



Accuracy in Translating Some Hellfire-Related Verbs in the Noble Qur'an into English

Eman Abdulrahman Fakhri^{1*} , Prof. Dr. Essam Taher Muhammed² 

¹ University of Mosul / College of Arts / Translation Department

¹ University of Mosul / College of Education for Women / Department of English Language

Received : 14 / 09 / 2025
Revised : 01 / 12 / 2025
Accepted : 09 / 12 / 2025
Available : 03 / 06 / 2026

Keywords:

Accuracy,
Hellfire verbs,
Religious texts,
Translation assessment,
Equivalence.

*Corresponding Author Email:
eman.abdulrahman@uomosul.edu.iq

ABSTRACT

The present paper investigates the challenges of translating Hellfire-related verbs from the Noble Qur'an into English, focusing on the religious and semantic obstacles that hinder accurate translation. It aims to assess the accuracy of English renditions of selected Hellfire-related verbs, considering the intricate religious and linguistic dimensions in the original Arabic text. The study draws upon the interpretations of well-known Qur'anic exegetes, including Ibn Kathir, Al-Zamakhshari, Al-Tabari, Ibn 'Ashur, and Al-Sabuni, to gain a comprehensive understanding of the original meanings. The study hypothesizes that English renditions provided by renowned translators, namely, Pickthall, Khan, Shakir, Rashad, Maulana, Sarwar, Sherali, and Yusuf Ali, often fail to fully capture the intended religious and semantic meanings. A sample of four Quranic verbs related to the Hellfire is selected and analyzed using Nababan et al. (2012) 's Translation Quality Assessment Model. Findings reveal significant variation in translation accuracy, with some translators conveying the intended meanings to a reasonable extent, while others fall short, resulting in semantic distortion or loss of religious nuance.

الدقة في ترجمة بعض الأفعال المقترنة بذكر النار في القرآن الكريم إلى الإنكليزية

إيمان عبدالرحمن فخري⁽¹⁾، أ.د. عصام طاهر محمد⁽²⁾

⁽¹⁾ جامعة الموصل / كلية الآداب / قسم الترجمة، ⁽²⁾ جامعة الموصل / كلية التربية للبنات / قسم اللغة الانكليزية

الملخص

يَتَنَوَّلُ هَذَا الْبَحْثُ إِشْكَالِيَّاتِ تَرْجَمَةِ الْأَفْعَالِ الْمُقْتَرَنَةِ بِذِكْرِ النَّارِ فِي الْقُرْآنِ الْكَرِيمِ إِلَى اللُّغَةِ الْإِنْكِلِيزِيَّةِ، لِمَا تَنطَوِي عَلَيْهِ مِنْ أبعادٍ دينيةٍ ودلاليةٍ عميقةٍ يصعبُ نقلُها نقلًا أميًّا. يَهْدَفُ الْبَحْثُ إِلَى تَقْيِيمِ مَدَى دَقَّةِ التَّرْجَمَاتِ الْإِنْكِلِيزِيَّةِ لِنَقْلِ هَذِهِ الْأَفْعَالِ، بِالنَّظَرِ إِلَى تَعْقِيدَاتِهَا الدِّينِيَّةِ وَالْدَّلَالِيَّةِ الْمُتَجَدِّدَةِ فِي النَّصِّ الْعَرَبِيِّ الْأَصْلِيِّ. وَلِتَحْقِيقِ فَهْمٍ شَامِلٍ لِّلْمَعَانِي الْأَصْلِيَّةِ، يَسْتَنِدُ الْبَحْثُ إِلَى تَفَاسِيرٍ نُحْبِئُ مِنْ كِبَارِ الْمُفَسِّرِينَ، مِنْ بَيْنِهِمْ: أَبُو كَثِيرٍ، الزَّمَخْشَرِيُّ، الطَّبْرِيُّ، أَبُو عَاشُورٍ، وَالصَّابُونِيُّ. وَيَقْتَرِضُ الْبَحْثُ أَنَّ التَّرْجَمَاتِ الْإِنْكِلِيزِيَّةِ الَّتِي قَدَّمَهَا عَدَدٌ مِنَ الْمُتَرْجِمِينَ الْمَعْرُوفِينَ، مِثْلَ: بِيكْتَال، حَانَ، شَاكِر، رَشَاد، مَوْلَانَا، سُرُور، شِيرُ عَلِي، وَيُوسُفَ عَلِي، غَالِبًا مَا تَعْجُزُ عَنْ نَقْلِ الْمَعَانِي الدِّينِيَّةِ وَالْدَّلَالِيَّةِ الْمَفْصُودَةِ بِشَكْلِ وَافٍ. وَقَدْ تَمَّ اخْتِيَارُ عَيِّنَةٍ مَكُونَةٍ مِنْ أَرْبَعَةِ أَفْعَالٍ قُرْآنِيَّةٍ مُقْتَرَنَةٍ بِذِكْرِ النَّارِ وَتَحْلِيلُهَا بِاسْتِخْدَامِ نَمُودَجِ نَابَابَانَ (٢٠١٢) لِتَقْيِيمِ جُودَةِ التَّرْجَمَةِ. وَقَدْ أَظْهَرَتِ النُّتَائِجُ تَفَاوُتًا مُلْحُوظًا فِي دَقَّةِ التَّرْجَمَاتِ؛ إِذْ نَجَحَ بَعْضُ الْمُتَرْجِمِينَ فِي إِبْصَالِ الْمَعَانِي الْمَفْصُودَةِ إِلَى حَدِّ مُقْبُولٍ، بَيْنَمَا أَخْفَقَ آخَرُونَ فِي الْحِفَافِ عَلَى ذَلِكَ، مِمَّا أَدَّى إِلَى تَشْوِيهِ دَلَالِيٍّ أَوْ فَقْدٍ لِلْبُعْدِ الدِّينِيِّ.

