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A Bouquet from Navoi`S Artroom

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***Abstract:** This article reflects the role of Jamal Kamal's services in the translation of Alisher Navoi's Persian heritage.*

***Key words:** Navoi, "Devoni Foni", Jamol Khamol, translated, 10 poems, 20 gazel, Ibrokhim Khakkul.*

Navoi was a great word artist and grandfather of Uzbek literature. He created at forsi language very well. He composed at two language and Abdurakhmon Jomi cheered him so that his name is still popular. His poems, gazelles, eulogies, rubois were very famous for word artists and were famous for people who spoke at tadjik language. As Navoi composed "Devoni Foni" The poem collection is consists of forsi poems. In the poems that was in the poem collection, Navoi told about his uzbek and tadjik works. For example:

Manii shirinu ranginam ba turki behadast ,

Forsi ham la`lu durhoi samin gar bingari.

At turk language multi- colored and lovely words are so many. If you observe my words are valuable pearl. Everyone knows "Divoni fonii" was composed from 1495 to 1500. The poem collection consists of 552 gazelle, 1 musaddas, 1 eulogy, 64 poem, 72 ruboi , 16 ta`rix, 9 riddle. Navoi`s forsi works were marked by Abdurakhman Jomi, Davlatshokh Samarkandi, Giyosiddin Kxondamir, Abdullokh Khotifi and Khamoliddin Binoi very well. Fit rat wrote a report called " About Navoi`s forsi poems his forsi poem collection".In this report Fitrat refused the idea of Bobur who was the great owner of the art and literature. Bobur said the most forsi works of Navoi were slack. Fitrat completely knew the literature of 15 century. Fitrat learned "Taskira ut- shuaro" by Davlatshokh Samarkandi, "Nafokhot – ul uns" by Abdurakhmon Jomi, "Tuxfai Somi" by Som Mirzo, "Majma ul- fusaxo" by Rizo Khulikhon Hidoyat,

“Tafsiri forsi” by Khusayn Voiz Khoshifiy and based on these works then marked Navoi’s Forsi works. Fitrat based on reasons for Navoi created at forsi so well by through “Mukhokhamat ul- lugatayn” . Navoi was busy with literature of forsi from 15 years old to 40 years old. He saw a lot forsi literature created that time. He showed his poems to Mavlono Jomi and many poets of forsi and he asked them to put to rights his poems. Fitrat based on Navoi was intelligent at literature of forsi. Fitrat said Navoi replied to forsi works written by famous poets. Also, Fitrat said a lot of Navoi’s poems were created for reply. For example:

“Tukhvat ul- afkor ul-asror” ” to “Bakhr ul- asror” by Khusrav Dekhlavi and “Lujjat ul-asror” by Abdurakhmon Jomi. Fitrat marked knowledge of poem by through. Fitrat also observed in ”Mukhokhamat ul- lugatayn” “Rukh ul- quds” , “Ayn ul- hayot”, “Minkhoj un- najot” “Qut ul- qulub” and “Fusuli arba”. