



## The Mastery of the Use of Words by Translators in Religious Texts

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### **Abstract**

In this article translated versions of the surah “Mulk” into Uzbek and its original version in Arabic are studied and analysed. The author of the article is based on the translations of the surah “Mulk” at the XX century made by Mavlavi Khindistani, Oltinkhon Tura, Sheikh Muhammed Sodiq Muhammed Yusuf, Alouddin Mansour and Sheikh Abdulaziz Mansour. Also he tried to compare various translated versions adequately and set as a base the original version. Comparing translated ayats of the surah “Mulk”, he claimed even the translations were made by specialists and scholars of Islam, they cannot be as equal as the original. In the article the main role is given to the meaning and form of Uzbek translations of the surah “Mulk”.

**Keywords:** *Holy Quran; Surah Al-Mulk; Ayah, Translation; Translator; Originality; Language of Translation; Word by Word Translation; Arabic; Uzbek; Sentence; Word; Adequacy; Form; Meaning; Unit, Harmony*

### **Introduction**

As you know, the most important task of the translator in the translation process is to convey to the reader in the target language what the author meant in the original sentence, and so on. This requires the translator to be highly qualified and highly skilled. “For translation, it is not enough to know the basic vocabulary content of the words-u, grammatical rules. To do this, you need to feel the language [1, p. 28].”

### **The Main Findings and Results**

In particular, if we look at the translations of religious works, we can see that most of the translators they understand leave those words in the target language without trying to find alternatives to the words in the target language. Uzbek language. This, of course, creates a bit of a mess for ordinary people far from the field. The same situation can be observed in the translations of the Surah “Al-Mulk”. Below we will look at the skills of using the word in such situations and how it is treated in translators. As an example, if we take ayah 2 of Surat al-Mulk,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيُبْلُوَكُمْ أَكُنْتُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ

(*He is the One who created death and life to test which of you is best in deed. He is the Almighty, the Forgiving.*) At the end of this ayah comes the sentence *وَهُوَ الْعَزِيزُ الْعَفُورُ*. The word *الْعَزِيزُ* -al-Aziz in this sentence is translated into Uzbek as “powerful”. At the same time, its second meaning is “saint, saint,” as we know it. Of these translations, five out of six translations mean “strong”. In one of them, Sheikh Muhammad Sadiq Muhammad Yusuf, it is left as it is in the translations. However, in his commentary on the ayah, the translator also states that the word means “mighty”. Now let us emphasize that this word is left as before. No Uzbek understands the word “dear” to mean “powerful” Because the word is used among our people to mean “dear, precious”. This leads to different meanings of the word in the byte. It can also be translated into Uzbek.

Let us now turn to the word *الْغَفُورُ* - al-Ghafur. In all five translations, the word means “mag‘firat qiluvchi” or “mag‘firatli”. In only one translation is the Mawlavi Indian translation meaning “gunohlarini kechuvchi”. Now let’s look at the words in these two translations through the eyes of an ordinary reader. Which one is clearer? Of course, the word “gunohlarini kechuvchi” is understandable and there is no need to interpret it differently. As for the words “mag‘firat” or “mag‘firat qilmoq”, these words are not as popular among our people as the words “gunohidan o‘tmoq” or “gunohini kechirmoq” (all the examples can be translated as – *to forgive*). Not everyone fully understands these words.

At first glance, these differences may seem insignificant to the reader, but from the point of view of first-time recipients of religious books, it is clear which of the translations is more accurate.

But the translator, who gave such an understandable translation, allowed extreme awkwardness in the translation of the previous word, namely the word *الْعَزِيزُ* – Al-Aziz. More precisely, this is the result, which translates the word “winner over everything”. It turned out that the Lord is the winner in all things. How do we understand this? However, this ayah was in the sense of “he is mighty”.

And the word “g‘olib-winner” is understood in the meaning of “to overcome”, which is used in such sentences as a fight, struggle or victory in games among our people. The fact that the first of the two consecutive words in this ayah is confused, and the second is understandable indicates that the translator does not consistently approach the readers to consider the correct understanding of the translation language in the translation process, he does not pay special attention to the use of the word. If special attention was paid to this aspect, two different situations would not have been observed in one place itself.

Continuing to follow the originals and translations, we come across a place that raises a more interesting, but important question. If we take the third ayah, *الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ*. (*He is the One who created the seven heavens in layers, so you will not see any difference in the creation of the Merciful. Look again, will you see any cracks?*) [2, p. 562]. First of all, let's look at the lexical meanings of the words in the ayah: *فَارْجِعِ* – “back”, *الْبَصَرَ* – “eye”, *هَلْ تَرَى* - "Do you see?", *مِنْ فُطُورٍ* – “from a breaks” or “from a crack”. Now let’s look at the translations of the sentence. Sheikh Alouddin Mansur translated this sentence in Now look again (at the sky), do you see a crack in it? ways. It is also given in the translation of Altynkhan Tora as “So, look back, you are blind, do you see any cracks”. Similarly, Sheikh Abdulaziz Mansur literally translated *فَارْجِعِ الْبَصَرَ* phrase as “close your eyes.” We need to keep in mind that we are now focusing not on the syntactic structure of sentences, but on defining their meaning. We need to keep in mind that we are now focusing not on the syntactic structure of sentences, but on making their meanings clear. In the remaining translations, we will consider the meanings of this *فَارْجِعِ الْبَصَرَ* phrase. Mahjuri used the phrase “have a look again” and Sheikh Muhammad Sadiq Muhammad Yusuf used “look back again” In these translations, there is no case

of sticking to the word, of being unable to escape the influence of the original. Maybe they are pure Uzbeks. This is due to the fact that the translation of the Arabic phrase “فَارْجِعِ الْبَصَرَ” into Uzbek literally as “ko‘zni qaytar – give back an eye” does not comply with either the rules of translation studies or the norms of the Uzbek language. This is not a member that can be moved with the eye if you take it aside. In fact, this compound is translated into Uzbek in the meaning of “qaytadan qaramoq – to have a relook”, as in subsequent translations.

One of the translations, more precisely, Altynkhan Tora's translation, translates as “qaytarib ko‘r ko‘zingni-look back blindly”. How can this be understood? This word does not fit into the Uzbek language, and in turn has a completely opposite meaning, that is, in the phrase “qaytarib ko‘r ko‘zingni - look back blindly”, you can understand the meaning of “o‘zingni ko‘zingni ko‘r - see your own eyes”. Moreover, this meaning is fundamentally different from the meaning of “qaytadan nazar sol – have a gaze again” or “qaytadan qara - look again”, and it is possible to understand a completely different meaning either by changing the form of the word, or by incorrectly supporting simple suffixes. For example, the above فَارْجِعِ الْبَصَرَ word combination was turned by the Mewlevi Hindistani in the style of “osmonga qaytib qaragil- look back to the sky”. It is given in the style of “qaytib qaramoq - relooking”, and not “qayta va qayta qaramoq - look back again and again”, in order to give the meaning of “takoron qaramoq – to look repeatedly”. While “takoran qaramoq – to look repeatedly” means, “qaytib borib qaramoq - go back and look”.

Alternatively, if it is necessary to give the meaning of “takror - repetition” in this form, the words should be replaced. That is, in the following example, the phrase “uyimga qaytib kelma - do not return to my house” means “qaytib kelmoq - to return”, but the word “qaytib uyimga kelma - do not return to my house” means “qaytib kelma - do not return”. By the same token, if the words in the sentence “osmonga qaytib qaragil- look back to the sky” were given as “osmonga qaytib qaragil- look back to the sky”, we would not have thought that they would have come closer to the meaning of “takror - repeat” or “qaytadan - again”. In the next ayah, we encounter words with the same meaning.

The meaning of the ayah is as follows: *ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ*. *Then look at your eyes over and over again (in the sky), the Lamb will return to you choir and exhausted.* (Translation of Sheikh Abdulaziz Mansur).

