



Semantic Specificity of The Realities of Pilgrimage Tourism in The Uzbek-French Translation

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ABSTRACT

The study of the semantic features of the Uzbek-French translation of some of the realities of pilgrimage is very useful for French tourists who want to make this pilgrimage, as it is not possible to translate some realities into French on their own. The translator must translate the various religious rites and customs of a particular ethnic group. This requires a great deal of skill on the part of the translator. In this regard, the article reflects some of the specific semantic features of the Uzbek realities of pilgrimage in the French translation.

Keywords:

Pilgrimage, tourism, travel, translation, language, Uzbek-French traditions.

Introduction.

Amir Temur, Alisher Navoi, Muhammad ibn Ismail al-Bukhari, Muhammad Musa Khorezmi, Abu Ali ibn Sino, Abu Nasr Farabi, Abu Rayhan Beruni, Ahmad Yassavi, Abu Isa at-Termizi, Bahauddin Naqshband, Mirzo Ulugbek, and Zahriddin Muhammad Like Baburs, our great ancestors have been attracting scientists and tourists from around the world. Uzbekistan is world-renowned for its rich cultural heritage and historical monuments. Tourists from abroad and foreigners who believe in Islam are encouraged to visit such holy sites[3]. Pilgrimage tourism will focus on sacred sites and religious sites. In particular, Bukhara was recognized as a religious center in February 2019. In addition, Uzbekistan is included in the list of ten member countries of the Organization of Islamic Cooperation. At the same time, Uzbekistan ranks 18th in the world in terms of services to Muslim tourists[2]. It has always been held in high esteem in the Islamic world for the respect of those who have made a worthy contribution to the development of society, who have played a significant role in the development of

spirituality, enlightenment and culture and the prosperity of a country. In particular, the contribution of these people to the development of spirituality, science and Islam, and the role of Amir Temur in order to pass them on to future generations is very important. Because by the order of the owner, mausoleums were built on the graves of great people buried in our country. Significantly, we know from history that Amir Temur even removed their hawks from the burial ground and built symbolic mausoleums. French tourists visiting Uzbekistan should not ignore the Uzbek traditions and culture of various terms and realities translated from Uzbek into French during their travels to various sites and historical monuments. So in translating these terms or realities, their semantic properties are of great importance. First of all, it should be noted that the pilgrimage is in some ways connected with religion, although religious and pilgrimage tourism are different. Pilgrimage includes repentance of sins, peace of mind, prayer for past generations and ancestors, demonstration of traditions and beliefs, gratitude, and demonstration of certain mental

and physical weaknesses. This tourism involves traveling to as many holy places as possible to get people to pay attention to their religious beliefs. In pilgrimage tourism, however, the journey is voluntary, and the main element of this tourism is the excursion.

According to Y.B. Pechernisa and E.E. Sharofaniva, any journey has a purpose (or set of goals) that is largely motivated. Throughout human history, the purpose of the traveler has often had a religious meaning. In time, such trips became known as "pilgrimages." [1]. According to SA Lebedova, religious tourism is a temporary trip of a citizen to visit religious, pilgrimage and holy places, shrines, as well as natural places of worship, to get acquainted with different religions, customs and norms. to have a spiritual culture, as well as to meet spiritual needs without engaging in the worship of sacred places and income-generating activities. [4]

Description of the words

As far as we know, during the pilgrimage tourism, different terms and realities are translated differently, depending on the customs and lifestyle of the people living in a particular area.

Books about Uzbekistan in France for French tourists (provides information about the region, customs, culture, etc.) provide semantic features of the Uzbek translation of various terms and realities in Uzbek using the following examples.

"Chaykhana" is served in French as tchaïkhana. So, given the lack of a French version of the term, it is necessary to clarify its meaning in French (passant des heures à boire le thé et à bavarder) (a place to spend time drinking tea and talking). In Uzbek, we understand the term "aksakal" to mean a white-bearded man (elderly), but in Uzbek we understand a mahalla aksakal as a person who runs a mahalla, although he does not have to have a white beard. So in French, we mean "aksakal" and we have to describe it.

The word masjid, which is one of the main religious masks, means a place of worship in Arabic. Translated into French as mosquée,

the French pronunciation of the word mosquée is very close to Uzbek.

The Uzbek word for "mehrob" is also used in Arabic to mean a place of war, a place of battle between the devil and the imam during prayers. In French (niche ouverte dans un mur et qui indique la direction de La Mecque) it is translated as mihrab. The pulpit where the imam of the mosque rises every Friday to deliver the sermon is also given as a pulpit in French (pupitre duquel l'imam prend la parole). "Shrine" - a place of pilgrimage translated into French (une chambre de prière, chambre des pèlerins) as a place of pilgrimage, worship. In addition, the word "chapon" in religious clothing in French tchapan - un long manteau attaché à la taille par un belbog large ceinture. "Suzani" is a patterned fabric used to decorate walls. In French, the translation is suzani (fait à l'aiguille) with a needle pattern. "Suzani" was also used as a prayer mat. The prayer bed is translated into French as tapis de prière - a prayer rug. "Minara" (a beacon from Arabic) is also called a minara in Uzbek. In French, the minaret (lieu où on brûle le feu, un phare) means that in ancient times a fire was lit on the tower, which served as a beacon, and the tower later became a place of call to prayer. "Khanagha" is a hospice for les derviches in French and a place for dervishes in Uzbek.

The word "ganch" is found in Uzbek and in French means sculpture sur albâtre alibastern. "Chakhristan" - in Uzbek, and in French coeur de la ville abritant l'administration et la grande mosquée du Vendredi - has a large Friday mosque and is translated as the city's administrative building. We can see similarities in the pronunciation of Caravansérail in French and Uzbek in Caravanserai (a place where caravans stop to trade and so on). "Chillakhana" in French cellule for les jeûnes rituels de 40 jours, in Uzbek chillakhana 40 days chilla storage place (in Sufis). "Takharatkhana" in Uzbek is a prayer or an action performed before reciting the Qur'an (in which the mouth is rinsed 3 times, the hands are washed 3 times, and the feet are also washed) in French takharatkhana lieu d'ablutions but ghusl (body full wash) is translated as faire les ablutions, in which case

both actions must be explained separately in French. In the past, a "sardoba" was used to fetch water for ablution and ghusl. Sardoba was translated into French as sard - un ancien réservoir d'eau (oba signifie l'eau froide).

Conclusion

In conclusion, it should be noted that pilgrimage tourism is the visit and reverence of people of different religions to the holy shrines, historical monuments, tourist attractions of cultural significance. We can cite many examples above. Given that the realities presented in the article do not reflect the traditions and culture of the French, the translation has no meaning of its own and we will have to explain them.

References:

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