Translating Ayahs Aleudul العدول in the Quranic Contexts: An Interdisciplinary Jurisprudential Linguistic Study

Drs. Ali Albashir Mohammed Alhaj

Abstract

The current research paper aims to critically study translating Ayahs Aleudul العدول in the Quranic contexts from an interdisciplinary jurisprudential linguistic perspective. The findings of the study showed that Aleudul العدول in the Qur‘anic context is a phenomenon that reoccurs in many ayahs. The researcher selected one of the many: the Quranic Arabic Aleudul العدول in Ayah 33 of Surat al-Ahzab to explain the phenomenon and discuss it in detail. The study also showed that the Quranic Arabic Aleudul العدول came in the Qur‘anic context to reveal the importance of the meaning to be explained in the context to which it is assigned. The foremost of the problems encountered by translators of the Holy Quran was the dearth of most exegesis relating to this recurring phenomenon in the Holy Qur‘an. This is because exegesis is founded on the segmentation of the ayahs rather than a single ayah to determine their denotations and memorize the rulings from them only once.

Keywords: Ayahs Aleudul العدول; Quranic Contexts; Jurisprudential; Interdisciplinary; Translating

Introduction

Translation plays a greater role in developing cross-cultural interaction. In our time, countries in our "borderless world" are intensively associated with each other; the development of technology promoted the eliminating barriers between them. Obviously, cross-cultural interaction is occurring through more cross-cultural exchange among populations worldwide and global community at large and this has constituted a challenge...
and causes difficulties to translators. A translator demands determining the shifting between cultures, to know what innovative ideas and practices are aware of accomplishing the cultural interchange. We can say unhesitatingly that translators are the bridges between divergent cultures. Rendering may be viewed as a process of intermediation and arbitration which is utilized to overcome communication hurdles and language barrier. This intermediary function and bridging role often indicate the essentiality of making a communication bridge for people of cultural diversity. Rationales for the existence in translational actions of such a mediating function

Sacred texts, which are generally literary texts anchored fundamentally in a culture of people would be a enormous challenge for translators. It was asserted by many scholars that in translating sacred texts, the target text has need of attending to the language and cultural background and cultural roots of this line of work, for it also has the function of extending that inheritance, of lending it another kind of historical context of changing into it into a cross-cultural convention. Such sacred texts, in general, and the Holy Qur’an in particular, have played a prominent role in the life of mankind across the ages by targeting at directing human beings into the straight path, therefore, examining how the Qur’anic Message should be transmitted to the receptor globally is of paramount importance. Robinson emphasizes that sacred text rendering is difficult in respect of “text”, “sanctity” and “state of translation.”

Translation is a multicultural, cross-cultural, and intralingual activity as it encompasses at least two language rules rooted in two divergent cultures. Nevertheless, the predicament deep-rooted in the rendering varies commensurately to the degree of distance between the languages and the cultures embraced. The translation of Islamic texts, for instance, Fiqh into the

---

English language, is an example of a rendering between non-related languages and cultures and a rendering of one language culture (the Arabic language) into an alien language culture (the English language)\(^\text{10}\). It has been noted by Snell-Hornby (1988), amongst others, that the extent to which a text is translatable differs from the degree to which it is inculcated in its own certain culture, and also within the distance that segregates the cultural background of the source text (Arabic) and target text receptor (English) as it relates to space and time\(^\text{11}\).

The dearth of such cultural knowledge or the lack of the meaning of the source language and the meaning of the target language of the translator affiliated with two various cultures may create sociocultural and lexical disputes and dilemmas in transferring the connotative meaning from one language to another\(^\text{12}\). For example, the juristic Islamic Arabic language is eloquent and magnificent in strikingly and culturally relevant and expressive terms and concepts that are incomparable in the English language; for example, there are culturally specific Islamic Arabic words that are entirely unknown to novice translators because they are only put to use in Islamic cultural text as in التعزير/altæzir, or “discretionary punishment” and الخلع/alkhale or “divorce payment made by the wife”.

