

Unity of Form and Content in Translations of Arabic Classical Texts (On the Example of Surah Al-Mulk)

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Abstract: The article provides a comprehensive review of the form and content of translations of classical Arabic texts. Translators of Surah Mulk attempt to compare the translations made into Uzbek in the 20th century by Mawlawi Hindustani, Altyn Khan Tura, Sheikh Muhammad Sadyk Muhammad Yusuf, Alauddin Mansur and Sheikh Abdulaziz Mansur, and use authenticity as the main criterion in determining the most accurate and adequate translation. The article examines the issue of unity and harmony of form and content in Uzbek translations of Surah Mulk.

Keywords: Holy Quran, dialectic, form, meaning-content, unity, harmony, translator, originality, translation language, literal translation, classical Arabic, Uzbek, sentence, word, adequacy.

Introduction: Every work of art is a dialectical unity of form and content.

Therefore, the task of the translator is not only to convey the original content in the target language, but also to find the form. Of course, this process requires great skill from the translator and, at the same time, vigilance. But, despite everything, we believe that in a work of art, content comes first, and form comes second. To clarify our point, we are not saying that content must be indicated and form is optional, but rather that the translator must first try to understand what the author wants to say, what he means, and then strive to find and convey it in the appropriate form in the target language.

Another thing we would like to highlight is that we can see many differences between the translation of a translator who strives to ensure that the translation is carried out in this way from the beginning to the end of the work, and the translation of a translator who pays little attention to this. We would like to point out that if we look at the translations of Surah Mulk into Uzbek, we will see that in some translations this process has not been implemented. The diversity of the translation processes can to some extent make the reader think about the verse, ask someone or consult other translations to find out what it means, even if only a

little, and as a result, receive other unexpected information.

3rd verse of Surah Mulk:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَاقُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

Mawlawi Hindustani "He created the seven heavens one after the other (one above the other) and the people. You do not see any flaws in the fact that God created the heavens and the people. So look at the sky, do you see any cracks or holes in it?" translates as.

The form found its place in the translation, but the word "people did" prevented it from achieving adequacy. The reason is that the word "peopled" does not convey the meaning of the Arabic word خَلَقَ in the present tense. This word may have a specific meaning for a specific audience, but for the general public it should be translated as "created", which is understandable to everyone.

This translator has linked verses 13-14 of this Surah so beautifully that, except for the translator inserting a few extra words as clarification, the meanings of the two verses are clearly understood to complement each other. Since any translation is not without elements of interpretation, translation is to some extent an interpretation.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13} أَلَا يَعْلَمُ مَنْ {14} خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“Whether you speak openly or secretly, Allah knows. Indeed, Allah is Wise (Knower) of the secrets of the heart. Does He who made the heart a people not know the unseen? Indeed, Allah, the Exalted, knows the truth of all things and is Aware of them.”.

The connection between the end of verse 13 and the beginning of verse 14 is well worked out, they complement each other in meaning. If we were to translate these exact words, it would be translated as: “Indeed, He is the Knower of the secrets of the hearts. Does not the Creator know? And He is the Knower, the Aware”. And our sentence: “Does not the Creator know?” would be like a sentence that was cut off before it reached its end. This very deficiency, which could have surfaced, is compensated for by the translator’s repeated use of the word “heart”. It is desirable that the flow of meaning and content in the translation complement each other without being disjointed, but such a translation cannot be considered adequate either. If in this translation the phrase “Whether you speak openly or secretly, Allah knows best” were removed, and in the subsequent translation the phrase “Allah knows best” were added to the remaining sentence, then unity of form would have been achieved.

Let us see how these verses are reflected in the translation of Sheikh Muhammad Sadiq Muhammad Yusuf.

“{13} Whether you conceal your words or speak them openly, He is the Knower of what is in the hearts.

{14} Doesn't the creator know? However, He is omniscient and all-knowing”.

