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TRANSLATION ANALYSIS OF ISLAMIC TERMS BOTH IN ENGLISH AND UZBEK
RELIGIOUS TEXTS – PROPHETS NAMES TRANSLATION

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Abstract. This article intends to analyze religious terms, especially nominative nouns: Prophets' names both in Uzbek and English languages and gives a clear understanding of translation analysis through comparing the ways of translation and finding differences in results of counted terms within religious texts. The main aim of this article is finding novelty while translating and interpreting Prophets' names.

Keywords: corpus, corpus linguistics, religious terms, nominative words, Prophets' names, transformation types.

ISLOMIY ATAMALARNING INGLIZ VA O'ZBEK DINIY MATNLARIDAGI TARJIMASI
TAHLILI –PAYG'AMBARLAR ISMLARI TARJIMASI

Annotatsiya. Bu maqola ingliz va o'zbek tillarida diniy matnlar tahlilini olib borishga, shuningdek, diniy manbalarda ismi keltririlgan payg'ambarlar ismlarining atoli otlarning 2 til doirasida tarjima jarayoni tahlili va unda ishlatilgan tarjima usullarini tushunish va izlashga qaratilgan. Maqolaning asosiy maqsadi tilshunos sifatida diniy terminlarning, xususan, atoli otlarning tarjimada ahamiyat berilmagan jihatlari ochib berib, yangiligiga xizmat ko'rsatishdir.

Kalit so'zlar: korpus, korpus lingvistikasi, diniy atamalar, so'zlar chastotasi, diniy terminlar, atoli otlar, payg'ambarlar ismlari.

АНАЛИЗ ПЕРЕВОДА ИСЛАМСКИХ ТЕРМИНОВ КАК В АНГЛИЙСКИХ, ТАК И В
УЗБЕКСКИХ РЕЛИГИОЗНЫХ ТЕКСТАХ - ПЕРЕВОД ИМЕН ПРОРОКОВ

Аннотация. Целью этой статьи является анализ религиозных текстов как на узбекском, так и на английском языках, и она направлена на изучение и анализ способов перевода собственных имён пророков, приведённых в религиозных книгах. Основной целью статьи считается открытие и объяснение, в особенности религиозных терминов, в частности, собственных имён.

Ключевые слова: корпус, корпусная лингвистика, религиозные термины, религиозные термины.

Introduction. At the level of our country, the study of foreign languages, research, language analysis, comparison, translation and understanding of language terms are very important. Especially in creating the Corpus of English-Uzbek languages, the significance of religious terms in translation is incomparable. The research carried out in it would be particularly useful for the users of the corpus if the translation of the names of the Prophets mentioned in the Holy Qur'an, Hadiths and other religious sources were studied in the corpus of religious terms.

Thus, when creating a corpus, it is natural to ask why we need to study nouns in religious terms. The answer to this question could be as follows

- With the help of the corpus, it is possible to analyze words found in texts in a new language
- It also serves directly in creating a dictionary of religious terms of the most relevant and frequently used words

- Plus, it shows that the words entering the most modern English language from Arabic are new, borrowed and radically changed words, especially the famous nouns.

We know that so far in Uzbekistan, several scholars have conducted extensive research in the field of Corpus, including: Raupova L., Elov B., Abjalova M., Alayev R. The educational corpus of the Uzbek language and its possibilities. on, Zakharov V., Mengliyev B., Khamroyeva Sh. Corpus Linguistics: A Tutorial and Several Works on Corpus Construction and Use.

However, most of them are not devoted to the translation of the Prophets' names. For this reason, the proper names translated in this article show the novelty of the research work

Methods. In this article, methods of comparison (Comparative), Observation & Corpus analysis (Observation analysis) were used.

Discussion. It would be appropriate if the analysis of terms in religious works is understood with the correct translation of the names of the prophets. Because some names may be overlooked during the translation process.

For example: John -- Yahya alayhissalom

Many may not notice these names of Yahya alayhissalom in the translation. However, religious texts, especially the Qur'an translated into English by translators, show that this name is translated as John.

In addition, we can witness that the names of the prophets mentioned in the Qur'an were translated by Talal Itani and other translators as follows:

- David --Dovud alayhissalom
- Jesus--Iso alayhissalom 6:85
- Isaac--Is'hoq alayhissalom
- Jacob--Yoqub alayhissalom 6:84
- Noah--Nuh alayhissalom 6:84
- Ishmael--Ismoil alayhissalom 6:86
- Elijah--(Yas'a) Ilyos alayhissalom 6:86
- Jonah--Yunus alayhissalom 10-Yunus surasida
- Joseph--Yusuf alayhissalom
- Abraham--Ibrohim alayhissalom
- Moses--Muso alayhissalom 6:154
- Shuaib--Shuayb alayhissalom 7:88/90
- Luqman--Luqmon alayhissalom
- Zechariah-- Zakariyo alayhissalom

“Translation of Islamic Terms

The importance of translating Islamic texts into English not only is circumscribed to the translation of Al-Qur'an but also subsumes all elements of Islamic knowledge. The forgoing represents an effort to develop English as an Islamic language so that many of the Islamic terms can be acceptably translated into English. In such a way, transliteration, italicization, or some notes do not need to signify Islamic terms when they are used. A way to realize such an effort is to integrate as many as Arabic words into English. A language can be an Islamic language if treated that way, and now it has been quite common that English has been sufficiently comfortable to be used in the texts addressing Islamic topics such as those of hajj, Ramadhan, and jihad (Iqbal, 2012).

