

Typological Aspects of Adequate Translation Methods of “Spirituality” Nominative Units into English

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Abstract---*One of the key factors in the global presence of the Uzbek language is that, firstly, it becomes one of the Internet languages, and secondly, the translations of examples of Uzbek national spirituality, including translation of literary works into the world languages. Delivery of works of art, expressions of the Uzbek national spirituality, to students around the world, plays an important role in the process of integration with the world culture and science. There are a number of problems in translating works of national mentality and spirituality, especially in English. In particular, a number of questions and problems arise when translating only the concepts of one ethnicity into other languages, that is, elements of the concept of one nation in another language, in which a systematic conceptual dictionary can assist the interpreter.*

Keywords---*spirituality, social processes, emotion, cupidity, classical literature, kindness, expression, national spirit, descriptive translation, adequate translation.*

I. Introduction

A comparative study of the original text and linguistic analysis of the literary-methodical means of the language will only allow the artist to creatively recover the functions of the original linguistic-methodical phenomena while preserving them from a number of problems encountered in translation practice. Undoubtedly, the category of "spirituality" is also one of the most important means of explaining the spirit of the work, the purpose and style of the work, and also reflecting the environment, social processes and other national values. After all, spirituality and culture cannot be separated from nationalism.

Usually it is appropriate to divide the linguistic expressions of national identity in fiction into two major categories. These are:

- 1) linguocultural realities;
- 2) linguistic concepts.

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II. Literature review

It is worth noting that, unlike linguistic concepts, linguistic concepts can be regarded not only as belonging to one nation, but at the same time as several nations, as well as universal entities, which are embedded in the human consciousness and way of life. However, it is expedient to analyze the English translation of the expression units in the Uzbek spirituality category into large groups. The first category of the enlightenment category may include units of common morality. This group of expressions includes concepts related to human behavior and ethics, upbringing process. We try to prove our point by example:

<i>Uzbek</i>	<i>English</i>
<p><i>Шу одамлар орасида бир беҳаё, разил киши ўзини бўйра шоҳи деб эълон қилди. Унинг устидаги кийими бошдан оёқ бўйрадан бўлиб, садоқ, қалқон ва камони ҳам бўйрадан ясалган эди. У бир неча нокас масхарабоз дўстларини ҳам ўзига ўхшаши ясантирди. Шу тарзда улар базм майдони томон йўл олдилар. Йўл-йўлакай ҳар хил бузуқ, бидъат ўйинлар кўрсатдилар. Уларнинг бошлиғи эса ўзини зўё мамлакат шоҳи ҳисоблар, ҳар нимаики қилган аҳмоқона ҳазил ишларини мақбулдеб билар эди.</i></p>	<p><i>One barefaced and mean man declared himself to be the king of the Tents. All of his clothes and weapons such as a shield made of reeds. He made his other greedy friends look like he did with the similar clothes and weapons. And they all started for the feast made by the King of the country. On the way, they kept showing their absurd manners and their leader behaved himself like he were a king and they deemed their all of their weird jokes to be pleasant to people around.</i></p>

As mentioned earlier, it is appropriate to divide the expressions of the category “spirituality” into concepts that have positive and negative meanings. However, expressions of reasoning, attitudes or behavior cannot be directly attributed to any particular group. These words can be understood depending on the context or the meaning of the word that accompanies them. In particular, although the word “discernment” may seem positive at first glance, when the word is used in a combination of low intelligence, the situation immediately reverses. For this reason, not only the positive or negative group, but also the moderate stratification, extends the range of expression units more broadly. We try to prove our point by translating the above passage into English. In this passage the units of the Uzbek spirituality category are translated as follows:

- беҳаё, разил – barefaced, mean;*
- нокас – greedy;*
- бузуқ, бидъат ўйинлар – absurd manners;*
- аҳмоқона – weird;*
- мақбул – pleasant.*

In the translation, a combination of corrupt, superstitious games is translated as absurd manners. Certainly, this translation seems a bit far from the original idea of the author. At the same time, the translator K. Musaev said: “The practice of translation has emerged as a matter of fact for translators as to how to translate originality into their native language. In some cases, the literal vocabulary, whose methodological task is not exaggerated, becomes active in the content of the literary text and becomes an additional sign. Such a superficial task, of course, is

interpreted not by the dictionary equivalent of the dictionary, but by a unit that represents a selected image or emotion. It can be an artistic - expressive joint word or phraseological unit. It can only be a textual equivalent to the original unit, not a dictionary.” Here's how to translate "spirituality" units in the context of the text:

<i>Uzbek</i>	<i>English</i>
<p><i>Сен шоҳсану, аммо нафсинга мағлۇб ва хорсан, у гадо бўлса ҳам, нафсини ўзига асир этган. То тирик экансиз, ҳар иккингининг ҳолингиз шундай кечади. У гадо ва сен шоҳнинг яшаи тарзингиз шундайдир. Ўлганингиздан кейин эса у – шоҳ, сен эса – гадо бўласан. Чунки сен маст эдинг, у эса тўғри йўлдан борувчидир.</i></p>	<p><i>You are the king in your country, but a slave for your cupidity within your soul. And my friend is a slave and a beggar who doesn't have a penny, but he is the King for cupidity and never obeys it. Your ways of life are quite different from each other. You're the King today, when you're alive, but you will be a slave when you die. He is a slave for God's will today, when he is alive but will be the king when he dies hope to God. Because you're rebilious and dishonest and he is honest enough, I think.</i></p>

The notion of “cupidity” in the above passage is one of the central concepts of Uzbek spirituality. At the core of the concept is a relatively negative connotation. Academician A. Rustamov describes the following characteristics of the cupidity in his book Speech: "In the speech, the word cupidity is used to refer to animals, mainly humans, and to" the desire of man to satisfy his own physical needs. When a person is in excess of morality or beyond moral standards, such a person is called a "bad person", "a person who refrains from selfishness." If their desires are within the limits of norms and morals, they can be called "good spirits" or "goodhearted." If his cupidity is less than normal, such a person is called "selfish" or "self-indulgent." Man has control over his cupidity because he has intelligence. Since the animal lacks wisdom, its instincts control it. Therefore, the animal satisfies its physical needs by force. In this respect, the distinguishing feature of the human being from the animal is its ability to restrain the soul by means of the mind. In humans, animal senses are mixed with human senses. The one who refrains from self-indulgence is more human, and the one who is not able to keep his cupidity alive. Thus, the cupidity can be classified as negative and positive in educational terms. For example, A.Rustamov notes that “there are seven or three types, in short, in this regard. Of the three types, one is called "nafsammora", the other is "nafsamwara" and the third is "nafsimumaina." “Three cupidity” or “nufus-isalosa” refers to these three kinds of cupidity, or more precisely, their moral level. At four, these three add to the idea of "mindfulness." In the seven species, three more are added to these four, which are called "nafsi rosy", "nafsimariah" and "nafsikomila". In the text above, the defective combination of the cupidity expresses the negative meaning of the word cupidity somewhat more clearly. The translation uses the same combination. The educational value of the piece (“behavioral importance”) is somewhat higher and clearer. The learner will be able to read the meaning once and for all. Its English translation is the same as the original. In particular, the following statements prove our point:

нафс – cupidity;

маст – bilious and dishonest;

тўғри йўлдан борувчи – honest.

The translator uses the combination of bilious and dishonest as he turns the word drunk. The bilious word here means literally "boring" and "pleasurable." In fact, the author uses drunken speech as a hint of the hero's thinking, not of the abomination of the hero. For this reason, the unit of translation does not fully explain the true nature of reality. Probably, therefore, the interpreter may have assigned the meaning of the word to two words. After all, the word dishonest, the second part of the compound, means "lying", "fraud", and, because of these spiritual aspects, it is a bit closer to the essence of reality. In our view, it is best to use the word besotted instead of drunken words. Also, the combination of the straight path at the end of the passage is just one word translated. Although the word "truthful" in the translation is an imitation link with the dishonest ("lying") word that came before, it is better to translate the sentence directly as a follower of the righteous path. After all, this phrase is not just a reality of the Uzbek national spiritual atmosphere, an alternative is found in many languages, including English. The small disadvantages in the examples cited above diminish the quality of translation. However, the reason for this is the superficial overview of the essence of units in abstract categories such as "spirituality" and "spirit" in many translation dictionaries. Here are some of the most popular English language alternatives, and artistic alternatives are often ignored. Therefore, dividing the categories of these abstract concepts into semantic as well as conceptually multiple classes, dividing the expressions in these classes into negative, positive, and neutral groups by expression, facilitates the translation process as well as the artistic editing process. The second group may include expressions of the category of thinking, mental activity and so on. Of course, within each group, there is a common understanding of the spirituality of the Uzbek nation. Such concepts may, first of all, be changed to the closest alternative to the language being translated, depending on the group. In fact, the mental activity itself has both "mental" and "emotional" aspects, which are always on the same side as the two sides of the coin. After all, when a person seeks to know the world, he or she has a certain emotional response to it, and the world, in turn, affects their perceptions.

Discussion. Certainly, the notions of human thinking, its ethics and upbringing were first cited in religious literature; they are described in detail. Over the years, these units have evolved from the religious context and have become concepts that are actively used in their everyday lives. Religious education and spiritual units cannot be described separately from the religious text or religious context. Therefore, although morality and mature thinking are the basis of high religious beliefs, it is also possible to classify them separately from religious categories.