Now, for the reader to be easy to compare, we will come up with the lexical meanings of some remarkable words in the ayah. As in the previous ayah, in this ayah came the combination of *ارْجِعِ* – qaytar - return, *الْبَصَرَ* – ko‘zni - eye, that is, the lexical “reversible eye”. In addition, *خَاسِئًا* question *خَسًا* is the word in the task of the state, which comes from the word of fragility, and *حَسِيرٌ* is in the meaning of “fatigue”, “snoring”, which also comes from the task of the state. Now let us see how translators translate these words into Uzbek.

From the translation of Sheikh Abdulaziz Mansur, we see that the combination *ارْجِعِ الْبَصَرَ* again turned in the style of “ko‘zingizni qayta-qayta - your eyes over and over again”, as before. We have considered this issue above. The remaining translation of ayah *يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ* says: **“ko‘zingiz sizga xor va toliqqna holda qaytur - return your eyes to you choir and exhausted”**.

We must not forget that our job is not to criticize the work of translators, but to find a translation that is easily accessible to the reader so that the translator's skills can be used primarily for ourselves and for young students who want to become translators. To do this, you need to compare translations with each other.

Sheikh Abdulaziz Mansur: **“Then turn back your eyes again and again (to the sky), and go back to you tired and exhausted (but find no fault in the heavens, which Allah has created).”**

In Mahjuri's translation: ***“Then look again and again, and you won't find any mistake. No matter how you look at it, it will come back to you with sadness and despair.” (So there is nothing wrong or erroneous in the construction of heaven).***

In the translation of Mavlavi Hindistani, this translates as ***“Then look at the sky again, your eyes get tired, and you return to yourself without seeing (knowing) the truth”.***

In the translations of Sheikh Muhammad Sadiq Muhammad Yusuf: ***“Then look again and again, the gaze will return to you exhausted, unable to find what you want”.***

Altynkhan Tora recited this ayah as before ***“Then turn your blind eyes again twice; When you come back, your eyes are hopeless and tired”.***

It is given in the meaning of “your eyes will return tired and exhausted” in almost the majority of quoted translations. Inside the translations, there is also a translation ***“your eyes are tired and you cannot see the truth (not knowing) will return to yourself”.***

Let us focus on something new. Almost in all translations, it is translated as “your eyes are tired, slippery and desperate or they will come back to you without seeing the truth”. Nevertheless, the most interesting thing is that if we read the translations one by one, then one can understand the translation of the Mahjuri, only its formlessness is translated without leaving questions as to why it is looked at, why it is tired. At the same time, we must also remember that the above sentence is the translation of the words we are referring to at the level of the meaning of the sentence and the sentence itself. We explain the reasons why we came to such a conclusion. First, in the translation, he entered the phrase “you cannot find fault”, which translates as “look at the key in more and more sharply, you will not find the minus”. Of course, it is natural that this entered word does not fully meet the Egypt itself, but the translator does not add the word itself, but relies on the flow of meaning and content that comes in the comments.

## **Conclusion**

In the translations of Sheikh Abdulaziz Mansur and Sheikh Sadiq Muhammad Yusuf, the use of words almost coincides with the mastery. The reason why we say “almost” is that no language translation, no matter how it came out, all Islamic scholars have recognized that the original text of the Qur'an cannot be replaced. Accordingly, although translations are skillfully performed, it can be considered almost intimate, and not as a complete adaptation to the original.

Translation of Sheikh Alouddin Mansur in terms of vocabulary skills is almost the same as translation of Sheikh Abdulaziz Mansur, but the difference is that some words among translations are given in more brackets.

In the translation of Mahjuri, the main emphasis is on meaning. As a result, the form moved away from the original. The content is very extensive and detailed.

In the translations of Mawlavi Hindistani, the translation is popular in simple words, lit up so that it quickly reaches the consciousness of the people.

In the translations of the Altinkhon Tora, the ayahs went literally and at the same time the sentence construction of the translation language with the construction of the sentence of the original language. Therefore, understanding the translation is also a challenge for the ordinary public. However, such: “literal translations can be used under the ayahs of the Qur'an, that is, in translations that are accompanied by the original, and provide effective practical benefits in the study of the Qur'an. But it is impossible to extract a literal translation from the original” [3, p. 3.].

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