



“ON ENGLISH TRANSLATIONS OF TIME UNITS LEXEMA EXPRESSED IN ISLAMIC TERMS IN THE NOVEL "DAYS GONE BY".

М.Турсунов

НамДУ таянч докторанти

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Abstract: In this article, based on some examples, the extent to which lexemes of measurement units expressed by Islamic terms in the English translations of A. Qadiri's novel "Days gone by" are given in a way that is consistent or inconsistent with the original is analyzed.

Keywords: Translation, originality, adequacy, translation skill, historical period, time scale.

Аннотация: Мазкур мақолада А.Қодирийнинг “�ўткан кунлар” романи инглизча таржималарида исломий атамалар билан ифодаланган пайт ўлчов бирликлари лексемаларининг қай даражада аслиятга мос ёки мос бўлмаган тарзда берилганлиги айрим мисоллар асосида таҳлил қилинган.

Калит сўзлар: Таржима, аслият, адекват, таржимон маҳорати, тарихий давр, пайт ўлчови.

Аннотация: В данной статье на ряде примеров выясняется, насколько лексемы единиц измерения, выраженные исламскими терминами, в английских переводах романа А. Кадири «Уткан кунлар» даны в соответствии или несоответствии оригиналу. проанализировано.

Ключевые слова: Перевод, оригинальность, адекватность, переводческое мастерство, исторический период, масштаб времени.

Humanity appeared, and with the emergence of vital needs, there was a need to measure something, time, distance, volume.

As we know, in the novel "O'tkan kunlar" in many cases lexemes of measurement units were formed with Islamic terms. Today, a large part of the world is dominated by the lexemes of European (Christian) nations. Therefore, most people are not familiar with Muslim and Buddhist measurements.

In the novel "Otkan Kunlar" the author expresses time not only with numbers, but also "after the blessing", "the time of the evening prayer", "after the night prayer", at the last repetition of "Allahu akbar", "between the evening and the evening" typical of that period. , created lexemes representing the unit of time from Islamic words such as "the day deviates from the century and is close to evening". Of course, it is natural that such lexemes of time measurement will be understandable for the reader who is familiar with the Muslim world and the five daily prayers. Here we quote a part of the novel. "After blessing the two young people with a wish for a lifetime of love, Otabek was passed inside," he says about the marriage ceremony, which is one of the traditions of the Uzbek people. Let's pay attention to the phrase "after reciting the blessing". The word "Fatiha" is combined with the phrase "after reading" to form a lexeme indicating time. Commenting on the word "blessing" at this point,

"The first initial chapter of the Qur'an, the beginning; to pray for good things, goodness, peace, health for oneself or others, with open hands and pulling them to one's face. After the meal, Usta Olim recited the following blessing: - may the disappearance of your enemies be true, live happily with your loved one! (A. Qadiri "The past days"). It is clear that "Fatiha" is an Islamic term, and originally, "after reciting the Fatiha" was a unit of measurement that was formed with the participation of the Islamic word.

Regarding the active use of lexemes of measurement units by medieval Muslims, Sayyora Shodmonova made the following comments in her dissertation entitled "Linguo-cultural and pragmatic study of lexemes of measurement units in English translations of the text "Boburnoma":

"Walter Hints and Y.A. Davidovich, prominent researchers of the history and units of measurement of the medieval Muslim Eastern countries, independently cited the following fact in their works: the Muslims of Central Asia are more aware of the rules regarding the lexemes of the units of measurement than the Muslims of any other region. strictly followed. In this regard, serious precautions were taken in the conduct of international trade relations.

As we mentioned above, Abdulla Qadiri's work "Bygone Days" uses many units of measurement. In particular, there are many lexemes of measurement units that come with Islamic terms. Of course, it is natural that lexemes of measurement units formed with Islamic terms serve to express a specific time for the people of the Muslim world. Because the lexeme of the unit of measure representing each time is written in a language understandable to the people of the time and place where the work was created. Because it is taken from the vernacular, it can be understood without any difficulties or explanations. However, when the work is translated into another language, it is natural that there are places that require some explanation for the reader of a different nationality and religion. Comparative study and typological analysis of the English translations of the novel serve to shed light on the above enigmatic issue. For this purpose, in the course of our research, we took some passages from the novel "Gone Days" and its translations into English for analysis.

