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Research Article

TRANSLATION OF EQUIVALENT AND ALTERNATIVE PROVERBS INTO ARABIC AND UZBEK LANGUAGES

Submission Date: March 20, 2024, Accepted Date: March 25, 2024,

Published Date: March 30, 2024

Crossref doi: <https://doi.org/10.37547/ijasr-04-03-21>

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ABSTRACT

This article explains in detail, using examples, alternative translations of phraseological units in Arabic, as well as similar and different aspects of expressions belonging to the two nations. In this case, lexical and somatic phraseology is widely used in the Arabic and Uzbek languages.

KEYWORDS

Lexical phraseology, somatic phraseology, phrases representing colors, component words.

INTRODUCTION

Proverbs are a mirror of centuries-old life experience, the material and spiritual life of each people, which embodies the unique customs, rituals, holidays, legends, psychology, worldview, etc. of the people. By studying them in depth, you can obtain valuable information about the language, history and culture of the people.

The fact that proverbs of different nations are similar to each other is in most cases explained by the commonality of people's habitats, living

conditions, customs and logical observations. After all, proverbs, like other linguistic means, serve to express various universal concepts and are created on the basis of life observations. As a result, proverbs in different languages are formed on the basis of the same image [MK, 185].

In fact, there are so many proverbs in the Uzbek language that Arabic alternatives can be found. In most cases, such proverbs, similar in form in two languages, correspond to each other in meaning

and stylistic function. Because such aggregates are based on concepts based on the same life experiences. These proverbs are easily interchangeable in translation. For example, the Arabic proverb *عِنْدَ الشَّدَائِدِ تُعْرِفُ الْإِخْوَانُ* [MS, 79] expresses the fact that true friends are separated when trouble strikes the head, while in the Uzbek language it is equivalent to the proverb "A friend is known on a difficult day.". Or, if the proverb "Don't put off today's work until tomorrow" is equivalent to the Arabic proverb *لَا تُؤَخِّرْ عَمَلَ الْيَوْمِ لِيَوْمٍ آخَرٍ* [MA, 260], then the Arabic proverb *أَطْرُقَ الْحَدِيدَ وَهُوَ سَاخِنٌ*, expresses the need to do all the work on time, this is exactly the same as Uzbek proverb "Put iron into iron." *كُلُّ شَيْءٍ بِرِجْلَيْهَا سَتُنَاطُ* [MS, 106] - "Every sheep hangs by its own leg", *الْحَرَكَةُ بَرَكَهٌ* [MS, 14] - "Blessing in action" and so on.

Although some equivalent proverbs differ in lexical content by one or two components, there is no difference between them in content. For example, the Uzbek equivalent of the Arabic proverb *قَدِّرْ ثُمَّ أَقْطَعْ* (literally: measure and cut), the component of the proverb "Measure seven times, cut once" is greater than the Arabic units (seven, one). But this difference is illogical. The reason is that the words "seven" and "one" used in proverbs in the Uzbek language are not used in the proper sense, but in a figurative sense (doing something carefully thought out). In Arabic, this meaning is expressed in the form of doing things sequentially (think first, then do). Another example is the Arabic proverb *الْجَارُ ثُمَّ الدَّارُ* [MS, 103] (literally: the neighbor after that the door) is translated into Uzbek by the proverb "don't buy the yard, take the neighbor."

Also in Uzbek "everything goes into the cauldron" and its Arabic equivalent

كُلُّ إِنَاءٍ بِمَا فِيهِ يَنْضَحُ [MS, 3], the lexemes "cauldron" and *إِنَاءٌ* "to go out" and *يَنْضَحُ* are not lexically equivalent to each of them. others, but they are contextually compatible, are the same type of objects and serve to express the same action: the proverb "out of any pot" (Arabic) means "whatever is in the pot comes out into the pot."

A number of equivalent proverbs in the Arabic and Uzbek languages, corresponding to each other in meaning and stylistic function, may differ by one component in lexical content. This is mainly due to the fact that representatives of different nations approach life events in their own way, think with their imagination, and many things and events acquire different meanings and symbols in their language. In addition, if one people uses in their life one of a number of synonymous words expressing the same concept, then another may use another, as a result of which some components of equivalent proverbs of two languages, serving to express the same meaning and methodological task, become different. For example, in the proverb *حَبْلُ الْكَذِبِ قَصِيرٌ* [MS, 71] - "The life of lies is short" (literally: the rope of lies is short) instead of the Arabic word "rope" the word "life" is used, which appeared in the Uzbek language.

