Reconsidering The Translated Meaning Of The Noun مثوي/ Maθwa/ ‘Lodging’ In The Holy Quran

Dr Ahmed Aly Ahmed Ibrahim

English Dept. Faculty of Education, Ain Shams University.

Abstract — The present study is both a quantitative as well as qualitative approach to the translated word مثوي/maθwa/ ‘lodging’ that appears in 13 different locations in the Holy Quran and has been translated by 8 different figures who belong to different eras. These figures are George Sale (1734), Pickthall (1930), Ali (1934), Bell (1937), Arberry (1955), Asad (1980), M. A. S. Abdel Haleem (2004) and Shakir (2009). The study will show that the meaning of the word /maθwa/ in Quran is semantically different from its meaning in Arab dictionaries like /Maqayees Al-Lugha/ ‘Language Measures’ , /Asas Al-Balagha/ ‘Basics of Rhetoric’ , /Lisaan Al-Arab/ ‘Tongue of Arabs’ among many other dictionaries below. Al-Qurtubi’s (2006) exegesis will also be used as a criterion. This difference is due to pragmatic factor which are apparent in the Quran. The present study also adopts the Lexical Semantic Approach to analyze different meanings of the same translated word in The Holy Quran through these 8 different translations.

Keywords: Lexical Semantics, End-Weight Maxim, quantitative, context.

I. INTRODUCTION

Both interpreters and translators are challenged by the language of The Holy Quran that is full of linguistic difficulties. It is difficult, though not impossible, to translate Quran into another foreign language because of the ‘revelation of so many associative meanings’ in the same word due to its semantic and contextual environments. Quranic verses which are /mutashaabiha/ meaning ‘alike’ make translation of these verses an exclusively difficult task:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

“Yet none knoweth the interpretation thereof except God” (Aal-Imran verse 7)

The present study embarks on the noun مثوي/maθwa/ roughly meaning a dwelling place and its repeated occurrences in 13 different contexts in The Quran leading to its translation into English in eight different versions of George Sale (1734), Pickthall (1930), Ali (1934), Bell (1937), Arberry (1955), Asad (1980), M. A. S. Abdel Haleem (2004) and Shakir (2009). Eclectic approaches are applied to analyze the word /maθwa/ in the eight translated texts. These eight translators from different backgrounds were quoted to focus on the handling of the noun مثوي/ in their translated texts. Some translators are persistent to stick to...
the syntax of the source text and are not involved in bringing significant change in the archaic vocabulary and style ignoring the taste of the modern reader. However, other translators use modern vocabularies to suit that taste. Several exegeses of this amazing Holy Book have been witnessed over the last few decades.

II. LITERATURE REVIEW
Several authors try their hands in both Quranic and religious Discourses. Abdul Raouf (2001) is mainly concerned with problematic issues in translating the Quran in general and he does not refer to the language of a given ‘Aya’ verse. He posits that “the only way to penetrate this highly fortified text is to explicate its intricate multi-layered meanings through either ‘within-the-text’ exegetical material... or through marginal notes and commentaries.’

Alsaleh Brakhw et. al (2012) talk about the necessity of having reliable dictionaries when translating the Quran so as to be able to deal with lexical problems like translating words as (piety – تقوى, (truth- حق) and (charity – معلوم). Although Alsaleh Brakhw’s study was inclusive, he did not actually mention what these reliable dictionaries are. Sumaya Ali Najjar (2012) shows a problematic issue in translating metaphors in the Holy Qur’an where she covered only three translated texts. Alavi (2012) deals with different translations presented by different translators coming from different political backgrounds viz a hardliner, a feminist and a modern Islamist. These translators differently translated Surat Al-Nisaa ‘The Women Chapter’ depending on their ideology. Thus, the verse ‘الرجال قوامون علي النساء’, ‘Men are in charge of women’ has been differently translated by these translators due to their different ideology. Abou-Seri (2013) embarks on ‘Equivalence in Three Translations of the Meanings of eighteen Qudsi Hadiths: A Contrastive Syntactic and Lexical approach.’ She adopts Mona Baker's ‘multi-level Equivalence approach’. Khozrvai & Pourmohammadi (2016) adopt Fairclough's approach to CDA, and they mainly embark on translation of Quranic verses dealing with women to show how ideologies of translators coming from different religious backgrounds affect their own translations. Al-heeh (2017) - again - adopts Fairclough's approach of CDA to analyze and depict the language used for tourism industry in Al-Isra' chapter. Albashir et. al. (2019) embark on a pragma-linguistic approach of three different translations of Fatir chapter in English.

From the above-mentioned studies, those researchers only deal with few translated texts eliciting certain verses or just one chapter. So far, no other studies handled eight different translations of the word ‘مثوى’ /maθwa/which is repeated 13 times in the Quran.

III. RESEARCH QUESTIONS & METHODOLOGY:
The present study poses three questions:
1- Do all eight translators use the same English word for the word ‘مثوى’ /maθwa/? The answer to this question will be provided through the quantitative analysis of the 8 different translations.
2- Do all these 8 translators follow the same interpretation offered by a prominent School of Exegesis like Al-Qurtubi’s?
3- Does the appearance of a morphological affix which is attached to the word ‘مثوى’ /maθwa/ change its meaning from a ‘transient’ lodging to a ‘permanent’ one? Examples are provided in 2 different contexts: ‘مثواك’ and ‘مثوكم’.

Different verses will be listed, and the word ‘مثوى’ /maθwa/ will be highlighted and translated. Then, the ratio of using words like lodging, abode, and dwelling will be calculated. The present study is to deal with a semantic lexical analysis for the meaning of ‘مثوى’ /maθwa/ in both Arabic and its English counterpart in different translations. Finally, pragma-stylistic factors will be highlighted. See table 1 below:
Table 1

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Verse</th>
<th>Referral</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>سنّفقي في قلوب الذين كفروا الرّغب بما أشركوا بالله ما لم يّنزل به سلطانًا ورفاهًا النّازر وبنين مطّوعي الطّالبين</td>
<td>Aal- Imran Chapter, verse 15</td>
</tr>
<tr>
<td>2.</td>
<td>ويوم يحشرهم جميعًا يا مَعْشَرَ الْجِنِّ قد اسْتَكْثَرْتُم مِنِ النِّسَاء قولأً ولَوْ مِنَ الإِنس رَبٌّا سَتَنَفْعُ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الاذِي أَجالْتَ لَنَا الناارَ مثّوَاكُمْ خالِدِينَ فيها</td>
<td>Al-Anaam, verse 128</td>
</tr>
</tbody>
</table>

The study starts with the hypothesis that the eight translators largely differed from one another about the translated word /maθwa/ in the same chapters in the Quran which made it difficult for both native and non-native speakers of English language to understand the translated text. Besides, some translators use words like abode or dwelling that appear in the eight translations.

