

Problems of Studying the Quran and the History of Its Translations into Russian

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Abstract: The article examines the problems of studying and translating the Quran into Russian, reveals the features and difficulties of translating this Holy Book of Humanity. The history of translations of the Quran into Russian is not limited to the history of oriental studies in Russia - it belongs to a special page in the history of Russian culture. The Quran is one of the main books of mankind, which is the main code of life for Muslims in the world, and in each period of development of Russian culture it had its own special approach to the interpretation and understanding of the meanings of the Divine Scripture. The article discusses different approaches to this topic, lists the names attached to this honorable work of translating the Quran, analyzes the features of their translations.

Keywords: the Quran, the code of basic rules for the life of Muslims, André Durie, V. Postnikov, D. Kantemir, M. Veryovkin, A. Kolmakov, J. Seil, K. Nikolaev, A. Kazimirsky, N. Boguslavsky, G. Sablukov, I. Krachkovsky, I. Porokhova and others.

Islam, which underlies the Arabic-speaking culture, was perceived not just as a world religion, but as an amazing fusion of the norms and rules of the state, philosophy and science, which are the most important element of life. Unknown, mysterious, closed, literally and figuratively, the culture of the Arabs inspired many. The desire to get to the essence of the mysterious, unknown and important, led many to the study of the Great Book of Muslims - the Quran, which was not only an important prescription for life for all Muslims, but also a kind of most important secret, a sacred book about the secrets of life, a great treasury of knowledge encoded by Divine predestination. Being the first and most important monument of Arabic writing, literature, history and religion, the Quran was also a vivid example for a dignified way of life for all Muslims. This, of course, could not be uninteresting for representatives of a foreign language culture, since it was in the Quran that many tried to find their main answer, what is the strength and novelty of the new culture. The refined literature of the Arabic-speaking world, astronomical and mathematical calculations that shook Europe, geographical discoveries, the development of science and religion led to an even greater interest in the language and images of the holy book. It should be noted that the language in which the surahs of the Quran are written has long attracted the attention of researchers from all over the world.

The language in which the suras of the Qur'an are written is still of interest all over the world today. More than one and a half billion people of the planet, professing Islam, today study the Arabic language in order to read the Quran. The study of the language of the Quran today is acquiring a special current continuity. It should be noted that the classical Arabic literary language differs from its colloquial variations, since mutual understanding is not always possible between Arabs living in different states, especially in oral speech; therefore representatives of remote territories of the ethnic

group prefer communication in the standard of the classical language, an example of which is the Quran.

The sacred books of mankind, and there are not so many of them, are characterized by the allegorical and symbolic nature of the language. The divine meaning contained in them bears a deep esoteric character, sacred knowledge is the beginning of understanding the depth of meanings, predictions are shocking, scientificity is amazing. Moving away from superficial interpretation and penetrating into a special meaning, people discover the extraordinary depth and supermetaphor of images that need modern decoding and interpretation. In this regard, the sacred texts of the Quran are of particular difficulty. For many centuries, researchers have been especially wary of the Qur'an, realizing that a mere retelling will not reveal all the sacredness of themes and images. Attempts to convey the Meanings of the Quran through the translation of this Book into other languages are also difficult because the deep meanings in the original language are not fully discovered. Hence the assertions of researchers about the incredible complexity and impossibility of an accurate translation of this Book. But we think that this most difficult work is necessary in view of the importance of the Truth inherent in the Quran and requiring its interpretation.

The Quran was first translated into Russian in 1716 by P. Postnikov (1666–1703), a diplomat, doctor, polyglot. This man was destined to be a doctor of medicine and philosophy. His training at the Slavic-Greek-Latin Academy made him an educated person. Among the best students, he was sent abroad by the personal decree of the Emperor. Natural intelligence and ingenuity allowed him to become one of the best people of his time. Extensive medical knowledge made him a Doctor of Medicine, and knowledge of languages brought him to diplomats, and later to translators. Thus, the first translation of the Quran into Russian under the title "Alkoran about Mohammed, or Turkish Law" was not made by an expert in the Arabic language and not by an orientalist. It was a translation from French made by André Durier, who quite freely approached the original of the Book and allowed himself to be inaccurate in conveying many of the meanings of the Quran. [1]. The author of the English translation of the Qur'an from the Arabic language J. Sale [2] reports the following about the dyRie: "... your French language: but its translation is still far from being called an accurate and correct translation; for in it, on almost every page, errors are visible, without mentioning particular sentences, omissions and additions, which in translations, and especially of this kind, are unforgivable. Most of all, this translation makes it insufficient that there are no notes on the places, of which some are difficult, while others are completely incomprehensible without them, even if they were given with all possible accuracy. The translator himself was quite aware of this, and for this he referred the reader to the Arab interpreters, whose works very few have had the opportunity to read in the originals". Undoubtedly, translation of this quality cast doubt on the work of Pyotr Postnikov itself, but it was this work that became the first book through which Russian society came into contact with the content of the Quran.

