

# Reconsidering The Translated Meaning Of The Noun 'مَثْوِي' /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 مَثْوِي /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 : مقاييس اللغة /Maqayees Al-Lugha/ 'Language Measures', أساس البلاغة /Asas al-Balagha/ 'Basics of Rhetoric', لسان العرب /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 'مَثْوِي' /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 'مَثْوِي' 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 – معروف). 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 على 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'. Khosravi & 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 'مَثْوِي' /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 'مَثْوِي' /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 'مَثْوِي' /maθwa/ change its meaning from a 'transient' lodging to a 'permanent' one? Examples are provided in 2 different contexts: 'مَثْوَاي' and 'مَثْوَاكُم'

Different verses will be listed, and the word 'مَثْوِي' /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 'مَثْوِي' /maθwa/ in both Arabic and its English counterpart in different translations. Finally, pragma-stylistic factors will be highlighted. See table 1 below:

Table 1

S.No.	Verse	Referral
1.	سَتَلْقَى فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ“	Aal- Imran Chapter, verse 15
2.	وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَمَلَنَا الَّذِي أَجَلْتَنَا لَنَا ۚ قَالَ النَّارُ <u>مَثْوَاكُمْ</u> خَالِدِينَ فِيهَا	Al-Anaam, verse 128

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)

is kept to the end of the string.

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 “مَثْوَى” /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

S.No.	Verse	Referral
1.	سَنُقْفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّغْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ ۝	Aal- Imran Chapter, verse 151
2.	وَيَوْمَ يُحْشَرُ لَهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ ۚ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا ۚ قَالَ النَّارُ <u>مَثْوَاكُمْ</u> خَالِدِينَ فِيهَا	Al-Anaam, verse 128
3.	وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ	Yusuf chapter, verse 21
4.	قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ <u>مَثْوَايَ</u> ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ	Yusuf chapter, verse 23
5.	فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَلَيْسَ <u>مَثْوَى</u> الْمُتَكَبِّرِينَ	Al-Nahl chapter, verse 29
6.	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ <u>مَثْوَى</u> لِلْكَافِرِينَ	Al-Ankaboot Chapter, verse 68
7.	فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ <u>مَثْوَى</u> لِلْكَافِرِينَ	Al-Zumur Chapter, verse 32
8.	وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِي جَهَنَّمَ <u>مَثْوَى</u> لِلْمُتَكَبِّرِينَ	Al-Zumur Chapter, verse 60
9.	قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَلَيْسَ <u>مَثْوَى</u> الْمُتَكَبِّرِينَ	Al-Zumur Chapter, verse 72
10.	ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَلَيْسَ <u>مَثْوَى</u> الْمُتَكَبِّرِينَ	Ghaffer chapter, verse 76
11.	إِنْ يَصْبِرُوا فَالنَّارُ <u>مَثْوَى</u> لَهُمْ وَإِنْ يَسْتَعِثُّوا فَمَا لَهُمْ مِنَ الْمُعْتَصِبِينَ	Fussilat chapter, verse 24
12.	إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ <u>مَثْوَى</u> لَهُمْ	Mohammed chapter, verse 12

13.	فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبُكُمْ وَمَنْوَاهُمْ	Mohammed chapter, verse 19
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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 مَثْوِي in some Arabic dictionaries, one can trace the tri-literal root ثوي / θawa/ meaning ‘settled in a place to live in’. Ibn Manzoor (1414 H) in his “Lisaaan 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 مَثْوِي /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, “إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ” (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: “أَكْرَمِي مَثْوَاهُ” (Give him an honorable abode) and “فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ” (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 permanency. Therefore, it is logically as well as religiously unacceptable to call one’s grave مَثْوَاهُ الأَخِير “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 إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ. In some other contexts, it is used negatively as in ‘فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ’. However, it is used neutrally as in “يَعْلَمُ مُتَقَلِّبُكُمْ وَمَنْوَاهُمْ” in Al-Zumur Chapter, verse 72 and Mohammed chapter, verse 19, where the meaning of the word مَنْوَاهُمْ 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 مَثْوَى 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 3 Frequency of occurrence of abode and other English words

