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E-Mail: [haibat.hatem@tu.edu.iq](mailto:haibat.hatem@tu.edu.iq)Lexical-Pragmatic Analysis of Quranic Names of  
Paradise and Hell with Reference to their  
Translations

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The Author writes the original draft, validation, methodology, investigation, analysis, data curation, and conceptualization.

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## A B S T R A C T

This study investigates "Lexical Pragmatics", which links two branches of linguistics: pragmatics and semantics. Pragmatics is concerned with the intended meaning while semantics is concerned with the dictionary meaning that word carries. This study examines the workability of lexical pragmatic analysis in analyzing certain Quranic lexemes concerning the names of Paradise and Hell. "Lexical Pragmatics" explains that the meaning of Quranic words does not depend on the semantic meaning alone, but rather on context and inference. In other words, this study takes the names of Paradise and Hell as mentioned in the Glorious Quran together with its counterpart identified in three selected translations of Glorious Quran (Ali's translation (1934), Pickthall translation (1930), and Arberry's translation (1955)). These translations are analyzed linguistically based on lexical pragmatics according to Robyion Carston (2002). Indeed, we have a question: Is the lexical pragmatics useful in Quran translation. The answer: the translator of Glorious Quran must consider Pragmatic enrichment when translating terms related to Paradise and Hell

Keywords: Al-Qalasadi, Grammatical Material, Arabic Grammar .

## تحليل معجمي - تداولي لأسماء الجنة والنار في القرآن الكريم مع الإشارة إلى ترجماتها

هيبات حاتم جاسم / جامعة تكريت/كلية الآداب / قسم الترجمة

## المستخلص:

تناولت هذه الدراسة التداولية المعجمية والتي تربط بين فرعين لغويين وهي التداولية والدلالة إذ إن التداولية تهتم بالمعنى المقصود أما الدلالة تهتم بالمعنى القاموسي الذي تحمله الكلمة. تبحث هذه الدراسة في مدى جدوى استخدام التحليل التداولي المعجمي في تحليل مفردات قرآنية محددة تتعلق بأسماء الجنة والنار. إذن تُفسر التداولية المعجمية أن معنى الألفاظ القرآنية لا يعتمد على المعنى المعجمي وحده بل على السياق والاستدلال. وبعبارة أخرى، تتناول هذه الدراسة مصطلحي "الجنة" و"النار" كما وردتا في القرآن الكريم وتقرنهما بما يقابلهما في ثلاث ترجمات مختارة للقرآن الكريم (ترجمة علي (1934) وترجمة بيكثال (1930) وترجمة آربي (1955)). وتخضع هذه الترجمات لتحليل لغوي يستند إلى مبادئ "التداولية المعجمية" (lexical pragmatics) وفقاً لمنظور روبين كارستون (2002). وهنا يطرح السؤال نفسه: هل تُعد التداولية المعجمية مفيدة في ترجمة القرآن الكريم؟ وتأتي الإجابة لتؤكد أنه يتعين على مترجم القرآن الكريم مراعاة "الإثراء التداولي" (pragmatic enrichment) عند ترجمة المصطلحات المتعلقة بالجنة والنار.

الكلمات المفتاحية: التداولية المعجمية، الترجمة، تضيق المعنى، توسيع المعنى، الاستعارة..

## 1.Introduction

“Lexical Pragmatics” is a field of study that recently appeared in work of prominent figures in the fields of linguistics and psychology such as Grice and Searl. This term is emerged by Robert Mercer(1991). He focuses on the most prominent differences between the semantic and pragmatic aspects of the meaning of the lexical unit. This term also indicates that while the semantic meaning of lexical unit remains constant across different context, its pragmatic meaning is set by the context in which it is used. In other words, semantics concerns the meaning that a word conveys, while pragmatics concerns how the meaning of the same word changes according to the context. So “Lexical Pragmatics” deals with the concept encoded in the words when employed in discourse (Mercer, 1991: 224).

