problematic instances,



the translator normally resorts to any material available concerning the problem. Particularly, the commentaries or exegetical interpretation of such instances.

The problems involved in the transference of religious text are generally lexical ones. The division among the translators in fact is a reflection of such disagreement among the commentators as well.

### **3. Procedure and Data Collection:**

The current study is limited to the translation of Images of An-Nār in the Glorious Qur’ān. Four different renditions of the Glorious Quran have been chosen as samples for the study from which the rendition of 12 images of An-Nār in the Glorious Qur’ān are selected to be analysed. Translators’ rendering of the full texts including the lexical item under discussion were collected from the Glorious Qur’ān to show the type of transferring the meaning of these images.

### **4. Data Analysis and Discussion:**

The following texts have been analysed according to the following steps. First, interpretation for each text has been given, Next, a table showing the renderings of the related lexical items and the type of transference adopted by each translator is provided. Then, all issues related to translation are discussed. Finally, the total results of the analysis are given and findings are presented.

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**SL Text (1):** الأعراف (7: 145) Al-A'rāf

﴿وَكُنَّا لَهُ فِي الْأَوَّاحِ مِنْ كُلِّ شَيْءٍ مُوعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ  
قَوْمَكَ يَا حُذْوًا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ﴾

**Interpretation:**

And we wrote for him Table the lesson to be drawn from all things and the explanation for all things (and said): “Hold on to these with firmness, and enjoys your people to take better there in. I shall show you the home of Al-Fāsiqūn (The rebellious, disobedient to Allah)”. Hilali & Khan (1996).

**TL Text(1):**

The English Rendering			
Translator No.	Rendering	Method of rendering	Appropriate
1.Moustafa (2008)	I will show you the <u>way of the iniquitous shall go.</u>	Dynamic equivalent	–
2.Kassab (1987)	I shall show you <u>abode of the decenders.</u>	Formal equivalent	+
3.Ali (1997)	Soon shall I show you the <u>homes of the wicked</u> How they lie desolate.	Formal equivalent	–
4.Pickthal (2007)	I shall show thee the <u>abode of the evil-livers.</u>	Formal equivalent	+

**Discussion:**

” . All translators have *دَارَ الْفَاسِقِينَ* This text includes two lexical items “ tried to give an equivalent for the related text . However, the first part of the text has been dynamically translated by translator no. (1) whose into “ way” *دَارَ* rendering gives only partial meaning in that he rendered which is incorrect because the original text indicates the destination of those who disobey Allah . A rather formal equivalent has been produced by translator (2,3 and 4) using the lexical items “abode and home” and both appropriately indicate destination . As for the second lexical item ” , it has been rendered into four different lexemes *الْفَاسِقِينَ* “iniquitous, decenders. the wicked, and evil-livers” , which reflects the difficulty of translating this specific cultural term .

**SL Text (2):** الرعد (13.18) Al-Rād

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَاقْتَدُوا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ﴾

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***Interpretation:***

(For those who answered their Lord's call (believed in the Oneness of Allah and followed His Messenger Mohammed P.B.U.H., i.e. Islamic Monotheism) is Al-Husnā, i.e., paradise). But those who answered not His call (disbelievers in the Oneness of Allah and followed not His Messenger Mohammed P.B.U.H.), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning.

Their dwelling place will be Hell; and worst indeed is that place for rest. Hilali & Khan (1996).

<b>The English Rendering</b>			
<b>Translator No.</b>	<b>Rendering</b>	<b>Method of rendering</b>	<b>Appropriate</b>
1. Moustafa (2008)	They would surely offer it as ransom (on the day of Judgment a most evil reckoning awaits them, and <u>their goal is hell and how evil a resting placed.</u>	dynamic equivalent	+
2. Kassab (1987)	Those shall brought to sever account, on <u>their abode will be Jahannam the worst of abode.</u>	Lexical transference	-
3. Ali (1997)	For them will the rendering be terrible <u>their bode will be Hell, what a bode of misery.</u>	dynamic equivalent	+

4. Pickthal (2007)	They would proffer it as ransom such will have a woeful reckoning and <u>their habitation will be hell, a devil abode.</u>	dynamic equivalent	+
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**Discussion:**

One case of lexical transference is noticed in rendition no. (20 in which the translator has used the lexical item “Jahannam” to render the ” . Such a rendition would not be جَهَنَّمَ meaning of the Arabic lexical item “ acceptable by target language unless supported by an explanatory note or an equivalent lexical item. Differently , renditions in (1,3 and 4) give the dynamic equivalent lexical item “Hell”.

