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Tafseer (Quranic Exegesis) As the Main Discipline of Quranic Science (Uloomul Quran), Preserving Semantic Essence of The Holy Quran During Translation

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Abstract: This article explores the pivotal role of tafseer in safeguarding the Quran's semantic essence, addressing the challenges faced in translating its profound meanings into different languages. It underscores the necessity of adhering to established exegetical principles to maintain the Quran's authenticity and spiritual impact across linguistic and cultural boundaries as tafseer (Quranic exegesis) serves as the cornerstone of understanding the divine message of Quran in its linguistic, historical, and contextual dimensions.

Keywords: Tafseer, Quranic translatology, semantics, semantic essence, exegesis.

Introduction: In world linguistics and translation studies, the study of the problem of adequacy of holy texts, especially the translations of the Holy Qur'an, is one of the most important issues, because the most important factor that has formed hatred and phobia towards Islam in the Western world is the perception of the religion of Islam among the people of this region is formed on the basis of conceptually wrong and inadequate translations in Western European languages. Due to the fact that the studies carried out in the study of adequacy in translations were based on the traditional approach, modern problems that require an extralinguistic approach in the field have accumulated quite a lot.

From this point of view, it is extremely important to study the adequacy of the translations of the Holy Qur'an in Western languages, especially in English, which has become universal today, from an interdisciplinary perspective. The Qur'an, gaining central importance in the Muslim renaissance, which had a significant impact on the development of world science, along with religious rules, contains information about modern science and social life, and its value as a scientific and social source is increasing more and more.

Naturally, not all know the Arabic language, so in many cases they turn to translations of the Holy Qur'an. However, as the work of translation, which is a creative product of the translator, is influenced by the author's religious-ideological, socio-political views, there are many cases of deviating from the original essence of the text and completely changing its content. shows that it should be researched on the basis of analysis.

Reference analysis. Linguistic research of translations of the Holy Qur'an in English began at the end of the 20th century, and during this period, only two scientific articles on the subject by two linguists, one German linguist Greifenhagen Franz Volker, and the other American linguist Stewart Devin have been noticed.

Within the scope of the research issue, scientific research conducted in the 21st century can be classified on a regional basis on the West and Europe, the Middle East, and South Asia, as well as in Russia and the CIS countries. Western and European linguists, including Peachy D., StefanW., Sarah E., Baber J.,

Youngman P. va Skreslet R., Naudi J., Dhissy Y., Herrag E., Bevilacqua A., va others studied the history of the translation of the Holy Qur'an into English, the need, reasons and factors for the translation of the Qur'an from a scientific point of view, while the linguists of the Middle East and South Asian countries like

Mohammad Kh., Hassen R., Xusravi H. va Pimuhmadiy M., Kidvei A., Mohagag O. va Husyan P., Rahmon S., Shahida R. va Fazl I., Ahmed A., Hayat F., Afshaan N. va Farhat A., Elimam A.S., Mahmud I.R., and Mohammad A.H., together with the Turkish linguists Bilgiz M., Kum S., Merve Y., Kabakci E. va Necmettin S.E., Feyza Ç. and others did the research over the the influence of the religious-political and ideological outlook of the translator on the translations of the Holy Qur'an into English. Also from Russian linguists like A.S.Migal, L.N.Frolova, E.M.Koposova, Ushakov V.D, T.A.Poletaeva, E.V.Mixaylova, V.Yu.Meleka, and S.A.Mironseva, studied the lexical-semantic, morpho-syntactic and phraseological problems of the translations by comparing the Russian and English translations of the Holy Qur'an.

However, the Holy Quran and its translations in different languages have been researched mainly on the basis of traditional-structural approaches of linguistics, and there are almost no modern interdisciplinary approaches in the field. Since translation is the product of a translator, (un) translatability of the Quran stands for one of the controversial issues remaining at the very center of discussions not only among Islamic scholars, but also among linguists, literary scholars and translatoologists. Especially in Uzbekistan, the issue from the perspective of linguistics, literary studies and translation studies has been deeply studied by numerous Uzbek linguists, literary critics and translatoologists such as Ghaibulla Salomov, Hamidulla Karomatov, Alibek Rustamov and Ibrahim Gafurov. According to H. Karomatov, various religious and cultural features, expressions and fixed combinations of the Holy Qur'an have been localized in the languages of different peoples who have adopted the religion of Islam. Qur'anic pragmatics prevailed in wise sayings and sayings, and this was evident in problematic situations related to the translation of proverbs and sayings from the Holy Qur'an. For example, it is not possible to express the original meaning of the Uzbek saying "Ota rozi-Xudo rozi" in any language.

