THE PROBLEM OF CONTEXTUAL TRANSLABILITY OF RELIGIOUS TERMS IN UZBEK NOVELS (AS AN EXAMPLE OF "NOTES IN THE MARGINS OF A NOTEBOOK" BY UTKIR HOSHIMOV)

Firuzabonu BEKMURODOVA
PhD researcher
National University of Uzbekistan Named after Mirzo Ulugbek
Tashkent, Uzbekistan

O'ZBEK ROMANLARIDAGI DINIY ATAMALARNING KONTEKSTUAL TARJIMA MUAMMOLARI (O'TKIR HOSHIMOVNING "DAFTAR HOSHIYASIDAGI BITIKLAR" ASARI ASOSIDA)

Feruzabonu BEKMURODOVA
PhD tadqiqotchisi
Mirzo Ulug'bek nomidagi O'zbekiston milliy universiteti
Toshkent, O'zbekiston

ПРОБЛЕМА КОНТЕКСТУАЛЬНОЙ ПЕРЕВОДИМОСТИ РЕЛИГИОЗНЫХ ТЕРМИНОВ В УЗБЕКСКИХ РОМАНАХ (НА ПРИМЕРЕ «ЗАМЕТКИ НА ПОЛЯХ ТЕТРАДИ» УТКИРА ХОШИМОВА)

Ферузабону БЕКМУРОДОВА
Научный сотрудник PhD
Национальный университет Узбекистана имени Мирзо Улугбека
Ташкент, Узбекистан bekmurodovafiruza0306@gmail.com

Abstract. Inadequacy in translation results from the translators' failure to locate the necessary corresponding collocation in the TL. As a result, translators tend to use specific ways to solve the difficulty of obtaining relevant equivalency. The purpose of this research is to discover ways for translating religious phrases and expressions from Uzbek into English based on the Uzbek novel. Specifically, we have selected the novel by Utkir Hoshimov "Notes in the margins of a notebook" ("Daftar hoshiyasidagi bitiklar") as a source for analysis. In the first section of the article basic theoretical viewpoints of the scholars and scientists are provided and relying on those views, we have analyzed some of the religious lexemes and imparted our practical recommendations. In the second part of the article we on the basis of the analysis, we highlighted main features of religious words in translation. We can sum up that many of the religious word in Uzbek were loaned from Arabic being influenced by the spread of Islamic religion and while translating them into English, we need to take into account its pragmatic use.

Keywords. religious lexemes; transliteration; cultural norms; figurative language; approaches of translation; idiom interpretation; cultural context; rendering.

Annotatsiya. Tarjimaning noadekvatligi tarjimonlarning tarjima qilinayotgan tilda kerakli mos birikmani topa olmaganligidan kelib

chiqadi. Natijada, tarjimonlar tegishli ekvivalentlikni olish muammosini hal qilish uchun maxsus usullardan foydalanib kelmoqdalar. Ushbu tadqiqotning maqsadi o'zbek asarlari asosida diniy so'z va iboralarni o'zbek tilidan ingliz tiliga tarjima qilish yo'llarini tadqiq etish va tavsiya etishdan iborat. Xususan, O'tkir Hoshimovning "Daftar hoshiyasidagi bitiklar" asarini tahliliy manba sifatida tanladik. Maqolaning birinchi qismida alloma va olimlarning asosiy nazariy qarashlari keltirilgan va shu qarashlarga tayangan holda diniy leksemalarning ayrimlarini tahlil qilib maqolaning asosiy va tahli qismlaridan kelib chiqqan holda, amaliy tavsiyalar berib o'tildi. Maqolaning ikkinchi qismida biz tahlil asosida diniy so'zlarning tarjimadagi asosiy belgilarini yoritib berdik. Xulosa qilib aytishimiz mumkinki, o'zbek tilidagi ko'pgina diniy so'zlar islom dinining tarqalishi ta'sirida arab tilidan olingan va ularni ingliz tiliga tarjima qilishda uning pragmatik qo'llanilishini hisobga olishimiz kerak.

Kalit so'zlar. diniy leksemalar; transliteratsiya; madaniy me'yorlar; ko'chma ma'noli so'zlar; tarjima yondashuvlari; iboralar interpretatsiyasi; madaniy kontekst; renderlash.

