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THE REFLECTION OF LINGUOCULTURAL FEATURES OF LANGUAGE UNITS EXPRESSING HISTORICAL CONCEPTS IN THE TRANSLATION OF FIRDAVS-UL-IQBOL

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Abstract: This article examines the linguocultural features of lexical units that express historical concepts in Munis's work Firdavs-ul-Iqbol and analyzes how these features are conveyed in translation. The lexicon of the work reflects the socio-political structure, spiritual worldview, cultural practices, and administrative system of the historical period it describes. Therefore, translating these units requires not only semantic equivalence, but also the preservation of cultural meaning and historical context. The study focuses on the translation strategies applied to court titles, religious and Sufi terminology, and socio-political administrative concepts into English. Through comparative analysis, it is demonstrated that literal translation often leads to a loss of cultural depth, while strategies such as transliteration with explanation, cultural adaptation, and semantic expansion more effectively preserve the historical and cultural essence of the text. The results show that applying a linguocultural approach enables the translator to maintain the cultural authenticity and ideological atmosphere of the original, emphasizing the importance of intercultural competence in the translation of historical-literary works.

Keywords: Munis, Firdavs-ul-Iqbol, historical lexicon, linguocultural approach, translation strategies, court titles, Sufi terminology, cultural adaptation, explanatory translation.

Introduction: Historical literary texts are not only a source of artistic expression, but also a reflection of the cultural, social, and ideological worldview of their time. The language of such works often contains culturally marked lexical units that embody historical realities, traditional institutions, religious concepts, social hierarchies, and value-based worldviews. For this reason, translating historical texts requires more than just conveying the literal meaning of words; it demands a careful reconstruction of the cultural and historical context embedded in the original language. Such lexical units, when transferred into another linguistic and cultural environment, may lose their semantic depth and symbolic associations if the translator fails to consider their linguocultural significance.

Munis's Firdavs-ul-Iqbol is one of the most important historical chronicles of Central Asian literary-historiographical tradition. The work presents detailed information about the political structure, administrative system, spiritual life, and cultural practices of the Khorezm region in the late 18th and early 19th centuries. The text employs numerous historical concepts, court titles, Sufi terminology, and expressions tied to the cultural identity of the era. These lexical units are deeply rooted in the socio-cultural context of the period, making their translation into English particularly challenging.

Modern translation studies emphasize that culturally bound lexical items must be interpreted through a linguocultural approach, which takes into account both linguistic features and cultural meanings. In the translation of Firdavs-ul-Iqbol, this approach is essential for preserving the historical atmosphere and authentic cultural flavor of the original text. Strategies such as transliteration accompanied by explanatory notes, cultural adaptation, and semantic expansion help convey not only the meaning, but also the cultural symbolism of historical terms.

Therefore, this research aims to analyze the linguocultural characteristics of historically significant lexical units in Firdavs-ul-Iqbol and to examine how these features are reflected in English translation. The study also evaluates translation strategies that ensure the accurate

transmission of cultural and historical content, demonstrating that the translator's intercultural competence plays a decisive role in maintaining the integrity and authenticity of the original work.

Materials and Methods: This study is based on the analysis of historically and culturally marked lexical units found in Munis's Firdavs-ul-Iqbol and the ways in which these units are rendered in English translation. The primary material of the research consists of the original Uzbek text of the work (mainly the 1960 scholarly edition), as well as available English translation samples. Additional sources include historical dictionaries, classical Islamic and Turkic administrative terminology references, and scholarly works on translation studies and linguocultural analysis.

The research employs a comparative-linguistic and linguocultural approach. First, lexical items representing historical concepts, including court titles, socio-political administrative terms, religious and Sufi terminology, and cultural-ritual expressions were identified and classified into thematic groups. Each lexical unit was then examined within its historical context to determine its cultural meaning, symbolic value, and functional role in the narrative.

In the second stage, these units were compared with their English translations in order to assess the degree of semantic equivalence and the extent to which cultural meaning was preserved. The analysis particularly focused on the translation strategies employed, including transliteration, explanatory translation, cultural adaptation, and semantic expansion. Each strategy was evaluated in terms of its effectiveness in maintaining the cultural authenticity and stylistic tone of the original.

A contextual analysis method was applied to interpret how the meaning of these lexical items is shaped by surrounding discourse. This approach allowed the study to determine whether the translation preserved the historical atmosphere and cultural imagery embedded in the original text. The translator's level of intercultural competence was also considered, as it plays a decisive role in reproducing historically sensitive and culturally rich terminology.

