



Gulnoza ISMAILOVA,
Namangan davlat universiteti tayanch doktoranti
E-mail: gulnozaodilovna97@mail.ru

Filologiya fanlari doktori, professor Z.Sodiqov taqrizi asosida

SOME INSIGHTS INTO RELIGIOUS TRANSLATION AND PROBLEMS OCCURRING IN TRANSLATING RELIGIOUS WORDS (IN THE EXAMPLE OF KUTADGU BILIG BY YUSUF HAS HADJIB)

Annotation

This article discusses about the problems faced by translators while translating religious words. The book Kutadgu Bilig's religious terminology was used to discuss and analyse. The main goal of this article is to examine the various aspects of religious translation in an effort to give translators an impartial framework to apply to this field. While doing the research, translations of Kutadgu Bilig by Walter May and Robert Dankoff have been used.

Key words: Kutadgu bilig, Yusuf Balasaguni, Yusuf Has Hadjib, religious translation, translation problems, Islamic texts translation, target language, source language, adequate translation, world Turkology.

НЕКОТОРЫЕ СВЕДЕНИЯ О РЕЛИГИОЗНОМ ПЕРЕВОДЕ И ПРОБЛЕМАХ, ВОЗНИКАЮЩИХ ПРИ ПЕРЕВОДЕ РЕЛИГИОЗНЫХ СЛОВ (НА ПРИМЕРЕ «КУТАДГУ БИЛИГ» ЮСУФА ХАС-ХАДЖИБА)

Аннотация

В данной статье рассматриваются проблемы, с которыми сталкиваются переводчики при переводе религиозных слов. Для обсуждения и анализа была использована религиозная терминология книги Кутадгу Билига. Основная цель этой статьи — изучить различные аспекты религиозного перевода, чтобы дать переводчикам беспристрастную основу для применения в этой области. При проведении исследования были использованы переводы «Кутадгу Билиг» Уолтера Мэя и Роберта Данкоффа.

Ключевые слова: Кутадгу билиг, Юсуф Баласагуни, Юсуф Хас Хаджиб, религиозный перевод, проблемы перевода, перевод исламских текстов, целевой язык, исходный язык, адекватный перевод, мировая тюркология

DINIY TARJIMAGA OID BA'ZI TUSHUNCHALAR VA DINIY SO'ZLARNI TARJIMA QILISHDA YUZAGA KELADIGAN MUAMMOLAR (YUSUF XOS HOJIBNING "QUTADG'U BILIG" ASARI MISOLIDA)

Annotatsiya

Ushbu maqolada diniy so'zlarni tarjima qilishda tarjimonlar duch keladigan muammolar haqida ma'lumot berilgan. Muhokama va tahlil uchun "Qutadg'u bilig" kitobining diniy terminologiyasidan foydalanildi. Ushbu maqolaning asosiy maqsadi tarjimonlarga ushbu sohada qo'llash uchun xolis asos yaratish uchun diniy tarjimaning turli jihatlarini o'rganishdir. Tadqiqot davomida Valter Mey va Robert Dankoffning "Qutadg'u bilig" tarjimalaridan foydalanilgan.

Kalit so'zlar: Yusuf Xos Hojib, Qutadg'u bilig, diniy tarjima, asliyat tili, tarjima tili, adekvat tarjima, jahon turkologiyasi

Introduction. The act of translation is a priceless activity that unites people and societies and facilitates communication and discourse between them. It has existed since the beginning of human history. Through this historical period, translation has already become a field of science and helped people to communicate internationally. Translation is also the process of replacing one written statement in a Source Language (SL) by the same message in the Target Language (TL) (Newmark,1988)[1]. Translation has extended to all fields of knowledge nowadays, as it has a particular effect or concern on innovations such as the technological inventions (Newmark,1991)[2]. Religions influence and shape the language and culture of a particular society. Therefore, translating religious texts into other languages has become both a must and a challenge for translators. Ugwueye & Ezenwa-Ohaeto[3] (2011: 174) state that "Religious or sacred language is vested with a solemnity and dignity that ordinary languages lack". They also argue that religious language is a dead language, because it uses and transfers the same phraseologies, vocabulary and beliefs from one generation to another.

Due to rapidly growing globalization and the associated rapid improvement in communication options, international relations and increasing interest in other cultures, source language approaches have been replaced by target

language approaches. With this new approach, the overall text is more important than the words. The goal is not to translate the words, but to be able to convey the main idea to the target reader in the target language. With a target language-based approach, the target culture reader is expected to be influenced in the same way as the source culture reader. This new approach is particularly useful when translating religious texts. Sacred texts belong to a separate category that distinguishes them from profane prose both in terms of their structural features and their cultural relevance. For example, chants and litanies may require specific rhythms, while other sacred texts may require specific grammatical structures to be taken into account. In the light of this, there are some vital points that translators need to take into consideration while translating religious words:

In the religious texts usually archaic language is used and this makes a big obstacle in translation process, translators need to do some extra research to learn the archaic language

Religious words are really sensitive to translate as they are mostly related to the words of God, which requires a translator to be very careful

Translators must know the language and culture of the source language in order to make the translation as accurate as expected

Translators need to learn about the history of that particular religious text in order to make an accurate and adequate translation, by looking through all the translation editions of the text, they will have a better understanding of the text.

