



**Scientific Conference on Multidisciplinary Studies**

Hosted online from Bursa, Turkey

Website: econfseries.com

11<sup>th</sup> May, 2025

---

## TRANSLATION OF QURAN

Umirziyayev Umidjon Makhamadjonovich

Fergana State University, Faculty of Foreign Languages, Department of Applied  
English course

Ma'rupov Kobiljon

Student of Foreign Languages Faculty, Department of Applied English course

### **Abstract**

It is said that God is closer to every person than their jugular vein. Similarly, the Word of Allah is just as close to every human being. The WORDS that God, out of His mercy, conveyed to the human He created and nurtured — His advice, guidance for living, rules and discipline, His prohibitions and commands — if a person could deeply understand and comprehend all the rulings He has ordained, if they would reflect on them using the full capacity of their intellect, and build their life upon the foundation of divine guidance, then the closeness between God and human, and between the Word and human, would grow stronger and deeper.

Allah Himself says that He only commands goodness. He forbids evil, corruption, bloodshed, and the rebellious impulses of the ego, as well as the tragic consequences that follow from them.

**Keywords:** humanity, religion, faith, interpretation

### **Introduction**

So many human civilizations have sunk into the abyss of corruption. The Earth, on a planetary scale, has been rebuilt time and again amidst floods, earthquakes, eternal colds, and endless heatwaves. The devastations of the First and Second World Wars in modern times, the detonation of nuclear weapons over living beings, the relentless testing of such weapons with the intent to destroy the Earth, the rise of brutal aggressions under the guise of religion — all of these are signs of the End Times.



# E CONF SERIES



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: [econfséries.com](http://econfséries.com)

11<sup>th</sup> May, 2025

The globe is held steady by the rigid ice of the North and South Poles. Yet now, some great powers are competing over the resources hidden beneath these two poles, fighting over land and mines, drawing up plans that could shatter our only home, this planet, like an eggshell. These attempts to plunder the Earth are also signs of difficult times.

The Day of Judgment will not simply occur on its own. It will only happen when wickedness reaches its absolute peak, and when humanity becomes unworthy and unfit to live on this beautiful planet. Every verse of the Qur'an gives a warning of this. Self-restraint lies in the hands and will of people and the societies they build today.

God, through the power of His Mercy, conveys lessons and signs of this in the Qur'an — the Book of Compassion — through powerful stories, instructive parables, wisdom that strengthens the human mind, and sermons that offer moral guidance.

### Main part

Thanks to independence, a new era has begun in Uzbekistan for publishing and understanding the Qur'an and the sacred Hadiths. A new period has arrived for knowing the Qur'an and embedding it into hearts.

The time has come to follow the Qur'an, to embrace its guidance, and to fully benefit from it. The doors to observing and adhering to the Qur'an have opened, because now anyone can come to know it.

Multiple trustworthy and faithful translations of the Qur'an into the Uzbek literary language have entered Uzbek homes — not just one. In the 1950s and 60s, we, the youth unfamiliar with the Arabic language, were only able to find and read translations of the Qur'an in Russian by the respected Sablukov and Krachkovsky with great difficulty, often only in libraries.

It was then that the love for the Qur'an first entered our hearts. We came to understand it as a guidance sent to all of humanity around the world.

What a blessed and enlightened time we have come to, in which the Arabic language, Islamic knowledge, culture, history, and both religious and worldly laws — and their place in the lives of contemporary people — are being well understood



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: [econfséries.com](http://econfséries.com)

11<sup>th</sup> May, 2025

by scholars proficient in Arabic. These scholars have now produced “meaning-based translations” of the Qur’an, enriched with commentaries.

For the first time, the people living in Uzbekistan have been able to immerse themselves in the ocean of the Qur’an’s meanings, divine melodies, symbols, and miraculous teachings — all through the powerful and poetic waves of their native language.

Previously, only the most skilled interpreters — scholars, mystics, jurists, and reciters — could grasp the profound depths of meaning. But now, the special words that Allah addressed not only to a chosen few, but to all of humanity whom He created and nurtured, have become accessible to broader groups and layers of society.

Those who had only heard and known about Islam through the spoken explanations, interpretations, and personal understandings of local clerics, are now entering into the Qur’an and Hadith themselves — to the extent of their own literacy, driven by their own desire and devotion.

Of course, no matter how perfect a translation may be, it can never fully replace the original. A translation can never be equal to the original. In worship, a translation cannot take the place of the original. The true melody, the true words, and the true depth of meaning always reside in the original itself. In Islam, performing acts of worship in the original language is an incomparable blessing!

