

**THE HOLY QURAN: SEMANTIC ESSENCE AND THE INTERPRETATION**

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**Abstract;** *In the current article, researches proposed clarification of semantic essence and the interpretation of the Holy Quran on the examples of its English alternatives comprising differences between translation and taweel (allegorical interpretation) and tafseer (commentary/exegesis) which are used to express the meanings of the Holy Qur'an in different languages. Furthermore, the researchers also provide categorical classification of English translations of the Holy Qur'an based on their linguistic and theological characteristics.*

**Key words:** *The Holy Quran, taweel, tafseer, translation, semantic essence, religious style, theolinguistics.*

**QUR'ONI KARIM: SEMANTIK MOHIYATI VA TAFSIRI**

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**Annotatsiya:** *Ushbu maqolada tadqiqotchilar Qur'oni Karimning turli tillardagi ma'nolarini ifodalashda qo'llaniladigan tarjima, ta'vil (allegorik tafsir) va tafsir o'rtasidagi*

*farqlarni o'z ichiga olgan inglizcha tarjimalaridan misollar yordamida Qur'oni Karimning semantik mohiyati va tafsiriga oydinlik kiritishni taklif qiladilar.*

*Bundan tashqari, mualliflar Qur'oni Karimning ingliz tilidagi tarjimalarining lingvistik va teologik xususiyatlaridan kelib chiqib, turkum tasnifini ham taqdim etadilar.*

**Kalit so'zlar:** *Qur'oni Karim, ta'vil, tafsir, tarjima, semantik mohiyat, diniy uslub, teolingvistika.*

## **СВЯЩЕННЫЙ КОРАН: СЕМАНТИЧЕСКАЯ СУЩНОСТЬ И ТОЛКОВАНИЕ**

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**Аннотация:** *В данной статье исследователями предложено уточнение смысловой сущности и толкование Священного Корана на примерах его английских альтернатив, включающих в себя различия между переводом и та'вилем (аллегорическим толкованием) и тафсиром (комментарием / экзегезой), которые используются для выражения смыслов Священного Корана на разных языках. Кроме того, исследователи также предоставляют категориальную классификацию английских переводов Священного Корана на основе их лингвистических и теологических характеристик.*

**Ключевые слова:** *Священный Коран, та'вил, тафсир, перевод, смысловая сущность, религиозный стиль, теолингвистика.*

## **THE MAIN PART**

In the world linguistics and translation studies, research on the linguistic problems arising during the translation of sacred scripts and religious texts has always been in the center of urgent importance. The Holy Qur'an, the primary source of Islam, also remains at the very center of academic interest of linguists and literary critics with its syntactically perfect text structure, having rich semantics, together with an easy-to-understand expressive style and a irreversibly concrete grammar. The fact that along with religious regulations, representing data on modern science, the Quran, gaining central importance during Muslim renaissance, the period which had a productive influence to the world

science, has been valued also as a good scientific source on a global scale. However, since not everyone knows the Arabic language, through which the Quran revealed, they mostly turn to its translations. But, considering the translation, as the translator's product, its main semantic essence could be effected by the ideological, religious and political views of the translator, due to the fact that the translator often semantically deviates from the original meanings of the text and may completely changes it into another meaning. So, the research has been actualized for doing a linguacognitive analysis relied upon the above-mentioned case. According to Mohammad Jume, accustomation of expressing the meanings of the Quran though its lexical meaning in the western world, made the most of the Europeans to interpret the Quranic words related to divine attributes of God in a direct allegorical way.<sup>1</sup> The word **تَأْوِيل** (taviyl) is the infinitive form of the Quranic verb **أَوَّلَ**, having meant the meaning "to return", "to return to the beginning", "to return to the original state", in the Quranic verses like Ali-Imron 3:7; Nisa 4:59; A'raf 7:53; Yunus 10:39; Yusuf 12:6, 21, 36, 37, 44, 45, 100, 101; Isra 17:35; Kahf 18:78,82; Being equal to allegorical interpretation, **تَأْوِيل** (taweel) linguistic attempt to perceive the essence of the word according to its apparent (dictionary) meaning.<sup>2</sup> For example, in verse 38:75 of the Holy Qur'an, while addressing to Satan (the Devil), Allah uses the word **بِيَدِيَّ** (with my hand) in the possessive category.

