

RELIGIOUS CHALLENGES IN THE TRANSLATION OF “O‘TKAN KUNLAR” BY ABDULLA KADIRI

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Abstract: *This article is devoted to the translations issues which appear in religious texts, specifically, in Abdulla Kadiri's novel “O‘tkan kunlar” translated by Mark Reese and Karol Ermakova, highlighting both the achievements and shortcomings of their translations. Overall challenges are discussed in religious translation along with the translation of “Bygone days” and “Days gone by”.*

Key words: *religious texts, challenges, translation, “O‘tkan kunlar”.*

Introduction: Introducing the complexities of religious challenges in translation requires navigating a rich tapestry of cultural, linguistic, and theological nuances. The act of translating religious texts is not merely a linguistic exercise but a profound endeavor that delves into the heart of belief systems, sacred traditions, and the essence of faith itself.

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. Translator face 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 loan word 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 of in Uzbek.

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's¹ 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. Ghazala² 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. Similarly, the words “*halol*” (*halal*) and “*harom*” (*haram*) 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. 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

¹ Nida, Eugene. Translating a Text with a Long and Sensitive Tradition. (in Simms, Translating Sensitive Texts: Linguistic Aspects, pp. 189-196). Amsterdam: Rodopi, 1997.

² H. Ghazala, Tarjamatul Mustalahatil Islamiati. A Paper Presented in the Symposium on the Translation of the Holy Quran. Al-Madinatul Munawwaratu, Kingdom of Saudi Arabia, 2002.

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.

In Uzbek language. (Origin.) Abdulla Kadiri. “O‘tkan kunlar”. p58.	In the English translation: Mark Reese. “Bygone days”. p82.	In the English translation: Carol Ermakova. “Days gone by”. p64.
<i>Asr namozning vaqti o‘tib borg‘anliqdan ul shundagi do‘kondorlarning birisidan tahorat olish uchun suv so‘radi.</i>	The <i>pre-sunset prayers</i> were drawing to a close, and the young man enquired of one stallholder where he might find water for his <i>ablutions</i> .	As <i>the Asr prayers</i> neared their end, he asked for water to make an <i>ablution</i> from one of the storekeepers.

There are 5 times pray in Islam: Fajr, Zuhr, Asr, Maghrib and Isha. It can be seen that even in Uzbek language it was not translated. Thus what Mark Reese did was correct - transferring the word "asr" exactly as it is in origin. However, Carol Ermakova gave a name as a definition of what kind of pray it is. From its name one can easily understand when this pray should be done.

It can be seen that both translators used the word “*ablution*” for the meaning of “*tahorat*”.

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.

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