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TO THE QUESTION OF THE WAYS
OF INTERPRETATION OF ISLAMIC REALIAS

The article is devoted to the problem of identifying the features of the interpretation of realias in religious discourse by the material of the sermons of English-speaking Islamic theologians. This article discusses such concepts as «Islamic discourse», «interpretation of Islamic realias», «translation transformations». Possessing significant cultural and pragmatic potential, realias still cause a number of difficulties both in terms of extralinguistic interpretation and in terms of translation adaptation. Sermons cannot be imagined without Islamic realias, they accumulate a significant amount of nationally significant information, reflect the history, religious beliefs and culture of the people to which they belong. As a result, there is a great need to study issues related to the interpretation and translation of Islamic realias in the English language discourse. A corpus of Islamic realias has been formed for further translation analysis. In the practical part, the collected material has been correlated with the existing principles of realia division, and the identified nominations denoting realias have been classified according to the thematic principle, and are also arranged in lexico-semantic fields. In the translation aspect, the ways of transferring Islamic realias into Russian are considered and described.

Keywords: interpretation of Islamic realia, religious discourse, Islamic realia, subject classification, translation transformation.

Introduction

The article is devoted to the analysis of special features in the interpretation of the realias of Islamic discourse in the sermons of Muslim scholars into English.

The relevance of the topic of the article consists in the insufficient knowledge of the specifics of interpretation of the realias of religious discourse from English into Russian, as well as in the high interest in Islam on part of both Russian-speaking and English-speaking recipients, as evidenced by the huge number of both Islamic news channels on video hosting sites and Internet pages containing a variety of material explaining the basics of Islamic creeds, as well as the number of their subscribers and guests.

The authors aim to identify the features of interpreting the realias of Islamic discourse in the speech of English-speaking Islamic preachers into Russian.

The object of the study is the interpretation of the realias of Islamic discourse from English into Russian.

The subject of the study was the methods of interpreting the realias of Islamic discourse into Russian in the sermons of English-speaking Islamic scholars.

Materials and methods

The research material comprises more than 200 examples of Islamic realias in English and their Russian interpreted realias, obtained by the continuous sampling method from the translated texts of Russian subtitles presenting speech of Russian-speaking interpreters (from videos found mostly through YouTube channel). The continuous sampling method was applied to the selection of words-realias from the sermons of English-speaking Islamic theologians, such as Zakir Naik, Mufti Menk, etc.

After the formation of the corpus of Islamic realities in the process of their thematic distribution, we applied the method of classifications, identifying more than 25 thematic groups, the number of which will be replenished and expanded in further research.

Comparative analysis of translations of realias made by different interpreters helped to identify the main ways of transferring Islamic vocabulary found in the English religious discourse into Russian.

Results and discussion

Despite the fact that «in modern Linguistics, the concept of discourse is one of the most commonly used», it «still does not have a clear definition» [1].

As part of our research, we support the point of view of A. Kibrik and P. Parshin on the term «discourse», who describe it, as well as the derivational and often replacing term «discursive practices» as a way of speaking. The term «discourse» in this sense has a definition, which or whose discourse, because researchers are not interested in discourse in general, but in its specific varieties, set by a wide set of parameters ...» [2].

Religious discourse is an integral part of the concept of the language of religion. The language of religion is focused on solving one of the basic problems of religious discourse – the search for means for an adequate expression of the system of references. Religious discourse, in particular, is focused on the description and interpretation of the provisions of the religious worldview, including its characteristic values, norms, ideas, myths [3].

Discourse plays an extremely important role in the translation process, influencing translation decisions and determining the specifics of translation. Religious discourse is unique, just as religious communication is unique, because these concepts have their own goals, referents and spheres of manifestation.

The specificity of the translation of religious discourse lies in the importance of preserving the original meaning of each reality and conveying the idea of the entire text. The translator needs to have background knowledge about the described religious trend, take into account the stylistic characteristics of religious texts and the peculiarities of the lexical composition of the translated works [4].

Religious discourse refers to an institutional type of discourse, which is understood as «a specialized cliched kind of communication between people.» A distinctive feature of religious discourse is that «among its participants is God, to whom prayers, psalms, shrifts in a number of confessions are addressed.»