## 2.Lexical Pragmatics

Blutner (1998: 1) states that the definition of Lexical pragmatics is “a research field that tries to give a systematic and explanatory account of pragmatic phenomena that is connected with the semantic under-specification of lexical items”. Wilson, (2003: 273) mentions that Lexical pragmatics is a branch of linguistics that deals with the processes and mechanisms that determine the meaning of word in use. Robyon Carston (2002: 10) argues that the meaning conveyed by a word in everyday communication is not always as its dictionary definition .when someone speaks, the listener uses contextual information and shared knowledge to infer the intended meaning. Therefore, interpreting words is a pragmatic, not semantic process. According to Robyon Carston (2002) there are five process of Lexical pragmatics:

### 2.1.Lexical narrowing

Lexical narrowing is a term that indicates to “the process of specifying a more precise (exact) meaning of a lexical item that otherwise may carry unspecified broader representations” (Huang, 2009: 130). In other words, it is to make the meaning more specific than its original meaning in the dictionary. For example :

The city is asleep.

The word “city” does not mean all the building in the city, but its inhabitants. The main idea is that the context determines the intended meaning and narrows the meaning until it becomes more precise

## 2.2. Lexical Broadening

Blutner, (1998: 127) states that Lexical Broadening is “The expanded meaning is determined by the context in which the word is used”. In other words, it is the expansion of the meaning of the word to include uses that do not fall within its literal meaning but are easily understood through context. So the meaning of a word expands to include other meanings than its literal meaning. For Example:

My computer is **dead**.

The word “dead” does not literally mean “dead” but rather that its battery has died. The main idea is that the listener does not cling to the literal meaning but looks for a broader meaning that is consistent with its situation.

## 2.3. Approximation

Wilson and Sperber (2004: 592) says that approximation is a phenomenon which shows that a word is used to denote something close to its original meaning without being identical to it. In other words, uses a word in a sense close to its original meaning, but not exactly the same. For example:

The road is **straight**.

The road may contain slight curves, but it is described as straight because this description is close to the truth.

The water is boiling .

The temperature may not be exactly at 100 , but close

## 2.4. Metaphor

Mansour and Slman (2017,p:63) mention that a metaphor is “word or phrase used to describe somebody or something in a way that is different from normal use, in order to show that two things have the same qualities and to make the description more powerful.” According to Cambridge dictionary “metaphor is a way of describing something by comparing it with something else that has some of the same qualities.” It means that uses a word figuratively which based on a similarity. For example:

John is **a lion**.

It means, “john is brave” not a lion truly. The main idea is to carry the adjective from one thing to another.

## 2.5. Hyperbole

Hyperbole occurs when the intended meaning goes beyond its literal meaning in order to serve the exaggeration of speaker and the benefit of it is the purpose of humor, emphasis, or influence (Aljadaan, 2016: 22). In other words, The speaker uses exaggeration language for emphasis or effect. For example:

I have told you **thousand times**.

It means the intended meaning is (many times), not literally a thousand times.

**3. The table below illustrates what was explained above:**

|                           |                                                         |                                                |
|---------------------------|---------------------------------------------------------|------------------------------------------------|
| <b>Lexical narrowing</b>  | The meaning is narrowed to become more specific.        | The <b><u>city</u></b> is asleep.              |
| <b>Lexical Broadening</b> | Expanding the meaning beyond its literal meaning        | My computer is <b><u>dead</u></b> .            |
| <b>Approximation</b>      | Using the word in a sense close to its original meaning | The road is <b><u>straight</u></b> .           |
| <b>Metaphor</b>           | Figurative use based on simile                          | John is <b><u>a lion</u></b> .                 |
| <b>Hyperbole</b>          | Excessive use to emphasis                               | I have told you <b><u>thousand times</u></b> . |

4. The Relationship between Lexical pragmatics and the translation of Glorious Quran.

“Lexical Pragmatics” studies how the meaning of a word is conveyed according to context, while the translation of the glorious Quran aims to convey the intended meaning as accurately as possible, not merely to convey the literal meaning of the words. Therefore, the translator needs to understand:

1. The contextual meaning.
2. The linguistic context
3. The cultural and historical context.
4. The rhetorical significance. (Ilyas , 1989)

### 4.1. Lexical Narrowing

In the Quran, a word may have a general meaning, but the context makes the intended meaning more specific. For example:

قال تعالى (وَأَسْأَلِ الْقَرْيَةَ) (سورة يوسف ايه 82)

The literal meaning is “Ask the village” but intended meaning is “Ask the people of the village” because the village itself does not ask. The translator does not simply convey the literal meaning according to context.

