



ON THE STATE OF SOME RELIGIOUS REALITIES IN THE TRANSLATION PROCESS IN THE NOVEL “BYGONE DAYS”

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ABSTRACT

The article examines the description of religious realities and features of reflection in the process of translation.

KEYWORDS: - Reality, reality-word, reality-thing, religious reality, transliteration.

INTRODUCTION

It is well known that the words and concepts of the original people – the realities – play an significant role in the full expression of the translation. Realities include national dishes, clothing, national musical instruments, household items, names, nicknames, urban, rural features, architecture, geographical names, natural landscapes, names of animals and plants, degree, words and phrases denoting titles, classes, and other divisions, institutions, organizations, religious ceremonies, and other ethnographic symbols. Therefore, to preserve the national identity of a work in translation, it is necessary to know not only the original language, but also the past, present, religion, culture, literature, lifestyle, traditions and customs of people speaking this language and language requires adequate awareness.

The word “realia” is derived from the Latin word *realis*, which means “material,” “actually exists.”

The term reality was first defined by K. Hendshin, a United States educator: “Realities are people, history, institutions, things that make up the civilization and culture of a particular nation”[1].

According to O.S.Akhmanova, reality is also a thing of material culture. It is necessary to distinguish between reality words and reality things. The term “reality” is widely used in translation literature in the sense of reality, as a sign of reality-object, and as an element of the lexicon of a particular language [2. 318].

THE MAIN FINDINGS AND RESULTS

The most complete explanation of the concept of reality can be found in L.L.Nelyubin’s “Explanatory Dictionary of Translation Studies”: “Realities: 1. Words or phrases that describe things, concepts, and situations that do not exist in the practical experience of people who speak another language. 2. Various factors studied by linguists and translators, such as the structure of



the text, the history and culture of the people, the linguistic relations of the speakers of the language in terms of their reflection in a given language. 3. Material cultural objects that serve as the basis for the nominative meaning of the word. 4. Words denoting national characteristics of lifestyle and way of life" [3. 178].

It is important to reflect in the translation the terms associated with religious customs and rituals, as they give the work a national spirit. Proper expression of them will allow to truly restore the national character of the original. It is extremely difficult to make clear recommendations for each specific case received. One thing is certain: words that describe religious practices need to be translated very carefully.

It is well known that Islam is the religion of our ancestors, and for us it is faith, morality, religion and enlightenment. From time immemorial, our enlightened ancestors have believed in Islam. In particular, the works of the great thinker Yusuf Khas Hajib "Qutadgu bilig", Alisher Navoi, Zakhiriddin Mukhammad Babur, Baburahim Mashrab are full of religious philosophy. Similarly, religious values are reflected in the literature of other nations, including Europe.

People have given different names to the God they worship, built different temples to their gods and named them differently, and the way they worship their gods is different in every nation.

In the translation of the work, special attention should be paid to religious words and terms. Religious specifics include the following:

1. Religious organizations: temples, mosques, churches;
2. Religious customs: prayer, ablution, blessing, circumcision, baptism.

It is difficult to make a definite demand for the translation of a specific reality in the translation

of a work. The translator must be very careful when translating religious words, depending on the context. Abdullah Qadiri's "Bygone days" contains religious words and concepts related to Islam. For example, in the Russian translation of the work by Mukhammadnodir Safarov, the prayer times are as follows:

Asr namozi (Asr prayer) – намаза "аср";

Shom namozi (evening prayer) – вечерняя молитва;

Xuftan namozi (night prayer) – намаза "хуфтан";

Namozi jum'a (Friday prayer)– джума-намаз.

The prayer times in the play are mostly transliterated into Russian, and the translation of the evening prayer as вечерняя молитва is consistent with the content.

In *Bygone days*, there has been a lot of coverage of Islamic traditions. The following are examples of this:

In Uzbek translation:

Yigitlar kuyavni domlalar qarshisig'a keltirib to'xtatqandan keyin Otabek vakili bo'lg'an Ziyo shohichi bilan Kumush qiz vakili Muhammadrahim oralarida mahr masalasi ochiladir [4. 58].

After the young men stopped the bridegroom in front of the mullahs, the issue of Mahr was opened between Otabek's representative, Ziya Shakhichi and Kumush girl's representative, Mukhammadrakhim.

In Russian translation:

После того, как молодые парни подвели Атабека к мулле, начались переговоры между представителем жениха – Зия-шахичи (что-то вроде посаженного отца), и Мухаммадрахимом (соответственно представителем со стороны невесты). Речь шла об имуществе, которое жених должен



передать будущей жене в полную
собственность [5. 65].

It is known that the Mahr is a permanent and personal property given to the bride by the groom during the marriage [6. 575]. The translation of the work does not contain the word Mahr, but the interpreter expressed the meaning of religious reality through interpretation.

In Uzbek translation:

Shu kunlarda o'g'ilchani yoshi yetib, sunnati nabiyanani bajo keltirish taqozo etadir...[4. 90]

These days, a boy is old enough to perform the circumcision...