At the same time, the Qur’an does not belong only to Arabic-speaking peoples — it is the spiritual and moral guide, the word of salvation, and the firmest support throughout life for all God-fearing, pure-hearted individuals across the world who live with a sense of goodness and measure their lives by it.

That is why the translation of the Qur’an into all the languages of the world is a cultural and educational phenomenon. A translation is, in fact, a messenger of enlightenment.

In recent decades, Uzbek-language translations of the Qur’an — with explanations, commentaries, and interpretations — have been published by Shaykh Alouddin Mansur (1992), Shaykh Abdulaziz Mansurov (2001), Shaykh Muhammad Sadiq Muhammad Yusuf (1991), Shaykh Shamsiddin Bobokhonov (1991), and Sayyid



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: [econfséries.com](http://econfséries.com)

11<sup>th</sup> May, 2025

Mahmud Tarazi (1994). A common feature of these translations is that they are rendered in a simple, clear, and modern Uzbek literary language.

In the year 2000, the Tashkent State Institute of Oriental Studies published a facsimile edition of the “Turki Tafsir,” which is considered a monument from the 12th–13th centuries. This priceless work, which reveals the expressive power of our language in those times through its translation of the Qur’an — an eternal text — still has an unknown author, whose identity remains a mystery to the academic world. However, its language, as many researchers unanimously affirm, is remarkably close to the works of Mahmud al-Kashgari, Ahmad Yugnaki, Yusuf Khos Khodjib, and especially Qutb Khorezmi, Sayfi Saroyi, Haydar Khorezmi, and Nasiruddin Burhanuddin Rabghuzi. In fact, it was created in what can be described as the unified Uzbek literary language that is embodied in the works of those ancient Uzbek writers.

In particular, the language and style of this tafsir align so closely with those of “Qissai Rabghuzi” and “Khosrow and Shirin” that one might even suspect it was written by Qutb or Rabghuzi himself. Yet, without concrete evidence, such claims cannot be confirmed. Interestingly, the author includes the phrase: “ninety-two are the Uzbek peoples...” — indicating that although there may have been ninety-two groups, they all understood the same unified Uzbek language (regardless of dialectal differences).

The first translation of the Qur’an into Uzbek was created in this very unified and grand literary language — a monumental cultural treasure.

The author of the Tafsir provides a very simple and extremely clear Uzbek translation beneath the verses of the Qur’an. As one reads, they gradually grasp the true meanings of the verses in both the original and their Uzbek translation.

The great scholar A.K. Borovkov, who made significant contributions to the Uzbek language, was so impressed by the expressiveness and linguistic features of the Tafsir that he immediately authored a highly valuable lexical work titled “Lexicon of the Central Asian Tafsir of the 12th–13th Centuries” in 1963.

Within a historically short period, the presentation of such diverse translations of the Qur’an to contemporary readers can be considered a significant historical and cultural event.



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: econfseries.com

11<sup>th</sup> May, 2025

Firstly, it indicates a growing genuine interest in the Qur'an. Secondly, it shows an increasing effort to get as close as possible to the original text. Thirdly, there is a noticeable shift in interpretation and commentary—gradually moving away from purely religious-mystical frameworks toward more broad-minded and scientific explanations.

At the same time, each of these translations has its own unique value. Another important aspect is that they pave the way for academic publications that are scientifically grounded and thoroughly examined based on global experience. It is impossible to imagine an academic publication without these translations. In Europe, America, and some Eastern countries, academic and scientific translations of the Qur'an have been carried out.

Among the translations done in Germany, the German translation by the orientalist R. Paret, published between 1963 and 1966, is considered one of the most precise academic translations. The English academic edition was published in 1969 in England under the title *Interpretations of the Qur'an*.

One of the most recent translations of the Qur'an into other languages was done by the remarkable translator Valeriya Porokhova. In her rare translation published in Damascus–Moscow in 1995, she notes that she titled her work “The Qur'an. Translation of the Meanings” based on the English version. (Коран. Перевод смыслов. Damascus–Moscow, 1995.)

Valeriya Porokhova had a deep knowledge of the Arabic language. She lived for many years within circles of Arab scholars and dedicated many years to studying the Qur'an. In the foreword to her book, she states that "expressing the meaning as accurately as possible" is the main goal of a translator. She presents a number of reflections on the importance of interpreting the Qur'an scientifically.

Porokhova was determined to translate the Qur'an in a poetic form. She achieved significant results in conveying emotional upliftment. At the same time, she took the issue of translation adequacy very seriously.

