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THE USE OF METAPHOR IN THE HOLY QUR'AN: A LINGUISTIC AND TRANSLATIONAL ANALYSIS IN UZBEK AND ENGLISH

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Annotation: This article analyzes the linguistic and cognitive nature of metaphors in the Qur'an and the specific features of their translation into Uzbek and English. Qur'anic metaphors are examined as important linguistic devices that express complex abstract concepts in figurative and conceptual forms. The study identifies the semantic structure of metaphors, their connection with national and cultural concepts, as well as cases of meaning loss, semantic shift, and conceptual mismatch that arise in the process of translation. Uzbek and English translations are investigated on the basis of comparative analysis, highlighting the problems of adequate rendering of metaphors. The article concludes with the main findings of the research. A total of ten sources are listed in the references.

Keywords: Qur'an, metaphor, linguistic analysis, translation studies, semantic shift, cognitive model, national-cultural concept, adequacy and equivalence, comparative analysis, conceptual mismatch.

QUR'ONI KARIMDA METAFORANING QO'LLANILISHI: O'ZBEK VA INGLIZ TILLARDA LINGVISTIK VA TARJIMA TAHLILI

Annotatsiya: Ushbu maqolada Qur'oni karim metaforalarining lingvistik va kognitiv tabiati hamda ularning o'zbek va ingliz tillariga tarjima qilinish xususiyatlari tahlil qilinadi. Qur'on metaforalari murakkab abstrakt tushunchalarni obrazli va konseptual shaklda ifodalovchi muhim lingvistik vosita sifatida ko'rib chiqiladi. Tadqiqotda metaforalarning semantik tuzilishi, milliy-madaniy konseptlar bilan bog'liqligi hamda tarjima jarayonida yuzaga keladigan ma'no yo'qotilishi, semantik siljish va konseptual nomuvofiqlik holatlari aniqlanadi. O'zbek va ingliz tilidagi tarjimalar qiyosiy tahlil asosida o'rganilib, metaforalarning adekvat ifodalanish muammolari yoritiladi. Maqola oxirida esa izlanish natijada kelingan xulosalar ifodalanadi. Foydalanilgan adabiyotlar 10 nomda sanab ko'rsatilgan.

Kalit so'z va iboralar: Qur'oni karim, metafora, lingvistik tahlil, tarjimashunoslik, semantik siljish, kognitiv model, milliy-madaniy konsept, adekvatlik va ekvivalentlik, qiyosiy tahlil, konseptual nomuvofiqlik.

ИСПОЛЬЗОВАНИЕ МЕТАФОРЫ В СВЯЩЕННОМ КОРАНЕ: ЛИНГВИСТИЧЕСКИЙ И ПЕРЕВОДЧЕСКИЙ АНАЛИЗ НА УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Аннотация: В данной статье анализируются лингвистическая и когнитивная природа метафор Священного Корана, а также особенности их перевода на узбекский и английский языки. Коранические метафоры рассматриваются как важное лингвистическое средство, выражающее сложные абстрактные понятия в образной и концептуальной форме. В исследовании выявляются семантическая структура метафор, их связь с национально-культурными концептами, а также случаи потери значения, семантического сдвига и концептуального несоответствия, возникающие в процессе перевода. Переводы на узбекский и английский языки изучаются на основе сопоставительного анализа, освещаются проблемы адекватной передачи метафор. В заключительной части статьи представлены выводы, полученные в результате исследования. Список использованной литературы включает 10 наименований.

Ключевые слова и выражения: Священный Коран, метафора, лингвистический анализ, переводоведение, семантический сдвиг, когнитивная модель, национально-культурный концепт, адекватность и эквивалентность, сопоставительный анализ, концептуальное несоответствие.

Introduction.