Translation of /maθwa/	Number of occurrences & percentage	Translation of /maθwa/	Number of occurrences & percentage
abode	46 (44.2) %	Journey’s end	1 (0.09) %
dwelling	7 (6) %	Place of rest	1 (0.09) %
abiding	4 (3.8) %	Ample punishment	2 (1.9) %
Home	16 (15.3) %	Stay still	1 (0.09) %

habitation	4 (3.8) %	Evil shall be the state	1 (0.09) %
Stay	4 (3.8) %	Abiding place	1 (0.09) %
lodging	16 (15.3) %		

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 /? ijthah/ 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 /tafsiir/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  
 Lisaan Al-Arab/Tongue of Arabs/ لسان العرب  
 Gamie Al-Bayaan/ Comprehensive Style/ جامع البيان للطبري  
 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 كُنْتَ تَأْوِيًا 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 /? aθwa / is used:

"أَثْوَى وَقَصَّرَ لَيْلَهُ لِيُرْوَدَا"

The line means that he stayed and made his night shorter, which is another evidence that /θawa/ '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 النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ
- [The Bees: 29] فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ
- [Al-Zumur: 72] فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ
- (Ghafer 76) فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

The verb /بِئْسَ/, /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 المَثْوَى', 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 /ma?wa/, 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 {خالدين}/khalidiin/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 /خالدين/. For example, 'ادخلوا أبواب جهنم خالدين فيها فبئس مَثْوَى الْمُتَكَبِّرِينَ'

Al-Zamakhshari (1407 H) in his book /Al-Kashshaaf/ الكشاف notes that the term /maθwa/ is preceded by the verb /ادخلوا/meaning get in. He wondered would it not have been more systematic to use the derived form /فبئس مدخل/ 'madkhal' meaning entrance or a place to enter instead of /maθwa/? Arab grammarians use the derived form in sentences like

( زر بيت الله فنعيم المزار )

'You (embedded) visit The Holy House which is a blessed and holy visit/shrine'

However, the Holy Quran, with its linguistic challenge, shows that those wrongdoers and haughty people will temporarily 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 ثَارِيًا 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

<b>Translator 1</b>	<b>Frequency of the word (abode) N=13 verses</b>	<b>Translator 2</b>	<b>Frequency of the word (abode) N=13 verses</b>
Yusuf Ali	7	M. A. S. Abdel Haleem	1
Pickthall	1	A.J. Arberry	0
Shakir	12	Muhammad Asad	9
George Sale	8	Richard Bell	8

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

<b>Translator 1</b>	<b>Frequency of the word (abode) N=13 verses</b>	<b>Translator 2</b>	<b>Frequency of the word (abode) N=13 verses</b>
Yusuf Ali	0	M. A. S. Abdel Haleem	0
Pickthall	1	A. J. Arberry	1
Shakir	0	Muhammad Asad	0
George Sale	0	Richard Bell	1

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:

- {الَّذِينَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ} : العنكبوت (أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ) 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:
- {وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ} , 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:

{128 الأنعام: [ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ }

'We have arrived at the appointed term which Thou appointedst 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:

{ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ }

'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:

{(Muhammed Chapter: 12) وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ }

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 trilateral root *ثوي/θawa/*, 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 */maθwa/* 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 13<sup>th</sup> Century is in the context of waiting. However, in the 16<sup>th</sup> 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 */maθwa/* 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 */maθwa/* in his exegesis. In Al-Imran Chapter, the word */maθwa/* is preceded by *مأوي* which means a place like sheltering wrongdoers. The word */maθwa/* here is a permanent residence introduced by Al-Qurtubi:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ

‘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 *مأواكم* which are ‘your stay’ and ‘your fate’ in Muhammed Chapter *مُنْقَلَبِكُمْ وَمَثْوَاكُمْ*; a meaning which is ignored by most of the 8 translators because */maθwa/* 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 “مئوي” */maθwa/*, should be included in future studies. These words are the nominal forms ‘مدخل/مخرج’ that 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 *مأوي/مقام*, which

roughly mean 'shelter,' should be semantically tackled. A special attention should be given to semantic difference between both 'مئوي' and 'مأوي' 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 "مئوي" /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).

