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## A Look at The History of Translations of Alisher Navoi's Works into Karakalpak

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### ABSTRACT

The article discusses the impact of Alisher Navoi's work on Karakalpak literature, the study and translation of his works.

### Keywords:

Translation studies, literary translation, literary communication, sister literature, pamphlets, manuscripts, poems, aphorisms, continents, rubai.

Translation studies is one of the most important fields of literary criticism. The study of this field has always been relevant. Because literary translation is a form of literary communication. It also serves as a bridge between national literatures. In particular, Uzbek-Karakalpak literary relations cannot be imagined without mutual literary translations. It has been scientifically proven that mutual translations play a special role in strengthening the friendly relations between the two peoples. There is a history of translating Uzbek literature into Karakalpak and Karakalpak literature into Uzbek. A list of translations from both publications is likely to be several pages long.

The relationship between Uzbek and Karakalpak literature dates back many centuries. It has worked well in the past and in the present. As much as Alisher Navoi, the great poet and thinker of Uzbek literature, is valuable to the Karakalpak people and literature, the

great Berdakh poet has become his own poet for Uzbeks. Berdakh, Ajiniyaz, Kunkhoja and a number of other Karakalpak poets considered Alisher Navoi as their mentor and enjoyed his work. In today's Karakalpak literature, there are many poets who continue the poetic tradition, looking at Navoi as a teacher. It is no coincidence that the poet Berdakh once wrote, "I learned to read from Navoi." In the spirit of the Navoi tradition, the poet Ajiniyaz wrote a series of ghazals and muhammas. It is known that S.Nurumbetov, A.Musaev, A.Dobilov, I.Yusupov and other representatives of Karakalpak literature of the XX century wrote many works under the influence of Navoi's works. Well-known Karakalpak poet A.

Otepbergenov's work also has a follow-up to Navoi. Such examples can be cited again.

Translations of Alisher Navoi's works into Karakalpak language played an important role in Alisher Navoi's recognition in Karakalpakstan. In other words, it is safe to say

that Alisher Navoi entered Karakalpakstan through translations. Interest in the poet's work in Karakalpak literature began in the 1930s. The Karakalpak translation of his works dates back to this period. From that time to the present day, interest in Navoi's work and translation of his works continues. Samples of the poet's poems and translations of his epics will be a great book. Although Navoi has a great deal of experience in translating Navoi's works into Karakalpak, these sources have not been the subject of much research. It is true that some articles have been published about the translation of Alisher Navoi's works into Karakalpak. There are newspaper and magazine articles. But these, in our opinion, are not enough.

We believe that it is necessary to write special scientific works on Karakalpak translations of the poet's works, to create a large-scale research. It is one of the most pressing issues in our translation today. Given this need, we have taken a look at the history and current state of Karakalpak translations of Navoi's works in order to create a larger scientific study.

As mentioned above, Alisher Navoi is one of the great poets of the Karakalpak people and readers. More than five centuries later, his name is still revered in many languages. This is due to the fact that Alisher Navoi's works address important and long-standing universal issues. The poet has left an indelible mark on the history of world literature with his immortal works. In Karakalpak literature, we have said that Navoi's legacy has always served as a school for the people of Karakalpakstan. There are enough examples to prove our point.

Well-known national poet S. Nurumbetov wrote in his poem dedicated to Navoi:

*Ulli shayır kerkem sözdiñ ustası,  
“Láyli-Májnun”, “Farxad-Shirin” nusqası,  
Sizden bizge miyras qaldı Nawayı,  
Qız jigittiñ suyıp oqır qıssası...*

Another famous Karakalpak poet, I. Yusupov, pays tribute to Navoi in the following quartet:

*Sahra gullerin shashayın ustiñe,  
Nawayını suygen qaraqalpaq bolıp.*

*Ibrayım der, ullı ruwxıñ aldında,  
Bas iyemen shákirtiñ Berdaq bolıp.*

It is clear from the examples that the great figures of fraternal literature enjoyed the works of Alisher Navoi and were inspired by his works.

In particular, the people of Karakalpakstan became interested in Navoi's work in the 20s and 30s of the last century. Well-known scholars, writers and poets have appeared in the press with articles about Navoi's works. Scholars such as J.Aymurzaev, A.Begimov, N.Davkarayev, M.Daribayev, N.Zhapakov have written articles on the works of Alisher Navoi. A series of articles and pamphlets on Navoi's works by I.Sagitov, A.Murtazayev, K.Maksetov, K.Mambetov, H.Hamidov, K.Jarimbetov were published. During the years of independence, K. Mambetov studied the works of Alisher Navoi with Karakalpak literature and published a number of pamphlets and articles "Navoi and Karakalpak literature" (1991), "Uzbek and Karakalpak literary relations" (1992). Kurambaev has published several scientific articles on this topic in the Uzbek and Karakalpak press. A chapter of the monograph "Inspired by Navoi's creative garden" (2021) is devoted to the analysis of this topic.