Results and Discussion: The comparative analysis of the historical and culturally marked lexical units from Firdavs-ul-Iqbol and their English translations revealed significant patterns in the ways cultural meaning is either preserved or altered during the translation process. The findings demonstrate that literal translation alone is insufficient for conveying historically bound cultural concepts, as it often leads to loss of semantic depth and erasure of the cultural identity embedded in the original text. Instead, translation strategies that combine transliteration with explanatory commentary, cultural adaptation, and semantic expansion were found to be more effective in maintaining the historical and cultural atmosphere of the source text.

The analysis of court titles such as amir, bek, mirza, and sipahsalar indicated that their direct English equivalents (e.g., "commander," "prince," or "official") do not fully reflect the hierarchical and honorific nuances these titles carry in the original cultural context. In successful translations, these titles were preserved through transliteration accompanied by footnotes or context-based explanation. This approach allows the target audience to encounter the cultural reality of the text rather than receiving a simplified interpretation. It also aligns with modern translation theories that prioritize cultural authenticity over readability when dealing with historically valuable works.

The study also examined Sufi religious and philosophical terminology, including pir, murshid, tariqat, and zikr. These terms carry deep spiritual and symbolic meanings rooted in Islamic mysticism and cannot be adequately represented by general English equivalents such as "elder," "teacher," or "meditation." Translations that used transliteration supported by descriptive explanation more successfully preserved the metaphysical and emotional resonance of these terms. This confirms that culturally specific religious vocabulary requires a translation strategy

that maintains the term's foreignness while facilitating comprehension through contextual interpretation.

Furthermore, the translation of socio-political and administrative terms such as devon, saltanat, and lashkar demonstrated a similar pattern. Attempts to translate these terms with broad English equivalents such as "council," "state," or "army" resulted in oversimplification and loss of specificity. The most effective translations used either partial transliteration or hybrid constructions (e.g., "the devon (royal council)"), which simultaneously convey the historical function and cultural distinctiveness of the original concept.

These results support the hypothesis that the translator's intercultural competence plays a decisive role in preserving the cultural authenticity of historical texts. A translator who is aware of the sociocultural background of the original work is better able to select appropriate translation strategies that maintain both the semantic and cultural layers of meaning. The findings also align with the principles of the linguocultural translation approach, which emphasizes that language and culture are inseparable and must be treated as an integrated whole.

Overall, the study demonstrates that the transmission of historical and culturally significant terminology from Firdavs-ul-Iqbol into English is most successful when translation choices prioritize cultural preservation, interpretive clarity, and sensitivity to historical context. Such an approach ensures that the translated text remains faithful not only to the literal meaning of the source, but also to the worldview, cultural identity, and historical memory embedded within it.

Conclusion: The findings of this study demonstrate that the translation of historically and culturally marked lexical units in Munis's Firdavs-ul-Iqbol requires a linguocultural approach that goes beyond direct semantic correspondence. The work embodies not only historical information, but also the worldview, value system, and cultural identity of the society in which it was created. Therefore, translation strategies that overlook these cultural layers risk distorting the meaning of the text and diminishing its historical and literary significance.

The analysis showed that court titles, religious and Sufi terminology, and socio-political administrative expressions carry complex cultural connotations that cannot be adequately conveyed through literal translation. Transliteration accompanied by explanatory commentary, cultural adaptation, and semantic expansion proved to be the most effective methods for preserving the cultural richness of the original text. These strategies help maintain the historical atmosphere, social hierarchy, and conceptual nuances of the period, allowing the target-language reader to access the cultural depth embedded in the source language.

Moreover, the results confirm that successful translation of historical and culturally bound texts requires a high level of intercultural competence from the translator. This involves not only knowledge of the linguistic structures of both languages, but also a deep understanding of the historical context, cultural symbolism, religious worldview, and stylistic norms of the original work. Such competence ensures that the translation remains faithful to both the semantic content and the cultural identity of the text.

In conclusion, the study reaffirms that the linguocultural approach is essential for translating works that serve as carriers of historical memory and cultural legacy, such as Firdavs-ul-Iqbol. By employing culturally sensitive translation strategies, it becomes possible to preserve the aesthetic, historical, and ideological integrity of the work, thereby enabling it to be meaningfully appreciated by readers from different linguistic and cultural backgrounds. This approach contributes not only to accurate translation but also to the promotion of intercultural understanding and the safeguarding of cultural heritage.

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