Moreover, there are Islamic terms that are known to even the most novice of translators, because they are only used in non-Islamic contexts but which look as if they are being used in some Islamically particular way in the Source Text (ST) such as الولاء/alwala (“allegiance to Muslims”) and الفتح/alfath (“liberation”). Finally, there are the Islamic terms that are known to the translator because they are also used in non-Islamic contexts; however, these terms do not appear to be used in some Islamically specific way in the ST like المكاتبة/almakataba meaning “liberation in line with an agreement of a slave” and الحجب/alhajub or ”exclusion of some near of far relatives from inheritance”\(^\text{13}\).

Furthermore, there is a dearth of research carried out on translating the Aleudul العدول in the Quranic context from the interdisciplinary linguistic and


jurisprudential perspective. This enables the researchers to probe the difficulties and quandaries met by the translators of the Holy Quran to render the Aleudul العدل in the Quranic context into English.

**Objectives of the Study**

The present study sought to peer into the difficulties and doubts and their pertinence in rendering into English the Aleudul in the Quranic context from the interdisciplinary linguistic jurisprudential perspective. Moreover, this study also sought to determine the justification for the identified cultural loss in translating Ayahs Aleudul in the Quranic contexts. Finally, the study sought to research the problems of translation loss confronted by translators, while rendering Ayahs Aleudul in the Quranic Contexts by Mohammed A. S. Abdel Haleem; Mohammed Pickthall and Mohammed Khan; and Mohammed Taj Al-Din Al-Hilali.

**Questions of the Study**

The current study specifically proposes to answer the following questions:

**Q1:** To what extent do the translators of the Holy Quran effectively and efficaciously translate into English the Ayahs Aleudul in the Quranic contexts?

**Q2:** What are the justifications for the identified cultural loss faced by the translators of the Holy Quran in translating into English the Ayahs Aleudul in the Quranic contexts?

**Q3:** What are the causes of translation loss challenged by translators while rendering into English the Ayahs Aleudul in the Quranic contexts?

**Significance of the Study**

This study is unique as it contributes to the fields of translation studies and the Holy Quran translation. Moreover, it also contributes to comparative analysis in general and the interdisciplinary linguistic jurisprudential scope in particular. All in all, this study shed new light on miscellaneous cultural disparities between English and Arabic at the Quranic word level as in, for example, the Aleudul العدل in the Quranic context. Translators of the Holy Quran experience a type of such interdisciplinary linguistic jurisprudential problems when rendering takes place between the source text and the target text such as vocabulary that occurs uniquely in one of them or has another sense in each of them.

---

Previous Studies

There has been little research carried out that has focused on translating Ayahs Aleudul in the Quranic contexts that are from an interdisciplinary jurisprudential linguistic perspective. Also, there is no single research that explores the phenomena in English and translation studies except for scant research conducted on the Arabic language in general\textsuperscript{15}. Hence, there are boundaries to their research as these researchers have been concerned with the sundry meanings of Quranic Aleudul and have not examined the translation issues that arise from viewing it from an interdisciplinary jurisprudential linguistic perspective.

For example, Fayyad conducted a study that explored the phenomenon of Aleudul in the Holy Quran which is when some of the Quranic Ayahs suddenly change the topic from their context. The findings of the study showed that Aleudul is an abrupt change that extends semantic incentive when shifting the speech from one source to another, or it is an aspect of a contingent element from phrases and sentences within the linguistic, rhetorical, and psychological structure in one explicit text form\textsuperscript{16}.

Muhammed examined Aleudul from the singular, dual, and plural context of the Holy Quran. The results indicated that Aleudul is the linguistic phenomenon of being caught out of the context (singular, plural, and duality) in the Holy Quran\textsuperscript{17}. Also, the study revealed that Aleudul is a linguistic occurrence that requires meticulous study to divulge the sort of relationship among the words and identify whether this relationship is explicit or obscure\textsuperscript{18}.

Saadi carried out a phonetic-semantic study on the Aleudul about the phonetic augmentation within the Holy Quranic text because Aleudul is a method that is often aimed at highlighting the benefit of semantic facets as it allows the elegance of the language and throws this elegance out of regularity.

and ruptures the perspective of the listener\textsuperscript{19}. The study suggests that the significance of this rise and the consequential evidence of sound and other allegorical terms come from the discourse and language of the Sunan Arabs in their discourse and language. In every increase in the term, there is a shift in assertion\textsuperscript{20}.

