

## Assessing the Translation of "Al-Janna" Names in the Glorious Qur'an into English

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### **Abstract**

The evaluation of the English translations of "Al-Janna" names from the Glorious Qur'an is the main objective of this study. Undoubtedly, translating such religious names poses significant challenges, as it requires precision and reliability to accurately convey their intended meaning. Consequently, one of the primary challenges in translating such names is the lack of direct equivalents in the target language due to the linguistic and cultural differences between Arabic and English, as they have distinct semantic structures and expressive nuances. These differences create substantial obstacles for translators when rendering Qur'anic expressions, particularly "Al-Janna" names, into English. Therefore, this study mainly aims to examine and assess the translation strategies employed in rendering these names into English to facilitate their comprehension by non-Muslim readers. Based on this aim, this study hypothesizes that metaphorical translation represents the appropriate strategy for rendering such names, provided that it is accompanied by explanatory equivalents in the target language to clarify their meanings in the Qur'anic context. To examine the acceptability of this hypothesis, six well-established Qur'anic translations applied to (10) Ayat from the Glorious Qur'an containing different names of "Al-Janna" are selected as the sample of this study. These translations are analyzed based on the eclectic model that involves the

linguistic definition of these names based on Ibn Al-Qayyim's model, defining the applicability of translation strategies proposed by Vinay and Darbelnet, and assessing the quality of these translations based on Larson's model of translation accuracy. The results of this analysis reveal that these names are multifaceted, as they are not only linguistically intricate but also steeped in theological, eschatological, and cultural meanings, making their translation particularly challenging. Accordingly, this study recommends that translators adopt a hybrid translation strategy that combines literal translation with interpretative insight to better capture the accurate meaning of such names in religious texts.

**Keywords:** (Al-Janna, Glorious Qur'an, religious names, translation challenges).

تقييم ترجمة أسماء الجنة في القرآن الكريم الى اللغة الإنكليزية

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### المخلص

تركز هذه الدراسة على تقييم ترجمة أسماء "الجنة" في القرآن الكريم إلى اللغة الإنجليزية. مما لا شك فيه أن ترجمة مثل هذه الأسماء الدينية تشكل تحديات كبيرة، لأنها تتطلب الدقة والموثوقية لنقل المعنى المقصود منها بدقة. وبالتالي ، فإن أحد التحديات الرئيسية في ترجمة هذه الأسماء هو عدم وجود مكافئ مباشر في اللغة الهدف بسبب الاختلافات اللغوية والثقافية بين العربية والإنجليزية ، حيث أن لكل لغة بنى دلالية متميزة وفروق دقيقة في التعبير. تخلق هذه الاختلافات عقبات كبيرة أمام المترجمين عند ترجمة التعبيرات القرآنية، وخاصة أسماء "الجنة"، إلى اللغة الإنجليزية. لذلك، تهدف هذه الدراسة بشكل أساسي إلى تقييم استراتيجيات الترجمة المستخدمة في ترجمة هذه الأسماء إلى اللغة الإنجليزية ليسهل فهمها على القراء غير المسلمين. وبناء على هذا الهدف، تفترض هذه الدراسة أن الترجمة المجازية تمثل الاستراتيجية المناسبة لترجمة هذه الأسماء، على أن تكون مصحوبة بمكافئ تفسيري في اللغة الهدف لتوضيح معانيها في السياق القرآني. ولإختبار هذه الفرضية، تم اختيار ست ترجمات قرآنية موثوقة

لـ (١٠) آيات من القرآن الكريم تحتوي على أسماء مختلفة لـ "الجنة" كعينة لهذه الدراسة. يتم تحليل هذه الترجمات بناء على النموذج الانتقائي الذي يتضمن التعريف اللغوي لهذه الأسماء بناء على نموذج ابن القيم ، وتحديد استراتيجيات الترجمة التي اقترحها فيناي وداربلنت ، وتقييم جودة هذه الترجمات بناء على نموذج لارسون لدقة الترجمة. تكشف نتائج هذا التحليل أن هذه الأسماء متعددة الأوجه، لأنها ليست معقدة لغويا فحسب، بل أيضا لها معاني لاهوتية وثقافية، مما يصعب ترجمتها الى لغة اخرى. وبناء على ذلك، توصي هذه الدراسة بأن يتبنى المترجمون استراتيجية ترجمة هجينة تجمع بين الترجمة الحرفية والرؤية التفسيرية لتقديم المعنى الدقيق لهذه الأسماء في النصوص الدينية بشكل أفضل.

