

THE PROBLEMS AND SPECIAL FEATURES OF TRANSLATING RELIGIOUS TEXTS

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Abstract. This article aims at discussing the problems and special features of translating religious texts. In this article analyzed some examples and given explanations to them. Highlighted some problems of translating Islamic religious texts and suggested possible solutions for them.

Key words: Religious texts, cultural terms, lexicon, collocations, misinterpretation, lexical and textual translation, translation methods.

ПРОБЛЕМЫ И ОСОБЕННОСТИ ПЕРЕВОДА РЕЛИГИОЗНЫХ ТЕКСТОВ

Аннотация. Целью данной статьи является обсуждение проблем и особенностей перевода религиозных текстов. В данной статье проанализированы некоторые примеры и даны пояснения к ним. Выделены некоторые проблемы перевода исламских религиозных текстов и предложены возможные пути их решения.

Ключевые слова: Религиозные тексты, культурные термины, лексика, словосочетания, неверный истолкование, лексический и текстовый перевод, методы перевода.

INTRODUCTION.

At present time, it is highly crucial to study the problems of Translatology and try to find solutions for them. Translation of religious texts plays an important role in this field. We think studying on this matter can be useful not only for the specialists of this area but also representatives of other scientific subjects. Translation is one of the essential means of communication among nations and its' literary work of art including translating a text from one language into another.

The religious translation is one of the most difficult translations for the translator and interpreter as it relates to the biggest and most sensitive issue in the human life, and the issue of religion and belief. Man naturally loves his religion and clings to his faith more than anything else.

From this perspective comes the importance of religious translation. There are several problems while translating religious texts, such as the problems related to word and semantics.

Translation is an art that is of a great importance to the progress and prosperity of people and nations. The art of translation includes literary, economic, scientific, technical and medical texts. Each area needs its specialists, as well as their knowledge of language in all its ways.

In the past, several scientists made researches about the problems of translating religious texts. Among them Gamil (2010) conducted a research on some problems that hinder the translation of the Holy Koran into French. Specifically, the research studies and analyzes some of the problems that hinder the translation of the meanings of the Holy Koran into the French language, which the translator faces many difficulties while doing this work. These problems include different translation methods and some errors that resulted from the use of these two

approaches with the comparison between them, and problems related to the meaning of the individual in the context of the Koran.

Khammyseh (2015) conducted a research on the problems of translating Islamic expressions in religious occasions. The purpose of this paper is to find the problems that students face in translating Islamic expressions into English. The data was collected from ordinary people in society. This study found some of the problems faced by students in translation, due to the differences between language patterns and the absence of equations in English and suggested some solutions.

Dweik (2013) conducted research on the translation of historical and religious texts from Arabic into English. The study aimed at addressing the most important problems faced by the translator while translating the historical and religious texts from Arabic into English, as well as investigating their causes and making suggestions to avoid them. The translation of six texts was analyzed and the results revealed the existence of many linguistic and cultural problems, including the misinterpretation of grammatical, stylistic and grammatical structures, as well as the failure to reach the equivalent of cultural terms, personal names and cities. These researches are just some examples of the great work carried out in this sphere. It can be witnessed that most translators tried to find out the problems of translating religious texts and give reasonable solutions to them.

In another work, it is emphasized that knowing a language is not enough to implement a quality and satisfying translation. The translator needs to have not only translation abilities but he or she is also required to realize the context of the source language. In addition to this, studying the culture and history of the nation whose language is translated, it plays an essential role and can be handy during the translation process. The translation process must convey the message of the source text into the target text. This message must include the same semantic feature levels of the original one. In popular belief, to translate, a person only needs reasonable knowledge of a foreign language; long and varied experience; and a few good dictionaries. Traditionally, any good translation requires:

- 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 is 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, and grammatical and others whereas translating Uzbek religious texts twice as difficult. Translator faces to the same problems while translating from Uzbek into English as while translating Arabic religious texts into English. Because Uzbek religious texts also full of loanwords from Arabic and Arabic cultural untranslatable words and concepts. Therefore, 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.

One of the problems that arises while 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.

Ghazala suggested using six types of equivalents to translate Islamic Terms and expressions: functional equivalent, explanatory equivalent, cultural equivalent, religious equivalent, referential equivalent, and connotative equivalent. Here we can give some words as an example and explanation: the words “*halol*” (halal) and “*haram*” (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 “*haram*” 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.

Depending on the context where these words are used, it is recommended to translate them as loanwords followed by a short explanation and illustrating examples to convey their specific meaning.

Gerding-Salas points out that the main goal of translation is to serve as a cross culture bilingual communication vehicle among people. But, in many cases, the source-language word may express an expression that is unknown in the target culture. In this case, one should note the difference between the culture-specific term and the culture-specific concept. The former refers to a concrete meaning, but the latter refers to an abstract meaning. Furthermore, the culture-specific concept refers to a religious belief, a social custom or even a type of food.

Among the challenges that the translator faces of Islamic religious items is the absence of the equivalence in the target language. Linguistically this usually causes the problems of cultural gap in translation or sometimes are called *lacunae*, *semantic void* or *semantic hole*. As for discussion words such as “*iddah*” (iddah) has no equivalent in the English as there is no such cases in their religion or beliefs. The word refers to the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man. Its purpose is to ensure that the male parent of any offspring produced after the cessation of a *nikah* (marriage) would be known. The length of *iddah* varies according to a number of circumstances. There is such definition in the Dictionary of Islamic words and Expressions to the word *iddah*: a waiting period; a period after which a divorced woman or a widow may marry again. There are types of *iddah*: *Iddah at-talaaq* and *Iddah al-wafaah*. From these examples, we can say that some words and terms have no equivalents in the target language and this condition is highly likely to bring problems to the translators.

Through reviewing literature for the translation of cultural items, it was obvious that there are different procedures suggested by different theorists. For example, Vladimir Ivir has proposed the following seven procedures: definition, literal translation, substitution, lexical creation, omission, addition, borrowings.

Hervey and Higgins have suggested using cultural transplantation, cultural borrowing, communicative translation, calque, and exoticism.

Newmark proposed using transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through translation, shift or transposition, modulation, recognized translation, translation label, compensation, componential analysis, reduction and expansion, and paraphrase. A combination of different strategies mentioned in

different classifications and proposed by different scholar could be used to overcome the previously mentioned problems.

As a conclusion considering above mentioned information and examples, we can conclude that there are still translations problems in different areas of Translatology. Translators of religious texts should be aware of not only two cultures but three cultures of Uzbek, Arabic and English while translating from Uzbek into English. For the reason that translating from Uzbek may probably not make sense without knowing original usage of the words in the original text. It is necessary to take cultural aspects of the language into consideration. One must be careful while performing especially the translation of religious texts as they are regarded as an integral part of human life.

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