#### 4.2. Lexical Broadening

Some words in the Glorious Quran are used with a broader meaning than their dictionary definition. For example:

قال تعالى: (وَاخْفِضْ لَهُمَا جَنَاحَ) (سورة الاسراء 24)

The literal meaning is “lower your wing” but human does not have wings. The intended meaning “be humble toward them and treat them well” Here, the translator must realize the figurative meaning, not the literal meaning.

#### 4.3. Metaphor

The Glorious Quran is full metaphors. For example :

قال تعالى: (اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ) (سورة النور ايه 35)

The word “light” does not only mean Physical light but also refers to divine guidance. Therefore, the translator explains or interprets this meaning in a footnote because translation alone does not convey the intended meaning.

#### 4.4. Hyperbole

Sometimes the Glorious Quran uses rhetorical devices that serve the purpose of emphasis or magnification. The translator needs to consider this function in the target language ,bearing in mind that this does not mean that the text exaggerate in an untrue way, but rather uses an Arabic rhetorical device to achieve a specific effect. For example:

قال تعالى : (يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ) (سورة النور 35)

The Quranic expression contains the word “almost”, which means “close to happen without being confirm”. The verse describes the oil’s purity as if it was about to glow on its own. This imaginary is eloquent and can be used within lexical pragmatic framework. (Its oil almost gives light, even if no fire touches it) here the word “almost” convey eloquence in expression.

In short, Lexical pragmatics help in avoiding literal translation when it does not convey the intended meaning, choosing a meaning that is consistent with context, preserving as much as possible the message carried by the Quranic text.

## 5. Data Analysis

The Data is taken from Glorious Quran, especially three translations of selected verses containing the lexical items “Paradise” and “Hell”. These verses are explained in general (Ibn Kathir,2000). The analysis is based on lexical pragmatics and the researcher examines the English translations of these lexical items.

### 5.1. paradise Concept:

1. قال تعالى (أُولَئِكَ هُمُ الْوَارِثُونَ (10) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ) (المؤمنون آيه 10-11).

Ali: (1934)

(These will be the heirs, Who will inherit **Paradise**: they will dwell therein (for ever)

Pickthall: (1930)

(These are the heirs Who will inherit **paradise**. There they will abide).

Arberry: (1955)

(Those are the inheritors who shall inherit **Paradise**, therein dwelling forever).

### Meaning of the verse:

This verse describes the believers as “ the inheritor” who will inherit “*Al-Firdows*” and abide there in eternally. Lexically, “*Al-Firdows*” indicates to “paradise” but, in this context, it symbolizes a divine reward, eternal and supremely special ,prepared for righteous believers.

### Context:

The lexical item “*Firdows*” is pragmatically broadened in the Quranic context to indicate to paradise, particularly highest place in paradise. From the perspective of lexical pragmatics, this can be analyzed as lexical broadening.

### Implied meaning :

The use of the verb “inherit” carries entitlement granted by God ,continuity and permanent possession, not merely a temporary reward and concluding phrases “they will dwell therein” emphasizing the concept of eternal security and divine favor.

### Discussion:

Both Ali and Arberry translates the term “*Al-Fridows*” into “Paradise” with a capital “P” while Pickhall uses a lower case p. Although this makes the general accessible and understandable, it does not preserve the lexical specificity of “*Al-Firdows*” as a distinct Quranic

name. Ali's translation "dwell therein (for ever)" and Arberry's translation "dwelling forever" succeed in conveying the the implicature of permanence, while Pickthall's "there they will abide" is similarly effective but less emphatic. Thus, all three translations communicate the general reward, but the Arabic term's elevated and specific connotations are partially neutralized.

2. قال تعالى (انَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ) (لقمان ايه 8) .

Ali: (1934)

(For those who believe and work righteous deeds, there will be **Gardens of Bliss**)

Pickthall: (1930)

(Lo! those who believe and do good works, for them are the **gardens of delight**)

Arberry: (1955)

(Surely those who believe, and do deeds of righteousness, there awaits them **Gardens of Bliss.**)"

#### **Meaning of the Verse:**

The verse shows that those who believe and do righteous deeds will attain "*Janat Al-Na'im*" literally "Garden of bless/delight". It evokes image of lush gardens, abundance, protection, and beauty while the word "*Al-Na'im*" refers to bless, comfort, pleasure, and a life of ease. This combination expresses "Paradise" as a place of perfect and everlasting divine bliss, not ordinary garden.