الكلمات المفتاحية: (الجنة، القرآن الكريم، الأسماء الدينية، تحديات الترجمة).

## 1. Statement of the Problem

There are several linguistic, cultural, and theological difficulties when translating religious phrases and expressions, especially in the Glorious Qur'an. Al-Janna names are among the most difficult linguistic terms to translate due to the semantic differences in their Qur'anic meaning, which refer to different sacred places rewarded for believers in the Afterlife. In Islamic theology, they have profound spiritual and doctrinal significance, requiring a high level of accuracy and faithfulness when translated into another language.

Despite the significance of these names, their interpretation and translation into other languages, particularly English, pose substantial challenges. This is attributed to that their meanings are deeply rooted in Arabic linguistic structures and Islamic theological concepts, making direct translation difficult without potential loss of nuance. Therefore, the difficulty lies in faithfully expressing their meanings while maintaining their cultural background and spiritual depth in terms of accuracy, clarity, and faithfulness to the original Qur'anic expression.

Consequently, scholars and translators have addressed this difficulty and explored different strategies to convey their meanings while preserving the theological and contextual depth of the Qur'anic text. While some translators use indirect translation strategies, changing the structure to improve readability and comprehension, others use direct translation strategies, sticking to literal translation. These differences may affect how the reader interprets and comprehends the Qur'anic meaning of Al-Janna names, casting doubt on the appropriateness of various translation strategies.

By examining and assessing the translation strategies applied to Al-Janna names in the English translation to the Glorious Qur'an's meanings, this study aims in address these issues. This study in turn attempts to evaluate how various translations convey the meaning of Al-Janna names using different linguistic and translation frameworks like Ibn Al-Qayyim's linguistic model, Vinay and Darbelnet's model of translation strategies, and Larson's model for assessing the translation quality.

## **2. Questions of the Study**

The following queries emphasize the primary issues of this study in light of the problem statement covered in the preceding section:

1. What challenges exist in translating "Al-Janna" names into English?
2. How are "Al-Janna" names translated into English?
3. Which is the best translation of "Al-Janna" names into English?

## **3. Objectives of the Study**

The study seeks to accomplish the following goals in accordance with the queries created to emphasize the problem statement:

1. Identifying the difficulties related to the translation of "Al-Janna" names into English.

2. Defining the translation strategies and procedures applied to the translation of "Al-Janna" names into English.

3. Assessing how well "Al-Janna" names are translated into English.

#### **4. Hypotheses of the Study**

This study makes the following hypothesis in light of the topics and goals mentioned in the preceding sections:

1. The lexical meaning of "Al-Janna" names in the religious context poses a difficulty in their translation into English.

2. The reader's perception and comprehension of "Al-Janna" names in the translated version of Glorious Qur'an are greatly influenced by the use of the direct and indirect strategies.

3. Metaphorical translation represents the appropriate strategy for rendering "Al-Janna" names into English.

#### **5. Scope of the Study**

This study focuses on assessing the English translation of "Al-Janna" names contained in the Glorious Quran. It looks at how translators strike a balance between theological depth, accuracy, and clarity while translating these names. This is performed through examining several translations to determine their appropriateness. Based on this, this study employs an eclectic model that includes linguistic and translation models (as mentioned in the previous section). Hence, it assesses how translation decisions affect the theological and conceptual truth of "Al-Janna" names to be understood by the English-speaking readers.

## 6. Value of the Study

For scholars, translators, and researchers with an interest in linguistics and translation, this study is expected to be scientifically valuable. It would advance both disciplines by elucidating a problem that necessitates proficiency in and acquaintance the cultural and linguistic facets in the two dependent languages the source and target . It would contribute to the field of religious translation studies by using a range of linguistic and translation models to bridge the gaps between linguistic theory and theological interpretation, ultimately improving the accuracy and comprehensibility of religious translations for a variety of audiences.

## 7. Literature Review

The study's theoretical component is described in this chapter. It reviews the existing literature on Al-Janna names in the Glorious Qur'an to highlight the differences and similarities between them and to identify the gap of this study, focusing on their linguistic and translational dimensions. It examines how these names are interpreted within Qur'anic exegesis (tafsīr), as well as the strategies and challenges faced by translators in rendering these names into English. By addressing the previous research, this chapter aims to establish a comprehensive framework for understanding the implications of these names and their translations.

