

Problems of Translating the names of Fire in the Glorious Quran into EnglishAssistant Luc. Rafd Sattam Hamad Al-Jubouri
MA Translation / Language**Abstract:**

This study investigates the problems of translating the names of fire in the Glorious Quran into English. It aims at finding the most appropriate rendition of the name of fire. It is hypothesized that dynamic translation should be adopted in capturing the rhetorical function of the names of fire. Nidas' model(formal and dynamic equivalence) is adopted. The study has revealed that inappropriate translations distort the intended meaning of the fire names.

Keywords: Names of Fire , Formal, Dynamic, Jahannam

مشكلات ترجمة أسماء النار في القرآن الكريم إلى الإنكليزية
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المخلص

تبحث هذه الدراسة مشاكل ترجمة أسماء النار في القرآن الكريم إلى الإنكليزية . وتهدف إلى إيجاد الترجمة المناسبة لها. وقد اعتمدت هذه الدراسة على نموذجي (Nida) في إيجاد الترجمة المناسبة لها وتفترض الدراسة أن الترجمة الفعالة هي الأقرب إلى المعنى وكشفت هذه الدراسة أن الترجمة غير المناسبة تُشوّه المعنى المقصود لهذه الأسماء.

الكلمات المفتاحية: أسماء النار ، الرسمية ، الديناميكية ، جهنم

Introduction:

Translation plays an essential role in inter-human communication. It is a creative process by which the translator decodes the message sent by (SL) author and encodes it to (TL) receiver in such a way that similar intended meanings and effects are constructed between (SL) and (TL). Such process is " an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication" (Hatim,1997:1). By the same token, Benjamine (2000) views that translation is not only a matter of mechanical act of conveying meaning from (SL) into (TL), but it is the act of reproduction and recreation. In this sense, the main task of the translator is to attain transmission of content and intended effect as well from (SL) to (TL). To achieve appropriate translation of the Glorious Quran seems to be defying for several issues. It is characterized by highly rhetorical features, eloquence and inimitable language. Quranic texts implicate different interpretations that should be accurately interpreted before embarking on translation. Some translators(Lawrence, 2005;

Nikayin, 2006; and Toorawa ;2007) have made an attempt to attain form and content. They claim that proper translation would not be achieved if elegant style, linguistic peculiarities, and more importantly eloquence of Quranic rhyme scheme were ignored. Hell is an integral part of Islam theology and has occupied an important place in the Muslim religious imagination (Lang, 2016). It is often called by the proper name جهنم (Jahannam) ,but other names include: النار (the fire) , جحيم (jaheem) blazing fire, الحطمة (hutamah) that which breaks to pieces, هاوية (hawiyah) the abyss, سعير (Saeer) the blaze, سقر (Saqaar) place of burning (Nerina,2009).Ibn- ATya (745H) says: that these names are levels based on Allah saying

أَتَجِدُ تَحْتَهُ تَهْتُمْ جحيم جحيم جحيم ۞ النساء 145

[Indeed, the hypocrites will be in the lowest depths of the fire and never will you find for them a helper] Al- Nisa 145.

The Names of fire in the Glorious Quran:

The use of seven names for Hell in Glorious Quran though ,often noted as proper to Muhammed (peace and blessing be upon him) has never been fully explained. Yet the notion they stand for is an important element in the preaching of the prophet of Islam and runs through the whole context of his message. In addition to these seven names, the Glorious Quran contains an even larger number of terms have come to be associated with Hell. This association passes over into substitution for the place of torment itself or for its part. For example , "ghayy" (غَيًّا) , ' a wrong course' . 59 مريم . (فسوف يلقون غَيًّا) [So they are going to meet evil evil] Maryam 59 . Described as a valley in Hell, which sinner is said to enter.(O'Shaughnessy,1961). Most of how Muslims picture and think about the fire comes from the Quran, according to scholar (Thomassen, 2009) who found nearly 500 references to Jahannam\hell in the Quran, it is interesting that the name (Jahannam) is used both for as a whole and for one the layers. Every layer is assigned to a difference group of denizens, among the different term that refer to hell in the Quran.