A quantitative method is concerned with the frequency of occurrence. It also involves the substantiating and checking the validity of the hypothesis with examples from the text. It is noteworthy that both quantitative and qualitative methods work together to prove the above hypothesis about deviation from the correct translation of the word /maθwa/. Dornyei (2007) suggests that both quantitative and qualitative methods are not regarded as two clear cut binaries. On the contrary, they are like a continuum. Dornyei presents the use of ‘mixed methods research’ as these two approaches are not mutually exclusive in previous Quranic studies. Historical linguistic development of both abode and dwelling meanings are highlighted to see how far some translators deviated from the norm. It also investigates how these two words pragmatically and linguistically fit into the translated text.

IV. THEORETICAL FRAMEWORK

This is a selective theoretical framework of different approaches to analyze the translation of the word /maθwa/ in 8 different translations of the Holy Quran. Lexical Semantic approach is used to see how far the word /maθwa/ in Quran innovatively brings a meaning that is different from the one presented by Arab linguists in different Arab dictionaries, just to mention a few:

/Maqayees Al-Lugh / language measures/ مقاييس اللغة
/Asas al-Balagha/ Basics of Rhetoric/ أساس البلاغة

Quantitative technique will be used to calculate the frequency of occurrences of the word /maθwa/, then, frequency of occurrences of its translation will be highlighted.

End-weight Maxim, which is a pragma-stylistic factor, is referred to by Wales (2011). This Maxim is also adopted. Wales speaks of end-focus; End-Weight:

The principle or maxim of end-focus illustrates the important interrelations between syntax, intonation and text structure. It is based on the general fact that different parts of utterances have different communicative values or degrees of communicative dynamism, and that normally new or important information is reserved for the end, corresponding to the nucleus in speech: e.g., good food costs less at Sainsbury’s.

(Wales 2011: 136)

In other words, important information is kept till the end of the string, which applies to most of the translated texts under question. Hence, the word /maθwa/ in both source text (ST) and target text (TT)
The present study may yield different Pragma-stylistics factors that determine the choice of a specific translation in a specific context. Pragma-stylistics in this respect means that a translator ‘chooses from different acceptable forms in the same language that are semantically equivalent but might perform or achieve different objectives.’ See website [https://www.persee.fr/doc/rbph_0035-0818_1993_num_71_3_3890](https://www.persee.fr/doc/rbph_0035-0818_1993_num_71_3_3890)

What determines the choice of a given word can be factors like effective, affective, contextual ones in addition to linguistic factors as well. The present study will show how a specific translator chooses ‘lodging’ whereas other translators use ‘abode.’ The frequent occurrences of a particular translation of the word /mathwa/ will also be highlighted. See tables 3 and 4 below.

V. ANALYSIS AND DISCUSSIONS

This section mainly deals with highlighting the word “مثوي” /maθwa/ in 13 different locations, and it is underlined in Table 2 below. Eight translations of these verses are provided in the appendix.

### Table 2

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Verse</th>
<th>Referral</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>سَنُلْقِي فِي قُلُوبِ الاذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّاِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖوَمَأْوَاهُ الناارُ ۚ وَبِئْسَ مَثْوَى الظاالِمِينَ</td>
<td>Aal- Imran Chapter, verse 151</td>
</tr>
<tr>
<td>2.</td>
<td>وَيُمَرِّبُهُمْ جَعَلَا نِعْمَتَهُمْ قَرْنًى قَدْ أُتْحَيَتْهُمْ مِنَ الْإنسَ وَقَالُوا أُولِئِكَ مِنَ الْإنسِ رَبُّنَا إِنَّهُمْ مُّهدَِّبُونَ بِغْضَبٍ يَغْضَبُونَ وَبِفُقْحٍ قَدْ أَجَلْتَهُمْ أَجَلًا فَأَلَّهُمْ مَثْوَاكُمْ خَالِدِينَ فِيهَا</td>
<td>Al-Anaam, verse 128</td>
</tr>
<tr>
<td>3.</td>
<td>وَقَالَ الَّذِي عُمِرَ مِنْ مَّاعَادِ الْإِنْسَ رَبِّي أَكْرِمْيِ مَثْوَاهُْ عَسَىٰ أَنْ يَنفَعَنَا أَوْ نَتَّخِذَنَا وَلَدًا ۚ</td>
<td>Yusuf chapter, verse 21</td>
</tr>
<tr>
<td>4.</td>
<td>وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِ قَدِ اسْتَكْثَرْتُم مِّنَ النِّسَٰءِ وَقَالَ أَوْلِيَاؤُهُم مِّنَ النِّسَٰءِ رَبُّنَا إِنَّمَا بَلَغْنَا أَجَلَنَا الاذِي أَجَلْتَ لَنَا فَأَلَّهُمْ مَثْوَاكُمْ خَالِدِينَ فِيهَا</td>
<td>Yusuf chapter, verse 23</td>
</tr>
<tr>
<td>5.</td>
<td>فَنَفَّذَلَهُمْ جَهَنَّمَ خَالِدِينَ فِيهَا قَبِيلَ مَنْ مَثْوَى</td>
<td>Al-Nahl chapter, verse 29</td>
</tr>
<tr>
<td>6.</td>
<td>وَمَنْ أظْلَمُ مِمَّنْ أَفْتَرَىٰ عَلَى اللَّاِ كَذِبًا أَوْ كَذَابَ بِالْحَقِّ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ</td>
<td>Al-Ankaboot Chapter, verse 68</td>
</tr>
<tr>
<td>7.</td>
<td>فَمَنْ أظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّاِ وَكَذَابَ بِالصَّدْقِ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ</td>
<td>Al-Zumur Chapter, verse 32</td>
</tr>
<tr>
<td>8.</td>
<td>وَيُمَرِّبُهُمْ رَبُّنَا عَلَى َّلَأْيُنُّهُ الَّذِينَ كَذَبُوا عَلَى اللَّاِ وَكَذَابَ بِالْحَقِّ مُنْتَكِبِينَ</td>
<td>Al-Zumur Chapter, verse 60</td>
</tr>
<tr>
<td>9.</td>
<td>قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا تَرَى الاذِينَ كَذَبُوا عَلَى اللَّاِ وُجُوهُهُم مُّسْوَدةٌ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ</td>
<td>Al-Zumur Chapter, verse 72</td>
</tr>
<tr>
<td>10.</td>
<td>فِي إِنَّا اللَّاَ يُدْخِلُ الاذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنااتٍ تَجْرِي مِن تَحْتِهَا الَْْنْهَارُ ۖ وَالاذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الَْْنْعَامُ وَالناارُ مَثْوًى لِّلْكَافِرِينَ</td>
<td>Mohammed chapter, verse 12</td>
</tr>
</tbody>
</table>
The study starts with the hypothesis that the eight translators largely differed from one another about the translated word /maθwa/ in the same chapters in the Quran, which makes it difficult for both native and non-native speakers of English to understand it. Therefore, the translated words like abode or dwelling that appear in the eight translations under scrutiny are counted, thus providing some raw data. The data for this study will comprise these eight English translations.

