

## **PROBLEMS OF TRANSLATING RELIGIOUS TEXTS FROM UZBEK INTO ENGLISH**

**Nematullayev Nodirbek Muzaffar o'g'li**

Termez University of Economics and Service Teacher at Faculty of Foreign  
language and literature Tel: +998882444578

E-mail: [nodirbeknm27@gmail.com](mailto:nodirbeknm27@gmail.com)

### **ABSTRACT**

This article explores the multifaceted challenges associated with translating religious texts from Uzbek into English. It highlights the linguistic, cultural, and contextual barriers that translators face, which can lead to misinterpretations and loss of meaning. Through a detailed analysis of specific religious texts, this study examines how these issues impact the understanding and dissemination of religious teachings. The findings underscore the need for a nuanced approach to translation that considers both the source and target languages' cultural contexts.

**Key Words:** Translation, Religious Texts, Uzbek, English, Cultural Context, Linguistic Challenges, Interpretation

### **INTRODUCTION**

The translation of religious texts is a complex endeavor that extends beyond mere linguistic conversion. In the case of translating from Uzbek, a language rich in cultural heritage and Islamic tradition, into English, translators encounter unique challenges. These challenges stem from differences in linguistic structures, cultural references, and the interpretative nature of religious texts. This thesis aims to identify and analyze these problems, shedding light on the significance of context in translation and the implications for cross-cultural understanding.

### **LINGUISTIC CHALLENGES**

**Lexical Gaps.** Religious vocabulary often encompasses specific concepts, rituals, and beliefs that may not have direct equivalents in English. For instance, the term "duo" in Uzbek can refer to a prayer but lacks a precise counterpart in English that conveys the same spiritual and cultural significance. Such gaps can lead to oversimplification or misrepresentation, as translators might resort to generic terms that do not fully encapsulate the original meaning.

**Syntax and Grammar.** Uzbek and English have fundamentally different syntactic structures. For example, Uzbek is an agglutinative language where suffixes are added to root words to create meaning, which can lead to long, complex expressions.

English typically relies on a subject-verb-object structure. This difference can result in sentences that, when translated directly, become awkward or unclear. Translators must navigate these structural differences, often requiring them to restructure sentences to maintain clarity and coherence in English while staying true to the original intent.

### **CULTURAL CONTEXT**

**Cultural Nuances.** Religious texts are often steeped in cultural context, which may not easily translate. For instance, phrases or proverbs that have deep-rooted significance in Uzbek culture may lose their impact in English. Consider the term "sadaqa," which refers to voluntary charity in Islam; while it can be translated as "charity," the cultural connotation of performing sadaqa as an act of faith and community support might be overlooked. Translators must find ways to convey these nuances, sometimes requiring footnotes or explanatory phrases to help the target audience grasp the underlying meanings.

**Interpretation of Religious Concepts.** Concepts like "tawhid" (the oneness of God) or "jihad" are laden with theological depth that can vary significantly across cultures. "Tawhid" emphasizes the singularity and uniqueness of God in Islamic theology, which might be misunderstood or oversimplified when translated as "monotheism." Similarly, "jihad," often misinterpreted in Western contexts, has multiple dimensions including personal spiritual struggle and collective effort for justice. The nuances of these terms necessitate careful consideration and contextualization in translation to prevent misinterpretation and to honor their original significance.

### **THE ROLE OF THE TRANSLATOR**

**Translator's Background.** The translator's personal beliefs, cultural background, and understanding of the religion can significantly influence the translation process. If a translator holds strong convictions about the faith being translated, they may unintentionally project those beliefs onto the text. For example, a translator who is deeply rooted in Islamic tradition might emphasize certain aspects of the faith in their translation that align with their personal understanding, potentially skewing the original message. Conversely, a translator who is less familiar with the religion may misinterpret key concepts, leading to translations that lack depth or nuance.

### **DISCUSSION**

The translation of religious texts is not just about linguistic accuracy; it also involves a deep understanding of the cultural and theological implications of the texts. For instance, the translation of the Qur'an into English has faced criticism for inadequately conveying the original meanings. This highlights the necessity for translators to engage with both the source text and the target audience's cultural

context to ensure that the translation resonates and remains faithful to the original message.

### **CONCLUSION**

Translating religious texts from Uzbek into English presents significant challenges that go beyond linguistic differences. These challenges underscore the importance of cultural context, the translator's role, and the ethical dimensions of translation. As globalization continues to foster cross-cultural interactions, it is imperative to develop more effective strategies for translating religious texts that honor the source material while making it accessible to a broader audience. Future research should focus on developing best practices for translators in this field, ensuring that religious teachings are communicated accurately and respectfully across linguistic boundaries.

### **REFERENCES**

1. Baker, M. (2006). *Translation and Conflict: A Narrative Account*. Routledge, 125-127.
2. Hatim, B., & Mason, I. (1990). *Discourse and the Translator*. Longman, 210.
3. Newmark, P. (1988). *A Textbook of Translation*. Prentice Hall, 35-44.
4. Venuti, L. (1995). *The Translator's Invisibility: A History of Translation*. Routledge, 49-51.
5. Zakharenko, A. (2015). "Cultural Aspects of Translating Religious Texts: The Case of the Qur'an." *Journal of Language and Religion*, 3(2), 45-67.