الكلمات المفتاحية: الدقة، أفعال النار، النصوص الدينية، تقييم الترجمة، التكافؤ.

1. Introduction

Translating Quranic texts requires a profound linguistic competence and a deep understanding of the cultural, religious, and rhetorical contexts of both the source and target languages. When compared to other types of translation, the Quranic translation is considered particularly complex due to the sacred nature of the text and the layered semantic and stylistic dimensions it contains. This research aims to identify the accuracy of the translation of Quranic verses with some Hellfire-related verbs, and the challenges that translators may encounter when working on such texts, as well as the strategies they employ to address these challenges. This study aims to pinpoint the errors made by translators in translating Hellfire-related verbs to find suitable solutions for overcoming such difficulties. This study hypothesizes that due to the various religious affiliations of the translators, the problem of accuracy would come to the surface. As a final point, this study tries to find the solutions to the two following questions: what are the difficulties or problems that translators may face in translating Hellfire-related verbs? What are the best techniques that should be followed in dealing with such problems?

2. Qur'an Translation

The Holy Quran is the final divine revelation sent by Allah Almighty to humanity, remaining an eternal miracle in both content and form. Revealed in eloquent classical Arabic to the Prophet Muhammad, Peace Be Upon Him, the Quran is unmatched in its linguistic precision, rhetorical beauty, and religious depth, as both Arabs and non-Arabs have failed to imitate it, as Allah states in (Sūrat Al-Isrā' 17:88) *"If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another"* (Al-Hilālī & Khān, 1994, p. 88). According to Arberry (1955, p. 10), the holy Quran is incomparable to any form of traditional Arabic literature, whether poetry or prose, but rather a distinctive amalgamation of the two. Therefore, it is evident that a translator cannot imitate its form, which combines features of both prose and poetry. Moreover, its form is so intimately intertwined with its content that a translation that focuses on either form or content cannot produce a translation that is equivalent in either form or content. Despite its inimitability and

uniqueness, the need to translate the Quran into other languages, particularly English, has become increasingly pressing. This necessity comes from the global spread of Islam, the growing number of Muslims who do not speak Arabic, and the academic and interfaith interest in understanding the Quran's message. However, this task is filled with religious, linguistic, and cultural obstacles that have prompted centuries of scholarly debate. The translation of the Holy Quran incites controversy as Muslim scholars have differing opinions about it; some support the notion of translating it, while others oppose it. Traditional scholars, such as Al-Ghazālī (2017, p.66), have argued that translating the Quran into another language would cause it to lose many of its original connotations, especially metaphorical ones. He pointed out that some Arabic words have equivalents in other languages, such as Persian, but that speakers of those languages do not use these words metaphorically as Arabs do, leading to the loss of the intended meaning of the Quranic text. In this context, Al-Ghazali argues that translation may convey only the literal meaning, while the intended meaning of the Qur'an may be a metaphorical or allegorical meaning, which constitutes a flaw in conveying the divine message. Therefore, any attempt to translate the Quran, even interpretively, risks distorting its meaning and impinging on its sanctity (p. 66). Al-Zarqani stated that what Allah has commanded us to worship through His words cannot be described in meaning and therefore cannot be translated at all (2003:169). While certain Muslim scholars contend that translating the Holy Quran is impermissible, others support the translation of the Quran into several languages to enhance accessibility to the divine message. Therefore, the Quran has been translated into various languages. However, these writings are regarded as commentaries or interpretations of the original text. Moreover, these translations are unsuitable for prayer and religious rites, as they are ultimately human creations devoid of the distinctive sacred essence of the Arabic original.

3. Challenges of Translating Quranic Texts

The Holy Quran is the supreme text of Islam, revealed in classical Arabic, a language recognized for its semantic richness, expressive depth, and complex rhetorical features. Translating such a sacred and linguistically sophisticated text into English presents significant linguistic and cultural challenges, highlighting the considerable differences between the two languages. In reality, the Arabic language is descended from an origin known as the Semitic language, and English is classified as a part of the Germanic branch of the Indo-European language family; hence, the two languages do not have a common linguistic ancestor. This divergence in linguistic origin results in differences in grammatical structures, semantic systems, and rhetorical styles. These differences make it challenging for translators to convey the intended meaning accurately from one language to another, especially when the target languages have different worldviews. Translating religious texts, like the Holy Quran, requires not only linguistic accuracy but also cultural and spiritual sensitivity. Without a deep understanding of the source language, its contexts, and its religious significance, any attempt to translate the Quran into English inevitably leads to some risk of partial or total loss of meaning. Among the first academics to acknowledge the difficulties in translation were Muslim linguists. They realized that meanings derived from the human mind are inextricably linked to language, and that language differences extend beyond vocabulary to include thought patterns and modes of expression. Al-Suyuti (1970, p. 48) cited Imam al-Shāfi'ī's famous statement, which summarized this complexity: *"People were only misguided and differed because they abandoned the language of the Arabs and leaned toward the language of Aristotle"*. *"ما جهل الناس ولا اختلفوا إلا لتركهم لسان العرب وميلهم إلى لسان أرسطاطاليس"*. Furthermore, scholars also cautioned against linguistic interference, pointing out that *"when two languages meet in one tongue, each imposes harm upon the other"* (Al-Jāhiz, 2002, p. 293).

"اللغتان إذا التقتا في اللسان الواحد أدخلت كل واحدة منهما الضيم على صاحبتها"

These revelations demonstrate that translation is an intellectual and cultural endeavor that necessitates a thorough comprehension of the source language's cognitive orientation as well as its lexical structure.

