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## TRANSLATION OF ISLAMIC DISCOURSE IN UZBEK AND ENGLISH LANGUAGES

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### **ABSTRACT**

*Translation is a crucial tool for cross-cultural communication, especially when it comes to religious texts and concepts. In the context of Islamic terminology, translating words from Arabic into other languages, such as Uzbek and English, poses unique challenges, such as lexical disparities and the peculiarities of the translation of religious terms. This article explores the nuances of translating Islamic words in both Uzbek and English, highlighting the linguistic, cultural, and contextual considerations involved.*

**Key words:** *discourse, equivalence, polysemy, transliteration, transcription, loan words, borrowings, naturalization.*

### **INTRODUCTION**

Translation, as is well-acknowledged, does not consist of merely translating words from one language into another. It is part of a larger discourse defined by rules and conventions, reflecting what is acceptable within a specific set of people. The translator then must meet the expectations of the intended audience. These expectations are communicated by different means, including agendas, symbols, gestures, designs, and words, which reflect the social life of a particular community. Considering this, the process of translation can be perceived as a multi-faceted

process, which involves not only the direct interpretation, but also the interpretation of meaning, the role of reader and author and many other aspects. All the possible translation techniques and methods are mainly aimed at reaching equivalence between the source text and the target text. Non-equivalence is particularly a potential issue when translating religious discourse. It is an important term in translation studies, for religion is the most ancient cultural symbol in human society. The study of processes, changes and developments in this field is very interesting in linguistics, however, it is a topical phenomenon in all periods. Religious discourse consists of religious beliefs, terms, and notions belonging to certain community, which may not be conveyed in other languages or may be unfamiliar to other communities, thus studying the translation of religious discourse, its peculiarities, linguistic and extralinguistic aspects is of vital significance.

Translating Islamic discourse entails more than simply transferring words from one language into another. It necessitates a thorough comprehension of the theological, cultural, and linguistic intricacies included in the source material. The Quran, Hadith (the Prophet Muhammad's sayings), legal books, theological publications, and contemporary religious discourses all fall under the umbrella of Islamic discourse. This study investigates the complexities of translating Islamic discourse, emphasizing the obstacles and techniques required for correct and courteous translation.

### **LITERATURE REVIEW**

Plenty of research has been done to investigate the translation process of specialized texts. Christian Nord, Roman Jakobson and Peter Newmark are notable for their prominent works on translation theory and specialized translation. The first theoretical ideas on theolinguistics, however, appeared in the works of D.Crystal, J.Noppen, E.Kucharska and others. Numerous Russian and European scholars carried out research to analyze the peculiarities of the religious language of Christianity. Regarding the Islamic religious context, N.M. Ulukov's book on "Exotic lexicon of Uzbek religious texts" was one of the first and foremost works on the field in

Uzbekistan. Sh.M.Sultonova described the basics of linguocultural analysis of the category of time in sacred texts in her work on “Linguocultural features of the category of time in sacred texts”. M.R.Galieva (Galieva, 2019) also conducted her scientific research on the subject “The reflection of mythological-religious consciousness in the linguistic world picture”.

Numerous linguistic studies have addressed the challenges of interpreting religious literature. They are quite important since they help to solve some of the challenges that arise when translating religious materials. Almost all of them are concerned with religious text translation issues from Arabic to English. However, there is no work that provides advice for translating religious writings from Uzbek to English, including lexical and semantic issues. Yet there is a lack of research on this issue in global linguistics, and there is a high demand for accurate translations of Uzbek religious leaders’ valuable writings, which are significant in the Islamic world. Islamic holy books are considered canonical, hence even mistranslation of a phrase can cause a significant problem. Defining and addressing translation concerns in religious literature is a challenging aspect of linguistics.

### **DATA ANALYSIS AND DISCUSSION**

One of the main factors that causes concern while translating religious context in polysemy, especially in the case of Islamic words. Polysemy refers to a single lexical item with many related meanings, such as dish (a meal, kitchen utensils), plain (undecorated, common, pure), get (arrive, obtain, become). Although they might have derived from same etimological origins, and are related to one another, from a religious point of view, some polysemic words and even synonyms cannot be used interchangeably.

