

A person possesses insaf if he does good deeds and abstains from things that cannot be done, whether it is in his favor or not for which he may not receive a reward. However, his iman will be complete. That is why such person is called a person with true iman.

If a person gives up good deeds because he has not benefited from them and does things that he cannot do, the one becomes nainsaf. For this he may not be punished. But his faith would be damaged. Therefore such person is considered the one who is a lack of iman.

Lacking iman is like opening the gate wide for sins.

Insaf – is the guard of the gate of iman!

The next example is also quite common in Islamic world, including Uzbek language even though many people do not perceive its actual meaning:

PUL

*“Pul **makruh** narsa, odamni buzadi”.*

Kambag'al shunday deb o'zini yupatadi va bora bora qashshoqqa aylanadi. Boyvachcha shunday deb o'zgalarni yupatadi va bora bora boy otaga aylanadi.

MONEY

*“Money is – **makrooh**⁵, it changes the human being, makes him with the sense of inhumanity”.*

The poor follows this rule and becomes poorer and poorer. The wealthy persuades others to follow this rule and turns into richer and richer.

Here, as it is clear, it is transliterated into English as this word cannot be translated word for word.

UMR KITOBI

Odanzod hayotining o'zi nima? Inson bu foniy dunyoga nega keladi-yu, nega ketadi, degan savolni o'ylab ko'rmagan kishi kam bo'lsa kerak. Chindan ham inson hayotining o'zi nima?

*Chamamda, “**Nomai-a'mol**”, “Umr kitobi” degan gaplar bejiz aytilmagan. Har bandaning umri bir kitobga o'xshaydi. Umr kitobining ebochasi hali tug'ilmasidanoq Allohning o'zi tomonidan bitib qo'yiladi. Debochaning nomi “Peshanaga bitgani” yoki “Taqdiri azal” deb atalsa ajab emas.*

THE BOOK OF LIFE

What is human life? Few people have not thought about the question of why man comes to this mortal world and why he leaves. What is human life really like?

*I guess, the expressions like “**Nomai a'mol**”⁶ and “The book of life” have been necessary to mention. The life of every person looks like a book.*

knowledge or insight. According to the Qur'an, Iman is conviction which is based upon reason and knowledge; a conviction that results from full mental acceptance and intellectual satisfaction; the kind of conviction that gives one a feeling of inner contentment and peace.

⁵ In Islamic terminology, something which is makruh [makrooh] is a disliked or offensive act (literally “detestable” or “abominable”). Though a makruh act is not haram (forbidden) or subject to punishment, a person who abstains from this act will be rewarded. Muslims are encouraged to avoid such actions when or as possible.

⁶ Deeds, a book of deeds, in Islam, a book in which two angels record the good deeds and sins of each.

The preface of the book of life is completed by God Himself before man is born. It can usually be named as “Fate” or “Destiny”.

Results. After all, we have gathered all religious terms and included them in this table:

Figure 1: The list of translated religious terms and their clarifications.

	SL (source language)	TL (target language)	Explanation
1	<u>Andisha</u>	<u>Andisha</u>	Ethical concept which involves relationships requiring modesty and gentleness. A person with such trait does not treat the dignity of others unfairly, but respects the elders; thinks very calmly and sorts out a problem smartly. <u>Andisha</u> is inextricably linked with such concepts as modesty, chastity, and sensibility and others.
2	<u>Harom</u>	Haram	Is an Arabic term meaning ‘forbidden’. This may refer to: either something sacred to which access is forbidden to the people who are not in a state of purity or who are not initiated into the sacred knowledge; or, in direct contrast, to an evil and thus “sinful action that is forbidden to be done”. If it refers to something to eat in hadith it is mentioned that that a person who enjoys a full meal while his neighbour is starving really has no faith in Islam.
3	<u>Nafs</u>	<u>Nafs</u>	heart, soul; human; purpose, aspiration, pride, arrogance
4	<u>Nafs</u>	Hunger	Here, in the meaning of passion for food and drink, wealth.
5	<u>Insaf</u>	<u>Insaf</u>	<u>Insaf</u> means accepting and confessing the truth, treating everyone with mercy and justice, observing others rights besides one’s own, behaving not according to ones carnal self, desires, and fancies, but according to ones conscience and reason together with universal human values and being very sensitive about observing all kinds of rights.
6	<u>Iymon</u>	<u>Iman</u> (can be translated as faith but the latter does not fully cover the meaning of <u>iman</u>)	<u>Iman</u> is usually translated in English as faith or belief, and faith in turn signifies acceptance without proof or argument, without reference to reason or thought, knowledge or insight. According to the Qur’an, <u>Iman</u> is conviction which is based upon reason and knowledge; a conviction that results from full mental acceptance and intellectual satisfaction; the kind of conviction that gives one a feeling of inner contentment and peace.
7	<u>Noinsaf</u>	<u>Nainsaf</u>	The opposite of <u>insaf</u> . The person who lacks <u>insaf</u>
8	<u>Makruh</u>	<u>Makrooh</u>	In Islamic terminology, something which is <u>makruh</u> [<u>makrooh</u>] is a disliked or offensive act (literally “detestable” or “abominable”). Though a <u>makruh</u> act is not haram (forbidden) or subject to punishment, a person who abstains from this act will be rewarded. Muslims are encouraged to avoid such actions when or as possible.
9	<u>Nomai a’mol</u>	<u>Nomai a’mol</u>	deeds, a book of deeds, in Islam, a book in which two angels record the good deeds and sins of each.