Al-Ayashi explored the phenomenon of verbal Aleudul based on the semantic extent that it gives to language. Moreover, this study illuminated the Quranic language’s stupendous impact on the recipients\textsuperscript{21}.

Alsyaed explored the Aleudul in conjunction and its impact on semanticity in the Holy Quran. The results of the study showed that there are various forms and patterns of Aleudul in the conjunctions of the Holy Qur’an\textsuperscript{22}.

Sattar undertook a study on Aleudul in the context of conjunctions in the Quranic text. The study verified that the terms of the Qur’anic text were put in a predetermined aesthetic and an elegant context so the Aleudul in the context of conjunctions from the noun to the verb or vice versa, and the Aleudul from the past to the future (or vice versa), was not specified in the texts apart from an implication needed by its context\textsuperscript{23}. It was revealed through this study that the Aleudul in the context of conjunctions contributed to enriching the implications of the Qur’anic text. Moreover, most grammarians - and some commentators who followed them - attempted to accommodate the Qur’anic text to suit their grammatical rules\textsuperscript{24}.

\textsuperscript{21} Al Ayashi, 2020
Related Literature

The Concept of the Quranic Aleudul

Translating Ayahs Aleudul in the Quranic context that comes from an interdisciplinary jurisprudential linguistic consideration is a novel concept, as it is the fruit of the fruits of the academic research of the premeditated cogitator in many ayahs of the Holy Qur’an that may emerge to the academic scholar that they were embedded their context and interacted with the ayahs before and after them. The ayahs came in their relevant specific place and are consistent in their context; as long as there is a coupling and special reference to what anticipates them and what follows it from the ayahs or parts of the ayahs.

The main problem encountered by the researchers on this subject was the dearth of most exegesis relating to this recurring phenomenon in the Holy Qur’an. This is because the exegesis is founded on the segmentation of the ayahs and not the single ayah to determine their denotations and memorize the rulings from them.

The Concept Aleudul in Language

It is stated in The Book of Al-Ayn that Aleudul of a thing is its equivalent. Aleudul is meant to turn something away from its face and incline it towards itself. It also is meant to set that same something upright until it becomes straightforward. Furthermore, in al-Muhakim’s Dictionary of the Arbitrator and the Great Ocean Ibn Sidda, Aleudul is meant to turn away from the thing and turn away justly. Furthermore, it was mentioned in Lisan Al-Arab (“The Tongue of the Arabs” (Ibn Manzoor, 630 AH/1232 AD-711 AH/1311), that Aleudul is “meant

to adjust the way: incline”. There is a hadith that states: "Do not justify your cattle, that is, do not divert your livestock and turn away from the pasture". From the aforementioned, it seems that Aleudul, at least in language, specifies neutrality concerning its target and inclining away from it.

The Concept Aleudul in Terminology

As for the terminology, Ibn al-Athir (d. 360 AH) stated that the one breaking of the mode of expression to an alternative form because of a sort of distinctiveness that is required and does not explore it in a speech aside from the one who knows the indications of rhetoric and elocution who has seen its mysteries and sought for it. Its treasure troves are found in every word because it is one of the most complicated forms, and the prospector for their treasures. Indeed, Aleudul is one of the forms of the science of eloquence and rhetoric and the greatest understanding of them and the most ambiguous of them. Hence, Aleudul is accurate in discernment and obscure in style. Furthermore, Aleudul is a rhetorical word from one side and a semantic word from another side. It regards the Arabic statement in its rhetorical indication, and it refers to the semasiology of words in their types of usage.

Considering this understanding, it seemed to the researchers that the Aleudul in its idiomatic sense is the transition of terms in the text from their ordinary context to a new context apart from the evidence which raises an issue and brings itself to the attention of the researchers.

Method

In this paper, the two researchers adopted the qualitative analytical research method which intends to examine translating Ayahs Aleudul in the Quranic contexts from an interdisciplinary jurisprudential linguistic perspective into English. Besides, the two researchers will analyze qualitatively.

---

Translating Ayahs Aleudul

this Qur’anic Aleudul lexicon into English including the translation problem from an interdisciplinary jurisprudential linguistic perspective based on Reiss's text typology is of great significance for controlling translation practice because it is dependent on the Skopos theory\(^\text{37}\). As specified by this technique, the target-side objective is a significant factor in the rendering, and accordingly, in the source text\(^\text{38}\).