#### **Context:**

The lexical form "*Jannat Al-Na'im*" is pragmatically expressed in Quranic context as indicating to paradise and its various garden of eternal bliss. From the perspective of lexical pragmatics, this can be analyzed as lexical broadening. So the form extends beyond its literal lexical meaning of "Garden of bliss" to refer to the broader concept of paradise as the ultimate reward for believers .

#### **Implied meaning**

The phrase suggests that the "Paradise" is a deserved and guaranteed reward, not merely a temporary gift. The prepositional phrase "for them" implies exclusivity, belonging, and a divine favor as if these garden are reserved for believer who perform righteous deeds. The plural form "*Janat*" indicates abundance and multiplicity, while the word "*Na'im*" reinforces the mental image, suggesting various form of bliss and

comprehensive happiness (spiritual, Physical, and emotional). The traditional sources interpret this phrase as encompassing diverse and lasting form of bliss.

### Discussion:

Both Ali and Arberry render “*Janat Al-Na'im*” into “Garden of bliss”. This translation preserve the plural form and conveys the meaning of happiness and spiritual reward. However, “Bliss” may not fully express the broader meaning of form “*Al-Na'im*” which includes comfort, abundance, and all forms of pleasure. Pickthall renders it into “the garden of Delight”. The form “delight” reflects the pleasurable aspect of “*Na'im*”, but its lower case form make it sound less as specific Quranic name of paradise. Overall, all three translations convey the general idea, but partially omit the rich meaning of “*Al – Na'im*” which suggests perfect divine reward, eternal rest, and abundant enjoyment.

3. قال تعالى (جَنَّاتٌ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ) (سورة الرعد 23).

Ali: (1934)

“**Gardens of perpetual bliss**: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation).

Pickthall : (1930)

(23. **Gardens of Eden** which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate.”

Arberry: (1955)

**Gardens of Eden**, which they shall enter...”

### Meaning of the Verse:

This verse refers to the description of the reward of the righteous as “*Jannat Eden*” which means “Garden of Eternity” or “Garden of everlasting residence”. The form “Eden” carries the stability and permanence, thus highlighting the eternal nature of Paradise. The verse also mentions that righteous family members (parents, spouses, and descendants) will enter these Gardens, while angels come to greet them from every gate.

### Context:

The form “Jannat Eden” is contextually expressed as indicating to the garden of paradise which characterized by eternal residence and

permanence. From the perspective of lexical pragmatics, this can be analyzed as lexical narrowing as the context specifies the meaning of “Jannat” by presenting them as gardens of permanent residence.

### Implied meaning:

The form “Eden” signifies eternity and security. The believers will not be expelled from paradise. The mention of parents, spouse, and descendants suggest that the reward includes emotional comfort achieved through family reunion. The angle entering “from every gate” indicates that believers are received with exceptional warmth and honor.

### Discussion:

Ali renders “Jannat Eden” into “Gardens of perpetual bliss”; a translation that clearly conveys the idea of everlasting happiness and reward, but it does not retain the specific image of “Eden” as permanent resident. Both Pickthall and Arberry use “Garden of Eden” that keeps the name-like quality of the Arabic phrase and suggests an ideal garden. However, the word “Eden” may lead the English reader to associate it primarily with the “Garden of Eden” mentioning in the Bible. In this sense, Ali makes the meaning more explicit, while Pickthall and Arberry stay closer to the Arabic expression. . All three translations carry the meaning of Paradise, but none fully get every meaning in “Jannat Eden” which including eternal residence, safety, comfort, family reunion, and honour from the angels.

4. قال تعالى (وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) (سورة يونس ايه 25)

Ali: (1934)

(But Allah doth call to **the Home of Peace**: He doth guide whom He pleaseth to a way that is straight.)

Pickthall: (1930)

(And Allah summoneth to the **abode of peace**, and leadeth whom He will to a straight path)

Arberry: (1955)

(And God calls to the **Abode of Peace**, and He guides whom He will to a straight path.)

### Meaning of the Verse:

The verse indicates that Allah invites people to “Dar Al-Salam” literally “the Home/Abode of Peace”, and guides whom He wills to the

straight path. The Quranic expression of “*Dar Al-Salam*” is the paradise which a free from fear, suffering, loss, and death.

