

## The analysis of the equivalence degree of some religious words in the English and Uzbek translations of meanings of Qur'an

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### *Abstract*

*This paper is considered as first attempt to discuss the analysis of the equivalence degree of some religious words in the English and Uzbek translations of meanings of Qur'an. There is given some information about equivalence which is very important in translation. In this paper some religious words are compared with English translation if they have no close meaning with each other, there are some opinions for different translations of religious words.*

**Keywords:** *Qur'an, religious words, translation, equivalence degree, surahs, sinner (fosiq)*

### 1. INTRODUCTION

There are also a lot of countries which we even do not know they exist. Because it is not very easy to get the place in the community of the world. Today our motherland Uzbekistan can take place in the world states because of the independence.

On account of the independence the full potential for spiritual awakening of the people was created. The history and ancient culture of the country have begun to be restored. The immemorial customs and spiritual values of the Uzbek people were returned to them.

In particular, there have been positive changes in the attitude of religion. We think that it is not wrong to say that Article 31 of our Constitution is a proof for our opinions above said. According to this, "Freedom of conscience is guaranteed to all. Everyone shall have the right to profess or not to profess any religion. Any compulsory imposition of religion shall be impermissible."

As there are many different nations and states in the world, they have also their religions which they believe in them. Religion may be defined as a cultural system of designated behaviors and practices, worldview, texts, sanctified places, prophecies, ethics, or organizations, that relates humanity to supernatural, transcendental, or spiritual elements. There are many different races in our world, at the same time, their religions are also different from each other, but as you know, all religions are not world religions. Because world religions are determined according to the numbers of their prayers. Some examples of world religions are Judaism, Islam, Christianity, and Confucianism. In a way that is based on extension, Islam is one of the most stretching religions.

Islam is the best religion which works for the people's value and development. Islam, which when translated from Arabic, means "to submit to the will of Allah", is the youngest of the world's major religions. Yet, today we have some people who utilize this religions for their foul aims and they can do any turbulent struggle for humanity. It is a pity that they are trying to add people who have healthy idea in their rank. The reason why they join in religious groups is the lack of knowledge about a religion.

Muslims believe the Quran to be the final revelation of Allah to man, and a completion and confirmation of previous scriptures. Islam speaks of respecting all the previous scriptures, and belief in all the revealed books is an article of faith in Islam.

The Holy Qur'an, which is faultless and at the peak of perfection, is the word of Allah. This book was orally revealed by God to the prophet in Arabic language, so until for the time being there are only the translations of the meanings of this book. Because it is not permissible to translate word by word in any languages.

But it is not easy to understand this book for all people. So, there are diverse literatures with the meanings translation of Quran in them to become comprehensible for all muslims. It is known that there are a lot of meanings translation in different languages.

In recent centuries, the Holy Qur'an has been translated into a lot of diverse languages of the world. Just like that, a number of translations in Uzbek language have also appeared. So it is natural to be the best progress in this process and it is worthwhile to strive for development in this area day by day.

## 2. Review stage

While we investigate the meaning translation of Quran in English. We attempt to define the equivalence of some religious words and the name of surahs in the example of Uzbek and English languages. As a result, we take into our consideration to some translation of some surahs' names and religious words.

Translation is a very delicate field and requires expertise. Famous linguist Gachechiladze says "At first appearance recreating the work may be done with the way of repeating the form and the meaning, but translation is out of the possibility. Yet there is a chance to get out of this locked street and it is that the translation is an art. Because the form and the meaning are inseparable in it, but also it is recomposed completely. The translator should create the unity of the form and meaning."

The process of translation has been debatable matter since ancient time. There is the question "which way of translation is more effective translating word-by-word or free translation?". This is like an unresolved problem in linguistics. So there are several types of translation because of these viewpoints.

Using the actual word to maintain the level of translation in the translation process correctly guides the reader's perspective. Each language has its own words, but when it's being translated, it is difficult to find the word that opens the lexical and semantic equivalent of that word.

The concept of the equivalence means the quality of the translation which is highly-priced feature. Therefore, an equivalent translation is accounted "good" and "true", a non-equivalent translation cannot be considered a true translation. Thus, an equivalent translation is a process of fully interpreting the essence and the content of the task in a foreign language. This indicates that the notion of the text, which is a combination of language icons, is functionally recreated in the translation.

The course of translation requires a caution and resourcefulness in the translation of the topics about spirituality and culture, the same time preventing the word from being far from the originality. Because we know that the translation of a particular culture and religion belonging to a specific nation actually does not mean the same. We can see the condition by analyzing an equivalence of the names of surahs of Qur'an in Uzbek and English languages.

