
RESEARCH ARTICLE

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

Dr. Ali Albashir Mohammed Alhaj

College of Science and Arts, King Khalid University, Dhahran Aljanoub Kingdom of Saudi Arabia

Corresponding Author: Dr. Ali Albashir Mohammed Alhaj, **E-mail:** alalhaj@kku.edu.sa

ABSTRACT

The current research paper aims to critically study translating Ayahs Aleudul العُدُول in the Quranic contexts from an interdisciplinary jurisprudential linguistic perspective. The findings of the study showed that Aleudul العُدُول in the Qur'anic context is a phenomenon that reoccurs in many ayahs. The researcher selected one of the many: the Quranic Arabic Aleudul العُدُول 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 العُدُول 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, Quranic Contexts, Jurisprudential, Interdisciplinary, Translating.

ARTICLE INFORMATION

ACCEPTED: 01 March 2024

PUBLISHED: 07 March 2024

DOI: 10.32996/ijllt.2024.7.3.9

1. Introduction

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 (Bandia, 1993; Wolf, 1997; Bedeker & Feinauer, 2006). 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). 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 (Tymoczko, 2003; Hatim & Munday, 2019; France, 2001).

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 (Alhaj, 2022; Rashid, 2015; Alhaj, 2022). 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/*altaezir*, 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 المكاتبه */almakataba* meaning "liberation in line with an agreement of a slave" and الحجب */alhajub* or ex-communication "the ex-communication of some near of far relatives from inheritance" (Elewa, 2014; Nida, 1994; Agliz, 2015; Kar & St-Pierre, 2007).

Furthermore, there is a dearth of research carried out on translating the Aleudul العُدُول 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 العُدُول in the Quranic context into English.

1.1 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.

1.2 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?

1.3 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 العُدُول in the Quranic context. Translators of the Holy Quran experience a type of interdisciplinary linguistic jurisprudential problem 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.

2. Previous Studies

Little research has been carried out that has focused on translating Ayahs Aleudul in the Quranic contexts 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. 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 (2010) 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.

Muhammed (2008) 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. 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.

Saadi (2021) 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. 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.

Al-Ayashi (2020) 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.

Alsyaed (2020) 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.

Sattar (2006) 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. 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.

2.1 Related Literature

2.1.1 The Concept of the Quranic Aleudul

Translating Ayahs Aleudul العُدُول 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 (Abu-Milha, 2003; Al-Jabari, 2008; Hidayat & Solihin, 2019)

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 (Alhaj, 2015; Qarai, 2021 Mollanazar & Mohaqeq, 2005).

2.1.2 The Concept Aleudul العُدُول in Language

It is stated in *The Book of Al-Ayn* (Al-Farahidi & bin Ahmed, 1980) that Aleudul of a thing is its equivalent. Aleudul is meant to turn something away from its face and incline it towards itself. It is also 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 (Mahdi, 2021). 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 (Benzehra, 2012; Koçak, 2002; Heliel, 1987).

2.1.3 The Concept Aleudul العُدُول in Terminology

As for the terminology, Ibn al-Athir (d. 360 AH) stated that the one breaking 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 it has the greatest understanding of them and the most ambiguous of them. Hence, Aleudul is accurate in discernment and obscure in style (Micheau, 2014; Ibn al-Athir, 1998). 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 (Kamaruzaman, Jamaludin & Fadzil, 2015; Baalbaki, 2014; Diab, 2017; Muhammed, (2008).

Taking into account 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.

3. Methodology

In this paper, the two researchers adopted the qualitative analytical research method, which intends to examine translating Ayahs Aleudul العُدُول in the Quranic contexts from an interdisciplinary jurisprudential linguistic perspective into English. Besides, the two researchers analyzed qualitatively this Qur'anic Aleudul العُدُول lexicon into English, including the translation problem from an interdisciplinary jurisprudential linguistic perspective based on Reiss's text typology, which is of great significance for controlling

translation practice because it is dependent on the Skopos theory. As specified by this technique, the target-side objective is a significant factor in the rendering and, accordingly, in the source text.

3.1 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 العُدُول 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 العُدُول in the English translation of the meaning of Holy Qur'an by the aforementioned. After that, the renditions were examined to grasp the Quranic Arabic Ayahs of Aleudul العُدُول. In the ultimate analysis, comparison and contrast were carried out of the rooted and connotative of the Quranic Arabic Ayahs of Aleudul العُدُول 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).

