Research Article

LINGUA – COGNITIVE ANALYSIS OF ALEXANDER ROSS'S BIBLICAL – APPROACHED ENGLISH TRANSLATION OF THE HOLY QURAN

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ABSTRACT

The article discusses main lexical – semantic problems of the biblical – approached translation methods used by the translators of the Western world in the English translations of the Holy Quran with clear lingua – cognitive analysis.

KEYWORDS

Quran, biblical approach, translation methods, lingua – cognitive approach.

INTRODUCTION

When talking about the history of translating the Quran into English, it is important to tell that these historical periods, when English – speaking societies began to get acquainted with the Holy Qur'an, are not just simple periods that can be read as encyclopedic information. The reason is that these are the times when the basic seeds of hatred against Islam and Muslims were sown in the imagination of the western peoples today. These are the times where the original ideological roots of the disagreement, discord and bloody conflict between the Muslim world and the Western world can be found. For this reason, the history of these periods should be studied with special attention.

The Holy Qur'an is the last divine message sent to all mankind through the last messenger of Allah, Muhammad, peace be upon him, and fatwas and rulings in the Islamic law are taken from the jurisprudential point of view only from the words of the Qur'anic revelation, that is, from the original text in Arabic. Since it is not possible to express the meaning of the Holy Qur'an from the Arabic word in another language, and because the translations of the Qur'an are human products, the translations of the Holy Qur'an cannot be the basis for a Shariah fatwa or jurisprudential evidence. The main reason for reaching such a Sharia conclusion regarding the spiritual translations of the Holy Qur'an is that the Holy Qur'an, which would have been interpreted according to the semantic methodology of its original language, Fus'ha (Classical Arabic), but have been translated by many translators or orientalists in a situation characterized by the meaning methodology of the modern Arabic language, which is the spoken language of today's modern Arabs.

The problem is that translating the Holy Quran into another language, using such wrong – chosen approaches causes to have been lost the original theological purity of the Quranic message. As a consequence of this unscientific occasion, internal opposition, hatred and suspicion appear in the minds of non – Muslims, who got an interest in Islam and tried to learn it from these kinds of wrong translations. Also, from a scientific point of view, the work of translation is an ideological and creative product of the translators, in which the words used by them during translation are human – made lexicons, and such social words cannot fully express the divine will of Allah Almighty. For this reason, Islamic scholars argue that the Quran translations cannot have the same religious and legal status as the original text that was revealed

in Classic Arabic. In general, today there are about a hundred translations of the Holy Qur'an translated into different foreign languages, but it is difficult to say that all of them are correct, adequate and objectively translated from the point of view of essence and spirituality. The main reason for this is that among those who translated the Holy Quran, especially among those who translated it into English, there are almost no Qur'anic specialists who are familiar with the theories of linguistics and the science of translation, and most of the authors of the translation are mainly orientalists, sectarian missionaries, church monks and deist philosophers. Because of their usage of no Classic, but the modern Arabic stylistics while giving the meaning to the Quranic terms into English with zero ideas on referring to the sciences of the Qur'an (Uloomul Quran) at all, it can be mentioned that most of the English translations of the Qur'an done by them are conceptually and linguistically incompatible, incorrect and unbiased to the original text. Moreover, in these kinds of translations, translators mainly used biblical – approached translation method through which they clarify the notion and conceptual essence of the Quranic terms not in the theoretical basement of translation methodology relied Quranic science, but based on the modern Bible texts. Furthermore, reliance on modern biblical texts in giving the meaning of the Holy Quran within the religious lexemes and theonyms, affects the sacral originality of the Qur'anic words, causing them to move away from the intended meaning and acquire a completely different cognition. For example, translating the following Qur'anic terms like "din" as "religion", "jihad" as "holy war", "kitaab" as "Book", "ghaib" as "unseen", "rasul" as "prophet", "Allah" as "God" are all of them biblically – approached interpretations. Usually these kinds of translations serve for certain

purposes. In order to reveal the true meaning of such interpretative terms and to extract their semantic content according to the Holy Quran, these terms should be interpreted according to the methodical explanatory terms of the Quranic scholars, which are based on the Quranic sciences, and not according to the modern Bible texts. At this point, it is permissible to dwell on some theoretical views put forward regarding the process of translating the Holy Qur'an and how it differs from ordinary translation work.

For example, Afnan Fatani (2006), a professor at Madina Islamic Institute, noted that "Translation of the Qur'an is considered an interpretation of the scripture of Islam in languages other than Arabic." According to the British orientalist, George Sale (1734): "Translation of Quran is tolerably representing the original sense of divine Message." In addition, Lane Mercier (1997) put forward the following view that translating the Holy Qur'an means transferring the semantic, aesthetic, cultural, and socio – political essence of its verses into another language.