The problem of the «inexpressibility» of religious experiences is solved with the help of the language of religious discourse, the dogmatic aspect of which is manifested in the widespread use of «conservative» language strategies, such as the use of outdated vocabulary, specific religious terminology, quoting sacred text [5].

One of the main components of a religious text is the presence of a special vocabulary known as the realias of religious discourse. The realia is a part of the source text, so its translation in the target text is necessary to create an adequate translation. The question is not whether it is possible to translate realia, but how exactly to translate it.

From the standpoint of the approach dictated by the anthropological paradigm, it seems possible for researchers to more comprehensively consider the issue of translating realias, which is associated with a number of heterogeneous elements, namely: the linguistic and cultural aspect of translation, the culture of the translator himself, taking into account the background erudition of the recipient of the translation [4].

The problem of translating realias, being one of the most difficult tasks facing a translator, attracted the attention of many linguists and translation theorists. The works of V. S. Vinogradov, A. A. Reformatsky, A. D. Schweitzer, S. I. Vlakhov, S. P. Florin, and other foreign researchers are devoted to ways of realias translations.

Translation techniques and solutions for recreating national-cultural phraseology and idiomatics into the Kazakh language are thoroughly

considered in the well-known monograph by Omirzak Aitbayev «Audarmadagy phraseologiyalyk kubylys» (Almaty, 1975). Translation of national realias, difficulties of their translation from the Kazakh language were highlighted in the study by I. K. Yerbulatova (Yerbulatova 2017), and the peculiarities of Russian and English interpretations of the realias of Kazakh culture were considered by A. A. Zhayynbayeva (Zhayynbayeva 2015).

The studies of the last two decades have firmly established an integrated approach to the characteristics of realias, their definition and functioning [6]. Any language contains a significant number of realias characterized by lexical and phonetic form, as well as morphological features. Realias are a specific vocabulary that serves as a means of expressing national color. Being culturally determined elements of the language system, as well as carriers of extralinguistic information, realias attract the attention of scholars from various fields of scientific knowledge (language theory, translation studies, linguoculturology, etc.). The realia itself and the word that is used to designate it are concepts of various kinds. In order to avoid confusion, many linguists separate «realias-objects» and «realias-words» (Gak, 1998; Vlakhov, Florin, 1980; Fedorov, 2002). «Realia-subject» includes a very broad meaning and does not refer to «linguistic realia». The means of the linguistic appearance of the «realia-object» is the «realia-word», which is a sign of the language [7].

Such a specific vocabulary requires classification, which gives, firstly, the opportunity to characterize this specific vocabulary; secondly, it contributes to a more correct solution of issues related to the translation of realias from one language to another.

The discourse, we are considering, having a religious orientation, contains many words reflecting the reality of Muslim life. Such realias require a special approach in the process of interpretion into a foreign language.

Note that in the framework of this work we are dealing with «external realias», i.e. with realias that are alien to both English and Russian languages, which are considered as arabisms.

As part of the consideration of the concept of «realia», we also studied the main existing classifications of realities. The most complete of them are the classifications proposed by S. Vlakhov, S. Florin, and V. Vinogradov. In our study, we tried to present the collected corpus of Islamic realias in the form of a classification based on the thematic principle of division. The thematic groups of the subject classification, in turn, act as elements of the lexico-semantic system.

The Islamic realias selected by the material of the sermons, in accordance with their semantic feature, are combined into lexico-semantic fields (hereinafter LSF), which in their turn are divided into thematic groups proposed by us on the basis of the classification of Islamic realias suggested by N. A. Nerovnaya (her grouping

was carried out based on the classification of V. S. Vinogradov). We emphasize that the development of the most complete classification of realias requires a separate study and is not the purpose of this work. This method was chosen for the convenience of representing the translation analysis of Islamic realias.

The problems of interpreting the realias of religious discourse are based on the absence of full equivalents in the target language due to cultural differences in language systems and the need to convey both the semantic meaning of reality and connotation.

Each realia should be transferred to another language using the most acceptable method of translation, including transliteration and transcription, calque, descriptive translation, selection of a functional analogue, hypo-hyperonymic translation, metonymic and metaphorical translation [4].

The translator needs to know about translation «precedents» – common, typical solutions when translating. V. N. Komissarov wrote that the possession of techniques and stereotypes allows you to quickly find the right translation in a limited time. Such techniques include translation transformations (TT).

