

A CASE STUDY OF RELIGIOUS TERM EQUIVALENCE AND TRANSLATION STRATEGIES IN THE UZBEK AND ENGLISH TRANSLATIONS OF 'FORTY HADITH' BY IMOM AN-NAVAVIY**Karimjonova Dilnoza Dilmurod kizi**(e-mail:dilnozkarimjonova@gmail.com)

Introduction. In today's globalized world, translating religious sources into different languages is becoming common. Translation should show not only the form of the text but also its meaning and aspects, including religious-cultural connotations. In particular, hadiths form not only fiqh (Islamic jurisprudence) and aqida (Islamic creed) but also Muslim society's reaction in moral-normative aspects, as it is considered one of the sources of Islamic education. Therefore, translating them correctly and appropriately into various languages has importance considering their scientific and practical aspects. "Arba'in an-Navaviy" by Imom an-Navaviy has been considered one of the most used hadith collections in the Islamic world for centuries. The hadiths in this collection highlight the issues of Islamic ethics, faith, piety, morality and manners, and social relations. Nowadays, these collections of hadiths are translated into various languages, in particular Uzbek and English. However, lexical and semantic differences can be found between translations. These differences can influence the level of understanding of the text, the perception of religious terms, and their interpretation in a modern context. This article discusses comparative analysis of English-Uzbek translations of religious terms in the example of hadiths selected from 'Qirq hadis' by Imom an-Navaviy. The main objective of this article is to show the semantic changes that occurred during translation, the degree of equivalence, and the definition of the translator's strategies, as well as to formulate guidelines for the proper interpretation of religious terms. The results of this experiment are expected to have practical importance in translation theories, lexicology, and the methodology of translating religious terms. Translating religious texts is considered one of the most difficult fields of interpretation. This difficulty firstly depends on deep ethical and cultural connotations of religious texts. Translation scholars such as Nida (2012) and Venuti (1995) emphasize the significance of dynamic equivalence and cultural adaptation in the process of translating religious texts. According to them, the translator must convey the main meaning and religious spirit while maintaining the text's formal equivalence. In the surveys of hadith translations (Masri, 2008; Rahman, 2020), the main objective includes English equivalency of religious terms and defining their semantic nuances. For example, due to not having proper English equivalency of words such as 'iman,' 'ihsan,' and 'taqwa,' translators mainly address annotated translations to show the exact meaning of those words. This results in expanding the text length, but it gives the opportunity of comprehending the meaning of the text deeper. In terms of Uzbek translations (Qodirov, 2019; Islomova, 2021), religious terms are mainly given with lexical borrowing from Arabic, which supports the meaning being closer to the original source. In addition to this, the meaning of some religious terms may be unclear to the modern readers. Therefore, including annotations or dictionaries is recommended. Within comparative translation research (Baker, 2018), there are three types of semantic changes: compression, expansion, and semantic shift. These can be used in the analysis of hadith translation: for example, in the translation of some hadiths, complex religious expressions can be presented in an abbreviated or simplified form; this affects the meaning significantly. The above-mentioned research showed that, to translate religious text, not only linguistic equivalency but also cultural relevance and the needs of the target audience should be considered. The comparative analysis

of ‘Qirq Hadis’ by Imom an-Navaviy supports identifying the strategies used in the translation process, covering the gaps in comprehending religious terms, and increasing the quality of translation.

Methodology. The methodological framework of this study is grounded in comparative and semantic analytical approaches within the study of translation studies. The study involves identifying the changes of religious terms during translation and how exact the meaning they show to the readers.

Study Materials: For the study, ‘Qirq Hadis’ by Imom an-Navaviy is chosen. This book is one of the widely used sources in the field of hadith studies, rich in meaning and having many translations. For the analysis the following version of that book is chosen:

- Uzbek translation (several publishings by Islamic centers)·
- English translation (by Cambridge Islamic Texts series)

The main objective of this research is to identify how the meaning, style, and cultural norms of religious terms are expressed in the translation and to define deeper translators' applied approaches to translate the texts. Hadiths are chosen that are rich in religious-cultural terms and have semantic variety in translation among all of the hadiths in the book. For proper analysis main religious concepts such as 'iman', 'islam', 'ihsan', 'taqwa', 'innovation', 'intention' 'permissible and forbidden', 'mercy', 'sin', 'reward', 'sunnah', 'ummah', 'zakat', 'patience', 'destiny', 'sustenance', 'dhikr', 'fasting', 'jannah', 'forgiveness', 'hajj'

Analysis methods:

1. Comparative analysis: Every hadith is compared with the translation between Uzbek and English. The equivalents of terms, semantic expansion, or reduction are defined, and the varieties in translation are included. In English translation, the applied methods such as explicitation and domestication are observed; in Uzbek translation, methods such as foreignization and literal translation are utilized. This approach is effective for identifying semantic equivalence and cultural connotation in translating religious terms (Bassnett, 2013).
2. Semantic analysis: The meaning of each religious term is analyzed lexically and terminologically, and the way it was expressed is taken into consideration. Also, the exact and connotative meaning as well as the religious-cultural connotation of each term is defined, and whether these aspects are preserved or not in translation is identified. For example, the translation of the word ‘taqvo’ as ‘piety’ or ‘God-consciousness,’ but the exact meaning of this word in Arabic is not expressed appropriately, is analyzed. By applying this, semantic reduction and expansion processes are identified.
3. Identifying translation strategies: The methods applied by translators (literal translation, explanatory translation, simplification, and retention of the original text) are classified. In this process, translator approaches such as Baker (2018), Venuti (1995), and Nida (2012) were taken as the basis. Semantic equivalence, stylistic coherence, and the degree of cultural adaptation are estimated by applying these approaches.
4. Discursive analysis: The religious terms are analyzed not only lexically but also contextually as well. How the meaning is expressed and whether it is understandable or not is discussed.