## 3. Examples and discussion

For example, below, we can see the translation of fifth surah of Holy Qur'an:

The table – al - Ma'idah – Moida – dasturxon, stol, ovqat

In this surah it is told about halal and haram foods at the same time it appeals people to pureness. Here it is translated by the word "table" in English, yet from the first glance it causes for the misinterpretation of the meaning for the reader. Because in English dictionary this word means a piece of furniture with a flat surface that is designed to be used for a particular purpose. In our opinion, it may be desirable if it is given the real word in its own way and the meaning of this word should be given in the context.

The Elevations – al-A'raf - A'rof - to'siqlar (yuksaklik, ulug'vorlik, tepalik)

In the Islamic sources, in particular, the place between Heaven and Hell in Qur'an is called "A'raf" and used the term "arasat" instead of "A'raf" in Uzbek language. According to Islamic belief, the people who do not go to Heaven or Hell stand in A'raf in Judgement day. They see people enjoying in Paradise and suffering from torment in the Hell, sometimes they talk to each other. This surah is the seventh in Qur'an.

The name of this surah determines the notion of the development in English, but in Arabic language it means "impediment, bar". From this we can understand these words, "development" and "impediments", are synonyms. We deem that if we call or translate the name of this surah in English as impediments or other words which is close meaning of this word, it can be .

As well as while we were investigating the surahs' names we find the words that are used in the translation of the English translation of surahs 89-113 are synonyms. From this translation we can come

to the conclusion that they are two surahs which have the same name. They are translated by using synonyms.

The Dawn – al-Fajr – tong – 89-surah

Al-Fajr – the dawn, pre-dawn. In this surah it is explained the disorders of corrupt disbelievers such as the kinsmen of Pharaoh and Ad, not giving devotion in wealth, human's ungratefulness, what to do to become the inhabitant in Paradise by the divine teachings.

Daybreak – al-Falaq – tong – 113-surah

Al-Falaq means daybreak, morning time. Being with this and the surah after this is called "muavvazatayn", "two surah begging the protection".

A reader who is not aware of the original language is actually surprised by the fact that there are two versions of the same name, but it looks different in Arabic. Indeed, two different Arabic words can also be confused, such as concluding that they are synonymous, or vice versa.

It is not easy to comprehend the language of Qur'an absolutely when someone read the translation of this, because it is specific which is unrepeatable. Someone who reads this book in Arabic language feels divinity. The words in this book have different meaning.

While analyzing process we find that there are several alternatives of the word "fosiq" which is used more times in the translation of the meanings of Qur'an. At this place, it is asked "what does the word "fosiq" mean?"

"Fosiq", the sinner (Arabic - astray, immoral) - 1) a sinner who does not fulfill his religious obligations in Islamic tradition; 2) In a moral sense, a person is a prostitute. The word "sinner" was not used during the Ignorance. It appears in the Qur'an in the form of seven words, ten as an added verb, and thirty-seven in the form of "sinners" (two in unity, others in the plural). Some verses refer to Jews, Christians, polytheists and hypocrites, many of whom are wicked (cf. Baqara, 99; Ali Imran, 110; Moida, 47, 59; Tawba, 67); in some other verses it is also used for the wicked and the immoral (Baqara, 197, 282; Light, 4). According to the verses, Allah does not approve of sinners, does not accept financial donations and does not guide themselves. Hell, punished them in the world, such as in the Hereafter it.

As it is seen from the definition, this term is utilized for the people who are law-defying and despised for their immorality as well as people who are busy with the matter against the religion. It is clear from the information given that this term is used fifty four times in Qur'an. So the translator tries to confirm this term's meaning through translation word in many places.

Below, we investigate English options by examples taken from the meanings translation in Uzbek and English and analyze that it is adequate or not:

1. Alloh chivin, balki undan ham yuqori narsalar misolida zarbul-masal aytishdan uyalmaydi. Imonli kishilar-ku, u (masal)ni haqiqatan ularning Rabbi tomonidan (yuborilgan) haqiqat deb biladilar. Kofirlar esa: "Bu masal bilan Alloh nima demoqchi, o'zi?" - deydilar. U (masal) bilan Alloh ko'plarni adashtiradi va u bilan ko'plarni (to'g'ri yo'lga) hidoyat qiladi. Lekin, (Alloh) u bilan faqat fosiq kimsalarni adashtiradi, - Allah does not shy away from making an example of a gnat, or something above it. As for those who believe, they know that it is the Truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this example?" He leads astray many thereby, and He guides many thereby; but He misleads thereby only the evildoers.

2. Haqiqatan, Biz Sizga aniq oyatlarni nozil qildik. Ularni faqat fosiqlargina inkor eturlar. - We have revealed to you clear signs, and none rejects them except the sinners.