Savory (1957, p.11) stated that “*Translation, the surmounting of the obstacle, is made possible by an equivalence of thought which lies behind the different verbal expressions of a thought*”. Therefore, the translator bears the responsibility of preserving the intended meaning of the original text and creating a similar effect in the target language. In reality, such equivalence is rarely absolute, especially in religious texts. The linguistic divergence between Arabic and English leads to inevitable challenges, including semantic imbalance, cultural misinterpretation, and rhetorical dilution. Linguistically, the Holy Quran contains numerous grammatical and stylistic elements that are difficult to translate directly or literally. The Quranic text employs unique syntactic features, such as tense shifts within single verses and ellipses that lack direct equivalents in English. For instance, the frequent shift between past and present tenses within a single verse serves a stylistic and rhetorical purpose, which literal translation often fails to capture. Ali, Brakhw, Nordin, and Ismail (2012) explain that “*tenses, in Arabic or the Holy Quran, cannot be conveyed literally. In some cases, they need to shift to convey the intended meaning to the target audience. Moreover, rhetorical devices such as metaphor, repetition, and polysemy challenge translators to preserve both meaning and aesthetic impact*”. These features are deeply embedded in the Quran's style, which renders their accurate translation into English a challenging endeavor. Culturally, the translation of cultural expressions is challenging due to the significant influence of culture on their formation. Although certain expressions may have similarities across cultures, they are perceived and understood differently by individuals who identify with those cultures. At the same time, there are culture-bound expressions in the Holy Quran that pose a significant challenge due to the specificity and exclusivity of many Quranic terms within the source culture. These expressions are inherently shaped by historical,

religious, and social environments that are often unfamiliar to the target audience. Al Azzam et al. (2015) argue that culture-bound expressions in the Quran often lack equivalent expressions in the target language, and even when lexical equivalents exist, they may not fully convey the original meaning, leading to semantic loss or misinterpretation. This lack of equivalence makes their translation problematic and, in some cases, impossible without additional context. Thus, the translator must recognize that these terms require more than just lexical substitution; they need compensatory strategies to address cultural gaps. Such strategies may include paraphrasing, explanation, and the use of footnotes, a translation strategy that numerous translation scholars have advocated (Newmark, 1988, p. 102). Furthermore, the Arabic language is rich in semantic nuances, with words frequently conveying various meanings based on context. Translators often face lexical gaps, necessitating a sentence or explanation in English to fully explain the meaning of a single Arabic word. Ali (2020, p. 52) states that “*Literal translation may sometimes deform the implicit meaning of the lexical items, metaphors and metonymic words found in the Quran, and free translation is a more suitable way of conveying their connotative meaning*”.

4. Accuracy in Translation

The concept of "**accuracy**" is widely regarded as the foundation of translation studies, which serves as a fundamental criterion for evaluating how effectively a translated text conveys the original meaning. Traditionally associated with the concept of loyalty to the source text, the concept of accuracy has evolved, revealing itself to be a relative and multifaceted construct shaped by linguistic, cultural, and contextual factors. As translation theory has developed, scholars have approached accuracy from various perspectives, semantic, functional, and pragmatic, each offering unique insights into what it means to translate "accurately." Nida (1964, p.159) introduces the concept of “dynamic equivalence,” asserting that “*the relationship between receptor and message*

should be substantially the same as that which existed between the original receptor and the message". According to Larson (1998), translation accuracy involves a precise understanding of the source language message and its faithful transfer into the target language. She emphasizes that an effective translation must accurately convey the full information of the original text without distortion, omission, or unnecessary addition. Furthermore, Larson (1984) asserts that a translated text is acceptable only if it is expressed in the natural form of the target language, reflecting the cultural and linguistic norms of the receptor audience. Shuttleworth and Cowie (1997, p. 3) outline accuracy in translation as the degree to which the translated text reflects its source. This concept typically refers to the preservation of the original information content, where an accurate translation tends to be more literal than a free translation. For Baker (1992), translation accuracy is always relative, since linguistic structures, cultural differences, and contextual factors constrain it. As she notes, *"equivalence can usually be obtained to some extent, but it is influenced by a variety of linguistic and cultural factors and is therefore always relative"* (1992, p. 6). Moreover, Baker links accuracy to textual equivalence, which involves cohesion and coherence. She emphasizes that cohesion is a property of the text, while coherence depends on the reader's interpretation: *"cohesion is objective, capable in principle of automatic recognition, while coherence is subjective and judgements concerning it may vary from reader to reader"* (Baker, 1992, p. 218). According to House (2014, p.23), translation can be considered accurate when it successfully preserves the communicative function of the original text in the target language. Accuracy, from this perspective, is not about literal or lexical matching, but rather about achieving the same pragmatic impact on the target audience as she defines translation as *"the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language. Since equivalence is the fundamental criterion of translation quality, an adequate translation text is a pragmatically and semantically equivalent one. As a first requirement for this*

equivalence, it is posited that a translation text has a function equivalent to that of its source text". Indeed, many scholars throughout history, such as Benjamin (1923) and Derrida (1985), have emphasized the inherent difficulty, if not impossibility, of achieving complete equivalence between languages. Based on the previous perspectives, accuracy is the process of accurately reflecting the content and meaning of the original text to the greatest extent possible. In translation, one of the most important aspects is to ensure that the original language's meaning is preserved. It is the translator's responsibility to ensure that the intended audience comprehends what the original author intended to convey.

5. Nababan's Accuracy Parameters

Nababan's framework, developed by Nababan et al. (2012) for assessing translation quality, is based on three core parameters: accuracy, acceptability, and readability. In this study, accuracy is selected to be analyzed because it is considered the most critical concept in translation, as preserving the meaning or message of the source text is regarded as the most essential aspect in translation. Without accurate transmission of meaning, a translation fails to fulfill its fundamental purpose (House, 2015). Consequently, the accuracy parameter refers to how well the meaning of the source language (SL) is preserved in the target language (TL) without any addition or reduction of meaning. Nababan classifies accuracy into three levels:

- Accurate:** The translated text perfectly conveys the meaning of the source text.
- Less Accurate:** The translated text contains some inaccuracies or distortions of meaning, but the overall message is still understandable.
- Inaccurate:** The translated text contains significant errors in meaning or fails to convey the intended message, which makes it difficult for the reader to understand.