Translating Arabic into English will be more challenging when dealing with Qur'anic terms such as kufur, iman, and salat since such terms do not have equivalent meanings in English. If those words are translated into disbelief, belief, and prayer, the translation product will seem too general and does not represent the intended expressions as portrayed in

Al-Qur'an. Thus, there happen some shifts of meanings. Such a condition is not a novel issue in terms of translating Arabic into English, let alone the characteristic that Qur'anic language is to some extent quite different from common Arabic. The same thing needs to be undertaken when coping with other terms such as zakat. In the beginning, translators often translate the term zakat by providing additional explanations that follow the term. However, after Arabic-English infusion has been done, the word zakat has been common to English use. Perhaps, it takes two or more generations so that this effort can be done. Nonetheless, every trip will be shorter if the first step has been taken, and the first step of this effort has indeed already been taken. The translation of Masjid into English is generally defined as a building used to worship by Muslims, a worship place of Muslims, or a building where Muslims worship (Robinson, 2000).

As the abovementioned explanations, the word masjid is transferred and depicted into familiar terms commonly decoded by the readers of English. In other cases, tangible English equivalence is directly given. Thus, iman becomes “belief”; kufur becomes “disbelief”; salat becomes “prayer”; and else. The word for word translation as the foregoing considers that the semantic fields between the two languages corresponding

to those words have been identifiably proximate (Iqbal, 2012). In respect of masjid translated into the mosque, nevertheless, there is no prior relevant word found in English. That is why the translation of that word needs to be followed by a sort of explanation (e.g. a Muslim place of worship). In general, the initial underlying concept that preserves translation (the models of equivalence, original language unit, language historical parallelism) indeed prevails. Nonetheless, when someone begins to pose a critical question, the entire conceptual framework will ruin. The case vis-a-vis masjid is instructive. In a traditional way, "a place of worship" is perceived as a sacred place to worship God, a worshipping place with its independent and strict etiquette. In the meantime, as generally prevailed in certain parts of the world, the general category of "a place of worship" to date subsumes various kinds or places starting out from a place of yoga for meditation to today's temples. A few of them have no correlation with God. Hence, a specific degree of masjid definition is made weaker through generalization.

A more complete understanding as regards Islamic technical terms transferred into English will be embodied by time in as much as more people will seek genuine meanings of such terms. This condition will pave the way for Muslims to represent themselves in the English language. The researchers consider that it is presently required to create a temporary list of the terms concerning Islam that will be inserted, and that will pave ways for the creation of "Islamic English" conforming to the needs of both Muslims and non-Muslims in terms of English Islamic texts." [4; 879-880]

The word "Hadith" is also mostly employed in Islamic words, meaning the sayings and traditions of Prophet Muhammad SAW (Be peace upon Him)-- actually becomes the part of transliteration translation method, since the last letter "th" is used instead of Arabic "s".

"There is not any explanation following the term. It is assumed that the translator let this be because the explanation about the term reveals in other part of the text. With the same translation technique, borrowing, the term *hadits* in (9.c) is used directly as the equivalence in the target language. The translator does not need to make anything as it is the subject of a definition about what the term is.

The Islamic term *Tahajjud* is used to refer to an optional/voluntary/additional prayer performed late at night usually after midnight. In (8.a) the term *Tahajjud* is explicitly stated after the term *shalat* to indicate that it is a name of prayer. It is translated into the night prayer, a brief information by using description translation technique with no borrowing. While in (8.b) the term *Tahajjud* is related to another Islamic term *sunnat*. The term *sunnat* refers to a practice based on Muhammad's words and deeds. It is translated by using two techniques; borrowing as the term *sunnat Tahajjud* is put back in the target language text with a partial borrowing as the term *sunnat* is naturalized into "sunna" and the second technique used is description as the translator gives an explanation about what *Sunna Tahajjud* is. There is a different understanding in the equivalence when the translator says that what is added is the night prayer which is called *Sunna Tahajjud*. The real message in the source language text is that what is added is the worship (performing five obligatory prayers, fasting in Ramadhan month, reciting Al-Quran, conducting other optional/voluntary good things, etc) and *Sunna Tahajjud* is only a part of *ibadah* [9] 'worship, religious rituals and duties'." [20, 37-38].

Conclusion. As it is highly claimed that in general, there are two strategies of translation that are commonly used, literal translation and free translation:



"If literal translation focuses on word for word, free translation is more creative in using equivalence which is more than just a word meaning (Brodie, 2018). These are two common strategies related to general translation principles and the way a translator translates. This will influence the translators in considering the

purpose of translation and the effect on the readers. This also affects the process of translation itself. Supporting this concept, other common translation strategies are direct translation and oblique translation. Direct translation consists of borrowing, calque, and literal translation, while oblique translation subsumes modulation, transposition, adaptation, and equivalence (Płońska, 2014)." [4; 880]

Besides, during the research of this topic, the following news was discovered:

A. In creating the corpus of English and Uzbek languages, it is very important for us that the translation of religious terms, especially nouns, plays an important role.

B. So far, few studies have been conducted in Uzbekistan on corpus analysis and research for English-Uzbek languages for religious terms.

C. Names of Yahya alayhissalam--completely changed in translation--John--"replacement" transformation

D. Shuaib-Shuayb alayhissalam--Transcription Transformation

E. Elijah-(Yas'a) Ilyos alayhissalam--replacement, etc

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