



TRANSLATIONS OF THE HOLY BOOK IN FRENCH

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ABSTRACT

Based on the analysis, the article provides a broad overview of the translations of the Holy Book in French. Today, the scientific study of the foundations of Islam, especially the Quran, has become so popular throughout the world that it is impossible to cover the literature on this topic in a very general way. Much scientific research has been and is being conducted on this complex and fertile topic. The Holy Quran, the word of Allah as conveyed to the last Prophet Muhammad (peace and blessings of Allaah be upon him), is the primary source and essential reference for all Muslims around the world, regardless of their language or color. It includes all the principles, values, instructions and rules that Muslims follow and apply in their daily lives. As a result of this, translating and interpreting the meaning of the Qur'an is a very important work.

INTRODUCTION

The appearance of the first list of the Koran and its further codification were caused by the need to transmit the revelation sent down to the Prophet in time and space. The importance of preserving the sacred text unchanged became especially relevant after the inclusion of territories outside the Arabian Peninsula into the Caliphate and the adoption of Islam by populations for whom Arabic was not their native language. This, in turn, became the impetus for the emergence of the first Arabic grammar schools, as well as the creation of standard grammars, including a set of rules and criteria formulated on the basis of the study of standard texts, primarily the text of the Koran. Currently, the study of the Koran, in addition to its religious component, can provide information about the morphology, vocabulary and syntax of classical Arabic, as well as the tribal dialects and other Semitic languages that existed in Arabia in the late 6th - early 7th centuries AD. A careful consideration of the linguistic content allows us to obtain indirect data about the conditions that accompanied the formation of the text, in particular, the target audience of the sermon, its emotive component and the chronological correlation of individual verses. The need for translation and interpretation of the meaning of the Koran arose during the time of the Prophet Muhammad



(peace and blessings of Allaah be upon him), when his companions began to bring the message of Islam to people.

MATERIALS AND METHODS OF RESEARCH

The need to translate the Qur'an is a natural result of the increase in the number of Muslims or the spread of Islam among people throughout the world. Religious translation is one of the most difficult translations, since it deals with the biggest and most delicate problem in human life, issues of religion and faith. Man naturally loves his religion and clings to his faith more than anything else. From this point of view comes the importance of religious translation, which is needed by more than a billion non-Arabic speaking Muslims around the world in order to convey Sharia sciences to them in different languages. The role of the Koran in the development of Islamic civilization gave rise to its study by numerous scientists of different directions. Translation, of course, occupies a special place in the study of the Koran. The European movement of translation of the Qur'an begins with its first translation into Latin by the monk Robert Catenesis in the 12th century. The attitude of Western society towards the Koran and Muslim culture changed significantly after the publication of Arrivabene in 1547 "Alkorano" di Macometto", which is an essay on Muhammad and Islam with excerpts from the Koran. In 1630, André du's translation of the Koran appeared. Rie (1580-1660) French consul in Cairo. [2,210]

There are more than 120 French translations of the Qur'an. The oldest (1647), the work of the French consul in Alexandria André du Rieux, in use for 140 years.

In 1647, the Koran was first published in French, and then translated from French into English, German, and Dutch. These works contradict another trend that appeared in the second half of the 17th century. It is represented by an unpublished translation into Latin by the Franciscan monk Germain of Silesia (1650-1665), and a translation by Ludovico Marrachi, with Arabic text (1698). Both works correspond to the tradition of the Toledo school, because they refute some provisions of the Islamic religion. In 1734, George Sal's translation was published in London, accompanied by Preliminary Discourse " - the first historical and objective study of the sermons of Muhammad. From this moment on, complete and partial translations appeared in Europe, such as the German ones by Ullmann (Krefeld, 1840) and Henning (Leipzig, 1901); French - K. Savary (Paris, 1783), Casimirsky (Paris, 1840), Monte (Paris, 1925); English - Rodwell (London, 1861), Palmer (Oxford, 1880). Italian version of Bausani (Florence, 1955); Spanish by Vernet (Barcelona, 1963), English by R. Bell (Edinburgh, 1963). Attempts to chronologically arrange the suras and verses of the Qur'an undertaken by the interpreter of the Qur'an, Jalaluddin Suyuti (1445-1505), and then by European explorers of the 19th and 20th centuries G. Weil, A. Sprenger, V. Muir, I. Rodwell, G. Grimme, T. Neldeke and F. Schwalli, R. Blacher and others, not have given great results so far. [3,322]