**SL Text (3):** Ibrāhīm (14: 28) إبراهيم

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾

**Interpretation:**

Have you not seen those who have changed the Blessing of Allāh into disbelief (by denying Prophet Mohammed (P.B.U.H.), and his Message of Islām, and caused their people to dwell in the house of destruction? Hilali & Khan (1996).

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<b>The English Rendering</b>			
<b>Translator No.</b>	<b>Rendering</b>	<b>Method of rendering</b>	<b>Appropriate</b>
1. Moustafa (2008)	And (their by) invited their people to light in that <u>abode of Utter desolation</u> .	Dynamic equivalence	+
2. Kassab (1987)	And caused their people to descend to the <u>House of perdition</u> .	Formal equivalence	+
3. Ali (1997)	And caused their people to descend to the <u>House of Perdition?</u>	Formal equivalence	+
4. Pickthal (2007)	And led their people to the <u>abode of loss</u> .	Dynamic equivalence	-

**Discussion:**

All translators have tried to produce the image of fire represented by finding the equivalent lexical items in البوار in the Arabic lexical item the target language . Thus, translators no. (2 and 3) have used a formal equivalent *House of perdition* whereas other lexical items have been used dynamically by (1) *abode of Utter desolation* and (4) *abode of loss*.

**SL Text (4):**

الطور (27- 52) At-Tūr

﴿فَمَنْ أَلَّ اللَّهُ عَلَيْنَا وَوَقَّانَا عَذَابَ السَّمُومِ﴾

**Interpretation:**

So Allāh has been gracious to us, has saved us from the torment of the Fire. Hilali & Khan (1996).

The English Rendering			
Translator No.	Rendering	Method of rendering	Appropriate
1. Moustafa (2008)	And has worked off from us all suffering through <u>the scorching winds</u> (of frustration).	Pure transference	-
2. Kassab (1987)	And He protect us from <u>being tortured by the scorching wind</u> .	Pure transference	+
3. Ali (1997)	And hath preserved us from <u>the torment of the breath of Fire</u> .	Dynamic equivalence	+
4. Pickthal (2007)	And has delivered us from <u>the penalty of the scorching wind</u> .	Pure transference	+

**Discussion:**

One case of using dynamic equivalence by translator no. (3) “ the breath of fire” is noticed in this text .Whereas three cases of pure transference of meaning are noticed in (1,2 and 4) using the same lexical item of the scorching wind .A more appropriate rendering could be the “scorching simoom” as the word simoom/simoom exists in English to give the same sense.

**SL Text (5):** Al-Qamar (54: 47) القمر

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ

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***Interpretation:***

Verily, the Mujrimūn polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn in the Hell Fire in the Hereafter.  
Hilali & Khan (1996).

**TL Texts:**

<b>The English Rendering</b>			
<b>Translator No.</b>	<b>Rendering</b>	<b>Method of rendering</b>	<b>Appropriate</b>
1. Moustafa (2008)	For behold, those who are lost in sin will at that time come to know that it is <u>the (who) were sunk in error and folly!</u>	Formal equivalence	–
2. Kassab (1987)	Taste <u>the touch of (torture in)</u> .	Dynamic equivalence	–
3. Ali (1997)	Taste ye <u>the touch of Hell!</u>	Dynamic equivalence	–
4. Pickthal (2007)	Lo! <u>the guilty are in error and madness.</u>	Pure transference	–

***Discussion:***



راف (7: 145).  
((وكتبنا في الألواح في كل شيء موعظة وتفصيلا لكل شيء فخذها بقوة وأمر قومك يأخذوا  
بأحسنها سأوريكم دور الفاسقين)).

**Interpretation:** And we wrote for him  
Tables the lesson to be drawn  
from all things and the  
explanation for all things (and  
said): "Hold on to these with  
firmness, and enjoin your people  
to take better there in. I shall  
show you the home of Al-Fāsiqūn  
(the rebellious, disobedient to  
Allah)". Hilali & Khan (7. 145)  
1996.