Also, H. Karomatov emphasized that among the factors that make it impossible to translate the verses of the Qur'an from poetic point of view, because of its artistic rhyme that connects the verses through metaphors and figurative devices. According to him, it is not possible to express the Qur'anic saj and metaphor in other languages in the same form, the reason is that saj, metaphor and artistic rhyme entered Eastern poetics through the Holy Qur'an, and this feature does not exist in the art of other languages.¹ In particular, G'.Salomov notes that it is the most wrong approach to present the Holy Qur'an to today's readers without any comments or explanations, through word-for-word translation. Therefore, he emphasizes that the need for additional explanations is inevitable when translating the meanings of the Holy Qur'an into other languages.² G'.Salomov this opinion of the is mutually in common with the viewpoint of the scholars of the Qur'an, who put forward the need to refer to the "science of exegesis" (tafseer), which clarifies the essence of the verses of the Qur'an in a foreign language. To understand this phenomena, it is enough to turn to the science of Quranic exegesis. This notion, which is abbreviated as "tafseer" by experts in the field, is one of the methods of translation that interprets the Holy Qur'an and the Egyptian scholar Abdurrahman ibn Abu Bakr Jalaluddin Suyuti explained it as: "Tafseer is the detailed clarification of the verses of the Qur'an based on the reasons for their revelation."³ The verses of the

Holy Qur'an is mainly explained using the following two types of tafseer methods, like "Explaining Quran through the Quran and through authentic hadiths.4 The method of interpreting the Holy Qur'an by itself has 2 linguistic peculiarities:

1. Interdependence of the Quranic verses – To clarify the meaning of the verse that informs about an issue or topic, quoting from other verses that fill it with content and explain it.5

2. Rhetorical address – To state or explain what an issue, word, or event is, by approaching it through a rhetorical question in a situation where there is no concept or idea about it. 6 A sign of this approach in the Holy Qur'an is when Allah Almighty asked the Messenger of Allah, peace be upon him, about something that prophet did not know or had no knowledge by asking rhetorical question like **وَمَا أَدْرَاكَ مَا** (How did you know what this is?!) and it was Allah Himself who revealed that meaning and the matter of this word to Muhammad p.b.u.h. and we can come across such methods of address in the total 13 verses like Haqqo 69:3; Muddassir 74:27; Mursalat 77:14; Infitor 82:17-18; Mutoffifun 83:8,19; Toriq 86:2;

Balad 90:12; Qadr 97:2; Qoria 101:3,10; and Humaza 104:5;