It is not a secret that world famous "Kutadgu bilig" was written under the influence of Islamic religion and thus in the novel we can come across a bunch of religious words. As this precious novel attracts all world Turkologists' attention, translators need to be very careful especially translating such Islam related terminology in order to make everything clear and understandable for the reader.

Methods. This research highlights the use of translation techniques to translate the religious words in "Kutadgu bilig" by Yusuf Has Hadjib and effects of those techniques on the quality of the translation. Furthermore, this research uses a descriptive qualitative method to examine and describe the translation of religious terms in a multicultural society. It was mentioned that this research objective is to find out the translation techniques and translation quality of religious terms in the book. Therefore, the researcher in the book only focus on religious terms. The researcher also use document analysis in this research. This technique is used to collect the religious terms from the book. In addition, it serves to identify the translation techniques. The translation techniques of religious terms can be decided by comparing the source text and the target text.

Results and discussion. There is no room for doubt that the novel Kutadgu Bilig (The Wisdom of Royal Glory) has always attracted world turkologists. 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[5]. 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[11]. On the process of writing this article we used most of his research results. In order to understand translational problem related to religious texts, we will take a look at some examples from world-famous work, "Kutadgu bilig" by Yusuf Has Hadjib. The novel was written with the high influence of religion. We can find so many religious words while reading it. Even in some lines, the reader can find the names of Allah. Though writer directly did not write the names of Allah, he simply implied for them. H. Karamatov paid a special attention to this issue in his monography namely "Themes on Koran in Uzbek literature"[6].31-38]. He mentions that there is a close connection between Surah Al- Fatihah and the chapter of Kutadgu bilig named "In the name of Allah- the most merciful and the most compassionate". We can also notice such correlation between the case of Aytuldi's will made just before his death and Surah- Al – Ikhlas. Another example can be seen in the chapter named "Bey's reply to Ogdyulmish". In this chapter we can read about how to earn money in a halal way and give this money as a charity to the poor.

Halal dunya qazg'an chig'ayqa ule,
Kishi elgi tutg'il yanut qil yole (3201)

In order to understand this issue better let us take one more example from the work.

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)[7]
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"[4]

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"[8]

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.

Another issue can be seen in line 3246 of this novel

Turub yundi qildi bu yatg'u namaz
Toshek quldi yatti udib bardi az.

Here the writer meant about being pure before praying, and he meant about taharah which muslims do before worshipping. In order to clarify this issue better, we will look through the definitions of taharah in Islamic life. Taharah means purification from all minor and major cleanliness of body and soul as well. Taharah means being ready for worshipping. In the translation by Walter May[8]these lines can be seen as:

He washed himself well, and his prayers then he said
He ordered his bed, and he laid down his head.

We can witness that translator used too general word in order to explain taharah, she used the word wash which cannot express real Islamic meaning of taharah. Robert Dankoff translated the following,

He rose to perform his ablutions and bedtime prayer,
Then called for bedding and lay down to sleep a little.

Robert dankoff came a little closer than Walter May by using the word bedtime prayer and perform ablution. In Cambridge dictionary[9] ablution is defined as the act of washing yourself: Ablution is part of some religious ceremonies.

Another example can be seen in line 39 of the source text,

“Qamug‘ qadg‘usi erdi ummat uchun,
Qutulmaq tiler erdi rahat uchun”

(meaning: all his care was for his Ummah , he wished their salvation)

In the target translation by Robert Dankoff, this was translated the following:

All his care was for his “community”,
Their comfort and their salvation.

First we need to see the definition of “ummat” in some dictionaries. The word “ummat” is defined as “ a community of people who followed Muhammad sallallahu ‘alayhi wa sallam and embraced Islam, lived in Medinah In Collins’ dictionary we can see the definition like “the Muslim community throughout the world ”. As we can see translator used the word “community” instead of “ummat”. And he gave too general meaning which can mislead the reader. This bite is translated by Walter May the following:

“He thought of your pastures, your needs and your cares”.

As we can see, May did not pay attention to this word at all and used the word “you”.

There are so many other examples of religious words in the translations of Kutadgu bilig which needs to be corrected in order to make the real meaning of this world famous work. "Kutadgu Bilig" does contain Islamic words and references. The work reflects the influence of Islamic culture,

values, and terminology. It incorporates Islamic moral and ethical principles, and it often uses Islamic terminology to convey its philosophical and moral messages. This is not surprising, as the author, Yusuf Khas Hajib, was writing in a region and during a time when Islamic culture and civilization had a significant impact on the intellectual and literary landscape.

Islamic concepts, such as justice, piety, virtue, and the importance of knowledge, are discussed and emphasized in the text. The work also references Islamic historical figures, scholars, and sources of wisdom, further underscoring its Islamic influence.

Overall, "Kutadgu Bilig" is a product of its time and place, and it reflects the fusion of Turkic and Islamic cultural elements in its content and language.

Conclusion. From the research above, one can conclude that there are some problems occurring while translating the religious, Islamic words in the world famous work “Kutadgu Bilig”. From my perspective, it is better to take these points into consideration while translating religious sacred texts:

It is not recommended to change religious words into general meaning

When translating such antique works, it is recommended for translators to work with ancient language dictionaries and Islamic encyclopedia.

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