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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 20<sup>th</sup> century like Pickthall (1930), Ali (1934), Bell (1937), Arberry (1955), and Asad (1980).
- While third included members from the early 21<sup>st</sup> century like M. A. S. Abdel Haleem (2004) and Shakir (2009).

The eight versions are that of Yusuf Ali, Pickthall and Shakir etc. Translations of the term /maθwa/ will be underlined in each verse. T1, T2, T3 etc. refer to Translation 1, Translation 2 and Translation 3 respectively. Eight different translators are quoted below. The Arabic verse will be provided first and then it will be followed by the 8 different translators.

- سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ ۗ

” وَبِئْسَ مَثْوَى الظَّالِمِينَ

**Aal- Imran Chapter, verse 151**

T 1	T2	T3	T4
<p><u>Yusuf Ali(India) 1934</u></p> <p><u>Aal-Imran verse 151</u></p> <p>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 <u>abode</u> will be the Fire: And evil is the <u>home</u> of the wrong-doers!</p>	<p><u>M.M.Pickthall (London) 1930</u></p> <p>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 <u>habitation</u> is the Fire, and hapless the <u>abode</u> of the wrong-doers.</p>	<p><u>Shakir(Egypt)2009</u></p> <p>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 <u>abode</u> is the fire, and evil is the <u>abode</u> of the unjust.</p>	<p><u>George Sale (1734)</u></p> <p>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 <u>dwelling</u> shall be the fire of hell; and the receptacle of the wicked shall be miserable.</p>

- وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ

الَّذِي أَجَلَّتْ لَنَا ۗ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا بَعْضٌ وَّبَلَّغْنَا أَجَلَنَا بَعْضَنَا

**Al-Anaam , verse 128**

<p><u>Al-Anaam</u> verse 128 One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst appoint for us." He will say: "The Fire be your <u>dwelling-place</u>: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.</p>	<p>In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your <u>home</u>. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.</p>	<p>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 <u>abode</u>, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.</p>	<p>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 <u>habitation</u>, therein shall ye remain for ever</p>
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- وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۗ

**Yusuf chapter, verse 21**

Yusuf Chapter verse 21

<p>The man in Egypt, who bought him, said to his wife: "Make <u>his stay</u> (among us) <u>honourable</u>: may be he will bring us much good, or we shall adopt him as a son."</p>	<p>And he of Egypt, who purchased him, said unto his wife: <u>Receive him honorably</u>. Perchance he may prove useful to us or we may adopt him as a son.</p>	<p>And the Egyptian who bought him said to his wife: Give him an honorable <u>abode</u>, maybe he will be useful to us, or we may adopt him as a son.</p>	<p>And the Egyptian who bought him said to his wife, <u>use him honorably</u>; peradventure he may be serviceable to us, or we may adopt him for our son</p>
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- قَالَ مَعَادَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَنَوتَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Yusuf chapter, verse 23

<p><u>Yusuf Chapter</u> <u>verse 23</u></p> <p>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! truly (thy husband) is my lord! he made my <u>sojourn</u> agreeable! truly to no good come those who do wrong!"</p>	<p>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 <u>treated me honorably</u>. Lo! wrong-</p>	<p>And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's</p>	<p>He answered, God forbid! Verily my lord hath made my <u>dwelling</u> with Him easy; and the ungrateful shall not prosper.</p>
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	doers never prosper.	refuge, surely my Lord made good my <u>abode</u> : Surely the unjust do not prosper.	
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- فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَنُورِي الْمُنْتَكِرِينَ -

**Al-Nahl chapter, verse 29**

<u>Al-Nahl verse 29</u>			
"So enter the gates of Hell, to dwell therein. Thus evil indeed is the <u>abode</u> of the arrogant."	So enter the gates of hell, to dwell therein forever. Woeful indeed will be the <u>lodging</u> of the arrogant.	Therefore enter the gates of hell, to abide therein; so certainly evil is the <u>dwelling</u> <u>place</u> of the proud.	Wherefore enter the gates of hell, therein to remain for ever; and miserable shall be the <u>abode</u> of the proud.

- وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَنُورِي لِّلْكَافِرِينَ -

**Al-Ankaboot Chapter, verse 68**

<u>Al-Ankaboot verse 68</u>			
And who does more wrong than he who invents a lie against Allah	Who doeth greater wrong than he who inventeth a lie concernin g Allah, or denieth	And who is more unjust than one who forges a lie against Allah,	But who is more unjust than he who deviseth a lie against God, or denieth the truth, when it hath come unto him? Is

<p>or rejects the Truth when it reaches him? Is there not a <u>home</u> in Hell for those who reject Faith?</p>	<p>the truth when it cometh unto him? Is not there a <u>home</u> in hell for disbeliev- ers?</p>	<p>or gives the lie to the truth when it has come to him? Will not in hell be <u>the</u> <u>abode</u> of the unbeliev- ers?</p>	<p>there not in hell an <u>abode</u> for the unbelievers ?</p>
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- فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

**Al-Zumur Chapter, verse 32**

<u>Al-Zumur 32</u>			
<p>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 <u>abode</u> for blasphemers?</p>	<p>And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the <u>home</u> of disbelievers be in hell?</p>	<p>Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an <u>abode</u> for the unbelievers?</p>	<p>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 <u>dwelling</u> provided in hell for the unbelievers?</p>

- وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

**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 <u>abode</u> for the Haughty?	And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the <u>home</u> 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 <u>abode</u> 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 <u>abode</u> prepared in hell for the arrogant?
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- قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

**Al-Zumur Chapter, verse 72**

Al-Zumur verse 72

(To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) <u>Abode</u> of the Arrogant!"	It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the <u>journey's end</u> of the scorners.	It shall be said: Enter the gates of hell to abide therein; so evil is <u>the abode</u> of the proud.	It shall be said unto them, enter ye the gates of hell, to dwell therein forever; and miserable shall be the <u>abode</u> of the proud!
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- ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

**Ghaffer chapter, verse 76**

<u>Ghafer verse 76</u>			
Enter ye the gates of Hell, to dwell therein: and evil is (this) <u>abode</u> of the arrogant!"	Enter ye the gates of hell, to dwell therein. Evil is <u>the habitation</u> of the scornful.	Enter the gates of hell to abide therein, evil then is the <u>abode</u> of the proud.	76 Enter ye the gates of hell, to remain therein for ever: And wretched shall be the <u>abode</u> of the haughty!

- إِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ

**Fussilat chapter, verse 24**

<u>Fussilat verse 24</u>			
If, then, they have patience, the Fire will be a <u>home</u> for them! and if they beg to be received into favour, into favour will they not (then) be received.	And though they are resigned, yet the Fire is still their <u>home</u> ; and if they ask for favour, yet they are not of those unto whom favour can be shown.	Then if they will endure, still the fire is their <u>abode</u> , and if they ask for goodwill, then are they not of those who shall be granted goodwill.	Whether they bear their torment, hell fire shall be their <u>abode</u> ; or whether they beg for favour, they shall not obtain favour.

- إِنْ اللَّهُ يُدْخِلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ

**Mohammed chapter, verse 12**

Mohamed Chapter verse 12

<p>Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their <u>abode</u>.</p>	<p>Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their <u>habitation</u>.</p>	<p>Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their <u>abode</u>.</p>	<p>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 <u>abode</u> shall be hell fire</p>
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- فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

**Mohammed chapter, verse 19**

Mohamed Chapter verse 19

<p>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 <u>dwell</u> in your homes.</p>	<p>So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your <u>place of rest</u>.</p>	<p>So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the <u>place of your abiding</u>.</p>	<p>Know, therefore, that there is no god but God: And ask pardon for thy sin, and for the true believers both men and women. God knoweth your busy employment in the world, and the place of your <u>abode</u> hereafter</p>
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The followings are the remaining 4 translations where T5, T6, T7 and T8 refer to translations 5, 6, 7 and 8 respectively.