**Analysis Procedure**

Within the context of this study, the English language renderings of the meaning of the Holy Qur’an by Mohammed A. S. Abdel Haleem (2005); M Pickthall (1996); and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali (1996) were collected by the two researchers for the basis of the investigation. The data collection consists of several stages: First, there are the Ayahs of Aleudul and their Qur’anic interpretation in the Tafseer/tafsir books as found in, for instance, the works of Ibn Kathir (2005), Alt-Tabari (1981), Tafsir Al-Jalalayn (2008), Tafsir al Qurtubi (2004), have all been assigned as the essential exegetics used to scrutinize the interpretation of the meant Ayahs of Aleudul in the English translation of the meaning of Holy Qur’an by the aforementioned\(^\text{39}\). After that, the renditions were examined to grasp the Quranic Arabic Ayahs of Aleudul. In the ultimate analysis, comparison and contrast were carried out of the rooted and connotative of the Quranic Arabic Ayahs of Aleudul in the translation and the real and true meaning in books of exegesis and Arabic monolingual dictionaries such as *The Handbook of Arabic Dictionaries* (2002), and the *Lisan Al-Arab* dictionary (1311).

**Results and Discussions**

The data of the current research paper is comprised of Quranic Arabic Aleudul in Ayah 33 of Surat al-Ahzab.

**Source Surrah:** Al-Ahzaab , (The Combined Forces) verse 33,

**ST:** إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنكُم الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطْهِرَكُمْ تَطْهِيرًا (الأحزاب:33)

**Target Text:**

1. **Abdelhaleem:** “God wishes to keep uncleanness away from you, people of the [Prophet’s] House, and to purify you thoroughly”\(^\text{40}\).

---

39 Nirwana, “DA’WAH IN THE QUR’AN (THEMATIC TAFSIR).”
2. Khan and Al-Hilali: “Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.41

3. Pickthall: Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.42

In this verse, this is an evident statement that proves that the wives of the Prophet (PBUH) are among the members of Ahlul-Bayt or “People of the House” (his family) due to their being the cause of the revelation of this verse. Imam Ahmad recorded that the Messenger (PBUH) kept on passing by the door of his daughter Fatimah every day for six months on his way to offer Al-Fajr prayer and recite the prayer: "O Ahlul Bayt, Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family of the Prophet (PBUH), and to purify you with a thorough purification.43

The Quranic Arabic Ayahs of Aleudul

Jurisprudential Background

The abovementioned Qur'anic text is a segment of Ayah 33 of Surat al-Ahzab, and it talks about the Ahlul-Bayt or “People of the House” (peace be upon them) in the contextual relationship of the Ayahs before and after the accounts about the wives of the Prophet (PBUH). There is some debate among the commentators as to what is meant by Ahlul-Bayt or “People of the House” and recognizing and naming them including Ali (may Allah honor him), Fatima, Al-Hasan, and A-Hussein (peace be upon them), why they are named alongside the Prophet (May Allah bless him and his family) and his women (may Allah be pleased with them) or other matters that are extended upon him by the commentators.44

---


The Reason for the Quranic Arabic Aleudul in the Ayah

The reason for the Quranic Arabic Aleudul in Ayah 33 of Surat al-Azab does not deviate from other verses that come before it. This indicates the significance of the new formulation except that the Aleudul appears only in a part of the Ayah and not in the entire Ayah as we have seen in the preceding Ayahs.

The Objective for the Quranic Arabic Aleudul in the Ayah

Mohammed is definitely the Noble and Honorable Prophet (may Allah bless him and his family) and is the holiest person known to mankind. Moreover, he is the master of the sons of Adam (peace be upon him). He offered them guidance, education, and advice. Ayah 33 of Surat al-Ahzab calls for the respect of the Ahl al-Bayt (peace be upon them) and their respect through Allah’s removal of impureness and unhealthiness from them and purification of them. Due to the value of this concern for the lives of Muslims and their future, the Quranic Arabic Aleudul came in the Quranic context to elucidate their place in the eyes of Muslims regarding Allah and His greatest concern for them.