Sad 38:75

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِيَّ ۗ أَسْتَكْبَرْتَ ۖ أَتَمَّ كُنْتَ مِنَ الْعَالِينَ ۗ

Naturally, the translator should understand that the word **بِيَدِيَّ** (with my hand) in the verse is a metonymy and should not interpret it directly based on its dictionary meaning, while in most English translations of the Holy Qur'an, the word **بِيَدِيَّ** has been directly translated as "my hand".

**Alexander Ross:** "Thy Lord said unto him. Wherefore don't thou be humble before the work of my hands?"

**George Sale:** God said unto him, O Eblis, what hindereth thee from worshipping that which I have created with my hands?

**John Rodwell:** "O Eblis," said God, "what hindereth thee from prostrating thyself before him whom my hands have made?"

**Richard Bell:** "He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands?"

As you witnessed that, the word **بِيَدِيَّ** was translated by Alexander Ross like "the work of my hands", George Sale: "with my hands", John Rodwell: "my hands" Richard Bell: "with both my hands". However, according to the Holy Qur'an, physical organs are a

<sup>1</sup> Jume, M. S. (2006). The loss of meaning in translation: its types and factors with reference to ten English translations of the meaning of the Qur'an (Doctoral dissertation, University of Wales Trinity Saint David). 110.p

<sup>2</sup> Metwally, K. M. (2022). The Divine Attributes between Taweel and Tafweed according to the Hanbalis, a Critical Study of the Earlier and Later Scholars. *Al-Zahraa*, 32(32), pp. 119-180.

characteristic of only creatures (created beings), and believing that God has a body (parts of the body) is contrary to the theological essence of the Holy Qur'an, because in many verses of the Holy Qur'an, it is emphasized that there is nothing in the world alike to Allah and He is not like to any creature in the world and no equal and no alike exist to Him. For example, in the verse Shuro 42:11 says: **لَيْسَ كَمِثْلِهِ شَيْءٌ** (There is nothing like Him) and in the verse Nahl 16:74 also says: **فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ** (So do not set up equals to Allah). Also, the clear messages given in the verses of Ikhlas 112:3-4 state that Allah, the Exalted, is not like a human race, that He did not beget and was not begotten. In addition, verse 3:47 of Al-Imran can be a proof that the process of creation of Adam (PBUH) by God was not the same as the process of creating a statue by the hands of a potter. According to it, it is said that it is enough for Allah, the Exalted, to say "Be" to whatever He wants to create. If we rely on the conclusions obtained from the cited verses above, the word **بِيَدِي** (hand) mentioned in the verse of Sad 38:75 means that it does not represent a body part in the verse, but may have been used to emphasize the fact that Adam was created by God Himself. Based on this, considering that it is appropriate to express the word "hand" in verse Sod 38:75 as a meaning-enhancing tool without a direct lexical interpretation in the translation, the following translation transformation can be offered to the text of the verse:

***(Sad 38:75) He (Allah) exclaimed to Satan and said: "Hey, you Satan! what barred you from prostrating to what I have created myself?"***

In Arabic, there is a method of word-for-word translation called **كلمة بكلمة** (kalimatan bikalima), which is similar to the taweel. In it, for each word following the text of the verse, its alternative in the dictionary is placed, in which the textual meaning of the word based on the syntactic integrity of the verse is almost ignored. In many cases, it is advised not to use this method when translating the meanings of the Holy Qur'an, because it can abstract the textual essence of the verse. We can see this in the example of the translation given to Isra 17:29:

**وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۙ ۡۙ**

**Alexander Ross:** *And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.*

As seen in the translated texts given by Alexander Ross, the original essence of the verse, which should be derived from the verse, was not expressed in the translation because the words were placed in the text of the verse as an alternative to their meaning in the dictionary. This causes the reader to misunderstand the essence of the verse. However, in the text of this verse, the words "neck", "hand" and "wrap" with the help of a wonderful cognitive image and conceptual metaphor describe how a person should spend property and the state in social life. In particular, in the Quraysh of Makkah, a stingy person is likened to a person who ties his hand around his neck, while his family is in need, he spends his wealth not on his family, and the hotamitai who spends his wealth on strangers are likened to a person who spreads his hand wide, so the same metaphorical

expression is addressed in the Qur'an. Based on this, we can provide the transformation in the verse **وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ أُنْفُسِكَ** (Do not tie your hand around your neck!) like "Don't be so stingy!" and the order **وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ** (extend it completely) like "nor to be so open-handed to others, don't waste your wealth by sharing it with others while your family and loved ones are in need".