The Glorious Qur'an describes Al-Janna as an endless afterlife of serenity and happiness where the pious and loyal believers are rewarded. Al-Jana is an Arabic term that means to cover or conceal" something. This name has a profound theological and linguistic significance. It serves not only as a descriptor of the afterlife but also as an intricate linguistic expression that conveys various aspects of divine reward, eternal happiness, and spiritual fulfillment. The Glorious Qur'an employs multiple names for Al-Janna, each name reflects a distinct characteristic of Paradise,

such as its serenity (Dār al-Salām – Abode of Peace), its eternal nature (Dār al-Khuld – Abode of Eternity), or its unparalleled beauty (Jannāt al-Firdaws – Gardens of Paradise). These variations provide deep insights into Islamic eschatology and highlight the richness of Qur’anic discourse. The following section clarifies the linguistic and terminological definitions of Al-Janna names.

### 7.1 The Linguistic Definitions of Al-Janna Names

Linguistically, (الجنة) originates from the root (جن), which conveys the meaning of "to cover," "to conceal," or "to hide". It refers to a divine place in the hereafter, as well as referring to garden. Its application to paradise in Islamic theology is deeply rooted in its primary meaning as a lush, hidden garden. Classical Arabic dictionaries and Quranic usage affirm this interpretation, showcasing how the term evolved from a general lexical meaning to a significant theological concept (Ibn Faris, 1979).

According to Ibn Manzur (1993) and Al-Tabari (2001), it linguistically signifies a (garden) as it contains trees, fruits, and plantings that cover the ground and conceal what lies beneath it. Paradise is the abode of bliss in the hereafter. Al-Zubaidi (2001) states that "Janna" is used metaphorically to refer to paradise. These definitions illustrate the linguistic foundation of Janna as a hidden, lush, and protected space, reinforcing its theological connotations. In Quranic usage and linguistic implications, Janna refers to paradise, emphasizing its beauty and uniqueness, as stated in this verse:

(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا) (الكهف: ١٠٧)

"Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment" (Al-Hilali & Khan, 1983: 18/ 107)

In this verse, "Jannāt" (the plural of Janna) highlights various levels and attributes of paradise (Al-Tabari, 2001). Al-Razi (1999) mentions that in the Glorious Qur'an, Paradise is an image of that garden or field that the believers dream of and desire. It has numerous ranks arranged according to the righteous deeds of believers.

## 7.2 The Terminological Definitions of Al-Janna Names

Terminologically, in Islamic thought, the meaning of (الجنة) and other expressions related to it extends beyond a garden-like paradise to encompass divine reward, spiritual proximity, and eschatological fulfilment. Theological and exegetical traditions affirm that its significance lies not only in its physical pleasures but also in its moral and spiritual dimensions. As stated by Al-Saqqaf (n.d.), Al-Ragheb Al-Isfahani (1991), and Al-Ashqar Al-Otaibi (1998), Janna or Paradise is the great reward which Allah prepared for the righteous believers. Ibn Kathir (1998) interprets Al-Janna as a reward beyond human imagination, confirmed by divine revelation and authenticated Hadith. Al-Ashqar Al-Otaibi (1998) describes it as complete bliss, untainted by any deficiency or disturbed by any distress. Al-Razi (1999) discusses Al-Janna's metaphysical aspects, interpreting it as a domain of absolute fulfilment and divine harmony.

In Islamic doctrine, (الجنة) paradise holds profound significance. Its terminological meaning extends beyond a mere physical space, encompassing spiritual and moral dimensions. Islamic scholars define it as the final abode of the righteous, a place of eternal bliss, reward, and divine proximity. In this regard, Al-Tabari (2001) and Ibn al-Qayyim (2019)

define it as a place created by Allah as a reward for those who obey Him and do righteous deeds, containing unimaginable and eternal pleasures.

