



Samples of translation of Alisher Navoi's aphorisms into English and problem of their translation

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ABSTRACT

We all know that Alisher Navoi is a world-famous scholar who always tries to translate their unique works into all languages. Today, Alisher Navoi's works are loved and listened to not only by the peoples of the East, but also by the West. To date, Navoi's works have been translated into Russian, English, German, French and many other languages. Through these translations, all nations will enjoy such a great and priceless heritage, and in some countries even statues of Alisher Navoi have been erected as a symbol of love. This article also contains some of the wisdom of our great scholar in the work "Mahbub ul-qulub". It also provides information on the problems encountered in the translation of Navoi's works, brief solutions, and differences in Eastern and Western literature.

Keywords:

Works, Eastern Literature, Western Literature, Proverbs, Scholars, Problems, Differences, Rhymes, Similarities, Comparisons.

Introduction

The name of Alisher Navoi has been a symbol of unity, greatness and pride of our people for centuries. By this time, generations have come to enjoy the legacy of this great man. As long as the world exists, as long as humanity exists, as long as the Uzbek nation lives, the name of Navoi will inevitably live with it. Great poet and thinker Navoi is the greatest poet of all Turkic peoples. Because he considered himself a poet of the Turkic "tribes" (el, urug), spread "from China to Khorasan". He united them under one literary language, under a "single" banner. This had a profound impact on the economic, political and spiritual development of the people.

Alisher Navoi (February 9, 1441 - January 3, 1501) was a poet, thinker and statesman of the great Uzbek and other Turkic peoples. In the West, Chigatay was a major figure in literature, and in the East, he was awarded the title of

"Nizami Nation and Religion" (religion and nation constitution). According to Ali Yazdi, Mavlana Lutfi praised the young poet's talent and was recognized by Kamal Turbati. Sayyid Hasan Ardasher was educated by teachers such as Pahlavon Muhammad and collaborated with Abdurahman Jami. Until 1469, Navoi lived far from Herat due to internal conflicts between the Timurids [[https://uz/wiki/Alisher Navoiy](https://uz/wiki/Alisher_Navoij)].

Material and methods

Alisher Navoi preferred poetry to everything else. As a minister, he did not stop writing poetry. People around him looked at his work with passion and respect. It was ruled by King Hussein Bayqara himself. The first collection of poems of the great poet was created by his fans, while the first collection - "Badoye ul-bidoya" ("The Beginning of Art") was written by him at the request of the king in 1472-1476. In 1485-1486, the second devon,

Navodir un-nihoya (Infinite Rareness), appeared. Alisher Navoi wrote "Vaqqiyya" in 1481-1482. A foundation is a piece of land or property set aside to cover the costs of a good deed. Alisher Navoi's greatest dream was to write an epic, first of all, to create "Khamsa", which became a criterion of poetic power after the great poet of the XII century Nizami Ganjavi (1141-1209). Nizami's "Khamsa", which went down in history as "Panj ganj", consisted of 5 masnavi: "Makhzan ul-asror" ("Treasures of Secrets"), "Khusrav and Shirin", "Layli and Majnun", "Hayf paykar", ("Seven beauties"), "Iskandarnoma". One hundred years later he was answered by Khusrav Dehlavi (1253-1325). "and" Khusrav ", "Majnun ". and "Layli ", "Hasht behisht ("Eight heavens"), "Oynayi Iskandariy ("Mirror of Alexander"). only the Persians he knew enjoyed it. Navoi was distressed by his own grief [<https://www.xabar.uz/uz/madaniyat/alisher-navoiy>].