Аннотация. Неадекватность перевода возникает из-за того, что переводчики не смогли найти необходимое соответствующее словосочетание в ПЯ. В результате переводчики, как правило, используют определенные способы решения проблемы получения релевантной эквивалентности. Целью данного исследования является выявление способов перевода религиозных фраз и выражений с узбекского на английский язык на основе узбекского романа. В частности, в качестве источника для анализа мы выбрали роман Уткира Хошимова "Daftar hoshiyasidagi bitiklar" («Заметки на полях тетради»). В первом разделе статьи представлены основные теоретические взгляды ученых, и, опираясь на эти взгляды, мы проанализировали некоторые религиозные лексемы и дали свои практические рекомендации. Во второй части статьи мы на основе анализа выделили основные черты религиозных слов в переводе. Мы можем подытожить, что многие религиозные слова на узбекском языке были заимствованы из арабского языка под влиянием распространения исламской религии и при переводе их на английский язык мы должны учитывать их прагматичное использование.

Ключевые слова: религиозные лексемы; транслитерация; культурные нормы; образный язык; приемы перевода; идиоматическая интерпретация; культурный контекст; рендеринг.

Introduction. Translation is commonly thought of as a method of bridging the gap between languages and cultures. Furthermore, it is a communication process that converts the message of a source language text to a target language. Translation is often characterized as neither a creative nor an imitative craft, but rather as a hybrid of the two. Furthermore, it is a discipline that places an undue emphasis on structure and significance. As a result, before translating a certain text, the translator should consider both the structure and the meaning.

In this regard, Bassnett feels that the translation process must address both the structure and the meaning. She points out that "Translation involves the rendering of a source language text into the target language so as to ensure that the surface meaning of the two will be approximately similar and the structures of the source language will be preserved as closely as possible

but not closely that the target language structures will be seriously distorted" (3, 2).

General theory of the Translation

To be more explicit, Basil Hatim and Mason argue that the translator's job as reader is one of developing a model of the intended meaning of the source text and making judgments about the likely effects of the source text on intended receivers (9,13). This demonstrates how translators must select the suitable words and idioms to communicate the correct meaning. Translators' primary responsibility is to create a new text in which they communicate their desired meaning. Furthermore, in order to make an influence on readers, they must be highly successful in their assessments. However, while translating from Uzbek to English, translators frequently face a slew of issues being categorized such as

— The author of the text,
— Translator,
— Readers,
— Norms,
— Culture,
— The theme.

To be more specific, as previously said, the first outside text component is 'the author of the text', who cannot be isolated from the effect of education, reading, and other things affecting his writing in generating his writing. The second component is the 'translator,' who must attempt to redirect communications from the source language to the target language. Because the translator plays a crucial role in the translation process, he will decide whether to use the foreignization ideology, which stresses the source language with all of its meanings, or the domestication ideology, which emphasizes the target language with all of its implications. The third factor is the group of 'readers', who have various interpretations of the text they read. The fourth factor is the 'norm' that applies in the target language and source language. The fifth factor is 'culture' which underlies the target language. The sixth factor is 'the thing that is discussed' in a text that can be understood differently by the source text writer and translator, as well as the reader (10, 99).

As we conclude from the theory of Hoed, all factors that are mentioned above must be taken into consideration in terms of the translating novels. He emphasizes that there are several problems in the translation of novels, for example, the first is the problem of how to translate unusual titles. The second problem concerns the selection of personal pronouns. The third problem is the problem relating to the translation of idioms and figurative language such as metaphor, simile, personification, alliteration, and assonance). This problem is mostly found in the translation of novels and is difficult to translate. The problem is that this idiom interpretation and figurative languages require a level of comparability that must be accurate the level of reasonableness that must be accepted in the target language and the cultural context of the user community, and a high level of readability by the target text reader.

The authors considered the process of translation on the example of scientific and technical texts. The translation process is described as the process of the translator taking the sender's message in the source language and constructing the message in the target language. There are two ways to implement this process: interpretation (through the situation) and translation itself (the system of correspondences between the FL and the TL without referring to reality).

Of course, one cannot ignore the work of the famous theorist and practitioner Vilen Naumovich Komissarov. He singled out the following stages of the translation process:

1. Recognition of words and the general structure of the text
2. Critical reflection on the original
3. Transfer of perceived information
4. Final reflection on translation within a broader context (15, 49)

Moreover, the translation can be equivalent to the original if it is a full-fledged replacement for it in a meaningful, functional and formal aspect in a different linguistic and cultural environment. Komissarov states that "the translation is accurate and at the same time free". Here the question rises. "What is the measure of precision and freedom?" These concepts are not scientific, do not have clear boundaries. If the approach of the translator is thorough, focusing on the concept of "accuracy" or "literalness" and at the same time taking into account freedom may cause a contradiction.

