PROBLEMS ENCOUNTERED DURING THE TRANSLATION OF THE QURAN

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Abstract : In this article, we propose to address the question of the translation of the Koran from two different but complementary angles. The first consists of presenting this question from a historical point of view, from the dawn of Islam to contemporary times.

Keywords: Noble, problem , syntax, motivation, analysis, terminology, translation.

INTRODUCTION

The first translations of the Koran were therefore made in the languages of the new Muslims, but the project was not without resistance. For the Muslim, the Koranic language is what is most miraculous in this book. We will therefore not be surprised to learn that certain voices were quickly raised against any effort at Koranic translation. Thus, on the one hand, a motivation to translate it to make it accessible, and on the other hand, a religiously based resistance have animated the internal debate on the subject of Koranic translation.

The problems encountered when translating the Quran affect all levels of the language. Translation specialists generally emphasize two first: the stylistic and syntactic levels. The Quran is considered the most difficult Arabic text to translate because it is written in a language whose structure is very different from other languages and because it contains incomparable stylistic richness and semantic density. However, most analyzes place particular emphasis on the terminological level. If the problems linked to the first two levels can relate more to the linguistic order and present themselves in a more or less analogous way in any type of translation, those concerning the terminological level can take on multiple aspects depending closely on the Koranic text alone. These problems become particularly important when it comes to translating specific terms containing purely Islamic concepts, difficult to translate since they are exclusive to the system which gave birth to them. This terminological exclusivity can only lead to considerable gaps between the original text and the translated text by favoring the untranslatable nature of certain terms. Faced with such an

observation, it is not surprising to find completely divergent, sometimes random, translations to transpose the same concept. We favor two aspects in our study: - The first is specific to the Koranic text: the term and its conceptual content.

ANALISYS

The translation of the Quran depends primarily on the way in which we manage each term and its conceptual equivalent in the other language; it must be said that the terms of any sacred text are by no means neutral but loaded with a past and particular meanings specific to each religion. - the second concerns the translator: when we do not have the skills required to translate the Quran, we produce translations containing errors. To be able to effectively transmit the concepts and ideas contained in the Quran and thus achieve the expected results of the translation, the translator must have, in addition to linguistic knowledge, religious and cultural skills while avoiding any personal interpretation.

French translations studied and selection criteria: In our analysis, we chose to rely on five French translations containing elements capable of illustrating the subject covered:

•Translation by Kasimirski (1808-1887): B. Kasimirski, Le Coran, Flammarion, 1993.

•Translation by Régis Blachère (1900-1973) R. Blachère, Le Coran, Maisonneuve and Larose, 2005. Revue Sciences, Langage et Communication Vol 2, N°2 (2018) 3

•Translation by Denise Masson (1906-1994) D. Masson, Le Coran, Gallimard, Bibliothèque de la Pléiade, 1967. We also consulted the edition revised by Sobhi El-Saleh: D. Masson, Essay on interpretation of the inimitable CORAN . Translation by Denise Masson, reviewed by Sobhi El-Saleh, Dar Al-Kitab Al-Masri, Cairo, 1980.

•Hamidullah, Muhammad (1908-2002) (with the collaboration of Michel Léturmy (1921-2000): M. Hamidullah, M., and M. Léturmy, The Holy Quran: Translation and Commentary of Muhammad Hamidullah with the collaboration of M. Léturmy , Amana Corppration, Maryland US. 1989 It should be noted that we also referred in this study to the edition of the PGDRSI1 which revised the translation of Hamidullah and other French translations: "The holy Quran and the translation into French of his verses »

•Jacques Berque (1910-1995) J. Berque, The Koran. Essay on translation from Arabic, annotated and followed by an exegetical study, Paris, Sindbad, 1990. Our choice of these translations is dictated by several considerations:

•The importance of translation and its reception: Due to their quality, these translations are ranked among the best French versions in the world. They are more widely used and still continue to be reissued to this day. The translations of Kasimirski, Blachère, Berque, and Masson arouse great interest among non-Muslim French readers. On the other hand, Hamidullah's translation and that of Masson (reviewed by Sobhi El-Saleh) are favored by Muslim readers.

•Temporal representativeness: The aforementioned translations appeared in relatively distant periods such that they span a period exceeding a century and a half, from Kasimirski's translation (1840), through those of Blachère (1950), Hamidullah (1959) and Masson (1967) and ending with that of Berque (1990).

•The diversity of origins and objectives of translators: The aforementioned translations were carried out by translators with different nationalities and religions. This does not go without influencing the quality and value of the translation which must therefore depend on their culture. Generally we translate according to our values and our ideals and we often adopt an eye imbued with the prejudices that reign within society.

CONCLUSION

The question of lexical borrowings in the Quran is one of the first linguistic questions posed at the beginning of Arabic linguistic thought. However, this question has not experienced the same development as other linguistic questions. This is because it was always an object of disagreement between scholars and researchers; some have denied the presence of lexical borrowings in the Koran, others have admitted it. In ancient and contemporary studies, we have been able to distinguish two approaches: the first is linguistic. She considers the Quran as a linguistic text. Indeed, linguists have studied Quranic borrowings in their phonological, morphological, syntactic and semantic characters. While the second is rather ideological. It takes a non-objective position, completely denying the presence of lexical borrowings in the Koran, or glorifying a mother language through nationalist, religious, social and cultural motivations. After studying the development, interference and interaction between these approaches, we proposed our sociolinguistic position to develop identification criteria of a linguistic, referential and cultural nature. These criteria helped us to identify two corpora: the first contains Koranic borrowings

and their source languages, the second includes the lexical units that we consider to be Arabic units. This work allowed us to shed light on the ideological motivations that can influence linguistic study. Likewise, it is a tool to become aware of the need for a critical review of the approaches that have dealt with lexical borrowings in general and Koranic borrowings in particular

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