#### Context:

The form “*Dar Al-Salam*” is contextually expressed as indicating to paradise. From the perspective of lexical pragmatics, this can be analyzed as lexical broadening. Pragmatically, the literal meaning of “abode of peace” is extended to refer to the broader concept of paradise as the eternal abode of peace, security and bliss

#### Implied meaning:

The form “*Salam*” carries the meaning of peace, security, and safety therefor the phrase refers to something beyond a mere place peace, suggesting complete protection from sorrow, harm, and insecurity. The verb “*yad’u*” = (call/invite) also portrays Paradise as open divine invitation, not something unattainable or impossible.

#### Discussion:

Ali translates “*Dar Al-Salam*” as “Home of peace” while Pickthall and Aberry use “Abode of peace”. So all three translators retain the literal image of paradise as a place of peace. However, “*Salam*” also suggests security and freedom from suffering it means that “peace” only partly conveys. Ali and Arberry use a “capital letter” that makes it sound like a special name for Paradise, while Pickthall’s lower case wording is less emphatic.

5. قال تعالى (الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ) (سورة فاطر 35)

Ali: (1934)

(Who has, out of His bounty, settled us in a **Home that will last**: no toil shall touch us there, nor shall weariness touch us there.)

Pickthall: (1930)

(Who, of His grace, hath installed us in **a mansion of eternity**, where toil toucheth us not nor can weariness affect us.)

Arberry: (1955)

(Who, of His bounty, has made us to dwell in the **Abode of Permanence**, wherein no weariness shall touch us, neither shall fatigue.)

#### Meaning of the Verse:

The verse Praise Allah “who has settled us in “*Dar Al- Muqama*” literally means “the abode of permanent stay/residence”, that is abode of

eternal residence, which is an everlasting dwelling and an everlasting abode without interruption in Paradise.

#### Context:

The form “*Dar Al-Muqama*” is contextually expressed as indicating to paradise. From the perspective of lexical pragmatics, this can be analyzed as lexical broadening. Pragmatically, the meaning extended to include the broader concept of Paradise as an eternal abode . It is also free from the denial of “*nasab*” (fatigue) and “*lugub*” (weariness) underscores.

#### Implied meaning

This statement indicates that paradise is not only an eternal abode, but also free from all forms of physical and mental strain . The name of “*Al- Muqama*” suggests a safe and stable stay enjoying perpetual rest, and the denial of “*nasab*” (fatigue) and “*lugub*” (weariness) underscores that there is no labour, burden, or recovery needed.

#### Discussion

Ali’s expression “Home that will last” conveys the idea of permanence, although it does not quite make it clear that “*Al- Muqama*” means a settled and lasting residence. Pickthall’s translation “mansion of eternity” highlight the concept of eternity, but the word “mansion” adds an idea of luxury that is not explicit in Arabic.

Arberry’s rendering “Abode of Permanence” is the closest translation because it reflects both “*Dar*” (“abode”) and “*Al- Muqama*” (“permanent stay”). All the three translations carry the essential meaning, but Arberry’s translation is the best because he preserves the idea of Paradise as an eternal and peaceful home.

#### 5.2. Hell Concept

1. قال تعالى : ( وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ) (سورة الحجر ايه 43)

Ali: (1934)

(And verily Hell is the promised abode for them all.)

Pickthall: (1930)

(And lo! for all such, hell will be the appointed place.)

Arberry: (1955)

(And surely Hell is the trysting-place for them all.)

#### Meaning of the Verse:

The verse shows that “Hell” is the inevitable fate of all who follow Satan . The Form “*Maw'id*” = “appointed” refers to a specific time or place, indicating that Hell is their inevitable destination.

### Context:

The word “*Jahannam*” can be expressed by lexical broadening. It can be said that “*Jahannam*” is not understood only as fire or a place of torment, but its meaning expands pragmatically in context to refer to the system of eschatological punishment with all entails of fire, pain, and eternal destiny.

### Implied meaning

The statement “*lamaw iduhum ajma'in*” shows certainty and collective punishment. Both the emphatic particle “*la-*” and the form “*ajma'in*” = (all together) show that none of Satan followers will escape this consequence.