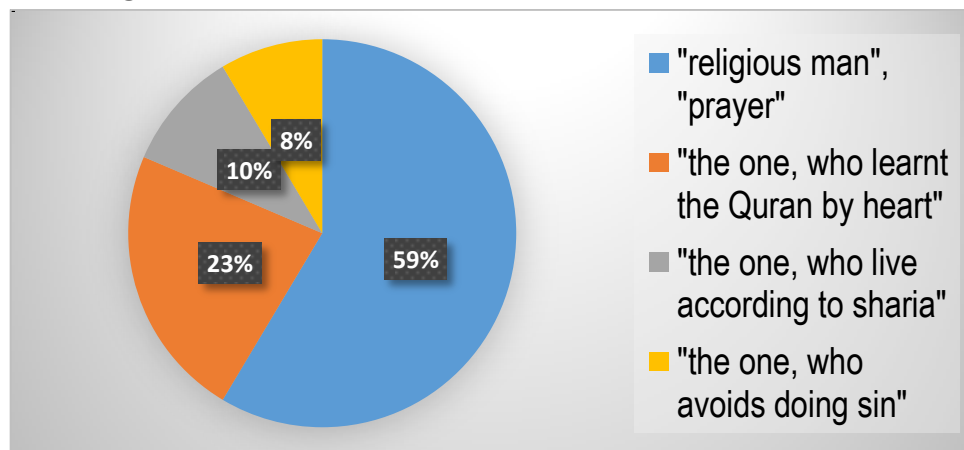
**(Isra 17:29) Don't be so stingy! for you will be blameworthy; nor to be so open-handed to others, when your family is in need, for you will regret it.**

As it was witnessed, the content of the verse abstracted through word-for-word translation, became comprehensible through tafseer(exegetical translation). The British Islamic scholar Muhammad Marmaduke Pickthall also referred to using tafseer methodology in the process of translating the meanings of the Qur'an eliminates the problems that arise as a result of word-for-word translation and prevents the expression of the Qur'anic concepts with unsimilar religious lexemes.<sup>3</sup> Abdullah ibn Bahadir Zarkashi, one of the scholars of tafseer, defined tafseer as clarifying the original purpose of the Quranic revelation in accordance with the its methods.<sup>4</sup> And, it can be explained more clearly, what the tafseer is by commenting on the word **مُتَّقِينَ** (muttaqīn) in Baqara 2:2.

#### Baqara 2:02

**ذَٰلِكَ أَلْكَتَبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۚ**

Paying attention to the word **مُتَّقِينَ** (muttaqīn) appears in the verse, it has been translated differently by the scholars of the Qur'an, translators and linguists. In most English translations of the Quran, this word is translated as "God-fearing" or "Pious". It is obvious that people who do not know Arabic, doesn't have an idea who these words are referring to. The results of a small statistical survey conducted on the cognitive semantics of the concept of **مُتَّقِينَ** (muttaqīn), that how this word perceived in the minds of people, attached as follows. **(diagram №1)**



**Diagram №1**

<sup>3</sup> Pickthall, M. M. (1930). *The Meaning of the Glorious Qur'an: An Explanatory Translation* by Mohammed Marmaduke Pickthall. Ta-Ha Publishers Limited. 740.p

<sup>4</sup> Slubi, M., Hameed, M., Abdullah, D., & Ali, H. (2022). The verbal opinions of badr al-din al-zarkashi (d. 794a. H.) In his book *tanshif al-masami'a bi jami'al-jauam'i*. Anbar university Journal for Islamic Sciences, 12(50), pp. 297-326.

The social survey was conducted with the participation of a total of 70 people, consisting of 33 representatives of the general population, 19 professors and teachers of Higher Education Institutions, 12 madrasa students and 6 mosque employees. Results of the survey follow that 58% (41/70) of the participants cognize the word مُتَّقِينَ (muttaqīn) as "religious man" and "prayer", 23% (16/70) of the attenders perceives it as "the one who learnt the Quran by heart", 10% (7/70) people think that مُتَّقِينَ (muttaqīn) as the "person who lives according to Sharia" and the remaining 9% (6 /70) consider that مُتَّقِينَ (muttaqīn) are the people who avoids from doing sin. As a result of the conducted survey, we witnessed the perception of the word مُتَّقِينَ (muttaqīn) in people's minds, based on definitions and explanations that are not sourced from the Qur'an, because in the Holy Qur'an, gives exact definition to the word مُتَّقِينَ (muttaqīn) and clarifies who these people are in the verses Baqara 2:3-4:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

*Who believe in the unseen, establish prayer, and donate from what We have provided for them. And who believe in what has been revealed to you 'O Prophet and what was revealed before you, and have sure faith in the Hereafter.*

As you can see, in the verses, مُتَّقِينَ (muttaqīn) are those who believe in the unseen, perform the prayer without fail, who donate the sustenance given to them by Allah, and those who believe in the Qur'an revealed to Muhammad s.a.w., and the divine Books revealed to the prophets before Muhammad s.a.w. and who believe in the Last Day also. At this point, a question can arise like in which language is there a lexical alternative that can summarize the above meanings in a general semantic sense and express them in one word? Based on the analysis, we can say that it does not exist in any language. That is why most of the Qur'anic terms are conditionally transliterated directly into the target language. However, transliteration of the Qur'anic terms into the translation language without comments and explanations does not always give the desired result, because not only the original language words themselves, but also the meaning - the essence of the words of the original language, which are assimilated into the translation language in the transliteration method, may not exist as a concept in the translation language. For example, there are many Qur'anic terms such as "halal", "haram", "makruh", "mandub", "zikr", "shirk", "zalalah", "kufr", "fitnah" which most languages do not even exist as concepts, that is, the peoples who speak these languages have no concept of these words at all. This aspect shows that it is impossible to translate the Holy Qur'an on the basis of complete alternative.

From this point of view, it is necessary to interpret, explain and give additional explanations in the process of translation of the above Qur'anic terms that require additional comments and explanations. However, since almost all translations of the Holy Qur'an into Romani-Germanic and Slavic languages are not directly from the original language, but from translations in second, third and fourth languages, almost all of them

contain the Quranic lexemes that were almost not commented. For this reason, we classified the English translations of the Holy Qur'an as non-direct translations from intermediary languages and direct translations from original language.

Non-direct translations are the ones translated from latin, spanish, italian, french, and german translations of the Holy Qur'an, mainly by non-Muslims like Alexander Ross, George Sale, John Meadows Rodwell, Richard Bell, Arthur Arberry, Thomas Clearly, Alan Jones, A.J Droge Sheffield, Jane Dammen McAuliffe, Gordon D. Nickel, Robert B. Spencer.<sup>5</sup> And the translations of the Holy Qur'an from the original language, mostly done by the Sunni Muslim scholars like Hairat Dihlawi, Muhammad Marmaduke Pickthall, Abdullah Yusuf Ali, Abdul Majid Daryabadi, Khadim Rahmani Nuri of Shillong, Muhammad Akbar, A Hashim Amir Ali, Muhammad Asad, Thomas Ballantyne Irving, Ahmed Ali, Muhammad Khalilur Rahman, Ahmad Zidan and Mrs. Dina Zidan, Mir Aneesuddin, Syed Vickar Ahamed, Emily B. Assami, M. Farooq-e-Azam Malik, Muhammad Mahmoud Ghali, Abdalhaqq Bewley and Aisha Bewley, Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali, Nureddin Uzunoğlu, Majid Fakhry, Zohurul Hoque, M. J. Gohari, Shaikh Basheer Ahmed Muhuyiddin, Nooruddeen Durkee, Muhammad Taqi Usmani and others.<sup>6</sup> In addition, the Holy Qur'an was also translated directly by the theologians of shia believers such as Mirza Abul Fazl, Mohammed Habib Shakir, Muhammad Sarwar, Syed W. Mir Ahmed Ali, Fazlollah Nikayin, Tahere Saffarzadeh, Ali Quli Qarai, Laleh Bakhtiar, Ali Salami.<sup>7</sup> The following analysis over the translation fragments given to the verse Nisa 4:59, made it clear that