### 7.3 The Interpretation of Al-Janna Names

The names of (الجنة) paradise reflect its multifaceted nature, emphasizing its beauty, grandeur, and divine blessings. Ibn al-Qayyim (2019) interprets several names for paradise, each highlighting a specific attribute of its divine essence and function, as follows:

1. (الجنة) al-Janna: It is the general name of bliss, pleasure and enjoyment.
2. (جنة الفردوس) Paradise: It is the highest, supreme and most superior level of (الجنة), it is located directly beneath the Throne of Allah.
3. (جنة عدن) Janat Adn: The name Adn means eternal residence, where the righteous will dwell forever without fear of expulsion.
4. (دار الخلد) The Abode of Eternity: This name signifies the everlasting nature of paradise. It is named as such because its inhabitants will never depart from it. It highlights the permanence of heavenly favors by reflecting the contrast between the fleeting life of this world and the eternal reward of the Hereafter.

### 7.4 Challenges in Translating Religious Texts

Translating religious texts requires a high degree of fidelity and precision, making it distinct from other forms of translation. Islamic religious statements can be rendered using a wide range of techniques, and it is the translator's job to select the most appropriate one for a given communicative context. The translator encounters two challenges while attempting to accomplish cultural transfer. The first is the challenge of identifying a potential translation method for the unique cultural aspect, and the second is the challenge of selecting a translational approach from

among those available, as not all of them are equally appropriate for every communication act (Ivir, 1998: 118). Because Islamic expressions are either nonexistent in the target culture or typically lack equivalents in the target language, translating them can be challenging for the translator (Xuebing, 2006). According to Baalbaki (2008), an expression is a linguistic structure that carries out and generates the identity of its users because it has a unique entity in its country and has its own meaning as a single unit.

According to Salehi (2012), the cultural meaning of words is frequently difficult to translate. Since the cultural context shapes and determines the meaning of words, translators must consider words as a part of the culture to which they belong. Shehabat and Zeidanin (2012) point out that the ideal approach for translating culturally specific expressions is to use an approximation strategy. They go on to say that sense-for-sense translation can function more organically and accurately, particularly in texts with a wide range of cultural expressions. Cultural translation is extremely tough and troublesome because of the peculiarities and complexity of some expressions, which make it hard for even individuals with similar cultures to understand them.

Al-Zubi (2013) believes that when sacred books are translated into another language, the meaning becomes less clear than it is in the original tongue. This could result in a breach of the original meaning. Additionally, decoding the words with the same meaning without distortion is the most challenging issue while translating sacred artefacts. Because Islamic holy expressions involve psychological, spiritual, mental, and ethical sensibilities, it is difficult to make translations with the same sense. Similarly, Bahameed (2014) assumes that the translator should take into account emotiveness when translating religious texts, regardless of the form of translation.

## 7.5 Strategies for Translating Religious Texts

Various theorists have proposed various methodologies for translating different types of texts. Davies (2003) suggests the following translation strategies for overcoming different challenges in translation:

1. **Preservation:** When an item lacks a close equivalent in the target culture and the target language, translators typically use this translation technique, choosing "to maintain the source text term in the translation". It is divided into two categories: preservation of content (literal translation) and preservation of form (transliteration) (Davies, 2003: 72-73).
2. **Addition:** When translators decide to include information about "the original item" of the source text in the target language while maintaining "the original item" in their translations, this tactic can be used. Such a translational strategy is considered a solution when preservation leads to obscurity. According to Davies (2003), there are two types of gloss: intertextual gloss, which includes additions outside of the text or footnotes, and intratextual gloss, which is an addition inside the text.
3. **Omission:** According to Davies (2003), this tactic entails omitting the culturally distinctive components from the source text and making readers of the target text unaware of their existence.
4. **Globalisation:** As stated by Davies (2003: 83), globalization is "the process of replacing culture-specific references with ones which are more neutral or general."
5. **Localisation** Instead of using "culture-free" descriptions, localization occurs when translators "try to anchor a reference firmly in the culture of the target audience." In the target text, this method refers to a change of the source text because of the different perspectives in the two languages (Davies, 2003: 83-84).

6. Transformation: It is defined as "an alternation or distortion of the original," changing the culturally distinctive object's content that was used in the original text (Davies, 2003: 86).

7. Creation: It indicates that translators add a culturally specific expression to the target text that was absent from the source text (Davies, 2003: 88).

These strategies can be used to translate different types of texts, overcoming some challenges face when translating a text from one language into another one

## **8. Methodology**

### **8.1 Introduction**

This chapter explains the methodology adopted in this study, including the research design, the study sample and subjects, and procedure followed for the data collection and analysis. It also discusses the models adopted to analyze the data in terms of linguistics and translation.

