

TRANSLATION OF RELIGIOUS TEXTS: DIFFICULTIES AND CHALLENGES

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Annotation:

The main aim of this article is to study the problems of translating religious texts. The article highlights some serious problems of translating Islamic religious texts and suggests possible solutions for them by scholars of linguistics. This article is mainly concerned with the difficulties and the challenges that translators are confronted with when they deal with religious texts. The main objective in this article is to draw the reader's attention to the difficulties and challenges that I encountered while translating some religious extracts from books.

Key words: Translation problems, Islamic religious texts, solutions for the problem, translation from Uzbek into English.

Annotatsiya: Ushbu maqolaning asosiy maqsadi diniy matnlarni tarjima qilish jarayonidagi muammolarini o'rganishdir. Maqolada islom da oid diniy matnlarni tarjima qilishdagi ba'zi jiddiy muammolar yoritilgan va tilshunos olimlar tomonidan ularni hal qilishning mumkin bo'lgan yo'llari ko'rsatilgan. Ushbu maqoladagi asosiy maqsad kitobdan ba'zi diniy parchalarni tarjima qilishda duch kelgan qiyinchilik va qiyinchiliklarga o'quvchi e'tiborini qaratishdir.

Kalit so'zlar: Tarjima muammolari, islomiy diniy matnlar, muammoning yechimlari, o'zbek tilidan ingliz tiliga tarjima.

Аннотация: Основная цель данной статьи – исследование проблем в процессе перевода религиозных текстов. В статье освещаются некоторые серьезные проблемы перевода исламских религиозных текстов и предлагаются возможные пути их решения лингвистами. Основная цель данной статьи –



обратить внимание читателя на трудности и трудности, возникающие при переводе некоторых религиозных отрывков из книги.

Ключевые слова: проблемы перевода, исламские религиозные тексты, решения проблемы, перевод с узбекского языка на английский.

INTRODUCTION

Religious texts are very difficult to translate and I was really exposed to many difficulties while rendering sentences from English into Arabic. Still, equivalence was one of the problems that I encountered. It was really difficult for me to find the appropriate words and expressions in order to convey the meaning that would be accepted by the target audience. Equivalence at the grammatical level was also one of the challenges and problems that I faced.

Apart from this, equivalence at the word level is another problem which hinders gifted translators from conveying the message to the target audience. Shalabi's book is actually a good example which encompasses key religious texts that really entail a good grasp of the source language in order to come up with an accurate and acceptable translation to be understood by the target audience.

Translating religious expressions is a challenging process. It needs many skills and experiences. This is because when the translator translates any text such as art, management, pedagogical text, political text doesn't care about mistakes, in other word, this kind of texts is not explicit the way religious ones do. Religious expressions or texts are so sensitive ones because of being holy. Thus, translator have to be careful to convey the expression in its full meaning. In other hand, the meaning of the expression must carry out the same goal that it occupies in both the source language and target language. However, it is not an easy process. A translator should be aware to understand the meaning of the expression in the source language perfectly in order to keep the sense of expression otherwise he/ she will lose the meaning of the expression. That is, using particular translating strategies may help a Translator overcome equivalence problems, culture varieties, languages varieties and many items. Islamic expressions have a special meaning that differs from any other expression. This is because they evoke the language and the heart together. This really sounds as a big obstacle for translator to consider the meaning completely and perfectly. In addition, Uzbek and English languages are two different cultures



where Islamic expressions are connected mainly with Uzbek language and nations' culture so the task of the translator is to produce simple and concise translation that is easily understood by non-Muslims. Traditionally, any good translation requires that

- 1) It must make sense;
- 2) It must convey the spirit and manner of the original;
- 3) It must have a natural and easy form of expression
- 4) It must produce a similar response.

It's obvious that Uzbek Islamic religious texts are originally rooted from Arabic. There are many problems of translating Islamic religious texts from Arabic into English such as lexical, semantic, structural, grammatical and others whereas translating Uzbek religious texts twice as difficult. Translators face the same problems while translating from Uzbek into English as while translating Arabic religious texts into English. Because Uzbek religious texts also full of loan words from Arabic and Arabic cultural untranslatable words and concepts. So, the translator should first study the translation problems of Islamic religious texts from Arabic into English in order to study problems of translating Islamic religious texts from Uzbek into English. We study translation problems of Islamic religious texts with examples in Uzbek. One of the most serious problems of translating is translation of **cultural collocations**. Baker like others relates this problem to the relative variations of the cultural and linguistic collocability between source language and the target language. That is to say, lexemes differ in their collocability from one language to another and what collocates in one language does not necessarily collocate in another. Furthermore, certain patterns of collocations reflect preference of the specific language. Baker gives the example of the verb "drink" whereby, in English it collocates naturally with liquids like "juice and milk", but does not collocate with "soup". Yet, what collocates with "soup" in Uzbek is the verb "drink". It is then "sho'rvani ichmoq", but not "sho'rvani yemoq". Bader Dweik [6], in light of the findings of his study, suggests firstly, that translators should be well acquainted with the lexical restrictions, and ambiguous terms not only in the target language but also in the source language. This will eventually lead to a better and more natural rendition of the message.