Translation, located between these poles, has a normative and evaluative aspect.

In this regard, we can observe 3 types of translation:
— Literal,
— Equivalent,
— Freestyle.

According to Kr. Nord, some of these terms denote the pragmatic aspect of the problem, for example: "similarity of impact" and the identical function of TL and SL, oriented to the same recipient (the recipient of the translation reacts in the same way as the recipient of the original). But functional equivalence between TL and SL is the exception rather than the rule. If the translation imitates the structure of the source text, then we are talking about intratext factors, namely: form and content. If we are talking about an identical transmission of meaning, or equivalence, then equivalence is understood as the interaction of intratextual and extralinguistic factors, mainly related to the recipient (15, 26). The solution could be to perform a pre-translation analysis of the analysis text, which is the only basis for determining equivalence.

Komissarov classifies three approaches to equivalence (Komissarov):

1. Equivalence = identities ("exhaustive transfer" A.V. Fedorov).

2. Equivalence exists in the presence of a meaningful invariant (function or situation), in particular the Leipzig school of Jaeger.

3. The third approach to the definition of translation equivalence can be called empirical. Conclusion of equivalence based on the analysis of originals and translations.

At the initial stage, the TL interpreted the concept of equivalence at the level of individual lexical units, that is, equivalence is the relationship between units of the FL and TL, it was not transferred to intertext relations, under equivalence was understood as a constant equivalent correspondence, which did not depend on the speech context (14, 10) In such approach, the influence of comparative systems linguistics is clearly visible.

The study of translating religious terms

Linguists have studied the process of translation of religious collocations extensively (Newmark, 1988; Lorscher, 1991; Baker, 1992; Vinay & Darbelnet, 1995) all around the world. Besides, it is difficult not to pay attention to the significance of the translation of religious texts, since the translation of the Holy Scripture is the starting point for translation studies as a science.

The problems of interaction between language and religion were the focus of many researchers, which gave impetus to the formation of theolinguistics. To be specific, A.K. Gadomsky, E. Kukharskaya-Dreiss and a number of other famous scientists who had a great impact on the translation theory along with S. V. Bulavina, A. L. Golovanevsky, R. I. Goryushina, L. M. Granovskaya, T. F. Sapronova, N. M. Shansky and others studies specific features of religious texts and contributed to its development and deeper analysis of ways of translating religious lexemes, collocation in its pragmatic use.

Such specific features of the religious language as archaic, sacral, monosemic/usual, symbolic, expressive, esoteric are singled out (16, 130–133). The translator needs to take into account these signs in order to carry out an adequate translation of religious texts.

The growing interest in Islamic culture contributes to the study of religious discourse. This area has not been fully studied, so the translator of religious texts inevitably faces many difficulties. We have identified such difficulties in translating religious vocabulary as: the problem of variance of correspondences and semantic shift, the presence of non-equivalent vocabulary, the discrepancy in the style and tone of the vocabulary. Their research focused on the relationship between translation strategies and the challenges experienced during translation. Furthermore, Newmark has proposed certain methods of translation based on different understandings of strategies. These strategies are, "word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, rendering and communicative translation" (13, 119).

Likewise, Mehawesh and Sadeq have investigated the challenges involved in translating Islamic religious expressions in the Naguib Mahfouz's novel The Beginning and the End. They attempted to identify the strategies (paraphrasing, transliteration, annotation, etc) the translator of this novel used in "translating and handling problems involved in conveying religious associations from Arabic into English" (1, 107). Shehab has investigated the problem of translating five terms of address (social honorifics) in Mahfouz's novel Ziqaq-Al Midaq. He has argued that "relational terms of address are harder to translate than absolute ones due to the fact that relational honorifics have drifted extensively from their traditional usages and acquired new significations which are initiated for social purposes" (1, 309).

Another difficulty for the translator is the presence of non-equivalent vocabulary in English culture or religious texts. Usually, when translating a term that does not have an equivalent, translators resort to such translation techniques as explication or transcription / transliteration from the source language or from any other language of the people of the target culture. Therefore, for example, the term "burqa", which has the meaning of a type of hidjab worn by covering the face in Islam, is translated into English descriptively (a full-body veil. The wearer's entire face and body are covered, and one sees through a mesh screen over the eyes) or using transliteration from the source language (burqa). For an equivalent transfer of Islamic vocabulary into English, the translator should rely on the communicative situation: take into account the purpose and format of the message, as well as the recipient of the translation text. It seems to us that the correct translation is the method of transcription/transliteration as well as the description in the case when the recipient is not familiar with certain religious terms and collocations and needs clarification.

