

**NECESSITY AND IMPORTANCE OF INTEGRATIVE USAGE OF  
TRANSLATION STUDIES AND QURANIC SCIENCES FOR MAKING  
CLOSE CONCEPTUAL CORRESPONDENCE OF THE HOLY QURAN**

**Shamsiddin Abduraimovich Yodgorov\***

\*Basic Doctoral Researcher,

Termiz State University,

Surkhandarya, UZBEKISTAN

Email id: yadgarovshamsiddin@gmail.com

Scientific Consultant: *Prof Mirzayev Ibodulla Kamolovich,*

*Samarkand State University,*

UZBEKISTAN

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**ABSTRACT**

*The following article discusses and points out the necessity and significance of the integration of Translation studies and Quranic science on solving lingua - conceptual problems that may arise during the translation of the Qur'an. Furthermore, the researcher highlights the theoretical need and importance of conducting all the theoretical processes related to the translation of the Qur'an in the interdependence of these two sciences is scientifically analyzed.*

**KEYWORDS:** *Translation Studies, Arabic Language, Qur'an, Quranic Science, Lingua – Conceptual.*

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**INTRODUCTION**

The scope of the positive impact of globalization, which has given a powerful impetus to the rapid spread of scientific achievements around the world, has not bypassed the field of linguistics in the XXI century. From the earliest days of science to the twenty-first century, the science of general theory, which considered the enrichment of the inner potential of language and its "movement within itself" to be sufficient and engaged in research based on this principle, redefined its field of study in the last quarter of the 21st century. - There is a need to "transition" to the anthropocentric paradigm, which is forced to focus on the study of new modern issues, because now humanity is not only a means of social interaction, but also a new generation of historians and collectors of scientific and theoretical knowledge. had begun to be seen as the most important tool by the supplier in different languages until its representatives.<sup>1</sup>

In particular, among the many complex problems studied by modern linguistics, the study of linguistic aspects of Interlingua speech activity, called "translation", plays an important role. Scientific research confirms that although translation theory or the science of translation studies first appeared in the 21st century, translation itself is one of the most ancient forms of complex interlinguistic social processes in human activity. Translation has played an important social role from the very beginning, enabling people to communicate in different languages. The spread of the science of translation has opened up the possibility for people to make extensive use of the cultural achievements of other peoples, allowing literature and cultures to interact and enrich each other. However, due to the fact that each language has its own grammatical, lexical, semantic, stylistic and and paradigmatic features, translation work may not always be successful.

This can be caused by a number of factors:

- The translation is carried out between languages that do not belong to the same language family, are far from each other in terms of linguistic specificity;<sup>2</sup>
- The existence and frequency of culturally specific units that exist in the language of each nation and ethnic group at the time of translation and are impossible to translate;<sup>3</sup>
- In the process of translating historical works, the impossibility of translating "archaism" and "historicism" typical of a particular civilizational period;<sup>4</sup>
- The complexity of expressing the existing grammatical structure of the original language in the translated language on the basis of complete morphological alternatives and syntactic compatibility;<sup>5</sup>

## MAIN PART

It can be said that a number of factors, such as the above, are often observed in the process of translating religious texts, especially the Qur'an. Therefore, in the second half of the XXI century, the science of translation should be used to theoretically solve a number of similar linguistic problems that may arise in the translation of the Qur'an, as well as the scientific interpretation of the verses of the Qur'an and its derivation. It is becoming a requirement of the time to integrate the set of theoretical sciences with the "sciences of the Qur'an" and to carry out all the theoretical processes related to the translation of the Qur'an in the interdependence of these two disciplines. Muhammad Marmaduke Pickthall, a British Islamic scholar who translated the Qur'an into English under the title *The Meaning of the Glorious Qur'an*, says:

“Translation is a literary process that involves the expression of the content and essence of a text in one language in another. It is important to note that the translation of religious texts, which are the most sensitive source of interlingual socio-cultural communication, is a very complex process. In particular, the translation of the Qur'an is a hotly debated topic. For this reason, the texts of the verses in the Qur'an are divided into types such as tafsir, tabdil, and sharh, depending on their original and translated features.

According to Pictoll, trying to make sense of the Qur'an by translating it is very different from translating a simple work of art or a historical work, and translating the Qur'an using simple translation techniques is a much-debated topic. For this reason, when translating the verses of the Qur'an, it is expedient to first determine the original meaning of the verse, or on the basis of the sciences of the Qur'an, such as tafsir, tabdil, commentary, and then to translate it using modern translation methods. Before moving on to the points where the methodology of translation of the Qur'an should intersect with the sciences of the Qur'an, it is useful to read a number of scientific explanations given to the word translation.