T 5	T 6	T 7	T 8
<p><u>M. A. S. Abdel Haleem</u> <u>Egypt</u> <u>(2004)</u></p>	<p><u>A.J. Arberry</u> <u>(1955)</u></p>	<p>- <u>Muhammad Asad</u> <u>(Austrian</u> <u>1980)</u></p>	<p><u>Richard Bell</u> <u>translation,</u> <u>Scotland</u> <u>(1937)</u></p>
<p><u>Aal- Imran Chapter, verse 151</u> We will strike panic into the disbelievers' hearts because they attribute</p>	<p><u>Aal- Imran Chapter, verse 151</u> We will cast into the hearts of the unbelievers' terror, for that they have</p>	<p><u>The Family of 'Imrân</u> <u>(151)</u> Into the hearts of those who are bent on denying the truth</p>	<p><u>The Family of 'Imrân</u> <u>(151)</u> We shall cast terror into the hearts of those who have disbelieved for their having</p>

<p>partners to God although He has sent no authority for this: <u>their</u> <u>shelter</u> will be the Fire– how miserable is the <u>home</u> of the evildoers!</p>	<p>associated with God that for which He sent down never authority; their <u>lodging</u> shall be the Fire; evil is the <u>lodging</u> of the evildoers.</p>	<p>We shall cast dread in return for their ascribing divinity, side by side with God, to other beings – [somethin g] for which He has never bestowed any warrant from on high; and their goal is the fire – and how evil that <u>abode</u> of evildoers!</p>	<p>associated with Allah what He never sent down any authority for ; their resort is the Fire ; bad is the <u>lodging</u> of the wrong- doer</p>
<p><u>Al-Anaam</u> , 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,</p>	<p><u>Al-</u> <u>Anaam,</u> <u>verse 128</u> Our Lord, we have profited each of the other, and we have reached the term determine d by Thee for us. He will say: ‘The Fire is your <u>lodging</u>,</p>	<p><u>Al-Anaam</u> <u>128</u> 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</p>	<p><u>Al-Anaam</u> <u>128</u> He will say: The Fire is your <u>abode</u> therein to abide,” except as Allah willeth ; verily one of the other, for what they thy Lord is wise, knowing.</p>

<p>‘Lord, we have profited from one another, but now we have reached the appointed time You decreed for us.’ He will say, ‘Your <u>home</u> is the Fire, and there you shall remain’ – unless God wills otherwise</p>	<p>therein to dwell forever’ - except as God will; surely thy Lord is All-wise, All-knowing.</p>	<p>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 <u>abode</u>, therein to abide – unless God wills it otherwise. " Verily, thy Sustainer is wise, all-knowing.</p>	
<p><u>Yusuf chapter, verse 21</u>                  The Egyptian who bought him said to his wife, ‘Look after him well!</p>	<p><u>Yusuf chapter, verse 21</u>                  He that bought him, being of Egypt, said to his wife, ‘Give him <u>goodly lodging</u>, and it may</p>	<p><u>Yusuf 21:</u>                  And the man from Egypt who bought him said to his wife: "<u>Make his stay [with us]</u> <u>honourable</u>; he may</p>	<p><u>Yusuf 21:</u>                  He who bought him, being from Egypt, said to his wife ;” Make his <u>dwelling</u> honourable ; possibly he may be</p>