### Discussion:

Three translators renders the word “*Jahannam*” into “Hell” . Ali renders the form “*lamaw iduhum ajma'in*” into “the promised abode for them all”, which clearly portrays Hell as a fixed destination. Pickthall also renders the phrase into “the appointed place”, which is close in meaning to “*maw'id*” but sounds less forceful. Arberry’s “trysting-place” reflects the meaning of an arranged meeting, but it may seem unfamiliar in contemporary English and perhaps does not clearly convey the serious meaning associated with punishment. In this sense, the translation of Ali is the clearest, while Pickthall is closer to the literal meaning. Arberry keeps the idea of an intended meaning but his style may be less natural for modern readers.

2. قال تعالى: (وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ) (سورة الانفطار ايه 14)

Ali: (1934)

(And verily the wicked will be **in a blazing fire.**)

Pickthall: (1930)

(Lo! the wicked verily will be **in a blazing fire.**)

Arberry: (1955)

(Surely the libertines shall be **in a fiery blaze.**)

### Meaning of the Verse:

The verse indicates that the sinful people will be in “*Jahim*”, a blazing fire. “*Jahim*” is a Quranic name for Hell that highlights its intense heat and cruelty.

### Context:

The word “*Jahim*” can be expressed by lexical broadening. The concept of “*Jahim*” is not limited to intensely burning physical fire, but expands

in the Quranic context to refer to the eschatological torment prepared for wicked, including fire, punishment, severity and pain.

### Implied meaning

The emphatic structure “*wa-inna ... la-fi*” reinforces the inevitability of punishment. The form “*Jahim*” does not refer to mere ordinary fire, but to a tremendous and intensive flame, thus adding further force to the warning .

### Discussion

Both Ali and Pickthall render the word “*Jahim*” in to “a blazing fire”, that clearly carries its intense heat. However, this approach reduces the specific Quranic term “Hell” to a mere descriptive phrase. The translation of Arberry is “a fiery blaze” and also conveys the meaning of intense fire, but his translation of “*Al -fujar*” as “the libertines” is more narrowly define and may seem less appropriate in contemporary usage. All three translations convey the image of fire, but do not keep “*Jahim*” as a distinct Quranic name for Hell.

3. قال تعالى: ( كَلَّا إِنَّهَا لَأُظْيِ ) (سورة المعارج ايه 15)

Ali: (1934)

(By no means! It is **a Fire raging fiercely!**)

Pickthall:( 1930)

(Nay, but lo! it is **the scorching fire.**)

Arberry: (1955)

(No indeed! Lo, it is **a blazing fire.**)

### Meaning of the verse:

The verse clarifies that “Hell” is “*Laza*”, meaning a fiercely blazing flame. So “*Laza*” is a Quranic name for Hell, referring to a powerful, raging fire.

### Context:

The word “*Laza*” can be expressed by lexical broadening. The lexical meaning denotes “intense flame” or “blazing fire”. The Quranic context expands this meaning beyond literal meaning of flame to a broader meaning representing severe torment in the Hereafter and what it includes: fire, punishment, and pain.

### Implied meaning

The phrase carries severe warning: neither money , nor family, nor sacrifices can save one from divine punishment. The word “*Laza*” refers

to a burning, destructive fire, while “*Kalla*” lends a firm and final tone to this warning.

### Discussion

Ali renders it into “a Fire raging fiercely”, reflecting the violent intensity of the word “*Laza*”. The translation of Pickthall is “the scorching fire” focuses on its burning heat, while Arberry renders it into “a blazing fire” which offers a more general and straightforward meaning. All three translations show the image of severe fire. Ali’s translation is the most expressive, Pickthall’s translation emphasizes the heat, and Arberry’s translation is the simplest and most direct.

4. قال تعالى: (سَأُصْلِيهِ سَقَرَ) (سورة المدثر ايه 26).

Ali: (1934)

(Soon will I cast him into **Hell-Fire.**)

Pickthall:( 1930)

(I will make him taste **the scorching fire.**)

Arberry: (1955)

(I will roast him in **Saqar.**)

### The meaning of the Verse:

The meaning of the verse “I will cast him into *Saqar*”. “*Saqar*” is a specific Quranic name for Hell, associated with intensive burning and excruciating torment. The verb “I cast him into” means that God will admit that person enter into it and make him taste its fire.