J.C Catford: Without agreeing with theories that translation is a separate science, it is a field of academic research that is separate from the science of comparative linguistics and explores the scientific basis of the exchange of textual information between two languages.<sup>6</sup> Muhammad Shaheen: Translation - 1) A theoretical science that studies translation work. 2) The finished text or product translated from one language to another 3) The process of translating a text or sound from one language to another.<sup>7</sup> Gorbovsky. N. K: “Translation is an interpretation of the content of a text from one language to another on the basis of high-precision equivalence and adequacy, including two languages: the original language and the second target language.”<sup>8</sup> Komissarov VN: Translation is a sociological process that creates a semantic dialogue based on mutual cultural mediation between the languages of the world and eliminates the intercultural shock therapy that occurs between them.<sup>9</sup>

Fedorov, Andrei Venediktovich: "Translation is an accurate and concrete representation of what was previously expressed in one language by another."<sup>10</sup>

In general, as stated in the above comments, the main task of translation is to express very clearly in a foreign language the content that should be understood from the text in the original language, to preserve all the features of the style and form of the message. In this context, there are a number of methods, styles and approaches in the field of translation translated by Western translators and orientalists in the field of translation of works of art and history.

However, the use of such methods for the translation of literary and historical texts in the translation of the Qur'an leads to a number of theological flaws and shortcomings in the translation, and these shortcomings significantly affect the alternative content of the text in the translation process. We can consider this in the example of the analysis of the translation performed by means of the word-word translation method used in the following verse.

### Quran 2:2

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This verse of Surat al-Baqara begins with the phrase ذَلِكُ الْكِتَابُ. Although most commentators and translators of the Qur'an agree with the view that the phrase directly refers to the Qur'an, this idea is not of scientific logic among non-Muslims who start their study from the translations of the Qur'an for the first time. Because, one may find some misunderstandings when they come across the translation of the phrase ذَلِكُ الْكِتَابُ as "this book", the following two fundamental questions arise in their minds:

1. *We have learned Arabic with the intention of reading the Qur'an in an understanding manner. In order to consolidate what we had learned in Arabic, we tested ourselves by reading the Qur'an in its original language whether we could understand the Qur'an based on what we had gained in Arabic or not. So, we began to read the Qur'an by comparing a number of its translations into English with the original text. We were totally left under some illogical view when we came to Surah al-Baqara. The question that came to our mind regarding this phrase in the verse was:*

*In the grammar of modern Arabic literary language, the pronoun ذَلِكُ is mainly used to refer to a person or thing that is far from man in terms of time and space, and means "that". But why do most translators of the Qur'an translate this pronoun which comes before the word الْكِتَابُ in the verse as "this book". However, in the grammar of the Arabic language there is a pronoun هَذَا to reflect the meaning of "this" in relation to a person or thing that is close to man in terms of time and space. If it is necessary to express the meaning of "this" in relation to the word الْكِتَابُ in the verse, then Allah can give هَذَا الْكِتَابُ in order to give the meaning of "this book" in the verse. What is the real reason why the meaning of this rhyme, which belongs to the norms of language construction in the original language of the Qur'an, undergoes such a change in the process of translation? Which Arabic language do we need to know in order to evaluate the language of the Qur'an in general? Indeed, the language structure of the Qur'an often contradicts the grammar of the Arabic language, which I was taught to be the language of the Qur'an. How to understand this?*

2. *"Many Muslims have told us that the Qur'an was revealed to the Prophet Muhammad (peace and blessings of Allaah be upon him) not in the form of a book, but in the form of a revelation, over a period of 23 years, slowly, piece by piece. Why do the translators of the Qur'an translate this word in the verse as "this book" and refer to the Qur'an as a ready – made paper book?*

There are reasonable and scientifically based answers to this question in a number of commentaries. A number of commentators, including Abu Mansur Moturudi, Zamakhshari, and Abu Lays Samarkandi, have stated in their commentaries that there is no need to give the meaning

of “this” with ذَلِكَ, because they argued that through ذَلِكَ Allah may indeed be referring to three different sources that are far removed from humanity in terms of time and space:

1. Reference to "Lavhul Mahfuz";
2. Reference to fragments of revelation that are constantly recorded by the companions of the prophet Muhammad (peace and blessings of Allaah be upon him);
3. The Qur'an in the future - a sign that the verse will be collected and become a book in the future;

## RESULTS AND DISCUSSIONS

Allah Himself also testifies to the fact that the Qur'an was not revealed to the prophet Muhammad (peace and blessings of Allaah be upon him) in the form of a single “book” as we imagine like a thick and hard cover on top and bottom, the inside of which was filled with pages of paper. In the following verse 7 of Surat al-An'am, Allah says:

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا أَإِنِّهَذَا إِلَّا إِسْحْرٌ مُّبِينٌ

Even if We sent down to you a book of pages, the disbelievers who saw it with their hands would say: “This is nothing but magic”.

As we have seen, Allah, glory unto Him, clearly states in the example of the above verse that He did not send His Word to the Prophet Muhammad (peace and blessings of Allaah be upon him) in the form of a book. If this is the case, then we are probably wondering what is the terminological meaning of this word, which is repeated more than 310 times in more than 200 verses of the Qur'an. However, according to Qur'anic scholars, the word الْكِتَابُ is the impersonal form of the arabic verb كَتَبَ meaning “to record something directly by the dictation of its owner”, IV form of Arabic verbal conjugation.

