

**NAMANGAN DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJA BERUVCHI
PhD.03/31.03.2021.Fil.76.05 RAQAMLI ILMIY KENGASH**

TERMIZ DAVLAT UNIVERSITETI

YODGOROV SHAMSIDDIN ABDURAIMOVICH

**QUR'ONI KARIMNING INGLIZCHA TARJIMALARIDA ADEKVATLIK
MUAMMOSINING LINGVOKOGNITIV TADQIQI**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik
va tarjimashunoslik**

**FILOLOGIYA FANLARI bo'yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
avtoreferati mundarijasi**

**Contents of dissertation abstract of doctor of philosophy (PhD) on
philological sciences**

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филологическим наукам**

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**FILOLOGIYA FANLARI bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zaruriyati. Jahon tilshunosligi va tarjimashunosligida muqaddas matnlar tarjimasi, ayniqsa Qur’oni karim ma’noviy tarjimalaridagi adekvatlik muammosi tadqiqi zaruriy masalalardandir. Boisi, g‘arb dunyosida islomfobiyani shakllantirgan faktorlardan biri, ta’bir joiz bo’lsa eng asosiysi ham ham aynan mazkur ilohiy manbaning g‘arb tillaridagi nafaqat lingvistik jihatdan noadekvat, balki tarjimaviy-metodologik jihatdan noto’g’ri yondashuv asosidagi tarjimalaridir. Mavjud tarjimalardagi adekvatlik muammolari ustida olib borilgan lingvistik tadqiqotlar asosan an’anaviy-struktural xarakterli bo’lganligi tufayli sohada zamonaviy yondashuvlarni talab qiluvchi muammolar yig’ilib qolgan. Shu nuqtai nazardan olganda, Qur’oni karimning g‘arb tillaridagi, ayniqsa hozirda dunyo miqyosida ilmiy til sifatida universallashtirilgan ingliz tilidagi tarjimalari adekvatligini interdistsiplinar rakursdan tahlillash g‘oyat muhimdir.

Dunyo ilm – fani rivojiga sezilarli ta’sir ko’rsatgan musulmon renessansida markaziy ahamiyat kasb etgan Qur’oni karimda diniy ahkomlar bilan bir qatorda, zamonaviy ilm-fanga oid ma’lumotlarning bayon qilinganligi uning ilmiy manba sifatidagi qiymatini ham tobora orttirmoqda. Tabiiyki Qur’on oyatlarini ilm-fanning turli tarmoqlari doirasida tadqiq qilishda asliy matn barobarida uning tarjimalariga ham murojaat qilishga ehtiyoj tug’iladi. Biroq tarjimon ijodiy mahsuli bo’lgan tarjimada muallifning diniy–mafkuraviy va ijtimoiy-siyosiy qarashlari ta’siri mavjud bo’lishi, tarjima jarayonida matnning asl mohiyatidan og’ish, uni mazmunan butunlay o’zgartirib yuborish holatlari ko’p kuzatilishi tufayli tarjimalarning asliy matnga nisbatan ma’noviy muqobilligi kognitiv yondashuvli lingvistik tahlillar asosida tadqiq qilinishi lozimligini ko’rsatadi.

Mamlakatimizda ham so’nggi 10 yillik davr mobaynida olib borilgan amaliy islohotlar natijasida matnshunoslik, Islom manbashunosligi, Qur’oni karimni ilmiy-lingvistik jihatdan tadqiq qilish va o’rganish hamda Qur’onshunoslik sohalaridagi izlanishlar davlat siyosati darajasiga ko’tarildi. Xususan, O‘zbekiston Respublikasi Prezidentining 2021-yil 16-iyuldagi “O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O‘zbekistondagi islom sivilizatsiyasi markazi faoliyatini yanada takomillashtirishga doir qo‘shimcha chora-tadbirlar to‘g‘risida” PQ-5186 sonli qaroridagi 15-rejaviy bandida belgilangan ishlar, jumladan, xorijiy tillar, arab tili va yozuvini (xattotlik) rivojlantirish, qadimiy qo‘lyozma va toshbosma asarlarni qayta ta’mirlash, tahqiq, tabdil va tarjima qilish, Qur’oni karimni o’rganish, ziyorat turizmi uchun gid-tarjimonlar tayyorlash va ularning malakasini oshirish bo’yicha maqsadli o’quv kurslari faoliyatini yo‘lga qo’yish kabi rejalar soha rivojiga bo’lgan e’tiborning hukumat darajasida ekanligidan dalolat beradi. Shuningdek, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2018-yil 18-maydagi “Jahon adabiyotining eng sara namunalarini o‘zbek tiliga hamda o‘zbek adabiyoti durdonalarini chet tillariga tarjima qilish va nashr etish tizimini takomillashtirish chora-tadbirlari to‘g‘risidagi” 376-sonli qarorining qabul qilinishi mamlakatda diniy-ma’rifiy, badiiy va tarixiy asarlar tarjimashunosligini rivojlantirish yo‘lidagi amaliy qadamlardan deyish mumkin.

Mazkur tadqiqot ishi ham o‘z navbatida yuqoridagi kabi qonunchilik va me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnikasini rivojlantirishning ustuvor yo‘nalishlariga muvofiqligi. Tadqiqot respublika fan va texnologiyalar rivojlanishining: I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoni o‘rganilganlik darajasi. Qur’oni karimning inglizcha tarjimalarini tadqiq qilish ishlari XX asr oxirida boshlangan bo‘lib, bu davrda ikki nafar tilshunos biri olmon tilshunosi F.V.Greifenhagen, ikkinchisi amerikalik tilshunos D.J.Stewartlarning¹ ilmiy maqolalari mavjud. Mavzu yuzasidan XXI asrda olib borilgan ilmiy izlanishlar doirasida g‘arb mintaqasi tilshunoslaridan D.Pichy, V.Stefan, E.Sarah, J.Baber, P.Yangman, R.Skreslet, J.Naudi, Y.Dhissy, E.Herrag, A.Bevilakua va boshqalar,² Qur’oni karimning ingliz tiliga tarjima qilishga bo‘lgan ehtiyoj, sabab va omillarni hamda Qur’oni karimning ingliz tiliga tarjima qilinish tarixini o‘rganishgan bo‘lsa, Yaqin sharq va Janubiy Osiyo mamlakatlari tilshunoslaridan H.Mohammad, R.Hassen, H.Xusravi, M.Pimuhammadiy, A.Kidvei, O.Mohagag, O.Husyan, S.Rahmon, R.Shahida, I.Fazl, A.Ahmed, F.Hayat, N.Afshaan, A.Farhat, A.Elimam, I.Mahmud va A.Mohammad,³ kabilar hamda S.Kum, M.Palanci, F.Kabakchi, S.E.Nejmeddin, Ch.Feyza⁴ singari turk

¹ Greifenhagen F. V. Traduttore traditore: An analysis of the history of English translations of the Qur'an. // Islam and Christian-Muslim Relations. - 1992. - Vol.3, - Issue №2, - p. 274-291. Stewart, D. J. Understanding the Quran in English: Notes on translation, form, and prophetic typology. // Diversity in language: Contrastive studies in Arabic and English theoretical and applied linguistics. - 2000. - p. 31-48.

² Peachy D. W. English translations of the Qur'an and the roles of why, by whom, for whom and how. //Al-Bayan: Journal of Qur'an and Hadith Studies. - 2003. - Vol.11. - Issue №2. - p.31-54. Wild S. Muslim Translators and Translations of the Qur'an into English. //Journal of Qur'anic Studies. - 2015. - Vol. 17. - Issue №3. - p.158-182. Eweida S. The realization of time metaphors and the cultural implications: An analysis of the Quran and English Quranic translations. //Independent thesis Basic level (degree of Bachelor). - Stockholm University. - 2007. 60 p. Baber J. Translators of the English Qur'an: Historical Patterns of Change from 1649 to 2005. Dissertation thesis - California State University.: Dominguez Hills ProQuest Dissertations Publishing, 2008. - 66 p. Skreslet P. Y., Skreslet R. The literature of Islam: A guide to the primary sources in English translation. - first edition. - Lanham: Rowman & Littlefield Publishing Group, 2006. - 246 p. Naudé J.A. The Qur'ān in English-an analysis in descriptive translation studies. Journal for Semitics, - 2006. 15(2), pp.431-464. Dkhissi Y. The English translation of the Quranic text: the structural asymmetries. AWEJ for Translation & Literary Studies - 2018. 2(4), p. 41-57. Herrag, E. L. The ideological factor in the translation of sensitive issues from the Quran into English, Spanish and Catalan. Universitat Autònoma de Barcelona. Doctoral thesis. Autonomous University of Barcelona, 2013. - 100 p. Bevilacqua A. The Qur'an translations of Marracci and Sale. Journal of the Warburg and Courtauld Institutes, 2013. - 76(1), pp. 93-130.

³ Mohammed K. Assessing English translations of the Qur'an. Middle East Quarterly, 2005. - 12(2), pp.58-71. Hassen R. English translations of the Quran by women: different or derived? Doctoral dissertation. - University of Warwick, 2012. - 297 p. Khosravi H., Pourmohammadi M. Influence of translator's religious ideology on translation: A case study of English translations of the Nobel Quran. International Journal of English Language & Translation Studies, 2016 - 4(4), pp.151-163. Kidwai A. R. Muhammad Marmaduke Pickthall's English Translation of the Quran (1930): An Assessment. Marmaduke Pickthall: Islam and the Modern World, 2017. - pp. 231-248. Mohaghegh A., Pirnajmuddin H. The trace of translators' ideology: A case study of English translations of the Qur'an. 3L, Language, Linguistics, Literature, 2013. - 19(1), pp.51-64. Rehman S., Rasheed S., Khan F. I. English Translations of the Quran: An Introductory Study. Al-Qamar, 2018. - 1(2), pp.63-76. Ashfaq A. English Translations of the Holy Quran in the Sub-Continent. Abha'th, 2017 - 2(5), pp.1-9. Faqeer, H. A Survey of Qur'an Translation in English (1649-2014). M.A doctoral thesis. - University of Salford, 2017. 100 p. Noureen A., Alvi F. A Critical Review of Thomas Cleary's English Translation of Holy Quran (The Essential Quran, 1993) based on “Imam Ghazali's Six Aims” of Quran. Islamic Quarterly, 2000. - 65(4), pp.521-544. Elimam A. S. Marked word order in the Qurān and its English translations: Patterns and motivations. - Cambridge Scholars Publishing, 2013. - 200 p. Elnemr M. I. The Ideological Impact on the English Translations of the Qur'an: A Case Study of Muhammad Asad's Translation. International Journal of Linguistics, Literature and Translation, 2020. - 3(7), pp. 30-41. Hawamdeh M. A. A Concise Review of the Translatability of the Quranic Text: Hilali and Khan's English Version. International Journal of English and Education, 2019, 8(1), pp. 240-256.

⁴ Selim K. Bazı İngilizce Kur'an meallerinin deyim çevirisi açısından değerlendirilmesi (Doctoral dissertation). Kum, S. Bazı İngilizce Kuran meallerinin deyim çevirisi açısından değerlendirilmesi (Master's thesis, Sosyal Bilimler

tilshunoslari Qur’oni karimning ingliz tiliga tarjima qilinishida tarjimonning diniy-siyosiy va mafkuraviy qarashlari ta’sirini tadqiq qilishgan. Shuningdek, rus tilshunoslaridan A.Migal, L.Frolova, E.Koposova, V.Ushakov, T.Poletaeva, E.V.Mixaylova, V.Meleka, S.Mironsevalar⁵ Qur’oni karimning rus va ingliz tillaridagi tarjimalarini o‘zaro qiyoslash orqali tarjimalardagi leksik-semantik, morfo-sintaktik va frazeologik muammolariga doir ilmiy izlanishlar olib borishgan.

Yurtimizda Qur’onshunoslik va Qur’oni karim tarjimashunosligi borasida olib borilgan izlanishlarni ikki guruhga bo‘lib tasniflash mumkin. Birinchi guruh vakillari asosan Oltinxon To‘ra, Mavlaviy Hindistoniy, Shamsiddin Boboxonov, shayx Muhammad Sodiq Muhammad Yusuf, shayx Alouddin Mansur va shayx Abdulaziz Mansur kabi Islom ulamolari bo‘lib, ular Qur’oni karim ma’nolarini shar’iy-fiqhiy va aqidaviy jihatdan tadqiq qilishgan. Ikkinchi guruhga mansub insonlar esa Qur’oni karim ma’nolarini adabiyotshunoslik va tarjimashunoslik nuqtai nazaridan o‘rgangan G‘.Salomov, H.Karomatov, A.Rustamov va I.G‘ofurov kabi⁶ adabiyotshunos va tarjimashunos olimlar bo‘lib, ularning sohadagi ilmiy mehnatlari fundamental ahamiyat kasb etadi. Shu bilan bir qatorda, yurtimizda badiiy va diniy-ma’rifiy asarlar tarjimashunosligi bo‘yicha izlanishlar olib borgan M.Xolbekov, M.Baqoeva, Z.Sodiqov, Q.Siddiqov, S.Olimov, N.Do‘sbayeva, B.Jafarov, D.Hoshimova, O.Dadaboyev, J.Jumabayeva, M.Abduvaliyev, O.Safarov, Z.Isomiddinov, M.Sobirov, R.Karimov, R.Fayzullayeva, M.Javbo‘riyev, E.Ochilov, K.Jo‘rayev, Y.Nurmurodov va A.Abdullajonov kabi tarjimashunos olimlarning⁷

Enstitüsü), 2016. – 168 s. Merve P. İngilizce Kur'an çevirilerinde eşdeğerlik sorunu: MAS. Abdel Haleem ve Tarıf Khalıdı örneği. PhD diss., Ankara Üniversitesi Sosyal Bilimler Enstitüsü Temel İslam Bilimleri (Tefsir) Anabilim Dalı, 2017. – 169 s. Kabakci E., Ekiz.N Arapça Aslından Yapılan İlk İngilizce Kur’ân Tercümesi: George Sale’in the Koran’ı. Hitit İlahiyat Dergisi, 2022. 21(2), pp.1161-1192. Çelik F. Kur’ân’ın Kadınlar Tarafından İngilizce Tercümesi: Dilde ve Dil Vasıtasıyla “Cinsiyet Dengesini” Sağlama Konusunda Karşılaşılan Zorluklar. Tefsir Araştırmaları Dergisi, 2020. 4(2), s. 631-654.

⁵ Мигаль А. С. У истоков английского исламоведения: джордж сейл и его представления о мусульманском мире. Вестник Воронежского государственного университета. Серия: История. Политология. Социология, 2020. (3), стр. 49-53. Фролова Л. Н. Лексико-семантические особенности перевода Корана. Вестник Адыгейского государственного университета. Серия 2: Филология и искусствоведение, 2009. (2), стр. 208-211. Копосова Е. М. Библия, Коран и проблемы перевода сакральных текстов. Культура. Литература. Язык, 2013. стр. 256-266. Ушаков, В. Д. О переводе Корана: вопросы теории и практики (на основе опыта автора). Восток. Афро-Азиатские общества: история и современность, 2006. (3), стр.108-120. Полетаева Т. А. Концепт любовь" в Библии и Коране (в русскоязычном и англоязычном переводах). Научный результат. Вопросы теоретической и прикладной лингвистики, 2019. 5(2), стр. 95-107. Михайлова Е. В. Лингвокультурологические особенности коранических паремий (на материале англоязычных версий корана). В переводческий дискурс: междисциплинарный подход, 2020. стр. 203-209. Мелека В. Ю. Особенности модификаций фразеологизмов в англоязычных версиях корана. Языковая политика и лингвистическая безопасность: Материалы, 2018. стр. 116-122. Миронцева, С. А. Особенности абстрактной лексики в русско- и англоязычных версиях корана: лингвокультурологический аспект. Филологос Учредители: Елецкий государственный университет им. ИА Бунина, 2021. (4), стр. 39-45.

⁶ Файбуллох Ас-Салом. Асарлар. 1 – китоб. Эй, умри азиз. – Т.: Шарқ, 1996 – 256 б. Файбуллох ас-Салом Таржима назарияси ва амалиёти” дан маърузалар матни чизгилари – Т.: Фахризода босмахоноси, 2003. – 54 б. Караматов Ҳ. Ўзбек адабиётида Куръон мавзулари. - Тошкент: Фан, 1993 - 187 б. Кароматов Ҳ. Куръон ва ўзбек адабиёти. –Т.: Фан, 1997 – 231 б. Иброҳим Ғофуров. “Куръон таржималари: тажрибалар”. Рисола. – Т.: «ЎзАС», 2009 – 87 б.

⁷ Холбеков М. Н. Жаҳон адабиёти классиклари. Ўқув қўлланма. – 1993. Самарқанд: СамДУ нашри, 112 б. Бакоева М. Инглиз ва америка адабиётидан ўзбек тилига шеърӣ таржима тараққӣети. – Тошкент: Фан, 1995. – 90 б. Содиков З. Юсуф Хос Ҳожиб —Кутадғу билиг асарининг олмонча илмий адабий талқинлари: Филол. фанлари номзоди дисс... – Т., 1994. – 134 б. Содиков З. Юсуф Хос Ҳожиб “Кутадғу билиг” асари немисча ва инглизча таржималарининг қиёсий таҳлили. Т.:– 2019. Филол. фан. доктори. диссертацияси. 249 б. Денкофф Роберт. Бахту-тахтга элтувчи билим // Жаҳон адабиёти. [Инглиз тилидан З.Содиков таржимаси]. – Т.: - 2005. б.148-157. Содиков З., Сидиков Қ. —Кутадғу билигнинг янги таржимаси // Ўзбекистон адабиёти ва санъати. – Тошкент, 2007. 6 апрель – № 14 (3894). Сидиков Қ. —Кутадғу билиг тўртликларининг инглизча бадий

ilmiy ishlarini ham alohida e'tirof etish lozim. Bundan tashqari, so'nggi yillarda Qur'oni karim ma'nolarining ba'zi lingvistik xususiyatlarini o'rganish borasida M.Rajabova, R.Ibrohimov, H.Qodirov, N.Ismoilova, A.Egamov, I.Axrоров, S.Rafiddinov, P.Muydinov, N.Saydullayev, M.Mamadaliyev, Z.Numanov, va G.Ahmadjonova⁸ singari tilshunoslar tomonidan olib borilgan izlanishlar hamda G'.Zikrullayev va A.Inoyatovlar hammuallifligidagi "Qur'oni karim oyatlari mazmun-ma'nosining o'zbekcha izohli tarjimai" risolasi sohada jadal ildamlanish borligini ko'rsatadi. Umuman olganda, Qur'oni karim ma'noviy tarjimalari asosan tilshunoslikning an'anaviy yondashuvlar asosida tadqiq qilinib kelingan bo'lib, mavzu doirasida interdistsiplinar yondashuvli tadqiqotlar deyarli uchramaydi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejaları bilan bog'liqligi. Tadqiqot Termiz davlat universiteti ilmiy-tadqiqot ishlari rejasi tarkibiga kiruvchi "Tilning leksik-semantik tizimini chog'ishtirma-tipologik o'rganishning dolzarb muammolari: diaxroniya va sinxroniya" mavzusidagi ilmiy-tadqiqot ishlari rejasi doirasida bajarilgan.

Tadqiqotning maqsadi. Qur'oni karim inglizcha tarjimalarining asliyatga nisbatan adekvatligini lingvokognitiv jihatdan ochib berish orqali tarjimalardagi kognitiv perspektivli muammolarni aniqlashdan iborat;

Tadqiqotning vazifalari:

Qur'oni karim ma'nolarini, undagi diniy nutq aktining tub mohiyatini to'g'ri idrok va tarjima qilishda Qur'onshunoslik, tarjimashunoslik, teolingvistika va

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kognitiv tilshunoslik fanlari interdissiplinariyasiga ehtiyoj mavjudligini ilmiy asoslash;

Qur'oni karimni tarjima qilish masalasiga oid ilmiy manba va adabiyotlar tahlili asnosida, Qur'on ma'nolarining tarjima qilinishida yordamchi bo'ladigan tafsir va sababi-nuzul singari Qur'onshunoslik fan tarmoqlarini tarjimashunoslik fanlari bilan o'zaro integrallashtirish orqali Qur'on oyatlarini ma'noviy tarjima qilish metodologiyasini ishlab chiqish;

Islom dinining aqidaviy asoslarini tashkil etuvchi Qur'on oyatlariga berilgan inglizcha tarjimalarni tahlillash orqali Qur'on oyatlari tub mohiyatining tarjima jarayonida buzilishiga olib keluvchi asosiy omil, tarjimonda Qur'oni karimga nisbatan diniy-aqidaviy qarashlar ta'siri mavjud bo'lishini isbotlash;

Qur'oni karimning inglizcha ma'noviy tarjimalarida ko'p hollarda yanglish talqin qilinuvchi diniy-aqidaviy hamda olamning diniy manzarasiga oid Qur'on konseptlarining tub mohiyatini ochiqlash orqali, ularga nisbatan tahlilga tortilgan tarjimalarda berilgan inglizcha alternativlarning kognitiv semantik va konseptual metaforik adekvatlik muammolarini aniqlash va bartaraf qilish mexanizmini takomillashtirish;

Tadqiqotning obyekti Tadqiqotda asliyat matni sifatida Qur'oni karimning 2023-yilda Qirol Fahd Qur'on nashriyotidan chiqqan Madina bosmali nusxasi, tarjima matnlari sifatida esa Alexander Rossning "The Alcoran of Mahomet" (1649), Jorj Seylning "Alcoran of Mohammed" (1734), John Rodwellning "The Koran" (1861) va Richard Bellning "The Qur'an: with a Critical Rearrangement of the Surah's" (1937) tarjimalari obyekt o'laroq tanlangan. Tadqiqot doirasida Qur'oni karimning o'zbekcha ma'noviy tarjimalariga ehtiyoj tug'ilgan nuqtalarda Mavlaviy Hindistoniy, shayx Alouddin Mansur, shayx Abdulaziz Mansur va shayx Muhammad Sodiq Muhammad Yusufning tarjimalaridan qiyosiy foydalanilgan.