The theory of translation is based on a semantic-methodological method used in close interrelationship with a comparative-comparative method, using other traditional philological, especially linguistic methods of research. However, the need for a more detailed analysis of original and translation linguistic tools requires the use of some other specialized methods of linguistic research (including component analysis techniques). In this case, the case of comparable bilingual units in different contexts will be analyzed. These complementary methods allow for a thorough and unbiased assessment of the translated translations.

<i>Uzbek</i>	<i>English</i>
Зайнаб уч-тўрт ойнинг ичида киши танимаслик холга тушкан эди. Илгариги тўлалиғининг ярмисини йўқотқанидек тусига	Over the last three or four months, Zainab had changed beyond recognition. She had lost a lot of weight, her face was haggard, and some nameless

<p>каримсиклик кирган, кўз ҳаракатида ҳам бир бесаранжомлик зоҳир ва буларнинг устига ҳар қачон унда кўрилган «оғирлик» ўрнига асабийликка яқин бир вазият ўлтурғандек эди. Зайнаб эгачисининг ҳалиги гапига ризосизлик билдирди:</p> <p>– Ношукур экансиз, опа, – деди, – поччамдан нолишингиз яхши эмас, сизнинг ҳам бошингизга маним кунимни солса нима қилар эдингиз?</p> <p>– Мен ҳам Зайнаб бўлсам, албатта солар эди, – деб кулди Хушрўй, – менга қолса ҳар ким ўз нафсига яхшилиқ ёки ёмонликни ўзи ҳозирлайдир...</p> <p>– Тавба денг, опа.</p> <p>– Мен шу чоқғача, – деди Хушрўй, – бандасига бош эгишни ва бандаси олдида тавба қилишни ор билдим ва орланишим орқасида ҳар кимнинг устида юрдим...</p> <p>– Катта гапирманг.</p> <p>– Катта гапирсам ва гапирмасам, – деди Хушрўй, – маним феълим ҳар кимга маълум ва ҳаммадан ҳам сенга очиқ... Кўйчи бу гапларни, ўзинг тинчмисан?</p> <p>–Тинчлигим қурсин...</p>	<p>worry never left her eyes. Her usual slowness had given way to nervous agitation.</p> <p>“You are ungrateful, sister,» she said reproachfully. “You should be the last to complain about your husband. What would you say if my lot fell to you?»</p> <p>“If I were Zainab, then most probably I would share her lot,» laughed Hushroi. “But I believe everyone is responsible for their own fate in life, that we all make our own happiness or misery.»</p> <p>“What talk is that?! Repent, sister!»</p> <p>“I have never bowed my head to anyone. In my opinion, it is shameful to repent before anyone, and that is why I walk over everyone’s heads.»</p> <p>“Oh, don’t exaggerate!»</p> <p>“Whether I exaggerate or not, everyone knows my character, you better than anyone! Let us drop this matter and talk about your affairs.»</p> <p>“To hell with them!»</p>
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This piece of work has some negative color in the translation, which is just the opposite of the essence. In particular, while the word “noshukur” is translated as ungrateful, the next statement is a fragment of our own happiness or misery (self-creation). However, in this case (make our own happiness or misery) translation does not fully explain the essence of the problem, because in essence the word "cupidity" means whether or not people become enslaved to the cupidity, while the translation itself is meant to create destiny. The meaning of the word spirit is the horse of the soul. In the Uzbek language, the word soul also uses the word soul, which is derived from the Persian-Tajik language. This allows them to be used as a pair of nouns in translation. Then he set him up and breathed his last. In the formation of human morality, the soul acts as a cupidity. The mold of the soul is cupidity. Abdullah Avloni, reflecting on the image and personality of his cupidity, says: One is the body and the other is the cupidity. The cupidity can be distinguished from the evil and the good from the white. The cupidity is something invisible, measured by the intellect, which is called behavior. Thus, the spirit in which this is the case, determines the moral and spiritual world of man. The Qur'an gives a detailed account of the division cupidity into two groups:

The blasphemous lust and the lustful. On the basis of these, mysticism pays much attention to the issue of the soul and its types, status, career and stages. As the cupidity moves from status to status, the person becomes morally clean and achieves perfection when he attains the final status. At the end of the passage, the phrase "Peace with God" is translated to Hell with them (or hell). However, the mistaken translation of religious terms can cause the content of the original to be blurred and, ultimately, to lose its true meaning. Also, the expression of repentance is translated as shameful to repentance. Translation requires knowledge not only of the language but also of knowledge required by the content of the text. It is well-known that those who were educated in the Soviet Union knew Uzbek classical poetry as a poem predominantly of human love. Whereas, based on the methodology of the versatility of classics, classical poetry was also a multifaceted phenomenon, at that time only its secular significance was important. This literature was considered to be the literature of romantic realism, and specimens of the types and genres that would be included in this model were studied. Works that do not fall into the forms of human love were avoided. For example, Alisher Navoi's Lisonut-Tair has its own symbols of worldly love but is not visible. Therefore, it was not recommended for study. Leylie and Majnun, Farhad and Shirin, Vomiq and Uzron are all regarded as lovers and girls. In this understanding, the relationship between lovers is determined by their level of moral maturity. In this way, classical literature was regarded as a perfect work of art, and lived mainly as "property" and work of literary scholars, and the situation continued until national independence. This facet is the highest, most visible layer of classical literature, and is viewed as a product of the artistic stage of cognition and attitudes. "To summarize, the translation of the literary content of the eastern literature requires that the translator has a thorough understanding of the educational literature. We focus on the classical literature.

<i>Uzbek</i>	<i>English</i>
<p><i>Қаро кўзим келу мардумлиг эмди фан қилгил, Кўзим қаросида мардум кеби ватан қилгил. Юзинг гулига кўнгил равзасин яса гулиан, Қаддинг ниҳолига жон гулианин чаман қилгил. Таковарингга багир қонидан хино богла, Итингга гамзада жон риштасин расан қилгил. Фироқ тоғида топилса тупрогим, эй чарх, Хамир этиб яна ул тоғда кўҳкан қилгил. Юзинг висолига етсун десанг кўнгилларни, Сочингни боштан оёқ чин ила шикан қилгил. Хазон сипоҳига эй боғбон эмас монеъ Бу боғ томида гар игнадин тикан қилгил. Юзингда терни кўриб ўлсам, эй рафиқ, мени Гулоб ила юву гул баргидин кафан қилгил. Навоий анжумане шавқ жон аро тузсанг, Анинг бошоғлиқ ўқини шамъи анжуман қилгил.</i></p>	<p><i>Come my dark eyed one come end show your kindness Weave a nest for yourself, in the depth of pupils Turn the garden of my heart into a flowerbed for the blossom that is your face, And the rest your slender form so like sapling in the garden that is my heart Splash the hooves your brave steed in me heart's blood. Bandage a henna under your steeds feet, And weave a leash for your dog from the tendons of my sad soul indeed. O Heaven if at the foot of mountains of my separation my dust is discovered, Knead it into the dough and sculpt from it powerful mason. If you wish to uncaptured hearts in loving with you,</i></p>

	<p><i>Curl your long hair into ringlets.</i></p> <p><i>If you wish for your lovers to meet with your face,</i></p> <p><i>Curl your hair up to down into rod like chains.</i></p> <p><i>There is little gardener can do stop the advance of the fall,</i></p> <p><i>Should he even spike the roof of his garden with pine needles.</i></p> <p><i>No gardener can stop the advance of the fall ,</i></p> <p><i>Even he spikes the roof of his garden with pine needles all.</i></p> <p><i>O my friend, should I suddenly die seeing of perspiration on your face,</i></p> <p><i>Bath me in rose water and lay me to rest in a shroud made of rose petals.</i></p> <p><i>Navoi, if you can put your heart all into a bouquetofjoy.</i></p> <p><i>Pick a sheaf of water of wheat and touching a flame to it let this candle be the revelation ofnosegay.</i></p>
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The translation of ghazal has sought to give its apparent meaning. Ghazal is not preserved. Ghazal's expression units for the category of "spirituality" are translated as follows:

мардумлиѐ – kindness;

кўнгил – heart;

жон гулиани – garden of (my) heart;

жон риштаси – tendons of my sad soul;

чарх – powerful mason;

висол – face;

рафиқ – lover.

Translation units express the following meanings: kindness - courtesy; *heart* – *юрак, қалб*; *garden of (my) heart* – *юрак (қалб) боғи*, *tendons of my sad soul* – *маҳзун қалбим томилари*; *powerful mason* – *баҳайбат муш*; *face* – *юз, чеҳра*; *lover* – *ошиқ*.

III. Conclusion

Of course, as in the above case, the interpreter is not trying to select the exact alternative of the translation units but mainly to convey the overall meaning. For this reason, it is natural that the words used in the translation differ slightly. However, these differences do not hinder the superficial, apparent meaning and, on the contrary, promote the superficial content of the original text. Moreover, such differences are chosen not from the actual meaning of expression, but from the other spiritual side of the expression. As long as the functional dictionary of the unit used in

the original has been retained, then the translation can be regarded as close to the original meaning, ignoring the minor differences.

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