

THE IMPORTANCE OF THE RULES OF THE SCIENCE OF BALAGAT IN THE TRANSLATION OF CLASSIC TEXTS

Mullasodikova, Nigora Miromonovna,

Associate Professor of the Department of Arabic Language and
Literature, Al-Azhar The International Islamic Academy of Uzbekistan

E-mail: ngrm@mail.ru;

Abstract

Most of the people living in Uzbekistan believe in Islam. Child education in all Uzbek families is based on national traditions and Islamic values. If we consider that national values are customs that have been going on since time immemorial, on the other hand, we can see that religious values are mixed with them and form a mutual unity. As education is directly connected with national and religious values, the demand for publications of religious literature in the Uzbek language is increasing.

Introduction

Translations of the Qur'anic meanings and hadith texts in Uzbek are of great importance in our spiritual lives. Translating the contents of the Qur'anic verses into Uzbek requires the translator to have thorough knowledge of Arabic philological sciences such as Ishtiqaq, Sarf, Nahw, Balagat, the reasons for the revelation of verses, Usul-Fiqh, Faru'ul-Fiqh, Islamic history, Hadith sciences, and logic. In order to be able to convey the essence of the Qur'an to the Uzbek reader, a specialist who can meet these requirements must have a thorough knowledge of the Arabic language, as well as the requirements of the Uzbek language, literature, and stylistics.

Alloma Mahmud Zamakhshari also demands that "the translator must know the laws and regulations of his native language perfectly and understand the meaning of each word clearly; if he does not know his language perfectly, he has no right to translate." The reason for making such a request is that the people will improve their literacy based on the translated material, use it in their spiritual and educational activities where necessary, and most importantly, play a direct role in the education of the new generation. In other words, the translator's knowledge and skills are expected to influence the formation of the Uzbek reader's worldview. After all, any translated work is revived in the second language by the skill of the translator and wins the love of the reader. When comparing the translations of the meanings of the Qur'an, it is clear that the translations in Uzbek, unlike the translations in Russian, were not made verbatim, and it was reasonable to replace some phrases with words that people understand. For example: Verse 18 of Surah Takweer is quoted as follows:

وَالصُّبْحُ إِذَا تَنَفَّسَ

Abdulaziz Mansur: By the (rising) dawn... .

Muhammadsadiq Muhammadyusuf: I swear by the morning that came with breath.

Alauddin Mansour: I swear by the dawn...

Sablukov: I swear in the morning when it blows cool

Krachkovsky: dawn when she breathes!

Osmanov: I swear by the dawn,

Porokhova: And as a sign of the dawn that exhales light

Kuliev: I swear by the breaking dawn!

The verb تَنَفَّسَ (tanaffasa) is translated in the dictionary as «to breathe, to catch one's breath, to rest»¹. Accordingly, a literal translation into Uzbek as "morning that came with breath" will cause misunderstanding in the Uzbek reader.

In verse 122 of Surah An'am, we can see a situation that cannot be understood literally:

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ (س: الأنعام، 122)

Abdulaziz Mansur: We resurrected a dead man.

Muhammadsadiq Muhammadyusuf: If we first resurrected a dead person...

Alauddin Mansur: After all, first he was dead (disbeliever), then we resurrected him (by guiding him to the right path).

Sablukov: The one who was dead and to whom we later gave life,

Krachkovsky: Is it the one who was dead, and we revived him?

Osmanov: Is it the one who [in his delusion] was like a dead man whom we awakened [from the sleep of delusion]?

Porokhova: Is it really possible that the one who was dead, And We brought him back to life

Kuliev: Is it the one who was dead, and we brought him back to life?

In this verse, it is assumed that a dead person means a person who has «lost his way», and the word «resurrection» means «starting on the path of guidance». Therefore, the verse should be understood as «We have guided the lost person». In the Qur'anic verses and hadiths, as well as in works of art, one thing or someone is often compared to another. We do not even think about what the subject of such similes is, what type they belong to within the subject, or why the simile is expressed in this way. There are types of similes in which the speaker brings something to life in the listener's mind through imagery. This type of allusion is called «figurative revitalization» -التشبيه غير التمثيل» in narrative science. For example:

اصْبِرْ عَلَى مَضَضِ الْحَسُودِ فَإِنَّ صَبْرَكَ قَاتِلُهُ وَالنَّارُ تَأْكُلُ نَفْسَهَا إِنْ لَمْ تَجِدْ مَا تَأْكُلُهُ.

Endure the envy of the envious with patience, and your patience will kill him, and if the fire finds nothing to eat, it will eat itself.

In this example, the envious person is animated by the image of fire, and if he cannot find an object to envy, he will consume himself, just as a burning fire will eventually extinguish itself. We can also find many examples in the scriptures that provide the basis for these rules of simile, exaggeration, and irony. For example:

¹ Носиров О. Ва бошқалар «النعيم» арабча-ўзбекча луғати. –Т.: А.Қодирий номидаги халқ мероси нашриёти, 2003. –Б.842

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ. ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْأُهُ فَأَرْزَهُ فَاسْتَعْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ... (س. الفتح، 29)

Muhammad is the Messenger of God. Those who are with him (the believers) are angry with the disbelievers, but they are merciful among themselves (towards the believers). You will see them constantly bowing and prostrating, asking Allah for favor and pleasure. Their faces may have signs of (remaining) prostration. These are their examples in the Torah. Their example in the Bible is like a plant that grows strong and grows strong, standing upright on its own branch, surprising the farmers (Surah al-Fath, verse 29).

It can be understood from the meaning of this verse that Muhammad (pbuh) is likened to a branch of a tree. The growth of this branch and the number of branches are compared to those of the followers of Prophet Muhammad. In the verse, not some characteristics of the prophet and his companions are mentioned, but one image is revived through another image.

Such problems are also found in the correct understanding of grammatical cases. For example:

1. When the preposition هل comes with a present-future verb, it means that the verb belongs only to the future tense, like the prepositions سوف² or سوف².

For example:

هل تصدق؟ The sentence "Are you telling the truth?" means "Are you telling the truth?" to mean It has to be said.

هل يَسْمَعُونَكُمْ إِذْ تَدْعُونَ. (س. الشعراء، 72)

*Do your idols hear your supplications when you pray?*³

2. متى – when? من أين – where from? and كيف – how? the interrogative pronoun is also أنى can also express the meaning. Examples:

أَنى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا؟ (س. البقرة، 259)

*How will God revive this people of the village that became ruins?*⁴

يَا مَرْيَمُ أَنى لَكَ هَذَا؟ (س. آل عمران، 37)

*O Mary, where did these things come to you?*⁵

Summarizing the given examples, the skills of a translator serve for the dissemination of literature among the people and the education of a mature person. If it is religious literature, it should not be forgotten that the spiritual education of our children is the responsibility of the translator.

² 89 الهاشمي أحمد. ذلك الكتاب. 1375 هـ. ص: 2

³ Mansurov A. Translation of the meanings of the Holy Qur'an. Shuaro s. 72, 370, p.

⁴ Mansurov A. That source, Baqara s. 259, p. 43.

⁵ Mansurov A. That source. Oli Imran, s. 37, p. 54