3. O'zaro savdo sotiq qilganda ham guvoh keltiring! Kotib ham, guvoh ham zararlanmasin. Agar shunday qilsangiz (zararlantirsangiz), bu sizning fosiqligingizdir. Allohdan qo'rqingiz! Alloh sizlarga (shunday) ta'lim beradi. Alloh hamma narsani biluvchidir. - ...And let there be witnesses whenever you conclude a contract, and let no harm be done to either scribe or witness. If you do that, it is corruption on your part. And fear Allah. Al-lah teaches you. Allah is aware of everything.

4. Bas, kim shundan (ahdidan) keyin yuz o'g'irsa, ana o'shalar fosiqdirlar. - Whoever turns away after that—these are the deceitful.

5. O'limtik, qon, cho'chqa go'shti, Allohdan o'zganing nomi aytib so'yilgan, bo'g'ilib o'lgan, urib

o'ldirilgan, yiqilib o'lgan, suzishdan o'lgan va yirtqich hayvon (qisman) yegan (hayvonlar) sizlarga harom qilindi, illo (shar'an) so'yganingiz (haloldir). Yana, but-sanamlarga atab so'yilgan hayvonlar (go'shti) va fol cho'plaridan qismatingizni istashingiz (ham harom qilindi). Bu ishingiz fosiqlikdir. - Prohibited for you are carrion, blood, the flesh of swine, and animals dedicated to other than Allah; also the flesh of animals stran-gled, killed violently, killed by a fall, gored to death, mangled by wild animals—except what you rescue, and animals sacrificed on altars; and the practice of drawing lots. For it is immoral.

6. (Musu) aytdi: "Ey, Rabbim! Men faqat o'zim va birodarim (Horun)ga egalik qilurman. Bas, bizni u fosiqlar qavmidan (O'zing) ajrim qilgin!" - He said, "My Lord! I have control only over myself and my brother, so separate between us and between the wicked people."

7. (Alloh) dedi: "Albatta, u (Baytul-Maqdis) endi ular uchun qirq yilga (kirishi) taqiqlangandir. Yer (yuzi) bo'ylab sarsonlikda yuradilar. Sen (bu kabi) fosiqlar qavmi uchun qayg'urma!" - He said, "It is forbidden for them for forty years. They will wander aimlessly in the land. So do not grieve over the defiant people."

8. Ular o'rtasida Alloh nozil etgan narsa (oyatlar) bilan hukm qiling. Ularning havoyi (fikrlari)ga ergashmang va Alloh Sizga nozil etgan (hukmlari)ning ba'zilaridan Sizni chalg'itishlaridan ehtiyot bo'ling! Agar yuz o'girsalar, bilingki, Alloh ularga ba'zi gunohlari tufayli musibat yetkazishni istamoqda. Albatta, odamlarning ko'pchiligi fosiq (itoatsiz)dirlar. - And judge between them according to what Allah revealed, and do not follow their desires. And beware of them, lest they lure you away from some of what Allah has re-vealed to you. But if they turn away, know that Allah intends to strike them with some of their sins. In fact, a great many people are corrupt.

9. Ana shu - guvohlikni o'z vajhidek (aslidek) berishlariga yoki qasamlardan keyin yana qayta qasam ichilishdan qo'rqishlariga yaqinroq (tadbir)dir. Allohdan qo'rqingiz va eshitingiz! Alloh fosiqlar qavmini hidoyat qilmagay. - That makes it more likely that they will give true testimony, fearing that their oaths might be contradicted by subsequent oaths. So fear Allah, and listen. Allah does not guide the disobedient people.

10. Allohning nomi aytilmagan narsalardan yemangizlar! Zero, u fosiqlikdir. Shaytonlar esa, o'z do'stlari (mushriklar)ni sizlar bilan bahslashish uchun vasvasa qilurlar. Agar ularga itoat qilsangizlar, albatta, sizlar (ham) mushrikdirlar. - And do not eat from that over which the Name of Allah was not pronounced, for it is abomination. The devils inspire their followers to argue with you; but if you obey them, you would be polytheists.

11. ... Alloh (esa) fosiqlar qavmini hidoyat etmagay. - ...Allah does not guide the sinful people.

12. Ayting: "Xoh ixtiyoriy, xoh majburiy holda nafaqa (sadaqa) qilingiz, (baribir) sizlardan sira qabul qilinmagay. Zero, sizlar fosiqlar qavmi bo'lgansizlar". - Say, "Whether you spend willingly or unwillingly, it will not be accepted from you. You are evil people."

13. Ulardan qanoat hosil qilishlaringiz uchun sizlarga qasamyod etadilar. Sizlar ulardan qanoatlansangiz ham, Alloh fosiqlar qavmidan sira rozi bo'lmas. - They will swear to you that you may accept them. But even if you accept them, Allah does not accept the wicked people.

