



БИР МАҚОЛ АСОСИДА ЮЗАГА КЕЛГАН ОДДИЙ ФОЛЬКЛОРИЗМ

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АННОТАЦИЯ

Мақол ёзма адабиёт намунаси таркибида келтирилган экан, маълум поэтик вазифа бажарган ҳолда оддий фольклоризмни ҳосил қилади. Оддий фольклоризм бадиий асарнинг сюжетида, композициясида алоҳида ўрин тутаяди. Бир тилдан иккинчи тилга таржима жараёнида оддий фольклоризмнинг берилиши ҳам ўзига хослик касб этади. Мақолада шу хусусда фикр юритилган.

Калит сўзлар: халқ оғзаки ижоди, ёзма адабиёт, мақол, оддий фольклоризм, поэтик мақсад, "Маснавийи маънавий", таржима.

ПРОСТОЙ ФОЛЬКЛОРИЗМ ПО ОСНОВЕ ОДНОЙ ПОСЛОВИЦЫ

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АННОТАЦИЯ

Пословицы в художественной литературе выполняя определенную поэтическую задачу образуют простого фольклора. В процессе перевода из одного в другой язык подача простого фольклоризма образует свойственность. В этой статье речь идет о данной идее.

Ключевые слова: устно народное творчество, художественная литература, пословица, простой фольклоризм, поэтическая задача, "Маснави Манави", перевод.

SIMPLE FOLKLORISM ON THE BASIS OF A PROVERB

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ANNOTATION

A proverb used in a sample of written literature forms a simple folklore by performing a specific poetic function. Simple folklore has a special place in the plot and composition of the literary work. In the process of translating from one language to another, the presentation of simple folklore is important. The article discusses this issue.

Keywords: folklore, written literature, proverbs, simple folklore, poetic purpose, "Masnavi Ma'navi", translation.





There is a genre of folk oral creativity, the most common and most voluminous in terms of volume, the content of which embodies the conclusion of large-volume works: a proverb. The proverb, due to its compactness, is equally used both in our speech and in all types and genres of oral and written literature. We use the proverb to prove our opinion, to increase the power of influence of what we say, to enrich our conclusions in content, and in similar situations.

Even in one of the rare examples of world literature “Masnaviyi spiritual”, the poet used folk proverbs for various poetic purposes. Since the product of his creativity was absorbed into the bosom when used, the folk proverb turned into ordinary folklorism and performed a certain poetic task. We want to dwell on some aspects of the state of a proverb in a work and given in translation.

There is such a proverb in our people: the mind receives crazy power[10.151]. When we looked for an English view of this proverb, we read this English proverb: Good wits will jump [5.]. This is how Jaloliddin Rumi applies:

Машварат идроқу хушёрй диҳад,

Ақлҳо мар ақлро ёрй диҳад.

Гуфт пайғамбар: «Бикун, эй ройзан!

“Машварат, кал-мусташору муътаман“ [2.42.].

The part of “Masnaviyi spiritual” in the translation of Jamal Kamal in the “first notebook” entitled “animals ask the soundman to reveal andishang” consists of four verses, and the third verse contains a folk proverb. Jalaliddin Rumi translated Jamal Kamal from the simple folklorism that arose. When the poet said, “The Mind makes the mind sober, the mind makes the mind light, “mutarjim translated,” the Prophet turns your mind, and the mind gets the help of the mind.” There is no significant difference in the essence of the translation with the original, the translator was able to express the poet's poetic purpose. But with the vigilance of perception, there is a subtle discrepancy in the burro of the mind. An important aspect is that the translator strengthened the meaning in giving the simple folklorism created by the poet, which he did not slow down. When the poet tries to sober up the perception of the soundman, who has begun to overcome the Lion through the testator, emphasizes that the minds make light on the mind, the mutarjim mashwarat turns your mind into a burro, and the mind helps the minds of others.:

Айлагай ақлингни бурро машварат,

Ҳам ақл олгай ақллардан мадад.

Эсла пайғамбар сўзин, эй аржуманд:

Машварат кал-мусташори муътаман [1.40.].