Tadqiqotning predmeti Qur'oni karimning inglizcha tarjimalaridagi adekvatlik muammosining lingvokognitiv tavsifidan iborat.

Tadqiqotning usullari. Tadqiqotda konseptual xaritalash, etnosemantik qiyoslash, tipologik tasniflash, bibliografik tasniflash, statistik-eksperimental, lingvokognitiv hamda interdistsiplinar yondashuvli tahlil kabi usullardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Qur'oni karim ma'nolarini, undagi diniy nutq aktining tub mohiyatini to'g'ri idrok va tarjima qilishda Qur'onshunoslik fanlari bilan birgalikda tarjimashunoslik, teoliongvistika va kognitiv tilshunoslik fanlariga murojaat ehtiyoji mavjudligi asoslanib, Qur'oni karim va uning tarjimalarini tadqiq qiluvchi Qur'onshunoslik, teoliongvistika va kognitiv tarjimashunoslik fanlari ilmiy interdissiplinariyasidan iborat yangi metodologik yondashuvning nazariy asoslari yaratilgan;

Qur'oni karim ma'nolari tarjimasida adekvatlikni ta'minlaydigan tarjima, tafsir va sababi nuzul ilmlari integratsiyasi asosidagi "tafsiriy tarjima" nomli Qur'on oyatlarini tafsir usullari va sababi nuzul hadislariga tayangan holda ma'noviy tarjima qilish metodologiyasi ishlab chiqilgan;

Islom dinining aqidaviy asoslarini tashkil etuvchi Qur'on oyatlariga berilgan inglizcha tarjimalar tahlillash jarayonida Qur'on oyatlari tub mohiyatining tarjima

jarayonida buzilishiga olib keluvchi asosiy omil, tahlilga tortilgan tarjimalarda mualliflarining Qur'oni karimga nisbatan bibliyaviy, falsafiy-sekulyar va mazhabiy qarashlari ta'siri mavjudligi isbotlanib, Qur'oni karimning mavjud inglizcha ma'noviy tarjimalari bibliyaviy, falsafiy-sekulyar va mazhabiy qarashlardagi tarjimalar shaklida asoslangan;

Qur'oni karim inglizcha ma'noviy tarjimalarida yangilish talqin qilinuvchi olamning diniy manzarasiga oid hamda Islom dinining aqidaviy asoslarini tashkil etuvchi Qur'on konseptlarining tub mohiyati semantik intertekstuallik va ritorik ta'rif kabi o'ziga xoslikka ega bo'lgan Qur'oni karimni uning o'zi orqali tafsir qilish usuli yordamida ochiqlandi va u asosida ularga berilgan inglizcha alternativlarning kognitiv semantik va konseptual metaforik adekvatlik muammolarini aniqlash ularni ilmiy xolislik hamda diniy bag'rikenglik yondashuviga ko'ra barataraf qilish mexanizmlari takomillashtirilgan;

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Tilshunoslikning kognitiv tilshunoslik va teolingvistika kabi interdistsiplinar tarmoqlariga, tarjimashunoslikning esa tarjima lingvistikasi, filologik germenevtika, ekzegetika (exegetics) va tarjima falsafasi kabi istiqbolli yo'nalishlariga doir o'quv resurslarining nazariy asoslari yaratilgan;

Qur'onshunoslikning tilshunoslik va tarjimashunoslikka daxldor bo'lgan tafsir, (sharxiy tarjima), ta'vil, (allegorik talqin), ilmi rasm (Qur'on matnshunosligi), kabi tarmoqlariga oid ta'limiy adabiyotlarning ilmiy-metodologik asoslari ishlab chiqilgan;

Arab-ingliz/ingliz-arab, arab-o'zbek/o'zbek-arab tillar juftligida amalga oshiriladigan tarjimalardagi kognitiv semantik, konseptual metaforik va matniy-diskursiv muammolarga berilgan tavsivaviy yechimlar asosida badiiy va diniy matnlarda uchraydigan madaniy va diniy xos birliklarni tarjima qilishda yangicha tarjima metodlari taklif qilingan;

Tadqiqot natijalarining ishonchliligi. Tadqiqot ishining etnosemantik qiyoslash, tasniflash (tipologik), tarixiy-qiyosiy, semantik, komponent, statistik, kontekstual, konseptual xaritalash kabi dunyo miqyosida tan olinadigan tadqiqot usullar asosida olib borilganligi, tahlil natijalarining yuqori indekslangan impakt faktorli xorijiy ilmiy nashrlarda e'lon qilinganligi, tadqiqot ishiga aloqador mavzularda bo'lib o'tgan xalqaro va respublika miqyosidagi ilmiy anjumanlarda tadqiqot natijalarini aks ettiruvchi maqolalar bilan ishtirok etilganligi, tadqiqot natijalaridan sohaga doir o'quv adabiyotlari va darsliklar tuzishda, ilmiy-fundamental va amaliy loyihalarda foydalanilganligiga doir vakolatli tuzilmalar tomonidan berilgan ma'lumotnomalarning mavjudligi bilan asoslanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati tadqiqotning nazariy asoslari mavzu yuzasidan fundamental va eng so'nggi adabiyotlar tahlili asosida shakllantirilganligi, tadqiqotning dunyo olimlari tomonidan tan olinib, e'tirof etiladigan tadqiqot usullari asosida olib borilganligi, dunyo miqyosida tan olinadigan ilmiy nazariyalarning tahlillar jarayonida qo'llanilganligi, tadqiqotning amaliy – tahliliy qismida olib borilgan tahlillarning ishning nazariy – metodologik qismidagi o'rganib chiqilgan ilmiy manba va adabiyotlarga to'liq mosligi, Turkiya, Eron, AQSH va boshqa bir qator davlatlarda

Qur'on tarjimashunosligiga bag'ishlab o'tkazilgan xalqaro ilmiy anjumanlarda tadqiqot natijalariga aloqador mavzularda ma'ruza qilib berilganligi va tadqiqot natijalari bo'yicha xorijiy mutaxassislar tomonidan berilgan ilmiy xulosalarning mavjudligi bilan asoslanadi. Tadqiqot natijalarining amaliy ahamiyati bakalavriat va magistratura bosqichi talabalari uchun "kognitiv tilshunoslik", "teolingvistika", "matn lingvistikasi", "stilistika", "tarjima nazariyasi va amaliyoti", "badiiy tarjima", "filologik germenevtika", "tarjimashunoslik", "qiyosiy tilshunoslik" va boshqa shu kabi fanlar bo'yicha ta'limiy resurslar, jumladan, ma'ruza matnlari, darslik va o'quv qo'llanmalar tuzishda foydalanish mumkinligi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Qur'oni karimning inglizcha tarjimalarida adekatlik muammosining lingvokognitiv tadqiqi mavzusidagi tadqiqot ishining ilmiy natijalarini tashkil etuvchi ilmiy maqola va tezislari hamda tadqiqotchining ilmiy xulosa va takliflardan:

Islom dinining aqidaviy asoslarini tashkil etuvchi Qur'on oyatlariga berilgan inglizcha tarjimalarni tahlillash jarayonida aniqlangan tarjimalarda mualliflarning Qur'oni karimga nisbatan bibliyaviy, falsafiy-sekulyar va mazhabiy qarashlari ta'siri mavjudligi borasidagi ilmiy asosli taklif va tavsiyalar hamda tahliliy xulosalardan Respublika Ma'naviyat va ma'rifat markazining 2023-yil uchun chora tadbirlar dasturining VI yo'nalishida belgilangan "Millatlararo totuvlik va dinlararo bag'rikenglik bo'yicha targ'ibot – tashviqot tadbirlari, aholi o'rtasida radikalizm illatini oldini olish" 26 – bandi "Jamiyatda radikallasuv kuchayishini oldini olish, yoshlar ongini buzg'unchi yot g'oyalar bilan zaharlashga qaratilgan turli xil harakatlarga qarshi kurashish borasida ustuvor vazifalarni belgilash va amalga oshirish" mavzusidagi targ'ibot ishlarini tashkil etish va o'tkazishda foydalanilgan (Respublika ma'naviyat va ma'rifat markazi huzuridagi ijtimoiy-ma'naviy tadqiqotlar instituti rahbariyatining 2023-yil 17-maydagi 193-son dalolatnomasi) Natijada, yoshlarda ishonchli diniy manbalardan foydalanish madaniyatini shakllantirish jarayonining metodologik asoslari takomillashtirilishiga erishilgan;

Qur'oni karim inglizcha ma'naviy tarjimalarida yanglish talqin qilinuvchi olamning diniy manzarasiga oid hamda Islom dinining aqidaviy asoslarini tashkil etuvchi Qur'on konseptlarining tub mohiyati semantik intertekstuallik va ritorik ta'rif kabi o'ziga xoslikka ega bo'lgan Qur'oni karimni uning o'zi orqali tafsir qilish usuli orqali ochiqqlangan bo'lib, u asosida ularga berilgan inglizcha alternativlarning kognitiv semantik va konseptual metaforik adekvatlik muammolarini aniqlash, ularni ilmiy xolislik hamda diniy bag'rikenglik yondashuviga ko'ra barataraf qilish mexanizmlari asosida takomillashtirilgan taklif va tavsiyalaridan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining Davlat ilmiy-texnik dasturi doirasida 2020-2022 yillarga mo'ljallangan PZ-2020042022 "Turkiy tillarning lingvodidaktik elektron platformasi"ni yaratish bo'yicha amaliy loyiha doirasida foydalanilgan (Alisher Navoiy nomidagi o'zbek tili va adabiyoti universiteti tomonidan 2023-yil 7-oktyabrdagi 01/10-2027-son ma'lumotnoma). Natijada, turkiy tillarga va ingliz tiliga to'g'ridan-to'g'ri o'zlashtirilgan Qur'oniy konseptual birliklarning ilmiy-mavzuli tafsirlarini tayyorlash jarayonida axborot texnologiyalaridan foydalanish imkoniyatlari oshgan;

Qur'oni karim ma'nolarini, undagi diniy nutq aktining tub mohiyatini to'g'ri idrok va tarjima qilishda Qur'onshunoslik fanlari bilan birgalikda tarjimashunoslik,

teoliongvistika va kognitiv tilshunoslik fanlariga murojaat ehtiyoji mavjudligi ilmiy asoslanib, Qur'onshunoslik, teoliongvistika va kognitiv tarjimashunoslik fanlari interdistsiplinariyasi asosida shakllantirilgan yangi metodologik yondashuvning ilmiy-nazariy asoslariga oid bo'lgan taklif va tavsiyalaridan Hakim Termiziyning Qur'oni karim tafsiriga bag'ishlangan "Bahrut Tafsiyr" asari tahqiq va tabdilida, shuningdek, Abu Iso termiziyning "Shamoili Muhammadiya" va "Sunani Termiziy" asarlarining o'zbek tilidagi tarjimalarini tayyorlashda Termiz davlat universiteti ilmiy-tadqiqot ishlari rejasi tarkibiga kiruvchi "Tilning leksik-semantik tizimini chog'ishtirma-tipologik o'rganishning dolzarb muammolari: diaxroniya va sinxroniya" mavzusidagi ilmiy-tadqiqot ishlari rejasi doirasida foydalanilgan. (Imom Termiziy xalqaro ilmiy tadqiqot markazi rahbariyatining 2024-yil 10-iyuldagi 01-07/64-sonli ma'lumotnomasi). Natijada, Islomshunoslik va Qur'onshunoslik sohalariga oid ilmiy manba va adabiyotlar tahlili yuqoridagi manbalar tahqiqida ilmiy sharh va izohlar berishga va boyitishga xizmat qilgan.

Qur'oni karim ma'nolari tarjimasida adekvatlikni ta'minlaydigan tarjima, tafsir va sababi nuzul ilmlari integratsiyasi asosidagi "tafsiriy tarjima" nomli Qur'on oyatlarini tafsir usullari va sababi nuzul hadislariga tayangan holda ma'noviy tarjima qilish metodologiyasi doirasida ishlab chiqilgan tavsiyalardan Imom Termiziy o'rta maxsus islom bilim yurti talabalari o'quv mashg'ulotlarida Termiz davlat universiteti ilmiy-tadqiqot ishlari rejasi tarkibiga kiruvchi "Tilning leksik-semantik tizimini chog'ishtirma-tipologik o'rganishning dolzarb muammolari: diaxroniya va sinxroniya" mavzusidagi ilmiy-tadqiqot ishlari rejasi doirasida foydalanilgan. (Imom Termiziy o'rta maxsus bilim yurti markazining 2024-yil 27-fevraldagi 19-sonli ma'lumotnomasi). Natijada, Qur'oni karim ma'nolarining tarjima qilinishi borasidagi g'arbona usul, uslub va yondashuvlar tahlili talabalarda yot g'oyalar va missionerlik xurujlariga qarshi ilmiy immunitet shakllanishiga xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 10 ta, jumladan 4 ta xalqaro, 6 ta respublika ilmiy – amaliy konferensiyalarida ilmiy ma'ruza ko'rinishida muhokama qilingan.

Tadqiqot natijalarini e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 10 ta ilmiy maqola chop etilgan. Ulardan 6 tasi O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan mahalliy ilmiy jurnallarda, 4 tasi xorijiy ilmiy jurnallarda e'lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovalardan iborat. Dissertatsiyaning umumiy hajmi 148 sahifani tashkil etadi.

DISSERTASIYANING ASOSIY MAZMUNI

Dissertatsiyaning **kirish** qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning Respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi, mavzuning o'rganilganlik darajasi, tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari bilan bog'liqligi, tadqiqot maqsadi va vazifalari, tadqiqot ob'yekti va predmeti, tadqiqot

usullari, tadqiqotning ilmiy yangiligi, tadqiqotning amaliy natijalari, tadqiqot natijalarining ishonchliligi, tadqiqot natijalarining ilmiy va amaliy ahamiyati, tadqiqot natijalarining joriy qilinishi, tadqiqot natijalarining aprotatsiyasi, tadqiqot natijalarining e'lon qilinishi, dissertatsiyaning tuzilishi va hajmi haqidagi ma'lumotlar bayon etilgan. Dissertatsiyaning I bobi **“Qur’oni karim tarjimalari adekvatligini tadqiq qilishning lingvistik asoslari”** deb nomlangan bo‘lib, ushbu bobda Qur’oni karim tarjimalaridagi adekvatlikni tadqiq qilishning lingvistik asoslari, xususan Qur’oni karim oyatlarining tub mohiyatini to‘g‘ri idrok va talqin qilishda Qur’onshunoslik fanlari bilan birgalikda teolingvistika va kognitiv tarjimashunoslik faniga murojaat qilishga bo‘lgan ehtiyoj mavjudligi asoslangan.

I.V.Bugayevaga ko‘ra, diniy matnlarning kommunikativ, lingvopragmatik, stilistik xususiyatlarini o‘rganish bilan bog‘liq ekstralingvistik tadqiqotlarni to‘g‘ri va tizimli tashkil etishga bo‘lgan ehtiyoj XX asr o‘rtalarida, teologiya (ilohiyotshunoslik) va lingvistik (tilshunoslik) fanlarining o‘zaro integrallashishiga va tilshunoslikda “teolingvistika” nomli yangi bir interdistsiplinar fanning paydo bo‘lishiga olib keldi.⁹ Biroq, diniy matnlarni lingvistik tadqiq qilishda teologiya va lingvistik fanlari asosida maxsus fan nazariyasini shakllantirish masalasida 1972-yili Jorjtaun universitetida bo‘lib o‘tgan “Sociolinguistics and religion” nomli ilmiy anjumanda o‘z maqolalari bilan ishtirok etgan va hozirda teolingvistika fani asoschilari sifatida e’tirof etiladigan V. Samarin, F. Goodmann, J. Barr, A. Jorj va M. Atkinson kabi olimlarning ilmiy maqolalarida teolingvistika deb nomlangan yaxlit bir prinsiplar fan va uning tarkibiy qismlari haqida aniq fikrlar berilmagan bo‘lib, qilingan ishlar mualliflarning Bibliya matnlari ustida olib borilgan lingvistik tahlillarida teologiya fanlariga va Bibliya lug‘atlariga murojaat qilishganidan iboratdir. Qizig‘i shundaki, g‘arb tilshunoslarining Bibliya matnlari tadqiqiga nisbatan bu qadar moyilligi boshqa diniy matnlarni tadqiq qilishlarida ham Bibliyaviy nuqtai nazarda yondashishlariga sabab bo‘ldi. Xususan, Qur’oni karimning inglizcha tarjimalaridan chiqarilgan xulosalar shuni ko‘rsatmoqdaki, ko‘plab Qur’oni leksik birliklar aksariyat hollarda bibleizmik talqinlanmoqda.

Bibleizmik birliklar esa o‘z navbatida ingliz tiliga yunon – rim diniy mifologiyasidan o‘zlashgan mifonimlar (mythonyms) hamda eski ibroniycha atamalar gibrionimlardan (hebronyms) tarkib topgan bo‘lib, Qur’oni karimdagi xos diniy leksik birliklarni mazkur o‘zlashmalar orqali talqinlash Qur’oni karimning aqidaviy asoslarini tashkil etuvchi diniy xos birliklarning asliy mohiyatiga putur yetkazadi. Bibleizmlar orqali ifodalanadigan Qur’oniy birliklarga talaygina misol keltirish mumkin. Misol uchun, Qur’oni karimning Baqara 2:62; Oli Imron 3:67; Moida 5:14; Tavba 9:30; Haj 22:17; kabi oyatlarda kelgan النَّصَارَى (nasroniylar) so‘ziga ingliz tilida muqobillanadigan “christians” termini ana shunday bibleizmlardan hisoblanadi. Douglas Hallning *“The cross in our context: Jesus and the suffering world”* nomli kitobida qayd etilishicha, “christ” so‘zi “xochga tortilgan”, “christian” esa “xochga tortilganga ergashuvchi” degan ma’no ifodalaydi.¹⁰ O‘z navbatida, “xoch” so‘zining arab tilida صلب (salb), “xochga tortilgan” مصلوب (maslub) va “xochga tortilganga ergashuvchi”, ya’ni xristian أتباع

⁹ Бугаева И.В. Теолингвистика: теология+ лингвистика? //Язык і метода. – Т. 2015. – №. 2. – с. 297

¹⁰ Hall Douglas John. The cross in our context: Jesus and the suffering world. Fortress Press, 2003. p.183

المصلوب (atba'il maslub) deyilishini hamda Niso 4:157 oyatida صَلَّب (xochga tortmoq) fe'lining o'tgan zamon inkor shakli orqali Iso a.s. xochga tortilmaganligi haqida xabar mavjudligini inobatga olinsa, "christian" so'zi "yordamchi" ma'nosidagi نَصْرَانِي (nasroniy) so'ziga muqobil emasligi oydinlashadi. Shuningdek, Qur'oni karim oyatlari bizga Iso a.s. ning xristian bo'lmaganligi yoxud xristianlik deb nomlangan bir dinga asos solmaganligi va asosiysi "Xudoning o'gli" emas, balki "Isroil qavmiga yuborilgan payg'ambar" bo'lganligini oydinlashtirib beradi.

Guvoh bo'linganidek, Qur'oni karim aksariyat inglizxonlar tomonidan Bibliyaviy yondashuv asosida tarjima qilinadi.¹¹ Boisi, inson har qanday tushunchani ilmiy-ratsional asosda emas, balki o'z mahalliy muhitining prizmasi asosida idrok qiladi, modellashtiradi, tasniflaydi va talqin qiladi. Bu holat ayniqsa, yuqorida guvohi bo'linganidek, ma'lum bir dinga oid istilohiy birliklarning ko'pincha insonlar tasavvurida ular mansub bo'lgan jamiyatlarning milliy-madaniy dunyoqarashlari ta'siri ostida yanglish idrok qilinganligida yaqqol seziladi.