	be that he will profit us, or we may take him for our own son.'	well be of use to us, or we may adopt him as a son."	of use to us, or we may adopt him as a son "
<p><u>Yusuf chapter, verse 23</u>                  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 <u>has been good to me</u>; wrongdoers never prosper.</p>	<p><u>Joseph chapter, verse 23</u>                  ' God be my refuge, ' he said. 'Surely my lord has given me a <u>goodly lodging</u>. Surely the evildoers do not prosper.</p>	<p><u>Yusuf 23:</u>                  [But Yusuf] answered: "<u>May God preserve me!</u> Behold, goodly has my master made my <u>stay</u> [in this house]! Verily, to no good end come they that do [such] wrong!"</p>	<p><u>Yusuf 23:</u>"Allah preserve me! Verily my lord has given me a good <u>dwelling</u> ; surely the wrongdoers will not prosper."</p>
<p><u>Al-Nahl chapter, verse 29</u>                  enter the gates of Hell. <u>There</u> you will remain—the <u>home</u> of the arrogant is</p>	<p><u>Al-Nahl chapter, verse 29</u>                  So enter the gates of Gehenna, there to dwell forever.' Evil is the</p>	<p><u>Al-Nahl 29</u>                  Hence, enter the gates of hell, therein to <u>abide!</u>" And <u>evil</u>, indeed, shall be</p>	<p><u>Al-Nahl 29</u>                  So enter the gates of Gehenna, therein to abide bad is the <u>abode</u> of those who thought themselves</p>

<p>evil indeed.</p>	<p><u>lodging</u> of those that wax proud.</p>	<p><u>the state of</u> all who are given to false pride!</p>	<p>great.</p>
<p><u>Al-Ankaboot Chapter, verse 68</u> 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 <u>the home</u> for the disbelievers?</p>	<p><u>Al-Ankaboot Chapter, verse 68</u> And who does greater 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 <u>lodging</u> for the unbelievers?</p>	<p><u>Al-Ankaboot 68</u> 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 [through revelation] ? Is not hell the [proper] <u>abode</u> for all who [thus] deny the truth?</p>	<p><u>Al-Ankaboot 68</u> Who is more a wrong-doer than he who invents falsehood about Allah, or counts the truth false when it comes to him? Is there not in Gehenna an <u>abiding - place</u> for the unbelievers ?</p>
<p><u>Al-Zumur Chapter, verse 32</u> So who could be more wrong than the person who</p>	<p><u>Al-Zumur Chapter, verse 32</u> But who does greater evil than he who lies</p>	<p><u>Al-Zumur Chapter, verse 32</u> And who could be more wicked than he who</p>	<p><u>Al-Zumur Chapter, verse 32</u> So who does greater wrong than he who speaks</p>



<p>invents a lie about God and rejects the truth when it comes to him? Is there not <u>ample punishment for the disbelievers in Hell?</u></p>	<p>against God and cries lies to the very truth, when it comes to him? Is there not in Gehenna a <u>lodging</u> for the unbelievers?</p>	<p>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] <u>abode</u> for all who deny the truth?</p>	<p>falsehood about Allah, and who counts false the verity when it comes to him? Is there not in Gehenna an <u>abode</u> for the unbelievers ?</p>
<p><u>Al-Zumur Chapter, verse 60</u> On the Day of Resurrection, you [Prophet] will see those who told lies against God, their faces darkened. <u>Is there not ample punishment for the arrogant in Hell?</u></p>	<p><u>Al-Zumur Chapter, verse 60</u> And upon the Day of Resurrection thou shalt see those who lied against God, their faces blackened; is there not in Gehenna a <u>lodging</u> for those that are proud?</p>	<p><u>Al-Zumur Chapter, verse 60</u> 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] <u>abode</u> for all who are given to false</p>	<p><u>Al-Zumur Chapter, verse 60</u> On the day of resurrection, one will see those who have spoken falsely about Allah with their faces becoming black ; is there not in Gehenna an <u>abode</u> for the proud ?</p>