6. Methodology

This study adopts Nababan (2012) et al.'s framework for assessing translation to analyze and accurately convey the meaning of the source text into the target text. In this study, four samples of Arabic Quranic verses containing hellfire-related verbs, along with their English renditions by eight translators, have been selected as the data.

7. Text Analysis and Discussion

ST 1:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ.-(الحج:19)

TTs (parallel Quran,19:22)

1. “**Khan:** These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.”
2. “**Maulana:** These are two adversaries who dispute about their Lord. So those who disbelieve, for them are cut out garments of fire. Boiling water will be poured over their heads.”
3. “**Pickthal:** These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads.”
4. “**Rashad:** Here are two parties feuding with regard to their Lord. As for those who disbelieve, they will have clothes of fire tailored for them. Hellish liquid will be poured on top of their heads.”
5. “**Sarwar:** (Those who prostrate themselves before God and those who do not) are two groups who dispute with each other about their Lord. For the unbelievers the garment of fire has already been prepared. Boiling water will be poured upon their heads.”

6. **“Shakir:** These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are **cut out** garments of fire, boiling water shall be poured over their heads.”
7. **“Sherali:** There are two groups of disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be **cut out** for them; and boiling water will be poured down over their heads.”
8. **“Yusufali:** These two antagonists dispute with each other about their Lord: But those who deny (their Lord), - for them will be **cut out** a garment of Fire: over their heads will be poured out boiling water.”

Text Interpretation

The above-mentioned verse designates the Day of Judgment, as it highlights the contrast between the righteous believers and the nonbelievers. While the believers make every effort to support the religion of Allah, the disbelievers seek to extinguish Allah's light. Generally speaking, the verb "قُطِعَتْ" has broad and varied connotations that vary according to the context in which it is used. Among the different meanings of, it is the one highlighted by Al-Dāmaghānī (1983, p. 387) in his book (Iṣlāḥ al-wujūh wa-al-naẓā'ir). He interprets "قُطِعَتْ" in this verse as "**preparation**." Al-Qurṭubī (1964, Vol. 12, p. 26) confirms that the Hellfire in this verse is likened to garments that will encompass the disbelievers hereafter, asserting that such clothes are intentionally sewn and made for them. In a similar vein, Ibn Kathīr (1998, Vol. 5, p.357) offers a close interpretation indicating that the garments of fire are specifically tailored for the disbelievers. This is also supported by Lisān al-‘Arab by Ibn manẓūr (1993, Vol. 8, p. 282), in which he confirms that "قُطِعَتْ" is a clear indication that the clothes are sewn and made specially for the disbelievers. As for Al-Rāzī (1999, p. 256), "قُطِعَتْ" is derived from the root قَطَعَ. This verb is used in tangible contexts such as separating something, as in "قطع الحبل" (i.e., cutting it), or "قطع الطريق" (crossed the road), as well as in metaphorical contexts such as severing family ties, "قطع الرحم"

" (to estrange oneself from relatives). This indicates the richness of the linguistic root and the breadth of its connotations in Arabic. However, in this verse, "قُطِّعَتْ" does not only mean cutting or splitting. Instead, it means tailoring, making, or preparing, i.e., the garments are tailored or prepared specifically for the disbelievers of fire, just as clothes are made of fabric, in a scene that combines rhetorical precision and sensory imagery. This view underscores that the punishment is neither random nor generic; rather, it is wisely and specifically formed and designed for the recipients, i.e., the disbelievers.

Discussion

In examining the provided renditions by the selected group of translators, some differences can be highlighted, especially in how accurately the hellfire-related verb "قُطِّعَتْ" has been rendered into English. "قُطِّعَتْ" seems to be less accurately translated by T1, T2, T3, T6, T7, and T8. This can be attributed to the faulty choice of the verb "**cut out**". Such a choice merely conveys the basic action of cutting while it fails to capture the intended meaning, i.e., the garments are not simply cut but are specifically tailored or prepared for the disbelievers as a deliberate act of punishment. Consequently, the evaluative aspect of the punishment is not achieved. As for the English equivalents "**tailored**" and "**prepared**," provided by T4 and T5, they seem to be accurate and effectively capture the nuanced meaning of the verb, since they closely align with the exegeses mentioned earlier, which emphasize that the garments of hellfire are not simply cut but are carefully and specifically tailored to suit the intended purpose of punishment. Accordingly, T4 and T5's renditions attain a higher degree of accuracy in reflecting the original intent and the linguistic and religious implications of the verse.

Table 1: SL Text (1) Analysis

Text No.	ST	Transls.	TTs	Accurate Rs.	Less accurate Rs.	Inaccurate Rs.	Appropriateness
1	قُطِعَتْ	T1	cut out		✓		less appr.
		T2	cut out		✓		less appr.
		T3	cut out		✓		less appr.
		T4	tailored	✓			appr.
		T5	prepared	✓			appr.
		T6	cut out		✓		less appr.
		T7	cut out		✓		less appr.
		T8	cut out		✓		Less appr.

ST 2:

-يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيِّنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ. (الأحزاب: 66)

TTs (parallel Quran 66:33)

1. “**Khan** On the Day when their faces will be **turned over** in the Fire, they will say: “Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad SAW).”
2. “**Maulana** On the day when their leaders are **turned back** into the Fire, they say: O would that we had obeyed Allah and obeyed the Messenger!”
3. “**Pickthal** On the day when their faces are **turned over** in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!”
4. “**Rashad** The day they are **thrown** into Hell, they will say, “Oh, we wish we obeyed GOD, and obeyed the messenger.”
5. “**Sarwar** On the day when their faces will be **turned from side to side** on the fire, they will say, “Would that we had obeyed God and the Messenger!”
6. “**Shakir** On the day when their faces shall be **turned back** into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!”
7. “**Sherali** On the day when their faces are **turned over** into the fire they will say, ‘O, would that we had obeyed ALLAH and obeyed the Messenger !”