Modern translations can be divided into two groups: works of religious translators, rather intended for French-speaking Muslims, they are then presented as translations of the "meanings" of verses from the "Holy Quran" or the "inimitable" Quran; for the general public we are more likely to encounter the terms "essays" or "attempts at interpretation" of the Qur'an. For some Muslims, currently available translations are unreliable, in particular the widely used Casimirsky translation (1840) or translations that have not been "revised" by Islamic authorities (Medina, al- Azhar, etc.).



Since 1923, all translations of the Qur'an have been carried out from the edition printed in Cairo, in which only one of the seven generally accepted traditional readings, Kufa, has been preserved. The differences between these readings are minor and mainly relate to vocalization.[4,551-552]

The French translations made so far can be studied by dividing them into two groups. The first group includes the following translations made by Muslim translators;

1. Jean Grosjean, born in 1912, French poet, priest from 1939 until his break with the Church (1950), translated the Koran as well as the Gospels and wrote the preface to Daniel Masson's translation. His own version of the Qur'an, in highly poetic language, was revised at the behest of the al-Azhar Islamic Research Institute. The first edition (Paris, Philippe Lebeau, 1979) is luxuriously designed by the Iranian artist C. H. Zenderoudi and is preceded by a study by Jacques Berque (available in a pocket edition, Le Seuil, Points "Sagesse", 2001).

2. André Chouraqui, born in Algeria in 1917, settled in Israel since 1957 (former mayor of Jerusalem), writer, proposed a translation of the Bible distinguished by its concern for restoring the meaning and power of the Semitic root words. In the same spirit he joined the Quran. His translation, L'Appel, Paris, Robert Laffont, 1990, was carried out with the help of Dr. Mahmoud Azab Mohamed, professor of Semitic languages at Al-Azhar University in Cairo and INALCO (Paris), Doctor of the Sorbonne, and Dominican Pierre Lambert, theologian concerned with Muslim-Christian relations.[5,605]

3. Translation of the Meanings of the Qur'an by Hamidullah Muhammad (1908-2002), who lived in France from 1948 to 1996, was published in 1959 in Beirut. In 2001 it was reissued in Paris. The preface to the translation was written by Louis Massingon (Le Koran. Paris, 1959, vol. 3; Dar Al-Ma'rifa, Beyrouth, 2001, p. 632). Hamidullah Muhammad is also the author of the Biography of the Prophet. (2 volumes, 1962)

4. Masson's translation (Gallimard, 1967) is by far the most common today; We pay special attention to this. Non-denominational in orientation, he nevertheless received the approval of several Islamic authorities, including the Cairo Mosque. The main translations available are as follows. [6,115]

5. Translation by the orientalist Regis Blacher (1900-1973), published in three volumes (1947, 1951, 1957 – last edition by Maisonneuve & Larose, 2002), is a "critical" edition of the Qur'an with an important apparatus of notes, justifying especially the author's choice of complex terms. In 1949 it was accompanied by the important "Introduction to the Koran" (reed, 2002, Maisonneuve and Larose, 310 pp.). The suras of the Koranic Vulgate are classified chronologically into four groups according to styles and themes in accordance with the philological studies of German orientalists (H. Weil, 1844; Theodor Nöldeke, 1860; and the early 20th century) and the contributions of Cairo scholars. R. Blacher's translation, faithful to the Arabic language, is aimed at specialists in Islam; it fueled the more accessible work of Denise Masson. [6,116]