Yuqoridagi mulohazalardan ko'rinib turibdiki, har bir so'zning lug'aviy va matniy ma'nolari bilan bir qatorda uning insonlar ongida ma'lum kognitiv (idrokiy) tasvir hosil qiluvchi konseptual ma'nosi ham mavjud bo'lib, tilshunoslikning zamonaviy metodologik tadqiqot yondashuvlardan bo'lgan lingvokognitiv yondashuv matn tarkibidagi konseptual birliklarning o'quvchi tomonidan qanchalik darajada to'g'ri idrok qilinishini tadqiq qiladi. Qur'on oyatlaridagi bu kabi ma'noviy nozikliklarni to'g'ri anglab olish uchun esa Qur'oni karim oyatlarini mazmuni ochiqsharh qo'shimcha sharh va izohlarga murojaat qilinishi lozim bo'ladi. Jumladan, G'.Salomov Qur'oni karimni bugungi kun o'quvchisiga shundoqqina, o'z holatida sharhlarsiz tarjima qilish eng noto'g'ri yondashuv ekanligini qayd etar ekan, Qur'oni karim ma'nolarini o'zga tillarga tarjima qilishda qo'shimcha sharhga bo'lgan ehtiyojning muqarrar ekanligini alohida urg'ulaydi.¹² Ustozning ushbu mulohazasi Qur'oni karim ma'nolarini o'zga tilda ifodalashda, uning oyatlaridagi tub mohiyatni sharhlab, izohlab, oydinlashtirib beradigan "tafsir ilmi"ga murojaat qilinishi lozimligini ilgari suruvchi Qur'on ulamolari nuqtai nazari bilan o'zaro ilmiy mushtarak ekanligini ko'rsatadi. Qur'oni karim ma'nolarini to'g'ri talqin qilishda katta ilmiy dastak beradigan tafsir usullari, ularning Qur'on oyatlarini tarjima qilish jarayonidagi ilmiy ahamiyati tarjima va tafsir tushunchalari orasidagi asosiy farqlar haqida dissertatsiyaning II bobida tafsilotli shaklda yoritilgan. Dissertatsiyaning "**Qur'on tarjimashunosligi masalalari**" deb nomlangan mazkur bobu Qur'oni karim va uning tarjima qilinish masalalariga oid diniy ulamolar va soha mutaxassislarining ilmiy qarash va mulohazalari tahlillari bilan boshlangan. Zero, tarjimon mahsuloti bo'lgan Qur'oni karim tarjimalari Islom olamida Qur'oni shar'iy-fiqhiy jihatdan asliy matn bilan teng maqomda ko'rilmaydi. Hattoki, Islom ulamolar orasida "Qur'oni karimning tarjimalari Qur'on bo'lolmaydi" degan mazmunidagi mulohazalarga ko'p bora duch kelamiz. Buning bir qator sabablari mavjud bo'lib, turli Islom ulamolari ushbu sabablarni turlicha sanashgan. Biroq, quyidagi sabab va omillar masalasida, deyarli barcha Islom ulamolari hamfikrlar:

1. Qur'oni karimdagi diniy-aqidaviy ko'plab konseptual birliklarning arablardan boshqa xalqlar hayotida tushuncha shaklida ham mavjud emasligi sabab,

¹¹ Reynolds, G. S. (2010). The Qur'an and its biblical subtext. Routledge. 320 p.

¹² Файбуллоҳ Ас-Салом. Асарлар. 1 – китоб. Эй, умри азиз. – Т.: Шарқ, 1996 – б.209

Qur'oni karimni tarjima qilishga kirishgan tarjimon, ushbu konseptual birliklarni tarjima tilida ifodalay olmaydi va ko'pincha tarjima tiliga o'zlashtiradi. Ushbu mulohazaga oziq-ovqat etiketlari ustida uchratadiganimiz **حَلَال (halol)** konseptini misol qilish mumkin. Shuningdek, tarjima tilida o'zlashtiriladigan barcha Qur'oni birliklar ayni shu turkumga kirishi qayd etiladi.

2. Qur'oni karimdagi tasavvur va idrok qilinishi imkonsiz bo'lgan ko'plab diniy xos birliklar mavjud bo'lib, tarjima jarayonida ularning ta'vil (lug'atdagi birlamchi ma'nosidan kelib chiqadigan idrokiy tasavvur asosidagi talqin) qilinishi ushbu birliklar tub mohiyatining yanglish tushunilishiga olib keladi. Muhammad Jume'ning qayd etishicha, g'arb mintaqasida Qur'oni karim haqida yanglish tasavvurlarning paydo bo'lishiga ham aynan Qur'oni oyatlarida kelgan aqidaviy istilohlarning ko'pincha leksik ma'nolariga ko'ra to'g'ridan – to'g'ri ta'vil qilinishi sabab bo'lar ekan.¹³ Masalan, Qur'oni karimning Sod 38:75 oyatida Alloh taolo Iblisga xitob qilar ekan, oyatda I shaxs egalik kategoriyasi bilan **بِيَدِي** (qo'lim bilan) so'zini qo'llaydi. Oyat matniga berilgan inglizcha va o'zbekcha tarjimalarda ham oyatdagi **بِيَدِي** so'zi to'g'ridan – to'g'ri lug'aviy shaklda “qo'l” va “hand” deya tarjima qilganliklariga guvoh bo'ldik. Tabiiyki, oyatdagi **بِيَدِي** (qo'lim bilan) so'zi Alloh taologa jism isnod qilish ma'nosidagi bir tushunchani ifodalamaydi, chunki jisimiy a'zolar faqat maxluqotlarga (yaratilganlarga) xos o'ziga xoslik bo'lib, Alloh taoloning jismi yoki tana a'zosi bor deb tasavvur qilish Qur'oni karimda ta'riflanadigan Alloh tushunchasiga ziddir. Boisi, Qur'oni karimning talaygina oyatlarida Allohning dunyodagi hech bir mavjudotga o'xshamasligi, uning tengi, o'xshashi yo'qligi ta'kidlanadi. Turk mufassir ulamolaridan Mehmet Okuyanning qayd etishicha, Qur'on oyatlarida Alloh taoloning tavsifiga dalolat qilib keladigan tana a'zolarining barchasi majoziy bo'lib, maqsad oyatda ko'tarilayotgan xabarning tub mohiyatining insonlar tomonidan oson tushunilishini ta'minlashdir.¹⁴

Buni anglash uchun tafsir ilmiga murojaat qilish kifoya. Soha mutaxassisleri tomonidan qisqa qilib “tafsir” deb ketiladigan ushbu tushuncha Qur'oni karimni sharhlab beradigan tarjima usullaridan bo'lib, misrlik alloma Abdurahmon ibn Abu Bakr Jaloliddin Suyutiy tafsirga: “Qur'on oyatlarini uning nuzulot sabablaridan kelib chiqqan holda sharhlash, bayon qilish, tushuntirib berishidir” – deya ta'rif berganligi manbalarda keladi.¹⁵ Qur'oni karim asosan quyidagi ikki xildagi tafsir usulidan foydalanilgan holda shrhlanadi:

1. Qur'oni karimni uning o'zi bilan tafsir qilish;
2. Qur'oni karimni sahih nabaviy hadislar orqali tafsir qilish;

Qur'oni karimni uning o'zi bilan tafsir qilish usulida Qur'on oyatlari yoki oyatlar tarkibidagi istilohiy birliklarni Qur'oni karimning boshqa oyatlar orqali tafsir qilinishi tushuniladi va uning 2 xil lingvistik o'ziga xosligi mavjuddir:

1. Semantik intertekstuallik (oyatlarning o'zaro ma'noviy bog'liqligi) – Bir masala yoxud mavzu haqida xabar bergan oyat ma'nosini ochiqdashda uni mazmunan to'ldiradigan va izohlaydigan boshqa oyatlardan iqtibos keltirish;

¹³ Jume' M. S. 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). 2006. –p.34

¹⁴ Okuyan, M. (2021). Kur'an Meâl-Tefsir. İstanbul: Haliç Üniversitesi Yayınları, 740 s.

¹⁵ S. Musa The Influence of Tafsir al-Jalalayn on Some Notable Nigerian Mufasssirin in the Twentieth-Century Nigeria. Journal of Muslim Minority Affairs, - 2000. 20(2), p. 325

2. Ritorik ta’rif – Biror masala, so‘z yoki hodisa haqida hech bir tushuncha yoxud tasavvur mavjud bo‘lmagan bir holatda masalaga ritorik so‘roq orqali yondashib, uni nima ekanligini bildirish yoki tushuntirish. Qur’oni karimda ushbu yondashuvning alomati Alloh taoloning Rasululloh s.a.v.ga u kishi bilmaydigan yoki hech xabari bo‘lmagan biror narsa yuzasidan “Sen buni nimaligini qayerdanam bilarding?!” ma’nosida **وَمَا أَدْرَاكَ مَا** deya xitob qilishi va Rasulullohga o’sha masalani Allohning O‘zi bildirishi bo‘lib, ushbu xitob Qur’oni karimning Haqqo 69:3; Muddassir 74:27; Mursalot 77:14; Infitor 82:17-18; Mutoffifun 83:8,19; Toriq 86:2; Balad 90:12; Qadr 97:2; Qoria 101:3,10; va Humaza 104:5; singari (jami 13 ta) oyatlarida kelgan. Yuqoridagi har ikki yondashuv orqali Fotiha 1:4 oyatidagi **مَالِكِ يَوْمِ الدِّينِ** (Din kunining Sohibi) birikmasini quyidagicha tafsir qilish mumkin. Masala yuzasidan Qur’oni karim oyatlari ustida olib borilgan tahlillardan ma’lum bo‘ldiki, **يَوْمِ الدِّينِ (din kuni)** birikmasi yuqorida ma’lumot berib o‘tilgani kabi Qur’oni karim oyatlari tarkibidagi “ritorik ta’rif” ilova qilingan birliklardan bo‘lib, Alloh taolo Infitor 82:17-18 oyatlarida **يَوْمِ الدِّينِ (din kuni)** birikmasiga nisbatan **وَمَا أَدْرَاكَ مَا يَوْمِ الدِّينِ** (“Din kuni” nimaligini qayerdanam bilarding?!) deya Muhammad s.a.v.ga xitob qiladi va oyatning davomida, ya’ni Infitor 82:19; oyatida din kunini hech bir jon boshqa biri uchun nimadir qila olmaydigan, u kundagi ishlar yolg‘iz Allohning izni ixtiyoridagi kun deya ta’riflanadi. Shuningdek, Qur’oni karimning Fotiha 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; va Mutaffifun 83:11; kabi oyatlarida kelgan **يَوْمِ الدِّينِ (din kuni)** qanday kun ekanligi, ushbu kunda nimalar sodir bo‘lishi haqidagi yuqoridagi oyatlarga semantik jihatdan intertekstuallik hosil qiladigan boshqa oyatlar mavjud bo‘lib, ularni o‘rganish natijasida shunday xulosaga keldikki, **يَوْمِ الدِّينِ (din kuni)** mohiyatan Qiyomatda sodir bo‘lishi xabari berilgan quyidagi 7 bosqichli jarayonlarni qamrab olar ekan:

Bosqichlar		Oyatlardan iqtiboslar
1.	السَّاعَةِ (As-Soat) – Qiyomatning qoim bo‘lishi, dunyo hayotining tugashi;	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; va boshqalar
2.	بَعْث (ba’s) (Insonlarning hisob-kitob uchun qabrda qayta tiriltirilishlari)	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; va boshqalar...
3.	حَشْر (hashr) Qayta tiriltirilgan insonlarning, hisob-kitob uchun to‘plantirilishlari	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; va boshqalar...
4.	عَرْض (arz) Insonlarning hisob-kitob uchun Allohga ro‘baro qilinishlari.	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; va boshqalar...

5.	نَبَأً (nab'a) Hisob-kitobdan oldin insonga qilgan amallari haqida bildirilishi	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; va boshqalar...
6.	سُؤْل (sul) Amallarga muvofiq so'roqlanish	A'rof 7:6; Hijr 15:92-93; Nahl 16:56; Nahl 16:93; Anbiyo 21:13; Zuhruf 44:43; va boshqalar...
7.	حُكْم (Hukm) Hisob-kitob va so'roq tugagach, Alloh taolo insonlarni jannatiy yoki do'zaxiy ekanliklari borasida hukm qilishi;	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; 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; va boshqalar...

Yuqorida ilova qilingan jadval misolida guvoh bo'lganimizdek, **يَوْمَ الدِّينِ** (din kuni) ifodasi tarkiban anchayin keng ma'nodagi bir makrokonseptual jarayonni qamrab oluvchi ifoda bo'lib, ushbu ifodaviy birlikni mohiyatan u ifodalaydigan makrokonseptual ko'lami bilan birgalikda birgina istilohiy birlik orqali tarjima qilish lozim bo'ladi, ya'ni **يَوْمَ الدِّينِ** (din kuni) ifodasiga beriladigan tarjimaviy muqobil shunaqa bo'lishi kerakki, ushbu muqobil inson tasavvurida yuqorida havolalangan 7 bosqichli jarayonni to'liqligicha ask ettirishi kerak. Aksariyat shu kabi Qur'oniyl birliklarni bitta so'z bilan ifodalashning imkoni yo'qligi sabab ular ko'pincha tarjima tiliga transliteratsiya qilinadi. Shu o'rinda, Qur'oni karimning inglizcha tarjimalarida yuqoridagi kabi kognitiv-pragmatik muammolarning kelib chiqishiga ham tarjima mualliflarining tarjima jarayonida Qur'onshunoslik fanlariga, ayniqsa tafsir usullariga murojaat qilmasliklaridan kelib chiqadi. Shu kabi ilmiy nuqtai nazarlarga tayangan holda, **“Qur'oni karim inglizcha tarjimalari adekvatligini lingvokognitiv tahlillash”** deb nomlangan III bobining ilk faslida Qur'oni karimning inglizcha tarjimalarining elektron nusxalari yig'ib chiqilib, o'rganildi. O'rganishlar natijasida tarjimalar quyidagi tartibda tasniflandi.



1-rasm. Qur'oni karimning inglizcha tarjimalari tasnifi

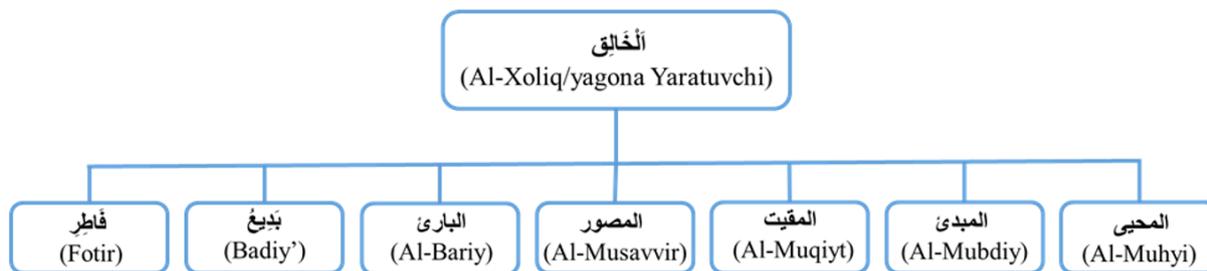
Tasnif asosida ilova qilingan tarjimalar misolida guvoh bo‘lish mumkinki, tarjimalarda tarjimon masub bo‘lgan mazhab, firqa va yo‘nalishga xos aqidaviy qarashlarning ta‘siri mavjud bo‘lar ekan. Ayni shuning uchun ham Qur’oni karim haqidagi tasavvurlar tarjimadan manbalanmasligi lozim. Masalani yanada aniqroq tushunish uchun Qur’oni Karimning Niso 4:59 oyatiga berilgan tarjimalarning o‘zaro qiyosiy tahlilini havola qildik:

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

Abdulloh Yusuf Ali:	Mir Ahmad Ali:	Muhammad Muhsinxon
“O believers! Obey Allah and obey the Messenger and those people who are in charge among you”.	"O you who believe! Obey Allah and obey the Messenger and those in authority from the prophet's lineage”.	“O, believers! Obey Allah and obey His Messenger and obey the Messenger’s successor (caliph).

Niso 4:59 oyatiga sunniy va shia mazhabidagi hamda vahhobiy toifadagi tarjimonlar tomonidan berilgan tarjimalarga guvoh bo‘lib turibsiz. Oyatdagi **أُولَى الْأَمْرِ** (Ulil amr) birikmasini, sunniy olimlardan Abdulloh Yusuf Ali “oralaringizdan tayinlangan rahbarlaringizga” deya, shia mazhabi vakili bo‘lgan Sayed Mir Ahmad Ali: “Ahli Baytdan bo‘lgan rahbarlarga” shaklida, radikal xarakterli tarjima sifatida tasniflaganimiz Muhammad Muhsinxon va Taqiuddin Hiloliylarning “Interpretation of the Meanings of the Noble Qur’an” nomli tarjimasida **أُولَى الْأَمْرِ** (Ulil amr) “xalifa” deya tarjima qilingan va unga berilgan sharhda “itoat qilinishi lozim bo‘lgan xalifa” sifatida o‘sha davrda mavjud bo‘lgan xalifalik davlati boshi deya sharhlangan. Qayd etish lozimki, Niso 4:59 oyati o‘z to‘daboshilarini “mo‘minlar amiri”, “xalifa” deb e‘lon qilgan “Vahhobiylik”, “Xizbut-tahrir”, “Al-Qoida”, “ISHID”, “Tolibon” va “Al-Shabab” kabi terror tashkilotlarining o‘z saflariga odam yig‘ishda dalil sifatida talqin qilayotgan oyatlaridan hisoblanadi. Aslan olganda, “ma’lum bir topshiriqni bajarish amr qilingan” degan lug‘aviy ma’no ifodalaydigan **أُولَى الْأَمْرِ** birikmasi sahihi Buxoriyning 65-Tafsir kitobidagi 106-hadisdagi rivoyatga ko‘ra sahoba Abdulloh ibn Huzayfa ibn Qays haqida bo‘lib, payg‘ambarimiz uni forslarni Islomga da‘vat qilishga otlangan da‘vat guruhiga bosh qilib jo‘natadilar. Safarda guruhdagilar Abdulloh ibn Huzayfaga itoatsizlik qilishadi. Ularning itoatsizligidan xabar topgan Muhammad s.a.v. esa da‘vat guruhi qaytib kelgach, ularga mas‘ul rahbarga, agar u Allohning diniga qarshi ish qilishingizga buyurmasa, itoat qilish vojib ekanligini aytadilar. Hadisda aytilishicha, shu onda, Alloh mazkur oyatni nozil qilib musulmonlar orasidan tayinlanadigan yo‘lboshchiga qolgan musulmonlarning itoat qilishini vojib emas, farz qilgan. Mazkur tahlil misolida, Qur’on oyatlarini to‘g‘ri anglashda sahih hadislariga murojaat qilishning naqadar beqiyos ahamiyat kasb etishiga guvoh bo‘lish mumkin. Yuqoridagi hadis misolida, **أُولَى الْأَمْرِ** so‘zining “musulmonlar orasidan tayinlanadigan rahbar” ma’nosini ifodalab kelganligini hisobga olsak, Abdulloh Yusuf Alining tarjimasida oyat matniga muqobilroq deyish mumkin. Qur’oni karim ma’nolari tarjimalarida yuzaga chiqadigan noadekvatlik muammolari Qur’oni karimning yuqoridagidek diniy-aqidaviy konseptlarining yanglish talqinlanishi sababidan ro‘y berishini inobatga olgan holda, dissertatsiyaning mazkur bobida konseptual xaritalash usuli yordamida olamning

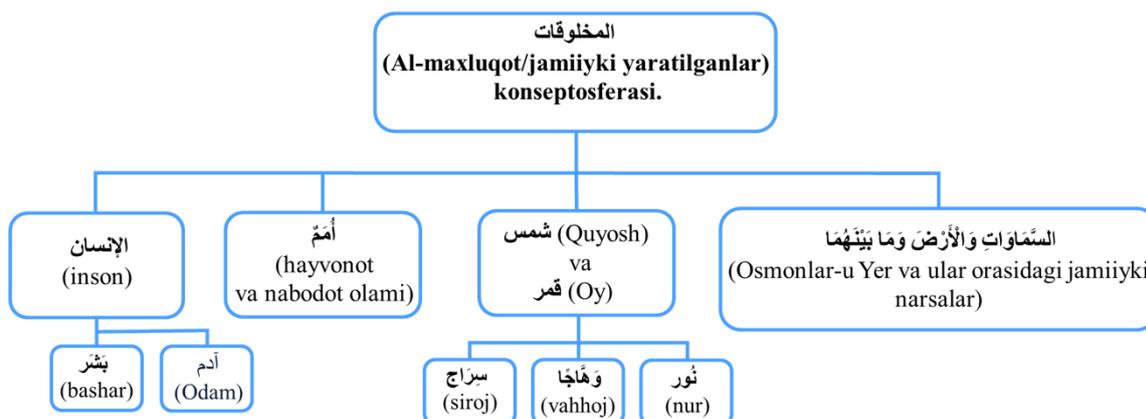
diniy manzarasini aks ettiruvchi Qur'on konseptlari **الْخَالِقِ** (Al-Xoliq) va **المخلوقات** (Al-Maxluqot) deya ikki guruhga bo'lib tasnif qilindi va mazkur konseptual birliklar ishtirok etgan oyatlarga berilgan tarjimalardagi kognitiv semantik va konseptual metaforik adekvatlik darajasi tahlillandi.



الْخَالِقِ (Al-Xoliq) konsepti konseptosferasi

Bizningcha, Qur'oni karimning An'om 6:102, Ra'd 13:16, Zumar 39:62, G'ofir 40:62 kabi oyatlarida **خَالِقُ كُلِّ شَيْءٍ** (U hamma narsaning Yaratuvchisidir!) shaklida Allohning dunyo olamining yagona Yaratuvchisi ekanligi haqida xabar berib kelgan **الْخَالِقِ** (Al-Xoliq) so'zi kognitiv lingvistik jihatdan konsept sifatida tadqiq qilinuvchi Qur'oniy onomasiologik birliklardan bo'lib, mohiyatan unga ma'nodosh sifatida Alloh taoloning yaratuvchilik sifatini ifodalab kelgan quyidagi sinonimik konseptlar bilan yaxlit bitta konseptosferani tashkil etadi. **الْخَالِقِ** (Al-Xoliq) konseptining bosh konsept sifatida tanlanib, yuqoridagi konseptlarning unga ma'nodosh sifatida tasniflanganligining sababi, ularning barchasidagi istilohiy mohiyat **الْخَالِقِ** (Al-Xoliq) konsepti vazniy asosi **خَلَقَ** fe'li orqali sharhlanishidir.