In this passage, the boy is told that he is old enough to be circumcised and that this is the circumcision of the Prophet (peace and blessings of Allaah be upon him).

Sunnat is a practice that is propagated in the hadiths and used in both prayer and communication. Circumcision of a son, marriage, and giving children a good name are among the acts of circumcision[6. 587].

In Russian translation:

Тут такое дело, я готовлю той по случаю обрезания сына – пора, годы пришли, необходимо исполнить указания нашего пророка...[5. 101]

In the translation of the work, the meaning of the word circumcision is given in the form of обрезание.

Обрезание, -я, ср. У евреев и у некоторых других народов: религиозный обряд, состоящий в удалении крайней плоти мужского члена у мальчиков[7.985]. It turns out that circumcision exists in Judaism and other nations as a religious ritual and is reflected in translation.

In Uzbek translation:

...o'zingga aytkanimdek, Marg'ilondag'i hindi domlaning o'zidan bir martaba qaytariq qildirsaq marg'ilonliqning sir-jodulari botil bo'lib, Otabek o'z-o'zidan andini taloq qilib yuboradir [4. 161].

... As I told you, if you teach a Hindu mulla in Margilan one more time, the secrets of Margilan will be gone and Otabek will divorce her on his own...

In Russian translation:

Я уже тебе говорила, надо добиться от маргиланского индуцкого мурлы, чтоб он снял её чары, тогда Атабек сам разведется с чужеземкой... [5. 177]

According to Islam, taloq is a word spoken by a husband about the dissolution of a marriage; the utterance of this word completely frees the wife from all feminine obligations [6. 651]. While the above translation reveals the meaning of the word taloq, it is transliterated in another part of the work:

In Uzbek translation:

Zaynab orqasig'a tislandi... Otabek kosani unga otdi...

Zaynab leaned back and Otabek threw the cup at her

- Taloqsan, taloq!

"Taloq" so'zini eshitkan Kumushning ko'zi yarq etib ochilib, yana yumildi... [4.376]

Kumush's eyes widened and closed again when he heard the word "Taloq".

In Russian translation:

Зайнаб шарахнулась назад... Атабек швырнул в нее чашку...

- Талак тебе, талак, талак!

Услышав слово «талак», Кумуш приоткрыла чуть заблестевшие глаза и тут же их



закрыла... [5. 412]

In this case, the translator used the word taloq (taloq is a word that is said when a man does not want to live with his wife anymore, and he cannot live together if he wants to after that word) as талак and referred to its meaning: трижды произнесенное слово «талак» означает, что муж даёт жене окончательный развод.

The main criterion for the correct reflection of religious realities is the correct definition of their methodological function. Therefore, the translator must first read the essence of the text and weigh the semantic and methodological weight of each word. If realities play a key role in terms of content and methodology and are in the reader's attention, the most convenient way to translate them is transliteration. "The use of transliteration is explained by the lack of real equivalents in the language of translation. This is explained firstly, by the fact that the historical paths of development and socio-economic conditions of life of the two peoples are different, and secondly, the use of realities, the language of translation can't digest them and the realities cause strange misunderstandings for the reader" [8. 159].

A.V.Fedorov shows three different ways of reflecting realities in translation:

1. Transliteration (complete or partial), direct phonetic adaptation of a word that has become a reality, or the addition of suffixes to one's own language.
2. Create a new word or phrase using real existing elements in the language to express the subject or by morphological conjugation.
3. Translating words that express realities in another language using words that are functionally close to that reality (although not exactly) [9. 159-160].

Transliterated religious realities are among the

factors that serve to enrich the language being translated. However, it is advisable for the translator to explain the realities presented in this way in the translation. When realities are not overlooked and used in a neutral way, they can be conveyed through analogies (similarities in the language being translated). In the Russian translation of *Bygone days*, religious realities are included in some places for the Russian reader to understand, while transliteration possibilities are included in other places.

There are four main reasons for the shortcomings in the translation of religious realities:

1. Insufficient knowledge of religious beliefs and customs of other nations, lack of sectarian differences.
2. Deliberately trying to simplify the text, taking into account the level of the reader.
3. Expressing concepts of any religion in terms common to all religions or abbreviating such places in the translation process.
4. As a result of the nationalization of the translated work, the concepts of other religions were replaced by their own religious terms.

CONCLUSION

In short, Islamic words and concepts can be found from the beginning to the end of *Bygone days*. The timing is based on the time of prayer, from circumcision to marriage, taloq and iddah. In the Russian translation of the work, the methods of transliteration, interpretation, reference were used in the translation of such religious realities. Although the translation was successful in many places, in some places it did not justify itself. Translated as Joynamoz (prayer rug) – молитвенный коврик, tasbeh (beads) –



четки, savob (good deed) – доброе дело, it shows that these words are similar in form and function, but it is not expressed as a concept related to Islam.

It is important to note that, like all forms of reality, religious expressions must be realistic. Any translator can make a mistake when translating a word or reality. The translation will not be judged on the basis of incorrect translation of some words. The main success of the translation is the ability to fully reproduce the image, to convey its content and idea, while maintaining the style of the author.

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