The lexemes in some equivalent proverbs differ from each other in numerical forms, therefore, the translation process requires a scientific and creative approach to this different situation. After all, such differences, which do not impose an

additional semantic task, sometimes confuse the translator. For example, translating the Uzbek proverb “The wall has ears” into Arabic إِنَّ لِلْجِطَانِ أذَانًا in the form “walls have ears” leads to a violation of the norm of the Uzbek proverb and the loss of the figurative generalizations it expresses. “In translation, only compliance with the traditional grammatical form of the components of any language means creates the expression of the expressed idea within the framework of speech culture” [MK, 188].

Proverbs of two languages, compatible with each other in meaning and stylistic function, sometimes differ in the structure and expressiveness of sentences. This situation is related to the capabilities of each language, its own construction and means of expression: لَا يَضُرُّ السَّحَابَ نُبَاْحُ الْكَلَابِ [MS, 41] - “The dog barks - the caravan passes” (literally: The barking of a dog does not harm the Cloud), كَمَا تَزْرَعُ تَحْصُدُ [MS, 21] - “What you sow is what you reap” (literally: as you sow, you reap), رَأَى الشَّيْخُ خَيْرٌ مِنْ مَشْهَدِ الْغُلَامِ [MS, 42] - “What the old man knows, the fairy does not know” (before as if: from the point of view of a small child, the old man’s opinion is good).

Also, some equivalent proverbs in two languages can be the same in meaning and stylistic function, despite the fact that they are opposite in sentence construction: مَنْ صَانَعَ الْحَاكِمَ لَمْ يَحْتَشِمِ [MS, 75] (literally: whoever bribes the mayor will not be ashamed) the Arabic proverb “The mouth is ashamed of the food it has eaten” in the Uzbek language is similar in meaning and function, although in terms of sentence construction it

looks opposite (ashamed). In translation theory this is called anatomical translation...

If the translation process does not find an equivalent to the proverbs in the original language, alternative options are available to maintain adequacy. An alternative option is proverbs of two languages that differ in lexical content in general or in other characteristics, except for the main components, but are compatible in meaning and stylistic function. For example, the Arabic equivalent of the Uzbek proverbs “the hunchbacked grave will fix” and “Blood enters, with the soul leaves” - مَنْ شَبَّ عَلَى شَيْءٍ شَابَ عَلَيْهِ (literally: with whom you grow up, you grow old) and education received at a young age cannot be abandoned for the rest of your life. كُلُّ كَلْبٍ يَبَايِهَ نَبَاحُ [MS, 57] - “Every rooster crows in his own cage” (literally: every dog barks in his own house), لَا يُجْمَعُ سَيْفَانِ فِي غَمْدٍ [MS, 28] “Two sheep’s heads do not boil in one pot” literally: two swords cannot fit in one scabbard), مَنْ يَمْشِ يَرْضَى [MS, 4] “There is no value for the water that flows before you” (literally: whoever walks will be satisfied with what he rides), الطَّيْرُ عَلَى أَشْكَالِهَا تَقَعُ [MS, 11] “The blind finds the blind in the dark” (literally: birds perch on their own kind) etc.

Such alternatives, differing in form, are easily interchangeable in translation. Their paralysis is explained by the fact that each people has its own way of life, traditions, concepts and logical observations in expressing its thoughts expressively and effectively.

Sometimes in two languages only the main components of alternative proverbs are similar,

and the remaining words are different. Such proverbs are usually created to figuratively express the same event, situation or character and are compatible with each other. For example, the Arabic proverb سُوءُ الْخُلُقِ يُعْدي [MS, 100], the basic component of the alternative version of the Uzbek language “You go near cauldron, the black one touches” (literally: bad morals get you) - “touch” (يُعْدي), and both lexical units mean one and the same phenomenon. كُلُّ قَتَاةٍ بِأَبِيهَا مُعْجَبَةٌ [MS, 114] “I call the little pig my mother” (literally: every girl loves her father). رَبُّ حَقَقَاءَ مُنْجَبَةٌ [MS, 57] “a hammer comes out of the fool, lightning comes out of the hammer” (literally: sometimes fools give birth to smart ones), الصَّبْرُ مِفْتَاحُ الْفَرَجِ [ms, 91] “The bottom of patience is yellow gold” (literally: Patience - Key to fortunately) among them.

CONCLUSION

Since ancient times, bonds of friendship have existed between our ancestors and the Arab people, and especially in the field of knowledge, this relationship has yielded great results. Therefore, it is no coincidence that in the languages of both peoples there are many equivalent proverbs that express exactly the same meaning. The given data and examples show that the use of equivalent proverbs, identical in form and meaning in both languages, is active and plays an important role in making speech rich, colorful, expressive and figurative.

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