
**COMPARATIVE ANALYSIS OF THE UZBEK AND ENGLISH TRANSLATION
VERSIONS OF INTRODUCTORY PART OF FARID AL-DIN ATTAR'S WORK
"TADHKIRAT AL-AULIYA"**

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Abstract

Keywords:

Islam, mysticism,
ethics, thinker, Sufi,
asceticism, dervish,
theology, theosophical
system.

In this article we analyze the Uzbek translation version of the Introductory part of Farid al din Attar's work "Tadhkirat al Auliya" which was translated by M. Hasaniy, H. Aminov, A. Hasaniy, A. Madraimov and English translation version "Muslim Saints and Mystics" translated into English by the English writer A. J. Arberry, which was republished by Omphaloskepsis in 2000. And we do comparative analysis of the information presented in it. At the same time, we study the skills of translators who were able to cover valuable information about Islamic mystics who created mysticism and their fruitful works.

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INTRODUCTION

"Tadhkirat ul-Auliya" by Farid al din Attar, consisting of 96 chapters, is the only and famous work written in prose. It describes the lives of Sufism sheikhs, saints, and their achievements.

There are more than 10 manuscript copies of the work at the Institute of Oriental Studies of Uzbekistan FA, printed copies published in Bombay and Lahore in 1877, 1887, 1895, 1900, 1903, and 4 manuscript copies translated into Uzbek by Khojashah ibn Sayyid AkhmadKhorazmi. There is also a version of this work translated into Uzbek by MirzoKenjabek and published by the state scientific publishing house "National Encyclopedia of Uzbekistan" (1997).

Below we do a comparative analysis of the information presented in the Introduction between the Uzbek version of "Tazkirat ul Avliyo" by Farididdun Attar, translated into Uzbek by M. Hasaniy, H. Aminov, A. Hasaniy, A. Madraimov, which was published in 2013 by Gofur Ghulam publishing house and the English version of "Muslim Saints and Mystics" (Episodes from the Tadhkirat al-Auliya (Memorial of the Saints) by Farid al-Din Attar) translated into English by the English writer A. J. Arberry, was published in 2000 by Omphaloskepsis. In the lithographic edition of the Persian text, 96 names of saints are given, but in the Uzbek translation, the names and activities of 69 saints are described, while in the English version, the names and activities of 38 saints are described.

MAIN DISCUSSIONS

In the English version, the names of 38 saints are listed in the Table of Contents before the Introduction. In the Uzbek version, the table of contents is given at the end of the work, which lists the names of 69 saints. The difference is that in the English translation, the names and activities of 31 saints are the same as in the Uzbek translation, but in the English version A. Arberry mentions 2 additional names of saints, Ebrahim al-Khauwas and Al Shebli that provided more information at the end of the work. A. Arberry states that, the original edition of the Memorial terminated with the entry on al-Hallaj, whom Attar appears to have regarded—and with historical as well as artistic justification—as forming the climax and supreme crisis of the early Sufi movement. (The inclusion of Ibn Khafif is eccentric.) Some manuscripts contain an extensive supplement which Nicholson accepted as authentic and included in his text; it seems possible that part of this supplement, though by no means all I think, was added by the original author. In my selection I have drawn on the additional material to include al-Shebli, whose death marks the end of the formative period of Sufism. I have furnished brief biographies and bibliographies for each entry, and notes which are intended rather as specimens than as exhaustive commentaries

In the Uzbek version, the Introduction is divided into 2 sections:

1. About Farididdun Attar and his work Tazkirat ul-Awliya
2. Praise be to God.

In the first part of the introduction, Professor Abdumajid Madraimov, Doctor of History, under the title "About Farididdun Attar and his work "Tazkirat ul-Awliya" covers the life and work of Attar in six pages. Translator used a valuable information from the great mystic scientist A.D. Knishⁱⁱ's "Muslim mysticism" published in 2004 and the poet Alisher Navoiⁱⁱⁱ, who wrote in Turkish and Persian languages, the sultan of ghazals, the 10-volume collection of complete works published in 2011.

After that, the original Introduction part of the work, i.e. the second part "hamd" or "khutba" began with the title "Allah's praise". There are also examples given from the Koran chapters and incessant praises and praises to Allah, asking him to support him in writing the book, after which Attar respects the scholars who passed before him, calling them the successors of the Rabbanian prophets and also sent them his greetings.

It was mentioned that before reading this book, readers were advised to read three books of scholars. Because Attar wrote this book out of admiration for the books of those scholars. Attar also mentions that there are 3 types of prophets and companions and that he will write a separate book about the ideas of such people, and he asks those who benefited from reading his books to remember him and pray for them in the hereafter.

