

**THE ART AND CHALLENGES OF RELIGIOUS TRANSLATION,
EXAMINING THE CASE OF “KUTADGU BILIG”**<https://doi.org/10.5281/zenodo.10335363>**Gulnoza ISMAILOVA,**

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Annotatsiya. Diniy matnlar hamda tarjima o‘rtasidagi aloqa har doim tadqiqotchilar e‘tiborini tortib kelgan. XII asrda yozilgan jahon turkiyshunosligining yirik namoyondasi bo‘lmish “Qutadg‘u bilig” islomiy ruhda yozilgan va asarda ko‘plab diniy so‘zlarni uchratish mumkin. Ushbu maqolada asardagi diniy so‘zlar tahlil qilingan va diniy so‘zlar tarjima san‘ati va tarjima muammolariga alohida to‘xtalib o‘tilgan.

Kalit so‘zlar: Qutadg‘u bilig, Yusuf Xos Hojib, diniy so‘zlar tarjimasi, asliyat tili, islomiy so‘zlar

Аннотация. Отношения между религиозными текстами и переводами уже давно являются предметом научного интереса, поскольку они создают уникальные проблемы в сохранении оригинального послания, культурных нюансов и религиозного значения. В этой статье исследуется пересечение религиозного перевода и влияние ислама в контексте «Кутадгу Билиг», известного тюркского литературного произведения XII века. В этом исследовании исследуется, как эти исламские элементы сохраняются или трансформируются в процессе перевода «Кутадгу Билиг» на разные языки и культуры.

Ключевые слова: Кутадгу Билиг, Юсуф Хасс Хаджиб, терминология, исламские слова, культурные и функциональные различия, оригинальное послание

Abstract. The relationship between religious texts and translation has long been a subject of scholarly interest, as it poses unique challenges in maintaining the original message, cultural nuances, and religious significance. This article explores the intersection of religious translation and the influence of Islam in the context of “Kutadgu Bilig” a renowned Turkic literary work from the 12th century. This study investigates how these Islamic elements are preserved or transformed in the process of translating ‘Kutadgu Bilig’ into different languages and cultures.

Key words: Kutadgu Bilig, Yusuf Khass Hajib, terminology, Islamic words, cultural, and religious differences, original message

“Kutadgu Bilig”, authored by Yusuf Khass Hajib, stands as a remarkable example of the fusion of Islamic culture and Turkic literary tradition. Written during a time when the Islamic civilization was flourishing, the text is infused with Islamic values, terminology, and spiritual principles.

One key aspect to consider is the presence of Islamic words and references in the original text. These words reflect not only the religious backdrop of the author but also the moral and ethical framework that underpins the narrative. The challenge for translators lies in conveying the depth of these religious underpinnings while making the text accessible to a wider, often diverse, readership.

Moreover, 'Kutadgu Bilig' serves as a case study to analyze the complexities of translating religious content. Translators are tasked with capturing the essence of the original religious terminology, preserving its significance, and transmitting the spiritual and ethical messages effectively. The balance between faithfulness to the source text and readability in the target language is of paramount importance.

There are several research works of scientists on learning Yusuf Has Hadjib’s “Kutadgu bilig” as well as foreign scientists. First of all, as the founder scientists of Uzbek “Kutadgu bilig” school we can mention names of A.Fitrat, N.Mallayev, Q.Karimov, B.Tuhliyev, Q.Sodiqov and others. Because of these scientists’ attempts the interest is being increased to learn “Kutadgu bilig” from poetical and philological points and define its significance in the world literature [2]. One of the uzbek researcher who contributed to the improvement of the translation of Kutadgu bilig by writing monographies and reasonable articles is Q.Sidiqov [1]. On the process of witing this article we used most of his research results.

Translating Islamic words and concepts into English can be challenging due to the inherent linguistic, cultural, and religious differences between the two languages. Here are some key challenges faced when translating Islamic words into English:

Linguistic Differences: Many Islamic terms have no direct equivalent in English, and this can result in difficulties in finding accurate translations. Arabic, for example, has a rich vocabulary for religious and spiritual concepts that may not have precise English equivalents.