8. “**Yusufali** The Day that their faces will be **turned upside down** in the Fire, they will say: “Woe to us! Would that we had obeyed Allah and obeyed the messenger!”

Text Interpretation

The verse mentioned above depicts the punishment suffered by the disbelievers on the Day of Judgment. Those who disobey Allah and His Messenger, their faces would be repeatedly turned from side to side in Hellfire by the angels of punishment, just like how a roast is rotated on a Charcoal-broil. The repeated exposure to fire intensifies their suffering; in contrast to partial burning, which allows short-term relief. In this verse, the disbelievers' faces are specifically mentioned rather than the rest of their bodies, because it is an honoured and sensitive part of the human body, containing delicate sensory organs such as eyes, mouth, and nose (Ibn ‘Āshūr1984, Vol. 22, p. 116). Similarly, Al-Şābūnī (1997, Vol 2, p.195) compares the movement of the disbeliever's faces to the way of roasting meat over fire. Their faces are constantly turned over the fire to ensure their even scorching. Al-Zamakhsharī (1987, Vol. 3, p.562) clarifies the meaning of "تُقَلَّبُ" via an effective analogy to confirm that the exact meaning of "تُقَلَّبُ" is not only turning to one side but rather turning in different directions. He explains that "تُقَلَّبُ" signifies the continuous movement in multiple directions, like a piece of meat which rotates in a pot while it is boiling, and the boiling throws it from one side to another to change or transform it into another shape. It is worth noting here that the verb "تُقَلَّبُ" is a geminated verb. According to Al-Ma’mouri (2022, p. 118), the purpose of gemination is to expand the meaning of the verb, indicating repetition, intensification, or a shift from intransitive to transitive behaviour. Thus, the gemination in "تُقَلَّبُ" indicates repetition, intensity, and continuity, enhancing the figurative dimension of the verse. This meaning cannot be literally conveyed into English via providing "turn". Such a rendition would inevitably lead to a loss of the undertone of the repeated torment. Thus, an accurate rendition

of this verb requires not only a lexical equivalent but also semantic compensation to preserve the interpretive depth. To sum up, the Arabic word "تَقَلَّبُ" does not express a momentary action or a one-time event. Rather, it carries the connotation of repeated and multi-directional turning, reflecting the severity and continuity of the torment.

Discussion:

In scrutinizing the renderings suggested by the selected group of translators, it is evident that the most accurate rendition is the one provided by T5, because it effectively conveys the intended meaning and the effect of the verse. T1, T3, and T7 provide "**turned over**" as an equivalent to "تَقَلَّبُ". This choice partially conveys the idea of physical movement. It also fails to fully capture the repetitive nuance and intense nature of the punishment highlighted by Quran exegeses. The verb in English can be understood as a single turning, diminishing the intensity of the torture indicated by "تَقَلَّبُ". Accordingly, this rendition is less accurate.

T2 and T6 have employed the expression "**turned back**". This choice is inaccurate. The rendering provided by T2 significantly deviates from the Quranic exegesis as it substitutes the word "وجوههم", "**their faces**", with the word "**leaders**", which entirely changes the intended meaning of the verse. It also provides "**turned back**" as an equivalent for "تَقَلَّبُ", which reduces the repetitive and unceasing nature of the punishment, turning it into one-time event rather than a repeated process of suffering. Regarding T6's rendition, the use of "**turned back**" signifies that the faces emerge from the fire and return to it, and this differs from the intended meaning of (التقليب). The scene shifts from being physical torment based on movement to the scene entrance only, which is inconsistent with the precise meaning of the verse. As for T8, he has employed the phrase "**turned upside down**." Although this phrase signifies a humiliating and disturbing scene, it restricts the torment to a single turnoff from one

position to another, rather than a continuous or repetitive movement as the verb "تَقَلَّبُ" suggests. Thus, this translation is less accurate since it just reflects a part of the scene and overlooks its full dynamics. Consequently, this may lead to an incomplete understanding of the rhetorical meaning of the verse. T4 selects the expression "**they are thrown into Hell**" as an equivalent to "تَقَلَّبُ". Indeed, this rendition completely diverges from the precise meaning of the Arabic verb because it omits the specific imagery of those faces being rotated in the fire. As for the verb "**thrown**," it conveys the idea of being thrown into Hellfire, but it does not capture the exact sense of "تَقَلَّبُ". In conclusion, this rendition is an inaccurate one.

Table 2: SL Text (2) Analysis

Text No.	ST	Transls.	TTs	Accurate Rs.	Less accurate Rs.	Inaccurate Rs.	Appropriateness
2	تَقَلَّبُ	T1	turned over		✓		less appr.
		T2	turned back			✓	inappr.
		T3	turned over		✓		less appr.
		T4	Thrown			✓	inappr.
		T5	turned from side to side	✓			appr.
		T6	turned back			✓	inappr.
		T7	turned over		✓		less appr.
		T8	turned upside down		✓		less appr.

ST 3:

-وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ. (هود:113)

TTs (parallel Quran,113:11)

1. “**Khan:** And incline not toward those who do wrong, lest the Fire should **touch** you, and you have no protectors other than Allah, nor you would then be helped.”