المخلوقات (Al-maxluqot) konseptosferasi. Mazkur konseptosferik qatlamga kelsak, Qur'oni karimning Fotiha 1:2; Baqara 2:131; Moida 5:28; An'om 6:45; Yunus 10:10, 37; Shuaro 26:16; va boshqa ko'plab oyatlarda Alloh taoloning **رَبِّ (Robb)** sifatiga ishora qilib kelgan **الْعَالَمِينَ** (olamlar) konsepti Qur'oni karimda butun yaratilgarga berilgan umumiy nomdir. **الْعَالَمِينَ** (olamlar) konsepti tarkibiga esa Koinot olami, Yer va undagi tiriklik olami, insonlar olami, hayvonot olami, o'simliklar olami, tog'-u toshlar olami, hashorotlar olami, suv osti mavjudotlari olami, inson ko'ziga ko'rinmas zarralar olami (nanoolam) va boshqa ko'plab shu kabi maxluqotlar mikro va makro olamni tashkil etuvchi konseptlarni kiritish mumkin. Biz esa tadqiqot doirasida masala yuzasidan o'rganib chiqilgan Qur'on oyatlaridan kelib chiqib, maxluqot konseptini quyidagicha xaritaladik.



المخلوقات (Al-maxluqot) konseptosferasi

Ma'lumki, muqaddas matnlar xususan Qur'oni karim tarjimalarida kataforik adekvatligi degan tushuncha mavjud bo'lib, unda oyatlarda Xudo yoki Iloh hamda shaxs yoki narsani qo'shimcha attributlash izchilligiga tarjimalarda qay darajada rioya qilinganligi tahlillanadi. Shu barobarida Qur'oni karimning ingliz tilidagi tarjimalarini ham kataforik tadqiq qilishga ehtiyoj doim seziladi, chunki Qur'oni karimda Alloh taoloning ilohiy sifat va fazilatlarini atributlovchi teonimik ismlarga nisbatan beriluvchi inglizcha tarjimaviy alternativlar aksariyat hollarda atributiv adekvatlikni ta'minlay olmaydi. Birgina, Allohning yaratuvchilik sifatiga dalolat qiluvchi فَاطِر (Fotir – Koinot olami va Yerni yo'qdan bor qilgan Zot), بَدِيع (Badiy' – Olam ibtidosi muallifi) va الْخَالِق (Al-Xoliq/yagona Yaratuvchi) kabi tadqiqot doirasida konseptosferik jihatdan tasniflab berilgan teonimik ismlarga berilgan inglizcha alternativlarda atributiv noadekvatlik kuzatiladi.

Jumladan, فَاطِر (Fotir) so'zi Qur'oni karimning An'om 6:14, Yusuf 12:10, Ibrohim 14:10, Fotir 35:1, Zumar 39:46, Shuuro 42:11 kabi oyatlarida Alloh taologa ishora qilib “Koinot va Yerni yo'qdan bor qilgan Zot” ma'nosida فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ shaklida takrorlanib kelgan ismiy konsept bo'lib, uning vazniy asosi فَطَرَ (fatara) fe'lidir. Arab tili izohli lug'atlarida “hali qilinmagan ishni birinchi bo'lib bajarmoq” kabi ma'noda keluvchi فَطَرَ (fatara) fe'li Allohning “yo'qdan bor qilish” mazmunidagi yaratuvchilik sifatiga ishora qiladi. فَطَرَ (fatara) fe'li ishtirok etgan An'om 6:79; Hud 11:51; Isro 17:51; Anbiyo 21:56; va Zuhruf 43:27; kabi oyatlar misolida bunga guvoh bo'lish mumkin. Bizningcha, Qur'oni karimning yuqorida aytilganidek, An'om 6:14, Yusuf 12:10, Ibrohim 14:10, Fotir 35:1, Zumar 39:46, Shuuro 42:11 kabi oyatlarda Alloh taologa nisbatan “Koinot va Yerning Yaratuvchisi” degan ma'noda الْخَالِق (Al-Xoliq) emas, balki فَاطِر (Fotir) ismi qo'llanilganligining asosiy sababi, Alloh taoloning Koinot olami va Yerni yo'qdan bor qilishini ifodalash bilan birgalikda, yaratish jarayoni tafsilotini ham ochiqlashdir. Boisi Qur'oni karimda Koinot olami va Yerning yaratilish jarayoni tasvirlab berilgan Anbiyo 21:30 oyatida فَطَرَ (fatara) fe'lga sinonim bo'lgan فَتَقَّ fe'li kelgan bo'lib, oyatda Koinot olami va Yer dastlab bir butun bo'lganligi va Alloh taolo ularni bir – biridan ajratib yuborganligi فَفَتَقْنَاهُمَا (ularni bo'lib, parchalab yubordik) degan jumla orqali xabar beriladi. فَطَرَ (fatara) fe'lining “parchalamoq”, “bo'lib yubormoq”, “yormoq” kabi ma'nolari ham mavjudligidan guvohlik beruvchi Maryam 19:90; Shuuro 42:5 va Infitor 82:1 oyatlariga asoslangan holda An'om 6:14, Yusuf 12:10, Ibrohim 14:10, Fotir 35:1, Zumar 39:46, Shuuro 42:11 kabi oyatlarda kelgan فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ birikmasini “Koinot olami va Yer ibtidosi muallifi” yoki “Koinot va Yerni yo'qdan bor qilgan Zot” degan ma'noda “*Originator of the Universe and the Earth*” deya tarjima qilish har tomonlar to'g'ri bo'ladi deb hisoblaymiz. Ammo, Qur'oni karimning inglizcha tarjimalarida فَاطِر (Fotir) so'zi “Creator” (yaratuvchi) deya tarjima qilinganligiga guvoh bo'ldik. فَاطِر (Fotir) konseptining “Creator” (Yaratuvchi) emas, balki “Originator” (Asoskor) ekanligi ilmiy jihatdan asoslab berilgan yuqoridagi nuqtai nazarlarga tayanib bir-biriga semantik jihatdan intertekstual bo'lgan Anbiyo 21:30 va Fotir 35:1 oyatlariga quyidagicha tarjimaviy transformatsiyalar taklif qildik.

Anbiyo 21:30

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا... ٣٠

Mavjud tarjimalardagi muqobillar	Tadqiqotchi tarjimasi
<p>Alexander Ross: Thus do I intreat unbelievers know they not that the Heavens and the Earth were shut up. We opened them;</p> <p>George Sale: Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunder</p> <p>John Rodwell: Do not the infidels see that the heavens and the earth were both a solid mass, and that we clave them asunder;</p> <p>Richard Bell: Do not the unbelievers see that the heavens and the earth were both solid, and we clove them asunder;</p>	<p>Ingliz tilida: Do not truth deniers (infidels) cognize that the Universe and the Earth were joined together as one solid mass and We clove them asunder</p> <p>O‘zbek tilida: (Kofir bo‘lganlar, Koinot va Yer avvalida bir butun bo‘lganligini, ularni Biz bir – biridan ajratib yuborganimizni idrok qilib ko‘rmaslarmi?)</p>

Fotir 35:1

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا... ٣٠

Mavjud tarjimalardagi muqobillar	Tadqiqotchi tarjimasi
<p>Alexander Ross: Praise be to God, Creator of Heaven and Earth;</p> <p>George Sale: Praise be unto God, the creator of heaven and earth;</p> <p>John Rodwell: Praise be to God, creator of the heavens and the Earth;</p> <p>Richard Bell: Praise for God, creator of the heavens and the Earth;</p>	<p>Ingliz tilida: Allah is the only one, who deserve praise and all the praise be to Him, an only Originator of Universe and the Earth.</p> <p>O‘zbek tilida: Koinot va Yerni yo‘qdan bor qilgan Alloh taologina hamd va maqtovgga loyiq Zotdir.</p>

Umuman olganda, “Koinot” so‘zi zamonaviy arab tilida الكون (Al-Kavn) yoki الفضاء الكوني (Fazoul kavniy) so‘zlari bilan ifodalanadi. Biroq, zamonaviy arab tili uslubiyatidan farqli ravishda Qur’oni karimga ko‘ra Koinot tushunchasi وَمَا بَيْنَهُمَا (Osmonlar-u Yer va ular orasidagi jamiyki narsalar) shaklida ifodalanadi. Sajda 32:4 oyati misolida bunga guvoh bo‘lish mumkin:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ...

Tadqiqotchi tarjimasi: (U) Alloh osmonlar-u Yerni va ular orasidagi jamiyki narsalarni olti kunda yaratgan Zotdir!

Biroq Qur’oni karimning turli tillardagi tarjimalarida, ayniqsa o‘zbek tilidagi deyarli barcha tarjimalarda aniq ilmiy-astronomik ta’riflarsiz, “osmonlar” deya tarjima qilinib kelinadigan سَمَاوَاتٍ so‘zining aynan nimaga, fazoviy olamning qaysi qismiga ishora qilishini chuqur tahlil qilish kerak bo‘ladi, chunki ko‘plab inson jamiyatlarida, hattoki aksariyat musulmonlar orasida ham “osmon” yoki “osmonlar” tushunchasi ilmiy jihatdan yanglish idrok qilinadi va bu yanglish idrok tarjimalarda o‘z aksini topadi. Vaholanki, السَّمَاوَاتِ (samovot) so‘zi Qur’oni karimning Baqara

2:33, 107,116, 117, 164, 255, 284; Oli Imron 3:89, 109, 129, 133, 180, 189, 190, 191; Niso 4:126, 131, 132, 170, 171; Moida 5:17, 18, 40, 97, 120, An'om 6:1, 12, 14, 73, 75, 79, 101; A'rof 7:54, 158, 185, 187; Tavba 9:36, 116; Yunus 10:3, 6, 18, 55, 66, 68, 101; kabi oyatlarda butun Koinot olamiga, Baqara 2:29; Isro 17:44; Mo'minun 23:17; Mo'minun 23:86; Fussilat 41:12; Taloq 65:12; Mulk 67:3; Nuh 71:15; kabi oyatlarda esa سَبْعَ (yetti) so'zi bilan سَبْعَ سَمَاوَاتٍ (7 samo/qatlam) shaklida Yer yuzasidagi atmosferik qatlamlarga ishora qiladi. Jumladan, Taloq 65:12 oyatida Alloh Koinotni 7 xil qatlamdan iborat qilib yaratganligi va Yer yuzasida ham xuddi shunday qatlamlarning misli ko'tarib qo'yganligi aytiladi. Biroq, Taloq 65:12 oyatiga berilgan tarjimalarda ham ham uslubiy, ham terminologik nomuqobil alternativlar berilganligiga guvoh bo'lish mumkin. Xususan, Taloq 65:12 oyatidagi سَبْعَ السَّمَوَاتِ so'zi ko'pincha "heavens" deya tarjima qilinadi. Bizning oyatdagi سَبْعَ سَمَاوَاتٍ birikmasini "Koinotning 7 qatlami" deya tarjima qilishimizga mavzuga aloqador boshqa oyatlarga hamda masala yuzasidan eng so'nggi zamonaviy astrofizik tadqiqotlar natijalariga oid ilmiy manbalarga tayanganligimiz sabab bo'ldi. Umuman olganda, hozirgi arab adabiy tili grammatikasidan yetarlicha xabardor insonlar uchun oyat matnini leksik-semantik va morfo-sintaktik jihatdan tahlil qilib chiqishning o'zi ham oyatda Koinotning 7 fazoviy qatlami va Yer yuzasidagi 7 atmosferik qatlam haqida so'z borayotganligini anglash uchun yetarlidir. Uyushiq to'ldiruvchili gap shaklida kelgan mazkur oyat matnini kengaytiradigan bo'lsak, undan quyidagicha shakldagi bog'langan qo'shma gap hosil bo'ladi:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَ خَلَقَ مِنَ الْأَرْضِ مِثْلَهُنَّ

Alloh (Koinotda) 7 qatlamni yaratgan va Yerdan ham ularning mislini (yana shuncha qatlamni) bino qilgan Zotdir.

Ammo, ayni shu jarayonda tadqiqot obyekti sifatida tahlilga tortilgan tarjimalarga e'tibor qaratganimizda tarjima mualliflari tomonidan yo'l qo'yilgan grammatik nomuqobillik holatiga duch keldik. Xususan oyatni Alexander Ross: "God created seven heaventh, and the earth" (Xudo 7 osmonni va bir vaqtni o'zida Yerni yaratdi) deya, George Sale: "It is God who hath created seven heavens, and as many different storeys of the earth" (U 7 qavat osmonni va ko'plab qavatli Yerni yaratgan Xudodir) shaklida, John Rodwell esa "It is God who hath created seven heavens and as many as Earths like it. (U 7 qavatli osmonni va ko'plab Yerni yaratgan Xudodir) degan ma'noda, Richard Bell ham shunga yaqinroq mazmunda "God is He Who created seven heavens, and earth" (U shunday Xudoki, 7 osmonni va Yerni yaratdi)" deya tarjima qilishgan. Alexander Ross va Richard Bell tarjimalarida grammatik kompressiya kuzatiladi, ya'ni Ross oyatdagi وَمِنَ الْأَرْضِ مِثْلَهُنَّ (Yerdan ham ularning mislini) ko'makchili birikmani "Yerni yaratdi" deya qisqartirib tarjima qilishgan. Vaholanki, oyatda Yerning yaratilishi haqida emas, Yer yuzasida qatlamlar bino qilinganligi haqida so'z bormoqda. George Sale tarjimasi boshqalariga nisbatan oyat mazmuniga yaqinroqday ko'rinsa-da, uning oyat matnidagi وَمِنَ الْأَرْضِ مِثْلَهُنَّ birikmasini "as many different storeys of the earth" (ko'p qavatli Yer) degan mazmunda qilgan tarjimasi oyat matnida nazarda tutilgan Yerning havo qismidagi qatlamlarini, tarjimada Yerning geologik qatlamlari deya ifodalab qo'ygan. Qayd etish lozimki, agar oyat matnidagi وَمِنَ الْأَرْضِ مِثْلَهُنَّ birikmasi Yerning geologik qatlamlari nazarda tutilganda, oyatda مِنَ الْأَرْضِ birikmasi emas, balki عَنِ الْأَرْضِ (Yer qaridan) yoki فِي الْأَرْضِ (Yer ichida) leksik konstruksiyalari

qo‘llanilgan bo‘lar edi. Bundan tashqari, oyatdagi **مِثْلَهُنَّ** ko‘makchi olmoshi John Rodwell tarjimasida berilgani kabi bir emas, bir necha yerlar haqida gap ketganida, oyatda **مِثْلَهُنَّ مِنَ الْأَرْضِ** birikmasi emas, **وَالْأَرْضِينَ مِثْلَهُنَّ** (Va shu osmonlarning mislicha Yerlar) birikmasi kelgan bo‘lar edi. Umumiy xulosaga ko‘ra, Taloq 65:12 oyatidagi **مِنَ الْأَرْضِ مِثْلَهُنَّ** (7 samo) birikmasi Koinot qatlamlariga, oyat davomidagi **سَبْعَ سَمَاوَاتٍ** (Yerdan ham ularning mislini ko‘tarib qo‘ydik) birikmasi esa o‘sha Koinot qatlamlarining misli (son jihatdan) Yerning yuqori havo qismida ham bino qilinganligiga ishora qilib kelgan deyish mumkin. Yuqoridagilardan kelib chiqib, oyatdagi Koinot qatlamlari nazarda tutilgan **سَبْعَ سَمَاوَاتٍ** birikmasini ingliz tiliga “*Universe with seven layers (7 qatlamli Koinot) deya, مِنَ الْأَرْضِ مِثْلَهُنَّ* birikmasini esa “*and of Earth, enclosingly raised up the similar spheres*” (Yerdan ham shuncha qatlamni yuksaklatdi) deb tarjima qilish tarjimalarda ko‘tarilayotgan mavjud muammoga yechim bo‘la oladi deb hisoblash mumkin.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ... ١٢

Mavjud tarjimalardagi muqobillar	Tadqiqotchi tarjimasi
<p>Alexander Ross: God created seven heaventh, and the earth similarly;</p> <p>George Sale: It is God who hath created seven heavens, and as many storeys of the earth.</p> <p>John Rodwell: It is God who has created seven heavens and as many as earths like it.</p> <p>Richard Bell: God is He Who created seven heavens, and earth like on them.</p>	<p>Ingliz tilida: It is Allah, who created the Universe with seven layers and of Earth also enclosingly raised up the similar ones (layers).</p> <p>O‘zbek tilida: Alloh (Koinotda) 7 qatlamni yaratgan va ularning mislini Yer yuzasidan ko‘tarib qo‘ygan Zotdir.</p>

Shuningdek, Qur’oni Karimda Koinotda siz – u biz ko‘rib turgan Quyosh, oy va yulduzlarni Alloh taolo yaratganligi haqida ko‘plab oyatlarda xabar beradi. Xususan An’om 6:96, An’om 6:97, A’rof 7:54, Yunus 10:5, Ra’d 13:2, Ibrohim 14:33, Naxl 16:12, Anbiyo 21:33, Haj 22:18, Furqon 25:45, Furqon 25:61, Ankabut 29:61, Luqmon 31:29, Ahzob 33:46, Fotir 35:13, Yasin 36:38, Yasin 36:40, Soffaat 37:6, Zumar 39:5, Fussilot 41:12, Fussilot 41:37, Rohman 55:5, Mulk 67:5, Nuh 71:16, Qiyomat 75:9 va Na’ba 78:13. kabi oyatlarda Quyosh, oy va yulduzlar bilan bog‘liq juda ajoyib tasviriy majoz ifodalari orqali ilm – fanga noma’lum bo‘lib kelgan sir – sinoatlar, Quyosh, oy va yulduzlarning yaratilishi, ularga dunyoda hayotiy muvozanatini tashkil etish va saqlab turish uchun ma’lum vazifalar yuklatilgani haqida so‘z boradi. Jumladan, Na’ba 78:13 oyatida Quyoshning Yer yuziga issiqlik va yorug‘likni ta’minlab turishi uchun yaratilganligi aytilgan bo‘lib, unda **سِرَاجٍ** (siroj) va **وَهَاجًا** (vahhoj) nomli ikki konseptual birlik qo‘llanilgan.

وَجَعَلْنَا سِرَاجًا وَهَاجًا

Shayh Muhammad Sodiq Muhammad Yusuf: “*Va shu’la taratuvchi chiroq qildik*”.

Shayx Muhammad Sodiq Muhammad Yusuf tarjimasi misolida ko‘rib turilganidek, o‘zbek tiliga konseptual jihatdan “chiroq” so‘zi bilan metaforalangan **سِرَاج** konsepti o‘z ma’nosida Qur’oni karimning Furqon 25:61, Nuh 71:16, Naba 78:13 kabi oyatlarida Quyoshga, Ahzob 33:46 oyatida esa majoziy ma’noda qorong‘ulikda qolgan insonlar yo‘lini yorituvchi Quyosh konseptual metaforasi orqali payg‘ambarimiz Muhammad s.a.v.ga ishora qilib kelgan.

Oyatda سِرَاج so‘zi bilan kelgan وَهَاجًا so‘ziga berilgan mazmun birligida ulamolar orasida ma’lum xilma xillilik kuzatiladi, boisi ba’zilar ushbu so‘zni “yorug‘lik” deya tarjima qilishsa, Qur’onshunos va Qur’oni karimni lingvistik jihatdan tadqiq qilgan tarjimashunos olimlar ushbu so‘zning oyat matnida “yorug‘lik” emas, balki “issiqlik” degan ma’no ifodalab kelganligini ilgari surishadi. Jumladan, Hafisa Said va Muhammad Hammadlar Qur’oni karimdagi Naba 78:13 oyatdagi سِرَاجًا وَهَاجًا so‘zini “heat-providing torch for Earth” (Yer uchun issiqlik ta’minlovchi mash’ala) deya tarjima qilishgan.¹⁶ Shu o‘rinda, oyatda bitishuv yo‘li bilan birikib kelgan سِرَاج وَهَاج so‘z birikmasi tub mohiyatining tarjimada to‘liq ifodalanmasligi, oyat orqali berilayotgan xabar mazmunining Qur’on tarjimalarida to‘liq anglashilinmay qolishiga sabab bo‘lishini unutmaslik lozim. Gap shundaki, mazkur so‘z birikmasi orqali oyatda Quyoshga ishora qilinib, uning ham issiqlik, ham yorug‘lik manbai ekanligi xabar berilmoqda, ya’ni birikmadagi سِرَاج yuqoridagi qayd etganimizdek, “yorug‘lik manbasi” degan ma’noni, وَهَاج esa “o‘zidan issiqlik chiqarib turuvchi”, “isituvchi” degan ma’noni ifodalab kelgan. سِرَاج so‘zining Nuh 71:16 oyatida شَمْس so‘zi bilan birgalikda kelganligi Naba 78:13 oyatidagi سِرَاج so‘zining Quyoshga ishora qilishini dalillaydi.

Nuh 71:16

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

Va ular ichida Oyni nur, Quyoshni chiroq qilib qo‘ygani ko‘rmadingmi?