Results

Alisher has to ride a horse. The horse became angry and could not approach anyone but the king. As soon as Alisher put his foot on the stirrup, the horse began to ride, and Sultan Hussein obeyed the horse and rode on it, waiting for Alisher to ride. As soon as Alisher got on the saddle, Sultan Hussein took the reins and led the way. Alisher fainted. He got off the saddle. It was unprecedented in history. The king never oppressed the poet. The years 1480-1490 were a fruitful period for Navoi in art. Shortly after Hamsa, the poet wrote a number of prose books. One of them is the History of the Kings of Ajam (History of the Kings of Ajam) written in 1488, which is also called Zubdat ut-Tawahir (The Cream of History) in Muhokamat ul-lughatayn. In the late 1480s and early 1490s, Sayyid Hasan Ardasher (1489), Abdurahman Jami (1492), and Pahlavon Muhammad (1493), close friends and teachers of Navoi, died. Navoi wrote "Holoti Sayyid Hasan Ardasher", "Khamsat ul-mutahayyirin", "Haloti Pahlavon Muhammad" dedicated to them. These works were prose and contained the poet's memories of these great contemporaries. In 1491, he wrote a pamphlet on the problem genre, The

Problem of the Treatise (second name, Mufradot). Although the problem genre was widespread in Navoi's time, it was mostly written in Persian. Navoi was the first Uzbek poet to write in Uzbek. Khazayn ul-Maoniy includes 52 of his problems. The poet has 500 problems with the Persian language. One of Navoi's greatest achievements in the 1490s was the creation of Khazayn ul Maoniy (The Treasure of Meanings). Compiled in 1492-1498, this vast collection of four poems covers almost all of the poet's lyrical poems written in Turkish. The poet considers the period between the ages of 7-8 and 20 as the beginning of his life, and calls this period the "Miracle of Youth" ("Miracles of Youth") [Shuhrat Sirojiddinov, Dilnavoz Yusupova, Olimjon Davlatov 2018].

In the last years of Alisher Navoi's life, in 1498, he revised and supplemented the Majlis un-nafais. He increased the number of poets to 459. In the same year he wrote a response to "Mantiq ut-tayr", which was imprinted in his heart from a young age. Lison ut-tayr is one of Navoi's final works. In 1498-1499, the great poet collected his letters and created Munshaot. It contains 88 letters, most of which are addressed to the poet's kings and princes. His most recent work was Mahbub ul-qulub, which he completed in the late 1500s. Navoi died on January 3, 1501. From the death of his eldest son, the whole nation mourned with grief and anguish, from the king to the beggar, from the scholar to the shepherd, from the poet to the farmer.

Discussion

Mahbub ul-qulub (Love of Hearts) is a work by Alisher Navoi written in 1500. The work consists of 3 interconnected parts. Part 1 consists of 40 chapters. In it, the author describes the lives of typical representatives of his time. Part 2, which consists of 10 chapters, details the virtues of good and evil, praise and hatred. Part 3 includes maxims and aphorisms. Each sentence is rhymed. The prostration of the work gave it a unique artistic elegance. The play contains verses and rubai summarizing the conclusions of the great poet and thinker about life. Mahbub ul-qulub is an important source for studying the language of Alisher Navoi's works.

Many of his manuscripts copied from different periods are kept in libraries in Tashkent, St. Petersburg, Paris and Istanbul.

Below you can find some of the aphorisms and translations of Alisher Navoi in "Mahbub ul-qulub".

Some aphorisms and translations of Alisher Navoi in "Mahbub ul-qulub"