The word “Allah” in Uzbek language can be synonymous with these words: “Tangri”, “Yaratgan (egam)”, “Parvardigor”, however, not all of them can be used instead of one another while translating religious texts. The same goes to the translation of the word “God” which stands for “Xudo” in Uzbek language. One should be careful to interpret this word as Allah, because Allah and God for some of

the religions other than Islam are not matching concepts. In the translation of the book “Alchemist” by Ahmad Otaboy, the word God is interpreted as “Tangri” when it is spoken by Santiago whose religion is not Islam. Similarly, the word “Alloh” is usually transliterated as “Allah” in Islamic discourse, not as God.

Translating words from Uzbek into English, such as "namoz," "tahorat," and "ro‘za," might be challenging due to cultural differences. It is advised that such words be translated via transliteration or transcription. However, the translator is unable to transliterate or transcribe these words from the Uzbek translated form. If the translator did this, English readers would struggle to discover the original word in Arabic. It is also common to observe that the word “namoz” and “duo” is usually translated as “prayer” in several religious contexts although they are completely different phenomena in Islam. While “duo” can literally be equivalent to the word “prayer”, “namoz” is an obligatory form of prayer performed five times a day facing Mecca. It is the principal form of worship, and it is a physical, spiritual and mental act. Therefore, it should not be translated as “prayer”, but can be expressed with the help of loan words or definition in the target text. such as “Namaaz” (transliteration), “Salat” (Arabic word for “Namoz”). The above discussed examples lead us to conclude that the cultural and religious context within which the translation is taking place should be carefully taken into account so as to avoid misinterpretation of such religious concepts.

In order to reach such equivalence between the source text and the target text, a number of translation methods can be utilized while translating religious discourse. Non-equivalence is a potential issue when translating religious discourse. It is an important term in translation studies. Vinay and Darbelnet (1995) define equivalence in translation as "replicating the same situation as in the original, but using completely different wording." Islamic discourses often have a strong ideological impact due to the sensitive nature of the language and its unique characteristics. The sensitivity of translation is addressed through several translation choices tailored to the needs of the discourse. Venuti (1995) introduces themes of domestication and

foreignization. Domesticating a text means tailoring it to the audience's requirements and preferences. Foreignization preserves the cultural and linguistic features of the source text to replicate its impact on the original audience. Examples of translations include literal translation, transliteration, and direct equivalents.

Newmark proposed a model of translation strategies for rendering cultural aspects in the target language, such as transference, naturalisation, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, shifts or transpositions, modulation, compensation, paraphrase, couplets, notes, and additions. Harvey proposed several translation techniques for culture-specific terms, including functional equivalence, formal equivalence, transcription, and descriptive/self-explanatory translation using generic terms that are not culturally bound. Regarding Islamic terms, usage of the following methods can be observed: transliteration – conversion of words from one language to another that involves swapping letters in a predictable way, such as Alloh – Allah, zakot – zakat; literal translation – also known as word for word translation involves translating each component separately to form a new lexicon in the target language, such as Nabi – Prophet, Rasulalloh – Messenger, Taqvo – Piety.

## CONCLUSION

The translation of Islamic discourse from English into Uzbek presents a unique set of challenges due to the complex interplay of theological, cultural, and linguistic factors. This article has explored the intricacies involved in translating religious texts, emphasizing the necessity for a nuanced approach to ensure accuracy and respect for the source material. The discussion highlighted the issues of polysemy, the use of culturally specific terms, and the potential for misinterpretation when translating key religious concepts. The analysis of translation techniques, including transliteration, literal translation, and the use of loan words, underscores the importance of choosing appropriate methods to convey the intended meaning while preserving the cultural and religious context. Theoretical frameworks from prominent scholars like Vinay and Darbelnet, Newmark, and Venuti provide valuable insights into achieving

equivalence and addressing the sensitivity inherent in religious translations. Ultimately, this study reinforces the critical role of the translator in bridging cultural and linguistic gaps, ensuring that the translated text resonates with the target audience while maintaining the integrity of the original message. As the demand for accurate translations of Islamic discourse continues to grow, further research and refinement of translation strategies will be essential to support cross-cultural understanding and communication in the global Islamic community.

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