Vaezi Mahmoud va Hussein Jiddilarning qayd etishlaricha, lug‘atda “o‘zidan nur, yorug‘lik taratmoq” ma’nosini ifodalovchi سِرَاج (saraja) fe’lidan yasalgan سِرَاج (siroj) so‘zi Nuh 71:16 oyatida Quyoshning “yorug‘likning doimiy manbai” ekanligiga, “yorug‘likni akslantirmoq”, ma’nosidagi نَار (naara) fe’lidan yasalgan نُور (nur) so‘zi esa ayni oyatda Oyni nurining “Quyoshdan chiqadigan yorug‘likning Oy orqali Yerda shulalanadigan nur” ekanligiga ishora qilib kelgan. Mantiqan olib qaraganda, ham agar Oyni nuri uning o‘z nuri bo‘lganida yoki Oy ham Quyosh kabi o‘zidan nur taratadigan sayyora bo‘lganida kosmonavtlar Oyga qo‘nish uyoqda tursin unga yaqinlasha olishmas ham edilar. Shu o‘rinda, ma’lumot o‘rnida, ingliz tilidagi “to charge” (quvvatlantirmoq) fe’li ham aynan سِرَاج (saraja) fe’lidan o‘zlashganligini qayd etish lozim. Yuqoridagi mulohazalarga asoslanib, Na’ba 78:13 oyatidagi الشَّمْسَ سِرَاجًا jumlasini yorug‘likning yagona manbai Quyosh ekanligini, وَالْقَمَرَ فِيهِنَّ نُورًا jumlasini esa Oyni nuri uning o‘z nuri emas, balki Quyoshdan akslanuvchi shula ekanligini bildirib kelgan degan xulosalash mumkin.

Biroq, tahlilga tortilgan tarjimalarda, tarjimonlarning Oy o‘zidan nur taratmasligi, nur va yorug‘likning yagona manbasi Quyosh ekanligi haqida o‘ylab ko‘rmasdan, سِرَاج (siroj) va نُور (nur) konseptlarini bevosita lug‘aviy o‘giranliklari ularning tub mohiyati tarjimalarda ifodalanmay qolishiga sabab bo‘lgan.

Alexander Ross: *He created the Moon for brightness and the Sun with lightness;*

George Sale: *He has placed the moon for a light, and appointed the Sun as taper;*

¹⁶ Saeed H., & Hammad, M. (2022). Analysis of Modern Scientific Concept of Earth in the Light of Holy Quran. *Khairulummah*, 2(01), 58-73.

John Rodwell: *And He placed the Moon as a light, and placed the Sun as a torch;*

Richard Bell: *And He has placed the Moon as a light and the Sun as a lamp;*

Ko‘rib turganingizdek, Alexander Ross نُور (nur) so‘zini “brightness”, boshqa barcha tarjimonlar esa “light” deya o‘g‘irishgan. Shuningdek, سِرَاجًا (siroj) so‘zini Alexander Ross “light” – yorug‘lik, , George Sale “taper” – shamchiroq, , Jon Rodvell “torch” – olovli mash‘ala, Richard Bell esa “lamp” – moychiroq deya tarjima qilgan. Ammo, yuqorida qayd etib o‘tganimizdek, نُور (nur) so‘zi oyatda “Quyosh nurini akslantiruvchi, shulalantiruvchi”, سِرَاجًا (siroj) esa, “yorug‘likning doimiy manbai” degan ma‘no ifodalashini hisobga olganda Nuh 71:16 oyatidagi نُور (nur) so‘zini “reflected light”, سِرَاجًا (siroj) so‘zini esa “source of light” deya izohlash taklif qilinadi.

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

Mavjud tarjimalardagi muqobillar	Tadqiqotchi tarjimasi
<p>Alexander Ross: He created the Moon with brightness and the Sun with Lightness;</p> <p>George Sale: He has placed the moon therein for a light, and has appointed the Sun for a taper;</p> <p>John Rodwell: And He has placed therein the Moon as a light, and has placed the Sun as a torch;</p> <p>Richard Bell: And He has placed the Moon in them as a light and the Sun as a lamp;</p>	<p>Ingliz tilida: “He made the Moon as the light reflector (over Earth during night time) and the Sun as an only source of light.”</p> <p>O‘zbek tilida: Va U (Alloh) Oyni nur akslantiruvchi, Quyoshni esa yorug‘lik manbai qilib qo‘ydi.</p>

Ilohiy matnlar xususan Qur‘oni Karimni tarjima qilish katta ilmiy xassosiyat, jiddiyat, aqidaviy holislik va diniy bag‘rikeng yondashuvni talab qiluvchi jarayon bo‘lsa-da, mavzu doirasida Aleksandr Ross, Jorj Seyl, Jon Rodvell, va Richard Bellarning tarjimalari ustida olib borilgan tahlillar, ushbu tarjimalarning asliyat matniga nisbatan noadekvat tarjimalar ekanligi xulosalandi. Jumladan, tahlil jarayonida asliy matnda aks etgan diniy-istilohiy va ilmiy leksemalar mohiyatining tarjimalarda semantik jihatdan qisqartirib yuborilganligi, asliyat matnidagi kognitiv tasvirning tarjimalarda ifodalanmay qolganligi va boshqa bir qator sabablar tarjimalardagi muqobillik darajasining kutilganidek yuqori emasligini ko‘rsatadi.

XULOSA

Tilshunoslikdagi mavjud va yangidan paydo bo‘layotgan muammolarga yechim berishda tilshunoslikdan tashqaridagi fanlarga murojaat qilishga bo‘lgan ehtiyoj lingvistik va ekstralingvistik fanlar integratsiyasini vujudga keltirgan;

Qur‘oni karimdagi suralar tarkibida bir vaqtning o‘zida ketma-ket nozil bo‘lgan ko‘plab oyatlar ham mavjud bo‘lib, ularni paragraflar shaklida yaxlitlash ma‘lum bir masala borasida Qur‘oni karimdagi hukm va ko‘rsatmalardan aniq va to‘g‘ri xulosalar hamda qiyos asosidagi fiqhiy dalillar olishda qo‘l keladi;

Tarjimashunoslik fanlarining zamonaviy tilshunoslik fanlari bilan o‘zaro integrallashishi insoniyat madaniy hayotining ajralmas qismi bo‘lgan muqaddas

matnlarning tarjimalarini kognitiv, pragmatik, teolingvistik va sotsiolingvistik rakursdan tahlil qilish imkonini beradi va bu imkoniyat o'z navbatida diniy matnlar tarjimalaridagi psixokognitiv, teolingvistik va pragmatik buzilishlarni osongina payqash va aniqlashga xizmat qiladi;

Tilshunoslikning zamonaviy tarmoqlaridan hisoblanmish, teolingvistika diniy matnlarning matniy-pragmatik qurilishini, diniy uslubiyatini, diniy leksik va konseptologik birliklarini o'rganuvchi fan bo'lganligi bois fanning teologik diskurs, teologik stilistika, teologik leksikologiya va teologik konseptologiya kabi subditsiplinar yo'nalishlari mavjud bo'lishi lozim.

Qur'oni karimni ingliz tiliga tarjima qilganda, nomuvofiqlik holatlarini keltirib chiqaruvchi asosiy faktorlardan biri bu Qur'oni konseptual birliklarning bibleizmik talqinlanishidir;

Qur'oni karimda Islom dinining tub aqidaviy masalalarini tashkil qiluvchi istilohiy birliklarining ta'vil (lug'aviy-allegorik talqin) qilinishi Qur'oni karim ma'nolarining tarjimalarda tamomila buzilishi yoxud o'zgarib ketishi mumkinligi sabab Qur'oni karimning turli xorijiy tillardagi ma'noviy tarjimalari asliyatga teng ko'rilmaydi, shu sabab shar'iy fatvo yoxud hukmiy dalillar Qur'oni karimning asliy matnidangina olinishi mumkin;

Qur'oni karim ma'nolarini sharhlab berishda murojaat qilinadigan tafsir tushunchasining tarjima va ta'vil tushunchalaridan farqli ravishda Qur'on oyatlarining tub mohiyati va undan ko'zlangan asl muddaoni bayon qilib berish bo'lib, unda oyatlarning satrma – satr lug'aviy talqin kuzatilmasligi, balki u orqali butun oyat matni, undagi diniy istilohlar sharhlab berilishi kuzatiladi;

Qur'oni leksik birliklarning turli tillarga, ayniqsa o'zbek va turkiy tillarga Islom dini ta'siri ostida paremiologik birlik sifatida o'zlashganligi ushbu xalqlar adabiyotida ham Qur'on pragmatikasi ustunligini ta'minlaydi va bu ustunlik Qur'oni karimdan manbalangan maqol va matallarni tarjima qilish bilan bog'liq muammoli holatlarda yaqqol seziladi.

Qur'oni karimning ifoda uslubi lingvistik jihatdan tamomila mukammal ekanligi, hamda uning har bir so'zi, har bir jumlasida ma'no ko'chishining uslubiy, konseptual metaforik, freym, kongitiv realistik, pragmatik, frazologik va boshqa barcha turlarini uchratish mumkinligi sababli Qur'on oyatlari leksik (so'zma – so'z), emas, balki semantik tarjima qilinishi lozim;

Qur'oni karimni tafsir qilish undagi oyatlarni nozil bo'lish sabablaridan kelib chiqqan holda, oyatlarning tub mohiyatini, undagi istilohlar qanday ma'noda kelganligini, ularni qanday tushunish lozimligini bayon qilib berishdir.

**SCIENTIFIC COUNCIL AWARDING ACADEMIC DEGREES
PhD.03/31.03.2021.Fil.76.05 AT NAMANGAN STATE UNIVERSITY**

TERMEZ STATE UNIVERSITY

YODGOROV SHAMSIDDIN ABDURAIMOVICH

**LINGUACOGNITIVE RESEARCH ON THE PROBLEM OF ADEQUACY
IN THE ENGLISH TRANSLATIONS OF THE HOLY QURAN**

**10.00.06 — Comparative Literature, Comparative Linguistics
and Translation Studies**

ABSTRACT
of dissertation of doctor of philosophy (PhD) on PHILOLOGICAL SCIENCES

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Research topic of a PhD dissertation thesis was registered in the bulletin of the Supreme Attestation Commission under the ministry of the Higher education, science and innovation of the Republic of Uzbekistan with the number B2024.2.PhD/Fil2936.

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The dissertation is available at the Information Resource Center of Namangan State University (registered under № 1621). (Address: 160107, 161, Boburshoh Street, Namangan city. Phone: (99869) 228-85-01).

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INTRODUCTION (Abstract of PhD dissertation)

Topicality and relevance of the dissertation theme. 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.

As a result of the practical reforms carried out in our country over the last 10 years, textual studies, Islamic source studies, scientific and linguistic research and study of the Holy Qur'an, as well as studies in the fields of Qur'an studies have been raised to the level of state policy. In particular, the decision of the President of the Republic of Uzbekistan dated July 16, 2021 No. 15 PQ-5186 "On additional measures to further improve the activities of the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan" - the works specified in the plan item, including the development of foreign languages, Arabic language and writing (calligraphy), restoration of ancient manuscripts and petroglyphs, research, translation and translation, study of the Holy Quran, pilgrimage tourism and the plans such as training guide-interpreters and setting up targeted training courses to improve their skills indicate that the government is paying attention to the development of the sector.

Furthermore, this research work also can make a practical contribution to ensure the implementation of the above legal documents like the resolution No. 376 of the Cabinet of Ministers of the Republic of Uzbekistan dated May 18, 2018 "On measures to improve the system of translation and publication of the best examples of world literature into Uzbek and masterpieces of Uzbek literature into foreign languages" and the decision of the President of the Republic of Uzbekistan "On measures to further improve the system of preservation, research and promotion of ancient written sources" dated May 24, 2017 No. PQ-2995.

Relevance of the research topic with the priorities of the development of science and technology of the republic. This research was carried out within the

framework of priority line I. "Spiritual-ethical and cultural development of a democratic and legal society, formation of an innovative economy" of the republic's science and technology development.

Problem development status. 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 Devin¹, 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., Stefan W., Sarah E., Baber J., Youngman P. va Skreslet R., Naudi J., Dhissy Y., Herrag E., Bevilacqua A.,² 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 Pimuhammadiy 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.³, together with

¹ Greifenhagen F.V. (1992). Traduttore traditore: An analysis of the history of English translations of the Qur'an. *Islam and Christian-Muslim Relations*, 3(2), 274-291. Stewart, D. J. (2000). Understanding the Quran in English: Notes on translation, form, and prophetic typology. *Diversity in language: Contrastive studies in Arabic and English theoretical and applied linguistics*, 31-48.

² Peachy D. W. (2013). English translations of the Qur'an and the roles of why, by whom, for whom and how. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 11(2), 31-54. Wild, S. (2015). Muslim Translators and Translations of the Qur'an into English. *Journal of Qur'anic Studies*, 17(3), 158-182. Eweida, S. (2007). The realization of time metaphors and the cultural implications: An analysis of the Quran and English Quranic translations. Independent thesis Basic level (degree of Bachelor). Stockholm University, Faculty of Humanities, Department of English. 30 pages. Baber J. (2008). Translators of the English Qur'an: Historical Patterns of Change from 1649 to 2005. California State University, Dominguez Hills. Skreslet, P. Y., & Skreslet, R. (2006). The literature of Islam: A guide to the primary sources in English translation (Vol. 58). Rowman & Littlefield. 340 pages. Naudé, J. A. (2006). The Qur'an in English-an analysis in descriptive translation studies. *Journal for Semitics*, 15(2), 431-464. Dkhissi, Y. (2018). The English translation of the Quranic text: the structural asymmetries. *AWEJ for Translation & Literary Studies*, 2(4). Herrag, E. L. (2013). The ideological factor in the translation of sensitive issues from the Quran into English, Spanish and Catalan. Universitat Autònoma de Barcelona. Doctoral thesis. Autonomous University of Barcelona. Department of Translation and Interpretation, 100 pages. Bevilacqua, A. (2013). The Qur'an translations of Marracci and Sale. *Journal of the Warburg and Courtauld Institutes*, 76(1), 93-130.

³ Mohammed K. Assessing English translations of the Qur'an //Middle East Quarterly. – 2005. Hassen, R. (2012). *English translations of the Quran by women: different or derived?* (Doctoral dissertation, University of Warwick). Khosravi, H., & Pourmohammadi, M. (2016). Influence of translator's religious ideology on translation: A case study of English translations of the Nobel Quran. *International Journal of English Language & Translation Studies*, 4(4), 151-163. Kidwai, A. R. (2017). Muhammad Marmaduke Pickthall's English Translation of the Quran (1930): An Assessment. *Marmaduke Pickthall: Islam and the Modern World*, 231-248. Mohaghegh, A., & Pirnajmuddin, H. (2013). The trace of translators' ideology: A case study of English translations of the Qur'an. *3L, Language, Linguistics, Literature*, 19(1). Rehman, S., Rasheed, S., & Khan, F. I. (2018). English Translations of the Quran: An Introductory Study. *Al-Qamar*, 63-76. Ashfaq, A. (2017). 1. English Translations of the Holy Quran in the Sub-Continent. *Abha'th*, 2(5), 1. Faqeer, H. (2017). A Survey of Qur'an Translation in English (1649-2014). M.A doctoral thesis. University of Salford, Department of Arabic/English Translation and Interpreting. 100 pages. Noureen, A., & Alvi, F. A Critical Review of Thomas Cleary's English Translation of Holy Quran (The Essential Quran, 1993) Based on "Imam Ghazali's Six Aims" of Quran. *Islamic Quarterly*, 65(4-521). Elimam, A. S. (2013). Marked word order in the Qur'an and its English translations: Patterns and motivations. Cambridge Scholars Publishing. Elnemr, M. I. R. (2020). The Ideological Impact on the English Translations of the Qur'an: A Case Study of Muhammad Asad's Translation. *International Journal of Linguistics, Literature and Translation*, 3(7), 30-41. Hawamdeh, M. A. (2019). A Concise Review of the Translatability of the Quranic Text: Hilali and Khan's English Version. *International Journal of English and Education*, 8(1), 240-256.

the Turkish linguists Bilgiz M., Kum S., Merve Y., Kabakci E. va Necmettin S.E., Feyza Ç.⁴ 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,⁵ studied the lexical-semantic, morpho-syntactic and phraseological problems of the translations by comparing the Russian and English translations of the Holy Qur'an.

The research conducted in our country in the field of Qur'an studies and Quranic translatology can be divided into two groups. The representatives of the first group are mainly Islamic scholars such as Altinkhan Tora, Mavlavi Hindistani, Shamsiddin Bobokhanov, Sheikh Muhammad Sadiq Muhammad Yusuf, Sheikh Alauddin Mansur and Sheikh Abdulaziz Mansur, who studied the meanings of the Holy Qur'an from a shari'i-jurisprudential and religious point of view. People belonging to the second group are literary critics and translatoologists such as G.Salomov, H.Karomatov, A.Rustamov and I.G'ofurov,⁶ who studied the meanings of the Holy Qur'an from the point of view of literary studies and translation studies and their research is of fundamental importance. Moreover, research over the translation of literary and enlightening-educational works driven by the linguists like M.Kholbekov, M.Bagoeva, Z.Sadikov, Q.Siddikov, S.Olimov, N.Dosbayeva, B.Jafarov, D.Hoshimova, O.Dadaboyev, J.Jumabayeva, M.Abduvaliyev, O.Safarov, Z.Isomiddinov, M.Sobirov, R.Karimov, R.Faizullayeva, M.Javboriyev, E.Ochilov, K.Jorayev, Y.Nurmurodov and A.Abdullajonov⁷ should also be specially

⁴ Selim K. Bazı İngilizce Kur'an meallerinin deyim çevirisi açısından değerlendirilmesi (Doctoral dissertation). Kum, S. Bazı İngilizce Kuran meallerinin deyim çevirisi açısından değerlendirilmesi (Master's thesis, Sosyal Bilimler Enstitüsü), 2016. – 168 s. Merve P. İngilizce Kur'an çevirilerinde eşdeğerlik sorunu: MAS. Abdel Haleem ve Tarrif Khalıdı örneği. PhD diss., Ankara Üniversitesi Sosyal Bilimler Enstitüsü Temel İslam Bilimleri (Tefsir) Anabilim Dalı, 2017. – 169 s. Kabakci E., Ekiz.N Arapça Aslından Yapılan İlk İngilizce Kur'an Tercümesi: George Sale'in the Koran'ı. Hitit İlahiyat Dergisi, 2022. 21(2), pp.1161-1192. Çelik F. Kur'an'ın Kadınlar Tarafından İngilizce Tercümesi: Dilde ve Dil Vasıtasıyla "Cinsiyet Dengesini" Sağlama Konusunda Karşılaşılan Zorluklar. Tefsir Araştırmaları Dergisi, 2020. 4(2), s. 631-654.

⁵ Мигаль, А. С. (2021). У истоков английского исламоведения: джордж сейл и его представления о мусульманском мире. Вестник Воронежского государственного университета. Серия: История. Политология. Социология, (3), 49-53. Фролова, Л. Н. (2009). Лексико-семантические особенности перевода Корана. Вестник Адыгейского государственного университета. Серия 2: Филология и искусствоведение, (2), 208-211. Копосова, Е. М. (2013). Библия, Коран и проблемы перевода сакральных текстов. Культура. Литература. Язык (pp. 256-266). Ушаков, В. Д. (2006). О переводе Корана: вопросы теории и практики (на основе опыта автора). Восток. Афро-Азиатские общества: история и современность, (3), 108-120. Полетаева, Т. А. (2019). Концепт "любовь" в Библии и Коране (в русскоязычном и англоязычном переводах). Научный результат. Вопросы теоретической и прикладной лингвистики, 5(2), 95-107. Михайлова, Е. В. (2020). Лингвокультурологические особенности коранических паремий (на материале англоязычных версий корана). In переводческий дискурс: междисциплинарный подход (pp. 203-209). Мелека, В. Ю. (2018). Особенности модификаций фразеологизмов в англоязычных версиях корана. Языковая политика и лингвистическая безопасность: Материалы, 122. Миронцева, С. А. Особенности абстрактной лексики в русско-и англоязычных версиях корана: лингвокультурологический аспект. Филологос Учредители: Елецкий государственный университет им. ИА Бунина, (4), 39-45.

⁶ Ғайбуллоҳ Ас-Салом. Асарлар. 1 – китоб. Эй, умри азиз. – Т.: Шарқ, 1996 – 256 б. Ғайбуллоҳ ас-Салом Таржима назарияси ва амалиёти” дан маърузалар матни чизгилари – Т.: Фахризода босмаҳонаси, 2003. – 54 б. Караматов Х. Ўзбек адабиётида Куръон мавзулари. - Тошкент: Фан, 1993 - 187 б. Кароматов Х. Куръон ва ўзбек адабиёти. –Т.: Фан, 1997 – 231 б. Иброҳим Ғофуров. “Куръон таржималари: тажрибалар”. Рисола. – Т.: «ЎзАС», 2009 – 87 б.

