THE TENDENCIES AND PRACTICAL IMPORTANCE OF TRANSLATION

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Abstract:
The article describes the topic of Arabic realities and the peculiarities of their translation from Arabic into English. The knowledge of the classification of Arabic realities allows us to select the appropriate method of translation.

For centuries, language has not only been a means of communication and the transmission of thought, but also a way of reflecting the worldview of a whole people, preserving and transmitting its culture. In translation, cultures interact, two different civilizations come into contact with each other. In order to get a translation as close to the original as possible, a translator has to have background knowledge, an understanding of two cultures, as well as intuition. After all, ignorance of culture and tradition can result from a translator's incompetence in reflecting the connotations of words and the spirit of the people. The professionalism of the translators is demonstrated by the ability to make correct use of various techniques of translation of reality, because by replacing reality with its equivalent in another language, we can face such a problem as loss of artistic value of the translation compared to the text of the original. For many years, there has been a debate between linguists and philologists about what realities are. "Realities are words (and word combinations) naming objects characteristic of the life (everyday life, culture, social and historical development) of one nation and alien to another, being carriers of national and/or historical flavor, they usually have no exact correspondences (equivalents) in other languages and, therefore, do not lend themselves to translation on a common basis, requiring a special approach". [3, c. 8]. It is worth noting that there are not many works on the topic of Arabic realities in the linguistic literature. This can be explained by the fact that Arabic realities have not been well studied so far, and it also indicates the relevance of researching the methods of translation of Arabic realities into English. As for German, English and Spanish, we can find works by such scholars as S. A. Friedrich, V. N. Krupnov, S. Vlakhov, E. M. Vereshchagin, V. S. Vinogradov, A. D. Schweitzer, V. G. Kostomarov and others. Thanks to an ordered classification, the translator will be able to determine the significance of certain realities and choose the

method of their translation. For instance : Religion: Sharia (شريّعة) a set of legal rules of law), Koran (قرآن) the holy book of Islam), Islam (إسالم) the Muslim faith), rakaat ركعة)belt bow), sajda (سجدة) earthly worship), dua (دعاء) entreaty), akida (عقيدة) (creed), hadith حديث) prophetic message), rasul (رسول) messenger from God), kaaba (كعبة) holy house), etc.

Often, transcription and transliteration do not show the full picture, which can lead to an information vacuum. This can happen when transcribing Arabic units. To avoid this, a combined method of translation using comments and footnotes is resorted to. A hadith is transmitted in Sahih al-Bukhari (No. 1503) in which there is an indication of a measure of weight as sa'. Ibn 'Umar is reported to have said: "The Messenger of Allah (peace and blessings of Allah be upon him) made it a duty to distribute Zakat al-Fitr as one sa' meal..." If we limit ourselves to the method of transliteration, the recipient may not understand exactly what is meant by this measure of weight. For this purpose, footnotes are used to explain the meaning of the word. In this case, the meaning is that sa' is 2660 grams. The Arabic language is full of polysemous words, so we often use the hypohyperonymic (generalized approximation). This type of translation is based on establishing the equivalence between the source word for the generic-realistic term and the target word for the generic-realistic term, or vice versa. For example, an English hyponym corresponds to an Arabic hyperonym: the word "city" can be translated into Arabic as (madina) مدينة), (balyada) بَلَ, دَة (misr) مصرٌ;the word "time" is displayed in Arabic by various words such as (hin) حين), (uakt) وقت), (zaman), زمان; "moment" - (Łahza) لحظة) (برهة)The Arabic hyponym corresponds to the English hyperonym: (azrak) أزرق -blue, light blue; (hamm) ح م - father-in-law, brother-in-law. As for the narrowing of the concept, it is observed in the following examples: - وةً دَ غْ) ğuatan) "time from the beginning of morning namaz to sunrise" translates as "early morning"; - را حَّ سَ) سَ) saharan) "end of night, time just before morning namaz" - dawn, dawn; - حا صباً) sabahan) "time from the beginning of the 2nd half of the night to the zenith" - morning, dawn; مَ سانَ ءً - (masa-an) "time from the zenith to the beginning of the 2nd half of the night" - evening [4, p. 103].

It is worth noting that many Arabic realities are no longer in need of translation, as they have become entrenched in the English language through borrowing: Imam, minbar, mosque. Thus, for a translation to be of high quality the specifics of the text to be translated must be taken into account as well as the audience of listeners and readers. Thus, if the translator wants to preserve the flavor, he/she uses transliteration of Arabic realities, but if the genre of literature has no exotic element, he/she uses approximate translation. The method of calibration is more often used

when translating political realities. However, it is worth mentioning that more often than not, a combination of several translation methods is used in translation practice.

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