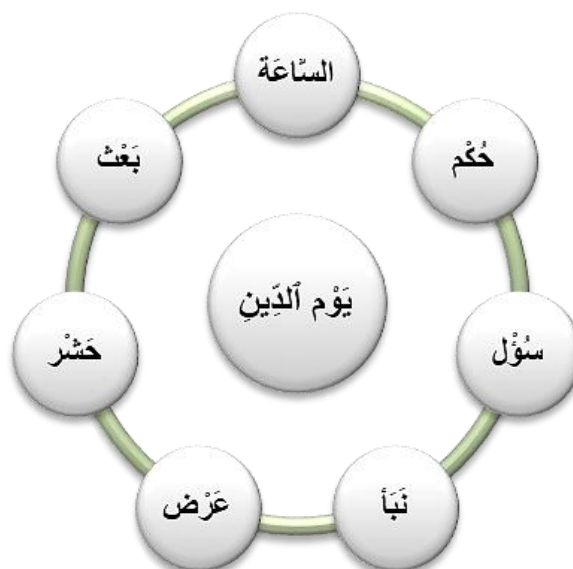
Research and data analysis. Through these approaches, the expression **مَلِكِ يَوْمِ الدِّينِ** (maliki yaŵmiddīni) in Fatiha 1:4 can be interpreted as follows. Relying on the Quranic verses that are semantically intertextual to the phrase **يَوْمِ الدِّينِ** (yaŵmiddīni) like Fatiha 1:4; Hijr 15:35; Shuaro 26:82; Soffat 37:20; Sod 38:78; Zoriyot 51:12; Voqea 56:56; Maorij 70:26; Muddassir 74:46; Infitor 82:15,17-18; and Mutaffifun 83:11, we came to the conclusion that **يَوْمِ الدِّينِ** (yaŵmiddīni) essentially covers the 7-stage processes, including **السَّاعَةِ** (As-Saat) – Doomsday, the end of worldly life, **بَعْثٍ** (ba's) – resurrection of people in the grave for judgement), **حَشْرِ** (hashr) – gathering of resurrected people for judgement, **عَرْضٍ** (arz) – people are brought in presence of God for judgement, **نَبَأٍ** (nab'a) – to inform a person about his deeds that he did in the life, **سُؤْلِ** (sul) Judging by God based on the people's deeds, **حُكْمٍ** (Hukm) After the judgment is over, divine verdict is given to the people whether they go to heaven or hell; (see the table below)

Stages		References from the verses
1.	السَّاعَةِ (As-Saat) – Doomsday, the end of worldly life;	An'om 6:31,40; Arof 7:187; Yusuf 12:107; Hijr 15:85; Nahl 16:77; Kahf 18:21,36; Maryam 19:75; Toha 20:15; Anbiyo 21:49; Hajj 22:1,7,55; Furqon 25:11; and others...
2.	بَعْثٍ (ba's) (Resurrection of people in the grave for judgement)	An'om 6:36; A'rof 7:14; Hud 11:7; Hijr 15:36; Nahl 16:38,84,89; Isro 17:49-52; Maryam 19:15,33; Hajj 22:5,7; Mo'minun 23:16; Shuaro 26:87; Rum 30:56; and others ...
3.	حَشْرِ (hashr) Gathering of resurrected people for judgement	Baqara 2:203; Oli Imron 3:25,158; Niso 4:87, 172; Moida 5:96, 109; An'om 6:12,22; Anfol 8:24; Yunus 10:28,45; Hijr 15:25; Isro 17:97; Kahf 18:47,99; and others ...
4.	عَرْضٍ (arz) People are brought in presence of God for judgement.	Moida 5:48,105; An'om 6:60,62,94,108,164; Tavba 9:105-106; Yunus 10:23,30; Hud 11:18; Isro 17:71; Kahf 18:48; Maryam 19:80,95; Nur 24:64; Naml 27:83; and others ...
5.	نَبَأٍ (nab'a) To inform a person about his deeds that he did in the life	Moida 5:14,48,105; An'om 6: 60,108,159,164; Tavba 9: 94,105; Yunus 10:23; Nur 24:64; Ankabut 29:8; Luqmon 31:15,23; Zumar 39:7; Fussilat 41:50; Mujodala 58:6-7; and others ...
6.	سُؤْلِ (sul) Judging by God based on the people's deeds	A'rof 7:6; Hijr 15:92-93; Nahl 16:56; Nahl 16:93; Anbiyo 21:13; Zuhurf 44:43; and others
7.	حُكْمٍ (Hukm) After the judgment is over, divine verdict is given to the	Baqara 2:272, 281; Oli Imron 3:25, 161; Niso 4:49,77,124; Anom 6:160; Anfol 8:60; Yunus 10:47, 54; Nahl 16:111; Isro 17:71;

people whether they go to heaven or hell;	Maryam 19:60; Anbiyo 21:47; Mo'minun 23:62; Saba 31:33; Yosin 36:54; Zumar 39:69; Josiya 45:22; Ahqof 46:19; and others ...
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It is possible to witness that a small description of these 7 stages is given in the messages given from verse 68 to verse 74 of surah Zumar. At this point, the names such as السَّاعَةِ (As-Saat), بَعَثَ (Ba's), حَاشِرَ (Hashr), عَزَّدَ (Arz), نَبَا

