

LEXICAL UNITS RELATED TO SHRINE MONUMENTS AND METHODS FOR THEIR TRANSLATION

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Abstract

Shrines, integral to Uzbek culture and history, play a vital role in understanding national identity, preserving cultural heritage, and transmitting it to future generations. The lexical units associated with shrines are of interest not only from a religious perspective but also in terms of linguistics and translation studies. This article examines lexical units related to shrine monuments, their linguistic characteristics, and the challenges of translating them into other languages.

Keywords: religious, linguistic, lexical, historical monument, shrines, sacred

Shrines are places of religious or spiritual significance, typically housing sacred mausoleums, mosques, or historical monuments. The lexical units used to refer to such places are divided into several groups:

Core Lexical Units Related to Shrines

Toponymic Units: The location or names of shrines have become widespread toponyms:

- Shohi Zinda: Meaning "Living King," the name of a shrine complex in Samarkand.
- Hazrati Imam: A major shrine in Tashkent, containing the mausoleum of the religious leader Abu Bakr Kaffal Shoshiy.
- Bibi Khanum: A famous mosque and shrine in Samarkand.

These toponyms are linked to historical events and figures, embodying religious and cultural significance.

Religious and Sufi Terms:

- Qabr: A grave; synonymous with maqbara.
- Avliyo: A saint, usually the owner of the shrine.
- Pir: A leader or spiritual guide in Sufism.
- Murid: A person who follows a pir to receive spiritual guidance.

These terms are closely related to the science and practice of Islamic Sufism

Architectural Terms Related to Shrine Monuments:

- Gumbaz: An integral part of shrines, typically adorning the top of a mausoleum. It holds both aesthetic and symbolic significance.
- Maqbara: A monument containing the tomb of a prominent figure. Example: Al-Bukhari Mausoleum.
- Xonaqoh: A place of worship and spiritual training for Sufis.
- Masjid: A sacred place for prayer; example: Registon Mosque.
- Ravoq: A decorative element of monuments and mosques, usually built with columns.
- Peshtoqli darvoza: The main entrance of a shrine. Often decorated with artistic patterns.

The Impact of Shrine-Related Vocabulary on the Richness of the Language

Lexical units formed around shrine monuments enrich cultural and historical knowledge. They strengthen the connection between language and culture, aesthetically enriching the language, and serve to preserve knowledge of historical figures and events.

Lexical units related to shrine monuments are an integral part of the richness of the language, expressing religious and cultural heritage. They not only reflect historical events but also demonstrate the spiritual and aesthetic views of the people. Studying these units allows for a deeper understanding of national culture.

Challenges in Translating Shrine-Related Lexical Units

Translating lexical units related to shrine monuments is often complex because these units are rich in religious, historical, and cultural information. Preserving their semantic, contextual, and stylistic features is crucial in translation. The main problems and solutions in this process will be considered below.

Main Problems in Translation

1.1. Loss of Meaning

Some units are specific to a particular language or culture, making accurate translation difficult:

For example, the term "Shohi Zinda" carries the meaning "living king," but this symbolic meaning may not be understood in other languages.

The word "Avliyo" (saint), besides the usual meaning of "holy person" in other languages, implies a specific role in Islamic Sufism.

1.2. Terminological Differences

Religious and Sufi terminology does not always have equivalents in other languages: For example, the term "xonaqoh" can be translated into English as "Sufi lodge," but this term may not fully convey the religious and cultural significance of a xonaqoh.

1.3. Difficulty in Understanding Context

If translators lack sufficient cultural and historical knowledge, the risk of misinterpreting meaning is high:

The word "Ravoq" is not only an architectural term but also carries symbolic meaning.

1.4. Loss of Stylistic and Poetic Features

Many terms related to pilgrimage sites are used in a poetic and symbolic style. For example:

Translating "Hazrati Imom" simply as "Imam" diminishes its meaning of respect and reverence.

Translation Methods

Various methods can be used to overcome translation problems:

2.1. Equivalence Method

If a clear equivalent exists in another language, direct translation is used:

For example, "masjid" — mosque; "maqbara" — mausoleum.

However, the original context and symbolic meaning of the unit must be considered.

2.2. Descriptive Translation

Translation through a complete explanation of the term:

For example, explaining "xonaqoh" as "A place for Sufi spiritual practice and gatherings."

This method allows for a better understanding of the term, but it lacks conciseness.

2.3. Transliteration and Adding Notes

The original word is retained, but a note is added:

For example, "Shohi Zinda" — Shohi Zinda (The Living King).

This method helps to preserve information fully.

2.4. Cultural Adaptation

Adapting the term to another culture:

For example, translating "pir" as spiritual guide.

However, this method may lead to a loss of symbolic and cultural features.

2.5. Mixed Method

Combining several methods and translating according to the context: For example, translating "Hazrati Imom" as Hazrati Imam (A revered Islamic scholar)..

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