<sup>5</sup> Aleksandr Ross (1649) *Alcoran of Mahomet*. London.: Anno Dom press, 454 pages. Jorj Seyl (1734) *Alcoran of Mohammed*. London: C. Ackers press, 564 pages. John Meadows Rodwell (1861) *The Koran*. London: J. M. Dent & Sons Ltd. 612 pages. Arthur Arberry (1955) "The Koran Interpreted". New York: Macmillan. 601 pages. Thomas Clearly (2004) *The Qur'an: A New Translation*. United States.: Starlatch Press, 510 pages. Alan Jones (2007) "The Qur'an". Edinburgh.: Edinburgh University Press. 528 pages. A.J Droge. Sheffield. (2012) *The Qur'an: A New Annotated Translation*. Equinox Publishing Limited. 700 pages. Jane Dammen McAuliffe. (2017) *The Qur'an (Norton Critical Editions)*. New York: W. W. Norton & Company, 578 pages. Gordon D. Nickel. (2020) *The Quran with Christian Commentary*. Grand Rapids: Zondervan Academic press, 611 pages. Robert B. Spencer. (2022) *The Critical Qur'an: Contemporary Historical Research*. New York: Bombardier Books, 401 pages

<sup>6</sup> Hairat Dihlawi. (1916) *The Koran*. Delhi: M. H. Press, 412 pages. Muhammad Marmaduke Pickthall. (1930) *The Meaning of the Glorious Koran*. New York: A. A. Knopf press, 534 pages. Abdullah Yusuf Ali. (1934) *The Holy Qur'an: Translation and Commentary*. Lahore: Shaik Muhammad Ashraf Publishers of Bakhshi Bazaar, 476 pages. Abdul Majid Daryabadi (1957) *Tafseru-l-Qur'aan India.*: Darul Ishaat press, 1265 pages. Khadim Rahmani Nuri of Shillong, (1964) *The Running Commentary of the Holy Quran India.*: Sufi Hamsaya-Gurudwar press. 671 pages. Muhammad Akbar. (1967) *The Meaning of the Qur'an*. Lahore: Pendikan press, 678 pages Hashim Amir Ali (1974) *The Message of the Qur'an*. Rutland: C. E. Tuttle Co., 718 pages. Muhammad Asad. (1980) *The Message of the Qur'an*. Gibraltar: Dar al-Andalus Limited press, 602 pages. Thomas Ballantyne Irving (1985) *The Qur'an: The First American Version*. Brattleboro.: Amana Books press, 589 pages. Ahmed Ali (1988) *Al-Qur'an: A Contemporary Translation*. Princeton: Princeton University Press, 432 pages. Muhammad Khalilur Rahman (1991) *The Clarion Call of the Eternal Quran*. Dhaka.: Pengkalan press, 610 pages. Ahmad Zidan and Mrs. Dina Zidan (1993) *The Glorious Qur'an*. Islamic Inc. Publishing house, 411 pages. Mir Aneesuddin (1993) *A Simple Translation of the Holy Quran*. Hyderabad.: Islamic Academy of Sciences, 510 pages. Syed Vickar Ahamed (1999) *The Glorious Qur'an*. Kuala Lumpur: TR Group of Companies, 853 pages. Emily B. Assami (1997) *The Holy Qur'an*. Jeddah: Dar Abul Qasim Publishing House, 700 pages. M. Farooq-e-Azam Malik (1997) *Al-Qur'an: Guidance for Mankind*. Dearborn: The Institute of Islamic Knowledge, 670 pages. Muhammad Mahmoud Ghali. *Towards Understanding the Ever-glorious Qur'an*. Cairo: Publishing House for Universities, 390 pages. Abdalhaqq Bewley and Aisha Bewley (1999) *The Noble Qur'an: A New Rendering of Its Meaning in English*. London: Madinah Press, 518 pages. Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali (1999) *Interpretation of the Meanings of the Noble Qur'an*. Chicago: Kazi Publications Inc. 433 pages. Nureddin Uzunoğlu (2000) *The Majestic Qur'an: An English Rendition of Its Meanings*. United States: Starlatch Press. 678 pages. Majid Fakhry (2002) *An Interpretation of the Qur'an*. New York: NYU Press, 419 pages. Zohurul Hoque (2000) *Translation and Commentary on The Holy Quran*. Holy Quran Publishing Project, 601 pages. M. J. Gohari (2002) *The Qur'an*. Oxford: Oxford Logos Society, 560 pages. Shaikh Basheer Ahmed Muhuyiddin. *Quran: The Living Truth*. Kerala: Manas Foundation, 809 pages. Nooruddeen Durkee (2003) *The Tajwid Qur'an*. Charlottesville: An-noor Educational Foundation. 562 pages. Muhammad Taqi Usmani. (2007) *The Meanings of the Noble Qur'an with Explanatory Notes*. 2 volumes. Idarat al-Maarif, 789 pages.