1- Jahannam, the first level of hell: This level is for Muslims who were sinful in the world. It has the least heat among all the levels and has the least painful punishment for the sinners. As they enter their faces will be burned and the fire will eat their flesh. Allah will renew their flesh every time after they are burned

أَقْي كَا كُل كَم كِي كِي لَمْ لِي لِي مَا مَمَّ . التوبة 35

[The day when it will be heated in the fire of Hell and seared there with will be their foreheads, their flanks, and their backs] Al-Tawba 35.

2- Ladah, the second gate to Jahannam: This level is situated below Jahannam, it is for people and Jinn (جن) who did not believe in Allah, rejected the prophets' messages. The fire will eat a way ones' organs one by one and destroy their body.

أَيُّ ذُرَىٰ تُرْتَضَمُ نُنَّ نِيَّيَّ الْمَعَارِجِ: ١٥ - ١٨

(By no means ! verily, it will be the fire of Hell 1 Taking a way(burning completely the head skin ! It invites he who turned his back and went away) Al-marj 15

3- Saqar, the third level of jahannam: It is occurs below Ladah. It is for those who refused the existence of the Day of Reward and did not perform Salah(prayer). Their punishment the fire will eat up their flesh but not bones. ^{المذثر: ٢٦}

(I will cast him into Hell-fire) Al-mdather 26

4- Al-Hutamah, the fourth gate of hell: It is under Saqar, it will burn the sinners to the bones and emblaze their heart and inner organs. The fire will start from their feet and then go up to their heart.

أُتْرَضَمُ نُنَّ نِيَّيَّ بَرِّزَ الْهَمْزَةِ: ٤ - ٥

(No! He will surely be thrown into the crusher. And what can make you know what is the crusher?)Al-Hamza 104

5- Jaheem, the fifth level of Jahannam: It lies below Al-Hutamah, the sinner will enter here because they did not belief to Allah and did not encourage feeding the poor, is a big piece of coal and is bigger than the lowest.

أَخْلَمْ لِي مَجْ مَخْ مَمَّ الْمَائِدَةِ: ١٠

(As for those who disbelieve and give the lie to our signs, they are destined for the Blazing flam) Al- Mā'idah 10

6- Saeer, the sixth level: It is situated below Jaheem, it is kindling since it was made. The punishment in Saeer, is unimaginable, unbearable and it is very painful. ^{الإنسان: ٤} أُلْخِلْ لِهَجْجِ

(Indeed, we have prepared for the disbelievers chains and shackles and ablaze)Al-Insa'n 4 .

7- Al-Hawiyah, the last level of Jahhanam: This is the last and the worst level of hell, no sinner will be released from this level , backbiters and non-believers are punished here. They will be crushed under mountains with them lying on their faces. Quran says the Hawiyah is the level in which kindled fire will

أَهَامُّ نُرْتَضَمُ نُنَّ نِيَّيَّ يَرْزُ الْقَارِعَةِ: ٩ - ١١



(His refuge will began abyss. And what can make you know what that is? It is a Fire, intensely hot.)Al- Qāri ah 11 .

The Names of fire in English:

In Christian theology, Hell is the place or state into which, by Gods definitive Judgment, unrepentant sinners pass in the general judgment or as some Christians believe, immediately after death.(Livingstone, 2005).

Hell, in many religious traditions, the abode, usually beneath the earth of the unredeemed dead or the spirits of the damned. The term hell refers to the underworld, a deep pit or distant land of shadows, where the dead are gathered. New Bible Dictionary.(1996).

Different Hebrew and Greek words are translated as “Hell” in most English-language Bibles. These words include:

1- Sheol: In the Hebrew Bible, it is not typically refer to the place of eternal punishment, but to the grave, the temporary abode of the dead. The under world. (New Bible dictionary, 1996).

2- Hades :The punishment of hades is (1) burning(2) division\depression (3) conviction by memory (4) thirst (5) falling (6) stench.

3- Gehenna: In the New Testament(The second division of the Christian biblical canon).Where it is described as a place where both soul and body could be destroyed(Robert,1891). In unquenchable fire (Mulder,2010). The word is translated as either ”Hell” or “Hell fire” in many English versions.

4- Lake of fire: In this sense, (John,1611) refers to hell in terms of a “lake of fire”. He suggested this is nothing more than a metaphor to describe a place of suffering, but since the Bible uses flames to describe its torment, there is no reason to think the cause of suffering will be otherwise.