(Naba'), سُؤْلَ (Su'l) and ḥukm (Judgment) are actually religio-doctrinal conceptual units and all of them form a whole conceptosphere encompassing the notion of يَوْمَ الدِّينِ (yawmiddīyn) in total. (scheme 1)



Scheme 1

The analyzes above, which show the importance of applying the science of interpretation in the translation of the meanings of the Holy Qur'an, show that there is a need for a translation method based on tafsir, which is quite different from the western linguistic translation methods used in translating the meanings of the Holy Qur'an. is doing. Based on these reasons and factors,

we propose a method called "interpretive translation" based on the unity of the methodology of Qur'anic interpretation and linguistic translation in translating the meanings of the Holy Qur'an through a Qur'an-based approach. Implementation of this method is expressed in the following scheme. (see the table below)

Verse	Tafseer	Translation
Ali Imron 3:19; إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ	"Din" according to the verse Oli Imran 3:20; is a way of life built according to God's guidance.	"Indeed, Islam is (the common name of) divinely-guided life doctrine revealed from Allah.

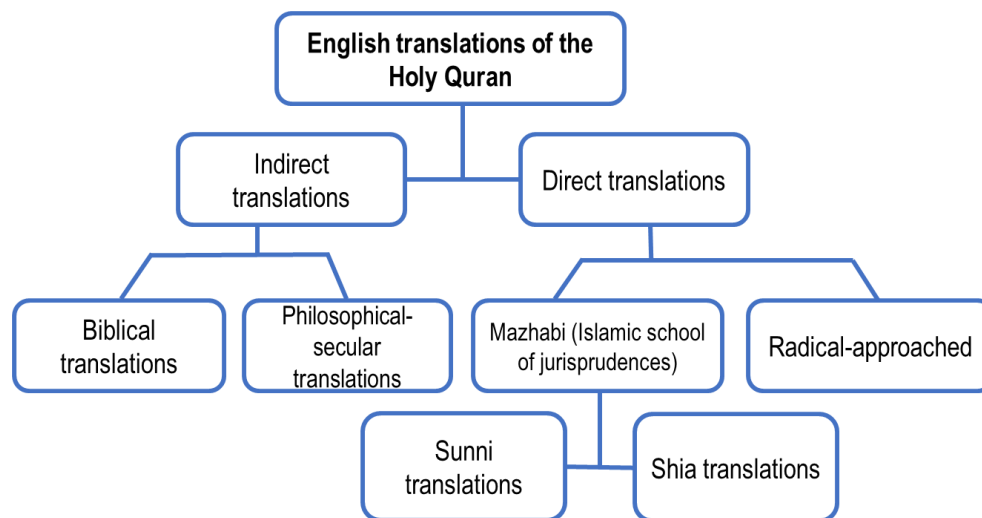
In other words, the word "din" mentioned in the above analysis is often replaced by the word "religion" through the "established equivalence" translation method. However, since the cognitive pragmatics of the concept of "din" in the Holy Qur'an expressing the meaning of "a way of life built in obedience to the divine judgments of God" cannot be an alternative to the concept of "religion" in the meaning of "belief in the existence of God or deities" in European nations. As

evidenced, through the method of "exegetive translation" proposed in the framework of the research, the essence of the concept of "din", which is expressed in about 98 verses of the Holy Qur'an, has to be revealed and translated into a contextual sense, rather than lexical.

At this point, the origin of cognitive-pragmatic problems in the English translations of the Holy Qur'an also comes from the fact that the authors of the

translation do not refer to the sciences of Qur'anic studies, especially the methods of tafseer. Relying on such scientific points of view, electronic copies of the

English translations of the Holy Qur'an were collected and studied. As a result of studies, the translations were classified in the following order.



CONCLUSION

Translation, being the product of the translator, can have an influence of ideological views specific to the religious sect to which the translator belongs. It can be seen from the example of translations attached based on the classification that the translations are influenced by the religious and philosophical views which the translator belongs.

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