It can be said that this translation corresponds to the original both in form and content. Because the translation does not contain unnecessary words that are given as explanations, and in turn, its semantic structure is identical to the original. The translations of Sheikh Abdulaziz Mansur and Alauddin Mansur are also almost identical, that is, the form and content are noticeably closer to the original.

Altynhan Tura (Sayyid Mahmud ibn Sayyid Nazir at-Tarazi al-Madani) translated these verses in the original arrangement of the words, without changing the position of any of them, that is, preserving their complete form. This is how he interpreted verses 13-14 of Surah Mulk:

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13} أَلَا يَعْلَمُ مَنْ {14} خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“{13} (O people) conceal your words or reveal them, for He knows all the secrets of the hearts!

{14} Oyo, do you not know, the creator and the master of secrets, the knower of all?”

In the translation, each word is given separately, even the interrogative forms, and the reflexive pronouns called ضَمِيرٌ غَائِبٌ, which the Arabic translator cannot separate, are also separated, and at the same time, each of them is translated in its original place. This way of translation attracts the reader's attention to the story to a certain extent, but when it comes to understanding, it is natural that this way creates many difficulties and, at the same time, misunderstandings.

For example, let us compare the translations of some verses from Surah Mulk with the original:

{16} أَلَمْ أُنْذِرْكُمْ مَنِ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

“Oyo, are you sure that God in heaven will follow you? So, at that time he was moving”.

{17} أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

“Or do you believe that He who is in heaven will send a storm of small stones upon you, and you will soon know what My warning is”.

In these verses, where each word stands in its place, the sentence is formed. The translation is completely unclear, since the speech structure of the Arabic language differs from the speech structure of the Uzbek language.

The translations of Muhammadkhan Mullo Ishaq Qori Ugli Mahjuri were done on a large scale, and the translator aimed to convey the essence of the Quran. In addition, paying attention to the content, they use a comprehensive approach, focusing not only on the content of the quoted word, but also on what it implies.

We can also look at how this translator translated verses 16-17:

{16} أَلَمْ أُنْذِرْكُمْ مَنِ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

{17} أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

{16}“ O you who disbelieve in Allah and His Commands! Are you reassured that if you disobey the command of Allah, Who rules also the heavens, He will swallow the earth in His anger? The earth will swallow the angry, and the earth will shake and swallow them, and destroy them in torment. If he wants, he will do it. (For example, in the time of Prophet Musa, Karun became angry and was swallowed by the earth.)

{17}“ Or are you safe and sound? Are you not afraid that when the wrath of God, whose power and wrath are in the sky, comes, he will rain down rocks on your peaks? Do you not think so? For example, Lot rained down on the people of the Prophet. For Allah Ta’ala, this is easy. If he is angry, he will surely send the same calamity to you, O unbelievers. If such a calamity

befalls you, then you will understand how terrible my pain is at this time. But he said, “What you know is of no avail”. (It did not benefit Pharaoh)”.

In translating the verse, the translator tried to convey it broadly and in detail, relying on his knowledge and interpretation. Although there is a formal discrepancy between the translation and the original, the translator in his extensive and detailed translation did not deviate from the content and essence expressed in the form of the original.

By comparing how Sheikh Muhammad Sadiq Muhammad Yusuf, Sheikh Alauddin Mansoor and Sheikh Abdulaziz interpreted the above verses, namely verses 16-17, and how they interpreted the words **إِذَا** in verse 16 and the words **أَمْ أَمِنْتُمْ** in verse 17, it becomes clear that Sheikh Muhammad Sadiq Muhammad Yusuf interpreted verse 16.

{16}“Did you survive when God in the heavens swallowed you up on the earth in agony?” and verse 17

{17} “Or are you safe from Him who is in the heavens sending down upon you a tormenting wind? Then you know what is the warning,” and he made the word **إِذَا a determinative of the earth, and he translated the words **أَمْ أَمِنْتُمْ** and **أَمْ أَمِنْتُمْ** in both verses as “Are you safe?”**.

Sheikh Abdul Aziz Mansur, verse 16.