Different linguists have painstakingly read, interpreted, and translated the Quran into hundreds of languages. Looking penetratingly at the etymology of the term مثوى in some Arabic dictionaries, one can trace the tri-literal root root ثوى /θawa/ meaning ‘settled in a place to live in’. Ibn Manzoor (1414 H) in his “Lisaan El-Arab, The Tongue of the Arabs” refers to the verb /θawa/ meaning stay in a place for a long time. Its derived nominal form is مثوى /maθwa/ meaning lodging or staying in a place for a duration to achieve a specific purpose as in /? aθwaituhu/ ‘I offered him a place to stay.’ He also adds that the term /maθwa/ means a place to stay without any reference to a specific location, as in Yusuf Chapter, إناهُ ربِي أحسن مثوای (my Lord made good my abode). It is worthy to note that Yusuf’s stay with his Lord will not presumably last forever as he will be the king of Egypt later. The term /maθwa/, in Ibn Manzoor, can also be preceded by words like/? abu/ meaning father and /?um/ meaning mother. In this respect, /? abu maθwa/ and /?um maθwa/ would probably mean male breadwinner and the female one respectively. In this respect, heaven or hell are two lodgings inside two other lodgings in two different locations as in the two examples above: أكرمي مثوای (Give him an honorable abode) and فلئيس مثوای المتكبرين (Thus evil indeed is the abode of the arrogant) in both Yusuf and Al-Nahl chapters respectively. Ibn Manzoor also asserted that /maθwa/, is a permanent lodging when referring to a grave or a tomb. Resurrection, however, refutes this idea of permanence. Therefore, it is logically as well as religiously unacceptable to call one’s grave مثواه الْخير “his final lodging” as it is a mere transition to Judgement Day.

As indicated in Yusuf chapter, verse 23, the term /maθwa/ expresses a positive meaning, as in إناهُ ربِي أحسن مثوای. In some other contexts, it is used negatively as in فلئيس مثوای المتكبرين. However, it is used neutrally as in مثوای in Al-Zumur Chapter, verse 72 and Mohammed chapter, verse 19, where the meaning of the word مثوای does not refer to hell. The repetitive occurrence of the word abode in the eight translated texts makes it an overwhelming word, and it means a place that can be designed as a permanent residence which is not the exact equivalent of the term مثوى in the verses above. It sometimes means permanent residence, and in some other contexts it is a transient and temporary one. There are thirteen different locations where the term /maθwa/ is mentioned in the Holy Quran. Out of the 104 translated words, the noun abode appears 46 times. Table 3 below shows how often the noun abode frequently appears:

<table>
<thead>
<tr>
<th>Translation of /maθwa/</th>
<th>Number of occurrences &amp; percentage</th>
<th>Translation of /maθwa/</th>
<th>Number of occurrences &amp; percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>abode</td>
<td>46 (44.2) %</td>
<td>Journey’s end</td>
<td>1 (0.09) %</td>
</tr>
<tr>
<td>dwelling</td>
<td>7 (6) %</td>
<td>Place of rest</td>
<td>1 (0.09) %</td>
</tr>
<tr>
<td>abiding</td>
<td>4 (3.8) %</td>
<td>Ample punishment</td>
<td>2 (1.9) %</td>
</tr>
<tr>
<td>Home</td>
<td>16 (15.3) %</td>
<td>Stay still</td>
<td>1 (0.09) %</td>
</tr>
</tbody>
</table>
The word /maθwa/ in the Quranic context bears the same meaning stated in both Arab dictionaries and other exegeses that deal with the interpretation of the Holy Book. For a Quranic text to be translated, the translator always relies on commentaries or /tafsiir/ by others who try their hands to interpret and comment on the Quran. Von Denffer (1989) offered three types of interpretations i.e., interpretations by narration, by reasoning and by sign. The former means relying on earlier Muslim colleagues of the prophets; whereas the second means he should depend on /? ijtihad/ that works on logic. Finally, the third one is an approach adopted mainly by Sufis who believe that interpretation of the Quran is not visible to anyone but those whose hearts have been opened by Allah (Von Denffer 1989). It is vital to seriously consider the issue of /tafsīr/or interpretation of the Quran as it has a crucial impact on the translator who, consciously or unconsciously, is affected by his own source culture and ideology thus creating discrepancies in his targeted text. Varieties of Arab books and references have also been consulted to point out the original meaning of the noun/maθwa/ such as:

Maqayees Al-Lugha/language measures/ مقاييس اللغة
Asas al-Balagha/ Basics of Rhetoric/ أساس البلاغة
Lisan Al-Arab/Tongue of Arabs/ لسان العرب
Gamie Al-Bayaan/ Comprehensive Style/ جامع البيان للطبيقي
Al-Bahr Al-Muhiit/ The knowing-all Sea/ البحر المحيط
Al-Muharir Al-Wagiiz/ The Brief Editor/ المحرر الوجيز
Al-Qurtobi/ the title bears its author’s name/ القرطبي
Al-Kashshaaf/The Torch/ الكشاف

The contexts where the root/θawa/ ثوي appears are divided into two aspects: one of which is the talk of issues related to our physical world, and it includes three locations in both Yusuf and AL-Qasas Chapters:

- He said that he bought him from Egypt for his wife /akrimi/ be generous or hospitable and /maθwaahu/ his stay (Yusuf 33).
- In the following verse, Yusuf adamantly refused to be ‘tempted by his sponsor’s wife’ who had been generous to him during his stay. Yusuf proceeds that the wrongdoers, would never succeed.
- Thirdly, (Al-Qasas Chapter verse 45) وَمَا كُنتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ is a representative example when the active participle is used

The second aspect talks about Resurrection on the Day of Judgment, and includes ten verses distributed on three areas, namely:

(1) Dispraise in four contexts, namely (Al-Imran 151), (Bees 29), (Al-Zumur 72), and (Ghafer 76).
(2) Rhetorical Question, which appears in three contexts, namely: (Spider 68), (Al-Zumur 32), and (Al-Zumur 60).
(3) Informing and forewarning the wrong doers of the torment on the Day of Judgment, and this can be visible in three contexts, namely: (Al-Anaam 128), (Fussilat 24), and (Muhammad 12).