2. “**Maulana:** And incline not to those who do wrong, lest the fire touch you; and you have no protectors besides Allah, then you would not be helped.”
3. “**Pickthal:** And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped.”
4. “**Rashad:** Do not lean towards those who have transgressed, lest you incur Hell, and find no allies to help you against GOD, then end up losers.”
5. “**Sarwar:** Do not be inclined towards the unjust ones lest you will be afflicted by the hell fire. Besides God, no one can be your protector nor will anyone be able to help you.”
6. “**Shakir:** And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.”
7. “**Sherali:** And incline not toward those who do wrong, lest the Fire touch you; and you will have no friend other than ALLAH, nor shall you be helped.”
8. “**Yusufali:** And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.”

Text Interpretation

The verse mentioned above was revealed as a strong warning to Muslims against leaning toward or seeking assistance from disbelievers. Such affiliation, as Ibn ‘Āshūr (1984, Vol. 12, p. 178) confirms, leads to divine punishment and resentment. He adds, the verb "مَسَّ", in this context, does not signify a mere superficial touch but rather a harmful impact or affliction (p. 178). AL-Baghawī (1997, Vol. 4, p. 204) states that "مَسَّ" refers to suffering and being afflicted with the torment on the Day of Judgment. He adds that being inclined or sympathetic to disbelievers may lead to subsiding under the influence of their domination and thus to torment (P. 204). Similarly, Al-Samarqandī in his book *Baḥr al-‘Ulūm* (1997, Vol. 2, p. 173) and Al-Jalālayn (2001, Vol. 1, p. 301) asserts that the hellfire-related verb "مَسَّ" means suffering the torment of Hellfire as a result of

leaning toward the disbelievers, explaining that "المس" in this context does not simply imply touching, but rather refers to the occurrence of the torment and its impact on the person. In his book *al-Wujūh wa-al-naẓā'ir* (2007, Vol. 1, p. 435), Abū Hilāl Al-‘Askarīe clarifies that "المس" in the Noble Qur'an implies several meanings depending on the context. Among these is the meaning of "Affliction": As in the Almighty's saying, "مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ" (Al-A‘rāf:95), which indicates (being afflicted with hardship and prosperity), likewise in the verse "مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ" (Al-Anbiyā':83). Here, "مَسَّنِيَ" means (harm befell me). Another example is in the Quranic verse "مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ" (Al-A‘rāf:201), which denotes a form of suffering or affliction rather than mere physical contact. To sum up, the expression "تَمَسَّكُمْ" in this context not only refers to a superficial touch but also carries a strong connotation of being afflicted and affected by divine punishment.

Discussion:

The examination of the offered renditions shows that only T5's translation is successful, particularly in appropriately transferring the meaning of the verb "مَسَّ" into the TL, while the other translators provide less accurate and inaccurate translations. T5's rendition is considered an accurate one due to the right decision made by this translator. His suggestion of "afflict" as an equivalent for the Arabic verb "مَسَّ" is an excellent choice. According to the American Heritage Dictionary (1994, p. 203), "afflict" refers to a state of distress, pain, or suffering. Accordingly, such a choice is the closest one that goes with the intended meaning of "مَسَّ" in this context. Those renditions which employ "touch" as an equivalent for the Arabic verb "مَسَّ", namely T1, T2, T3, T6, and T7's translations, only reflect the direct linguistic meaning. According to the Quranic exegeses explained previously, such as Ibn ‘Āshūr, AL-Baghawī, Al-Samarqandī, and Al-Jalālayn, "touch" in this verse means suffering, not simply touching. Choosing "touch" as an equivalent is not the best decision, even if it is linguistically accurate and very

close to the original linguistic meaning. This is due to the fact that "**touch**", in English, does not fully capture the idea of extreme suffering; therefore, these renditions are less accurate. The rendition suggested by T4 is accurate to some extent. This is due to the use of the verb "**Incur**". This verb is defined by the Longman Dictionary of Contemporary English (2009, p. 893) as "to experience negative consequences due to a particular action". This word does not refer to being affected by suffering or harm. The verb is used in specific contexts such as "incurring debt or punishment", which suggests that someone who created the outcome may not have been directly impacted or suffered from it while the Arabic verb "مَسَّ" in this context, as explained previously, means suffering or being afflicted, which suggests that someone directly experiences pain and not simply bears responsibility for the consequences of an action. In contexts such as "afflicted by disease or torment," the verb reflects the actual suffering resulting from the event, not merely the causal relationship between the action and the outcome. For this, the rendition provided by T4 is less accurate. T8's employment of the verb "**seize**" to replace the Arabic verb "مَسَّ" in the TT is considered inaccurate. The verb "**seize**" signifies the notion of grasping or holding onto something rather than experiencing torment. In English, "**Seize**" typically implies immediate control or forceful possession, whereas "مَسَّ" in this verse signifies the notion of affliction or experiencing torture. Depending on Oxford and Merriam-Webster Dictionaries and Thesaurus (2021, p. 1018), "**seize**" primarily means to take hold of something forcefully, to take possession by strength, or to grasp an opportunity quickly. Therefore, the employment of the verb "**seize**" shifts the meaning toward the fire gripping a person instead of inflicting or suffering. This difference makes "**seize**" inaccurate in conveying the intended meaning of the verse by distorting the meaning and giving an inaccurate translation. In conclusion, an accurate rendition should be the one that conveys both the interpretive and linguistic meaning. The rendition that reflects the sense of "تَمَسَّكُمْ" as "being afflicted by divine punishment, rather than just a light touch.

Table 3: SL Text (3) Analysis

Text No.	ST	Transls.	TTs	Accurate Rs.	Less accurate Rs.	Inaccurate Rs.	Appropriateness
3	تَمَسَّتُمْ	T1	Touch		✓		less appr.
		T2	Touch		✓		less appr.
		T3	Touch			✓	inappr.
		T4	Incur			✓	inappr.
		T5	Afflicted	✓			appr.
		T6	Touch		✓		less appr.
		T7	Touch		✓		less appr.