There is no single classification of TT, linguists use different approaches in their works. In our research, we rely on the popular and more complete classification of V. N. Komissarov. He distinguishes the following groups and types of TT:

– lexical transformations: transcription, transliteration, calque, lexico-semantic substitutions (concretization, generalization, modulation);

– grammatical ones: literal translation/syntactic assimilation, grammatical substitutions and sentence division;

– complex/lexico-grammatical transformations: explication/descriptive translation, antonymic translation and compensation/integral transformation [8].

Within the framework of the first lexico-semantic field we analyzed the realias of the LSF «**Islamic holidays**».

For example, *Eid Al-Adha (Eid al-Adha)* is the feast of sacrifice, which marks the end of fasting in the month of Ramadan. Along with transcription and transliteration, the translator can replace the name with the more well-known for a Russian-speaking person name of holiday *Курбан-байрам* or *Курбан-айт*.

The next name is *Eid-ul-Fitr*, which means celebration in honor of the end of fasting in the month of Ramadan. The name of the holiday, as well as in the case of *Eid al-Adha*, varies from *Ид аль-Фитр* to *Ураза-байрам*, nevertheless, the interpreter most often uses transcription / transliteration translation methods, thus preserving the original name of Eid-ul-Fitr.

The following LSF «Religious exclamations» is also worth of attention. It has been established that the main translation method of religious exclamations is transcription/ transliteration, disclosing meanings is rare. The lexical unit «*Ma*

sha Allah» acts here as a religious exclamation. Translators prefer to interpret its meaning as *Слава Аллаху/ Слава Богу*!. This method is successful because it allows you to compensate for the contextual loss of meaning. Interpreters limited themselves in this case to transcription/transliteration of «*Ma ша Аллах*», following the rules of translation of a religious text.

Allah-u-akbar, as *Аллаху Акбар/ Аллах Велик*, the translator discloses the meaning of the religious exclamation with the help of calque and thus preserves the emotional component of the utterance, while using transcription/transliteration translation methods.

Interpretation in the speech of English-speaking theologians of such religious exclamations, praising Allah, *SubhanAllah, AlhamduliLlah*, which differ in emotionality and sublimity of content, as *СубханАллах/ Пречист Аллах, АльхамдулиЛлях/ Хвала Аллаху,* is also a transcription / transliteration method combined with calque.

When interpreting the exclamation S*ubhanahu wa Ta'ala*, interpreters, alongside with the transcription and transliteration methods of *Subhanahu wa Ta'ala,* also prefer to use the translation correspondence familiar to the Russian-speaking audience practicing Islam, *Свят Он и Велик*!. We find the same thing in the case of the translation of the following religious expressions: *Bismillah ir-Rahman ir-Rahim/ БисмиЛляхи Рахмани Рахим!, во имя Аллаха Милостивого и Милосердного, RadhiAllahu anhu» / Радыа-Ллаху анху / Да будет доволен им Аллах!*.It goes without saying, interpreters are knowledgeable in Arabic, know Sharia, adhere to the beliefs of followers of the Sunnah and the Muslim community, respectively, follow the rules of translation of Islamic texts.

The religious exclamation *In sha Allah/ Ин ша Аллах* is used as a sign of humility before the will of the Lord («if it pleases Allah»). Having determined the semantic meaning of religious exclamations, we conclude that they carry a bright expressive coloring, and as a result of their absence in translation, the emotional effect of the utterance is not fully verbalized.

From a translation point of view the **«Names of Surahs and verses of the Quran»** are very remarkable. The lexical units *al Fatiha, al Ikhlas, al Kursi* are translated into Russian with the prefix *«аль»*. The translator expands the names by adding the word *«сура»* or *«аят»* and uses further the well-established transcriptions in the Russian language *аль-Фатиха, аль-Ихляс, аль-Курси.* It is worth noting that, unlike written translation, there is no descriptive method, since the translator needs to observe the mode of interpretation, and the translator also understands that the speech is addressed to an audience that knows the basics of Islam, at least to those who are interested in obtaining Islamic knowledge, which means that they are ready to independently find a translation of these surahs from Arabic in case they do not know their meaning .