### **8.2 Research Design**

This study employed a mixed method including both qualitative and quantitative approaches to conduct a comprehensive analysis of data. Concerning qualitative approach, it provides a descriptive explanation and interpretation of the issue under study, focusing on understanding it and its meaning without having numerical data (McDowell & Maclean, 1998: 15). While quantitative approach offers statistical analysis of the issue under study through providing the frequencies of its occurrence or use in numbers and percentages.

Concerning the use of both approaches as a mixed method for data analysis in this study, the qualitative approach was applied to provide a descriptive explanation and assessment of (الجنة) names translations into English, as well as defining the strategies employed to translate them. While the quantitative approach was used to highlight the numerical data in terms of frequencies and percentages to clarify the assessment criteria of these expressions and the appropriate strategies employed by translators in translating them into English. Therefore, the use of a mixed method can provide a comprehensive analysis of data and improve the results obtained from this analysis.

### 8.3 The Study Sample

In this study, a total of (10) verses selected from the Glorious Qur'an containing (الجنة) names were used to represent the study sample. The English translations of these verses were adopted from (6) translations of these translators: Abdel Haleem, Ali, Omar and Omar, Ghali, Al-Hilali and Khan, and Pickthal.

### 8.4 Procedure and Data Collection

This section presents the procedure adopted to collect and analyze the data. In this regard, this study followed these steps to achieve its objectives:

1. The data of the present study was collected from the Glorious Qur'an and the translations of its meaning into English.
2. A total of (10) verses selected from the Glorious Qur'an containing (الجنة) or other names were used to represent the study sample.
3. The English translation of these verses were selected from (6) translations for Abdel Haleem, Ali, Omar and Omar, Ghali, Al-Hilali and Khan, and Pickthal

4. The source verse was identified by using the abbreviation (ST) with the number of the verse concerned, i.e., ST1, ST2, ST3...etc., while the target verses were identified by this abbreviation (TTs).
5. The translations were numbered and arranged alphabetically.
6. The unit of analysis was (الجنة) names used in the Glorious Qur'an.
7. These names were **bolded** in both source and target texts to be easily recognized as a unit of analysis.
8. Concerning the analysis of data, the focus was on defining the context in which these names are used by clarifying their meaning and usage; the translation strategies employed by translators; and the assessment of translation quality for each translation.

### 8.5 Data Analysis

The assessment and analysis processes are applied to ten texts represented by verses that contain different names of (الجنة). These names are selected randomly from different Suars in the Glorious Qur'an. Six translations for each text are used to analyze and assess how these names are translated into English. The unit of analysis is the name of (الجنة) and its related expressions with their translations. The analysis focuses on the translation strategies proposed by Vinay and Drabelnet (1995) which are divided into direct (borrowing, calque, and literal) and oblique (adaptation, equivalence, modulation, and transposition) translation strategies. As for the assessment criteria, the model proposed by Larson (1984) (which assesses accuracy, clarity, and naturalness) is adopted. The analysis process has three sections which include context, analysis of translation strategies, and assessment of translation quality. It starts with presenting the source text which is labelled as ST (1), ST (2), ...etc. Then, the target texts which

are labelled as TTs follow the source text with numbering them as 1, 2, 3, ...etc., and arranging them alphabetically. The unit under study is **bolded** in both texts in order to be identified easily by the readers. After that, the context of the source text is presented based on the linguistic model of Ibn Al-Qayyim (2019) to understand the structure and meaning of each name, which plays a role in determining the most appropriate translation. Then, the analysis and assessment of the translations provided for each text are presented based on the models adopted, with summarizing the analysis and assessment criteria in a table at the end of the analysis. Determining the appropriate translation for this name is based on comparing the translations according to the assessment criteria.

#### ST (1):

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ (البقرة: ٨٢).

#### TTs:

1. while those who believe and do good deeds will be the inhabitants of **the Garden**, there to remain (Abdul Haleem, 2004: 10).
2. But those who have faith And work. They are companions of **the Garden** Therein shall they abide (for ever) (Ali, 1937: 38-39).
3. And the ones who have believed and done deeds of righteousness, those are the companions of **the Garden**; they are therein eternally (abiding) (Ghali, 2003: 12).
4. And those who believe (in the Oneness of Allāh—Islāmic Monotheism) and do righteous gooddeed, they are dwellers of **paradise**, they will dwell therein forever (Al-Hilali & Khan, 1983: 21).
5. But those who believe and do deeds of righteousness, it is they who are the owners of **Paradise**, therein they shall abide forever (Omar & Omar, 2016: 13).