The Nature of the Quranic Arabic Aleudul in the Ayah

The nature of the Quranic Arabic Aleudul is manifest in two levels – the semantic level and the syntactic level:

The Semantic Level: It displays from the context that what came both before and after the ayah encouraged the wives of the Prophet (may Allah bless him and his family) to choose Allah, His Messenger, and the dwellings of the Hereafter over the life of this world and adornments, calling their attention to the fact that they are not like other women because of their closeness to the Noble Prophet (may Allah bless him and his family and grant them peace) and suggesting that they have specific rules that imply a unique penalty in the Day of Resurrection. The context in general stands between enticement and intimidation. As for the rectified text, it depicts determination and the determined will to purify Ahlul-Bayt or the “People of the House” and eliminate filth from them. This is different from the context relying on enticement and intimidation.

The Syntactic Level: The amended text seems powerful in its structure. It begins with the relation word (but), and the construction does not reoccur anywhere else in the context, while the ayahs that come before and after it began with the call, the condition, the imperative, and the negation, and this is recurrent in more than one ayah. The pronouns in the modified text refer to the male group using the pronoun “how much” while the context that comes both before and

---

after it uses the two pronouns (be) referring to the group of women and the female noun, recurrent in many positions in the context. The style of amended text has an informative style, while the general context consisted of the usage of the creative style and the difference between them is obvious. This tells us that the Qur’anic text is diverted from the general context of the ayahs before and after it, and this was conspicuous on both the semantic and syntactic levels.

The Grounds for Joining the Two Contexts

The common context addresses the wives of the Prophet (may Allah bless him and his family and grant them peace) and the adapted context proves the place of the Prophet’s family. His women and household are concerned with his own. If their expanse appears in the life and future of Muslims, then the grounds for joining the two contexts are that they talk about the privacy and confidentiality of the Noble Prophet (may God bless him and his family) and that talking about them in the context of an issue in Islam that no one among the Muslims decries them, and Allah Almighty is All-Knowing.

Linguistic Problems Encountered in Translating into English the Ayahs Aleudul العدول in the Quranic Context

One of the difficulties of rendering the Aleudul العدول in the Quranic context into English is an attempt to render the untranslatable Quranic Arabic Aleudul العدول lexicons of which there is a lack in English. Untranslatability of some of these terms may occur at the lexeme level attributable to a lack of similarity between the source text (Arabic) and the target text (English) at the word level. For example, التعزير/altaezir “or discretionary punishment” does not have an equivalent word in English. Because Arabic and English languages have different cultures, there is notable difficulty in translating texts and even


expressions enclosed in their work. As a result, when an attempt is made to translate Quranic Aleudul lexicons into English, their original sense could be missed and lost. Another factor is that there are some discrepancies and translationese as a result of Qur’anic exegesis-exegetics, lack of Arabic language proficiency and linguistic competence, and frailty to interpret and communicate the connotations of Qur’anic-specific Aleudul lexicon. Abdelhaleem, Khan and Al-Hilali, and Pickthall’s renderings of “God wishes to keep uncleanness away from you, people of the [Prophet’s] House, and to purify you thoroughly” (p. 423); “Allah wishes only to remove ArRijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification” (p. 303), and “Allah’s wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing” seem more unsuitable in the context which calls for the respect of the Ahl al-Bayt (peace be upon them) and their respect through Allah’s removing of impurity and unhealthiness from them and purifying them. Due to the value of this concern for the lives of Muslims and their future, the Quranic Arabic Aleudul came in the Quranic context to their place in the eyes of Muslims through Allah and His greatest concern for them. Hence, their translations are out of context because the three translators did not check the exegesis of those such as Ibn Kathir (2005), Alt-Tabari (1981), Tafsir AlJalalayn (2008) Tafsir al Qurtubi, 2004), all of whom have been assigned as the essential exegetics to scrutinize the interpretation of the meant Ayahs of Aleudul. The main problem encountered by Abdel Haleem, Khan and Al-Hilali, and Pickthall was the dearth of most exegesis relating to this recurring phenomenon in the Holy Qur’an. Furthermore, exegesis is founded on the segmentation of the ayahs, rather than a single ayah to determine their denotations and memorize the rulings from them only once. Hence, their renderings have a weak connotation.