The translator adheres to the same tactics when translating lexical units that are part of the groups **«Elements of prayer»** and **«Names of prayers»** related to the lexico-semantic field **«Prayer»**. For example, such units as *rakaat* and *taraweeh*, which present a certain difficulty for interpretation and translation in the written form of translation, require, in addition to transcription and transliteration, a translation commentary, for example, *«Ракаат - это цикл словесных формул и поклонов при совершении намаза», «Таравих - желательный намаз, который совершается в месяц Рамадан после обязательной ночной молитвы.»* The interpreter understands that his translation is intended for an audience familiar with Islamic practice, and accordingly translates, using only the transcription/ transliteration method, as *ракаат, таравих,* does not explain the meaning of the realias by a descriptive method.

The interpretation of the realia *«dua»* is noteworthy, when, along with the variant of transcription /transliteration "dua", the translator uses the generalization *мольба*. And when translating *prayer,* in addition to the most direct equivalent of *молитва,* the interpreter uses a concretization technique, pronouncing the word *намаз*.

It should be noted that the greatest translation problem is represented by units of other lexico-semantic fields, which include **«Names of Allah»** and **«Religious personalities».**

In the sermons we meet first of all the following nominations: *Allah, Lord, God.* The analysis revealed that the given nominations are transmitted to the Russian language in various ways: transcription / transliteration, concretization, generalization.

Thus, in the translation of the theonym *Allah,* two translation models are used: transcription / transliteration (Allah - Аллах) and generalization (Allah - Господь), the latter happens very rarely, as interpreters are aware of the strict Islamic rule, while translating the name of Allah, it is preferable to preserve and use the theonym «Allah».

When translating such realias as the names of Allah, *Al-Ghafur - Аль-Гафур /Прощающий , Ar-Raheem - Ар-Рахим/Милосердный , Ar-Rahman - Ар-Рахман /Милостивый, Al-Wadud - Аль-Вадуд/Любящий, Al-Alim - Аль-Āлим /Знающий* interpreters try to preserve the original units using transcription/transliteration, since they are associated with Allah, denote attributes of the Lord, but there are cases when interpreters used translation equivalents to explain the name, which we refer to the descriptive method of translation.

Interpreters use two ways to convey the name of Prophet Muhammad (S.A.S.): *Muhammad - Мохаммад и Мухаммад*. Russian does indeed has different pronunciation variants of the proper name *Мохаммед, Мухаммед,* Мухаммад, but the most correct in the Russian interpretation is the variant Мухаммад. In

connection with the above written, we note that in the process of translation, it is necessary to observe the principle of uniformity throughout the text, i.e. multiplicity in the interpretation of one and the same realia should be avoided.

The names of other prophets *Adam - Адам, Ibrahim – Ибрахим, Salih - Салих, Ayyub – Аюб, Musa - Муса, Yusuf - Юсуф, Yaqub – Якуб,* etc. They are also interpreted with the help of transcription / transliteration, which makes it possible to emphasize the belonging of the reality to the Islamic culture and to follow the principle of translation observed when translating religious sources.

Here we adhere to V. Vinogradov's opinion who correctly noted that the recommendations for the onomastics translation do not detract from purely creative translation problems. They only oblige the translator to accumulate a certain amount of knowledge and develop the necessary professional skills [9].

It also confirms R. Leppihalme's conclusion, that English borrows and adopts foreign elements quite freely, they can either be acclimatized (kindergarten) or remain foreign (mhunga, an African plant). Direct transfer (the term implies transcription / transliteration) is often used with personal and place names in the absence of an available conventionalised TL translation [10].

In the last lexico-semantic field **«Other religious names»,** the names of mosques, religious cities and religious movements were considered. It should be noted that the transfer of the remaining LU included in this group has already been fixed in the Russian language, therefore it does not cause any special difficulties. Among them, for example, the Islamist movements *Sunni - сунниты* and *Shi'a - шииты;* the holy city of Muslims *Месса - Мекка,* etc.

Conclusions

Thus, based on the above written, it can be concluded when interpreting religious names from English into Russian, primarily, such methods as transcription / transliteration, calque are used, less often the examples of generalization, concretization take place, as for semantic transformations (deployment of meaning, descriptive translation, etc.) they happen very rarely. As you can see, the set of transformations is limited in comparison with written translation, since interpretation implies maximum efficiency and does not allow for long thoughts and selection of expressive means. Also, the predominant use of transcription and calque can be explained by the peculiarities of the translation of religious discourse, when it is forbidden to distort the meaning, it is necessary to reproduce the original units by means of the target language quite understandable for native speakers of this language.