Cultural Context: Islamic words often carry deep cultural and religious connotations that may not be immediately apparent to non-Muslim English speakers. Translators must consider the cultural context and nuances of these terms when rendering them into English.

Multiple Meanings: Some Islamic words and phrases have multiple meanings or interpretations, and the translator must choose the most appropriate one for the given context. For example, "Jihad" can be translated as "struggle" or "holy war," depending on the interpretation.

Theological Complexity: Islamic theology can be complex, and translating theological terms accurately while preserving their intended theological significance can be challenging. Concepts like "Tawhid" (the oneness of God) or "Shirk" (associating partners with God) have specific theological implications that must be conveyed accurately.

Historical and Legal Terms: Islamic law and history have specific terms and phrases that may not have direct English equivalents. For example, "Sharia," "Fatwa," or "Hijra" are terms that require careful translation and explanation in an English context.

Regional Variation: The Islamic world is vast and diverse, with different regions and cultures having their own interpretations and vocabulary. Translators must consider these variations when translating Islamic words.

Transliteration vs. Translation: In some cases, it may be more appropriate to use transliteration (representing Arabic or other non-English words in English characters) rather than translation. This can be especially true for proper nouns, like names of cities or historical figures.

Sensitivity: The translation of Islamic words should be done with utmost sensitivity and respect for the faith and its practitioners. Misunderstandings or inaccuracies can inadvertently cause offense or misrepresentation.

Evolving Language: Language is constantly evolving, and contemporary English may not adequately capture the historical or classical nuances of Islamic terms. Translators must strike a balance between preserving the traditional meanings and making them accessible to modern English speakers.

Contextual Clarity: Providing sufficient context when translating Islamic terms is crucial to ensure that English readers can fully understand the intended meaning, especially when the terms have multifaceted interpretations.

In order to understand translational problem related to religious texts, we will take a look at some examples from world-famous work, "Qutadgu bilig" by Yusuf Has Hadjib .

Halal ham haram ardar ersa acha,
Yarag'liqbyarag'sizni bilse secha. (2712)

The translation into Uzbek language done by Q.Karimov translates it in a correct way without losing its meaning:

Halol hamda haromni aniq farqlaydigan bo'lsa,
Uning suqligi unchalik g'olib bo'lmaydi. (2712) [4]

The meaning of these lines is that

"If you can know the difference between halal and haram"

You can differentiate between good and bad.

Before going into the English translations of this, let me tell you what actually halal and haram mean in real Islamic life and religion. Halal is an Arabic word that means “permissible” or “lawful.” In the context of food, halal refers to anything which is not explicitly forbidden, e.g. only meat from halal animals which are slaughtered in accordance with Islamic law are halal. This includes the slaughter man to be a practicing Muslim/a, to master the correct technique of slaughtering, and for a prayer to be recited at the time of slaughter asking God for permission to take the animal's live for human consumption. Haram is an Arabic word that means “forbidden.” In the context of food: haram refers to food that is prohibited under Islamic law, such as pork, forbidden animal, blood and alcohol. Muslims are required to follow Islamic dietary laws and should avoid haram and questionable food items. Robert Dankoff, the world famous turkologist and translator translated these lines the following:

“So that he clearly distinguishes the permitted from the prohibited” [2].

As we can see, Dankoff used too general meaning of these words which gives misleading for the reader. He used “permitted” instead of Halal. But permitted cannot give the real Islamic meaning of Halal. Walter May translated these lines like this:

“One must know the rules, what’s allowed, what’s denied” [5].

As we can see Walter May changed the word Halal into “what’s allowed” and haram into “what’s denied”. In both English translations, one cannot find an adequate translation. They wrongly used the word-by-word method. Instead of this, it would be better if they had used the method of Borrowing in translation. Borrowing is where words or expressions are taken directly from the source text and carried over into the target language. This technique is often used when there is no target language equivalent, such as food or clothing, and can help to preserve the cultural context of the source text.

Translating Islamic words into English is a complex and nuanced process, and it requires a deep understanding of both the source language and the target language, as well as a familiarity with Islamic theology, culture, and history.

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