ST 4:

-فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ. (غافر:72)

TTs (parallel Quran,72:40)

1. “**Khan:** In the boiling water, then they will be **burned** in the Fire.”
2. “**Maulana:** Into hot water; then in the Fire they are **burned**.”
3. “**Pickthal:** Through boiling waters; then they are **thrust** into the Fire.”
4. “**Rashad:** In the Inferno, then in the Fire, they will **burn**.”
5. “**Sarwar:** into boiling water and then they will be **burned** in the fire.”
6. “**Shakir:** Into boiling water, then in the fire shall they be **burned**.”
7. “**Sherali:** Into boiling water; then in the Fire will they be **burnt**.”
8. “**Yusufali:** In the boiling fetid fluid: then in the Fire shall they be **burned**.”

Text Interpretation

This verse depicts a horrific scene of the Next World, as the disbelievers will be in a state of constant pain, which begins with boiling in scalding water, then moving on to the Fire. Ibn ‘Āshūr (1984, Vol. 24, p.203) elucidates that "يُسْجَرُونَ" in this verse refers to "ignition" "الايقاد", meaning that the disbelievers become as if they are part of the Fire’s blaze. He expounds that the word "سجر" means filling the furnace with firewood to increase its blaze. He adds, the torment here does not simply signify the burning of the disbelievers by the Hellfire but also shows us their state of being the fuel for this eternal inferno. This indicates the severity and

duration of the torment (p. 203). By the same token, Al-Baghawī (1997, Vol. 7, p.159) states that the Fire will be ignited with the disbelievers, and they will become its fuel. Al-Zamakhsharī (1987, Vol. 4, p.179) in his interpretation "al-Kashshāf," explicates that "يُسْجَرُونَ" is derived from "سَجَرَ التَّوْرَ," meaning "to fill it with fuel so that it burns intensely." This also refers to the fact that the disbelievers in Hell will be packed with torment, just as an oven is filled with fuel, meaning that the fire surrounds them on all sides and settles within their bodies. This signify that torment is not merely an external burning, but rather an ongoing internal and external torment, whereby the disbelievers in Hell are part of its blazing flame. In the same way, Al-Qurṭubī (1964, Vol. 7, p.387) asserts that the disbelievers will be thrown into the Fire to ignite it. This interpretation is consistent with the use of the verb "سَجَرْتُ" in Arabic, which means to light the furnace and fill it with fuel. Al-Qurṭubī links "سَجَرَ" in the above example with another Qur'anic verse, "وَالْبَحْرَ الْمَسْجُورَ" (At-Tur: 6), which means the sea is filled with water. The previously mentioned interpretations are confirmed by Ibn Faris in his book "Maqāyīs al-lughah" (1979, Vol. 3, p.134), who states that the verb "سَجَرَ" denotes "to kindle" and "to fill," as it is used in the Arabic language to mean "to fill the furnace with fuel so that it burns strongly" and this consistent with the use of the verb in the Holy Quran. Accordingly, it can be concluded that there is a difference between the verb "يسجرون" and "يحرقون", as the former carries the connotation of continuous scorching and ignition, while the latter refers only to the burning process. The verb "يسجرون" implies the idea that they become part of the Fire's fuel, and this signifies that their torment is continuous and unlimited, while "يحرقون" refers to a temporary burning process.

Discussion

Probing into the provided renditions of the Hellfire-related verb "يُسْجَرُونَ", it can be found that there is inconsistency in what concerns conveying the accurate meaning of the Arabic verb "سَجَرَ". None of the provided renditions is accurate. This can be attributed to the translators' failure to capture the connotative and

linguistic aspects of the meaning of the Arabic verb. Except for T3, all other translators suggest the verb " **burned**", which reflects a general idea of burning, but do not consider the aspect of being filled with fire or being part of its fuel. In other words, this choice focuses solely on burning. It does not fully reflect the meaning of the Arabic verb "يُسْجَرُونَ", which carries a stronger and deeper connotation. Thus, these renditions are less accurate. T3 provides the verb "**thrust**," which completely deviates from the precise meaning of "يسجرون." According to the Longman Dictionary of Contemporary English (2009, p. 1843) "**thrust**" means "forceful pushing" or "forceful throwing." It reflects the idea of being thrown into a fire, but it does not convey the exact sense of the Quranic verb. The use of "**thrust**" distorts the original meaning of the verb, removing the profound rhetorical dimension that makes the disbelievers fuel for the fire. Therefore, this rendition is inaccurate. A good translation might be the one that puts together the impression of '**burning and ongoing suffering**'. The following rendition is suggested by the researcher:

They will be the fuel of Hellfire

Table 4: SL Text (4) Analysis

Text No.	ST	Transls.	TTs	Accurate Rs.	Less accurate Rs.	Inaccurate Rs.	Appropriateness
4	يُسْجَرُونَ	T1	burned		✓		less appr.
		T2	burned		✓		less appr.
		T3	thrust			✓	inappr.
		T4	burn		✓		less appr.
		T5	burned		✓		less appr.
		T6	burned		✓		less appr.
		T7	burnt		✓		less appr.
		T8	burned		✓		less appr.

11. Findings and Conclusions

This study concludes that translating hellfire-related verbs presents many challenges and demands extensive knowledge of both languages' cultures and religions. The researcher finds that the main reason for the inaccuracies made by translators is their neglect of socio-religious and cultural differences between the two languages, as well as their heavy reliance on literal translation, which, in many cases, was ineffective and resulted in inaccurate renderings.