The belief that the Qur'an cannot be translated word-for-word has existed since ancient times. Therefore, it has become a common and traditional practice to approach translation more through tafsir—that is, explanation and commentary. Word-for-word translations are only useful when presented alongside the original



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: econfseries.com

11<sup>th</sup> May, 2025

Arabic text, such as beneath the verses, and can be practically beneficial for studying the Qur'an. However, producing a literal translation separate from the original is not feasible.

The concept of "translation of meanings" can also be understood and interpreted in various ways. When we speak of the translation of meanings, it opens the door to interpretations and nuances.

In a word-for-word translation, the exact words and sentences are translated. However, this approach lacks artistic expression and style.

The translation of tafsir is a clear example of such a word-for-word translation. The translation by Hazrat Sayyid Mahmud Tarazi is also close to this literal style. It is best read together with the original text. He follows the Qur'anic verses word by word, sentence by sentence, closely accompanying them.

The commentary-translation by Hazrat Sayyid Taroziy (Oltinxon To'ra – who passed away in 1991 at the age of 98) was published in Istanbul in 1990 together with the original Arabic text. It was titled as a “Translation into the Turkestan Language.” It was prepared to align with the linguistic features and concepts familiar to Turkestanis living abroad. Sayyid Taroziy completed the translation and commentary in 1956, and it was first printed in Pakistan in 1975.

The well-known Arabist Ismatulla Abdullayev transcribed this edition into Uzbek Cyrillic in 1994 and published 100 copies at his own expense. In his preface, he provided valuable information on the history of Qur'an translations into Uzbek, the life and work of Oltinxon To'ra, and his translation efforts. In Abdullayev's edition, only the translation by Oltinxon To'ra (without the original Arabic text) is included. The Tafsiri Hilol translation also corresponds closely with the Qur'anic verses, offering a word-for-word explanation. In Alouddin Mansur's translation, more space is devoted to commentary. These commentaries are used extensively—sometimes separately, sometimes within the verse translations, and often in parentheses. The author is deeply concerned that the meanings of the Qur'an might remain unclear for first-time readers, so he fills the verses with continuous explanations. This is not unusual for a commentary-based translation. However, in many cases, the original speech gets lost within the explanations and notes, making comprehension more difficult.



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: econfseries.com

11<sup>th</sup> May, 2025

In this regard, Abdulaziz Mansur's translation represents a significant advancement. The inter-verse commentaries are used more moderately. Yet even here, the interwoven commentaries surround and constrain the original speech from all sides.

The speech (kalam) is not cohesive. Nor is its reception cohesive. If one tries to focus on the original speech, the commentary is left out; if attention is given to the commentary, the original speech becomes fragmented and disjointed. The main reason for this is a fear of the text being read or understood incorrectly.

However, if the translation is accurate and adequate, there will be no room for misreading or misunderstanding. Based on these two notable translations, the initial conclusions that can be drawn are as follows:

Translate the verses precisely, and reflect only the words revealed by God—without adding any commentary, explanation, or interpretation.

Commentary, explanation, and notes are very necessary. No matter how many there are, they are not excessive. However, they should be presented separately and in their proper place. In the 2001 edition, brief commentaries are included at the bottom of separate pages. But they are not sufficient. Many terms and realia remain unexplained and without commentary.

In this regard, it would be beneficial to take examples from the academic publications of Germany, England, France, America, and Egypt. I.Yu. Krachkovsky and Valeriya Porokhova also translated the Qur'anic text in its pure form, placing all commentaries in a separate section.

In our opinion, this is an extremely necessary scholarly method, especially when translating sacred texts.

### **SECOND CONCLUSION**

Qur'anic terminology and concepts must be thoroughly and comprehensively studied, and the results of these investigations need to be incorporated into scholarly translations.

In our spoken and written language practices, there is a strong tendency to use exaggerated or intensified expressions. For instance, Hazrat Sayyid Mahmud Taroziy renders the phrase "Bismillahir Rahmanir Rahim" as: "Ibtido qilinar behad mehribon va nihoyatda rahmdil Alloh nomi ila" ("It begins in the name of Allah,



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: [econfservices.com](http://econfservices.com)

11<sup>th</sup> May, 2025

who is infinitely merciful and exceedingly compassionate”). Here, the phrases “ibtido qilinar” (it begins), “behad” (infinitely), and “nihoyatda” (exceedingly) are all forms of exaggeration. Compared to the original, they are excessive. The original Qur’anic phrase is concise, rhythmic, and easy to remember.