Before turning to the contexts and words of commentators, it is worthy to briefly mention the standpoint of linguists and dictionaries of the trilateral root /θawa/ ‘stay’. Later, there is a need of tracking the Quran interpreters who deal with this noun /maθwa/, and then different versions of eight selected translations concerning this root are to be dealt with.
5.1./maθwa/in different Arabic dictionaries:
The nominal form /maθwa/ has two main meanings in Arabic. First, it means the place where one stays, and second it means settling down in this place. There is a great probability that the place may metaphorically get bored due to the person who stays therein. Again, there is no indication here whether the word /θaawi/ means a permanent stay or not. In a poem by /A’asha θa’laba/ a pre-Islamic Arab poet (570-629 AD), the derived verb form /θaawi/ is used:

"أَثْوَى وَقَصارَ لَيْلُه ليُزَوادا"
The line means that he stayed and made his night shorter, which is another evidence that /θaawi/ ‘stay’ does not mean permanently stay in a specific place (Ibn Faris 1979),

5.2./maθwa/in books tackling interpretations of the Quran
As indicated earlier, the word /maθwa/ has been mentioned in three different meanings in the Quran. Dispraising the wrong doers, which appears in four different verses like

- [Aal-Imran: 151] وَمَأْوَاهُمُ الناارُ وَبِئْسَ مَثْوَى الظاالِمِينَ
- [The Bees: 29] فَلَبِئْسَ مَثْوَى الْمُتَكَبِرِينَ
- [Al-Zumur: 72] فَبِئْسَ مَثْوَى الْمُتَكَبِرِينَ
- (Ghafer 76) فَبِئْسَ مَثْوَى الْمُتَكَبِرِينَ

The verb /bi?sa/ is an uninflected verb which is always in the past i.e., it has no present or future form in Arabic. It precedes the word /maθwa/ to condemn the place where those wrong doers will permanently reside. In other words, hell and torture are dispraised by Allah. This further outlines the inversion in both subject and predicate here. The verse can be literally read as: ‘النار بئس المثوي’ ‘the place where one resides’, meaning that Allah dispraises the location where those wrong doers will permanently reside. As for Al-Zarkashi and Muhammad (1994), they both posit that the context, in which the exaggeration of the blame heightens, shows that hell and torture are both /maθwa/, meaning a shelter and /maθwa/, meaning residence. Again, the translated meanings of the word /maθwa/, which are mentioned in different English translations, do not indicate that it is a permanent residence.

Al-Tabari (2000) asserted that the meaning of the word /maθwa/, in the above four verses in Aal-Imran, The Bees, Al-Zumur, and Ghafer chapters, is the place where one resides, referring of course to the fate of those haughty people who do not primarily recognize His Lordship. Adverb of Manner /khalidin/meaning immortal appears with the term /maθwa/ suggesting that it is a permanent residence. One can conclude that the term /maθwa/ means permanent residence ONLY when it is modified by the adverb of manner /khalidin/. For example, ‘انخَلوّا أيتامَ جَهَنَّمَ خَالِدِينَ فِيِها فِينَسُ مَثْوَى الْمُتَكَبِرِينَ’ ‘enter a corridor or a passageway, then, they will proceed into immortality in hell.

As a result, the word /maθwa/ is coupled with another word that is enter and immortal to convey the idea of permanency. As seen above, Ibn Manzoor regards the word /maθwa/ as a short-term stay, which can be semantically coupled with what Yusuf refers to in Yusuf Chapter, verses 21 & 23, when talking of short
term stay in his sponsor’s home. It has also been noticed that the verse 45 in AlQasas Chapter is a transient stay:

وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا

This means a short-term residence that is translated as an abode in most verses (see the appendix.)

However, many other translators have a different opinion, and indicated that /maθwa/ has been translated as habitation, dwelling, dwelling place, stay, state, lodging, home, and place to rest. Besides, on analyzing it semantically, there is no indication that any of these words have the meaning of permanent stay. Most of the eight translators use the word abode interchangeably with other words paying no attention whether it is a permanent stay or a transient one. Table 4 shows how often each translator uses the word abode.

Table 4 further supports the linguistic fact that each translator has a stylistic marker or a stylistic preference of a certain structure or vocabulary to reach an intended effect on the reader. Pragmatic selection principle, which is a force that imposes itself on the writer/translator, makes each translator repetitively and frequently uses almost the same term in all his translations of the word /maθwa/. Translators do have a specialized knowledge that helps them to choose a structure in a specific context (Gibbs and Orden 2012). The ratio of using the word abode reaches its height in Shakir and Asad’s translation. The former reaches the ratio of 12: 13; whereas the latter reaches the ratio of 9: 13:

Table 4. Frequency of occurrence of abode

<table>
<thead>
<tr>
<th>Translator 1</th>
<th>Frequency of the word (abode)</th>
<th>Translator 2</th>
<th>Frequency of the word (abode)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yusuf Ali</td>
<td>7</td>
<td>M. A. S. Abdel Haleem</td>
<td>1</td>
</tr>
<tr>
<td>Pickthall</td>
<td>1</td>
<td>A. J. Arberry</td>
<td>0</td>
</tr>
<tr>
<td>Shakir</td>
<td>12</td>
<td>Muhammad Asad</td>
<td>9</td>
</tr>
<tr>
<td>George Sale</td>
<td>8</td>
<td>Richard Bell</td>
<td>8</td>
</tr>
</tbody>
</table>

Table 5 substantiates the idea of Density in Stylistic Choice tackled by Werner Winter (1994). In other words, the repetitive occurrence of the word lodging indicates that certain translators may probably prefer certain structures to others, and this consequently creates what is called Density in Stylistic Choice.