### Context :

The word “*Saqar*” can be expressed by lexical broadening. Its lexical meaning is one of name of “Hell” and it is associated with the meaning of “intense burning” and “torment”. In the Quranic context ,the meaning expands to include the concept of severe eschatology torment. It is not limited to merely naming of fire, but rather evokes its characteristics and agonizing effect.

### Implied meaning

The future form is represented by “sa-” in “*sa-usaliyhi*” gives this threat an inevitable and inescapable character, moreover the mention of the name of “*Saqar*” instead of simply the word “fire” reinforce the threat and prepares the reader for the detail description in the following verses.

### Discussion

Ali renders “*Saqar*” into “Hell-fire”, which clarifies the meaning but loses the specific Quranic name. The translation of pickthall is “the

scorching fire” highlights the intense heat but also replaces the name with a general description. Arberry, on the other hand, retains “*Saqar*”, thus preserve the Arabic name, although the phrase “I will roast him” sounds harsh and may seem unfamiliar in English. Both Ali’s and Pickthall’s translations are clearer for English readers, while Arberry remain closer to the Arabic original.

5. قال تعالى: (كَأَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ) (سورة الهمزة اية 4)

Ali: (1934)

(By no means! He will be surely thrown into the **Crushing Fire.**)

Pickthall:( 1930)

(Nay, but he will be flung into **the Consuming One.**)

Arberry:( 1955)

(No indeed! He shall be flung into **al-Hutamah.**)

### Meaning of the Verse:

The meaning of verse : “No indeed! He will surely be thrown into “*Al-Hutamah*”. “*Al-Hutamah*” is one of the name of hell, derived from a word meaning crushing , breaking , or destruction . It portrays “Hell” as a force that crushes everything thrown into it.

### Context :

The word “*Al-Hutama*” can be expressed by lexical broadening. The lexical meaning is related to the meaning of crushing, shattering and breaking. In Quranic context, the word is not limited to the mere act of shattering, but it expands to refer to the fire of Hereafter that crashes and burns whoever is thrown into it.

### Implied meaning

The form “*Kalla*” (“No indeed!”) strongly rejects the person’s belief that wealth can save them. The statement (“will surely be thrown”) indicates rejection and humiliation. Thus, the verse implies that the arrogant person will lose status and be treated as worthless.

### Discussion:

Ali renders “*Al-Hutamah*” into “the Crushing Fire”, clearly conveying its destructive meaning. The translation of Pickthall “the Consuming One” also reflects the idea of destruction, but it does not fully capture the crushing meaning . Arberry retains the Arabic name, “*Al-Hutamah*,” while this keeps the original term but may be unclear to English readers without a note. The translation of Ali is the clearest one because it carries the image of Hell and its overwhelming power

simultaneously . Pickthall offers a related meaning, while Arberry is closer to the Arabic form.

## 6. Conclusion

The current study has shown that the meaning of Quranic names for Paradise and Hell cannot be understood through dictionary meaning alone. Their full meaning depends on the surrounding context, rhetorical purpose, and the implications generated by each lexical. The choice of Terms such as “*al-Firdaws*”, “*Jannat al-Na'im*”, “*Dar al-Salam*”, and “*Dar al-Muqamah*” show paradise as a place of permanance, peace, comfort, honour, and divine reward. In contrast, names such as “*Jahanam*”, “*Jahim*”, “*Laza*”, “*Saqar*”, and “*Al-Hutamah*” emphasise certainty, intense punishment, destruction, and humiliation.

The comparison of Ali, Pickthall, and Arberry shows that each translator uses a different strategy. Ali often makes the intended meaning clearer through explanatory expressions, while Pickthall tends to use more literal renderings. Arberry sometimes preserves the Arabic Quranic term, as in “*Saqar*” and “*al-Hutamah*”, but this may be unclear for English readers without explanation. Although the translations generally convey the main meaning, some of the lexical, rhetorical, and emotional force of the Arabic expressions is reduced.

Therefore, lexical pragmatics is useful in Quran translation because it helps translators move beyond literal meanings. A successful translation should consider the linguistic context, the implied meaning, and the rhetorical effect of the Quranic expression. This can help the translator communicate the message of the Quran more accurately while preserving, as far as possible, the richness of the original Arabic text.

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