14. Biz fosiq (itoatsiz) bo'lganlari uchun bu qishloq ahli ustiga osmondan azob (tosh) yog'diruvchidirmiz. -"We will bring down upon the people of this town a scourge from heaven, because of their wickedness."

15. Fosiq bo'lgan kimsalarning maskanlari esa do'zaxdir. Har qachon undan chiqmoqchi bo'lsalar, yana unga qaytarilurlar va ularga: "O'zlaringiz inkor etgan do'zax azobini totingiz!" - deyilur. - But as for those who transgressed, their shelter is the Fire. Every time they try to get out of it, they will be brought back into it, and it will be said to them, "Taste the suffering of the Fire which you used to deny."

16. Kofir bo'lgan kimsalar do'zaxga duchor qilinadigan Kunda (ularga deyilur): "Sizlar o'z huzurhalovatlaringizni dunyodagi hayo-tingizdayoq ketkazdingiz va ulardan foydalanib bo'ldingiz. Endi, bugun u yerda nohaq kibr qilganlaringiz va fosiq bo'lganlaringiz sababli, xorlik azobi bilan jazolanursizlar". - On the Day when the faithless will be pa-raded before the Fire: "You have squandered your good in your worldly life, and you took pleasure in them. So today you are being re-paid with the torment of shame, because of your unjust arrogance on earth, and because you used to sin." (Ahqof surasi, 20-oyat)

17. Ey, mo'minlar, agar sizlarga bir fosiq kimsa xabar keltirsa, sizlar (haqiqiy ahvolni) bilmagan holingizda biror qavmga aziyat yetkazib qo'yib, (keyin) qilgan ishlarigizga pushaymon bo'lmasliklaringiz uchun (u xabarni) aniqlab (tekshirib) ko'ringizlar! - O you who believe! If a troublemaker brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done.

It is certain from examples above that there are more ten alternatives in English for "Fasiq" and "fasiqlik", the sinner. During learning the words above, some translations take our consideration that they have some difference from the original meaning. For instance, used words "sinner, corruption on your part, immoral, corrupt va transgress" can define the concept of "fosiq" to the readers. Yet in our look, the words "transgress and the sinner" verify this religious word more than others among them. Other variants of "fosiq" cannot determine its real meaning. In fact, the wicked man may be evil, who is capable of doing anything and the translator may have developed the meaning by taking these words into account. It is well known that an equivalence can also occur literally or in meaning proximity. However, in our opinion, when "sinner, corruption on your part, immoral, corrupt va transgress" were utilized instead of other versions to keep the literal proximity, it would be kept the equivalence degree highly to some readers without any questions. It is also significant to note that in this case translator may use the first type of equivalence which is divided into literal proximity. It means that it is not seen the conformity with literal meaning and an equivalence is made by accounting the meaning of the topic.

While reading the meanings translation we meet the words "jannat" and "do'zax" utilized more times in surahs, so we are witness to the usage of translation the word "The Garden" more places than the word "Paradise" to emphasize "jannat" as well as for the translation of "do'zax" the word "The Fire" is used more than "Hell".

As it is clear for us according to the religious views that people who do more good deeds in transitory world can get place from Paradise in eternity. Contrarily, if person follows to Satan, does bad deeds and harm to humans, this sinner people will be inhabitants of Hell. Just like that the translator can demonstrate his skill by using this drawing like the gardens of Paradise and the fire of Hell to increase effectiveness for the reader. In this position the translator uses the second type of equivalence, which is created the same action picture although the ideas are in diverse languages.

There are also a word used more times such as punishment in Qur'an. The word "jazo", punishment, is utilized almost in every surah of Qur'an in the meaning translation of Qur'an in Uzbek language. "Judgement, plague, deterrent, torment, retribution, penalty, afflict, be paid in full for" are used as alternatives for the word "punishment". Among these words judgement, retribution, penalty mean the original meaning of "punishment". However, we can know that the words "a plague and deterrent" are not correspond with the real meaning if we get acquainted to the definitions of these words in a dictionary.

## Conclusion

In conclusion, it is worth noting that originality plays an important role in the translation process. However, an expert in translation K. Musaev in his book "Fundamentals of Translation Theory" says that "The synonymic position of language units in translation is also important in the proper choice of linguistic tools in the process of translation. The use of synonyms with the dominant ideological and methodological synonyms that differ in meaning and in terms of methodological functions creates a lack of translation, and in all textual cases, the use of synonymic dominant words often worsens the meaning and stylistic functions expressed in the original. The idea that the text is in the translation work makes it more effective. Through these considerations, the type of word-for-word translation can reduce the effectiveness of contextual translation and reduce the readability of the work. However, this does not mean that it is appropriate to use a non-equivalent alternative to enhance the sensitivity of these points. Because the skill of the translator is to translate the original. Therefore, the translator requires a high level of professionalism and skill.

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