⁷ Холбеков М. Н. Жaxon адабиёти классиклари. Ўқув қўлланма. – 1993. Самарқанд: СамДУ нашри, 112 б. Бақоева М. Инглиз ва америка адабиётидан ўзбек тилига шеърӣ таржима тараққийети. – Тошкент: Фан, 1995. – 90 б. Содиков З. Юсуф Хос Ҳожиб —Қутаду билиг асарининг олмонча илмий адабий талқинлари: Филол.

recognized. In addition, in recent years, research over the linguistic features of the Holy Quran conducted by linguists such as M.Rajabova, R.Ibrohimov, H.Kadirov, N.Ismoilova, A.Egamov, I.Akhrorov, S.Rafiddinov, P.Muydinov, N.Saidullayev, M.Mamadaliyev, Z.Numanov, and G.Ahmadjonova⁸ and the “Annotated translation of the Qur'anic verses into Uzbek” published under co-authorship of G.Zikrullayev and A.Inoyatov shows that there is a rapid development in the field. In general, 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.

The connection of the topic of the dissertation research with the plans of scientific research of the higher educational institution where the dissertation is carried out. The dissertation research is closely related to the scientific agenda of Termez State University, entitling as “Actual Problems of Typological Study of the Lexico-Semantic System of the Language: Diachrony and Synchrony”.

Research aim Identifying cognitively-perspectived problems in the English translations of the Holy Quran through linguacognitive approach in relation to the original.

фанлари номзоди дисс... – Т., 1994. – 134 б. Содиков З. Юсуф Хос Ҳожиб “Қутадғу билиг” асари немисча ва инглизча таржималарининг қиёсий таҳлили. Т.:– 2019. Филол. фан. доктори. диссертацияси. 249 б. Денкофф Роберт. Бахту-тахтга элтувчи билим // Жаҳон адабиёти. [Инглиз тилидан З.Содиков таржимаси]. – Т.: - 2005. б.148-157. Содиков З., Сидиков Қ. —Қутадғу билигининг янги таржимаси // Ўзбекистон адабиёти ва санъати. – Тошкент, 2007. 6 апрель – № 14 (3894). Сидиков Қ. —Қутадғу билиг тўртликларининг инглизча бадий таржима хусусиятлари. – Тошкент: Баёз, 2014. 128 б. Олимов С. Алишер Навоий асарларидаги шеърини санъатларни таржимада қайта яратиш ва шакл бериш муаммолари: Филол. фанлари номз. дисс. автореф. - Тошкент: 1985. - 21 б. Сафаров О. Вопросы герменевтического перевода и скопосной (целевой) теории в немецком переводоведении: Автореф. дис... канд. филол. наук. - Ташкент: 1999. – 27 с. Исомиддинов З. Якин туркий тиллардан шеърини таржима хусусиятлари.(—Манас эпоси таржимаси мисолида): Филол. фан. ном. ... дисс. автореф. – Т., 1991. – 22 б. Собиров М. —Бобурнома Виллур Текстон таржимасида: Филол. фан. ном. ... дисс. – Т.: 2001. 132 б. Каримов Р. —Бобурномадаги шеърлар хорижий таржималарининг қиёсий таҳлили: Филол. фанлари номз. дисс.. - Тошкент: 2003. - 154 б. Файзуллаева Раъно. Бадий таржимада миллий хосликни ифодалаш муаммосига доир: Филол. фанлари номз. дисс. автореф. - Тошкент: 1972. - 21 с. Жавбўриев М. Воссоздание национального характера и исторического колорита в художественном переводе: Автореф. дис... канд. филол. наук. – Ташкент, 1991. - 22 с. Очилов Э. Рубоий таржимасида шакл ва мазмун бирлиги: Филол. фан. ном. ... дисс. – Т.: 1994. – 134 б. Жўраев К. Шеърини таржималарни адабий ва фольклор алоқалари йўриғида қиёсий ўрганиш: Филол. фан. д-ри. ... дисс. автореф. – Т.: 1987. – 48 б. Нурмурадov И. Ўзбек фольклорини ўрганиш тарихи ва уни немис тилига илмий-адабий таржима қилиш муаммолари: Филол. фанлари номз. дисс. автореф. - Тошкент: 1983. - 21 б. Абдуллажонов А. Алишер Навоий бадииятини немисча таржималарда қайта яратиш ва табдил этиш: Филол. фанлари номз. дисс.... – Тошкент, 1998. – 152 б.

⁸ Раджабова М. А. Қуръони карим дунё олимлари нигоҳида. International scientific conference: innovative trends in science, practice and education, 2020. 1(2) б. 178-181. Иброҳимов Р. Қуръони карим маъно таржималари: умумий кўзқараш. International journal of discourse on innovation, integration and education, 2020. 1(1), б. 78-80. Қодиров Х. Балоғат илми орқали қуръони каримни англаш. Finland International Scientific Journal of Education, Social Science & Humanities, 2023. 11(6), б. 899-901. Исмоилова Н. Қуръони карим тафсиридаги тўлиқ ва тўлиқсиз ўқшатишлар. Prospects of development of science and education, 2022. 1(5), б.4-9. Эгамов А. А. Мутассаввуф муфасирларининг Қуръони каримни тафсир қилиш услуби. Periodica Journal of Modern Philosophy, Social Sciences and Humanities, 2022. 8, б. 24-26. Ахоров, И. З. Қуръони каримда” ۞” олд кўмакчисининг турли маъноларда қўлланиши. Academic research in educational sciences, 2021. 2(9), б. 357-360. Рафиддинов С. “Маҳбуб ул-қулуб” асарида қуръон оятлари. Alisher navoiy xalqaro jurnali, 2022. 2(3), б.23-28. Muydinov P.Q. Qur’oni karim va sunnatda noverbal vositalar. Ijodkor o’qituvchi, 2022. 2(19), б. 312-315. Saydullayev N. Shayx muhammad sodiq muhammad yusuf fikrlari va qur’oni karimning tarjimalari xususida. Proceedings of International Conference on Modern Science and Scientific Studies Vol. 1, No. 1, 2022, b. 97-100. Mamadaliyev M. Qur’oni karim matnida muzakkar va muannas so’zlar matn siyofiga ko’ra tanlanishining ahamiyati. Prospects and main trends in modern science, 2023. 1(4), б. 69-71. Numanov Z. Comparative analysis of Uzbek translations of the Holy qur'an. Galaxy International Interdisciplinary Research Journal, 2021. 9(12), б.1415-1418. Ahmadjanova G. Quroni karimda shart maylining ishlatilinishi. Молодой ученый, 2020. (44), б.388-390.

Research tasks.

To justify the existence methodological need of the imposing interdisciplinary approach including Quranic studies together with translation studies, theolinguistics and cognitive linguistics in order to correctly understand and translate the semantic essence of the Qur'anic verses and the religious speech act it;

To develop the methodology of exegetical translation by mutual integration of the branches of Qur'an studies, like tafsir and sababi-nuzul (reasons of the Quranic revelation), which assists in the translation of the meanings of the Qur'anic verses, within the analysis of primary sources related to the discussion of the phenomenon whether Quran translatable or untranslatable;

To prove the existence of the main factor, the influence of the translator's religious and ideological views on the Holy Qur'an leading to the violation of the semantic essence of the verses of the Qur'an during translation through analysis of the English translations of the verses of the Qur'an, which constitute the religious foundations of Islam;

To improve the elimination mechanism of the problems of cognitive semantic and conceptual metaphorical adequacy of the English alternatives given in the translations by clarifying the essence of the Qur'anic concepts related to the religious-ideological and religious picture of the world, which are often misinterpreted in the English spiritual translations of the Holy Qur'an;

Research object. In the research, the original text of the Holy Qur'an, Madinah printed copy published by King Fahd Qur'an Publishing House in 2023, and the translations done by Alexander Ross, (The Alcoran of Mahomet, 1649), George Sale (Alcoran of Mohammed, 1734), John Rodwell (The Qur'an, 1861) and Richard Bell (The Qur'an: with a Critical Rearrangement of the Surah's, 1937) have been selected as objects and at the points where the Uzbek translations of the Holy Qur'an in need, the translations of Mavlavi Hindistani, Sheikh Alauddin Mansur, Sheikh Muhammad Sadiq Muhammad Yusuf, and Sheikh Abdulaziz Mansur were used through comparative analysis.

Research subject. consists of a linguistic-cognitive description of the problem of adequacy in English translations of the Qur'an.

Research methods. Methods such as conceptual mapping, ethnosemantic comparison, typological classification, bibliographic classification, statistical-experimental, linguistic-cognitive and interdisciplinary approach analysis were used in the research.

Scientific novelty of the research followed by:

The existence methodological need of the imposing interdisciplinary approach including Quranic studies together with the modern interdisciplinary approaches of linguistics and translation studies like theolinguistics, cognitive linguistics and cognitive translation to analyze linguistic adequacy of the translations of the Holy Qur'an in different languages in relation to the original and to correctly understand the fundamental nature of the Quranic religious speech act have been scientifically justified and the theoretical basis of a new methodological approach consisting of interdisciplinary of Qur'an studies, theolinguistics and cognitive translation have been established;

The methodology of exegetical translation by mutual integration of the branches of Qur'an studies, like tafsir and sababi-nuzul (reasons of the Quranic revelation), which assists in the translation of the meanings of the Qur'anic verses, within the analysis of primary sources related to the discussion of the phenomenon whether Quran translatable or untranslatable have been developed;

The existence of the main factor, the influence of the translator's religious and ideological views on the Holy Qur'an leading to the violation of the semantic essence of the verses of the Qur'an during translation through analysis of the English translations of the verses of the Qur'an, which constitute the religious foundations of Islam have been proven and the available English translations of the Holy Qur'an have been classified in the form of biblical, philosophical-secular and sectarian translations;

The elimination mechanism of cognitive semantic and conceptual metaphorical problems of adequacy in the English alternatives given in the translations of the Quran by clarifying the essence of the Qur'anic concepts related to the religious-ideological and religious picture of the world, which are often misinterpreted in the English spiritual translations of the Holy Qur'an have been advanced;

Practical results of the research. Theoretical foundations of educational resources in the field of interdisciplinary branches of linguistics, such as cognitive linguistics and theolinguistics, and in areas of translation studies, like translation linguistics, philological hermeneutics, exegetics, and philosophy of translation have been made;

The scientific-methodological foundations of educational literature related to such branches of Qur'anic studies as tafsir, (interpretive translation), ta'wil, (allegorical interpretation), ilmi rasm (Quranic textual studies) related to linguistics and translation studies have been developed;

Based on the recommended solutions to the cognitive semantic, conceptual metaphorical and text-discursive problems in the translations carried out in Arabic-English/English-Arabic, Arabic-Uzbek/Uzbek-Arabic language pairs, new translation methods for translating cultural and religious specific units found in artistic and religious texts have been proposed;

Reliability of research results. The analysis within the research was carried out on the basis of globally recognized theoretical and methodological methods such as categorical classification, discursive analysis, cognitive realism, conceptual mapping, distribution, functional and hybrid - statistical and grammatical transformation, the results of the analysis were published in high-index foreign scientific publications. It is confirmed by the references given by the competent bodies that reports on research results were made at international scientific conferences on topics related to the research work, research results were used in the preparation of educational literature and textbooks in the field, and in scientific-fundamental and practical projects.

Scientific and practical significance of research results. The scientific significance of the research results is that the theoretical basis of the research was formed based on the analysis of the fundamental and latest literature on the topic, the research was conducted based on research methods recognized and recognized

by world scientists, the use of globally recognized scientific theories in the process of analysis, the practicality of the research the complete compatibility of the analyzes carried out in the analytical part with the researched scientific sources and literature in the theoretical-methodological part of the work, the lectures on topics related to the research results were given at international scientific conferences dedicated to the translation of the Qur'an in Turkey, Iran, the USA and a number of other countries, and based on the availability of scientific conclusions given by foreign experts on research results.

The practical significance of the research results for undergraduate and graduate students in "cognitive linguistics", "theolinguistics", "text linguistics", "stylistics", "translation theory and practice", "literary translation", "philological hermeneutics", "translation studies", " comparative linguistics" and other similar subjects are determined by the availability of educational resources, including lecture texts, textbooks and training manuals.

Implementation of research results. From the scientific articles and theses of the research work on the topic of Linguistic-cognitive study of the problem of adequacy in English translations of the Holy Qur'an, as well as scientific conclusions and suggestions of the researcher, it was used:

Researcher's scientific proposals, recommendations and analytical conclusions regarding the influence of the authors' biblical, philosophical-secular and sectarian views on the Holy Qur'an in the translations revealed in the process of analyzing the English translations of the verses of the Qur'an, which constitute the creedal foundations of Islam, have been used by the Republic of Spirituality and "Propagation on inter-national harmony and inter-religious tolerance - campaign activities, prevention of the evil of radicalism among the population" - clause 26 "Preventing the increase of radicalization in the society" defined in the VI direction of the action program of the Rifat center for 2023 was used in the organization and implementation of promotional activities on the topic of "setting and implementing priority tasks to fight against various actions aimed at poisoning the minds of young people with destructive foreign ideas" (at the Center of Spirituality and Enlightenment of the Republic Act No. 193 dated May 17, 2023 of the management of the institute of socio-spiritual studies) As a result, the methodological foundations of the process of forming the culture of using reliable religious sources among young people have been improved;

From the proposals and recommendations that were developed based on the mechanisms of identifying the problems of cognitive semantic and conceptual metaphorical adequacy of the English alternatives given as the equivalent to the religiously specific concepts and Quranic concepts relating to the religious picture of the world through semantic intertextuality and rhetorical definition was used within the framework of the practical project on the creation of the PZ-2020042022 "Linguo-didactic electronic platform of Turkish languages" for 2020-2022 within the framework of the State Scientific and Technical Program of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi (Reference letter given by the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated October 7, 2023 by the University of Literature No.

01/10-2027). As a result, the possibilities of using information technologies in the process of preparing scientific-topical exegetic translations of the Qur'anic conceptual units directly assimilated into Turkish and English have been increased;

From suggestions and recommendations regarding the scientific-theoretical foundations of the new methodological approach to translate the verses of the Quran on the basis of the interdisciplinary nature of the Quranic and linguistic science including Quranic studies, theolinguistics and cognitive linguistics in the analysis and translation of Hakim Tirmidhi's work "Bahrut Tafseer" dedicated to the interpretation of the Holy Qur'an, as well as in the Uzbek translation of Abu Isa Tirmidhi's "Shamaili Muhammadiya" and "Sunani Tirmidhi" was used within the research plan of the Termez state university on the topic "Actual problems of cross-typological study of the lexical-semantic system of the language: diachrony and synchrony". (Reference No. 01-07/64 dated July 10, 2024 given by the Imam Termizi International Scientific Research Center). As a result, the bibliographical analysis of dissertation served to provide scientific comments and explanations and enrich the research of the above sources.

The recommendations developed within the framework of the newly-developed methodology of semantic translation of the Quran as "exegetical translation" having been integrated from translation theories, tafsir (exegesis) and reasons for the revelation, which ensures adequacy in the translation of the meanings of the Holy Qur'an, have been used in terms of the research plan of the Termez state university "Actual problems of cross-typological study of the lexical-semantic system of the language: diachrony and synchrony" in the training sessions of the students of the secondary specialized Islamic school named after the Imam Tirmidhi. (Reference No. 19 given by the administration of the secondary specialized Islamic school named after Imam Tirmidhi dated February 27, 2024). As a result, proposed analytical report related to the western methods and approaches to the translation of the Holy Qur'an served to form scientific immunity in students against missionary and prozeletystic approaches.

Approval of research results. The results of the research were discussed in the form of scientific lectures at 4 international and 6 national scientific-practical conferences.

Publication of research results. 10 scientific works have been published on the topic of the dissertation, as 6 of them were published in scientific publications recommended to publish the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, 4 were published in the international scientific journals and collections.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references and appendices. The total volume of the dissertation is 148 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introductory part of the study, the actuality and necessity of the research topic has been substantiated, its compatibility with the priority directions of the development of science and technology of the republic has been indicated, the

problem development status has been highlighted, the research aims and tasks have been defined, the methods, object and subject of the research have been described, the scientific novelty of the work, the reliability of the results have been obtained, scientific and practical significance, implementation of research results, approval, publications, the structure of the dissertation have been presented.

Chapter I of the dissertation is entitled "Linguistic foundations of the study of the adequacy in the translations of the Holy Qur'an" focuses on the scientifically justification of the methodological need to address to theolinguistics, cognitive linguistics and cognitive translatology together with Qur'anic studies on doing research over the problems of adequacy of the translations of the Holy Qur'an and particularly the correct understanding and interpretation of the essence of its verses. Because, according to I.V. Bugayeva, a Russian linguist, the need for proper and systematic organization of extralinguistic research related to the study of communicative, linguopragmatic, and stylistic features of religious texts arose in the middle of the 20th century, at the center of the sciences of theology (theology) and linguistics (linguistics) led to mutual integration and emergence of a new interdisciplinary science called "theolinguistics" in modern linguistics.⁹

However, the linguists, who participated in the scientific conference "Sociolinguistics and religion" held at Georgetown University in 1972 and is recognized as the founders of the science of theology, on the issue of the formation of a special science theory based on theology and linguistics in the linguistic research of religious texts like Samarin, F. Goodmann, J. Barr, A. George and M. Atkinson do not give clear ideas about a single principled science called theo-linguistics and its components. As part of their articles, they turned to theological sciences and biblical dictionaries in their linguistic analysis of biblical texts. It is interesting that the tendency of Western linguists towards the study of biblical texts has caused them to approach the study of other religious texts from a biblical perspective. In particular, the conclusions drawn from the English translations of the Holy Qur'an show that many Qur'anic lexical units are interpreted biblically in most cases. Biblical units, on the other hand, are made up of mythonyms adapted to English from Greek-Roman religious mythology and old Hebrew terms, hebronyms undermines the original essence of the religious units that make up the creedal foundations of Islam. There are many examples of Qur'anic units expressed through Bibleisms. For example, the lexeme "christian" is considered as one of such bibleismic units which is used to translate Quranic term النَّصَارَى (nasrora) in the Quranic verses like Al-Baqarah 2:62; Oli Imran 3:67; Moida 5:14; Tavba 9:30; Hajj 22:17;

According to Douglas Hall's book "The cross in our context: Jesus and the suffering world", the word "christ" means "the one who hang in the cross" and "christian" means "follower of the cruxified one".¹⁰ In turn, taking into account the fact that the word "cross" in Arabic is called صلب (salb), "crucified" as مصلوب (maslub) and "follower of the crucified" is mentioned as أتباع المصلوب (atba'il maslub) and the Quranic verse Nisa 4:157 denotes that Isa a.s. was not crucified, it becomes

⁹ Бугаева И.В. Теолингвистика: теология+ лингвистика? //Язык і метода. – Т. 2015. – №. 2. – с. 297

¹⁰ Hall Douglas John. The cross in our context: Jesus and the suffering world. Fortress Press, 2003. p.183

clear that the word "Christian" is not an alternative to the word النَّصَارَى (nasraro) meaning "assistant". Also, the verses of the Holy Qur'an tell us that Isa a.s. clarifies that he was not a Christian or that he did not found a religion called Christianity and that he was not "the son of God" but "the God's prophet, sent to the people of Israel".

As you can see, the Holy Qur'an is translated by most English speakers based on the biblical approach. Therefore, a person perceives, models, classifies and interprets any concept not on a scientific-rational basis, but on the basis of the prism of his local environment. This situation is especially evident in the fact that, as witnessed above, ideological units related to a certain religion are often mistakenly perceived in people's imaginations under the influence of the national-cultural worldviews of the societies to which they belong. As can be seen from the above considerations, in addition to the lexical and textual meanings of each word, it also has a conceptual meaning that creates a certain cognitive (perceptual) image in the minds of people, and the modern methodological research of linguistics The linguocognitive approach studies the extent to which the conceptual units in the text are correctly perceived by the reader.¹¹ In order to correctly understand such spiritual subtleties in the verses of the Qur'an, it is necessary to refer to additional comments and explanations that clarify the meaning of the verses of the Holy Qur'an. 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.¹² This opinion of the G'.Salomov 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.

The methodologies of tafseer, which provide great scientific support for the correct interpretation of the meanings of the Holy Qur'an, and their scientific importance in the process of translating the verses of the Qur'an, the main differences between the concepts of translation and interpretation are discussed in detail in chapter II of the dissertation. This chapter entitling as **“Discussions over the topic whether Quran translatable or untranslatable”** began with the analysis of the scientific views and opinions of religious scholars and specialists on whether Quran translatable or untranslatable one.

After all, translations of the Holy Qur'an, which are the product of a translator, are not seen in the Islamic world as having the same status as the original text of the Qur'an from the point of view of sharia and fiqh. Even among Islamic scholars, we often come across comments that "translation of the Holy Qur'an is not the Qur'an." There are a number of reasons for this, and different Islamic scholars have listed these reasons in different ways. However, almost all Islamic scholars agree on the following causes and factors:

¹¹ Olson D. R. Language and thought: aspects of a cognitive theory of semantics //Psychological review. – 1970. – Vol. 77. – №. 4. – p. 257.