<sup>7</sup> Mirza Abul Fazl. (1911) *The Qur'an*. Allahabad: Asgar & Co. 911 pages. Mohammed Habib Shakir *The Qur'an*. New York: Tahirke Tarsile Qur'an, 680 pages. Muhammad Sarwar. (1981) *The Holy Qur'an: The Arabic Text and English Translation* Englewood: The Islamic Seminary Inc., 810 pages. Syed V. Mir Ahmed Ali. (1999) *The Holy Qur'an*. Tehran: Osweh Printing & Publication Co., 403 pages. Fazlollah Nikayin. (2000) *The Quran: A Poetic Translation*. Theology press. 711 pages. Tahere Saffarzadeh. (2001) *The Qur'an in Persian and English*. TehranME press 781 pages. Ali Quli Qara'i. (2005) *The Qur'an with an English Paraphrase*, Iranian Centre for Translation of the Holy Qur'an/Islamic Publications International, 406 pages. Laleh Bakhtiar. (2007) *The Sublime Qur'an*. Chicago: Kazi Publications, Inc., 567 pages. Ali Salami. (2009) *The Magnificent Qur'an: A 21st Century English Translation*. Tempe: Leilah Publication, 386 pages.

translation, being the product of the translator, there will be an influence of ideological views specific to the religious sect to which the translator belongs.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ... ٥٩

**Abdullah Yusuf Ali:** "O believers! Obey Allah and obey the Messenger and those people who are in charge among you".<sup>8</sup>

**Sayed Mir Ahmad Ali:** "O you who believe! Obey Allah and obey the Messenger and those in authority from the prophet's lineage".<sup>9</sup>

**Edip Yuksal:** "O, believers! Obey Allah and obey His Messenger and obey people who are in authority...!".<sup>10</sup> As acknowledged, the combination of أُوْلِي الْأَمْرِ (Ulil amr) in the verse, was translated by sunni Muslim translator Abdullah Yusuf Ali as individual chosen among Muslims, shia believer Syed Mir Ahmad Ali, as person, who is in charge from the prophet's lineage", Turkish theologian Edip Yuksal, who is known as a denier of the Prophetic hadith and sunnah in Turkey, translated it as "anybody who are in authority" (to your leaders). Knowing the reason for the revelation of this verse is of great importance in order to determine to whom the essence of the word أُوْلِي الْأَمْرِ (Ulil amr) is referring. According to the narration in hadith 106 in the Tafsir section of Sahih Bukhari, the verse is about the companion Abdullah bin Huzaifah bin Qays. According to hadiths narrated by Abdullah bin Abbas r.a. mentioned that Muhammad s.a.w. sent a group of daees to the Persian land charged Abdullah ibn Huzaifah as a group leader. During the trip, some representatives of the group disobey Abdullah bin Huzaifa and prophet Muhammad p.b.u.h. have been aware of that. When the Da'wah group returned, the Messenger of Allah, peace be upon him, looked at the members of the group and said: "It is obligatory to obey the leader appointed from among you in the implementation of God's regulations." At the same time, it is said that Allah, the Exalted, revealed the above verse and made obedience to the leaders appointed from among the Muslims not obligatory, but compulsory. In the hadith referred to in the analysis, if we take into account that the word أُوْلِي الْأَمْرِ (Ulil amr) refers to "a leader who is appointed from among the Muslims", the translation of Abdullah Yusuf Ali can be recognized as an alternative to the text of the verse compared to others.