TL. Texts:

1- Moustafa (2008)

I will show you the way of  
the iniquitous shall go.

2- Kussab (1987)

I shall show you abode of  
the dissenters.

3- Ali (1997)

Soon shall I show you the  
homes of the wicked How they lie  
desolate.

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4- Pickthal (2007)

I shall show thee the abode  
of the evil-livers.

**Discussion:**

In this Glorious Ayas, the expression *سأوريكم دور الفاسقين* has been rendered differently by each of the translators, for translator 1 has rendered it into the way of the iniquities which is inappropriate. The translators 2 and 4 rendered it appropriate into the abode of disbelievers. Translators 3 and 1 have rendered it appropriately into homes for the evil-livers disbelievers: while the all translators are rendered appropriately.

SL. Text (2)      Hūd هود (11-98).

((يقدم قومه يوم القيامة فأوردهم النار وبئس الورد المورود)).

**Interpretation:**

He will go ahead of his people on the day of Resurrection, and will lead them into Fire and evil indeed is the place to which they are lead. Hilali &Khan (2001).

TL. Texts:

1- Moustafa (2008):

And will lead them into Fire,  
and evil indeed is the place to  
which they are lead.

2- Kussab (1987):

And he shall lead them to  
Fire. But it is a watering place for  
seekers there of.

3- Ali (1997):

And lead them into the Fire  
(as cattle are led to water): But  
worefull is the gift which shall be  
given unto them.

4- Pickthal (2007):

And will lead them to the  
Fire for watering-place, Ah,  
hopeless is the watering-place  
(whither are led).

**Discussion:** In this Glorious Aya, the expression **وبئس الورد المورود** has been rendered in different ways: translators 1 and 4 into the place / watering place which they are led to which is nearly equal to the SL. Text, while the renderings of 1, 2 & 3 seem inappropriate for the second translator has provided watering place for seekers while 3 has provided the gift which shall be given unto them.

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SL. Text (3) Al-Rād الرعد (13.18).

((للذين استجابوا لربهم الحسنی والذين لم يستجيبوا لو أن لهم ما في الأرض جميعا ومثله معه لأفتدوا به أولئك لهم سوء الحساب ومأواهم جهنم وبئس المهاد)).

**Interpretation:**

(For those who answered their Lord's call (believed in the Oneness of Allah and followed His Messenger Mohammed P.B.U.H. i.e., Islamic Monotheism) is Al-Husnā, i.e., paradise). But those who answered not His call (disbelievers in the Oneness of Allah and followed not His Messenger Mohammed P.B.U.H.), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning.

Their dwelling place will be Hell;  
and worst in deed is that place  
for rest. Hilali & Khan (2001).

TL. Text:

1- Moustafa (2008):

They would surely offer it as ransom (on the day of Judgment a most evil reckoning awaits them, and their goal is hell and how evil a resting placed.

2- Kussab (1987):

Those shall brought to sever account, on their abode will be Jahannam the worst of abode.

3- Ali (1997):

For them will the rendering be terrible their bode will be Hell, what a bode of misery.

4- Pickthal (2007):

They would proffer it as ransom such will have a woeful reckoning and their habitation will be hell, a devil abode.

### **Discussion:**

in the Glorious Aya, it is noted that each of the four translators has rendered the SL. Text differently. So, describing the image of An-Nār (Hell), for example in the 3 and 4 has renderings is inappropriate way because the 3rd one has provided, (what abode of misery while the 4th one described the Hell as a devil abode.

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SL. Text (4)            Ibrāhīm (14: 28) إبراهيم  
(ألم تر إلى الذين بدلوا نعمت الله كفرا واحلوا قومهم دار البوار)).

Have you not seen those who have changed the Blessing of Allāh into disbelief (by denying Prophet Mohammed (P.B.U.H.), and his Message of Islām, and caused their people to dwell in the house of destruction? Hilal & Khan (1996).

TL. Texts:

1- Moustafa (2008):

And (their by) invited their people to light in that abode of Utter desolation.

2- Kussab (1987):

And caused their people to descend to the House of perdition.

3- Ali (1997):

And caused their people to descend to the House of Perdition?

4- Pickthal (2007):

And led their people to the abode  
of loss.

**Discussion:** It can be seen that among the renderings of this translators 1, 2 and 3 are more successful than the other one, because the words destruction and perdition fit exactly the SL word البوار.