¹² Ғайбуллоҳ Ас-Салом. Асарлар. 1 – китоб. Эй, умри азиз. – Т.: Шарқ, 1996 – б.209

1. Due to the fact that many religious and dogmatic conceptual units in the Holy Qur'an do not even exist in the form of concepts in the life of peoples other than the Arabs, the translator who started to translate the Holy Qur'an cannot express these conceptual units in the translation language and often assimilates them into the language of translation. An example of this reasoning is the concept of حَلَالٌ (halal), which we find on food labels. It is also noted that all Qur'anic units borrowed to TL are included in this category;

2. There are many religious units in the Holy Qur'an that are impossible to imagine and perceive, and their translation (interpretation based on the perceptual imagination derived from the primary meaning in the dictionary) during the translation process is a mistake of the fundamental essence of these units leads to understanding. According to Mohammad Jumeah, the emergence of misconceptions about the Holy Qur'an in the western region is precisely due to the often lexical meanings of the dogmatic reforms in the verses of the Qur'an as it will be the cause of vilification.¹³ For example, in verse 38:75 of the Holy Qur'an, while addressing to Satan (the Devil), Allah uses the word بِيَدَيْ (biyadayya) in the possessive category. Naturally, the word بِيَدَيْ (biyadayya) in the verse does not express a concept of attributing a body to Allah, because physical parts are devoted to creatures (created) and thinking that Allah has a body or a body part is contrary to the concept of God described in the Holy Qur'an. Therefore, in many verses of the Holy Qur'an, it is emphasized that God is not like any creature in the world. According to Mehmet Okuyan, one of the Turkish Quranic commentators, all the parts of the body that describe God in the verses of the Qur'an are metaphorical, and the purpose is to ensure that the essence of the message raised in the verse is easily understood by people.¹⁴

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."¹⁵ The verses of the Holy Qur'an is mainly explained using the following two types of tafseer methods, like "Explaining Quran through the Quran itself and the explaining the Quran through authentic prophetic hadiths. The method of interpreting the Holy Qur'an by itself has 2 linguistic peculiarities:

1. Semantic intertextuality (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;

2. Rhetorical definition - 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. A sign of this approach in the Holy Qur'an is when Allah

¹³ Jumeah, M. S. 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). 2006. -p.34

¹⁴ Okuyan, M. (2021). Kur'an Meâl-Tefsir. İstanbul: Haliç Üniversitesi Yayınları, 740 s

¹⁵ S. Musa The Influence of Tafsir al-Jalalayn on Some Notable Nigerian Mufasssirin in the Twentieth-Century Nigeria. Journal of Muslim Minority Affairs, - 2000. 20(2), p. 325

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 addression 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; Through these approaches, the expression **مَلِكِ يَوْمِ الدِّينِ** (maliki yawmiddiyni) in Fatiha 1:4 can be interpreted as follows. Relying on the Quranic verses that are semantically intertextual to the phrase **يَوْمِ الدِّينِ** (yawmiddiyni) 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** (yawmiddiyni) essentially covers the following 7-stage processes:

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.	بَعَثَ (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.	حَشَرَ (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.	عَرَضَ (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.	نَبَأَ (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.	سُئِلَ (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; Zuhruf 44:43; and others
7.	حُكِمَ (Hukm) After the judgement is over, divine verdict is given to the people whether they go to heaven or hell;	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; 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 ...

As we can see in the example of the table attached above, the expression **يَوْمَ الدِّينِ** (yawmiddīyni) is an expression covering a macro-conceptual process in a much broader sense than its content and the translational alternative to the expression should be such that this alternative should fully reflect the above-mentioned 7-step process in the human imagination. This aspect of the matter shows that it is impossible to translate the Holy Qur'an. Most such Qur'anic units cannot be expressed in one word, so they are often transliterated into the translation language.

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, in the first part of Chapter III entitled “**Linguo-cognitive analysis of the adequacy of English translations of the Holy Qur'an**”, 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.

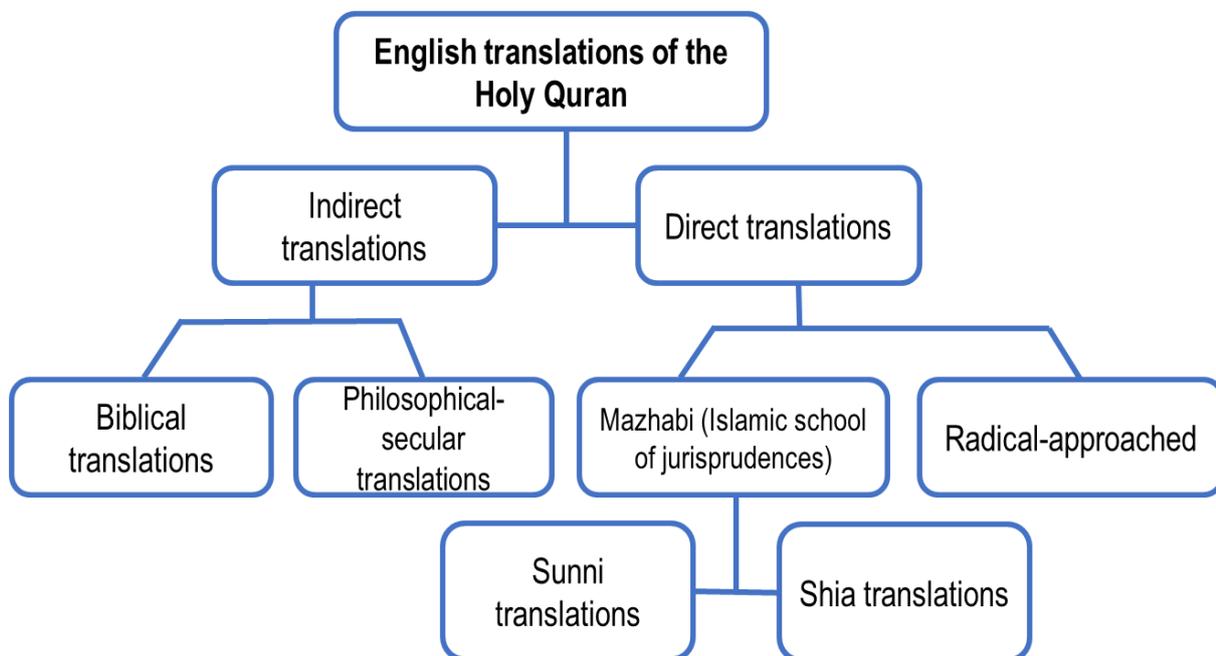


Figure 1. Classification of the English translations of the Holy Quran

It can be seen from the example of translations attached based on the classification that the translations are influenced by the dogmatic views specific to the sect, sect and direction to which the translator belongs. That's why ideas about the Holy Qur'an should not be derived from the translation. For a clearer understanding of the issue, we have provided a comparative analysis of the translations of the Holy Qur'an verse Nisa 4:59:

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

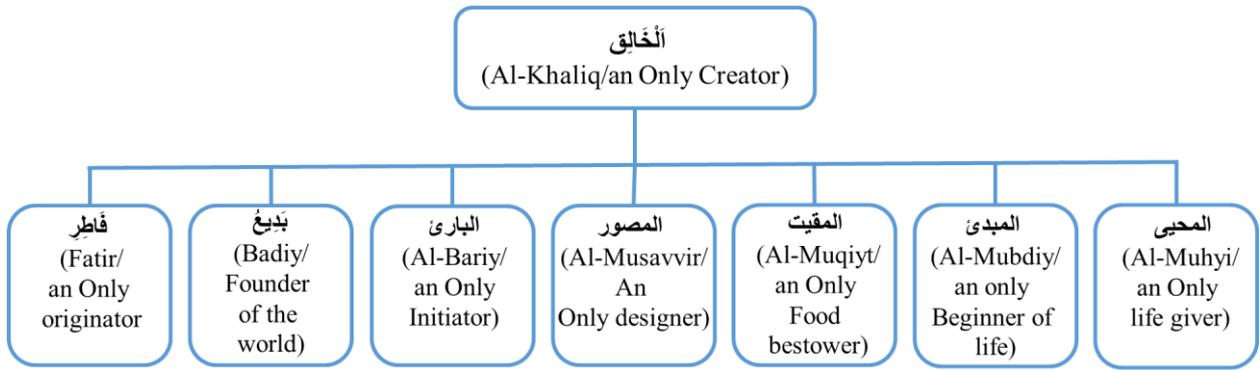
Abdulloh Yusuf Ali: “O believers! Obey Allah and obey the Messenger and those people who are in charge among you”

Mir Ahmad Ali: "O you who believe! Obey Allah and obey the Messenger and those in authority from the prophet's lineage”.

Muhammad Muhsinxon: “O, believers! Obey Allah and obey His Messenger and obey the Messenger’s successor (caliph).

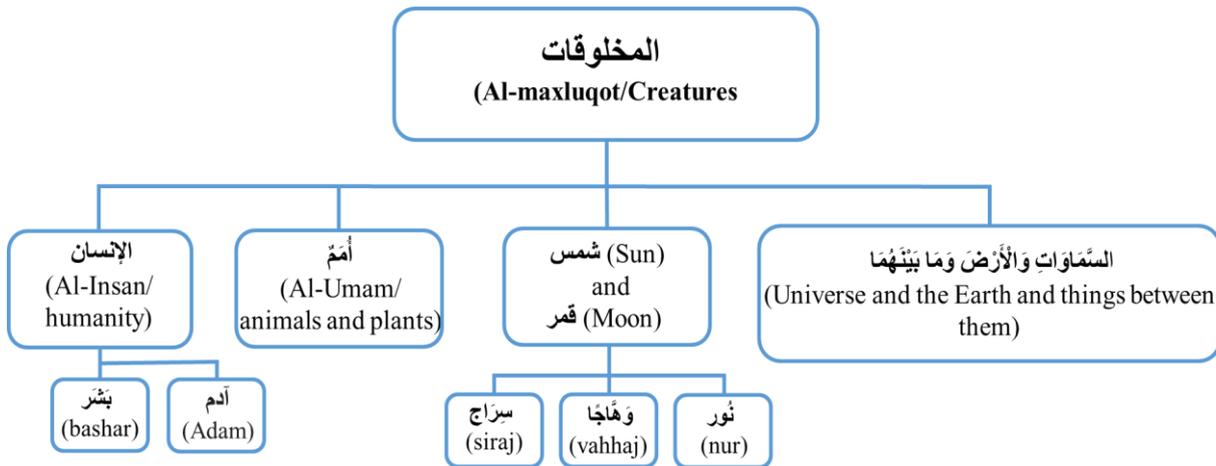
You are witnessing the translations of Nisa 4:59 by Sunni, Shia and Wahhabi translators. Abdullah Yusuf Ali, one of the Sunni scholars translated the combination of **وَأُولَى الْأَمْرِ** (Ulil amr) in the verse as "to your appointed leaders from among you", and Syed Mir Ahmad Ali, a representative of the Shia sect: "to the leaders from prophet’s lineage" and Wahhabi influenced translator Muhammad Muhsin Khan translated **وَأُولَى الْأَمْرِ** (Ulil amr) as "caliph" and determined it to be the head of the caliphate state that existed at that time. It should be noted that terrorist organizations like "Hizbut-Tahrir", "Al-Qaeda", "ISIS", "Taliban" and "Al-Shabaab", which declared their followers as "caliph" interpret the verse of Nisa 4:59 as evidence for recruiting people to their ranks. In general, the combination of **وَأُولَى الْأَمْرِ** (Ulil amr), which expresses the dictionary meaning of "the one who commanded to carry out a certain task", based on the 106th hadith (prophetic narration) in book 65 of Tafsir of Sahih Bukhari, it is about the companion Abdullah bin Huzaifa bin Qays, whom the prophet sent him as the leader of the da'wah group to Persia. On the trip, the group disobeyed Abdullah bin Huzaifa. Hearing about their disobedience, when the Da'wah group returns, Muhammad p.b.u.h told them that the group should obey the appointed leader if he does not order you to do something against the religion of Allah.

According to the hadith, Allah revealed this verse and made it obligatory for the rest of the Muslims to obey the leader appointed from among the Muslims. In the example of this analysis, it is possible to witness the incomparable importance of referring to authentic hadiths in the correct understanding of the Qur'anic verses. In the example of the above hadith, if we take into account that the meaning of **وَأُولَى الْأَمْرِ** (Ulil amr) is "the leader appointed from among the Muslims", it can be said that Abdullah Yusuf Ali's translation is more alternative to the text of the verse. Taking into account the problems of inadequacy in the translations of the meanings of the Holy Qur'an appears as a result of the misinterpretation of such religious-ideological concepts of the Holy Qur'an, in the beginning of the III chapter of the dissertation, called "**Linguo-cognitive analysis of the adequacy of the English translations of the Holy Qur'an**" using the conceptual mapping method, a conceptsphere of Qur'anic concepts reflecting the religious picture of the world was created and the problems of the translations of the verses of the Qur'an with the participation of conceptual units related to this conceptsphere, which cause situations of linguocognitive inadequacy compared to the original, were identified, and recommended solutions and translation transformations were proposed to eliminate the identified problems. In a word, the formation of a correct image of Islam it depends on being able to correctly understand the concepts that make up the Quranic picture of the world. Based on our studies on the Holy Qur'an, using the method of conceptual mapping Qur'anic concepts that make up the religious picture of the world, have been categorized as two conceptspheric layers like Al-Khaliq (the only Creator) and Al-Makhluqat (the creatures) and the level of cognitive semantic and conceptual metaphorical adequacy of the translations given to the verses with these conceptual units was analyzed.



Conceptosphere of الْخَالِقِ (Al-Khaliq)

We consider that the combination of خَالِقُ كُلِّ شَيْءٍ (Allah is an Only Creator of everything in the world) in the verses like An'om 6:102, Ra'd 13:16, Zumar 39:62, G'ofir 40:62 can form a whole conceptosphere with its following synonymous concepts that express the same creative quality of Allah. The main reason why the concept of al-khaliq (Al-Khaliq) is chosen as the main concept in the research and the above concepts are classified as synonymous with it is that the idiomatic essence of all of them is interpreted through the verb خَلَقَ (khalaqa), which is the root base of the concept of الْخَالِقِ (Al-Khaliq). Coming to the conceptosphere of المخلوقات (Al-Makhlūqot), all living or non-living beings can be recognized as a whole conceptospheric layer, because in the above verses it is pointed out that Allah created everything. However, it is equally important to be able to understand the subtle and complex points in the Quranic discourse well enough as it is significant to correctly understand the conceptual metaphorical and cognitive semantics of the verses. We have mapped them as follows. the concept of creation based on the verses of the Qur'an studied in relation to the issue as part of the research.



Conceptosphere of المخلوقات (Creatures)

Since a word in the text can be both a lexical unit with a clear dictionary definition and explanation, and a conceptual unit expressing an abstract concept, the semantics of the Qur'anic concepts of the world view as lexical units is not only from a general semantic perspective, but also conceptual units. should be studied from a cognitive perspective as well. Since a word in the text can be both a lexical unit with

a clear dictionary definition and explanation, and a conceptual unit expressing an abstract concept, the semantics of the Qur'anic concepts of the world view as lexical units is not only from a general semantic perspective, but also conceptual units should be studied from a cognitive perspective as well. This can be judged in the example of cognitive semantic and conceptual metaphorical analyses to evaluate the level of adequacy between the essence and the interpretation of the most frequently referred Qur'anic concepts related to the religious picture of the world, like **فَاطِر** (Fatir), **السَّمَاوَاتِ وَالْأَرْضِ** (The Universe and the earth), **شَمْس** (Sun) va **قَمَر** (Moon). The name **فَاطِر** (Fatir) is morphologically an infinitive, derived from the same root base with the word **افطار** (iftor), meaning “breakfast” in modern Arabic, and “to break the fast” in Uzbek and it can be both socionym and religionym.

In religionymic sense **فَاطِر** (Fatir) mainly means “Originator of the Universe and the Earth” referring to Allah in the verses such as An'am 6:14, Yusuf 12:10, Ibrahim 14:10, Fatir 35:1, Zumar 39:46 and Shuura 42:11. In order to understand that the word **فَاطِر** (Fatir) in the verses, expressing the concept of “Originator” in the sense of “creating out of nothing”, it must be referred to other verses in the Holy Qur'an related to the issue. For example, in the verse Hud 11:51, **فَطَرَ** (fatara), which is the verb base of the concept of **فَاطِر** (Fatir) is used, in the address of the prophet Hud a.s. to his tribe, in the sense of “He (Allah) is the One who created me out of nothing” with the sentence **وَالَّذِي فَطَرَنِي** and in verse Yasin 36:22, a Jewish believer said to his people referring to Allah: “He (Allah) is the One who created me from nothing and to whom you will surely be returned.” Also, the verb **فَتَقَّ** (fataqa) in the verse of Anbiyya 21:30 has essentially interpreted the word **فَاطِر** (Fatir), because the verb **فَتَقَّ** (fataqa), which is the basis of the sentence **فَفَتَقْنَاهُمَا** (we split them apart) in the verse, means “to break a whole into pieces”, meaning “to break up”, is synonymous with the verb **فَطَرَ** (fatara), which is the basis of the noun **فَاطِر** (Fatir).

Anbiyo 21:30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا... ٣٠

In general, the concept of **فَاطِر** (Fatir), derived from the root verb **فَطَرَ** (fatara), which means “to break a whole into pieces” as a synonym for the verb **فَتَقَّ** (fataqa), reveals the details of the creation of the Universe and the Earth together with the information about the creation of the Universe and the Earth by Allah. In Anbiyya verse 21:30, it is reported that the Universe and the Earth before the creation were a mutual whole and Allah clove them asunder. The sentence **فَفَتَقْنَاهُمَا** (We separated them apart) in verse Anbiyya 21:30, in turn, evokes the image of a “explosion” or “violent tremor” in the human mind. However, the disintegration of a certain body occurs as a result of a violent reaction process, an “explosion” even according to physical laws. Also, the details of the message given in the verse are similar to the details of the Big Bang theory, which is put forward in modern science today. In our opinion, the word **فَاطِر** (Fatir) is used in the verses in relation to God, to emphasize that the “explosive cloving”, which is the main factor in the creation of the Universe and the Earth, happened by the will of God Almighty. Based on this, the combination of **فَاطِر السَّمَاوَاتِ وَالْأَرْضِ** can be defined as “Originator of the Universe and the Earth”. However, in the example of Fatir 35:1, the authors of the translation translated the

word فَاطِر (Fatir) as “creator”. As a result, the scientific-pragmatic essence that the text of the verse has not been conveyed in the translations. In order to solve this problem, the research suggests the transformation for the verse, Fatir 35:1 as follows:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ... ١

Alternatives given in the translations selected for analysis	Alternatives proposed by the researcher
<p>Alexander Ross: Praise be to God, Creator of Heaven and Earth;</p> <p>George Sale: Praise be unto God, the creator of heaven and earth;</p> <p>John Rodwell: Praise be to God, creator of the heavens and the Earth;</p> <p>Richard Bell: Praise for God, creator of the heavens and the Earth;</p>	<p>“Praise be to Allah, an only Originator of Universe and the Earth”.</p>

At this point, the fact that the verse Anbiya 21:30 commented the concept فَاطِر (Fatir) in the meaning of “Originator” rather than "Creator", indicates that the verses are semantically intertextual to each other. Therefore, together with the analysis of the translations given to the verse, Fatir verse 35:1, it is necessary to analyze the translations given to Anbiyya verse 20:31 also, because the translational alternative given to the word فَاطِر (Fatir) must not contradict the descriptive interpretation of Anbiyya verse 21:30.

Anbiyo 21:30

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا... ٣٠

Alexander Ross: Do unbelievers know they not that the Heavens and the Earth were shut up. We opened them;

George Sale: Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunder

John Rodwell: Do not the infidels see that the heavens and the earth were both a solid mass, and that we clave them asunder;

Richard Bell: Do not the unbelievers see that the heavens and the earth were both solid, and we clove them asunder;

As you can see, the sentence فَفَتَقْنَاهُمَا in the verse was translated by Alexander Ross as "we opened them" and other translators as "we clove them asunder", although there is an alternative to the text of the verse in the translations given by George Sale, John Rodwell and Richard Bell, there is also a semantic inadequacy in the translations appeared in the translations of the word phrase كَانَتَا رَتْقًا in the verse. More specifically, the phrase كَانَتَا رَتْقًا literally means “joined/plastered/united bodies”, essentially refers to the fact that the entire Universe and the Earth were in a whole form before creation. However, in the translations, the compound كَانَتَا رَتْقًا in the text of the verse is translated as "they both". In order to eliminate this mistake, it is more correct to express the phrase كَانَتَا رَتْقًا as “they were a mutual whole” in the verse.

Alternatives given in the translations selected for analysis	Alternatives proposed by the researcher
<p>Alexander Ross: Do unbelievers know they not that the Heavens and the Earth were shut up. We opened them;</p> <p>George Sale: Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunder</p> <p>John Rodwell: Do not the infidels see that the heavens and the earth were both a solid mass, and that we clave them asunder;</p> <p>Richard Bell: Do not the unbelievers see that the heavens and the earth were both solid, and we clove them asunder;</p>	<p>Do not truth deniers (infidels) cognize that the Universe and the Earth were joined together as one solid mass and We clove them asunder</p>

Cognitive-semantic analysis of the concept السَّمَاوَاتِ وَالْأَرْضِ (Universe and the Earth). It is known that the notion of “Universe” is expressed in modern Arabic by the words الكون (Al-Kavn) or الفضاء الكوني (Fazoul kavniy). However, in contrast to the modern Arabic language, in the Holy Qur'an, the concept of the Universe is expressed in the form of السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا (Heavens and Earth and the things between them). However, in the translations of the Holy Qur'an in different languages, especially in almost all English translations of the Quran, the word السَّمَاوَاتِ has been translated as “heaven”. However, without getting to the bottom of the differences between the lexical, textual and conceptual meanings of the concept of سَمَا (sama), it should be noted that it is not the right approach to translate that the word السَّمَاوَاتِ (samovat) as heaven, without addressing all the verses related to the topic, because, in the Quranic verses like Bakara 2:33, 107, 116, 117, 164, 255, 284; Ali Imran 3:89, 109, 129, 133, 180, 189, 190, 191; Nisa 4:126, 131, 132, 170, 171; Moida 5:17, 18, 40, 97, 120, An'am 6:1, 12, 14, 73, 75, 79, 101; A'raf 7:54, 158, 185, 187; Tawba 9:36, 116; Yunus 10:3, 6, 18, 55, 66, 68, 101; and in many others, this word came with by referring the entire Universe, and in the verses like Baqarah 2:29; Isra 17:44; Mominun 23:17; Mominun 23:86; Fussilat 41:12; Talaq 65:12; Mulk 67:3; Noah 71:15; it came together with the سَبْعَ (seven) in the form of سَبْعَ سَمَاوَاتٍ denoting the layers of the Universe and the atmospheric layers on the Earth's surface. For example, in the verse, Talaq 65:12 it says:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ... ١٢

The researcher: It is Allah, who created the Universe with seven layers and of Earth also enclosingly raised up the similar ones (layers).