The original form of this word is كَتَبَ meaning “to write”. More precisely, based on the same meaning and some information about the following Islamic history, the scholars say that the word phrase كِتَابٌ in the verse does not refer to the “book” as everyone imagines like “complete set of pages with a thick and hard cover on top and bottom”, instead they recommend to translate it as “recorded message”, not "a book", realizing the following historical references:

### 1. A reference to a written passage of revelation.

Ibn al-Qayyim, Ibn Muflih, and other scholars of the Ahl as – Sunnah (Followers of the teachings of the prophet Muhammad) recognize this phrase in the meaning of “A series of textual copy or fragment of the revelation of the Qur'an, which was revealed from Allah to Prophet Muhammad p.b.u.h through the angel Gabriel.

In particular, Ibn al-Qayyim, one of the Islamic historian and Quranic commentator, in his work Zad al-Ma'ad writes that from the companions of the prophet Muhammad p.b.u.h like Abu Bakr Siddiq, 'Umar ibn Khattab,' Uthman ibn 'Affan, Ali ibn Abu Talib, Zubayr ibn Awwam,' Amir ibn Fuhayrah, 'Amr ibn' As, and Ubayy ibn Ka'b, Abdullah ibn Arqam, Thabit ibn Qays ibn Shams, Hanzalah ibn Rabi, Mughirah ibn Shuba, Abdullah ibn Rawahaah, Khalid ibn Walid, Khalid ibn Said ibn As, Muawiya ibn Abu Sufyan and Zayd ibn Thabit used to record every verse of the Quranic revelation during the lifetime of the prophet Muhammad p.b.u.h.<sup>11</sup> Moreover, Ibn Muflih, a scholar of commentary belonging to the Hanbali school, also mentions this in his book Al-Adab al-Shari'ah mentions that prophet Muhammad p.b.u.h in his lifetime established the **Organization of revelation recorders** Kuttabun Nabiyy including the ones from his companions who could read and write as Ubayy ibn Ka'b, Zayd ibn Thabit, Ali ibn Abu Talib, 'Uthman ibn Affan, Hanzala al-Asadi, Mu'awiyah ibn Abu Sufyan, and Abdullah ibn Arqam and entrusted them with the task of writing the verses of the revelation and letters of his Islamic dawah.<sup>12</sup>

According to Ibn Muflih: The Messenger of Allaah (peace and blessings of Allaah be upon him) charged his Companion Abdullah ibn Arqam with learning Old Syriac language with the intention of preparing Islamic dawah group of old Syriac – speakers, who invites the Old Syriac – speaking Arabian Christians living in what is now Iraq and Damascus into Islam and Abdullah ibn Arqam, according to the prophetic assignment, had mastered the Old - Syriac language within 18 days. Furthermore, Sheikh Muhammad Sadiq Muhammad Yusuf, Islamic scholar of Uzbekistan wrote about this Organization of revelation recorders in his book, The Qur'anic sciences as follows: *“The Prophet (peace and blessings of Allaah be upon him) always demanded that the revelation that was revealed to him to be recorded immediately. To do this, he had about 40 revelation secretaries in his presence. Even in the most difficult moments of the Prophet's (saas) life, during the migration from Makkah to Madinah, and on military expeditions, these same scribes were present in the presence of the Messenger of Allah (saw) with their writing instruments. Zayd ibn Thabit, one of the Companions, said: When the scribe had finished writing the revelation, the Prophet (peace and blessings of Allaah be upon him) would ask the scribe to recite it once. If the secretary made a mistake at that time, Allah's Messenger would immediately correct it and order the revelation to be made public.”*<sup>13</sup>

#### **1. Message about the future event, the compilation of the Quran as a whole book.**

The same combination in the verse informs the Messenger of Allaah (peace and blessings of Allaah be upon him) of an unseen event that will take place in the future, that is, that the Qur'aan, which will guide the believers, will be compiled as a form of book. Given that the Qur'an was revealed to Muhammad (peace be upon him) not as a ready-made book, but as a revelation, and that the compilation of the Qur'an into a book dates back to the time of the third Rashid Caliph, 'Uthman ibn Affan, a few decades after the death of the Messenger of Allaah (peace and blessings of Allaah be upon him). We are convinced that the translation of the words "that book," or "this book," in the verse refers to the future compilation of the Qur'an as a book after prophet's death. There is no disagreement among the commentators on the interpretation of Allah's reference to the Qur'an in the example of the unseen message in this verse.

#### **Brief Summary**

The results of the above practical analysis show that each religion has its own conceptual meanings, which are taken separately and recognized as specific holiness and divinity, and when translating them it is necessary to take into account that religious concepts have different conceptual meanings for each religion. In our next researches, we will provide detailed information on the methods used in translating the Qur'an.

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