N ^o	Alisher Navoiy hikmatli so'zlari	Aphorisms of Alisher Navoi
1	Har g'ayinki tirikligida ehsonidin ko'ngillarni shod qilamag'ay, o'lgandan so'ng ani kimsa duo bilan yod qilmag'ay.	Let no one rejoice in the bounty of his bounty during his lifetime, and let no one remember him with a prayer after his death.
2	Odam tili bilan boshqa hayvonlardan imtiyozlidir.	Human is privileged from the other animals by his superior language.
3	Uning tili orqali boshqa odamlardan afzalligi bilinadi.	His superiority over other people is known through his language.
4	Til shuncha sharafi bilan nutqning qurolidir.	Language is a weapon of speech with so much honor.
5	Agar nutq noma'qul bo'lib chiqsa nutqning ofatidir.	If the speech turns out be inconvenient, it is a disaster of speech.
6	Yomon so'zki kelib jong'a urgay, jondan ham o'tib iymonga urg'ay.	Let the evil word come and strike, and let the soul strike with faith.
7	Vafosizdir zamon ahli, zamonda ne vafo bo'lg'ay, vafo ahli gar bulardin vafo istar, erur nodon.	The people of the time are unfaithful, so why there is faith in the time, if devoted people want to being faithfulness from the time, they are ignorant.
8	Gulda vafo yo'qin qayu bir qushki angladi, Hargiz vafo guli tilamas daxr bog'idin.	The bird realized that there was no fidelity in the flower, then this bird never wish for the flower of fidelity.
9	Kishikim qilsa olimlarga ta'zim, andoqki qilur payg'ambarga ta'zim.	If a man bows to the scholars, it means at that moment he also bows to the prophet.
10	Yosh bolani juda kichik yoshidan boshlab tarbiyalamoq zarur.	It is necessary to upbringing a young child from a extremely early age.
11	Tarbiya insonga o'zida yaxshi odat va fazilatlar hosil qilishda yordam beradi	Discipline helps a person to develop good habits and qualities.
12	Odami ersang demagil odami, onikim yo'q xalq g'amidin g'ami.	Do not boast that you are human, live humbly with the suffering of the people.
13	Vatan tarkin bir nafas aylama, yana ranji g'urbat havas aylama.	Do not abandon your fatherland even a second, by the way you will suffer from homesickness, loneliness.
14	Noxush xabarni chin bo'lsa ham do'stingga yetkazma.	Do not tell your friend the bad news, even if it is true.
15	Birovdan ayb ko'rsang yuziga solma.	If you find someone guilty of something, do not put it on his or her face.

16	Qo'yaver o'sha chin xabarni dushman yetkazsin va sen sabr qil, u ayb mojarosini dushman qilsin.	Let the enemy deliver that true message and you be patient, let him make the conflict of guilt the enemy.
17	Ilm, Navoiy senga maqsul bil, Edimki ilm o'ldi, amal aylagil.	Knowledge, Navoi, know that it is blessing to you which given by Allah, implement your theories.
18	Ey Navoiy taqdirdan neki bolsa itoat et zero, falak ham tangri izni oldida ojizdir.	O Navai, obey your destiny no matter what, for the heavens are helpless before the permission of God.
19	Aysh Navoiy necha dilkashdurur, lek adad birla hayo xushdurur.	Pleasure, Navai, so amusement, but it means destruction your modesty and mind.
20	Yo'q hunari yolg'iz esa yuz kishi, qayda kishi sonida yolg'iz kishi.	No profession is a hundred people alone, where the number of people is the only person.

The translation of Alisher Navoi's works has a special place in translation studies. From small aphorisms to large works, each has its own challenges in the translation process. If translators work diligently and responsibly, it is possible to translate Navoi's aphorisms, rubai, and works, but it is very difficult to translate his ghazals.

Alisher Navoi's poems were originally translated into Western European languages, especially English translation work has just begun. The weight of the appeal was alien to the British people, who believed that the British would not accept the ghazals written in the petition. As a result, Navoi attempts to translate his poems have failed. Some of the translations were based on prose, and the poems were white poems in English. Today, the interest of the peoples of Western Europe and America in Eastern Gaza is growing. Ghazali English poets appeared. Published in 2000 by the University of Wesland, USA, more than 150 people contributed to the English Gazette. English Poems of American Poets. This is Alisher for Uzbek translators

This is a testament to the subtlety and philosophy of Navoi's work, which laid the foundation for the artistic delivery of the English reader. Alisher Navoi's masterpiece is the West The east is very beautiful. This richness is available in a wide range of colors presenting to the audience is an urgent task

facing our translators. At the same time, we need to develop the field of translation studies, which studies the preservation of their tone and general rhythm.

Conclusion

In conclusion, Alisher Navoi is a great, world-renowned scholar. Navoi's works have not only become an integral part of Eastern literature, but also deeply rooted in the hearts of Westerners. Of course, each work has been translated into different languages for other peoples to read. Alisher Navoi's works have also been translated into many languages. If translators had looked carefully, they could have translated most of Navoi's works, albeit relatively, but the ghazals were difficult to translate. For this reason, while a small number of gazelles have been translated so far, English gazelles have also appeared and are now understanding the gazelles, and today the number of translated pictures of Navoi gazelles is increasing. It is not enough to study such a great person all the time.

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