5- Second death: The lake of Fire is also called the(second death).In the Bible, death always of separation, not cessation of existence . The idea behind death is not annihilation but rather the concept of eternal separation from God. Physical death is the first, where a person suffers because he is separated from his loved ones. The second death is the separation of a person from God. (The book of Revelation).

6- Eternal Retribution.

Hell is also described as a place of eternal retribution or eternal punishment. Jesus said,” And these shall go away into everlasting punishment”. But the righteous into life”(Matt,1939).The idea of punishment here is one of duration.

The Model adopted in the study:

The big favour is attributed to Nida in shifting the attention from strict word-for-word translation and the ending of the debate between literal vs. free translation. His more scientific and systematic approach initiated a new era in translation studies. The importance of the form of the message was discarded by

him in favor of the response that is made on the receptor of that message (Nida, 1964). The concept of equivalence is a central issue in many translation studies.

(Nida and Taber, 1969:12) support this view” the translator must strive for equivalence rather than the identity”. Therefore, the main task for the translator is how to find the closest, natural possible equivalence. In this regard Nida (1964:159) distinguishes between two types of equivalence Formal and Dynamic equivalents.

Formal equivalence focuses attention on the message itself, in both form and content. A translator task is to create a message in the TL that match as closely as possible the different elements of the SL. This type of translation is called ”gloss” translation” in which the aim of the translator is to create a TT that has a similar characteristics to ST in term of form and content.

Dynamic equivalence: is based on the effect of the message rather than its form. The translator uses dynamic equivalent when the translation is desired to create the same effect in TL reader similar to that effect experienced by the receptor of the ST. The main aim is to produce a translation that sounds natural and smooth in the receptor cultural patterns of the ST.

Nida (1964:226-240) also provides what he calls”techniques of adjustment” which are certain methods usually adopted by translators in producing the TL message and to help the translator to select the best equivalent and they are not intended to distort the message or manipulate the meaning. The techniques involve three main methods (**addition**, **subtraction** and **alteration**).

Addition: Nida argues that this technique may be legitimately incorporated to translation due to the structural and semantic differences of the receptor language.

Subtraction: It is used to eliminate or reduce unnecessary repetition due to the structural or semantic considerations of the receptor language.

Alteration: Nida claims that any process of translation will inevitably involve a new birth in the new tongue. The ST cannot be fully retained in the receptor language due to the incompatibilities between them.

Data Analysis:

Regarding the distribution of our data. Seven Quranic verses are chosen. The analysis of the data is carried out by utilizing tables which include:(SL) text and (TL) text, and interpretation presented by Ibn-kathiir and Al-QurTuby , five translators are chosen: Al-Hilali and Khan, Pickthal, Rashad, Sarwar and Yusufali. In case of realizing an appropriate rendering, which convey the

religious interpretation will be chosen as a proposed rendering otherwise, a new rendering will be suggested.

SL. Text:1

Al-Jahim : الجحيم (the hot place) for the Idolators because of its blazing fire

قال تعالى أُنْمِئْهُمْ مِنْ فِئَةٍ الْمَزْمَل:12

TL Text:1

1-(Verily, with Us are fetters (to bind them),and araging fire.) Al-Hilali & khan:1996.

2-(Lo with us are heavy fetters and araging fire) Pickthal:1930

3-(We have severe punishment, and Hell) Rashad:2003.

4-(We have prepared for them fetters, flaming fire). Sarwar 1982.

5-(With us are fetters (to bind them),and afire (to burn them) Yusuf ali: 1934.

Interpretation:

According to Ibn-kathir,(1967;83),Allah shall oblige the disbelievers to(enter) a great torment in ablazing fire (Verily,with us are Ankal and these are fetters and Jahim(this is ablazing fire).Al-QurTuby (1384 ,A.H3\19-20) adds the meaning of الجحيم is a blazing fire (النار المؤجلة).

Discussion:

Looking at the renderings, one can recognize the following: The translators (1),(2) and (4) translate the name of fire الجحيم by using dynamic method, the technique of meaning (modification) .It is clear that the interpreters provide the same meaning of the three ayahs. On the other hand, translators(3) and (5) opted for formal equivalence which may distract the reader and it does not give the expressive force created by الجحيم in Arabic .So, the renderings (1),(2) and (4) are done by the translators considerably agree with the interpreters.