Table 5. Frequency of occurrence of using lodging

<table>
<thead>
<tr>
<th>Translator 1</th>
<th>Frequency of the word (abode)</th>
<th>Translator 2</th>
<th>Frequency of the word (abode)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yusuf Ali</td>
<td>0</td>
<td>M. A. S. Abdel Haleem</td>
<td>0</td>
</tr>
<tr>
<td>Pickthall</td>
<td>1</td>
<td>A. J. Arberry</td>
<td>1</td>
</tr>
<tr>
<td>Shakir</td>
<td>0</td>
<td>Muhammad Asad</td>
<td>0</td>
</tr>
<tr>
<td>George Sale</td>
<td>0</td>
<td>Richard Bell</td>
<td>1</td>
</tr>
</tbody>
</table>

The repeated occurrence of the term lodging, which does not exceed its counterpart abode, offers some statistic data that will help to calculate the ratio which shows the relationship between 2 numbers. This
ratio offers information on the translator’s style, and further helps the analysts, as well as stylisticians, to observe the synchronic vs diachronic linguistic features in each discourse. In other words, one can see the linguistic feature of Asad (1980) synchronically at present, or one can diachronically consider the development and evolution of two or three translations throughout different eras in history. Looking at these two trends statistically will probably lead to what is termed Statistic Stylistics, a branch that helps language analysts to measure a style of a given author quantitatively. As for the ratio of the word lodging in table 5 above, one can find that Arberry reaches the ratio 14:13. He probably translates the 13 verses 14 times using the word lodging twice in the same Aya. The translator’s preference of one word to another must be due to his cultural or the religious background. It can also be due to reading specific commentaries and ignoring others.

5.3. Other rhetorical dimensions in /maθwa/

5.3.1. The Rhetorical Question
This Rhetorical Question structure in Arabic is very much like its English counterpart as it bears the answer within the question. In some verses above, the word /maθwa/ repetitively appears inside the Rhetorical Question:

- 68 which means, isn’t Hell the worst abode for all the wrongdoers and disbelievers? It is worthy to note that the Holy Quran in Arabic, in this context, does NOT contain a question mark. In another context, in the same chapter, the rhetorical question appears again:

- 128, which is a confirmation of the same idea in verse 32 in the same chapter

5.3.2. Informing Wrong Doers of Torture
In the verse:

We have arrived at the appointed term which Thou appointest for us. He will say: Fire is your home. Abide therein forever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.’

In the above verse, the word /maθwa/ comes as a predicate to the word ‘/alnaar/, hell and the verse technically means that wrong doers will abide in hell forever, meaning that the word /maθwa/ is coupled with the word /khalidiin/ which refers to immortal or eternal. In another chapter, the word /maθwa/ means permanently residing in hell, which is another example that /maθwa/ means permanent lodging when it is coupled with the afterlife:

If then, they have patience, the Fire will be a home for them! and if they beg to be received into favor, will they not (then) be received’.

A third example of the idea of permanency in the word /maθwa/ is in Mohammed’s chapter:

And eat as the cattle eat, but the Fire is their abode.

Again, the word /maθwa/ here refers to the permanent dwelling in the other world. It is a predicate to the subject hell. The word /maθwa/ does NOT mean permanent stay in the Arabic language, and that Quran is adamantly using it in the same meaning. However, when Allah wants to talk about our physical world, the word /maθwa/ refers to the short stay, as in the two verses of Chapter Yusuf. In other contexts, when the Quran refers to the after world, the word /maθwa/ basically means a permanent lodging.
This gives rise to a question whether Shakir, Asad and Arberry are committed to the meaning of triliteral root /θaw/, that was offered by Arab grammarians and interpreters earlier. In other words, did Shakir, Asad and Arberry pragmatically use lodging and abode in the right context? The answer to the above question is no because all the above eight translators do not realize that the word /mawā/ means a permanent lodging only when words and expressions of immortality are linked to it. Therefore, words like abode, dwelling and lodging have nothing to do with permanent residence or habitation.

The English word abode means a place where someone resides or an extended stay in a place. It is also the past simple of the verb abide. The word also means a changeable dwelling only when the term change is coupled with it as in the sentence: He changed his abode. Also, the term abode means home. In this context, there is no indication that it conveys the meaning of permanence or durability or even stability. There is also an obsolete meaning of the noun abode which is a stay or a continuance in a place, whereas the dated meaning is residence. Another meaning of abode that appeared in 13th Century is in the context of waiting. However, in the 16th century, the meaning was habitual residence without any indication that it was a permanent one. The legal meaning of this term is a place where one intends to stay and to have contacts with the intention of living therein permanently.

For ensuring that the determined meaning is accurate in the certain context, the word should be carefully understood, appreciated, and where subtle differences between the interchangeably used words should be ensured. The study emphasizes that an interpreter must understand the context in which the word is being used. This helps to determine disambiguating vague words that prevail. The translator is required to consider the autonomous nature of the expression or verse provided in the Quran. Also, he/she must not adhere to the literal translation of the Arabic text, as it fails to preserve the sanctity of the text, which leads to confusion in the original words of Allah, to a mere human made translated text. Based on the finding, the study points out that the linguistic feature of the word /mawā/ in Quran comprises unique structures, mechanisms, meanings, and ideas, which go beyond its dictionary meaning and which cannot be translated into English, or any other language. So, translating Quran into another language is difficult as these language features are impossible to transfer, regardless of the translator’s keenness for meeting the literal compositions irrespective of his Arabic language mastery.

Al-Qurtubi (2006) adopts a specific meaning of the term /mawā/ in his exegesis. In Al-Imran Chapter, the word /mawā/ is preceded by مأوى which means a place like sheltering wrongdoers. The word /mawā/ here is a permanent residence introduced by Al-Qurtubi:

‘Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!’

but in Al-Ana’am Chapter, Al-Qurtubi posits that these wrongdoers will stay eternally in hell except when Allah wants otherwise.

It is worthy to note that Al-Qurtubi specifies two different meanings for مثواكم which are ‘your stay’ and ‘your fate’ in Muhammed Chapter مُتَقَلابَكُمْ وَمَثْوَاكُمْ; a meaning which is ignored by most of the 8 translators because /mawā/ here has nothing to do with Hell.