{16}“(O disbelievers of Makkah) are you sure that He Who is in the heavens will not swallow you up, and the earth will not suddenly shake (and destroy you)?” And verse 17

{17}“Or are you sure that He Who is in the heavens will not rain down stones on you? Then you will know what My warning is!” and translated the word **إِذَا in verse 16 as “suddenly”, and the words **أَمْ أَمِنْتُمْ** and **أَمْ أَمِنْتُمْ** in both verses as “are you mindful?”**.

And Sheikh Alauddin Mansur, verse 16

{16}“(O disbelievers of Makkah!) Are you sure that He Who is in the heavens will not cause the earth to swallow you up, then suddenly it will shake you and crush you?” And verse 17

{17}Or are you sure that He Who is in the heavens will not rain down stones on you? You will know what My warning is! and translated the word **إِذَا in verse 16 as “suddenly,” and the words **أَمْ أَمِنْتُمْ** and **أَمْ أَمِنْتُمْ** in both verses as “are you paying attention?”**

The translation of Sheikh Muhammad Sadiq Muhammad Yusuf is different, while the translations of Sheikh Abdulaziz Mansur and Sheikh Alauddin Mansur are very close to each other. The closeness of the translations of the last two translators is evident in the

fact that both of them translate the word **إِذَا** with the words “suddenly” and “banagoh”, which are close in meaning to each other, and the words **أَمْ أَمِنْتُمْ** and **أَمْ أَمِنْتُمْ** with the words “Are you calm?”, while Sheikh Muhammad Sadiq Muhammad Yusuf’s translation of the word **إِذَا** as a determinative in relation to the word earth differs not only from the translations of the last two translators, but also from all the meanings of **إِذَا** that we have seen so far. Furthermore, giving the words **أَمْ أَمِنْتُمْ** and **أَمْ أَمِنْتُمْ** the meaning of “to be at peace” rather than “to be safe” clearly explains the meaning of the sentence. However, the translation of the word **خَاصِبًا** in verse 17 by Sheikh Muhammad Sadiq Muhammad Yusuf as “wind of torment” is completely different from the two subsequent translations.

Sheikh Abdulaziz Mansur and Sheikh Alauddin Mansur translated this word as “stone”. If we look at the dictionary meaning of this word, it means “**خَاصِبٌ** — strong storm, strong wind”, and at the same time the verb of this word also means “to throw stones”. The interpretation of this verse in “Tafsiri Jalalayn” is as follows:

رِيحًا تَرْمِيكُمْ بِالْحُسْبَاءِ ” (أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ خَاصِبًا) “

The translation of this interpretation is as follows: "He will send a wind that will throw small stones at you, that is, he will rain stones on you." Based on this, we can say that the translators approached this sentence by giving it a general meaning. Because both hail and strong wind are the same torment for people.

CONCLUSION

The translations of Sheikh Abdul Aziz Mansur and Sheikh Muhammad Sadiq Muhammad Yusuf are almost identical in form and content to the original. The reason we say “almost” is that all Islamic scholars have recognized that no translation in any language, no matter how good, can replace the original text of the Quran. Accordingly, although the translations are skillful, they cannot be considered completely faithful to the original, but rather close enough to it.

The translation of Sheikh Alauddin Mansur is almost identical in form and content to that of Sheikh Abdul Aziz Mansur, but differs from it in that additional explanations are given in brackets for some words in the translation.

In the translation of Mahjuri, the emphasis is on the meaning and content. As a result, the form is far from the original. The content is very extensive and detailed.

The translations of Mawlawi Hindustani are written in simple words, which makes them accessible to the general public and quickly reaches the minds of people.

In Altynhan Tura's translations, the verses are rendered word for word, and the speech structure of the original

language and the speech structure of the target language are the same. That is why it is difficult for the general public to understand the translation. However, such "literal translations" can only be useful in those translations that are presented in the context of the verses of the Quran, that is, in combination with the original, and can bring practical benefits in studying the Quran. However, a literal translation without a reference to the original is impossible".

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