

Language and Religion as Spheres of Spiritual Culture

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Abstract: This article about the language and religion as spheres of spiritual culture. Language and religion are the fundamental factors that determine the national mentality and form the national, linguistic, and religious pictures of the world of different peoples. Religion as a specific worldview belongs to human society throughout the world. Much of its history and religious beliefs are shared by most people today.

Keywords: phrasiologism, religion, the linguopragmatic, language, translations, the problem.

INTRODUCTION

Phraseologisms give speech imagery, expressiveness, make it richer and more beautiful. They express certain thoughts figuratively, emotionally, while bearing the imprint of a unique national flavor. By religious phraseological units we mean phraseological units, quotes and popular expressions of religious origin. One cannot think that the Bible is only a religious source; This is a general cultural source [2]. These are the units that reflect the national culture, mentality, history, way of life and religion of the people. Since religion occupies an important place in people's lives, therefore, among the phraseological units widely used by the people, one can see units on religious topics. Scientists have repeatedly noted the relationship of phraseological units with religion and traditions. For example, Kovshova M.L. notes the connection of phraseological units with the historical and spiritual experience of people, their cultural traditions [3]. "Language is the material embodiment of religious consciousness, the direct implementation of religious thinking in oral and written texts at different linguistic levels" [4]. Religious phraseological units have meanings that differ from their original semantic capacity due to semantic expansion in subsequent phrases, and these meanings are consistent with the linguopragmatic state of media discourse in which the religious phraseological unit is practiced.

METHODS AND ANALYSIS

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 Corporation, Maryland US. 1989 It should be noted that we also referred in this study to the edition of the PGDRSI 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.

In the phraseological fund, units that go back to religious texts play a crucial role in the formation of a linguistic personality. L.L. Grigorieva considers phraseological units that reflect the religious world of speakers of Russian, French and Arabic languages as a source of associations that accompany a certain religious concept in these cultures [5]. The translation of phraseological units is an independent and rather complex problem that can be solved in various ways depending on the nature and characteristics of these units. The semantic structure of a language is directly related to translation, since the basis of equivalence depends mainly on the semantic structure of individual words. Phraseological translation involves the use in the translation text of stable units of varying degrees of proximity between a unit of a foreign language and the corresponding unit of the target language - from complete and absolute equivalent to approximate phraseological correspondence. A phraseological equivalent is a figurative phraseological unit that, in meaning, fully corresponds to any French phraseological unit and is based on the same image with it. As a rule, an irregular context should have the same denotational and connotational meanings, that is, there should be no differences in terms of semantic content, stylistic meaning, metaphoricality and emotionally expressive coloring between the corresponding phraseological units, they should have approximately the same component structure, have a number of identical lexical and grammatical parameters such as:

combinability, belonging to the same grammatical category, general use, etc.; and one more very important property - the lack of national flavor.

CONCLUSION

Translation theory reflects the need to take into account both systemic - semantic and text-forming features of language units, which is manifested in the difference between equivalence and adequacy. In turn, comparison at the text level involves a preliminary comparison of phraseological units as elements of the system. Phraseological units, in particular religious phraseological units, may not have direct analogues in other languages, determining the national specifics of the people. At the same time, religious phraseological units have their semantic equivalents. Any phraseological unit has its own semantic or logical equivalent in any language. Since each nation has its own figurative words, its own humor, its own history, its own traditions and its own storehouse of wisdom. Phraseological units in other languages, in particular in English, are of a specific nature, so their literal translation into Uzbek and Russian does not always reflect the expression, connotation, or vivid meaning that the phraseological unit had in the original language. Differences in the picture of the world, culture, and worldview of different people make it impossible in some cases for the interchangeability of phraseological units in translation.

V.S. Vinogradov understands equivalence as “preserving the relative equality of content, semantic, semantic, stylistic and functional-communicative information contained in the original and translation” [6]. A.V. Kunin notes that the Bible is the most important literary source of PU [7]. We support the opinion of the author, since the history of the origin of many phraseological units that were used by people makes it clear that they are related to religious phraseological units. Smith L.P. also states that: “Much has been said and written about the colossal influence that Bible translations have had on the French language; for centuries the Bible was the most widely read and quoted book in England; not only individual words, but entire idiomatic expressions (often literal translations of Hebrew and Greek idioms) entered the French language from the pages of the Bible. The number of biblical phrases and expressions that have entered the French language is so great that collecting and listing them would be a very difficult task” [8]. The emergence of phraseological units, dating back to a biblical story, in which there is only one component of a phraseological unit. Therefore, it is translated differently, but the meaning is the same. Unlike the two examples, in the Uzbek example the religious meaning is not observed and refers to the phrase, and not to the phraseological unit. Another example that also applies to partial equivalents: a leopard can't change his spots – bukrini gur tuzatar - the grave will correct the hunchback; This phrase was also used in the Bible: Can the Ethiopian change his skin , or the leopard its spots ? (Jer . 13:23)[9]. Can an Ethiopian change his skin, and a leopard his spots? (Jer . 13:23) [10]. As we can see, the examples in Uzbek and Russian give the same meaning, but from a structural point of view, the examples in French are different.

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