Coming to the era of when English translations of the Holy Quran was made, it should be noted that the fact that the first translation of the Holy Quran into English was done in the middle of the 17th century does not mean that the English were ignorant of the Holy Quran until this period. On the contrary, researched archival data and various primary sources provide information that the first acquaintance of the Englishmen with the Qur'an began in the mid of XII century with the Latin translation "Lex Mahomet pseudoprophete" done by English monk Robert Ketton in 1143. According to information, this person, who was an astronomer, translator, theologian and ambassador extraordinary and autonomous of England in Spain, was at the same time a permanent member of the school of interpreters of Toledo in Spain. It can be said that this school is one of the first western translation schools dedicated to the translation of the Holy Qur'an and Prophetic Hadiths.

The purpose of opening this activity in the school was to publish manual translations of the Qur'an in Latin, which would serve the proselytizing purposes of the missionaries of Christendom in Spain. The main purpose of this is to prevent them from accepting Islam by distributing the same ideologically distorted translations through missionaries in Muslim disguise to the Spanish Christian merchants who were impressed by the honesty of the Muslims who came to Spain with commercial work and who were interested in converting to Islam because of their commercial behavior. It can be said that the first biblical – approached English translation of the Holy Quran was Alexander Ross's "THE ALCORAN OF MAHOMET (Newly Englished for the satisfaction of all that desire to look into Turkish vanities)". (See picture №1)
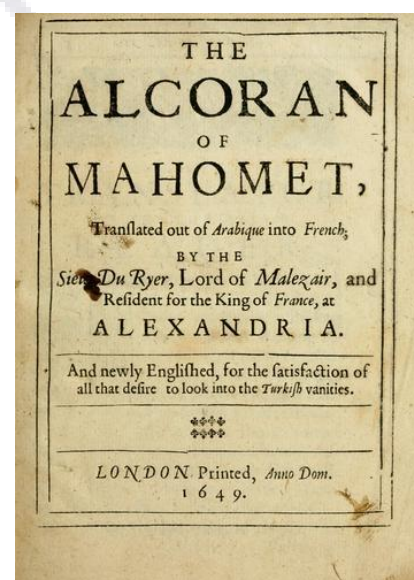
It was translated from the translation of the French Orientalist Andre Du Ryer's "L'Alcoran de Mahomet". The translation was to create religious-ideological conflicts and disagreements among the inhabitants of the Ottoman state, which was considered the largest Muslim elite at that time, to expel the English-speaking Muslims living in the state from Islam and return them to their religion. Ross' hatred towards Islam and the Messenger of Allah, may God bless him and grant him peace, who called people to it, is clearly visible in his thoughts expressed in these prefaces and in his style of translation. In his appeal to a single Christian reader, Ross called the Bible - Truth, that is, the divine truth, and the Holy Qur'an - a Book full of opposing thoughts, ideas and views, and said that it was spread throughout the earth not by pure appeal, but by the power of the sword and military power. Besides, he rejects the exemplary stories and stories told in the Holy Qur'an in order to call people who are on the wrong path to return to the right path. He calls it a method of salvation used to scare people with the account that will be asked of them in the Hereafter - the book, and the eternal punishment for wasting the life and blessings given by God. In short, Ross uses this same method to terrorize non-Muslims who are interested in Islam, and to turn young English-speaking Muslims, who have insufficient knowledge of Islam, back to their former religion. A number of orientalists and Arabic scholars have given their critical conclusions about the translation. For example, the British orientalist George Sales said that this translation of the Qur'an by Alexander Ross was not free of errors in Du Ryer's translation, which he turned to, but that it was his original. made new mistakes, the abstractness, incomprehensibility and, in a word, confusion in the language methodology of the translation made it difficult to understand, he stated the following points in the introduction of

his translation entitled ALKORAN OF MOHAMMAD: "The English version is no other than a translation of Du Ryer's, and that a very bad one; for Alexander Ross, who did it, being utterly unacquainted with the Arabic, and no great master of the French, has added a number of fresh mistakes of his own to those of Du Ryer; not to mention the meanness of his language, which would make a better book ridiculous." \

In general, without taking into account that the translation of the Holy Qur'an is a very delicate artistic-creative process that requires great scientific sensitivity, and without taking into account that its translation process is very different from the translation of ordinary literary sources, the use of only linguistic translation methods in translating its meanings in most cases is essentially It causes the original purity of the Holy Qur'an to disappear. We conducted analyzes on the following Qur'anic term "din" in many cases have been interpreted in a wrong and subjective manner by orientalists and translators, to assess whether they are appropriately expressed in the sacred sense in the translations that are the object of our research. As an example, we have a verse 19 in the chapter Ali Imran.

... إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ

Александр Росс таржимаси:
The true religion, in Law's pleasing to his divine Majesties is Islam;

Modern philosophy is characterized by special attention to the problems of the interaction of the concept of religion with various spheres of public life, to the study of the mechanisms of influence of culture on social processes, on human consciousness and behavior.   Origin of the word "Religion" in western world traces back to old Platonic Era, more concrete when the Old Latin regarded as the language of philosophy. Being as

socio – philosophical, rather than theological, the term "religion" comes from the Old Latin in which resembled as "religiō".