We also see that interpreters resort to using combined translation methods, which include a symbiosis of lexical transformations, such as transcription / transliteration with infrequent use of descriptive translation, this is due to the fact that interpreters are limited by time frames and understand that their translation

is addressed to recipients practicing Islam, and therefore familiar with such basic concepts and expressions in Arabic. Interpreters are very careful with words and expressions containing theonym Allah, preferring in such cases to adhere to transcription method of translation rather than calque or other lexical transformations.

To a certain extent, the analysis confirmed the regularity revealed by M. A. Nerovnaya in the study of the peculiarities of the translation of religious vocabulary, that for the successful transfer of religious names, it is necessary to focus on a combined method that contributes to achieving maximum proximity to the source text.

Indeed, the process of translating Islamic realities related to nationally oriented vocabulary is complex and multidimensional. When choosing translation methods, it is necessary to take into account such factors as «the definition of the author's task, the linguistic environment of the lexical unit nominating reality, as well as its meaning and functional load in a certain context» [11].

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ИСЛАМДЫҚ РЕАЛИЯНЫ АУДАРУ ТӘСІЛДЕРІ ТУРАЛЫ СҰРАҚ

Мақала ағылшын тілдес ислам дін мамандарының уағыздары негізінде діни дискурстағы реалийді аудару ерекшеліктерін анықтау мәселесіне арналған. Бұл мақалада «исламдық дискурс», «исламдық

реалийлерді аудару», «аударма трансформациялары» сияқты ұғымдар қарастырылған. Елеулі мәдени және прагматикалық әлеуетке ие бола отырып, реалиялар экстралингвистикалық интерпретация тұрғысынан да, аудармаға бейімделу тұрғысынан да бірқатар қиындықтар туғызуда. Уағыздарды исламдық ақиқатсыз елестету мүмкін емес, оларда ұлттық маңызы бар айтарлықтай көлемді ақпарат жинақталады, өзі жататын халықтың тарихын, діни сенімі мен мәдениетін көрсетеді. Осының нәтижесінде ағылшын тіліндегі дискурста ислам ақиқаттарын түсіндіру мен аударуға қатысты мәселелерді зерттеудің қажеттілігі зор.

Аударма талдауын әрі қарай жүргізу үшін ислам реалийлерінің корпусы құрылды. Практикалық бөлімде жиналған материал реалийлерді бөлудің қолданыстағы принциптерімен салыстырылып, олардың арақатынасы белгіленді, сонымен қатар ағылшын тіліндегі исламдық реалийлерді және олардың орыс тіліндегі сәйкестіктерін білдіретін анықталған номинациялар тематикалық принцип бойынша бөлінген. Аударма аспектісінде ислам реалийлерінің мағыналарын орыс тіліне беру жолдары қарастырылып, сипатталған.

Кілтті сөздер: исламдық реалийлерін аудару, діни дискурс, исламдық реалий, реалийлердің пәндік жіктелуі, аударма трансформациясы.

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К ВОПРОСУ О СПОСОБАХ ПЕРЕВОДА ИСЛАМСКИХ РЕАЛИЙ

Статья посвящена проблеме выявления особенностей перевода реалий в религиозном дискурсе на материале проповедей англоязычных исламских богословов. В данной статье рассмотрены такие понятия, как «исламский дискурс», «перевод исламских реалий», «переводческие трансформации». Обладая значительным культурологическим

и прагматическим потенциалом, реалии все еще вызывают ряд сложностей как с точки зрения экстралингвистической интерпретации, так и с точки зрения переводческой адаптации. Проповеди невозможно представить без исламских реалий, они аккумулируют значительное количество национально-значимой информации, отражают историю, религиозные верования и культуру народа, к которой принадлежат. В результате возникает огромная необходимость в исследовании вопросов, связанных с трактовкой и переводом исламских реалий в англоязычном дискурсе.

Сформирован корпус исламских реалий для дальнейшего переводческого анализа. В практической части собранный материал соотнесён с существующими принципами деления реалий, и выявленные номинации, обозначающие исламские реалии на английском языке и их соответствия на русском, распределены по тематическому принципу. В переводческом аспекте рассмотрены и описаны способы передачи значений исламских реалий на русский язык.

Ключевые слова: перевод исламских реалии, религиозный дискурс, исламская реалия, предметная классификация, переводческая трансформация.