Below is an analysis of an excerpt from the work:

"The sound of the call to prayer was heard from the minaret of the mosque, and nature, which was lying in the lap of sleep, woke up and jingled as if answering. At the last repetition of "Allahu akbar" Otabek got down from the porch of the shrine and went to take ablution near the gurgling stream...".

From the text taken for analysis, it can be seen that the reader first of all knows that it is dawn and that one of the five obligatory prayers of Muslims is reflected in the time of morning prayer. In fact, the morning time of the prayer is determined by the sunrise. It is also known that the Azan is the call to perform this "morning" prayer. Let us comment on the words "azan" and "morning". "Azan" is a call to prayer, a call to prayer. (evening call to prayer was heard from the mosque. Sh. Toshmatov. Erk kushi). At the same time, the word "azan" has other meanings, such as dawn, dusk, early morning, and this meaning is not mentioned in the analyzed text.

"Dawn" is the first prayer in the morning before sunrise, the morning prayer. It also means "early morning", "morning".

In the phrase "In the last repetition of Allahu Akbar" mentioned in the original text, the author emphasized that the call to prayer "Azan" has ended and the phrase "Allahu Akbar" is said in the last line of the call to "Azan" and used a unit of measurement of time formed by

Islamic terms indicating a certain time. At this point, we will comment on the phrase "Allahu akbar" for the reader's understanding. "Allahu akbar" - God is great, great; the last phrase of the blessing recited after a meal or before leaving; the last phrase of the call to prayer.

We will consider the text analyzed above in the English translation of the work, which is reflected in the text translated by Ilhom Tokhtasinov and others as follows:

"In between their sharp voices there seemed to be a sound of moaning. Suddenly the sound from the minaret of the mosque calling for the morning prayer was heard, and sleeping nature awoke lively as if replying to it. At the last words of the call "Allahu akbar" Otabek came down from the terrace for pilgrims, and sat near the ditch for ablutions. "Amidst the loud voices, a muffled sound was heard. Suddenly, from the minaret of the mosque, the sound of the morning call to prayer was heard, and nature woke up. At the end of the repetition of "Allahu Akbar", Otabek came down from the porch of the shrine and went to perform ablution by the flowing stream" (Translation is ours).

If we pay attention to the translated text translated by I. Tokhtasinov and others, the "masjid minaret" mentioned in the original text is translated into English as "the minaret of the mosque". Here, the word "mosque" in Uzbek is represented by its English equivalent "mosque", while the word "tower" is translated as "minaret". If we comment on the word "tower" here, the Tower is "a place with a source of light; lighthouse; minaret, mezzanine-shaped structure attached to a building or built separately. If we pay attention to the interpretation of this word, it does not correspond to the translation of the English word "building" because it is different from an ordinary building or building according to its function and form.

The phrase "...calling for the morning prayer was heard..." in the original text is translated into English as "...calling for the morning prayer was heard..." (Translation is ours)). With this, the translators mentioned the meaning of the word "azan" in the Uzbek text and its function. True, as we explained above, "adhan" is a word that means a call to prayer in the Muslim world. Translators expressed the meaning of this word in English. In our opinion, the translation of the word "azan" in the original text would have been better if the explanation was given separately. The unit of time is expressed by the phrase "Allahu akbar".)) style. At this point, it is worth noting that the reader who does not understand what the call of "Azan" is, especially the reader of the English text of the work, does not understand what the last repetition of "Allahu Akbar" is, and as a result, the lexeme, which represents a unit of time measurement in the original text, does not fulfill its function in the English translation. can lose. It is known that in the Islamic world, at the end of the call to prayer five times, "Allahu akbar" is said twice and ends with this. It is natural for every Muslim to understand this, but in order to convey this meaning to an English reader, it would be a good way to first transliterate and explain the word "azan" as we mentioned above. As a result, the phrase "the last repetition of Allahu Akbar" would be understandable.