50 An et al., “Implementasi Metode Tafsir Tahlili Terhadap Qs Ar-Rum Ayat 30 Tentang Fitrah Manusia Dalam Tafsir Azhar Untuk Memendung Embrio Paham Atheis.”
52 AL-HILALI, Muhammad Taqi-ud; KHAN, Muhammad Muhsin. Interpretation of the Meanings of the Noble Quran. Riyadh: Darussalam, 1996. P. 566
Table 1

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong Connotation</th>
<th>Mild Connotation</th>
<th>Weak Connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation 1: “God wishes to keep uncleanness away from you, people of the [Prophet’s House, and to purify you thoroughly” (Abdel Haleem, 2005, p.186).</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Translation 2: Allah wishes only to remove ArRijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification. Al-Hilali &amp; Khan, 1996, p. 566).</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation 3: Allah wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing (Pickthall, 2001, p. 303).</td>
<td>+</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The three levels of connotative implications of Arabic Word Aleudul العدول

**Conclusion**

This paper is an interdisciplinary jurisprudential linguistic study that aims to explore translating Ayahs Aleudul العدول in the Quranic context. The study focuses on the difficulties and quandaries and their pertinence in rendering into English the Aleudul in the Quranic context from an interdisciplinary linguistic jurisprudential perspective. The findings of the study showed that Aleudul العدول in the Qur’anic context is a phenomenon that recurs in many ayahs. This research paper selected one of them which was the Quranic Arabic Aleudul العدول in Ayah 33 of Surat al-Ahzab and attempted to explain the phenomenon and discuss it in detail. The study also showed that the Quranic Arabic Aleudul العدول ال in the Qur’anic context revealed the importance of the meaning to be explained in the context to which it is assigned. Moreover, the study showed that the nature of Quranic Arabic Aleudul العدول was determined by two levels: the semantic level and the synaptic level. Also, the study revealed that most ancient and modern interpretations do not address the cause of Quranic Arabic Aleudul العدول in context. The biggest problem encountered by translators of the Holy Quran was the dearth of most exegesis relating to this recurring phenomenon in the holy book because exegesis is founded on the segmentation of the ayahs and
not the single ayah to determine their denotations and memorize the rulings from them only once. Hence, their renderings have a weak connotation.

**Pedagogical Implications**

Indeed, the search may be added to the field of interdisciplinary jurisprudential and linguistic studies for linguists, translators, and students of translation and students’ jurisprudential studies and Islamic studies to reap great benefits from the results of this study. It may also be of a great deal of support to non-Arab Muslims and/or non-Muslims who are enthusiastic about the religion of Islam and its culture.

**Recommendation**

The study recommends carrying out further studies on Quranic Arabic Aleudul using another verse of the Holy Quran.

**Author Contributions**

**Drs. Ali Albashir Mohammed Alhaj**: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration, Investigation.

**Acknowledgement**

I would like to thank for several anonymous reviewers for providing valuable input on this paper.

**Conflict of Interest**

The authors declare no conflicts of interest.

**Funding**

This research did not receive any financial support.
Bibliography


QiST: Journal of Quran and Tafseer Studies, Vol 3, No 2, 2024 186


Ridha, Isumm, Manshur Mahmud Abu Zinah, Muhibbul Subhi, and M. Nasir. “THE QUR’AN’S STATEMENT ABOUT THE ETIQUETTE OF DEALING WITH THE HOLY QUR’AN FROM SAYYID QUTB’S PERSPECTIVE IN HIS


About the author.

Formerly at Jazan University, Drs. Ali Albashir Mohammed Alhaj is currently a faculty member at King Khalid University in Saudi Arabia. Drs. Alhaj received his first Ph.D. in English Literature from the University of Khartoum in 2003, his second Ph.D. in Translation Studies from Omdurman Islamic University, in 2014, his third Ph.D. in Applied Linguistics from Sudan University of Science and Technology in 2018, and his fourth Ph.D. in Pure Linguistics was obtained from Bahri University. Drs. Alhaj has published 200 papers in indexed journals and 50 books, 12 of which have been translated into ten languages internationally. Drs. Alhaj received the King Khalid University Award for Scientific Research Excellence (First Rank) in 2020 AD.

Copyright

© 2024 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See http://creativecommons.org/licenses/by/4.0/.