6. Albert de Bieberstein Kazimierski or Casimirski (1808-1887), of Hungarian origin, was a dragoman (the name given to artists representing France in Echelle du Levant). Responsible for revising the second translation of the Koran into French, Savary's translation (1783), he made his own translation (Paris, Charpentier, 1840, 576 pp.). He was inspired by the previous works of the Italian clergyman Marracci (1698), the Englishman Sale (1734). Like all



19th and early 20th century versions, it does not attempt to follow the Arabic original exactly. Despite criticism, this classic French translation is continually reprinted. Mohammed Arkoun gave an important preface to the edition of Garnier- Flammarion , Paris, 1970, 512 pp.: "How to read the Koran? ", in which he offers the non-Muslim reader , alien to the "universe of the Qur'an, milestones for rediscovering the deep meaning of the Qur'an and situating it in relation to modern thought. [7.81]

7. Boubakir Sheikh Si Hamza (1912-1995) was the rector of the Muslim Institute of the Paris Mosque from 1957 to 1962. The translation by this translator was published in 1972, 1978 and 1995. (Le Koran . Paris , 1995, Maisonneuve et Larose , 2 vol ., p. 2134).

8. Zadok Maziks , famous writer, winner of several literary awards (1953 and 1982), was born in 1906 in Tunisia. His translation of the meanings of the Quran was published in 1979 in Tunisia and in 1985 in Paris. (Le Coran.1re ed. En 2 vol., Tunisia, 1979), Paris, ed.du Jaguar, 1985, 1 vol., Bilingue).

9. One of the best translations of the Qur'an into French and very popular among French-speaking Muslims is the 1994 Tunisian edition by Salahuddin Kashrida (1924). (Le Saint-Coran, Beirut, 6th ed. 1994)

10. Jacques Berque (1910–1995), the great French orientalist, born in Algeria, was a professor at the Collège de France. His very famous translation of the Qur'an is supported by sixteen years of research: The Qur'an: an essay on a translation from the Arabic, annotated and accompanied by an exegetical study, Paris, [1991], revised 1995, Albin Michel, The Spiritual Library. ", 844 p. The appendices (list of used commentaries on the Qur'an, table of suras in alphabetical order, index of names) are preceded by an important study, "Rereading the Qur'an." This brilliant translation is difficult to obtain due to the level of Islamic culture required to understand it and the style that seeks to rediscover the beauty of Qur'anic Arabic and its rich prose.

11. Additionally, a translation published in 1999 by the rector of the Niameya Mosque in Nigeria, Sheikh Boureima Abdu Dauda (Le sens des versets du Saint Koran, Riad, Daroussalam, 1999), etc. [8,521]

In light of the results of this study, it is recommended that:

1. Translators of the Holy Quran must be very competitive in two languages and two cultures (Arabic and native) so as not to miss any fragment or component of the meaning of the rhetorical expressions existing in the Holy Quran.
2. The translator must explain grammatical and lexical inaccuracies in the marginal notes for the addressee.
3. Translators must use a number of strategies to render the verses of the Quran into their native language and achieve an approximate equivalent. One such strategy is transliteration. This strategy involves preserving the linguistic forms of Arabic when translating into languages.
4. The translator should try his best to preserve and be more attuned to the historical and cultural elements of the original text. The use of annotated explanations is required, even if they may interfere with the naturalness of the translated text. It is an accepted fact that a translator, no matter how skilled, cannot produce a translation that is natural to the target audience and matches the naturalness of the original to the original audience. Therefore,



when translating the Qur'an, exegetical (tafsir -interpretation) translation is inevitable. [9,720]

RESULTS

We have noted all sorts of errors of this type in four translators, and they are mentioned even if their frequency and nature vary from one translator to another.

Personal mistakes of the translator

The sura (or chapter) that we have taken as a model is the twenty-fourth: "The Light", revealed in Medina and consisting of 64 verses (V) or sub-sections . These errors, which are solely the fault of the translator, come in different types; we select several:

a) error by narrowing the accredited meaning:

V 38: / *wallahou yarzoukou man yachaou bighayri hisabin // yarzoukou* / is a verb that means "to provide a being with all kinds of benefits , whether moral or material."