The Holy Qur'an, as a divine text, stands out not only for its religious and legal content but also for its distinctive artistic-aesthetic, semantic, and cognitive features. One of the key components of these features is metaphor, which functions in the Qur'anic text as a means of conveying complex abstract concepts in a figurative, vivid, and impactful form that is accessible to human cognition. In the Holy Qur'an, metaphors serve as a central linguistic device for expressing divine wisdom, moral and spiritual ideas, as well as ontological concepts.

The linguistic nature of Qur'anic metaphors and the issue of their representation in translation are particularly relevant, since metaphor is intrinsically connected with national modes of thought, cultural concepts, and cognitive models. For this reason, in the translation of Qur'anic metaphors into Uzbek and English, cases of meaning loss, semantic shifts, or conceptual incompatibility frequently occur. Especially in English translations, the differences between Eastern religious thought and Western linguistic worldview significantly affect the adequate interpretation of metaphors.

Literature Review and Methodology.

In this study, the original source text selected was the Madinah-printed edition of the Holy Qur'an published in 2023 by the King Fahd Qur'an Printing Complex. As translation texts, the following works were examined as research objects: Alexander Ross's *The Alcoran of Mahomet* (1649), George Sale's *Alcoran of Mohammed* (1734), John Medows Rodwell's *The Koran* (1861), Richard Bell's *The Qur'an: with a Critical Rearrangement of the 9 Surah's* (1937), and the translation published by Al-Muntada Al-Islami titled *Translation of the Meanings of the Noble Qur'an into English* (2019).

Additionally, where necessary within the scope of the research, comparative reference was made to Uzbek interpretative translations of the Qur'an by Mavlaviy Hindistoniy, Alouddin Mansur, Abdulaziz Mansur, and Muhammad Sodiq Muhammad Yusuf.

The study employed descriptive, comparative-analytical, semantic, linguocognitive, conceptual-metaphorical, and translation analysis methods. Furthermore, contextual and

interpretative analysis methods were applied in comparing the translations of Qur'anic metaphors in Uzbek and English.

Results and Discussion.

For more than fourteen centuries, the Holy Qur'an has served as a source of guidance, spiritual enlightenment, and wisdom for millions of people around the world. However, the Qur'an is not limited to being merely a collection of religious doctrines; rather, it is a unique text that has attracted the attention of linguists, literary scholars, and researchers due to its profound linguistic inspiration and literary perfection. Studying the linguistic and literary miracles of the Qur'an provides an opportunity to explore the inner essence of one of the most perfect and influential texts in human history.

As a text that demonstrates the highest level of linguistic and expressive potential, the Holy Qur'an is regarded as a distinguished example of classical Arabic prose. The language employed in it is extremely rich in meaning and perfect in expression, with verses articulated through rhythmic structure and poetic imagery. These stylistic features grant the Qur'anic text an aesthetic and semantic stability that transcends the boundaries of time and space. Through narratives of prophets, historical episodes, and moral instructions, the Qur'an emerges as a literary masterpiece characterized by profound content and complex semantic layers.

Alongside its artistic and aesthetic value, the Qur'an also presents an open challenge to humanity through its linguistic perfection. Its intricate wordplay, rhetorical devices, and semantic precision demonstrate the superiority of the Qur'anic text beyond human creative capacity and are interpreted as evidence of its divine origin. Therefore, throughout history, many scholars have associated the Qur'an's ability to express profound truths with exceptional clarity and impact with supreme intellect and divine wisdom.

The literary miracles of the Holy Qur'an are clearly manifested in its linguistic beauty, stylistic richness, and rhetorical perfection. With its eternal message, the Qur'anic text continues to inspire readers across generations. According to Islamic belief, the literary excellence of the Qur'an testifies to its divine and everlasting significance. In this text, various rhetorical devices are employed to effectively convey religious ideas (see Table 1.1).