Why Religious Translation Is So Important

The need for religious texts and bible translation is ever-expanding. And as the world continues to digitize and globalize, there's no foreseeable decline in the trend. In religious environments, bible translation services aren't only beneficial; they're essential. Everyone has the right to language access. Bible translation services are at the heart of connecting the religious world. The list of situations where translation is critical is endless. And as a language services provider, we understand this all too well. To help ensure we're increasing access to language, Day Translations offers a variety of translation services, including certified translation, interpreting services, and localization services. And each of these forms of translation can help you bridge the language barrier, expand the reach of your services, and grow your community. It is also recommended that translator of religious texts should be well versed in the two languages and the two cultures (Arabic and English) so as not to miss any fragment or component of the meaning of the collocations existing in religious texts. Finally, translators of religious texts and particularly translators of the Holy Quran should not rely on bilingual dictionaries only, but should consult the views of Moslem scholars so that adequate interpretations would facilitate the process of comprehending the implicit message. We can add to these that Uzbek translators of religious texts should aware of not only two cultures but three cultures of Uzbek, Arabic and English while translating from Uzbek into English. Because translating from Uzbek may probably not make sense without knowing original usage of the words in the original text. One of the problems that arises when translating Islamic religious items is the rich implications included in it that make the equivalent even if it is available in the target language unable to convey the same message. Religious expressions are culture-specific par excellence. They fall into the category of non-equivalence. The dictionary equivalents of these terms and expressions may be considered within the framework of Nida's approximation in translation where equivalents are given only to approximate the meaning in general terms and not the details because the content of these terms is highly different from the content of their equivalents. Ghazala [13] suggested using six types of equivalents to translate Islamic Terms and expressions: functional equivalent, explanatory equivalent, cultural equivalent, religious equivalent. Similarly, the words "**halol**" (**halal**) and "**harom**" (**haraam**) have literal equivalents in English as "Permissible" and "forbidden". However, these equivalents do not convey the extra levels of social and



religious meanings the Islamic religious terms denote. The words “halal” and “haraam” in the Islamic culture refer to a wide number of practices and customs that are permitted (or not permitted) under Islamic law. In addition, they refer to specific Islamic laws governing food and drinks. Translating these words by giving their dictionary equivalents is yet again not sufficient. Another examples are the words “**tahorat**” and “**etikof**”. We instantly think of the lexical English equivalents, ablution and seclusion. By checking their definitions in dictionaries, we will find out that these words are used to refer to rituals or acts that contradict with their original meaning in Arabic. The word, “ablution” for example is defined in Merriam Webster Dictionary as: 1. the washing of one's body or part of it 2. the act or action of bathing Both previous meanings fail to convey the implied meaning in the word “tahorat” which is used to refer to the Islamic procedure for washing parts of the body using water, typically in preparation for obligatory prayers (namoz), but also before handling and reading the Qur’an. The same issue applies to the word seclusion which is defined in the same dictionary as: 1. the act of placing or keeping someone away from other people: the act of secluding someone 2. the state of being away from other people: a secluded state or condition Whereas in Islam the word “etikof” is used to refer to an Islamic practice consisting of a period of retreat in a mosque for a certain number of days in accordance with the believer's own wish. It is most common during the month of Ramadan, especially the last ten days. These word are translated into English as “Wuduu” (washing the hands, rinsing the mouse, sniffing water and rinsing the nostrils, washing the face, washing the arms up to the elbow, wiping the head with wet hands and washing the feet. All of these, with the exception of wiping the head, are done three times, starting with right hand side first) and “I’tikaaf” (retreat in mosque, staying ina mosque for devotions, and going out only for necessary things).

CONCLUSION

Translators usually encounter the problems such as lexical gap, cultural gap, semantic gap, inability to convey the same message in target language because of rich implication of religious items, untranslatability and so on. There are possible solutions for these problems of translating and translators should study these problems and be aware of these solutions in order to translate in a good way.



All in All, we could say that the translation of religious texts is not at all an easy task because translators are all the time exposed to many problems such as equivalence, syntactic structure and other difficulties that are mainly related to the universe of discourse. In other words, translators should be aware of the differences across cultures and ought to find what is more relevant in a given culture. This means that they ought to be faithful both to the reader and to the text. Ultimately, translators as Wilhelm clearly pointed out have to be “Creative in their native language in order to be able to convey the message contained in the original text in the most accurate and understandable and yet elegant way possible”. This is clear evidence that the gifted translator should not mislead the target audience by a false translation.

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