Kazimirsky translates this as follows: "**God gives food to whomever He wants.**"

Blacher , Mazig and Kehrid translate this word respectively as "**to give appropriation**" , "**to give gifts**" and "to give away one's property".

b) error due to ambiguity of the expressed meaning:

/ *mohsanatu* / is an Arabic term for chaste and married women. As it is, that is, without translation and explanation, it cannot be understood by a reader who does not know Arabic. However, Blacher left everything as is, without even adding a note or accompanying it with a French term. [10.25]

V 23: / *inna Aladdin yarmuna al mukhsanati al ghafilati al muminati Luina fiddunya val a kira* /:

Blasher : " Que ceux qui visible [en leur honneur] les muhsana insoucieuses [mais] croyantes soient maudits en la [vie] imm é diate et derni è re . " - "*Let those who target [in their honor] the inattentive, [but] believers in mukhsana , be cursed in the immediate and last [life].* »

Mazig , Casimirski and Kehrid are translated respectively as "*women [...] strong in their virtue*", "*virtuous women*" and "*chaste women*". [11.234],[14.22]

b) error due to unclarity of the expressed meaning:

V 31: / *waqol lilmouminati ... la yobdina zinatahonna illa liboulatihinna aw... abai boulatihinna* /

Mazigh translates this verse as follows:

« **Dis de même aux croyantes qu'elles veillent à ne pas étaler leurs ornements sauf devant leurs époux ... leurs beaux-pères ...** » [14.63] - Arabic expression / abai boulatihinna / does not contain any ambiguity. It only means "Fathers to their husbands." However, the translation of "fathers-in-law", even in context, is unclear. What, in fact, should the French reader understand: can a woman display her jewelry to her husband's father or to her mother's husband? Isn't " beau - pere " the French word for these two men? simultaneously?

To avoid this ambiguity, Kazimirski is translated as "the father of their husbands" and Blacher as "their their husbands, husbands or their fathers" - the context of the translation clearly shows that these are the fathers of husbands - and Kehrid - "the father of their husband."



These are not actually mistakes: rather, they are different interpretations. About the same verses, written by the same exegete or several exegetes and transmitted by translators. As a result, the same verses have partially different content from one translator to another.

CONCLUSIONS

For three centuries, thanks to these translations, European society had the opportunity to become familiar with the text of the Koran. But, nevertheless, it took more than a century to carry out a huge amount of work on studying the Koran and the circumstances of its appearance. As practice has shown, only the joint efforts of philologists, religious historians, and later sociologists made it possible to clearly analyze all the components of the Koran. In translating the Qur'an, the study of the language of the Qur'an, which is undoubtedly a linguistic phenomenon, is of paramount importance. Until the end of the 19th century, European scholarship was dominated by the idea that Koran was written in the language of the Quraish tribe, which was also the language of classical Arabic poetry. Such a statement is linguistically controversial, since the fact is that at the end of the 8th century, the concept of an idiomatic norm appeared throughout the Arabian Peninsula, which at that moment was simultaneously represented by the poetic dialect Koine . "This gives reason," says Régis Blancher , - to conclude that the Qur'an was written not in the Meccan dialect, but in a dialect close to Koine , which for centuries was considered a prestigious, sublime poetic and religious language due to its use in the Qur'anic Revelation. [1.79]

Since there is no limit to human perception and knowledge, there can be no final completion in the translation and interpretation of the Koran into a foreign language. The form of transmission of the semantic content of the Koran will depend on the special training of the translator, which includes several aspects: the natural talent of the translator, his education, internal spiritual culture and, undoubtedly, knowledge of the history and culture of Islamic civilization. Obviously, such an approach goes beyond purely philological boundaries, but it provides more opportunities for an adequate translation of the Koranic text.

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