Moreover, applied translation strategies as well as the degree of explicitation and semantic shift are analyzed.

Results and Discussion. According to results, there are significant varieties in the meanings, style, and cultural connotations of religious terms in Uzbek and English translations. Both of the translations intended to express the religious meaning in an exact way to the readers; the degree of semantic clearance and their approach vary completely. There is semantic narrowing, broadening, and cultural neutralization among the applied terms in English translation. In terms of Uzbek translation, some of the terms preserved the authentic religious meaning completely, and some of the terms are expanded with classification. The main semantic shift is observed in the words such as 'taqwa,' 'patience,' 'ihsan,' 'intention,' and 'provision.' The term 'rizq' is changed to the word 'provision,' but the meaning of divine blessings and destiny is lost in the English form. The word 'sabr' is given as 'patience,' but the religious essence of faith-based determination and patience has been neutralized (Ali, 2010). As far as Uzbek translation is concerned, these terms are preserved in their own form, and classifications are supplied where it is necessary. The dominance of the approaches such as explicitation and domestication is observed during the analysis in English translation. These approaches provided the reader with a clear database, but they simplified the conceptual depth of some of the religious terms. In Uzbek translation, foreignization and literal translation are applied, which support religious and cultural clearance in the meaning. In general, according to the results, the Uzbek translation preserved the semantic and cultural norms of the religious terms properly, while the English translation mainly simplified religious concepts to make them more comprehensible to the readers. This results in the necessity of maintaining a delicate balance between meaning and culture when translating religious texts. The results of the research showed that while translating religious terms, the connection between language and culture is a very complex process. Each language expresses not only a linguistic outlook but also a cultural and ethical one. Therefore, translators experienced the necessity to convey either the meaning of the words or the hidden religious concept of that translating word when interpreting Arabic religious terms into Uzbek or English; that is one of the significant aspects of translation that should be considered. The domestication tendency in the English version mainly focuses on making the text more comprehensive to non-Muslim readers. Therefore, instead of using terms with deeper meaning such as 'taqvo,' 'rizq,' 'ihsan,' and 'sabr,' general words are chosen like 'piety,' 'provision,' 'benevolence,' and 'patience.' Although this strategy provided simplification from a semantic point of view, it reduced religious-cultural connotation. This process is an exact sample of the strategy called domestication, which is translator-supported target language culture, which was clarified by Venuti (1995). Conversely, in Uzbek translation, foreignization and direct translation approaches predominate. This process is classified with a translator's respect for religious texts, also to consider Uzbek readers' awareness of religious terminology. For example, some terms such as 'taqvo,' 'duo,' 'sabr,' and 'rizq' are maintained in their own form, and short classifications are given where necessary. This approach is appropriate to the model of 'semantic translation' classified by Newmark (1988); that is, the main objective is to preserve the conceptual and formal aspect of the word as far as possible. Moreover, from the theory of 'dynamic equivalence' by Nida (1964), although English translation is translated effectively from the communicative aspect, the spiritual depth of religious meaning isn't expressed appropriately. The Uzbek translation preserved the form, but it sometimes is incomprehensible to the readers. The variety between these two approaches shows the universal challenge in translating religious texts—that is, the balance between meaning clarity and

comprehension. Another significant point of the results is the level of linguacultural adoption in religious terms translations. In Uzbek translation religious concepts are close to national-cultural mentality; in English cultural neutralization is prevalent. This variety supports the readers to utilize religious experience: while Uzbek readers perceive the terms through inner religious experience, English readers only comprehend it through textual classifications. In general, when translating religious terms, linguistic equivalency is not sufficient—a translator should deeply feel readers' necessities, religious context, and cultural cognition. As proved in the example of 'Qirq hadis,' both of the translations reached the aim: the English version is appropriate for global readers, while the Uzbek one is stronger from religious and cultural aspects. But each of them involves meaning 'loss' and 'gain' states.

Conclusion. According to the analysis, there are several generalisations and varieties between the Uzbek and English translations of the book 'Qirq Hadis'. While in Uzbek translation the translations of the religious terms maintained their authentic meaning and words are given through phonetic adoptions, transliteration and classification approaches are widely applied in English translation. Moreover, in English translation there are some reduction and expansion of some of the terms in the meaning. For example, although the expansion of the word 'taqwa' as 'God-consciousness' and 'piety' enrich the terminological meaning, in some ways it makes comprehensive processes to the readers. In Uzbek translation, classification is not required due to being understandable from cultural aspect. In general, although both of the translations express the religious terms in an understandable way to their own readers, additional classifications and feedbacks are necessary for the English readers. This points out both linguistic and linguacultural approaches are significant to translate religious terms properly. In terms of recommendations:

- It is useful to add classified glossary while translating religious terms into English
- Translators must have language skills as well as intercultural communication skills
- Adding short scientific classification to some of the religious terms in Uzbek translation as well may enhance its academic significance.

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