The second work on the Quran was the translation of Dmitry Konstantinovich Kantemir (1673–1723), published in St. Petersburg in 1722. Kantemir was the ruler of Moldavia (1710-1711) and, having moved to Russia, became an adviser to Peter I on Eastern affairs. His work "SistemadereligioneetstatuImperiiTurcici", also known as "The System of Turkish Confession", which was based on the Latin text of Cantemir "Curanus" [3]. This work was not a translation of the Quran, but an exposition of the Muslim doctrine and everything that was associated with it. This presentation of the foundations of the Muslim faith was also not distinguished by religious tolerance, and was noted by Cantemir's extremely negative attitude towards the Muslim religion. We think that a negative attitude of this kind is also a tribute to the imperial worldview of the time when, in order not to be accused of bias, it was necessary to denigrate other religious beliefs.

Apparently, the Quran was a strong enough object for close attention, and in 1787, a member of the Russian Academy of Sciences MI Verevkin (1732–1795) undertook his translation of the text of the

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Quran. This translation was far from the best, especially since it was made from an unsuccessful French translation by Durey (1647), which later served as the basis for two more Russian translations that appeared in the 18th century. As a result of the work appeared "The Book of Alkoran, the Arabian Mohammed, who in the sixth century passed it off as sent down to him from heaven, himself the last and greatest of the prophets of God" differed from previous translations in that Verevkin approached his own work and object of study, considering its important. He seriously accused his contemporaries and European orientalist of a prejudiced attitude towards Islam, believing that it is necessary to move away from fictional writing in relation to Books of this kind. This translation, marked by outstanding literary merits, left a noticeable mark in the history of Russian literature, serving as a source for the famous "Imitations of the Koran" by A.S. Pushkin.

It should be noted that this period is extremely rich in other versions of translations of the Quran into Russian. Literally two years later (St. Petersburg, 1792), "Alkoran Magomedov" [4] by the poet AV Kolmakov, translated from a relatively good English version by J. Sayle, appeared. This work, like all previous translations of the Quran, was overflowing with Church Slavonic vocabulary, as a result of which it was terminologically far from the living Arabic language of the original. Somewhat earlier, in 1787, the first Russian edition of the Arabic text of the Quran was published in St. Petersburg. Executed on behalf of Catherine II, a font specially cast for this purpose, which reproduced the handwriting of one of the best calligraphers, Mullah Usman Ismail, and surpassed all the Arabic fonts that existed then in printing houses. In the short period of time until 1798, the edition was repeated five times. The later Kazan editions of the Quran, which deserved good fame, are also associated with it.

In the second half of the 19th century, the translation of the Quran made by K. Nikolaev from the French translation of the orientalist A.B. Biberstein-Kazimirskiy and withstood a number of editions up to the beginning of the XX century. (-M., 1864; 1865; 1876; 1880; 1901). All these translations were of an "educational" nature: they had no scientific significance, since they were made by non-specialists not from the original, but from European translations, which in turn were not always sufficiently authoritative. Nevertheless, they played a positive role, enabling the Russian reader to get acquainted directly with the main book of Muslims and contributing to the elimination of the sometimes absurd ideas about this monument and thereby a better understanding of the peculiarities of the life and culture of the Muslim East. The title of this work sounded like this: "The Quran of Mohammed. Translated from Arabic into French by Kazimir's translator of the French Embassy in Persia, with notes and biography of Mahomet "

In the 70s of the XIX century, almost simultaneously and independently of each other, two translations of the Quran into Russian were made, this time from the Arabic original. The first to undertake the most accurate transfer of the style and language of the Quran from Arabic to Russian was General D.N. Boguslavsky (1826-1893). In 1859 he was assigned to Imam Shamil, who was held under house arrest in Kaluga. D. Boguslavsky received a thorough training in Oriental studies, and spent many years in the Russian diplomatic service in Istanbul. He prepared a complete translation of the Quran, but this work remained unpublished during the life of the author. It was published from the surviving manuscript only in 1995.

Another translation, published in 1878, belonged to the famous Kazan orientalist and missionary G.S. Sablukov (1804-1880), N. Chernyshevsky's teacher at the Saratov Seminary. The publication of his translation, which was a significant scientific event of its time, was repeated in 1894 and 1907 with a parallel Arabic text. G. S. Sablukov prepared two major works related to the study of the Koran: "Supplements to the translation of the Quran", which provides a subject index to the Quran, and "Information about the The Quran, and the analysis of its "inner qualities" [5]. For almost a century, until 1963, the translation of the Qur'an remained the only, albeit inaccessible, source that was made directly from the original language. However, over time and the development of oriental studies in

Russia, the shortcomings and negative aspects of the venerable translation of G.S. Sablukov were felt more and more strongly by everyone who turned to him. For the Arabist, his numerous inaccuracies were clear. In some places the book was difficult to read due to the peculiarities of the Russian translation language. The text was overloaded with archaisms, and often due to the darkness of the expressions, it did not allow getting to the true meaning of the statement. In addition, his translation contained specific expressions inherent in Christian literature and arising in the process of translating the Bible and the Gospel into Russian. Being fixed in the printed translation of the Quran, they could evoke in an unprepared reader associations that give distorted ideas about the inner content of this cultural monument.