Table 1.1

Main Rhetorical and Stylistic Devices in the Holy Qur'an

No.	Rhetorical Device	Definition	Main Function	Linguistic Level
1	Repetition (<i>at-takrār</i>)	Reinforcing meaning and impact through the systematic repetition of a word, phrase, or theme	Emphasis, memorability, emotional effect	Discursive–stylistic
2	Rhyme (<i>Saj'</i>)	Preservation of sound or letter harmony at the end of verses	Rhythm, melodiousness, facilitation of memorization	Phonetic–stylistic
3	Parallelism (<i>Muqatta'āt</i>)	The beginning of certain surahs with disjointed letters (e.g., <i>Alif Lām Mīm</i>)	Creating a mysterious semantic layer, focusing attention	Graphemic–discursive

4	Imagery (<i>at-taʻwīr al-bayānī</i>)	Presenting reality and ideas through figurative depiction	Shaping emotional and expressive perception	Stylistic–semantic
5	Ellipsis / Rhetorical Omission (<i>at-taqīr</i>)	Omitting a word or phrase while preserving the intended meaning	Textual conciseness, directing the reader’s attention	Syntactic–discursive
6	Metaphor (<i>al-istiʻāra</i>)	Expressing one concept through another in a figurative sense	Making abstract meaning cognitively comprehensible	Linguocognitive–semantic

The table above systematically outlines the principal rhetorical devices found in the text of the Holy Qur’an. The devices presented in the table play a significant role in revealing the linguosemantic and stylistic features of the sacred text.

Repetition (*at-takrār*) – holds an important place in the style of the Holy Qur’an. The repeated use of words, phrases, and themes serves to reinforce key ideas and to instill concepts related to faith, morality, and human responsibility more deeply in the mind. For example, (see Table 1.2)

Table 1.2

Repetition (*at-takrār*)

Surah ar-Rohman	Latin Transcription	Uzbek Translation	English Translation
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ	Fa-bi-ayy-i ālā’i rabbikumā tukadhibān	“Bas, Robbingizning qaysi neʼmatlarini yolgʻon deya olursiz?!” – Shayx Muhammad Sodiq Muhammad Yusuf tarjimasi.	What Lord do ye blaspheme, but your own Lord? - Ross 1649 text. (What Lord do you blaspheme, except your own Lord? – modern English version)

the repetition of this phrase 31 times in this verse conveys the idea of giving thanks for Allah’s blessings with a strong semantic emphasis.

Moreover, (see Table 1.3)

Table 1.3

Repetition (*at-takrār*)

Surah Mursalat	Latin Transcription	Uzbek Translation	English Translation
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ	Waylun yawma’idhin lil-mukadhibīn	“O’shal kunda yolgʻonga chiqaruvchilarga vayl bo’lsin!” – Shayx Muhammad Sodiq Muhammad Yusuf tarjimasi	“Woe on that Day to the deniers!” – modern English rendering of Surah Al-Mursalat (77:19, 24, 28, 34, 37, 40, 45, 47, 49) as repeated warnings about rejecting truth. (Quran.com)

the repetition of the phrase 10 times serves to warn the deniers and call them to accountability.

The device of Qofiya (Saj‘) is widely used in the Qur’an, ensuring the melodiousness of the verses and facilitating memorization. For example, (see Tables 1.4, 1.5, 1.6).

Table 1.4

Qofiya (Saj‘)

Surah (Chapter)	Arabic Text
Al-Ikhlās (112)	قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

the ending of all the verses with the letter ‘د’ (dāl) ensures phonetic harmony and melodiousness, while also enhancing the semantic coherence of the content. Additionally,

Table 1.5

Surah (Chapter)	Arabic Text
An-Nas (114)	قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

the ending of the verses in the surah with the letter ‘س’ (sīn) creates a consistent example of the Saj‘ (rhymed prose) style. In particular,

Table 1.6

Surah (Chapter)	Arabic Text
Al-Falaq (113)	قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

the ending of the first and second verses of the surah with the letter ‘ق’ (qāf), and of the fourth and fifth verses with the letter ‘د’ (dāl), reflects a complex form of the Saj‘ (rhymed prose) style built on phonetic repetition.

