

Translation of Words Relating to Nationality in the «Journey» Of Ibn Battuta

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ARTICLE INFO

Article history:

Submission Date: 24 February 2026

Accepted Date: 20 March 2026

Published Date: 09 April 2026

VOLUME: Vol.06 Issue04

Page No. 25-29

DOI: - <https://doi.org/10.37547/social-fsshj-06-04-02>

ABSTRACT

This article provides detailed information about the authentic translation of Ibn Battuta's "Journey" from Arabic into Uzbek. In it, the traveler described the unique customs, traditions, values and rituals of each nation and people in his work. And orientalist translators widely used translation techniques to make these sentences understandable to the reader.

Keywords: - Ifrad; tamattu; kiran kababus; kiswah; shavur; madrasah.

INTRODUCTION

Each nation and people has its own customs, traditions, values and rituals. Ibn Battuta is very interested in such concepts in his work. He broadly describes not only the traditions of Central Asia, but also the ideas of other countries and explains them in detail in his work. One of the tasks of translators and orientalists is to translate the way of life, rituals and traditions of the peoples of that time in a form corresponding to the original, and bring them to the public. Ibn Battuta wrote down the customs that existed in different countries and became the traditions of their peoples in the work "Journey".

METHOD

The traveler Ibn Battuta wears ihram with the intention of performing the Hajj "Ifrad" in the Al-Aqiq valley in Mecca:

This sentence is translated as follows:

و كان رحيلنا من المدينة المنورة، نريد مكة شرفها الله تعالى. فنزلنا بقرب مسجد ذي الخليفة الذي أحرم منه رسول الله صلى الله عليه و سلم، و المدينة منه على خمسة أميال، و هو منتهى حرم المدينة.

بالقرب منه وادي العقيق. و هنالك تجردت من مخيط الثياب و اغتسلت و لبست ثوب

[45, 6]. "احرامي و صليت ركعتين و أحرمت بالحج مفرداً



1-Figure. Valley Al-Aqiq of Medina

"We left Medina and headed towards Mecca and came to place near the mosque of Zul-Khulayfa, where Muhammad (peace be upon him) performed ihram. The village of Zul-Khulayfa and Medina are five miles away, and this is the last

point of Medina. Next to it is a valley Al-Aqiq. There I took off my clothes, performed a full bath, put on ihram, performed two rak'ahs and wore ihram with the intention of performing Hajj Ifrad. "[2, 133.]

It can be seen that the form and content of the sentence are fully reflected in the translation. In order for readers to understand some of the words given in the translation, and the translator explained them.

Hajj Ifrad is one of three types of intention to perform Hajj. These are: "Ifrad" – the intention to perform only Hajj, "Kiran" – the intention to perform Hajj and Umrah together, and "Tamattu" is the intention to leave ihram after first performing Umrah, and then perform Hajj separately. This tradition performed in Arab countries, especially in the cities of Mecca and Medina.

Ibn Battuta tells about the customs of the people of Mecca in their prayers and about the places of their imams. In one of the parts of the work:

"وأما صلاة المغرب فإنهم يصلونها في وقت واحد، كل إمام يصلي بطائفته، ويدخل على الناس من ذلك سهو تخطيط، فربما ركع المالكي بركوع الشافعي وسجد الحنفي بسجود الحنبلي. و تراهم مصيحين كل واحد إلى صوت المؤذن الذي يسمع طائفته لئلا يدخل عليه السهو [56,6]

"Everyone prays the evening prayer at the same time. Each imam prays with his group. That is why sometimes mistakes and confusion happen among people. The Maliki people follow the Shafi'i Imam and make ruku while the Hanafi people make Hanbali prostrations. You will see that each of them carefully listens to the voice of the muezzin, reading the takbir, so as not to make a mistake in his prayer. [2, 162.]

The translator explained the customs of that time. In the city of Mecca, the imam of the Shafi'i madhhab led the prayer at that time. Because it was the priority of the kings. At that time, the majority of the population of Mecca belonged to the Shafi'i madhhab.