VI. CONCLUSION
There are TWO limitations of the present study. First, adverbs of places, which morphologically follow the same pattern as the word “مأوى” /mawā/, should be included in future studies. These words are the nominal forms مأوى which roughly mean ‘exit’ and ‘entry,’ and they frequently occur in The Quran. Such adverbs are surely covered by different Schools of Exegeses and – consequently – Quran translators should adopt a strategy to offer the right translation for them. Other place adverbs like مقام, which
roughly mean ‘shelter,’ should be semantically tackled. A special attention should be given to semantic difference between both ‘مأوي’ and ‘مثوي’ so that other translation studies can evaluate other translation versions for these words. The second limitation is that the present study should have focused on further factors, presumably ideological ones that lead these eight translators to understand the term “مثوي”/maθwa/ in many different ways. From the foregoing, it is worthy to note that the noun /maθwa/ proves to be linguistically challenging to different translators who did not differentiate between the permanent as well as the transient meaning. The present study also shows that some translators are persistent to stick to the syntax of the source text and refuse to change their archaic vocabulary and style to suit the modern English reader. The Quran, due to its linguistic difficulties, is challenging to understand for both interpreters and linguists. However, it is undeniable that the last few decades witnessed the exegeses of this amazing Holy Book. The results of the present study can be implied in taking right decisions by the future translators in the right direction, and further, to tell the target reader that the Quran cannot be emulated or rivalled by any other genre like poetry or prose. It is a text which presents structures and vocabulary in a way which has never been emulated by any Arab or non-Arab linguist in the past or present. The revelation of so many associative meanings in only one word makes Quran impossible to be translated into another foreign language, physically as well as linguistically. To conclude, the translation and the translatability issue in the religious text has continued to serve as a challenging area in translation. Also, the religious texts translation and its dissemination concerning the holy words has led to substantial number of scriptures, which has fueled the debate concerning the translation possibility and legitimacy (Leal and Snell-Hornby 2013).

Acknowledgements
The author is very thankful to all the associated personnel in any reference that contributed in/for this research.

Funding Details
This research is not funded by any resource.

Disclosure Statement
The author declares no competing interest.

Data Availability Statement
The datasets used and analysed during the current study are available from the corresponding author on reasonable request.

Appendix
The followings are the eight famous translators of the Quran so as to be able to compare how each one handles the term /maθwa/, and they are chronologically classified into 3 broad categories.

- The archaic like George Sale (1734).
- The second category included translators from the 20th century like Pickthall (1930), Ali (1934), Bell (1937), Arberry (1955), and Asad (1980).
- While third included members from the early 21st century like M. A. S. Abdel Haleem (2004) and Shakir (2009).
Aal- Imran Chapter, verse 151

<table>
<thead>
<tr>
<th>T1</th>
<th>M.M. Pickthall (London) 1930</th>
<th>T2</th>
<th>Shakir (Egypt) 2009</th>
<th>T4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yusuf Ali (India) 1934</td>
<td>We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers!</td>
<td>We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.</td>
<td>George Sale (1734)</td>
<td>We will surely cast a dread into the hearts of the unbelievers, because they have associated with God that concerning which He sent them down no power: Their dwelling shall be the fire of hell; and the receptacle of the wicked shall be miserable.</td>
</tr>
</tbody>
</table>

Soon shall We cast terror into the hearts of those who disbelieve, for that they joined companions with Allah, for which He had sent no authority; their abode will be the Fire: And evil is the home of the wrong-doers!
| Al-Anaam, verse 128 | In the day when He will gather them all together, (He will say): O ye assembly of Jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have reached our appointed term which Thou didst appoint for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth to deliver. Lo! thy Lord is Wise, Aware. | And on the day when He shall gather them all together: O assembly of Jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing. | Think on the day whereon God shall gather them all together, and shall say, O company of genii, ye have been much concerned with mankind; and their friends from among mankind shall say, O Lord, the one of us hath received advantage from the other, and we are arrived at our limited term which Thou hast appointed us. God will say, hell fire shall be your habitation, therein shall ye remain for ever. |

Yusuf chapter, verse 21

- وقال الدي اشترأ من مصر لأمراته أكرم متجرة عسي أن يفعها أو نخذها وداً.
The man in Egypt, who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son."

And he of Egypt, who purchased him, said unto his wife: Receive him honorably. Perchance he may prove useful to us or we may adopt him as a son.

And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son.

And the Egyptian who bought him said to his wife, use him honourably; peradventure he may be serviceable to us, or we may adopt him for our son.

And she, in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! Verily my lord hath made my dwelling with Him easy; and the ungrateful shall not prosper."

Yusuf chapter, verse 23

But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! Verily my lord hath made my dwelling with Him easy; and the ungrateful shall not prosper."

And she, in whose house he was, asked of him an evil act. She bolted the doors and said: "Come! He said: I seek refuge in Allah! Lo! He is my lord, who hath treated me honorably. Lo! I seek Allah's wrong-

He answered, God forbid! Verily my lord hath made my dwelling with Him easy; and the ungrateful shall not prosper.
So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."

Therefore enter the gates of Hell, to abide therein; so certainly evil is the dwelling place of the proud.

Wherefore enter the gates of Hell, therein to remain for ever; and miserable shall be the abode of the proud.

And who does more wrong than he who invents a lie against Allah, or denieth the truth, when it hath come unto him? Is
| or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith? | the truth when it cometh unto him? Is not there a home in hell for disbelievers? | or gives the lie to the truth when it has come to him? Will not in hell be the abode of the unbelievers? | there not in hell an abode for the unbelievers? |

| Al-Zumur Chapter, verse 32 |

| Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers? | And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell? | Who is then more unjust than he who uttereth a lie against Allah and (he who) gives the lie to the truth when it cometh unto him; is there not in hell an abode for the unbelievers? | Who is more unjust than he who uttereth a lie concerning God, and denieth the truth, when it cometh unto him? Is there not a dwelling provided in hell for the unbelievers? |

- فيمأ أظلم منّ كذب على الله وكذب بالصدق إذ جاءهُ اليَنيس في جهَم مَثْوى للكافرين

- ويوم القيامة نرى الذين كتبوا على الله وجوههم مسورة اليَنيس في جهَم مَثْوى للذين كتبوا

Al-Zumur Chapter, verse 60
Al-Zumur verse 60

On the Day of Judgment wilt thou see those who told lies against Allah:--
their faces will be turned black; Is there not in Hell an abode for the Haughty?

And on the Day of Resurrection thou seest those who lied concerning Allah; their faces shall be blackened. Is not the home of the scorners in Hell?

And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?

On the day of resurrection thou shalt see the faces of those who have uttered lies concerning God, become black: Is there not an abode prepared in hell for the arrogant?

Al-Zumur Chapter, verse 72

(To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!"

It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners.

It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

It shall be said unto them, enter ye the gates of hell, to dwell therein forever; and miserable shall be the abode of the proud!