4. 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,

الأحزاب:33)) إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Target Text:

1. **Abdelhaleem:** "God wishes to keep uncleanness away from you, people of the [Prophet's] House, and to purify you thoroughly" (Abdel Haleem, 2005, p. 186)
2. **Khan and Al-Hilali:** "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 & Khan, 1996, p. 566).
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 (Pickthall, 2001, p. 303).

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 (Ibn Kathir, Vol.2).

4.1 The Quranic Arabic Ayahs of Aleudul العُدُول

4.1.1 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 (Al Safi & Al-Hayali, 2021; Hunzai et al., 2020; Bigdeli, Aghanouri & Yousefi Gharavi, 2022).

4.1.2 The Reason for the Quranic Arabic Aleudul العُدُول in the Ayah

The reason for the Quranic Arabic Aleudul العُدُول 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 العُدُول appears only in a part of the Ayah and not in the entire Ayah as we have seen in the preceding Ayahs.

4.1.3 The Objective for the Quranic Arabic Aleudul العُدُول 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 العُدُول came in the Quranic context to elucidate their place in the eyes of Muslims regarding Allah and His greatest concern for them.

4.1.3 The Nature of the Quranic Arabic Aleudul العُدُول in the Ayah

The nature of the Quranic Arabic Aleudul العُدُول 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.

4.1.4 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.

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

One of the difficulties of rendering the Aleudul العُدُول in the Quranic context into English is an attempt to render the untranslatable Quranic Arabic Aleudul العُدُول 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 (Kashgary, 2011). For example, *التعزير/altaezir* "or discretionary punishment" does not have an equivalent word in English (Abdelaal, 2015; Khalaf & Yusoff, 2012). 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 العُدُول 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'an-specific Aleudul العُدُول lexicon (Abdelaal et al., 2015; Abdul-Raof, 2004)

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" (Al-Hilali & Khan, 1996, p. 566) 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 impureness 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 العُدُول 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 العُدُول. The main problem encountered by Abdel Haleem, Khan, 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.

Table 1: Ayahs of Aleudul العُدُول

Target Text	Strong Connotation	Mild Connotation	Weak Connotation
Translation 1: "God wishes to keep uncleanness away from you, people of the <u>[Prophet's] House</u> and to purify you thoroughly" (Abdel Haleem, 2005, p.186).			+
Translation 2: Allah wishes only to remove ArRijs (evil deeds and sins, etc.) from you, <u>O members of the family</u> (of the Prophet SAW), and to purify you with a thorough purification.			+
Translation 3: Allah wish is but to remove uncleanness far from you, <u>O Folk of the Household</u> , and cleanse you with a thorough cleansing (Pickthall, 2001, p. 303).			+

5. Conclusion

This paper is an interdisciplinary jurisprudential linguistic study that aims to explore translating Ayahs Aleudul العُدُول 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 العُدُول 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 العُدُول 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 الِوَلِ 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 العُدُول was determined by two levels: the semantic level and the syntactic level. Also, the study revealed that most ancient and modern interpretations do not address the cause of Quranic Arabic Aleudul العُدُول 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.

5.1 Pedagogical Implications and Recommendations

Indeed, the research 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.

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

Funding: This research received no external funding.

Conflicts of Interest: The authors declare no conflict of interest.

Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

References

- [1] Abdelaal, N. M., & Md Rashid, S. (2015). Semantic loss in the Holy Qur'an translation with special reference to Surah Al-Waqiaa (Chapter of The Event Inevitable). *SAGE Open*, 5(4), 2.
- [2] Abdelaal, N. M., & Md Rashid, S. (2015). Semantic loss in the Holy Qur'an translation with special reference to Surah Al-Waqi'a (Chapter of The Event Inevitable). *SAGE Open*, 5(4), <https://doi.org/10.1177/2158244015605880>
- [3] Abdelkarim, M. B. A., & Alhaj, A. A. M. (2021). Euphemism in some Selected Prophetic Hadiths and their Translation Accuracy into English: A Stylistic Analysis. *Studies*, 9(2), 47-57.
- [4] Abdul-Raof, H. (2004). The Qur'an: limits of translatability. In S. Faiq, (Ed.), *Cultural Encounters in Translation from Arabic*, Multilingual Matters Ltd., Clevedon (pp. 91-106).
- [5] Abu-Mahfouz, A. (2011). Some issues in translating nouns in Abdullah Yusuf Ali's translation of the meanings of the Holy Quran.
- [6] Agliz, R. (2015). Translation of religious texts: Difficulties and challenges. *Arab World English Journal (AWEJ) Special Issue on Translation*, (4).
- [7] Ahmad, R. (2022). (Translating Qur'anic Stylistics (Al-'Ijāz Al-Balāghī): A Study of Six English Translations of Sūrat Ṭāhā, (Unpublished Master's thesis).
- [8] Al-Alousi, M. (2000). *Ruhal-Ma'ani. DarlhyaTurathAl-Arabi*. Beirut, Lebanon. Alasbli, N. A. (2021). Translating Figurative Language in the Quran: An Analytical Study.
- [9] Alasmari, J., Watson, J. C., & Atwel, D. E. (2017). Using the Quranic Arabic Corpus for comparative analysis of the Arabic and English verb systems. *International Journal on Islamic Applications in Computer Science and Technology*, 5(3), 1-8.
- [10] Al-Balbaki, M. (1969/2000). *Al-Mawrid: Kāmūs Injelizī-'Arabā*, cet. 2. Bayrūt Lubnān: Dār al- 'Alam lil Malayīn Lubnān
- [11] Al-Farahidi, A. K. B. A., & Ahmed, H. (1980). *Al-Ain, Investigation: Dr. Mahdi Makhzoumi, Dar Al-Rasheed Publishing, Baghdad.*
- [12] Alhaj, A. A. M. (2022). The Cultural and Semantic Problems Encountered in Translating the Arabic Qur'anic-Specific Lexica" Alkyed "الكَيْدُ" in Sūrat Yusuf into English. *AWEJ for Translation & Literary Studies*, 6(4).
- [13] Alhaj, A. A. M. (2022). The Phenomenon of (Un) translatability Dilemma of Translating the Qur'anic Heart Words into English in (Repentance) Sūrat Al-tawbah. *AWEJ for Translation & Literary Studies*, 6.
- [14] Alhaj, A. (2015). *New Theory of the Holy Qur'an Translation: A Textbook for Advanced University Students of Linguistics and Translation*. Anchor Academic Publishing (aap_verlag).
- [15] Al-Jabari, R. (2008). *Reasons for the possible incomprehensibility of some verses of three translations of the meaning of the Holy Quran into English* (Doctoral dissertation, University of Salford (United Kingdom)).
- [16] Al Safi, O. J. M., & Al-Hayali, A. S. D. (2021). Aspects of the Interpretation of The Qur'an with The Qur'an, According to The Ahl Al-Bayt. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 18(08), 4935-4940
- [17] Alsyaed, K, Mohamed M. (2020). Aleudul in Conjunction and its impact on the Implication, a study in the Holy Qur'an. *Journal of the Faculty of Arabic Language, Suez Canal*, 33(7), 7583-7634
- [18] Abu-Milha, K. Y. (2003). *Scientific issues in the Holy Qur'an: the meaning and translation of verses relating to the creation of the universe* (Doctoral dissertation, Durham University).
- [19] Agliz, R. (2015). Translation of religious texts: Difficulties and challenges. *Arab World English Journal (AWEJ) Special Issue on Translation*, (4).
- [20] Baalbaki, R. (2014). 3 Muğannas (Semasiological) Lexica. In *The Arabic Lexicographical Tradition* (pp. 279-401). Brill.
- [21] Bakhti A. (2020). The effect of verbal Aleudul and its Miraculousness in the Holy Qur'an. *Al-Maqri Journal of Theoretical and Applied Linguistic Studies* Volume 03 / Issue: (06) 2020, (pp. 49-63)
- [22] Bandia, P. (1993). Translation as culture transfer: Evidence from African creative writing. *TTR: traduction, terminologie, rédaction*, 6(2), 55-78.
- [23] Bedeker, L., & Feinauer, I. (2006). The translator is a cultural mediator. *Southern African linguistics and applied language studies*, 24(2), 133-141.
- [24] Benzehra, R. (2012). Issues and challenges for a modern English-Arabic dictionary. *Dictionaries: Journal of the Dictionary Society of North America*, 33(1), 83-102.
- [25] Bigdeli, H., Aghanouri, A., & Yousefi Gharavi, M. H. (2022). The role of Kumeyt ibn Zayd al-Asadi in spreading interest in the Ahl al-Bayt by emphasizing the ode. *Journal of Imamiyyah Studies*
- [26] Diab, T. (Ed.). (2017). *Pedagogical lexicography: A case study of Arab nurses as dictionary users* (Vol. 31). Walter de Gruyter GmbH & Co KG.
- [27] Elewa, A. (2014). Features of translating religious texts. *Journal of Translation*, 10(1), 25-33.
- [28] Fayyad, Hassan Hamid (2010). Aleudul in the Qur'anic context (In Arabic). *Journal of the College of Jurisprudence*. journal.uokufa.edu.iq, (7).
- [29] France, P. (Ed.). (2001). *The Oxford guide to literature in English translation*. Oxford University Press on Demand.
- [30] Hatim, B., & Munday, J. (2019). *Translation: An advanced resource book for students*. Routledge.
- [31] Heliel, M. H. (1987). Definitions of linguistic terms in an English-Arabic dictionary. *Dictionaries: Journal of the Dictionary Society of North America*, 9(1), 133-148.
- [32] Hidayat, M. S., & Solihin, S. M. (2019). Translatability of the Qur'an: An Analysis of Linguistic and Theological Elements. *Islamic Insight*, 2(1), 12-36.
- [33] Hunzai, F. M., Noormohamed-Hunzai, R., Karim, Y., & Lalani, Z. (2020). The Holy Ahl al-Bayt in the Prophetic Traditions. Sharon, M. (1986). *Ahl al-bayt—People of the House*. *Jerusalem Studies in Arabic and Islam*, 8(1), 169-84
- [34] Ibn al-Athir. (1998). *Al-Kamil fi al-Tarikh*. (Vol. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 & 12). Beirut: Dar al-Kitab al-'Ilmiah
- [35] Ibn Manzoor, Jamal Al-Din Bin Mohammad Bin Mokarram Ibn Manzoor (630 AH/1232 AD-711 AH/1311 AD), "Lisan Al-Arab" Dictionary, verification by Abdullah Ali Al-kabeer, Mohammad Ahmad Hasab Allah, Hashem Mohammad Al-Sh.
- [36] Kamaruzaman, A. F., Jamaludin, N., & Fadzil, A. F. M. (2015). Ibn Al-Athir's Philosophy of History in Al-Kamil Fi Al-Tarikh. *Asian Social Science*, 11(23), 28.
- [37] Koçak, A. Y. (2002). *Handbook of Arabic dictionaries*. Verlag Hathleticheli, "Dar Al-Ma'aref" Publishing, Cairo
- [38] Mahdi, A. S. (2021). Proverbs in the dictionary of the arbitrator and the Great Ocean-Analytical linguistic study. *College Of Basic Education Research Journal*, 17(4), 94-143.
- [39] Micheau, F. (2014). Ibn al-Athir. In *Medieval Muslim historians and the Franks in the Levant* (pp. 52-83). Brill.