But over time, this situation in Haram continued until 1926, when King Abdulaziz gathered the scholars of Mecca, raised the issue of praying behind one imam and was approved by the scholars. Since then, one imam has been appointed

from each madhhab and it has been introduced that they lead prayers in turn.

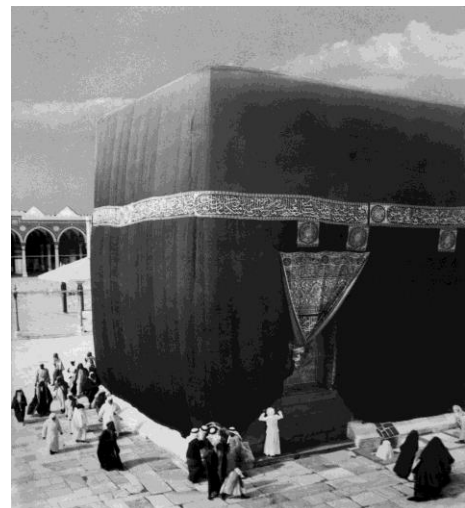
Ibn Battuta, a traveler who visited Mecca, also mentioned the covering of the Kaaba:

"و في يوم النحر بعثت كسوة الكعبة الشريفة من الركب المصري إلى البيت الكريم، فوضعت في سطحه، فلما كان اليوم الثالث بعد يوم النحر أخذ الشيبينون في إسبالها على الكعبة الشريفة. و هي كسوة سوداء حالكة من الحرير مبطنة بالكتان و في أعلاها طراز مكتوب فيه بالبياض "جعل الله الكعبة البيت الحرام قياماً" الآية. و في سائر جهاتها طراز مكتوب بالبياض فيها آيات من القرآن، و عليها نور لأنح مشرق من سوادها [60,6]

"On the day of the sacrifice, the blessed kiswah, sent by an Egyptian caravan to Baitullah, closes over the Kaaba. On the third day after Eid al-Adha, the banu shayba is written over the Kaaba and hung below. It is a black silk coverlet with a linen lining.

Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g.Hajj and 'Umrah) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything .

This ayah is embroidered with white silk on the top, and the rest of the ayah's of the Quran are embroidered with white silk on the other side. These white words shine like light on a black robe. [2, 172.]



2-Figure. Kaaba. Kiswah

We see that the translator translated the sentence very beautifully. In the original Arabic version of the sentence, part of the ayah of the Holy Qur'an is given. But N. Ibrokhimov gave a complete translation of the ayah. Thus, the meaning of the sentence is fully expressed.

In the sentence, the word "kababush" is again given. In fact, the word "kiswah" is translated as "covering". But the translator made this word beautiful and translated it as kababush. This indicates that the translator has a profound knowledge of the vocabulary. This custom is the custom of covering the holy house of Baitullah in the city of Mecca with a black veil with ayah's of the Qur'an written on it. This custom still exists today.

The translator took note of another sentence. For example,

و لقد ركبت يوما و دخلت السوق فلما توسطنه و بلغت منتهم الزحام " في موضع يقال له الشور لم أستطع ان اجوز ذلك الموضع لكثرة الازدحام و اردب الرجوع فما امكنتي لكثرة الناس فيقيت متحيرا و بعد جهد شديد رجعت. و ذكر لي بعض الناس ان تلك السوق يخف زحامها [172,6] "يوم الجمعة لأنهم يسدون سوق القيسارية و غيرها من الأسواق

"Once, while riding through the city, I went to the bazaar and, having gone half way, I left a very crowded place called shovur. There were so many people that I could not move forward or backward. Bewildered, I stood still for a while, and with great difficulty set off. "Someone told me that there would be less traffic in this bazaar on Fridays because the Kaisaria bazaar and other markets are closed on that day." [2, 369]



3-Figure. Kaisaria bazaar

Focusing on the words and phrases indicated in this passage, French translators under the word "shovur" (noise) understood the Persian word "shor", that is, turmoil, quarrel and horse market.