SL. Text (5) At-tūr (52- 27) الطور

((فمن الله علينا ووقانا عذاب السموم)).

**Interpretation:** So Allāh has been gracious to us, and has saved us from the torment of the Fire. Hilali Khan (1996).

TL. Texts:

1- Moustafa (2008):

And has warked off from us all  
suffering through the scorching winds  
(of frustration).

2- Kussab (1987):

And He protect us from being  
tortured by the scorching wind.

3- Ali (1997):

And hath preserved us from the  
torment of the breath of Fire.

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4- Pickthal (2007):

And has delivered us from the penalty  
of the scorching wind.

**Discussion:** All the translators have conveyed the sense of the SL- word سَمُوم at different degrees of appropriateness as scorching wind or breath of fire referring to Hell-fire. A more appropriate rendering could be the "scorching simoom" as the word simoom / simoom exists in English to give the same sense.

SL. Text (6)            An-Nāziāt (79. 14) النازعات

((فإذا هم بالساهرة)) أما الجنة أو النار

When behold, they find  
themselves on the surface of the earth  
alive after their death. Halil &Khan  
(1996).

**Interpretation:**

TL. Texts:

1- Moustafa (2008):

And then, to, then will be fully  
awakened (to the earth).

2- Kussab (1987):

They will be in the (full)  
awakening (to) Judgment.



3- Ali (1997):

When behold, they will be in the  
(full) awakening (to) judgment.

4- Pickthal (2007):

And Lo! they will be awakened.

**Discussion:** The translators have rendered the expression بالساهرة into awakened, but the different in rendering the expression بالساهرة in (wakening to the earth to the Judgment which not appropriate to the SL. Text who rendering it in (on the surface earth alive after death.

SL. Text (7) (54: 47) Al-Qamar القمر

((ان المجرمين في ضلال وسُعر)).

Verily, the Mujrimūn polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn in the Hell Fire in the Hereafter. Hilali & Khan (1996).

TL. Texts:

1- Moustafa (2008):

For behold, those who are lost in sin will at that time come to know that it is the (who) were sunk in error and folly!

2- Kussab (1997):

Taste the touch of (torture in).

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3- Ali (1997):

Taste ye the touch of Hell!

4- Pickthal (2007):

Lo! the guilty are in error and

**Discussion:** It can be noted that translator 1 has paraphrased the words ضلال وسعر with the first referring to the wrongdoing in this life and the second referring to the torture of Hell-Fire in the hereafter. So he is more successful than translator 4 who used "error and madness as equivalents to the SL words, while in 2 and 3 the translators have rendering the expression ضلال وسعر are inappropriate to the SL text these are different rendering.

SL. Text (8) Al-Muzzammil (3-12) المزمّل

((إن لدينا انكالا وجحيما)).

**Interpretation:** Verily, with us are fetters to (bind them), and a raging Fire. Hilal & Khan (1996).

TL. Texts:

1- Moustafa (2008):

For behold, heavy fetters (await them) with us, and blazing fire.

2- Kussab (1987):

We have fetters, a kindling fire.

3- Ali (1997):

With us are fetters (to bind them)  
and a fire (to burn them).

4- Pickthal (2007):

Lo! with us are heavy fetters and  
a raging fire.

**Discussion:** All the translators have conveyed the sense of this Glorious Aya, yet they have differed in picturing the severity of Hell fire.

Accordingly, translators 1 and 4 are more appropriate in using blazing fire and a raging fire than translator 2 who has used kindly fire and 3 who has used the word fire alone.

SL. Text (9) (69: 31) Al-Hāqqah الحاقة

((ثم الجحيم صلوه))

**Interpretation:** Then throw him into the blazing fire. Hilali & Khan (1996).

TL. Texts:

1- Mustafa (2008):

And then let him enter the Hell.

2- Kussab (1987):

Then <sup>بُورِ</sup>burn him in the kindling

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3- Ali (1997):

And burn ye him in the blazing  
fire.

4- Pickthal (2007):

And then expose him to the Hell-  
fire.

**Discussion:** In this Glorious Aya, translator 3 has rendered the SL- text in literary way which is appropriate one to the SL-text while I, 2, 4 are rendering the SL- text in different way which are not appropriate one to the SL- text, in 1 enter Hell, in the 2- in kindling Fire, and in 4: to Hell-fire so they rendered in different way.