Table (1) the translation of the SL text (1).

SL. Text Arabic	Translators	Rendition
الجحيم	Al-Hilali & khan	a raging Fire
	Pickthal	a raging Fire
	Rashad	Hell

	Sarwar	Flaming Fire
	Yusufali	A Fire

Table (2) coincidence of the analysis of the verse in the study

No.	SL. Text Arabic	Formal	Dynamic	Appropriateness
1	الجحيم	-	+ Meaning (modification)	+
2		-	+ Meaning (modification)	+
3		+	-	-
4		-	+ Meaning (modification)	+
5		+	-	-

SL Text:2

جهنم Jahanm : It was reserved for Muslims who had committed grate sins (Hell) because of the depth of its pit.

قال تعالى أُنِ نِي هَج هَم هِي هِي يَجَّ العنكبوت 54

1-(They ask you to hasten on the torment. And Hell, of asurety, will encompass the disbelievers) Al-Hilali& khan:1996

2-(They bid thee hasten on the doom, when lo Hell verily encompass the disbelievers) Pickthal:1930

3-(They challenge you to bring retribution Hell already surrounds the disbelievers) Rashad:2003.

4-(They demand you to bring upon them the torment immediately. Hell will certainly engulf the unbelievers.) Sarwar:1982

5-(They ask thee to hasten on the punishment: but of a surety, Hell will encompass the Rejecters of faith) Yusuf ali : 1934

Interpretation:

According to Ibn-kathir.(1967:55).They ask you to hasten on the torment and verily, Hell, of a surety, will encompass the disbeliever, this means , that they ask the messenger to hasten on the punishment, but it will undoubtedly be fall them in (Hell-Fire).

Al-Qurtuby (1384 H;12\120) adds that, this verse refers to hasten the disbelievers to punish in (the Hell) جهنم

Discussion:

Examining the above cited translation, it can be seen the all translators used the formal equivalence (form and content), as they intend to convey the effect of ayah to the readers ,so, it is the closest meaning of the interpretation.

Table (1) The translation of the SL text (2)

SL. Text Arabic	Translators	Rendition
جهنم	Al-Hilali & Khan	Hell
	Pickthal	Hell
	Rashad	Hell
	Sarwar	Hell
	Yusufali	Hell

Table(2):coincidence of the analysis of the verse in the study.

No.	SL. Text Arabic	Formal	Dynamic	Appropriateness
1	جهنم	+	-	+
2		+	-	+

3		+	-	+
4		+	-	+
5		+	-	+

SL.Text:3

al-Sair السعير: for the Sabaeans (blazing fire) because it is kindled and ignited

TL.Text:3

قال تعالى أكا كل النساء 10

1-(and they will be burnt in the blazing fire) Al-Hilali & Khan:1996

2-(and they will be exposed to burning flame) Pickthal:

3-(And will suffer in Hell) Rashad:2003

4-(And they will suffer the blazing fire) Sarwar:1982

5-(They will soon be enduring a blazing fire) Yusuf ali: 1934

Interpretation:

According to Ibn-kathir(1967:83) those who unjustly eat up property of orphans they will be burnt in the blazing fires, that's mean ,when you consume the orphans wealth without a right, then you are only consuming fire. AL-QurTuby (1384 H 60\13\15) adds, that this verse refers to threaten, who eat up the money of orphans they will torment in the(burning fire) الجمر المشتعل

Discussion:

From the above translations inappropriate translation provided by translator(3) because his translation is formal rendering(form and content), in So doing, he may confuse the readers about the intended meaning. As for translators (1),(2),(4) and (5) they opted for dynamic equivalent(meaning modification) technique to get to the intended meaning, so it is the most appropriate rendering according to the interpretation of the ayah.

Table (1) the translation of the text (3)

SL. Text Arabic	Translators	Rendition
السعير	Al-Hilali & Khan	blazing fire

	Pickthal	Burning flam
	Rashad	Hell
	Sarwar	blazing fire
	Yusufali	blazing fire

Table (2) coincidence of analysis of the verse in the study.