The excerpt from the original text analyzed above was translated into English by Carol Ermakova as follows:

"The night withdrew. The plaintive call to morning prayer rang out from the mosque minaret showering everything around with a life giving wave of spiritual purity stirred, began to awake, echoing the cries. With the last "Allah akbar", Atabek came down for pilgrims and squatted under the aryk to perform his ablutions. (The night came to an end. From the minaret of the mosque, a loud and sad call to morning prayer began to be heard from all sides,

and from the sound of the call, nature woke up and began to give beautiful life. At the end of "Allahu akbar", Otabek came to the stream and began to perform ablution. (Translation is ours))

In Carol Ermakova's translation, the phrase "...call to morning prayer rang out..." was translated into English as "...call to morning prayer rang out..." and thus the word "call to prayer" seems to have lost its meaning. has been Because, among Muslims, the call to prayer is made by the muezzin calling the call to prayer. "Azan" is a religious word, and the lexeme expressing the measure of time formed with this word was not reflected in the translation.

Another translator of this work, Mark Riez, translated this text as follows:

"The night retreated. A sad call to morning prayer spread from the tower of the mosque, covering the surrounding area in a pall, filling the air with the life-giving force of spiritual purity, and the natural world echoed the sentiment. At the final retrain of "Allah Akbar" Otabek descended from the darkness of the veranda's reception area, sat near the stream running through the cemetery, and performed his ablution". (The night receded and gave way to the morning. From the minaret of the mosque, filling the surroundings and giving life, a pure natural sound - the call to the morning prayer - was heard. After the last repetition of "Allahu akbar", Otabek left the dark porch and came to the stream flowing through the cemetery and performed ablution. (Translation is ours)).

Looking at the text of Mark Reese's translation, it seems that there is some consistency with the original text. However, the translator expresses the tone of the call of "adhan" here with the English word "sad". However, "sad voice" in the original text is replaced by the word "sad" in the English translation, and "sad" in a positive sense is somehow replaced by "sad" completely. We all know that the sound of the call to prayer is pleasant. The English word "sad" expresses sadness in a negative sense. At this point, if it is expressed by the words "soft" and "quit" in the English language, it would be similar in meaning to the original.

While watching the translation work, the word "call to prayer" was also omitted in the translation text by Mark Reese. Only the meaning that is understood from it is given. In our opinion, it would be more understandable if the word "call to prayer" is transliterated and explained in order to make it more understandable for the English reader. As a result of this, as we mentioned above, the lexeme "in the last repetition of Allahu Akbar" representing the time measurement formed by the Islamic terms in the original text became a little incomprehensible to the reader of the translated text. Because, it is clear that the student who does not understand the call of "Azan", that is, the call to morning prayer, does not understand the exact time when "Allahu Akbar" is said.

Another achievement of Mark Reese's translation is that the word "ablution" mentioned by the author is transliterated and commented at the end of the work. It is true that the increase in comments in the translated texts can annoy or bore the reader a little. However, giving comments explaining the customs, customs, and religious characteristics of a completely foreign nation, which are completely foreign to the reader, serves to make the translation of the work similar to the original.

The analysis shows that the translators tried to find the equivalent of each word and combination exactly as the author expressed them and paid attention to the stylistic aspects of the translation. In this regard, we agree with the opinion of the well-known translation scientist A.V. Fyodorov: "In practice, it is very rare for a word with the same meaning to match the same word in the original in different contexts."

Therefore, the translators tried to accurately show the time of each event and event in the translations of the text. Because translating the translated texts in a manner consistent with the original, solving linguistic and pragmatic problems, ensures target accuracy. This aspect is especially important when turning examples of classic literature.

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