This rhythmic and rhymed structure serves to make the Qur’anic verses easier to memorize, ensures clarity during oral recitation, and enhances their stylistic impact.

Additionally, in some surahs of the Qur’an, one can observe Parallelism (Muqatta‘āt), where certain surahs begin with disjointed letters (for example, Alif Lām Mīm, Yā Sīn, Tā Hā), which intensifies the mysterious and symbolic nature of the text. The precise meaning of these letters remaining unspecified deepens the metaphysical and divine essence of the Qur’anic text and invites the reader and listener to contemplation.

Ellipsis / Rhetorical omission (at-taqṣīr) further enriches the stylistic layer of the Qur’an, as it draws the reader into a deeper interpretation and contemplation of the text. The strategic absence of expected linguistic elements evokes in the reader a stronger desire to explore the meaning more profoundly, thereby increasing the semantic density of the text and enhancing its divine subtleties. In this sense, (see Table 1.7)

Table 1.7

Ellipsis / Rhetorical omission (at-taqṣīr)

Arabic Text	Uzbek Translation	English Translation
ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكَ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً	So‘ngra hamma mevalardan yeging. Bas, Robbing oson qilib qo‘ygan yo‘llardan yurgin», deb vahiy qildi. Ularning qorinlaridan turli rangdagi sharob chiqar. Unda odamlar uchun shifo bordir. Albatta, bunda tafakkur	“And feed from ‘the flower of’ any fruit ‘you please’ and follow the ways your Lord has made easy for you.” “From their bellies comes forth liquid of varying colours, in which there is healing for people. Surely in this is a sign for those who reflect.” – quran.com/16/69

<p>لِقَوْمٍ يَتَفَكَّرُونَ (٦٩)</p>	<p>qiluvchilar uchun oyat – belgi bordir. (Shayx Muhammad Sodiq Muhammad Yusuf)</p>	
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In this 69th verse of Surah An-Nahl, the omission of explicit guidance regarding “the ways” is intended to encourage the reader to understand divine favor and guidance through reflection. Overall, these stylistic devices do not merely serve as ornamentation; rather, they function integrally to enhance the Qur’an’s communicative clarity, emotional impact, and interpretive depth. The deliberate application of these rhetorical strategies across different surahs reflects a sophisticated integration of form and meaning, carefully adapted to varying topics, audiences, and historical contexts. This dynamic and context-sensitive approach to divine communication demonstrates how the Qur’an’s stylistic choices are closely aligned with its theological and practical objectives.

The Qur’an effectively employs Imagery (at-taṣwīr al-bayānī) in conveying abstract and complex ideas. It draws upon natural phenomena and historical narratives to evoke strong emotional responses and facilitate the understanding of abstract concepts. Such figurative expressions clarify the content and essence of Qur’anic teachings and enhance their overall impact.

Conclusion.

The revelation of the Qur’an to the Prophet Muhammad (S.A.W.) in the 7th century C.E. represents a pivotal moment in human history, profoundly shaping the political, cultural, and religious landscape of the Arabian Peninsula and beyond. As the final and complete message from Allah to humanity, the Qur’an offers enduring guidance and wisdom, enabling individuals and societies to navigate life’s challenges and pursue spiritual fulfillment. This revelation also demonstrates Allah’s mercy and wisdom, as He chose to convey His message through the appointed Messenger, Muhammad (S.A.W.). The Qur’an reflects the continuity of divine guidance across history while addressing the specific social and cultural conditions of 7th-century Arabia. It calls upon the Prophet and his community to uphold monotheism, practice compassion, ensure justice, and strive for both personal and collective excellence. Serving as a luminous guide, the Qur’an directs people away from ignorance, injustice, and moral corruption, and clearly illuminates the path toward righteousness.

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