<p><u>Al-Zumur</u> <u>Chapter,</u> <u>verse 72</u> It will be said, ‘Enter the gates of Hell: there you will remain. How evil is the <u>abode</u> of the arrogant!’</p>	<p><u>Al-Zumur</u> <u>Chapter,</u> <u>verse 72</u> It shall be said, ‘Enter the gates of Gehenna, to dwell therein forever.’ How evil is the <u>lodging</u> of those that are proud!</p>	<p>pride? <u>Al-Zumur</u> <u>Chapter,</u> <u>verse 72</u> and] they will be told, "Enter the gates of hell, therein to abide!" And how vile an <u>abode</u> for those who were given to false pride!</p>	<p><u>Al-Zumur</u> <u>Chapter,</u> <u>verse 72</u> It shall be said : " Enter the gates of Gehenna to abide therein ”bad is the <u>abode</u> of the proud.</p>
<p><u>Ghaffer</u> <u>chapter,</u> <u>verse 76</u> Enter the gates of Hell, there to remain— an evil <u>home</u> for the arrogant.</p>	<p><u>Ghaffer</u> <u>chapter,</u> <u>verse 76</u> Enter the gates of Gehenna, to dwell therein forever.’ How evil is the <u>lodging</u> of those that are proud!</p>	<p><u>Ghaffer</u> <u>chapter,</u> <u>verse 76</u> Enter [now] the gates of hell, therein to abide: and how vile an <u>abode</u> for all who are given to false pride!"</p>	<p><u>Ghaffer</u> <u>chapter,</u> <u>verse 76</u> Enter the gates of Gehenna, therein to abide ; bad the <u>abode</u> of the haughty .”</p>
<p><u>Fussilat</u> <u>chapter,</u> <u>verse 24</u> The Fire will still be their <u>home</u>, even if they resign themselves</p>	<p><u>Fussilat</u> <u>chapter,</u> <u>verse 24</u> Then if they persist, the Fire shall be a <u>lodging</u></p>	<p><u>Fussilat</u> <u>chapter,</u> <u>verse 24</u> And then, [even] if they endure [their lot] in</p>	<p><u>Fussilat</u> <u>chapter,</u> <u>verse 24</u> So if they persist, the Fire is their <u>abode</u> , and if they ask amends,</p>

<p>to                  patience,                  and if they                  pray to be                  allowed to                  make                  amends,                  they will                  not be                  given                  permission                  to do so.</p>	<p>for them;                  and if they                  ask                  amends                  yet no                  amends                  shall be                  made to                  them.</p>	<p>patience,                  the fire                  will still                  be their  <u>abode</u>; and                  if they                  pray to be                  allowed to                  make                  amends,                  they will                  not be                  allowed to                  do so.</p>	<p>they are not                  of those to                  whom                  amends                  will be                  made.</p>
<p><u>Mohammed</u>                  chapter,                  verse 12                  God will                  admit those                  who                  believe and                  do good                  deeds to                  Gardens                  graced                  with                  flowing                  streams;                  the                  disbeliever                  s may take                  their fill of                  pleasure in                  this world,                  and eat as                  cattle do,                  but the Fire                  will be                  their <u>home</u>.</p>	<p><u>Mohammed</u>                  chapter,                  verse 12                  As for the                  unbeliever                  s, they                  take their                  enjoyment                  and eat as                  cattle eat;                  and the                  Fire shall                  be their  <u>lodging</u>.</p>	<p><u>Mohammed</u>                  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</p>	<p><u>Mohammed</u>                  chapter,                  verse 12                  Verily,                  Allah will                  cause those                  who have                  believed                  and                  wrought                  the works                  of                  righteousne                  ss 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  <u>abode</u>.</p>

		eat as cattle eat – the fire [of the hereafter] for their <u>abode</u> .	
<u>Mohammed chapter, verse 19</u> 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 <u>stay still</u> .	<u>Mohammed chapter, verse 19</u> Know thou therefore that there is no god but God, and ask forgiveness s for thy sin, and for the believers, men and women. God knows your going to and fro, and your <u>lodging</u> .	<u>Mohammed chapter, verse 19</u> Know, then, [O man,] that there is no deity save God, and [while there is yet time,] ask forgiveness s for thy sins and for [the sins of] all other believing men and women: for God knows all your <u>comings</u> <u>and goings</u> <u>as well as</u> <u>your</u> <u>abiding [at</u> <u>rest]</u> .	<u>Mohammed chapter, verse 19</u> 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 <u>abiding</u> <u>place</u> .

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