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TRANSLATION STRATEGIES OF ISLAMIC TERMS

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ABSTRACT

This article explores and discusses strategies or message distortions used in translating Islamic terms from Uzbek to English. Translation strategies refer to the ways in which meaning is conveyed from the source language (LL) to the target language (LL). These studies were qualitatively analyzed using the concepts of translation strategies, which are Islamic terms. The study showed that translators mainly use the strategies of preservation, addition, globalization and localization. The retention strategy is used by extracting terms from the source language (SL) because it was difficult to find the same terms in English as the LT (target language); and is an additional strategy using English terms with brief descriptive notes in the text.

Key words: *Islamic terms; translation strategies; source language; target language.*

ISLOMGA OID ATAMALARNING TARJIMA STRATEGIYALARI

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ANNOTATSIYA

Ushbu maqolada islomga oid atamalarini o'zbek tilidan ingliz tiliga tarjima qilishda qo'llanilgan strategiyalar yoki xabarlarni buzib ko'rsatilishi o'rganiladi va muhokama qilinadi. Tarjima strategiyalari ma'noni manba tildan (SL) maqsadli tilga (TL) o'tkazish usullarini nazarda tutadi. Tadqiqot ma'lumotlari islomga oid atamalar bo'lib, tarjima strategiyalari tushunchalaridan foydalangan holda sifat jihatidan tahlil qilindi. Tadqiqot shuni ko'rsatdiki, tarjimonlar asosan saqlash, qo'shish, globallashuv va mahalliylashtirish strategiyasidan foydalanib keladilar. Saqlash strategiyasi manba tilidagi (SL) atamalarni olish orqali qo'llaniladi, chunki ingliz

tilida TL(target language) bilan bir xil atamalarni topish qiyin edi; va matnda qisqacha tavsiflovchi eslatmalar bilan inglizcha atamalardan foydalangan holda qo'shimcha strategiya hisoblanadi.

Kalit so'zlar: *Islomga oid atamalar; tarjima strategiyalari; manba tili; maqsadli til*

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АННОТАЦИЯ

В этой статье исследуются и обсуждаются стратегии или искажения сообщений, используемые при переводе исламских терминов с узбекского на английский. Стратегии перевода относятся к способам передачи значения с исходного языка (ЯЯ) на целевой язык (ЯЯ). Данные исследования были качественно проанализированы с использованием концепций переводческих стратегий, которые являются исламскими терминами. Исследование показало, что переводчики в основном используют стратегии сохранения, добавления, глобализации и локализации. Стратегия удержания используется путем извлечения терминов из исходного языка (ЯЯ), потому что было трудно найти те же термины на английском языке, что и ПЛ (целевой язык); и является дополнительной стратегией с использованием английских терминов с краткими описательными примечаниями в тексте.

Ключевые слова: *исламские термины; стратегии перевода; исходный язык; язык перевода.*

INTRODUCTION

Nowadays, writing scientific articles is widespread among teachers and students in higher education institutions, and is one of the main requirements for obtaining a higher degree or promotion to a new job.

Every discipline has its own words, terms or jargon, such as Islamic terms, which are usually a little difficult to find an exact equivalent in English. They originated from "Islam" as a religion and from local cultures. Therefore, in the process of translation, they should correctly choose English words that are equivalent to Islamic terms, that is, the students will be able to understand the same linguistic nuances. Because of this, they sometimes face difficulties in finding the appropriate

words by translating words from the Qur'an, Arabic or Uzbek into English. Such difficulties depend on different concepts, so the cultural background from which they come must be taken into account.

DISCUSSION AND RESULTS

To find the appropriate English words, translators must use specific translation strategies to ensure that the English words they use are equivalent and close to the original. Translation strategies include adopting or adapting SL(source language) words, creating new words (neologisms), or identifying TL(target language) words with similar meaning by using target language words means that the methods mentioned above should be used. Of course, in order to find equivalence, translators must also consider the linguistic and cultural components that help shape the intended meaning. Linguistic components to consider, such as whether the translated words need any phonological or orthographic correction to facilitate pronunciation or writing for target language (TL) learners; or morphological changes in meaning should be taken into account.

However, not all translators can effectively use translation strategies because there are still problems or difficulties in understanding the intended meaning of the words used in the target language (TL).

This arouses the interest of researchers to conduct more research on the translation strategies used in transferring the meaning or message of Islamic terms from Uzbek or Arabic as a source language to English as a target language (TL). It is still interesting to study whether translation strategies are effectively used to transfer meaning from the source language to the target language without any changes or distortions. There is research on translation strategies, but not enough research on the translation of Islamic terms. A study of strategies for translating cultural terms from English to Uzbek shows that translators do not focus on using one strategy, but are close to natural translation that combines two or more strategies. Translators should not rely on a single strategy, but should mix more strategies according to the lexical and syntactic elements of the text.

In his article, El-Zaini shows that, contrary to previous studies, lexical gaps have caused problems in translating Islamic terms into English; recommends the use of lexicographic approaches to bridge such gaps by comparing three dictionaries to find equivalents of Islamic terms in English. However, it does not focus on Islamic terms that are often found in scholarly articles. This shows that it is necessary to carry out research on the translation of Islamic terms from Uzbek as a source language (SL) to English as a target language (TL).

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Translation strategies can be defined as potentially conscious procedures for solving the problem that an individual faces when translating a segment of text from one language to another. They can be conscious and unconscious processes; and are overt tactics and mental processes that involve identifying and creating multiple relationships at the semantic and phonological levels in both cultural context and language. These strategies are used to translate the meaning of Islamic terms from Uzbek to English not because of their linguistic content, but because of the cultural content or elements of the source language. In order to better understand why translators use such techniques, such strategies are developed sequentially: retention, inclusion, globalization, and localization.

Retention: becomes the most commonly used strategy for translating Islamic terms from Uzbek to English.

This is mainly done by preserving the original form of the (SL)source language, and it is concerned with preserving meaning in two different language cultures. The use of retention indicates that the translated terms do not apply to concepts of Islamic teachings and other cultural contexts.

They mainly refer to references in the world, such as places named after people, days, and the title of a book. Al-Ghazali, Ahmad Dahlan, Tafsir Ibnu Katsir, Makkai Mukarrama and Al-Madina Al-Munawwara are available in English abstracts. The following words do not retain their cultural element, but target language learners (TL) have the same experience as source language learners (SL). However, there are some Islamic terms that refer to the concept of worship that are not translated, such as fiqh, tawheed, and taqwa. Fiqh means all the principles or rules of worship; tauhid refers to the concept of believing in one God; and piety is surrendering to Allah and accepting His destiny.

The second is an abstract and popular strategy used by translators, although it reached only 7% of the total terms found. Supplement (SL) refers to any additional information attached to the translated terms so that the readers understand the intended message. Additional information in a translation can take many forms: (1) in-text, (2) footnotes, (3) end-of-chapter notes, and (4) end-of-book notes or a glossary.

In conclusion, translators can decide to keep the original text, so they can fill the text with any information they deem necessary. Unlike retention, addition can be used to translate all cultural objects, including Islamic terms, with any description or information that is considered important to include. Some terms like sunnat rasul, tawheed, shariah ibada and haji were deemed appropriate and translated into English using this strategy. The term sunnat rasul was changed to the tradition of prophet; A

final strategy that abstract writers also use is to localize SL terms by adapting phonemes or graphic symbols to help TL readers identify with them more easily. There are several terms that have been translated using this strategy, such as Abasiah, caliph, Kufah, Umayya, and Syariah. When translating these terms, translators make phonological adaptations that match the TL system.

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