In addition, several situations have been cited and explained as proof that stories and narrations definitely benefit murids. Examples are given from Surah Hud verse 120,

ⁱ"Muslim Saints and Mystics. (Episodes from the Tadhkirat al-Auliya (Memorial of the Saints) by Farid al-Din Attar" Translated by A.J. Arberry. 35p

ⁱⁱА. Д. Кныш "Мусульманский мистицизм" - Москва-Санкт-Петербург 2004г.

ⁱⁱⁱAlisher Navoiy. To'laasarlartoplami. 10 jildlik. G'ofur Gulomnomidaginashriyot-matbaaijodiyuyi. 2011y

that is, "O Muhammad, I will tell you the stories of the past, so that your heart may find peace and be strong."

In addition to remembering the knowledge and deeds of good people, Attar stated that in his time he saw those who revealed people's secrets and those who forgot the rights of others, and named his book "Tazkirat ul Awliya" which classifies the tazkiras of the saints and that they may help the people. If they do not forget, they will find happiness and love from God, and he is confident that there is no better book on the path of truth. In the Uzbek translation of Attar's book, at the end of the introduction, he wrote the names of all 69 saints and gave them their characteristics one by one.

In the English version, the Introduction of the book was translated into 7 parts by A. Arberry:

1. Introduction
2. The origins of Sufism
3. Sufism and Persia
4. The rise of Persian Sufi Literature
5. Attar and his "Memorial of the Saints"
6. Sources of Attar's "Memorial"
7. Comparative table of Sufi Biographers

In Introduction A. Arberry illustrated the keenly disputed details of the author's life and works: he appears to have died between A.D. 1220 and 1230, possibly at the hands of the Mongol invaders of Persia; the traditional account that he was born in 1119 and murdered precisely in 1230 is now generally rejected; of the very numerous epics and idylls ascribed to Attar perhaps nine may be recognized as authentic.

In the second part A. Arberry illustrated the origins of sufism as a mystical movement within Islam. He also stated that towards the end of the eighth century a.d. pious Muslims who remained faithful, through all trials and temptations, to the high ideals of the fathers began to form themselves into little groups for mutual encouragement and the pursuit of common aims; these men and women (for there were women amongst them of a like mind), opting out of the race for worldly advancement, took to wearing wool to proclaim their otherworldliness and were therefore nicknamed Sufis.

In the third part translator illustrated that Islam influenced the cities where the Sufi movement took root. It may be noted that in pre-Muslim times Balkh was the center of a Buddhist community.

In the fourth part translator wrote all about ghazals (lyric), robais, qasidas (oda), satires, mathnavis (the rhyming couplet) of the poets of that time who were rich in sufism ideology and illustrated the rise of Persian Sufi Literature.

In the fifth part translator referred to the edition by R. A. Nicholson in order to be free from reasonable doubts. In the preface to the Memorial Attar listed his reasons for writing the book and his 15 motives summarized by R. A. Nicholson were replaced in this part by Arberry and concluded it by Attar's recommendations.

In the sixth part Arberrry wrote about sources of Attar's "Memorial". He stated that in compiling the Memorial Attar consulted the authors and texts and listed them as 1) Hekayat al-mashayekh of Abu Mohammad Ja'fer ibn Mohammad al-Kholdi (d. 348/959); 2) Ketab al-Loma' of Abu Nasr 'Abd Allah ibn 'Ali al-Sarraj (d. 378/988); 3) Tabaqat al-Sufiva of Abu 'Abd al-Rahman Mohammad ibn al-Hosain al-Solami (d. 412/1021); 4) Helyat al-auliya of Abu No'aim Ahmad ibn 'Abd Allah al-E'fahani (d. 430/1038); 5) al Resala of Abu 'l-Qasem al-Qoshairi (d. 465/1072); 6) Kashf al-mahjub of Abu'l-Hasan al-Hojwiri (d. c. 467/1075).

At the end of Introduction Arberrry made a comparative table of 75 Sufi Biographers. In making it attention has been concentrated on the biographical sections of each entry.

CONCLUSION

So, analysing only Introduction parts of the Uzbek and the English translated versions of the book "Tadhkirat al-Auliya" I have concluded that both versions provide useful information for readers and the differences between two versions are as follows:

- 1) As the extra source of translating it uzbek translators used A. D. Knish's and A. Navai's books, English translator used R. A. Nicholson's scientific conclusion about Attar's Memorial of the Saints.
- 2) The Uzbek version of Introduction includes two parts but the English version includes seven parts. Because the English version covers more Sufism and Sifi Literature.
- 3) Contents in the Uzbek version is given at the end of book but in the English version at the beginning before the Introduction.
- 4) The volume of Introduction consists of 18 printed pages in the Uzbek version but 35 printed pages in the English version.

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