SL. Text (10) (74- 42) Al-Muddaththir المدثر

((ما سلككم في سقر)).

**Interpretation:** "What has caused you to enter Hell"? Hilali & Khan (2001).

TL. Texts:

1- Mustafa (2008):

What has brought you into hell-fire.

2- Kussab (1987):

What has caused you to be in  
Saqr?

3- Ali (1997):

What led you into Hell-fire?

4- Pickthal (2007):

What hath brought you to this

**Discussion:** Translators 1 and 3 have appropriately rendered the word سقر which is one name of Hell into hell-fire. Translator 4 has provided the word burning which is semantically less appropriate. Translator 2, on his part, has resorted to transliteration provided. In this case he needs to use a foot-note to explain the meaning of this name.

SL- Text (11) (76:4) Al-INSAN or Ad-Dahr (Man or Time) الإنسان  
((إننا اعتدنا للكافرين سلاسل وأغلالا وسعيرا)).

**Interpretation:** verily we have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. Hilali & Khan (2001).

TL- Texts:

1- Mustafa (2008):

We have readied chains and stuckles, and blazing flame.

2- Kussab (1987):

An its fruit clusters shall be lowered for them ((to cut)).

3- Ali (1997):

For the rejecters we have prepared chains, yokes, and blazing Fire.

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4- Pickthal (2007):

The shade there of is close upon them and the clustered fruits there of bow down.

**Discussion:** It is to be noted that translators 1 and 3 have appropriated used blazing flame and a blazing fire appropriately, though the word fire is more expressive of the severity of torture for the other two translators 2 and 4.

SL- Text (12) (4; 104) Al-Humazah الهمزة

((كلا لينبذن بالحطمة)).

**Interpretation:**

TL- Texts:

1- Mostafa (2008):

He shall indeed be abandoned to crushing torment.

2- Kussab (1987):

Nay he shall be thrown into that which Breaks of pieces.

4- Pickthal (2007):

Nay, but verily he will be flung to the consuming one is!

**Discussion:** The first three translators have appropriately conveyed the sense of breaking or crushing torment of Hell. Translator 4 has used the expression consuming one which has the sense of melting and vanishing as equivalent to the expression الحطمة.

Thus he is less appropriate than the other translators.

## **Appendix Appropriate of the Names of An-Nār (Hell) Images as they are narrated in the (Glorious Qur'ān)**

All the coming Names of An-Nār (Hell) in the Qur'ān are interpreted into English by Dr. Muhammed, M. Khan and Dr. Muhammed. T. H. (2001- All the pages).

1. Doomsday

الآخرة

((إما الجنة أو النار))

Hereafter

Aya 9- Sarāh 39: Az-zummar

((جهنم يصلونها وبئس القرار))

Hell, in which they will burn, and what an evil place settle in. Aya  
29 surāh 14: Ibrāhim

2. Aya 60 surāh 38 فبئس القرار

(so evil in this place to staying

3. Aya 60 surāh 23 Sād بئس المصير

Torment of the Fire, and worst is that destination.

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It is noted in the Qur'ān the following Surāhs having the same translation by the same translators.

Aya 206 surāh Al-Baqarah no. 2

Aya 162 surāh no. 3

Aya 16 surāh no. 8

Aya 73 surāh no. 9

Aya 72 surāh no. 22

Aya 57 surāh no. 24

Aya 15 surāh no. 57

Aya 8 surāh no. 58

Aya 10 surāh no. 64

Aya 9 surāh no. 66

Aya 8 surāh no. 67

4. **بئس المهاد** worst indeed is that place to rest!

Aya 206 surāh no. 2

Aya 12, 197 surāh no. 3

Aya 18 surāh no. 13

Aya 56 surāh no. 38

5. **بئس الورد المورود** Evil indeed is the place to which they led.

Aya 98 surāh no. 11

6. **الجحيم** the dwellers of the Hell-fire.

The following Ayas have not the same rendering.