In this article, we would like to analyze here the problem of translating religious words and word combination that are specific for certain language. Baalbaki states that expression is defined as a chunk of words that relate to some events to produce a meaning. It is a linguistic structure that has its own meaning as a one unit and it has a special entity in its nation or society, so it carries out and produces the identity of its users. Wherefore, language expressions are connected with their own culture. This means that not any language user can understand them except the language native users. This is because these carry on them some cultural meaning and messages of a particular society. Therefore, an Islamic expression is a sort of idiomatic expression that is generated by Muslim culture and Islam religion norms.

Likewise, Bahameed in his analysis assumes that religious translation is therefore sensitive. It needs a translator to be additional accurate than the other form of translation. He asserts that a translator ought to have more attention to lexical concepts to select out the acceptable one. The scientist claims that there's a similarity between religious texts and literary ones since each of them are immersed in affections and expressiveness. Bahameed states that the translator should regard emotionalness in religious translation even altogether translation types (2, 23-51). In addition, the translator should offer a lot of effort to transfer the emotive expression which means from the linguistic communication to the target language by applying translation strategies. Another problem in the transliteration of IRTs is that the transliterated form may give a sense of the exotic and of cultural difference. Commenting on M.A.S. Abdel Haleem's The Qur'ān, A New Translation, Khaleel Mohammed recommends translation rather transliteration: "The translator renders the Arabic *Allah* as *God*, an astute choice, since the question of why many Muslims refuse to use the word *God* as a functional translation has created the misconception for many that Muslims worship a different deity than the Judeo-Christian creator" (8, 67)

Materials and methods. The problematic aspects here involve the combination of cultural and religious features of the nation. Additionally, the both can be exposed by the linguacultural specifieties of the source text which interferes to find appropriate equivalent during the interpretation of the lexemes. During the translation of the novel *Notes in the margins of a notebook* by Utkir Hoshimov (11), we have faced a number of problems in the case of religious contexts. This book contains philosophical quotes noted down by the author during his lifetime. The topics are distinctive which varies from the childhood to the criticism of the governmental system. There are such quotes which reflect both Uzbek culture and Islamic principles. Below, we are going to give the analysis of some of the quotes that we found challenging during the translation.

The analysis of religious terms used in a novel

We have classified those problems into several categories. First example that illustrates the problem of equivalence at the lexical level or the choice of terms in religious contexts is the Prophetic saying. There is a quotation that is devoted to neigbours which is called "Andisha".

ANDISHA

Ota-boblarimiz shunday deb tanbeh beradilar: "O'choqboshini hech qachon qo'shnining devoriga yopishtirib solma. Taom pishirayotganda o'chog'ingdan chiqqan tutun qo'shnining ko'zini achitsa, yegan ovqating harom bo'ladi!"

At a first glance it may seem that there is no the reference to the Prophetic saying of Mohammad (s.a.w) from this quote. However, in process of our rechearch and translation we have found the following:

"In fact, the Prophet Mohammad (s.a.w) said: *"Angel Jibril advised me continuously to take care of the neighbor till I thought that Allah is to make him an inheritor."* Before we can sincerely help the needy, fight poverty, and strengthen our bonds in the Muslim community, we have to first understand our duty to our neighbors"

Basing on such Prophetic saying we tried to translate this part as following:

ANDISHA[1]

Our ancestors used to remark so: "when you are constructing ochakboshi (here in the meaning of kitchen) never build it up close to next-door neighbour's wall. If the smoke goes and stings the eyes of your neighbours, what you cooked and ate will be haram!"

... To prove how the Uzbek have andisha, there is no better example except it.

Besides, there are also concepts like "ochakboshi" and "haram" that are culturally and religiously unfamiliar comcept for target source reader. For that purpose, we decided to clarify their meanings by giving reference along with transcription of the words. In the meantime, the other example we have analysed is "nafs" which is used in this book several times and in different meanings. This word itself owns plenty of meanings in religious contexts.

For instance, in the quotation of "Yoqimli dushman" (a pleasant enemy), we can see the usage of the concept "nafs" as its real meaning.