6. And those who believe and do good works: such are rightful owners of **the Garden**. They will abide therein (Pickthal, 2018: 9).

### A. Context

According to the linguistic model of Ibn Al-Qayyim (2019), (جنة) is derived from the Arabic root (جن) which means to cover or coverage. Grammatically, (جنة) is a proper noun whose literal meaning refers to (paradise), which is the reward of Allah Almighty to the righteous believers. In the context of this verse, this noun (الجنة) reveals the eternal reward for the believers who fulfil the conditions of faith with righteous deeds. Based on this context, the meaning of (الجنة) in this verse is (paradise).

### B. Analysis of Translation Strategies

To analyze the different English translations of (الجنة) in this verse, the translations are explained according to the translation strategies applied to them. To start with, Al-Hilali and Khan (1983) and Omar and Omar (2016) translated it into (paradise), using equivalence procedure of oblique translation to clarify its spiritual connotation. These translators clarified the theological meaning and Islamic understanding of reward for the righteous deeds in the afterlife. They also conveyed its meaning as being a spiritual reward rather than a physical place.

While the other four translators, Ali (1937), Ghali (2003), Abdul Haleem (2004) and Picthall (2017), they translated it as (the garden), using modulation procedure of oblique translation through changing its referential meaning. These translators conveyed its meaning with reference to what it contains, considering it as a physical place in which the believers are going to live as a reward for their righteous deeds and faith in Islam.

### C. Assessment of Translation Quality

The context of the usage of (الجنة) determines how well these translations are done. Assessing the accuracy, clarity, and naturalness of the translations as well as the translators' awareness of the cultural variations between the two languages are the goals of the assessment criteria. In this context, it is well known that the authenticity and accuracy required by the nature of the religious text or expression necessitate a unique translation approach.

To start with, Al-Hilali and Khan's translation (1983), and Omar and Omar (2016) are considered to be accurate (do not contain additions or omissions or wrong information), clear (do not reflect lexical, syntactic or nonsense ambiguities) and natural (do not represent lexical, syntactic or stylistic unnaturalness), as they reflect the meaning of (الجنة) which denotes the spiritual reward that Allah Almighty promised to grant to the believers who perform righteous deeds. Concerning the translations of Ali (1937), Ghali (2003), Abdul Haleem (2004) and Picthall (2018), though they were clear, they were not accurate and denoted unnaturalness as they reflect the meaning of (الجنة) as being a physical place rather than a spiritual reward for believers.

Accordingly, the translations of Al-Hilali and Khan, and Omar and Omar represent the appropriate translation for (الجنة) as they fulfill all the assessment criteria of translation quality represented by accuracy, clarity and naturalness. Although the translations of Ali, Ghali, Abdul Haleem and Picthall are considered clear, they failed to convey the accurate and natural meaning of (الجنة). Therefore, they are considered as less appropriate. Finally, based on the assessment criteria, the noun (Paradise) reflects accurate, clear, and natural meaning of (الجنة) to the reader rather than (garden) which reflects a metaphorical sense, requiring more clarification for those who are non-Muslims readers.

Table 4.1: Analysis of (الجنة) translations in the first text

ST	Its meaning	Translators	TTs	Translation strategy (procedure)	Translation quality			Appropriateness
					Accuracy	Clarity	Naturalness	
الجنة	The eternal reward for the believers	Abdul Haleem	Garden	Oblique (modulation)	-	+	-	Less Appropriate
		Ali	The garden	Oblique (modulation)	-	+	-	Less appropriate
		Al-Hilali & Khan	Paradise	Oblique (equivalence)	+	+	+	Appropriate
		Ghali	Garden	Oblique (modulation)	-	+	-	Less Appropriate
		Omar & Omar	Paradise	Oblique (equivalence)	+	+	+	Appropriate
		Picthall	Garden	Oblique (modulation)	-	+	-	Less Appropriate

**ST (2):**

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) (يونس: ٢٥)