Many philosophers at that time gave their philosophical views over this word. For example, Cicero mentioned that this word is composed from the prefix "re – sacred" and root verb "lego – "cult" where the word stands for the meaning a "sacred cult". Many ethno linguists denotes that the term "religiō", was primarily borrowed from Old Latin into English via Old French, meanwhile its ethnographical origin was eventually obscure. The sources records that notably through Cicero's approach to "religiō" as "scrupulous or strict observance of the sacred cults of ancestors", turned into the commonly recognized definition over the term in the Roman Empire during 1st century BC. In classic Roman antiquity, it denotes the meaning of conscientiousness, sense of right, moral obligation, or duty towards anything that was used mostly in secular or mundane contexts. Newer research shows that in the ancient and medieval world, the etymological Latin root "religiō" was assumed as a distinct asset of worship in ordinary contexts; never as divine doctrine, practice, or actual source of divine knowledge. Carlin Barton and Daniel Boyarin in his monograph "Religio" without "Religion" states that Religiō was most often used by the ancient Romans not in the context of a relation towards gods, but as a range of general emotions such as hesitation, caution, anxiety, fear; feelings of being bound, restricted, inhibited; which arose from heightened attention in any mundane context. During Julius Caesar times, religio was used to mean "obligation of an oath" when discussing captured soldiers making an oath to their captors. "Thus the terror raised by the generals, the cruelty and punishments, the new obligation of an oath, removed all hopes of surrender for the present,

changed the soldiers' minds, and reduced matters to the former state of war." Religio among the Romans was not based on "faith", but on knowledge, including and especially correct practice towards Rome's traditional cults, based on a cornerstone of the "mos maiorum" (the local code of social norms that regulated public, private, and military life).

A number of the scientific views cited above, made it clear that the interpretation of the word "religion" by scholars are not directly related to their academic professionalism in their field, but to how the concepts of religion and belief are formed in their minds. Linguistically, considering equal in meaning and using them in the same context, gave the word "religion" to stand with the same contextual equivalence with the Quranic term "din" over the translations of the Quran into English, but conceptually. In Islamic terminology, the word "din" refers to the way of life Muslims based on the adoption of the teachings of the Last Revelation, Quran that revealed to Prophet Muhammad. Moreover, English dictionaries says the same content as follows:

1.	Oxford dictionary of Islam:

"Din" as a lexeme, which refers to the way of life of Muslims based teachings of the Prophet Muhammad p.b.u.h, who followed the Last Revelation, which was revealed, to him from Allah (The Only God) through Gabriel.

2.	Webster dictionary of Islam:

"Laws and regulations covering all aspects of life of believers of Allah and followers of Muhammad, individual as well as collective"

3.	Islamic theology.com

"Similarly, the concept of "din" has always been associated in Islam with way of life. Thus, it is not surprising to find that some of the Arabic terms for human civilization are also derived from the root

"din" like "Tamaddana means "to humanize," while "tamaddun" means "civilization" or "refinement of society."

As we witnessed above – cited definitions to the word "din" classifies huge conceptual difference between "din" and "religion". In that dictionaries "din" is described as complete way of life of believers based on the teaching of prophet Muhammad according to the Last Revelation, Quran, which was sent down to him from Allah by Gabriel, while "religion" defines the concept of "trust, believe and faith for the veneration of the sacred items. Considering the definitions, we recognize that to the word "din" meaning "way of life" cannot be direct conceptual alternative of the word "religion" the word whose meaning is "trust", "believe", "venerate sacred" and "faith". Moreover, one can say that the English "religion" stands for as the partial lexical alternative with the Qur'an term "Iman" (trust, faith) which means, "Trust in the existence of God in the heart." According to the scholars of the Qur'an, the terminological meaning of the word "din" can be seen in the Qur'an with short and concise explanation. For example, Ibn Kathir, one of the famous commentators of the Qur'an, writes in his Tafsiri Ibn Kathir that, in the verse 20 of Surat al-Imran, Allah blessed His Messenger with the shortest and most perfect definition of the word "din" to teach those around him what the word "din" is: If they argue with you, about the notion of "din", tell to them: "I and those who follow me have submitted ourselves to Allah. We obeyed him! That is a "din" for us"

However, interpretation of the words "religion" and "din" are in the same sense from a linguistic point of view, but understood differently from conceptual point of view. In modern Islamic philosophy, when evaluating a word "din", one always should take the idea and life style of Muslims into account, because it as other religious beliefs "din" also sets human nature concerning both sustainability and morality. Universally, "din" is able to address every human being, taking into consideration his or her needs at every level and show the guidance on every moral level for being successful in the desirable honest and virtuous life.

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