- [40] Mollanazar, H., & Mohaqeq, S. M. (2005). The Holy Qur'an: Translation and Ideological Presuppositions. *Translation Studies Quarterly*, 3(11).
- [41] Muhammed, Z A (2008) Deviating from the context in the Holy Quran Study in (singular, dual and plural) *JOURNAL OF EDUCATION AND SCIENCE*, 2008, Volume 15, Issue 30, Pages 110-131,
- [42] Nida, E. A. (1994). The sociolinguistics of translating canonical religious texts. *TTR: traduction, terminologie, redaction*, 7(1), 191-217.
- [43] Qarai, A. (2021). *The Qur'an: With a Phrase-by-Phrase English Translation*. Qarai. Recalling Ahl al-Bayt (peace be upon them) and the Symbolic Functions of this in the Poems of Nazzar Ghabbani. *Research Quarterly of Shia Literature*, 1(1), 140-12
- [44] Saadi, H and Ghazi A S. (2021). The Significance of the Phonetic Aleudul by the addition of the *Holy Quran Journal of University of Babylon*, 2020, 28, 2, 313-320
- [45] Sattar, H K (2006) Aleudul in the Context of Conjunction in the Quranic Text. *The University of Thi-Qar Journal*. Volume 2, Issue 2, Pages 1-8
- [46] Siepmann, D. (2005). *Discourse markers across languages: A contrastive study of second-level discourse markers in native and non-native text with implications for general and pedagogic lexicography* (Vol. 6). Psychology Press.
- [47] Tymoczko, M. (2003). Ideology and the Position of the Translator. *Apropos of Ideology: Translation studies on ideology-ideologies in translation studies*, 182-200.
- [48] Wolf, M. (1997). Translation as a process of power: Aspects of cultural anthropology in translation lat