Ghaffer chapter, verse 76

- قِيلَ اَلْحَرَّاسُ لِلِّمُتَكَبِرِينَ فِي هَٰذَا الْحَيْثُ اِفْتَرَسُواْ فِي الْكِتَابِ
- اَدْخِلُواْ أَبْوَابَ جَهَنَّمَ خَالَدًٰينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِرِينَ
| Ghafer verse 76 | Fussilat verse 24
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!&quot;</td>
<td>Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful.</td>
</tr>
<tr>
<td>Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.</td>
<td>And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.</td>
</tr>
<tr>
<td>76 Enter ye the gates of hell, to remain therein for ever: And wretched shall be the abode of the haughty!</td>
<td>Whether they bear their torment, hell fire shall be their abode; or whether they beg for favour, they shall not obtain favour.</td>
</tr>
</tbody>
</table>

Fussilat chapter, verse 24

Mohammed chapter, verse 12
Mohamed Chapter verse 12

| Verily Allah will admit those who believe and do righteous deeds. | Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who believe take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation. | Surely Allah will make those who believe and do good works, enter gardens beneath which rivers flow; and those who believe enjoy themselves and eat as the beasts eat, and the Fire is their abode. | Verily God will introduce those who believe, and do good works, into gardens beneath which rivers flow: But the unbelievers indulge themselves in pleasures, and eat as beasts eat; and their abode shall be hell fire. |

Mohammed chapter, verse 19

| محمد عليه السلام | فاعلم أنه لا إله إلا الله واستغفر لذنبك وللمؤمنين والمؤمنات واللهم ذكرناكم وسبحناكم |

Mohamed Chapter verse19
Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

<table>
<thead>
<tr>
<th>T5</th>
<th>T6</th>
<th>T7</th>
<th>T8</th>
</tr>
</thead>
</table>

The followings are the remaining 4 translations where T5, T6, T7 and T8 refer to translations 5, 6, 7 and 8 respectively.

Aal-Imran Chapter, verse 151
We will strike panic into the disbeliever's hearts because they attribute

Aal-Imran Chapter, verse 151
We will cast into the hearts of the unbeliever's terror, for that they have

The Family of 'Imrân (151)
Into the hearts of those who are bent on denying the truth

The Family of 'Imrân (151)
We shall cast terror into the hearts of those who have disbelieved for their having
<table>
<thead>
<tr>
<th>Original Text</th>
<th>Associated Translation</th>
<th>Associated with Allah</th>
</tr>
</thead>
<tbody>
<tr>
<td>partners to</td>
<td>associated with God</td>
<td>what He never sent</td>
</tr>
<tr>
<td>God</td>
<td>that for which He sent</td>
<td>down any authority</td>
</tr>
<tr>
<td>although</td>
<td>down never authority;</td>
<td>for; their resort is</td>
</tr>
<tr>
<td>He has sent</td>
<td>their lodging shall be</td>
<td>the Fire; bad is the</td>
</tr>
<tr>
<td>no authority</td>
<td>the Fire; evil is the</td>
<td>lodging of the</td>
</tr>
<tr>
<td>for this:</td>
<td>lodging of the</td>
<td>wrong-doer</td>
</tr>
<tr>
<td>their</td>
<td>evildoers!</td>
<td></td>
</tr>
<tr>
<td>shelter will</td>
<td></td>
<td></td>
</tr>
<tr>
<td>be the Fire–</td>
<td></td>
<td></td>
</tr>
<tr>
<td>how miserable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>is the home</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of the</td>
<td></td>
<td></td>
</tr>
<tr>
<td>evildoers!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Al-Anaam, verse 128**

On the day He gathers everyone together [saying], ‘Company of jinn! You have seduced a great many humans,’ their adherents among mankind will say, Al-Anaam, verse 128

Our Lord, we have profited each of the other, and we have reached the term determine by Thee for us. He will say: The Fire is your lodging.

And those of the humans who were close to them will say: "O our Sustainer! We did enjoy one another's fellowship [in life]; but [now that] we

He will say: The Fire is your abode therein to abide,” except as Allah willeth; verily one of the other, for what they thy Lord is wise, knowing.
| ‘Lord, we have profited from one another, but now we have reached the appointed time You decreed for us.’ He will say, ‘Your home is the Fire, and there you shall remain’—unless God wills otherwise | therein to dwell forever’—except as God will; surely thy Lord is All-wise, All-knowing. | have reached the end of our term—the term which Thou hast laid down for us—[we see the error of our ways]!” [But] He will say: "The fire shall be your abode, therein to abide—unless God wills it otherwise. " Verily, thy Sustainer is wise, all-knowing. |

| Yusuf chapter, verse 21 | Yusuf chapter, verse 21 | Yusuf 21: And the man from Egypt who bought him said to his wife: "Make his stay [with us] honourable; he may | Yusuf 21: He who bought him, being from Egypt, said to his wife; ” Make his dwelling honourable; possibly he may be |

The Egyptian who bought him said to his wife, ‘Look after him well!’ He that bought him, being of Egypt, said to his wife, ‘Give him goodly lodging, and it may
| Yusuf chapter, verse 23 | Joseph chapter, verse 23 | Yusuf 23: [But Yusuf] answered: "May God preserve me! Behold, goodly has my master made my stay [in this house]! Verily, to no good end come they that do [such] wrong!"

Yusuf 23: “Allah preserve me! Verily my lord has given me a good dwelling; surely the wrongdoers will not prosper.”

| Al-Nahl chapter, verse 29 | Al-Nahl chapter, verse 29 | Al-Nahl 29

So enter the gates of Gehenna, therein to abide bad is the abode of those who thought themselves

Al-Nahl 29

Hence, enter the gates of Gehenna, there to dwell forever.´ Evil is the

Al-Nahl 29

So enter the gates of Gehenna, therein to abide bad is the abode of those who thought themselves

| The woman in whose house he was living tried to seduce him: she bolted the doors and said, ‘Come to me,’ and he replied, ‘God forbid! My master has been good to me; wrongdoers never prosper. |

Yusuf 23: [But Yusuf] answered: "May God preserve me! Behold, goodly has my master made my stay [in this house]! Verily, to no good end come they that do [such] wrong!"

Yusuf 23: “Allah preserve me! Verily my lord has given me a good dwelling; surely the wrongdoers will not prosper.”