At the end of the publication of the Uzbek translation of the work, the responsible editor made “comments”. In it, this hadith is turned as follows: “the one who has done a job with a profession is in safety.” [1.40]]. It seems that the poet supported his thought with a folk proverb, and then proved it with the Hadith of the Prophet. Such hadiths, in our opinion, were the impetus for the wound of proverbs in the style of “advisory work is not scattered.” In addition to proving his opinion, jalaliddin Rumi also became a promoter of Hadith.



If we pay attention to another aspect of the issue. Poet "Bigon, O rayzan!" he gives his address from the language of the prophet, and the translator, for some reason, brings this exclamation sentence into the poet's speech. We thought it was during the publication, in fact, this expression is acceptable, and why the Hadiths are quoted without the appeal of the Prophet. The English translator translated as given in the original, did not focus on this aspect of the issue:

Counsel gives perception and understanding:
the mind is helped by minds.

The Prophet said, "O adviser, take counsel, for he whose counsel is sought is trusted" [4.68.].

When the poet tells to consult in this part of the work and gives a proverb, then in the next part "the soundman hides his secret" the mystery is heard by a person, El emphasizes that he knows. The translator says, "Did you slaughter, say goodbye to the secret." Apart from the fact that the poet brought so many thoughts, a parable story, simple folklorism in its composition, the poet gives ogit, saying that it is necessary to be careful in the testator and to make it understandable only to the necessary interlocutor, that is, to appoint a meeting of friends and enemies in the testator. Here is the term of the poet from a series of proverbs, from simple foclорisms, in the composition of which they stand opposite, in fact, the poet is two sides of thought:

Машварат айларди Пайғамбар гаҳи,
Кимсанинг бўлмасди ишдан огаҳи.
Пардалик сўйларди, душман ҳойнаҳой,
Билмас эрди қайда бошу, қайда пой [1.40.].

The poet gives rise to simple folklorism, supporting the Persian proverb in different ways with the demand for weight in different places, the demand for status:

Ақл қувват гирад аз ақли дигар,
Найшакар комил шавад аз найшакар? [2. 174]

The translator turns this simple folklorism in the part of the work "When the Prophet (pbuh) saw the sick man and noticed that he was praying", the folk proverb is given almost exactly:

Чун ақллардин ақл қувват олар,
Найшакар ёнида ўсгай найшакар?[1.197]

Although the English translator knew the meaning in the original, but could not keep ordinary folklorism:

Mind gains strength from another mind:
the sugar-cane is made perfect by the sugar-cane [4.137]

Mavlonо Jalaliddin Rumi's Highness tells readers about the signs of illness in the verses in this section, about the possibility of achieving higher levels with it and acting as a foundation when climbing to a height. Everyone also has the question of whether this situation is correct. If we pay attention to the reviews written in the book "Masnaviyi spiritual", it is explained as follows: "in verses 2257-2265, it was stated that pain causes wakefulness and spiritual purity. In the



eyes of mavlono, this pain is the pain of the enlightened and wise. But not all pain and sickness can help the chastity (purity) of the soul and the purity of the soul" [11.115].

It is known that the struggle with lust is one of the priority goals of each sect in mysticism. In the later stanzas, Mavlono also touches on this topic, describing the ego as the conflict of mind and spirit. Therefore, it is necessary to keep up with the sage in order to alternate lust. This is also Murad from the above-mentioned verses "mashvarat". Therefore, in asnosida, the concept of "mind to power crazy" is perfectly illuminated.

If we dwell on translations, then in the translation of Jamal Kamal the tone of the original, the soundness, was preserved to the fullest. The fact that the translator has the experience of being able to choose the same words and apply them in his place is an indication of how great talent he is.

English translator Nicholson interprets every word in verses in this place, giving it in English variants. It is worth noting that the English translator also carried out a huge painstaking work. Skillfully turning a work written in another language, culture, religion, style into one's native language should be endowed by the translator with high abilities, especially divine talent for such works. The good mastery of oriental culture and literature, the enjoyment of Divine Blessing are reflected in the translations.

The conclusion is that the simple folklorisms that arose on the basis of one proverb were used by the poet with different poetic tasks, but with the same poetic purpose. The mind needs to overcome the ego, taking crazy power. In such Pallas, the Prophet's hadiths, oghites can come to the rescue. With the support of simple folklorisms, the poet was able to give both life-threatening and Universal suffixes in a reasonable way, and to manifest themselves as skilled mutarjim.

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