

## ETYMOLOGY OF THE BOOK QURAN

*Narzullaeva Dilfuza Bafoevna*

*Teacher of French Philology department, Bukhara State University,*

[d.b.narzullayeva@buxdu.uz](mailto:d.b.narzullayeva@buxdu.uz)

### Abstract

In this article is writes on the etimology of the book of the Koran. Islam belongs to the universe of monotheisms , that of revealed religions . The Koran, its reference book, qualifies as a word of God (in Arab Allah ), the one even from the Old and New Testaments: an existing, communicating and demanding God . That is to say, a God who is interested in man and his condition, and expects of him a relationship and a return. Islam particularly shares with Christianity the notion of salvation eschatological and the universality of its message, because it is intended for all humanity and not a particular people .

### Keywords

the text, tradition, etimology , God, Koran, the term , Muslims.

### INTRODUCTION

The Quran ( in Arabic : الْقُرْآن, al- Qur'ān ? , “the recitation ” ) is the sacred text of Islam . For Muslims , it repeats word for word the word of Allah ( God ) Work of Late Antiquity dating from the 7th century , the Quran remains the first and oldest known book in Arabic to this day. The tradition Muslim presents it like the first work in Arab clear , with character specific of inimitability in the beauty of its structure and in its principles moral and ethical . For Muslims , the Koran brings together the revelations of Allah transmitted by the archangel Gabriel 3 ( جبريل, Jibrīl ) to the last prophet and messenger of God, Muhammad ( محمد, Muḥammad , "the worthy of praise " ), from 610–612 until his death in 632 .

The Quran is Sometimes called al- kitāb (“the Book”), adh -dhikr (“the Reminder”) or even al- furqān (“the Discernment ”). For Muslims Sunnis , he East the expression of an attribute uncreated by God addressed to all humanity .

Muslim tradition considers that the text canonical order of the Koran dates back to the third caliph , Uthmān . This point nevertheless makes always the subject of research and debate among 20th century historians . For these last , the Quran is a "composite set of texts compiled Or written by different authors , fixed in the latest years of the 7th century, during the reign of the caliph Umayyad Abd al-Malik (685-705), true organizer of the empire and who made Islam her official religion . This text would bring together elements coming from the preaching of Mohammed, but also texts original Christian even pagan . The Quran would be SO the heir of multiple sources brought together by the first community of “ believers ” who recognized themselves in the teaching of Mohammed. The date the text was fixed Koranic sparks debate among historians .

### METHODS

Quran is the term most used by the Koran to designate himself. But originally, in the 7<sup>th</sup> CENTURY , it did not yet designate the book as a text . fixed as this will be the case subsequently.

The Arabic word قُرْآن , qur'ān , derives , for Muslim tradition , from the verb قَرَأَ , qara'a , which means "to read, to recite ". Scholars Muslims lexicographers , specialists in the vocabulary of the Koran, have explain that we could find different origins to this term : for example , the meaning "gather / collect ", or that of "read/ recite ". For Anne-Sylvie Boisliveau , in employment Quranic , only the second is possible. The term , which is an action name , is SO interpretable as " Recitation ". The term go be used to refer to the Quran, the holy book of Islam .

For William Graham , the primary meaning of the word Qur'ān refers to a " reality fundamentally oral and certainly active and continuous, rather than a written and closed codex such that he will subsequently be used in designating masahifs » . The author insists on the originality of the term which " is not attested before the Quran itself " and which refers to the " proper " title of the ( Arabic ) recitation of the celestial Book containing the Word of God [...] a recitation given by God to Mohammed, just like the previous ones writings had summer given to others prophets to recite them . ».

For A.-S. Boisliveau also , the term qur'ān contains the ideas orality and transmission . He is used in three situations and " denotes which , from the Koran, is recited and transmitted by God [...] which , from the Koran, is recited and transmitted by Mohammed, [...] a recitation liturgical " . The first use is close to the status of the text biblical , the second is mainly linked to a context controversy which sees use vocabulary similar to the first, the third (rarer) assimilates the Koran to a " Holy Scripture " . The definition exact item designated by this term is still uncertain and it is also not certain that the three uses designate the same object .