The linguistic aspects of divine books or sacred texts to be studied within this discipline includes religious style, discourse, various theonymic and religionymic units in it, and the theological study of the language as a religious language. British theologian, Karen Armstrong, says that "religious language" is the language in which the divine message given by God is spoken.<sup>11</sup> According to Armstrong, a language that can be claimed as

<sup>8</sup> Abdullah Yusuf Ali. (1934) The Holy Qur'an: Translation and Commentary. Lahore: Publisher of Bakhshi Bazaar, 450.p

<sup>9</sup> Sed V. Mir Ahmed Ali. (1999) The Holy Qur'an. Tehran: Osweh Printing & Publication Co., page 340.p

<sup>10</sup> Edip Yuksel (2017) The Quran: A Reformist Translation. London: Brainbow Press, 684.p

<sup>11</sup> Armstrong, K. (2011). A history of God: The 4,000-year quest of Judaism, Christianity and Islam. Ballantine Books. 219 p.



“religious language” must have the following characteristics:

- 1) *The fact that the divine message was revealed in this language; (sent)*
- 2) *The divine message must be written in the language of its revelation;*

Considering the fact that there are many verses about the revelation of the Holy Qur'an in classical Arabic, and the fact that it was later scripted into a Book by the companions of prophet Muhammad, peace be upon him, based on the most reliable sources of Islamic history, classical Arabic can be definitely recognized as the religious language. According to Karen Armstrong's classification, Biblical English, which began to be written in 1611 and later used by William Shakespeare, cannot be classified as a "religious language" because the original language which Bible revealed was not English, but old Hebrew. It is interesting that the English translations of the Holy Qur'an in the 17th-19th centuries were prepared on the basis of religious English, using the biblical lexicon from the Bible.<sup>12</sup> Although Biblicisms could not express the terminological essence of the Qur'anic terms, the similarities between the onomastic units of the Qur'an and the onomastic units adapted from Old Hebrew to English could provide an onomasiological alternative in the translations. After all, English-speaking people recognize the prophets of the Holy Qur'an well by their similar names in the Bible: هَارُونَ (Horun) – Aaron, إِبْرَاهِيمَ (Ibrohim) – Abraham, آدَمَ (Odam) – Adam, دَاوُدَ (Davud) – Dawid, إِيْلِيَّاسَ (Ilyos) - Elijah (Elias), عَزْرِيْرَ (Uzayr) – Ezra, إِسْحَاقَ (Is'hoq) – Isaac, إِسْمَاعِيْلَ (Ismoil) - Ishmael, عِيْسَى (Iso) – Jesus, أَيُّوْبَ (Ayyub) – Job, يُونُسَ (Yunus) – Jonah, يُوْسُفَ (Yusuf) - Joseph/Iosiph, لُوْطَ (Lut) – Lot, مُوسَى (Muso) – Moses, نُوحٌ (Nuh) – Noah, سُلَيْمَانَ (Sulaymon) – Solomon, زَكَرِيَّا (Zakariyyo) – Zachariah, يَحْيَى (Yahyo) - John/Ioann.

### SUMMARY

As a general conclusion, we would like to denote that, since a word in the text can be both a lexical unit with a clear lexical definition and a conceptual unit expressing an abstract idea, the Qur'anic concepts should be studied from a cognitive perspective as well. Unlike general semantics, cognitive semantic studies how words are perceived (conceptualized) in the human mind and how closely this perceptual image is expressed through speech.

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