No.	SL. Text Arabic	Formal	Dynamic	Appropriateness
1	السعير	-	+ Meaning (modification)	+
2		-	+ Meaning (modification)	+
3		+	-	-
4		-	+ Meaning (modification)	+
5		-	+ Meaning (modification)	+

SL.Text:4

al Hutama الحطمة: (the consuming fire)broken pieces, debris because it breaks and crushes everything that is thrown into it.

SL.Text:4

قال تعالى أئن شيء يربز الهمة 5

1-(And what will make you know what the crushing fire is ?)Al-Hilali& khan:1996

2-(Ah, what will convey unto thee what the consuming one is!)Pickthal:1930

3-(Do you know what the Devastator is!)Rashad:2003

4-(would that you knew what hutamah is !)Sarwar:1982

5-(And what will explain to thee that which Breaks of pieces?)Yusuf ali:1934

Interpretation:

Ibn-Kathiir (1967: 29) said : الحطمة Which is one of the descriptive names of Hell fire. This is because it crushes who ever is in it (And what will make you know what Al-Hutamah is?) the fire will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body. According to Al-QurTuby(1384H\15-19) this verse refers to the glrify of the five because it smashes and shatters every thing thrown into it .

Table(1)the translation of the text (4)

SL. Text Arabic	Translators	Rendition
الْحُطْمَةُ	Al-Hilali & khan	Crushing fire
	Pickthal	Consuming one
	Rashad	Devastator
	Sarwar	Hutamah
	Yusufali	Breaks of pieces

Table(2)coincidence of analysis of the verse of the study

No.	SL. Text Arabic	Formal	Dynamic	Appropriateness
1	الْحُطْمَةُ	-	+ syntactic and semantic modification	+
2		-	+ syntactic and semantic modification	+
3		-	+	+

			syntactic and semantic modification	
4		+	-	-
5		-	+	+
			syntactic and semantic modification	

Discussion:

When we looking at the renderings, one can recognize: the translator(4) translate the name of fire الحطمة in formal equivalent (transliteration), but it isn't convey the exact meaning, as for translators (1),(2),(3)and(5) they convey the meaning in exact way they translate the name of fire الحطمة. In Dynamic method(syntactic and semantic modification) they success to convey the intended meaning of the name of fire and it is the closest to the interpretation of Ibn-Kathir and Al- QurTuby.

SL.Text:5

Saqar سقر: (the scorching fire) for the Zoroastrians because of the intensity of its heat.

قال تعالى ﴿ثُمَّ أَنزَلَ النَّارَ فِي سَقَرٍ﴾ المدثر:26

1-(I will cast him into Hell-fire) AL-Hilali& khan 1996

2-(Him shall I flang unto the burning) Pickthal 1930

3-(I will commit him to retribution) Rashad:2003

4-(I shall make him suffer the torment of Hell) Sarwar:1982

5-(Soon will I cast him into Hell-Fire)Yusufali :1934

Interpretation:

According to Ibn-kathir(1967:63). Allah said:(I will cast him into Saqar) meaning I will engulf him in it from all his sides.Thats mean it eats their flesh

and their skins, then their organs will be changed into something else, this was stated by Ibn-Buraydah it is tensely hot. Al-QurTuby(1384H\17\100) mentioned that the meaning of سقر is some who melt in the fire and changes his features face because its sweltering fire for the humans.

Discussion:

From the above translations, unsuitable translations are given by translators(1),(4) and (5) because they refer to general meaning of the name of fire سقر, in formal equivalent (form and content) but translators (2) and (3) render the name of fire سقر as they capture the accurate meaning so they render the name سقر in Dynamic method(alteration technique) it is the most appropriate rendering according to the interpretation of this Ayah.