Many researchers made the link between the word qur'ān and the term Syriac qeryânâ which means " reciting the scriptures or one part of this Writing, a scripture lesson or the lectionary used for this ". Some conclude that it was a direct borrowing from Syriac. Others see there a "possible Christian influence Syriac on the total richness of semantics Arabic » instead one direct borrowing because the use of the term qeryânâ is not attested than to from the manuscripts liturgical Syriacs of the 6<sup>th</sup> and 7<sup>th</sup> centuries .

Anne-Sylvie Boisliveau explains that " if the Arabic language had borrowed directly the Syriac word ( qeryânâ ), it him would have probably given the action name scheme fi'lān , i.e. qiryān , closer to the Syriac word » . For her , the word qur'ān comes from the root Arabic qr-' « on a diagram Arabic , not Syriac ", term invented by the author of the Koran " inspired by the terms loved ones who Syriac Or in Hebrew mean " recitation of a Writing holy "" . This creation would serve to "make one think of the recitations practiced by communities Jewish Or Christians » in order to give to the new recitation a "connotation of sacred, religious, element linked to God and therefore element possessing mystery and authority.

## CONCLUSION

For some authors, the term "Quran" should be put in relation to the terms qerī'ā and miqrā' ( having the same root qr) used in Judaism rabbinic and which means both " the act of reading aloud a passage of Scripture holy " and "the passage itself ". The second term East Thus used by the Talmud to designate the Bible . For A.-S. Boisliveau , the influence of these terms (and the term Syriac qeryânâ ) is " undeniable " without necessarily conclude that it is a direct borrowing from

Hebrew and Syriac but rather to a creation of a term that did not exist before that it does not serve to designate exclusively recitation Quranic .

Philological studies are interested in literature Arab or not preceding , contemporary Or subsequent to the development of the Koran, the context history of the time where the Quran is appeared , elements that discovered analysis literary in the text current Quran. These relationships to the past are reflected in the text of the Koran by clear quotations , or allusive to the texts which precede it , but also by a recovery and a Arabicization of vocabulary stranger .

#### References :

1. La fin d'une énigme", L'histoire, 472, 2020, p. 3 (citation) résumant Le Coran des historiens, 2019. Voir aussi : The Oxford Handbook of Qur'anic studies, 2020
2. Boisliveau A.S., Le Coran par lui-même, 2014, partie I.2, p. 40 et suiv.
3. Déroche, Le Coran, 2019, Chap. II
4. Arkoun M., « Coran, sens coranique », Dictionnaire du Coran, 2007, p. 187 et suiv.
5. W.A. Graham, « The earliest meaning of “Qur’ān” », Die Welt des Islams, 23-24 (1984).
6. Narzullayeva, Dilfuza. "ТЕОЛИНГВИСТИКА ВА ТЕОЛИНГВИСТИК БИРЛИКЛАР ТАДҚИҚИ." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 42.42 (2023).
7. 15. Narzullayeva, Dilfuza. "MIRACLES OF THE HOLY KORAN." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 30.30 (2023).
8. 16. Narzullayeva, Dilfuza. "Theolinguistics in Modern Religious Discourse." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 30.30 (2023).
9. 17. Narzullayeva, Dilfuza. "Theolinguistics in Modern Religious Discourse." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 30.30 (2023).
10. Narzullayeva, Dilfuza. "ИСПОЛЬЗОВАНИЕ РЕЧЕВЫХ ЖАНРОВ." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 29.29 (2023).
11. Dilfuza, Narzullaeva. "Developing the communication competence of french-speaking students through dialogues in the development of oral speech." Involta Scientific Journal 1.10 (2022): 53-57.
12. Narzullaeva, Dilfuza. "PROBLEMS ENCOUNTERED DURING THE TRANSLATION OF THE QURAN." Models and methods in modern science 2.14 (2023): 28-32.