References

- Al-‘Askarī, A. H. (2007). *Al-Wujūh wa-al-naẓā’ir*. Dār al-Kutub al-‘Ilmīyah.
- Al-Baghawī, H. ibn M. (1997). *Ma‘ālim al-tanzīl fī tafsīr al-Qur’ān*. Dār Ṭaybah li-al-Nashr wa-al-Tawzī‘.
- Al-Dāmighānī, A. H. M. (1983). *Iṣlāḥ al-wujūh wa al-naẓā’ir fī al-Qur’ān al-Karīm*. Dār al-‘Ilm li-l-Malāyīn.
- Al-Ghazali, A. H. M. (2017). *Iljam al-‘awam ‘an ‘ilm al-kalam*. Dar al-Minhaj.
- Al-Hilālī, M., & Khān, M. (1994). *The noble qur’an: English translation of the meanings and commentary*. King Fahd Complex for the Printing of the Holy Quran.
- Ali, A. M. (2020). Lexical and semantic problems in translating the quran: A comparative study. *Translatologia*, 1(2020), 52–86.
- Ali, A., Brakhw, M., Nordin, M., & Ismail, S. (2012). Some linguistic difficulties in translating the holy quran from arabic into english. *International Journal of Social Science and Humanity*, 2(6), 588–590.
- Al-Jāhiz. (2002). *al-Bayān wa al-tabyīn* (Vols. 1–3). Dār wa Maktabat al-Hilāl.
- Al-Maḥallī, J. M. A., & Al-Suyūṭī, J. A. A. (2001). *Tafsīr al-jalālayn* (1st ed.). Dār al-Ḥadīth.
- Al-Ma‘mūrī, B. A. J. (2022). Emphasis in anomalous readings and its effect on the meaning: Sūrat al-Baqarah as a model. *Adab Al-Mustansiriyah Journal*.

- Al-Qurṭubī, M. A. (1964). Al-jāmi‘ li-aḥkām al-qur’ān. Dār al-Kutub al-Miṣrīyah.
- Al-Rāzī, Z. al-D. (1999). Mukhtār al-siḥāḥ. Al-Maktabah al-‘Aṣriyyah – Al-Dār al-Namūdhajīyah.
- Al-Ṣābūnī, M. ‘A. (1997). Ṣafwat al-tafāsīr (1st ed.). Dār al-Ṣābūnī lil-Ṭibā‘ah wa-al-Nashr wa-al-Tawzī.
- Al-Samarqandī, A. L. N. M. A. I. (1997). Baḥr al-‘ulūm. Dār al-Fikr.
- Al-Suyuti, J. al-D. (1970). Ṣawn al-mantiq wa al-kalām ‘an fann al-mantiq wa al-kalām. Islamic Research Academy.
- Al-Zamakhsharī, M. ibn U. (1987). Al-Kashshāf ‘an ḥaqā’iq ghawāmiḍ al-tanzīl wa-‘uyūn al-aqāwīl fī wujūh al-ta’wīl. Dār al-Kutub al-‘Ilmiyyah.
- Al-Zurqani, M. A. (2003). Manāhil al-‘irfān fī ‘ulūm al-qur’ān (Vol. 2). Dār Ibn Ḥazm.
- Arberry, A. J. (1955). The koran interpreted: A translation. Allen & Unwin.
- Baker, M. (1992). In other words: A coursebook on translation. Routledge.
- Bakri Al-Azzam, Mohammed Al-Ahaydib, Eman Al-Huqail. Cultural problems in the translation of the qur’an. International Journal of Applied Linguistics and Translation. Vol. 1, No. 2, 2015, pp. 28-34.
- Benjamin, W. (1923). The task of the translator. In Illuminations (trans. H. Zohn). Schocken Books.
- Catford, J. (1995). A linguistic theory of translation. Oxford University Press.
- Derrida, J. (1985). Des tours de babel. In J. F. Graham (Ed.), Difference in Translation (pp. 165–207). Cornell University Press.
- Houghton Mifflin Company. (1994). The american heritage dictionary (3rd ed., Office ed.). Dell Publishing.
- House, J. (2014). Translation quality assessment: Past and present. Routledge.
- House, J. (2015). Translation quality assessment: Past and present. Routledge.
- Ibn ‘Āshūr, Muhammad al-Ṭāhir. (1984). Al-taḥrīr wa al-tanwīr: Taḥrīr al-ma‘nā al-sadīd wa tanwīr al-‘aql al-jadīd min tafsīr al-Kitāb al-Majīd (1st ed.). Al-Dār al-Tūnisīyah lil-Nashr.

- Ibn Fāris, A. H. A. Z. (1979). *Mu‘jam maqāyīs al-lughah*. Sharikat Maktabat wa-Maṭba‘at Muṣṭafā al-Bābī al-Ḥalabī wa-Awlāduhu.
- Ibn Kathīr, I. I. U. (1998). *Tafsīr al-qur’ān al-‘aẓīm*. Dār al-Kutub al-‘Ilmiyyah.
- Ibn Manẓūr, M. b. M. (1993). *Lisān al-‘arab* (3rd ed.). Dār Ṣādir.
- Larson, M. L. (1984). *Meaning-based translation: A guide to cross-language equivalence*. University Press of America.
- Larson, M. L. (1998). *Meaning-based translation: A guide to cross-language equivalence*. University Press of America. *Linguistik dan Sastra*. Vol. 24(1): 44-53.
- Longman. (2009). *Longman dictionary of contemporary English* (5th ed.). Pearson Education.
- Longman. (2009). *Longman dictionary of contemporary English* (5th ed.). Pearson Education.
- Merriam-Webster, Inc. (2021). *Merriam-webster dictionary and thesaurus* (New ed.). Merriam-Webster, Incorporated.
- Nababan, R., Nuraeni, A., & Sumardiono, M. (2012). Development of translation quality assessment model. *Linguistic and Literature Studies*, 24(1), 39–57.
- Newmark, P. (1988). *A textbook of translation*. Prentice Hall International.
- Nida, E. A. (1964). *Towards a science of translating*. E. J. Brill.
- Savory, T. H. (1957). *The art of translation*. Jonathan Cape.
- Shuttleworth, M., & Cowie, M. (1997). *Dictionary of translation studies*. St. Jerome Publishing.