Paying attention to the translation given by the researcher to the text of the verse, he translated the combination of سَبْعَ سَمَاوَاتٍ in the verse as “7 layers of the universe”, not as “7 heavens” as in most English translations of the Qur'an. The translation of this combination by the researcher in this form was due to his reliance on other verses related to the topic and scientific sources related to the results of the latest modern astrophysical research on the issue. In general, for people who are sufficiently familiar with the grammar of the classic Arabic language, analyzing the

text of the verse lexically-semantically and morpho-syntactically is enough to understand that the verse is talking about the 7 spatial layers of the Universe and the 7 atmospheric layers on the Earth's surface. If we expand the text of this verse, which comes in the form of a compound sentence, a connected sentence of the following form is formed from it:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَ خَلَقَ مِنَ الْأَرْضِ مِثْلَهُنَّ

It should be noted that if the text of the verse is understood as sky-layers built on the Earth from the combination of سَبْعَ سَمَوَاتٍ at the beginning of the verse, then it is necessary to provide a clear scientific justification of what exactly the combination مِنَ الْأَرْضِ مِثْلَهُنَّ refers to. If the combination of مِنَ الْأَرْضِ مِثْلَهُنَّ meant the geological layers of the Earth, then in the verse it would have been used the lexical constructions like عَنِ الْأَرْضِ or فِي الْأَرْضِ meaning “in the earth”. From a general point of view, the same translation of سَمَوَاتٍ as "heavens" in Talaq 65:12, like other verses, shows that in the minds of the translators, the erroneous views of Christians influenced by Greco-Roman philosophy still exist, because there is a significant theological and scientific difference between the words سَمَوَاتٍ and “heavens”. In conclusion, the combination of سَبْعَ سَمَوَاتٍ is translated into English as "Universe with seven layers (7-layered Universe), and the combination of مِنَ الْأَرْضِ مِثْلَهُنَّ is like “and of Earth, enclosingly raised up the similar spheres”. It is possible to be sure that translating the meaning of the verb خَلَقَ as “raised” can provide a much more accurate cognitive-semantic expression in the translation, because the adverbial conjunction مِنَ الْأَرْضِ (from the Earth) indicates that the atmospheric layers started from the Earth.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ... ١٢

Alternatives given in the translations selected for analysis	Alternatives proposed by the researcher
<p>Alexander Ross tarjimasi: God created seven heaventh, and the earth similarly;</p> <p>George Sale tarjimasi: It is God who hath created seven heavens, and as many different stories of the earth.</p> <p>John Rodwell tarjimasi: It is God created seven heavens and as many as Earths like it.</p> <p>Richard Bell tarjimasi: God is He who created seven heavens and earth like on them.</p>	<p>It is Allah, who created the Universe with seven layers and of Earth also enclosingly raised up the similar ones (layers).</p>

Conceptual analysis of شمس (Sun), قمر (Moon) and related concepts. The Holy Qur'an informs in many verses that it is Allah, who created the sun, moon and stars that we see in the universe specifically in the verse An'am 6:96, An'am 6:97, A'raf 7:54, Yunus 10:5, Ra'd 13:2, Ibrahim 14:33, Nakhil 16:12, Anbiyya 21:33, Hajj 22:18, Furqan 25:45, Furqan 25:61, Ankabut 29:61, Luqman 31:29, Ahzab 33:46, Fatir 35:13, Yasin 36:38, Yasin 36:40, Saffaat 37:6, Zumar 39:5, Fussilot 41:12, Fussilot 41:37, Rahman 55:5, Mulk 67:5, Nuh 71:16, Qiyamat 75:9 and Na'bah 78:13. Moreover, the Quran by referring the creation of the Sun, the Moon and the stars, reveals the secret that have been being unknown to the science until XXI on

Sun's and Moon's function of maintaining the balance of life in the world that have been assigned by Allah. The verse Na'ba 78:13 can be one of the above-mentioned examples that informs about the Sun's job on providing warmth and light to the Earth.

Na'ba 78:13

وَجَعَلْنَا سِرَاجًا وَهَاجًا

Subconcepts of سِرَاج (source of light) and نُور (reflected light). As we know conceptually metaphorized in English as “lamp” or “torch”, that the word سِرَاج (siraj) came by referring to the Sun directly in the verses of the Quran like Furqan 25:61, Nuh 71:16, Naba 78:13 and in verse Ahzab it metaphorically conceptualizes our prophet Muhammad as the Sun, which lightens the path of people, who left in the dark of arrogance. Coming to the word وَهَاجًا (wahhaj), there is a dispute among the scholars of Islam, what the word denotes the meaning. Some says that وَهَاجًا (wahhaj) represents the meaning of “brightness”, while others mention that it symbolizes the notion of “Sun's heat”. For example, Hafisa Saeed and Muhammad Hammad translated the word سِرَاجًا وَهَاجًا in verse Naba 78:13 of the Holy Qur'an as “heat-providing torch for Earth”.¹⁶ At this point, if the original meaning of the phrase سِرَاجًا وَهَاجًا which has been combined in the text of the verse is not fully expressed in the translation, and the meaning of the message conveyed by the verse is not fully understood in the translations of the Qur'an. The point is that through this combination of words, the verse refers to the Sun and informs that it is a source of both heat and light. The fact that the word سِرَاج “Siraj” appears together with the word شمس in the verse of Nuh 71:16 proves that the word "Sirāj" in the verse of Naba 78:13 refers to the Sun.

Nuh 71:16

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

According to Waezi Mahmoud and Hussain Jiddi, the word سِرَاج (sirāj) derived from the verb سَرَجَ (saraja), which means “radiating light/power from self” in the dictionary, is used in Nuh 71:16 conceptualising as “the Sun is a permanent source of light” and the word نُور (nur) derived from the verb نَارَ (naara) meaning “to reflect the light” in the same verse indicates that the light of the Moon is “the reflected light from the sun that shines on Earth at night” has been Logically, even if the light of the Moon was its own light, or if the Moon was a planet that emitted light from itself like the Sun, the astronauts would not have been able to get close to it, let alone land on it. However, in the translations, the fact that the translators directly translated the concepts of سِرَاج (sirāj) and نُور (nur) without thinking about the fact that the Moon does not emit light from itself, and that the only source of light is the Sun, caused the essence of the meaning of the verse to remain unexpressed in translations.

Alexandr Ross: *He created the Moon with brightness and the Sun with lightness;*

George Sale: *He has placed the moon therein for a light, and has appointed the Sun for a taper;*

¹⁶ Saeed, H., & Hammad, M. (2022). Analysis of Modern Scientific Concept of Earth in the Light of Holy Quran. *Khairulummah*, 2(01), 58-73.

John Rodwell: *And He has placed therein the Moon as a light, and has placed the Sun as a torch;*

Richard Bell: *And He has placed the Moon in them as a light and the Sun as a lamp;*

As we can see, Alexander Ross translated the word نُور (nur) as "brightness" and all other translators translated it as "light". The word سِرَاج (sirāj) was translated by Alexander Ross as "light", George Sale as "taper", John Rodwell as "torch", and Richard Bell as "lamp". However, as we noted above, taking into account that the word نُور (nur) in the verse means "reflected light from the Sun", and سِرَاج (sirāj) means "permanent source of light", in Nuh 71:16 verse, It is proposed to interpret the word نُور (nur) as "reflected light", and the word سِرَاج (sirāj) as "source of light".

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

Alternatives given in the translations selected for analysis	Alternatives proposed by the researcher
<p>Alexander Ross: He created the Moon with brightness and the Sun with Lightness; George Sale: He has placed the moon therein for a light, and has appointed the Sun for a taper; John Rodwell: And He has placed therein the Moon as a light, and has placed the Sun as a torch; Richard Bell: And He has placed the Moon in them as a light and the Sun as a lamp;</p>	<p>“He made the Moon as the light reflector (over Earth during night time) and the Sun as an only source of light.”</p>

Although the translation of divine texts, especially the Holy Qur'an, requires great knowledge doctrinal objectivity, and a religiously tolerant approach, but in the the translations of Alexander Ross, George Sale, John Rodwell, and Richard Bell the religious-terminological reflected in the original text was semantically compressed together with the cognitive image in the original text failed to express and shows that the level of adequacy in the translations is not as high as expected.

CONCLUSION

The need to turn to sciences outside of linguistics in providing solutions to existing and emerging problems in linguistics has created the integration of linguistic and extralinguistic disciplines;

Since the human brain, which reflects the cognitive image of any word in the mind, as a generator of thoughts and imagination, has different levels of activity depending on the neuro-genetic individuality of each person, certain conceptual concepts do not create the same image in the minds of people;

The Surahs of the Holy Qur'an also contain many verses that were revealed at the same time in a row, and summing them up in the form of paragraphs is clear from the rulings and instructions of the Holy Qur'an on a certain issue. It is useful in obtaining correct conclusions and jurisprudential arguments based on comparison;

The mutual integration of the sciences of translation studies with the sciences of modern linguistics makes it possible to analyze the translations of sacred texts, which are an integral part of the cultural life of mankind, from a cognitive, pragmatic, theological and sociolinguistic perspective, and this possibility, in turn, makes it easy to notice psychocognitive, theological and pragmatic distortions in the translations of religious texts and serves to determine;

As one of the modern branches of linguistics, theological linguistics is a science that studies the textual-pragmatic construction of religious texts, religious methodology, religious lexical and conceptual units, so there are sub-disciplinary directions of the science such as theological discourse, theological stylistics, theological lexicology and theological conceptology. must

When translating the Holy Qur'an into English, one of the main factors causing inconsistencies is the biblical interpretation of the Qur'anic conceptual units;

Due to the fact that the translational alternatives given in relation to the specific religious and onomasiological units in the Holy Qur'an did not always give the expected result from the translation, it is appropriate to address the issue on the basis of the scientific integration of the science of translation studies with the science of cognitive linguistics passing from a religious conceptual perspective.

The translation of the terminological units that make up the basic doctrinal issues of Islam in the Holy Qur'an (lexical-allegorical interpretation) is the reason why the meanings of the Holy Qur'an may be completely distorted or changed in translations. "Novi translations are not considered as the original, therefore, Shariah fatwa or judicial evidence can be obtained only from the original text of the Holy Qur'an;

In contrast to the concepts of translation and interpretation, the concept of tafsir, which is used in interpreting the meanings of the Holy Qur'an, is to describe the essence of the verses of the Qur'an and the original meaning intended from them, in which there is no line-by-line dictionary interpretation of the verses. rather, it is observed that the entire text of the verse and the religious terms in it are interpreted;

The adoption of Qur'anic lexical units into different languages, especially Uzbek and Turkish languages, as a paremiological unit under the influence of Islam, ensures the superiority of the Qur'anic pragmatics in the literature of these nations, and this superiority gives rise to proverbs and sayings derived from the Holy Qur'an. It is evident in problematic situations related to translation.

When translating the meanings of the Qur'an, the main attention should be paid to the translation of the inner (root) meaning of the verses in it, not the external meaning;

Due to the fact that the style of expression of the Holy Qur'an is completely linguistically perfect, and in every word, every sentence of it, one can find methodological, conceptual, metaphorical, frame, cognitive realist, pragmatic, phraseological and all other types of transfer of meaning, the verses of the Qur'an are lexical. (literal - word) should be translated not semantically;

Interpretation of the Holy Qur'an is based on the reasons for the revelation of the verses in it, to explain the essence of the verses, the meaning of the changes in it, and how they should be understood.

**НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ
УЧЕНЫХ СТЕПЕНЕЙ PhD.03/31.03.2021.Fil.75.04 ПРИ
НАМАНГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ЁДГОРОВ ШАМСИДДИН АБДУРАИМОВИЧ

**ЛИНГВО-КОГНИТИВНОЕ ИССЛЕДОВАНИЕ ПРОБЛЕМ
АДЕКВАТНОСТИ В АНГЛИЙСКИХ ПЕРЕВОДАХ
СВЯЩЕННОГО КОРАНА**

**10.00.06 – Сравнительное литературоведение, сопоставительное
языкознание и переводоведение**

**АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Тема диссертации доктора философии (PhD) зарегистрирована в высшей аттестационной комиссии при министерстве высшего образования, науки и инноваций Республики Узбекистан за номером В2024.2.PhD/Fil2936.

Диссертация выполнена в Термезском государственном университете.
Автореферат диссертации на трёх языках (узбекский, английский, русский (резюме)) размещен на веб-странице Научного совета по адресу (www.namdu.uz) и на Информационно-образовательном портале «ZiyoNet» по адресу (www.ziynet.uz).

Научный руководитель:

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Ведущая организация:

Узбекский государственный университет мировых языков

Защита диссертации состоится «26» октября 2024 года в 15:00 часов на заседании Научного совета PhD.03/31.03.2021.Fil.76.05 при Наманганском государственном университете. (Адрес: 160107, город Наманган, улица Бобуршоҳ, дом 161. Тел.: (998) 69-228-85-01; факс: (99869) 228-85-02, e-mail: info@namdu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Наманганского государственного университета (зарегистрирована за номером 16-21). (Адрес: 160107, город Наманган, улица Бобуршоҳ, дом 161. Тел: 0 (369) 228-85-01).

Автореферат диссертации разослан «16» октября 2024 года.
(Протокол рассылки № _____ от « » _____ 2024 года).



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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования Выявление проблем когнитивной перспективы в переводах путем выявления адекватности английских переводов Священного Корана по отношению к оригиналу.;

Задачи исследования:

Научно обосновать необходимость методологического применения навязываемого междисциплинарного подхода, включающего Коранистики вместе с переводоведением, теолингвистикой и когнитивной лингвистикой, для правильного понимания и перевода семантической сути коранических стихов и религиозной речи, которая в них выражается;

Разработать методологию экзегетического перевода путем взаимной интеграции разделов коранических исследований, таких как тафсир и сабаби-нузул (причины коранического откровения), которая помогает переводить смыслы коранических стихов, в рамках анализа первоисточников, связанных с обсуждением феномена переводимости или непереводимости Корана;

Доказать наличие главного фактора - влияния религиозных и идеологических взглядов переводчика на Священный Коран, приводящего к нарушению смысловой сути аятов Корана при переводе посредством анализа английских переводов аятов Корана, составляющих религиозные основы ислама;

Усовершенствовать механизм устранения проблем когнитивной семантической и концептуально-метафорической адекватности английских альтернатив, приведенных в переводах, путем выяснения сути коранических понятий, связанных с религиозно-идеологической и религиозной картиной мира, которые часто неверно трактуются в английских духовных переводах Священного Корана;

Объектом исследования является Священный Коран, опубликованная издательством King Fahd Qur'an Publishing House в 2023 году, а также переводы, выполненные Александром Россом (Коран Магомета, 1649), Джорджем Сейлом (Коран Мухаммеда, 1734), Джоном Родвеллом (Коран, 1861) и Ричардом Беллом (Коран: с критическим переложением сур, 1937). В тех случаях, когда требовались узбекские переводы Священного Корана, для сравнительного анализа использовались переводы Мавлави Хиндистани, шейха Алауддина Мансура, шейха Мухаммада Садыка Мухаммада Юсуфа и шейха Абдулазиза Мансура.

Предметом исследования состоит из лингвокогнитивного описания проблемы адекватности английских переводов Корана.

Методы исследования. В исследовании использовались методы, как концептуальное картирование, этносемантическое сравнение, типологическая классификация, библиографическая классификация, статистико-экспериментальный, лингвокогнитивный и междисциплинарный подходы анализа.

Научная новизна исследования состоит в следующем:

Научно обоснована методологическая необходимость применения междисциплинарного подхода, включающего изучение Корана вместе с

современными междисциплинарными подходами лингвистики и переводоведения, такими как теолингвистика, когнитивная лингвистика и когнитивный перевод, для анализа лингвистической адекватности переводов Священного Корана на разные языки по отношению к оригиналу и для правильного понимания фундаментальной природы религиозной речи Корана;

Разработано методика смыслового перевода аятов Корана, называемая «толковый перевод/эгзегетичный перевод», основана на интеграции наук перевода, тафсира и хадисов относящийся к причинности октровений аятов, который обеспечивает адекватность перевода смыслов Священного Корана;

Доказано наличие влияния религиозно-идеологических, идеологических, общественно-политических взглядов переводчиков на процесс перевода смыслов Корана как основного фактора, приводящего к нарушению сути аятов Корана и научно обосновано классифицируя существующих английских переводов Священного Корана как библейские, философско-светские и сектантские переводы;

Усовершенствованы механизмы устранения проблемы когнитивно-семантической и концептуально-метафорической адекватности английских альтернативов, данных в английских переводах Священного Корана по сущность концептуальной единицы Корана, представляющая собой религиозного картина мира, и концептов составляющих религиозно-идеологические основы Исламского мировоззрения, с помощью лингвистические особенностей методологии толкования Корана таких как семантическая интертекстуальность и риторическая определенность;

Внедрение результатов исследования. Из научных статей и публикаций, а также научных выводов и предложений, составляющих научные и практические результаты диссертационной работы были использованы:

Научные предложения, рекомендации и аналитические выводы исследователя относительно влияния библейских, философско-светских и сектантских взглядов авторов на Священный Коран в переводах, выявленные в процессе анализа английских переводов аятов Корана, составляющих вероучительные основы ислама, были использованы в образовательных мероприятиях, предусмотренных пунктом 26 Государственной программы мероприятий на 2023 год Республиканского центра духовности и просветительства «Содействие межнациональному согласию и межрелигиозной толерантности –профилактика религиозного радикализма среди молодежи» вместе с рекламной деятельностью по этой записи. (справка № 193 выдано в 17.05.2023 от председательство института социальных и духовных исследований при Республиканском центре духовности и просветительства) В результате усовершенствованы методические основы процесса формирования культуры использования достоверных религиозных источников среди молодежи;

Из предложений и рекомендаций, которые были разработаны на основе механизмов выявления проблем когнитивно-семантической и концептуально-метафорической адекватности английских альтернатив, приведенных в

качестве эквивалента религиозно-специфическим понятиям и кораническим концептам, относящимся к религиозной картине мира через семантическую интертекстуальность и риторическое определение, было использовано в рамках практического проекта по созданию ПЗ-2020042022 «Лингводидактическая электронная платформа тюркских языков» на 2020-2022 годы в рамках Государственной научно-технической программы Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (Справка № 01/10-2027 выдано от председательство Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои в 7 октября 2023 года). В результате расширились возможности использования информационных технологий в процессе подготовки научно-тематических экзегетических переводов коранических понятийных единиц, непосредственно усвоенных турецким и английским языками;

Из предложений и рекомендаций относительно научно-теоретических основ нового методологического подхода к переводу аятов Корана на основе междисциплинарного характера коранической и лингвистической науки, включающей корановедение, теолингвистику и когнитивную лингвистику, в анализе и переводе труда Хакима Тирмизи «Бахрут Тафсир», посвященного толкованию Священного Корана, а также в узбекском переводе произведений Абу Исы Тирмизи «Шамаили Мухаммадийа» и «Сунани Тирмизи» использовано в рамках научно-исследовательского плана Термезского государственного университета по теме «Актуальные проблемы кросс-типологического изучения лексико-семантической системы языка: диахрония и синхрония». (Справка № 01-07/64, выданная международным научно-исследовательским центром им. Имама Термизи в 10 июля 2024 г.). В результате библиографический анализ диссертации послужил предоставлению научных комментариев и пояснений и обогащению исследования вышеуказанных источников.

Рекомендации, разработанные в рамках вновь разработанной методики семантического перевода Корана как «экзегетического перевода», интегрированные из теорий перевода, тафсира (экзегса) и причин откровения, что обеспечивает адекватность перевода смыслов Священного Корана, были использованы на учебных занятиях студентов средней специальной исламской школы имени Имама Тирмизи в рамках научно-исследовательской работы Термезского государственного университета «Актуальные проблемы кросс-типологического изучения лексико-семантической системы языка: диахрония и синхрония». (Справка № 19 выданная администрацией средней специальной исламской школы имени Имама Тирмизи в 27 февраля 2024 г.). В результате предложенный аналитический отчет, связанный с западными методами и подходами к переводу Священного Корана, послужил формированию у студентов научного иммунитета против миссионерских и прозелитских подходов.

Структура и объем диссертации. Структура диссертации состоит из введения, трех глав, заключения и списка использованной литературы. Основной объем диссертации составил 148 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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I bo'lim (part I; часть I)

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