Actually this word means noise, turmoil, because there are many people there. If the reader understands this word in the works of French translators as a riot, a quarrel and a horse market, then this place gives the reader the impression that it is not a good place. In fact, N. Ibrokhimov notes that this is a typical picture of a bazaar crowded with people in Eastern countries.

We also defined the phrase "Fridays" above. As you know, Friday prayer is a day of rest for Muslims. In the Middle Ages, and even now in many Muslim countries, market stalls, some shops, sometimes everything are closed on this day. V. G. Tizenhausen, and V. V. Bartold translated this sentence as "Because the Khorezmians crowded that day in the market of Kaisaria and other markets." N. Ibrokhimov noted that such a translation is incorrect, and clarified the translation, saying that "on Fridays there are fewer traffic jams in this bazaar, because on this day the Kaisaria bazaar and others are closed," and then fills in the author's opinion.

Also note the following passage:

فركبت يوم الجمعة و توجهت الى المسجد الجامع و المدرسة و هذه المدينة تخت امرة السلطان أزيك، و له فيها أمير كبير يسمى قطلودومور، و هو الذي عمره هذه المدرسة و معها من المواضع "المضافة" [173,6]

"On Friday, I rode a horse to the mosque and madrasah. This city is under the rule of the Sultan of Uzbek, where his great emir named Kutlug Temur rules. This emir built a madrasah and other buildings adjacent to it. [3, 58.]

Some Western translators have translated the word "madrasah" as "land of knowledge". N. Ibrokhimov believes that the word "madrasah" should be left as it is, without translation in the sense of a higher school. If the word "madrasah" is given in the meaning of "land of knowledge", the modern reader understands this expression based on modern requirements. If the word "madrasah" is given in its original form, then the reader will understand that this is a place of learning dating back to the 14th century. In this regard, we see that the translator N. Ibrokhimov has gone the right way.

If we talk about the explanation of the word "Uzbek", then here we are talking about Sultan Uzbek, Khan of the Golden Horde, who ruled in

1312-1340. The translator notes that in the Russian folk chronicles this word is distorted as "King Azvyak" [4, 18].

In his work *رحلة ابن بطوطة* the word "صلاة" [275,6] is translated as a prayer, Ibn Battuta mentions that such a custom exists in the city of Khorezm. "They pray in such an orderly manner that I have not seen anywhere else. As is the custom, each muezzin walks around the houses near his mosque and calls that the time has come for prayer. Whoever does not participate in joint prayer, the imam punishes in front of the whole assembly. This, kamchin (whip) hangs in every mosque. In addition, a fine of five dinars will be imposed on such people, which will be used for the benefit of the mosque and for feeding the poor. It is said that this custom has existed since ancient times.

CONCLUSION

In conclusion, the analysis of nationality-related terms in Ibn Battuta's "Journey" demonstrates the complexity and significance of translating culturally bound concepts from Arabic into Uzbek. The study shows that successful translation requires not only linguistic accuracy but also deep cultural and historical awareness. Through the examples examined, it becomes evident that translators employ a range of strategies—such as explanation, adaptation, and preservation of original terms—to ensure both semantic precision and reader comprehension.

Furthermore, the research highlights those key terms related to religious practices, social institutions, and everyday life (e.g., ihram, kiswah, madrasah) carry rich contextual meanings that cannot always be fully conveyed through direct translation. In such cases, maintaining the original lexical form alongside explanatory commentary proves to be the most effective approach. This method preserves the authenticity of the source text while making it accessible to modern readers.

The work also underscores the importance of avoiding misinterpretations that may arise from inaccurate or culturally insensitive translations, as seen in comparisons with some Western interpretations. Accurate rendering of such terms contributes not only to linguistic fidelity but also to a more objective understanding of historical realities and intercultural communication.

Overall, the article confirms that Ibn Battuta's "Journey" is not merely a travel narrative but a valuable ethnographic and cultural document. Its translation into Uzbek serves as an important bridge between civilizations, enriching both linguistic scholarship and the study of cultural heritage.

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