To speak fairly, you can’t insert even a speck of dust—let alone extra words—between the three original words. Wordiness always weakens a translation; it undermines conciseness and emotional impact.

The esteemed Valeriya Porokhova translates "Rahman" as "Vsemilostivyy" ("All-Merciful"). But the intensifier “vse” (“all”) is unnecessary here. The Qur’anic text does not say "kulli Rahman" (entirely or universally Merciful). That’s why Krachkovsky uses "милостивый" (“merciful”) and gets it right.

Similarly, respected translators Dr. Sumayya Afifi and Dr. Abdel Salom al-Mansi render the phrase in their recent Russian translation of the Qur’an as: "Во имя Аллаха милостивого, милосердного!" (“In the name of Allah, the Merciful, the Compassionate”).

Shamsiddin Bobokhonov, Abdulaziz Mansur, and Alouddin Mansur translate it as: "In the name of Allah, the Merciful and Compassionate (I begin)." This is an accurate and adequate translation. It is clearly understandable to Uzbek readers.

It would be appropriate to preserve highly specific expressions like Bismillah and La ilaha illallah, as well as the beautiful names of Allah, exactly as they appear in the original. In any translated text, expressing these phrases as they are in Arabic and then providing their translation in a separate commentary would enhance the text’s tone and rhythm.

These names and attributes have entered the hearts of millions who believe in Islam and its rulings in their original form, and that is how they have been accepted. Changing such divine attributes is not justified. According to the principles of translation as well, preserving culturally and religiously significant terms in their original form proves to be the right approach.

Another important aspect is that, along with original realia and terminology, the unique features of Islamic thought are also conveyed into other linguistic environments. This emphasizes that Islam is a distinct religion. Presenting realia in their original form helps preserve the elevated tone and color of the sacred text.



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: [econfseries.com](http://econfseries.com)

11<sup>th</sup> May, 2025

Hundreds of concepts and terms—such as mu'min (believer), Islam, Muslim, iman (faith), Allah, rasul (messenger), hanif, karim, rahim, rahman, qahhar, jabbar, fiqh, hadith, sharia—have become deeply rooted and assimilated into our language over more than a thousand years. Likewise, the beautiful names and attributes of Allah will continue to become integrated and accepted over time.

The path of integration leads us toward a future without obstacles. Along with the names of Allah, the original names of the surahs (chapters) of the Qur'an also enter our language and, over time, become understandable even without translation. That is why, in some translation versions, the original names of the surahs are preserved, and their meanings—sometimes including their historical context—are given in footnotes. This is a great benefit for the reader.

Knowing the original names of the surahs enriches our understanding and leads us to breathe within the divine, elevated atmosphere of the Qur'an. Such broad, deep, and necessary efforts—textual studies like these—naturally need to be carried out within the framework of a scholarly academic publication.

An academic edition should be capable of answering any question posed by readers and learners. In its creation, all existing translation versions serve as a great foundational base. It is clear that without the various current translations, it would be difficult even to begin discussing an academic edition.

### Conclusion

Currently, we have at our disposal and are greatly appreciative of the publications, each of which has its own useful and remarkable aspects, as well as its charm. These have emerged as a result of immense courageous work and research.

However, we still do not have an Uzbek translation of the Qur'an that fully preserves its original emotional-spiritual, artistic power, intensity, the variations of its rhythm, and its miracles.

In particular, it is rare to find passages that express the sharpness, intensity, and celestial excitement of the thirty-third chapter of the Qur'an. Even in the most elevated and intense passages, the verses have been simplified as much as possible and made as understandable as possible. This is a common characteristic of all current versions.



## Scientific Conference on Multidisciplinary Studies

Hosted online from Bursa, Turkey

Website: [econfséries.com](http://econfséries.com)

11<sup>th</sup> May, 2025

Often, there is a belief that these elevated divine excitements cannot be fully conveyed in translation. This belief often limits the creativity of the translator. However, scholars like Domla Sablukov, Domla Krachkovskiy, and Mrs. Valeriya Porokhova even tried to find ways to express this in their native languages through poetic means. We hope that the most adequate translation into Uzbek will also be the most exciting one (on the level of the Qur'anic excitement).

### References

1. Andre Lefevere. Translation! History/ Culture. Australia. 2001
2. Komissarov V.N. General theory of translation. 2003
3. Peter Newmark. A textbook of translation. Singapore. 2000.
- 4 I. Gofurov, O. Muminov, N. Kambarov. Theory of translation. Tashkent. 2012.