Table (1) the translation of the text (5)

SL. Text Arabic	Translators	Rendition
سقر	Al-Hilali & Khan	Hell- fire
	Pickthal	Burning
	Rashad	Retribution
	Sarwar	Hell
	Yusufali	Hell- Fire

Table (2) coincidence of analysis of the verse of the study

No.	SL. Text Arabic	Formal	Dynamic	Appropriateness
1	سقر	+	-	-
2		-	+	+
3		-	+	+

			Alteration	
4		+	-	-
5		+	-	-

SL-Text:6

Lazaa لظى (The blaze) for the Jews because of its flames

قال تعالى **لظى** ذي المعارج: 15

1-(By no means ! Verily, it will be the fire of Hell) Al-Hilali&khan:1996

2-(But nay ! for lo ! it is the fire of hell) Pickthal:1930

3-(No; it is aflame) Rashad:2003

4-(By no means ! for the raging flames of the fire)Sarwar:1982

5-(By no means ! for it would be the fire of Hell) Yusuf ali: 1934

Interpretation:

According to Ibn-kathir (1967:74) . Allah said: (verily, it will be the fire Hell).Here, he is describing the Hell-fire and the severity of its heat. It is cutting their bones and transformation of their skins and their form. Al-QurTuby (1384 H\19-130) also adds, the meaning of لظى is Hell, that's mean, is a blazing fire النار الملهبة . and it is said, the second (Tabaka) of Jahannam.

Discussion:

Looking at the translations, one can identify: Translators(1),(2) and (5) translate the name of fire لظى in dynamic method (Addition technique) . So, they capture the correct meaning based on the interpretation of this Ayah. The translators (3) and(4) render the name in formal equivalent, they describe the name in general image.

Table (1) the translation of the text (6).

SL. Text Arabic	Translators	Rendition
لظى	Al-Hilali & khan	Fire of Hell

	Pickthal	Fire of Hell
	Rashad	A flame
	Sarwar	Raging flame
	Yusufali	Fire of Hell

Table(2)coincidence of analysis of the verse in the study.

No.	SL. Text Arabic	Formal	Dynamic	Appropriateness
1	لظى	+	+ Addition	+
2		+	+ Addition	+
3		-	-	-
4		-	-	-
5		+	+ Addition	+

SL.Text:7

al-Hawiya هاوية (chasm,abyass) for the hypocrites , because the one who is thrown into it is thrown from top to bottom.

قال تعالى **أَها هم نرّ القارعة:9**

1-(Hell will have his home in Hawiyah (pit,i.e, Hell) Hilali& khan:1996

2-(Abereft and Hungry one will be his mother) Pickthal:1930

3-(His destiny is lowly) Rashad:2003

4-(Will have hawiyah as their dwelling) Sarwar:1982

5-((will his home in a(bottom less)pit)) Yusuf ali: 1934

Interpretation:

According to Ibn-kathiir (1967:99) .The name of fire هاوية. Means he will be falling and tumbling head first into the fire Hell (his mother) has used to refer to his brain. Ibn-Qatadah said , he will fall into the Hell fire on his head, it is extreme heat, it is a head that is accompanied by a strong flame and fire. Al-QurTuby (1384 H\20-30) said, that the meaning of هاوية is Jahannam that its bottom is very far from its top and its called on the bottom door of fire.

Discussion:

The renderings of this Ayah has shown that the translators (1) and (2) ,(4) use the formal equivalent(form and content) as they intend to convey the meaning of the name of fire ,so they do not achieve the accurate meaning and they cause to confuse the readers while translators (3) and (5) opted for Dynamic method (alteration and addition technique) to convey the exact meaning of the name of fire هاوية to convey to the readers the image of this fire as it is has no bottom.

Table (1) the translation of the text(7)

SL. Text Arabic	Translators	Rendition
هاوية	Al-Hilali & khan	Pit i.e Hell
	Pickthal	His Mother
	Rashad	Lowly
	Sarwar	Hawiyah pit
	Yusufali	Bottomless pit

Table(2) coincidence of analysis of the verse in the study.

No.	SL. Text Arabic	Formal	Dynamic	Appropriateness
1	هاوية	+	-	-
2		-	-	-
3		-	<div style="text-align: center;">+ Alteration</div>	+

4		+	-	-
5		-	<div style="text-align: center;">+ addition</div>	+

Conclusion:

This study has conclude that Dynamic translation is more appropriate than formal translation in the Glorious Quran because the Glorious Quran has its own unusual characteristics.

Formal equivalence does not work in the translating the names of fire used in the Glorious Quran because this method distort the intended meaning of such names .Finally, this study calls for the translators of the Glorious Quran to pay a great deal of attention and interest in the process of translating the by the names of fire.

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