YOQIMLI DUSHMAN

Umrbod ortingdan ergashib yuradigan yoqimli dushman – nafs

A PLEASANT ENEMY

Your eternal enemy which follows you for lifetime is called nafs[2]

In the dictionary of Islamic words and expressions this term has been defined as followings:

First way that the word *nafs* is used, is to indicate our own-self. Some people would translate it in English as self, some people would translate it in English as soul.

The second way the nafs has been used in the *Quran*, which is quite frequent, is that the *nafs* is referring to a specific part of our self and it is that part of our self that has desires, appetite, some people call it ego. It has anger, it has passion, it has lust, desire, it has all these things. Some people may even call it the carnal self or the carnal soul. This nafs is not part of the *Ruh*, its part of the physical human being. So if we wanted to say that we have some physical part of our creation, that is our body and our "*nafs*" and then Allah Almighty has also put inside of ourselves an inner or spiritual part of our creation that is our ruh. This nafs is part of our physical self, even though it is not part of our physical body.

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[1] 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. Andisha is inextricably linked with such concepts as modesty, chastity, and sensibility and others.

[2] In Islam, this word includes the meanings of heart, soul; human; purpose, aspiration, pride, arrogance and passion for food and drink, wealth.

In the text given by U.Hoshimov, it is referred to the second meaning of *"nafs"* and therefore we have provided a reference which depicts the meaning of this word clearly and shortly.

The same word has been used in the quotation of "Chegara" (the border)

CHEGARA

Odamzot nima uchun kaftdek hovlisiga gul ekadi? Undan ko'ra sholg'om eksa, qozonga tushadi-ku.

*Odamzot nima uchun bulbul chax-chaxini eshitganda entikib ketadi? Undan ko'ra bulbulni sho'rvaga solib pishirsa, **nafsini** qondiradi-ku.*

Let's see the translation of this quote:

THE BORDER

Why do people plant flower in such a tiny yard? They could be full if they grew vegetables.

*Why do they get excited hearing the twitter of nightingale? Instead, the people would have it in their soup to satisfy **their hunger.***

As can be seen here, it disappeared during the translation process, because the term has been used in a figurative meaning to show that hunger is a part of nafs. If we gave here the word nafs itself, the reader would not understand the author's point.

INSOF VA IYMON

*Odam o'z manfaatiga mos kelish-kelmasligidan qa'iy nazar ezgu-amallarni bajarsa va qilishi mumkin bo'lmagan ishlardan tiyilsa, **insofli** bo'ladi. Buning uchun u mukofot olmasligi mumkin. Ammo **iymoni** to'kis bo'ladi. Shu boisdan insonnni **iymonli** deydilar.*

*Odam ezgu amallardan manfaat topolmagani uchun ulardan voz kechsa va qilishi mumkin bo'lmagan ishlarni qilsa, **noinsof** bo'ladi. Buning uchun u jazolanmasligi mumkin. Ammo **iymoniga** shikast yetadi. Shu boisdan bundaylarni **iymonsiz** deydilar.*

In this part of the work, the author uses the stylistic device of opposition in which he made contrast on the concepts of insofli – noinsof, iymonli – iymonsiz. The term "iyman" can be translated as "faith" into English however, it does not cover the exact meaning of "iyman". According to Islamic principles, iyman means more than faith, it can partially express the denotation of the word. When it comes to the other word – "insaf", we consider that there is no equivalent in the English language. Therefore, we have provided full definition of both this word and its antonym and we have translated this quote as following:

INSAF[3] AND IMAN[4] (FAITH)

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[3] Insaf 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.

There is an Islamic saying: "Insaf is half of religion". The term insaf, which sometimes denotes righteousness, fairness, justice or never deviating from truth, is the term for not violating others rights while claiming your own, even wishing what you wish for yourself for others as well and giving priority to them if need be, and being balanced at doing the right thing by refraining from extreme behavior.

[4] 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,

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

Odamzod 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.

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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	Andisha	Andisha	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. Andisha is inextricably linked with such concepts as modesty, chastity, and sensibility and others.
2	Harom	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	Nafs	Nafs	heart, soul; human; purpose, aspiration, pride, arrogance
4	Nafs	Hunger	Here, in the meaning of passion for food and drink, wealth.
5	Insof	Insaf	Insaf 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	Iymon	Iman (can be translated as faith but the latter does not fully cover the meaning of iman)	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.
7	Noinsof	Nainsaf	The opposite of insaf. The person who lacks insaf
8	Makruh	Makrooh	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.
9	Nomai a'mol	Nomai a'mol	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 mention 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, "*Umrbod 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 afar 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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