Discussion. As it is clear, most of the words have been transformed nearly the same as in the SL. The reason is that the lack of such concepts in the TL. That is why, during the translation of religious words, it is preferred to provide full and clear explanation. Concerning some of the religious terms used in this novel, it is good to admit that some of the equivalents of those terms can be found in English. The reason why we transliterated them is that the equivalent word found in the target language cannot fully cover the meaning mentioned in the discourse. For example the English equivalent of the word “iman” is translated as faith into English. However, according to Merriam Webster Dictionary the word faith has four major meanings: “strong belief or trust; belief in God; a system of religious beliefs; loyalty to duty or to a person or thing” (18). When it comes to Islamic term “iman”, it has much wider and deeper meaning than faith: “Iman is usually translated in English as faith or belief, and faith in turn signifies acceptance without proof or argument, without reference to reason or thought, knowledge or insight. According to the Qur’an, Iman is conviction which is based upon reason and knowledge; a conviction that results from full mental acceptance and intellectual satisfaction; the kind of conviction that gives one a feeling of inner contentment and peace”. As it is obvious, it is impossible to replace the word *iman* with *faith* in this context. The second reason is the writer’s emphasis on this concept. There could be any other situations that this term could be translated as *faith* simply, when there is no emphasis on this word.

The other example is the term *nafs* which is translated differently in two different contexts. As it is observed in the first example, there is only one sentence, “*Umrhod ortingdan ergashib yuradigan yoqimli dushman – nafs*” and it is translated into English as “*Your eternal enemy which follows you for lifetime is called nafs*”. And the second example, in Uzbek: “*Odamzot nima uchun bulbul chax-chaxini eshitganda entikib ketadi? Undan ko’ra bulbulni sho’rvaga solib pishirsa, nafsini qondiradi-ku*” In this context the same religious term *nafs* has been translated into English as just *hunger*: “*Why do they get excited hearing the twitter of nightingale? Instead, the people would have it in their soup to satisfy their hunger*”. Here, as we realize, the former example has a huge emphasis on the word *nafs* in its real religious meaning, thus we had to translate this term by the method of transliteration. In this former example, the word *nafs* has been overused by the writer in order to attract reader’s attention to this specific word. Regarding the latter one, the usage of the term *nafs* is far from the first one. It is just expressing the meaning of satisfying the hunger not too much focusing on its religious origin and usage. The same method has been used for the rest of the words which are translated into English in this novel. And we can sum up that 99% of them has been translated by the transliteration approach.

Conclusion. It goes without saying that it is quite challenging to deal with the translation procedures when translating SL-specific and culture-bound collocations into English including religious terms. While some methods are beneficial, others prove to be ineffective. As a result, the translator may employ certain tactics that have been proven to be effective in situations where connotations and implicit meanings are important.

In light of the study’s findings, it is suggested that:

- The translator of religious literature must be fluent in Uzbek (including Arabic religious terms) and English, as well as both cultures, in order to avoid missing any fragment or component of the meaning of the collocations found in religious texts.

- As a translation approach, the translator should use footnotes to provide deeper contextual information that would be extremely useful to the TL reader in the communicative process.

- When the SL collocations and TL are shared linguistically by the two languages but culturally dissimilar “makrooh”, “haram”, translators should use transliteration.

- The most important method for dealing with semantic collocations is one that focuses on conveying the message’s inferred meanings rather than just words.

According to what has been mentioned previously, this study reveals some challenges that interpreters face in translating Islamic expressions in religious occasions, particularly, in novels. The researcher recommended that the highlighted issues that are unconcealed by the study findings are regarding 3 primary items. The first is that the cultural voids between Uzbek and English. This downside is the most tough to be overcome and solved... The second is the minority of equivalences within the target language for Islamic expression. The third is the varieties between each language, particularly in syntax. The study terminated some causes for these problems such as the lack of expertise within the culture of target language users, the lack of data in each languages structure, and also the lack of specialist references for the items. Some solutions are recommended by the study like training, style materials specialist during this field of translation, and creating correlations between translation students and target language users.

All things considered, we could say that the translation of literary texts from totally different language and cultures is not at all an easy task because translators are all the time exposed to many problems such as equivalence, syntactic structure and other difficulties that are mainly related to the universe of discourse. In other words, translators should be aware of the differences across cultures and ought to find what is more relevant in a given culture and religion. This means that they ought to be faithful both to the reader and to the text.

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