Al-Nahl chapter, verse 29

Enter the gates of Hell. There you will remain—the home of the arrogant is

Al-Nahl chapter, verse 29

Hence, enter the gates of Gehenna, there to dwell forever.´ Evil is the
<table>
<thead>
<tr>
<th>Webology (ISSN: 1735-188X)</th>
<th>Volume 18, Number 1, 2021</th>
</tr>
</thead>
<tbody>
<tr>
<td>evil indeed.</td>
<td>lodging of those that wax proud.</td>
</tr>
<tr>
<td><strong>Al-Ankaboot</strong> Chapter, verse 68</td>
<td>And who could be more evil than he who forges against God a lie, or cries lies to the truth when it comes to him? What is there not in Gehenna a lodging for the unbelievers?</td>
</tr>
<tr>
<td>Who could be more wicked than the person who invents lies about God, or denies the truth when it comes to him? Is Hell not the home for the disbelievers?</td>
<td>And who could be more wicked than he who attributes his own lying inventions to God, or gives the lie to the truth when it comes unto him? Is not hell the [proper abode for all who [thus] deny the truth?</td>
</tr>
<tr>
<td><strong>Al-Zumur</strong> Chapter, verse 32</td>
<td>And who could be more wicked than he who</td>
</tr>
<tr>
<td>So who could be more wrong than the person who</td>
<td>attributes his own lying inventions to God, or gives the lie to the truth when it comes unto him? Is not hell the [proper abode for all who [thus] deny the truth?</td>
</tr>
<tr>
<td></td>
<td>speaks</td>
</tr>
<tr>
<td>Al-Zumur Chapter, verse 32</td>
<td>So who does greater evil than he who</td>
</tr>
<tr>
<td>But who does greater evil than he who lies</td>
<td>speaks</td>
</tr>
</tbody>
</table>

http://www.webology.org
| invents a lie about God and rejects the truth when it comes to him? Is there not ample punishment for the disbelievers in Hell? | against God and cries lies to the very truth, when it comes to him? Is there not in Gehenna a lodging for the unbelievers? | invents lies about God, and gives the lie to the truth as soon as it has been placed before him? Is not hell the [proper] abode for all who deny the truth? | falsehood about Allah, and who counts false the verity when it comes to him? Is there not in Gehenna an abode for the unbelievers? |

<table>
<thead>
<tr>
<th>Al-Zumur Chapter, verse 60</th>
<th>Al-Zumur Chapter, verse 60</th>
<th>Al-Zumur Chapter, verse 60</th>
</tr>
</thead>
<tbody>
<tr>
<td>On the Day of Resurrection, you [Prophet] will see those who told lies against God, their faces darkened. Is there not ample punishment for the arrogant in Hell?</td>
<td>And upon the Day of Resurrection thou shalt see those who lied against God, their faces blackened; is there not in Gehenna a lodging for those that are proud?</td>
<td>And [so,] on the Day of Resurrection thou wilt see all who invented lies about God [with] their faces darkened [by grief and ignominy]. Is not hell the [proper] abode for all who are given to false</td>
</tr>
<tr>
<td>Al-Zumur Chapter, verse 72</td>
<td>Al-Zumur Chapter, verse 72</td>
<td>Al-Zumur Chapter, verse 72</td>
</tr>
<tr>
<td>---------------------------</td>
<td>---------------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>It will be said, ‘Enter the gates of Hell: there you will remain. How evil is the abode of the arrogant!’</td>
<td>It shall be said, ‘Enter the gates of Gehenna, to dwell therein forever.’ How evil is the lodging of those that are proud!</td>
<td>It shall be said: &quot;Enter the gates of Gehenna to abide therein: and how vile an abode for all who are given to false pride!&quot;</td>
</tr>
<tr>
<td>Al-Zumur Chapter, verse 72</td>
<td>Al-Zumur Chapter, verse 72</td>
<td>Al-Zumur Chapter, verse 72</td>
</tr>
<tr>
<td>Ghaffer chapter, verse 76</td>
<td>Ghaffer chapter, verse 76</td>
<td>Ghaffer chapter, verse 76</td>
</tr>
<tr>
<td>Enter the gates of Hell, there to remain—an evil home for the arrogant.</td>
<td>Enter the gates of Gehenna, to dwell therein forever. How evil is the lodging of those that are proud!</td>
<td>Enter the gates of Gehenna, therein to abide; bad the abode of the haughty.</td>
</tr>
<tr>
<td>Fussilat chapter, verse 24</td>
<td>Fussilat chapter, verse 24</td>
<td>Fussilat chapter, verse 24</td>
</tr>
<tr>
<td>The Fire will still be their home, even if they resign themselves</td>
<td>Then if they persist, the Fire shall be a lodging</td>
<td>So if they persist, the Fire is their abode, and if they ask amends,</td>
</tr>
</tbody>
</table>
to patience, and if they pray to be allowed to make amends, they will not be given permission to do so.

for them; and if they ask amends yet no amends shall be made to them.

patience, the fire will still be their abode; and if they pray to be allowed to make amends, they will not be allowed to do so.

they are not of those to whom amends will be made.

Mohammed chapter, verse 12 God will admit those who believe and do good deeds to Gardens graced with flowing streams; the disbelievers may take their fill of pleasure in this world, and eat as cattle do, but the Fire will be their home.

Mohammed chapter, verse 12 As for the unbelievers, they take their enjoyment and eat as cattle eat; and the Fire shall be their lodging.

Mohammed chapter, verse 12 Verily, God will admit all who attain to faith and do righteous deeds into Gardens through which running waters flow, whereas they who are bent on denying the truth shall have – even though they may enjoy their life [in this world] and

Mohammed chapter, verse 12 Verily, Allah will cause those who have believed and wrought the works of righteousness to enter Gardens through which the rivers flow those who have disbelieved will enjoy life for a season, and eat as the cattle eat, but the Fire is their abode.
<table>
<thead>
<tr>
<th>Mohammed chapter, verse 19</th>
<th>Mohammed chapter, verse 19</th>
<th>Mohammed chapter, verse 19</th>
<th>Mohammed chapter, verse 19</th>
</tr>
</thead>
<tbody>
<tr>
<td>So [Prophet], bear in mind that there is no god but God, and ask forgiveness for your sins and for the sins of believing men and women. God knows whenever any of you move, and whenever any of you stay still.</td>
<td>Know thou therefore that there is no god but God, and ask forgiveness for thy sin, and for the believers, men and women. God knows your going to and fro, and your lodging.</td>
<td>Know, then, [O man,] that there is no deity save God, and [while there is yet time,] ask forgiveness for thy sins and for [the sins of] all other believing men and women: for God knows all your comings and goings as well as your abiding [at rest].</td>
<td>So know that there is no god but Allah and seek pardon for thy sin, and for the believers, male and female; Allah knoweth your going to and fro, and your abiding place.</td>
</tr>
</tbody>
</table>

eat as cattle eat – the fire [of the hereafter] for their abode.

Websites consulted
https://www.dictionary.com/browse/abode.n.d.accessed on 11/2/2019
https://en.wiktionary.org/wiki/abode.This page was last edited on 2 December 2018, at 14:55
REFERENCES


[5]. Alheeh, Sami. (2017) Affiliations of Place, Race, Face and Faith in the Opening of Al-Isra’ Quranic Discourse in Journal of Islamic Studies and Culture December, Vol. 5, No. 2, pp. 57-71. ISSN: 2333-5904 Published by American Research Institute for Policy Development