Now about the poet's translations.

When talking about Alisher Navoi and Karakalpak literature, it is necessary to dwell on the translations of the poet's works. The years when the people of Karakalpakstan began to get acquainted with Navoi's legacy date back to long before the October coup. Given that Berdak and Ajiniyaz were influenced by Navoi lyric poetry, the poet's works were first distributed in manuscript form in what is now Karakalpakstan, and the old school entered madrassas in this form. According to Karakalpak scholars, in 1937-1940 M.Dariboev, A.Shomuratov, J.Aymirzaev, N.Japakov translated several ghazals of Navoi, excerpts from the epic "Farhod and Shirin" into Karakalpak and published them in the press. Those who long. A series of poems from the poet's "Chor devoni", some chapters of the epic "Farhod and Shirin", Layli and Majnun were published in 1939 in book form.

On the occasion of the 500th anniversary of Alisher Navoi, his poems and samples of the epic "Hayrat ul-abror" were translated by B. Kaypnazarov.

The next stage of acquainting Karakalpak readers with the heritage of Alisher Navoi dates back to 1960-1970. The epic "Sab'ai Sayyar" was translated by Maden Matnazarov and published in 1968 by "Karakalpakstan" publishing house under the name "Jeti Iqlim". This translation is based on the translation of S. Lipkin, abbreviated in Russian in 1949. This translation consists of 220 pages.

In 1977, Navoi's ghazals were translated by D. Aitmuratov and published as a book by Karakalpakstan Publishing House. The book includes an excerpt from the epic "Hayrat ul-abror" and 5 aphorisms. D. Aitmuratov republished the book in 1991 with new translations. The collection also includes one hundred and thirty-two ghazals, four wisdoms of Navoi, as well as chapters from the epic "Hayrat ul-abror" and a translation of an excerpt from the epic "Layli and Majnun". In 2020, Alisher Navoi's ghazals were translated by S. Ibragimov and D. Aitmuratov and published as a book by Karakalpakstan Publishing House. The book includes 83 ghazals of Navoi, 24 words of wisdom, 20 rubai from 7 continents, 3 works in the genre of ostrich.

First of all, we acknowledge the services of D. Aitmuratov, who translated Navoi's works into Karakalpak. Because he published samples of the poet's poems and excerpts from some of his epics in his native language twice (1977, 1991) under the title "Selections". The second book is more detailed than the poet's collections published in Karakalpak. The book is preceded by a short article entitled "From the Translator." In the preface, the translator gives a brief account of Navoi's place in Eastern literature, his contribution to the development of the ghazal genre, the themes of his work, and some of the difficulties encountered in the translation process. The selection includes translations of about a hundred of Navoi's poems. Among the translations are those written in the

application, written in finger weight. Samples from the poet's proverbs have also been translated. The translations of the gazelles, in general, deserve a positive assessment.

The themes addressed by Navoi, the interpretation of ideas, poetic skill, experience in the use of poetic art are relatively well reflected in the translations. The weight of the original, the order of rhyme, the size of the joints, the rules of using the satellite are not violated in the translation. Most translations are inconsistent. The translator approached the work responsibly. Navoi's "Without you", "Naylayin", "O heart", "Don't die", "Say", "I didn't know", "It didn't happen", "It didn't happen", We are satisfied with the translations of the ancients. It is observed that the translator finds a Karakalpak alternative to each word and phrase, uses it in its place and conveys it to the reader.

In Karakalpak literature, S. Ibragimov also wrote Alisher Navoi's "Ishqing otiga dry body", "How many places do you look at the way out", The translations of his ghazals, rubais, qitas, and proverbs, which begin with For example, see the translation of Navoi's famous rubai quoted below:

Original:

*Ko'z birla qoshing yaxshi, qabog'ing yaxshi,  
Yuz birla so'zuing yaxshi, dudog'ing yaxshi,  
Eng birla menging yaxshi, saqog'ing yaxshi,  
Bir-bir ne deyin, boshtin ayog'ing yaxshi.*

In translation:

*Kóz benen qasín kórkem, qabag'ín kórkem,  
Juz benen sóziń kórkem, dodaǵıń kórkem  
Iyegiń-meńiń kórkem, buǵaǵıń kórkem,  
Ayta bersem bastan-ayaǵıń kórkem.*

It is clear from the translation that he translated this rubai skillfully. The Uzbek word for "good" is "beautiful." His use of the word "beautiful" instead of simply translating it as "good" provided the rubai's art. There are many more examples of such translations. Samples of S. Ibragimov's translations were published in the newspaper "Karakalpak Literature".

We hope that the research of Karakalpak scientists will not stop there. There is no doubt that Navoi's works will continue to serve the next generation with their high

humanitarian ideas. In the article we took a look at the history of translations of Alisher Navoi's works into Karakalpak. As far as possible, we have tried to compare some of the translations with the original. One of our next tasks will be to expand and deepen the analysis of case studies.

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