



## PECULIARITIES OF THE TRANSLATION OF PHRASEOLOGY

Bakhodir Pirmuhamedov

International Islamic Academy of Uzbekistan

Senior Teacher of "Arabic Language and Literature al-Azhar"

### Abstract

Phraseology as a separate scientific discipline first appeared in the former Soviet Union in the 1960s of the 20th century. The founder of this science is V.V. Vinogradov. In his research, he clearly established the concept of phraseologism. In them, the scientist revealed the classification of phraseological units and determined the main directions for studying phraseology for many years. After that, sciences in this direction appeared in Europe, especially in Germany, where the influence of Soviet phraseology was very strong.

In addition, the need to study phraseology from a linguistic point of view arose in the process of translating them from one language to another. Y. D. Pinkhasov, a Russian linguist who conducted scientific research in this regard, writes: "The process of translating a certain work from one language to another was very difficult. Only after that, the existing phraseological expressions in those languages began to be studied. In the process of translation, the translator faces difficulties related to the cultural characteristics of the language. That is, difficulties such as the problem of finding the meaning of some words, phrases, or phraseology that have no alternative in the language to be translated are meant.

So, what do we mean by phraseology?

Phraseology can be understood as a branch of linguistics that studies stable word combinations.

Phraseologisms are proverbs, proverbs, and idioms.

People's wisdom that has been tested in life, has a complete and common meaning, and has become a compact, resonant form is called a proverb.

Matal: a figurative expression that does not express a complete meaning, a wise word (for example, when red snow is warm).

An idiom is a compact expression whose meaning does not depend on the meanings of the words in its composition and which gives the same meaning as a whole (for example, to be confused, to kill without a knife).

One of the difficult problems of translating phraseological units is that they are considered functionally and semantically inseparable units. They have an idiomatic meaning and appear as a ready-made unit in speech. Phraseological units have national-cultural characteristics, and they cause various problems in translation.





Phraseologisms in the Arabic language clearly reflect the specific characteristics of the national mentality of the Arabs, their daily behavior, and their way of dealing.

Phraseological units are translated from one language to another in four ways:

1. Through grammatical, semantic, and stylistic adaptations
2. Through semantic equivalents
3. Through Kalka
4. Through figurative (narrative) translation

**1. 1. Through grammatical, semantic, and stylistic adaptations:**

2. (literal word: a drop in the ocean) "a drop from the sea"
3. (literal word: a place that does not envy him) "not a state to envy».
4. (literal word: riding on the tail of the wind): "quick, one foot here, the other there.
5. الشمس وضوح واضح (as bright as the sun) "two times two"

**2. Through semantic equivalents:**

1. (literal word: a stick broke between them) "a black cat passed between them.
2. (literally: reap what you sow) "You reap what you sow.
3. Sweet words do not satisfy hunger (literal translation).
4. (literal word: a monkey is like a deer in the eyes of its mother.) "The black beetle also called its child white."

**3. Through Kalka:**

1. - swim in the opposite direction of the current
2. - freeze prices
3. - either way, sooner or later
4. - to play with fire

**4. Through figurative (narrative) translation:**

1. طاهر صدري (literal word: my chest is clean) "It didn't even occur to me."
2. (literal word: he has neither a dirham nor a dinar in it) "he has nothing to do with it"
3. الدنيا الحَيَاة زَهْرَةٌ (literally: the flower of worldly life) "the most blooming time of life"
4. (literal word: those who restrain their eyes) "humble, shy (girls)"

If the meaning of phraseological units goes back to historical events or reflects some customs of the Arabs, translating them is particularly difficult. If we analyze the phraseological combination of (literal word: the back of the head is branded), it does not mean anything for an Uzbek reader. But anyone familiar with the history of Egypt



knows that this combination comes from a common practice among the simple ancient Egyptians; that is, the ancient Egyptians, due to their simplicity, used to treat all diseases by pressing a heated iron on the back of the head.

Based on this, the phraseological combination *mkhtwm* is used in relation to simple and beautiful people. The expression *براقش جنت نفشا على* has a similar history.

The revelation of the Qur'an had a special effect on the development of phraseological combinations. Because the phrases and words mentioned in the verses introduced new phraseological combinations that had not been encountered before in the lives of the Arabs, For example:

*غلف قلوبنا* (literal word: our hearts are closed) people whose hearts are not inclined to faith

(literal word: air in their hearts) "empty in their hearts", "indifferent"

(ring of the prophets) "the last of the prophets"

○) (literal word: so-and-so's flesh) "to gossip about someone"

"**When** asked to be left alone in some situation".

To conclude, we can see similarities between the Uzbek and Arabic languages in the translation of phrases and words related to Arabic phraseology. We saw this in the above expressions. However, many expressions in the Arabic language do not have an alternative in the Uzbek language. In this case, words and phrases that have no alternative are explained and described.

Therefore, when translating Arabic phraseological units into Uzbek, the translator must have a sufficient vocabulary, be able to analyze the text, and thoroughly study the history, culture, life, and customs of the people being translated. In turn, the translator must know the history, culture, and customs of the target nation.