Aya 119 surāh no. 3

10 surāh no. 5

113 surāh no. 5

119 surāh no. 3

51 surāh no. 22

91 surāh no. 26

23 surāh no. 37

55 surāh no. 37

63 surāh no. 37

119 surāh no. 3

64 surāh no. 37

68 surāh no. 37

97 surāh no. 37

86 surāh no. 10

7 surāh no. 40

47-56 surāh no. 44

18 surāh no. 52

94 surāh no. 56

19 surāh no. 57

31 surāh no. 69

12 surāh no. 73

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36, 39 surāh no. 79

12 surāh no. 81

14 surāh no. 82

16 surāh no. 83

6 surāh no. 102

7. جهنم So enough for him is Hell, and worst indeed is the place to rest.

((حسب جهنم ولبئس المهاد))

Aya: 206 surāh No. 2

8. (( يقولون انا لمردودون في الحافرة )) الحافرة

They say; "Shall we indeed by returned to (our) former state of life.

Aya 10 surāh no. 79.

9. الحطمة Crushing fire is Aya 46 Surāh no. 104.

Surāh Al-Hmazāh

10. دار البوار House of destruction.

Aya, 28 Surāh-Ibrāhim no. 14

11. دار الخلد eternal home

Aya. 28 Surāh-Fussilat no. 41

12. دار الفاسقين Home of Al-Fasiqūn

Aya. 145 Surāh-Al-Arāf no. 7

13. الساهرة when behold they find themselves on the place of the earth alive after their death

Aya. 14 Surāh An.Nāziāt no. 79

14. السعير They will be burnt in the blazing fire!

Aya. 4 Surāt Al-Hajj no. 22

Aya. 4 Surāt Al-Hajj no. 76

Aya. 5 Surāt no. 67

Aya. 6 Surāt no. 35

Aya. 7 Surāt no. 42

Aya. 10 Surāt An-Nisā No. 4

Aya. 10 Surāt Al-Hajj No. 67

Aya. 11 Surāt Al-Hajj No. 25, 67

Aya. 12 Surāt No. 84

Aya. 13 Surāt No. 8

Aya. 21 Surāt No. 31

Aya. 24 Surāt No. 54

Aya. 74 Surāt No. 54

Aya. 55 Surāt No. 4

Aya. 64 Surāt No. 33

15. **سعر** "Test you the touch of the Hell"

Aya 26 Surāt Al-Qamar No. 54

Aya 27 Surāt No. 74

Aya 42 Surāt No. 74

Aya 48 Surāt No. 54

16. **السموم** The torment of the Fire

Aya 27 Surāt Al-Tūr No. 52.

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17. سوء الدار And for the unhappy (evil) home (i.e. Hell)

Aya 25 Surāt Al-Ra'd No. 13

Aya 52 Surāt No. 40

18. السوأى Then evil was the end of those who did evil.

Aya 10 Surāt Ar-Rūm (Romans) No. 30

19. لظى Verily, it will be the fire of Hell.

Aya 15 Surāt Al-Ma'ārij

(The way of Asecent) No. 70

20. النار Then fear the fire

Aya. 24 Surāh Al-Baqarah No. 2

21. الهاوية He will have his home in Hāwiya (Pit i.e. Hell)

Aya. 9 Surāh Al-Qāriāh

(The striking Hour) No. 10

What we have mentioned above means that the names of An-Nār (Hell) in the Glorious Qur'ān do not have the same meaning, and it is clear that there are many differences in the process of rendering those Glorious Ayas. So one should depend on the commentary (TAFSIR) in order to obtain as closest meaning as possible of these names in English.

### **Conclusion**

In the light of the preceding discussion, the researcher has come out with the following conclusions to be taken into consideration by trainees, translators and academicians or researchers and interpreters.

1. the commentary is helpful in determining the areas that shape the meaning of a given text, especially when it is highly cultural meaning. It is therefore the commentotary for the SL-Text be introduced into process of translation trainees at university level on translation courses and also in the language skill courses.
2. other thing that the translators should depend on the process of interpreters of the SL- text (the Glorious Ayas of the Qur'ān, and should take into consideration) in their daily work, because the same text can be translated in two different ways if there is a change for instance in the norm of interpretation.
3. more extensive research is required to better language, the experimented text in this paper falls more or less under the journalist registers.
4. concerning to this paper the translators are likely to be exposed to a variety of text on a daily bases especially those which depend on the highly level of linguistic which belong on the Glorious Qur'ān texts, because it is descended from the Almighty Allah.

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