**TTs:**

1. But God invites [everyone] to the **Home of Peace**, and guides whoever He will to a straight path (Abdul Haleem, 2004: 130).
2. But God doth Call To the **Home of peace**: He doth guide whom. He pleaseth To a way that is straight (Ali, 1937: 491)
3. And Allah calls to the **Residence of Peace**, and He guides whomever He decides to a straight Path (Ghali, 2003: 103)
4. Allāh calls to the **Home of Peace** (i.e. Paradise, by accepting Allāh's religion of Islāmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path. (Al-Hilali & Khan, 1983: 353)

5. Allâh invites (us all) to the **abode of peace** and He guides him who wishes to be guided to the exact right path leading to the goal (Omar & Omar, 2016: 220).
6. And Allah summoneth to the **abode of peace**, and leadeth whom He will to a straight path (Pickthall, 2018: 151).

### A. Context

According to Ibn Al Qayyim (2019), (دار السلام) is a proper noun, referring to the house of safety from every calamity, affection and harm. It is the home of peace with eternal bliss.

### B. Analysis of the Translation Strategies

In this verse, (دار السلام) is translated using different strategies and forms. In this regard, Ali (1937), Al-Hilali and Khan (1983) and Abdel Haleem (2004) rendered it as (Home of peace), using the equivalence procedure of oblique strategy, which is closer to the Arabic expression. It also provides a translation that reflects the Islamic concept in a way that is acceptable in the target culture.

In the other three translations, Ghali (2003) rendered it as (Residence of peace), Omar and Omar (2016) and Pickthall (2018) rendered it as (abode of peace), using modulation procedure of oblique strategy. These translations convey its meaning with reference to what it contains.

### C. Assessment of Translation Quality

The quality of these translations is assessed based on the context in which (دار السلام) is used. The translations of Ali (1937), Al-Hilali and Khan (1983) and Abdel Haleem (2004) are considered to be accurate, clear and natural as they reflect the meaning of (دار السلام), which refers to (الجنة)

) in the Quranic text. Concerning the translations of Omar and Omar (2016) and Pickthall (2018), though they were clear, they were not accurate and reflect unnaturalness as they rendered its meaning as a physical place rather than a spiritual reward for believers. Accordingly, the translations of Ali, Al-Hilali and Khan, and Abdel Haleem represent the appropriate translations for ( دار السلام ) as they fulfill all the assessment criteria of translation represented by accuracy, clarity and naturalness. Although the translations of Omar and Omar and Pickthall are considered clear, but they failed to convey its accurate and natural meaning. Therefore, they are considered less appropriate.

Finally, depending on the assessment criteria, the noun phrase (Home of peace) reflects accurate, clear and natural meaning of ( دار السلام ) to the reader rather than these phrases (abode of peace) and (residence of peace) because they reflect a metaphorical sense, and they need more clarification the TL .

Table 4.2: Analysis of ( دار السلام ) in the second text

ST	Its meaning	Translators	TTs	Translation strategy (procedure)	Translation quality			Appropriateness
					Accuracy	Clarity	Naturalness	
دار السلام	The eternal reward for the believers	Abdul Haleem	Home of peace	Oblique (modulation)	+	+	+	Appropriate
		Ali	Home of peace	Oblique (modulation)	+	+	+	Appropriate
		Omar & Omar	A bode of peace	Oblique (equivalence)	-	-	-	Less Appropriate
		Ghali	Residence of peace	Oblique (modulation)	-	-	-	Less appropriate
		Hilali & Khan	Home of peace	Oblique (equivalence)	+	+	+	Appropriate

		Pickthall	Abode of peace	Oblique (modulation)	-	-	-	Less Appropriate
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## 9. Conclusions

This study concludes that:

1. The expressions referring to Paradise in the Glorious Qur'an are not only linguistically intricate but also steeped in theological and cultural meanings. This multifaceted nature makes their translation particularly demanding.
2. The study revealed a wide variation in how Al-Janna names are rendered in English. These differences arise from diverse translation philosophies and the translators' varying degrees of adherence to source-text fidelity versus target-language readability.
3. Through the lens of Vinay and Darbelnet's model, it is evident that many translators employed direct (literal) translation strategies, but these strategies were not always sufficient to convey the full semantic load of the original Arabic expressions. While oblique strategies provided richer and more contextually appropriate translations.
4. According to Larson's model, some translations fell short in terms of naturalness and clarity, which sometimes obscured the deeper meaning or spiritual resonance of the original expressions.

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