The prominent Russian Arabist Ignatij Yulianovich Krachkovsky began systematic work on the translation of the Quran from the Arabic language in the 20th century (1921). Doctor of Philology and full member of the Academy of Sciences I. Yu. Krachkovsky was the author of about 500 works on Arabic linguistics, literary criticism and other branches of knowledge. The scrupulous analysis required in the preparation of the Russian-language text of the Quran forced I. Yu. Krachkovsky to devote 30 years to this work. A feature of I.Yu. Krachkovsky's research on the Quran was his approach to it as a literary monument, the first major monument of Arabic literature written in prose. In this sense, his research proceeded in new ways, when he refused to consider the Quran as a predominantly religious, philosophical and legislative monument, and this caused a fundamental change in the method of his translation. I.Yu. Krachkovsky set out to give a literary translation of the text of the Quran, freeing it from traditional interpretations and approaching it as a monument of his era, his environment. The idea of approaching the text of Scripture as a literary monument is undoubtedly a tribute to its time. We think that it is impossible now to precisely define the principles of such an unproductive approach to the Qur'an. Perhaps it was fear for the life of a non-partisan academician, and the understanding that, due to ideological blinkeredness, there could be no other way out. However, a number of circumstances prevented I.Yu. Krachkovsky from fully carrying out the work he had conceived. The final revision of the translation was not completed by him, and the extensive preparatory material was not fully implemented. The text of the translation itself remained literary unprocessed, in places retaining the form of an interlinear translation. The students prepared the text for publication and even in an incomplete form, the translation of I. Krachkovsky was an outstanding event of its time, a reliable basis for further in-depth work on this important and interesting object of mankind.

In the last quarter of the 20th century, in 1985, Valeria Mikhailovna Porokhova, a philologist, a graduate of the Moscow Linguistic University, took up the translation of the Quran. Written in literary Russian, the poetic translation of the meanings of the Koran, carried out by Porokhova, who converted to Islam, was enthusiastically received by the readers. The form of presentation of the material chosen by the author of the translation, his use of a high poetic style, had a positive effect on the literary merits of this work, but in a number of places they affected the quality of the transmission of the meanings of the Quranic revelations. In 1991, after a series of publications of her poetic translation of the Quran in the journal *Science and Religion*, the widely known poetic work *Quran. Translation of meanings and comments*”, which went through several editions, both in the country and abroad. This work is provided with a parallel Arabic text, detailed notes to it and an interpretation of obscure passages. In the same journal *Science and Religion*, in a review of such a complex literary work, it was noted that “V. Porokhova managed to convey in Russian the poetics of many suras, their beauty and grace, the solemnity of verse, without deviating from the essence. Working on the text of the Holy Scripture, V.Porokhova constantly consulted with philologists, historians, prominent religious authorities of Syria, Saudi Arabia, Egypt. ” [6] Porokhova herself writes in the preface to her work: “It is traditionally generally accepted that the structure of the verses (verses) of the Koran and

their semantic significance are so perfect, unique and multifaceted that the word-by-word translation cannot be translated and only the semantic interpretation of this Scripture appears to be possible. Therefore, the English academic edition published it under the title "The Quran Interpreted" (London, Oxford University Press, 1969) and insists on the legitimacy of such a title, and I, as the author of the Russian translation presented below, keeping the same position, choose the title for myself "Quran. Translation of meanings"[7]. The holy book of Muslims, transmitted to mankind by the messenger of God Muhammad for twenty-two years, is a collection of moral, moral, religious, civil, political and legal norms, unique in versification.

Of course, many are trying to rethink the Scriptures, an attempt to understand and convey the content of the Quran in poetic language is being undertaken by thousands of researchers. Today, in the modern literature of translations of the Quran into Russian, it is necessary to note the works of such scientists as T. A. Shumovsky (1995), Professor Mohammed-Nuri Osmanovich Osmanov (1999), B. Ya. Shidfar (2003). In recent years, translations of the Quran into Russian have appeared, carried out by orientalists of the former Soviet republics. Among them, one should highlight the translations of the Quran prepared by the Tajik philologist A.G. Gafurov (2000), the Azerbaijani Islamic scholar E. Kuliyevev (2002), as well as the text of the Quran by the medieval scholar Ibn Hasan, translated from the Oghuz language by Ch. G. Huseynov, who arranged the Quranic chapters in the chronological sequence of their sending (2000).

Literature

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