

## **The Word “Translation” And its Semantics in the Arabic Language**

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**Abstract.** *This study examines the semantics of the word “translation” in the Arabic language, exploring its etymology and diverse meanings. Drawing from classical sources like Lisan al-Arab and Al-Qamus, it identifies four core interpretations: message conveyance, clarification, cross-linguistic expression, and direct translation. The paper categorizes translation into two types literal and explanatory highlighting their distinct approaches and challenges. Effective translation requires linguistic proficiency, cultural awareness, and fidelity to the original's intent. This analysis underscores the complexity of translation and its role in bridging linguistic and cultural divides.*

**Key words:** *Translation, Arabic semantics, literal translation, explanatory translation, etymology of translation, linguistic proficiency, cultural adaptation, translation studies, cross-linguistic expression, Lisan al-Arab.*

### **Introduction.**

As is known, the most important task of a translator in the translation process is to convey to the reader in the target language exactly what the author had in mind in the original sentence. This requires high qualifications and high skill from the translator. “To translate, it is not enough to know the basic lexical meanings of words and grammatical rules. To do this, you need to feel the language [1].”

The roots of the development of Uzbek translation studies go back to ancient times. Our ancestors approached this area more deeply and accurately. The modern Uzbek school of translation is reaching a new level. commendable work is being done in the field of translation studies. However, detailed knowledge of the etymology of the word “translation” and the range of meanings of this word is one of the important tasks of each translator [2].

### **Method**

According to one of the authoritative dictionaries, Ghiyasul-lugat, compiled by Ghiyasuddin Muhammad in the early 19th century and based on several sources created before him, the word “translation” comes from the word “tarjiman”, which in turn comes from the Persian word “tarzabon” [3].

The word “translation” today has basically one meaning, namely, the paraphrase of an idea expressed orally or in writing in a particular language, using other linguistic means. In ancient times, it had several other meanings [4].

### **Result and Discussion**

Let us look at the word “translation” from the perspective of the Arabic language. When translating the Holy Word of Allah into another language, it is necessary to be well aware of the opinions of scholars who are proficient in Arabic, as well as the works of previous great religious scholars on this

subject. In order to be aware of such information, we can refer to the book “Al-Hadith fi’ ulumil Quran wal-Hadith” (A Word on the Sciences of the Quran and Hadith) by Sheikh Hasan Muhammad Ayyub, one of the scholars of Al-Azhar ash-Sharif, and we will get the following information:

The word “translation” literally indicates one of four meanings.

The first is to convey something to someone who has not yet heard or received the information. For example:

فَدَأْحَوْجَتْ سَمْعِي إِلَى تَرْجِمَانْ

إِنَّ الْثَّمَانِينَ - وَيَلْعَنُهَا

“God gave you eighty years. I want you to tell me.”

quotes poetry, and the word trjman in this verse probably means “to convey a message.”

Secondly, to express the essence of the matter more clearly and precisely, no matter what language it is spoken in. In this regard, he cites the example of the phrase “إِنَّهُ تَرْجِمَانُ الْقُرْآنِ” (Verily, he is the translator of the Quran), said about Ibn Abbas (may Allah be pleased with him).

Thirdly, expressing the essence of the matter in another language. In the dictionaries Lisan al-Arab and Al-Qamus it is said: “The translator is the one who explains and explains the matter.” The person who wrote the commentary to Al-Qamus said: “If a person expresses his speech in another language, then it is said that he has translated and explained it,” says al-Jawhari.

In the tafsir of Ibn Kathir and al-Baghwi it is said: The word “translation” in Arabic, whether it is about one language or many languages, is used in the absolute sense of “explanation” or “clarification.” The fourth is the translation of a word from one language to another. In Lisan al-Arab it is said: “A translator is one who translates, that is, one who translates from one language to another” [5].

The word “translation” can be used in a variety of meanings. For example:

تَرْجِمْ حَيَاةً – تَرْجِمْ لِفَلَانِ، أَنْ تَرْجِمْ لِهَذَا الْبَابِ بِكَذَا Call this chapter this way, Explain the history of such and such,  
– تَرْجِمَةً هَذَا الْبَابِ كَذَا – Describe what happened in your life, The translation of this chapter is as follows, that is, the statement of the purpose of this chapter is as follows, etc.

According to the common opinion of people, the word “translation” means “translating a word from one language to another. It means expressing the meaning of a word in another language through another word without giving away all its intentions and meanings” [6].

In general, the translation itself can be divided into two parts:

A) Literal translation. B) Explanatory translation (or literary or interpretative translation).

In literal translation, special attention is paid to ensuring that the structure and order of the text exactly correspond to the original. Some call this translation a literal translation, others - an equivalent translation [7].

In explanatory translation, the structure and order are not taken into account. It is important to beautifully describe the meaning in order to fully achieve the set goals. That is why such a translation is also called spiritual translation. Because the beautiful depiction of spiritual meanings and their purpose makes the translation look like an explanation. But this translation is not an explanation [8].

A literal translator looks at every word in the original, then finds the corresponding word in the second language and places it exactly where the word should be. Even if this means that the original purpose remains undetected. Because the places where the word is used in the two languages may be different.

An explanatory translator focuses on the meaning that comes from the original, understands it, and then transforms it so that it serves the purpose of the original. In this case, he does not bother to think about each word and replace one with another [9].

1. The basic elements of translation, whether literal or descriptive, are four things that must be present to fully convey the meaning of the translation:

2. The translator must have knowledge of both languages: the source and the target.
3. The translator must have knowledge of the styles and features of both languages.
4. The translator must translate without distorting all the meanings and purposes of the original.
5. The translation must be completely independent of the original. “To such an extent that when you read the translation, you do not feel the need for the original, it can replace it [10].”

## Conclusion

In conclusion, the word “translation” has a broad semantic meaning. While structure and order are essential in literal translation, in literary translation, meaning and purpose are of primary importance. In the process of translation, it is important for each translator to develop a unique industry culture, which is necessary to convey the essence of the work to the reader.

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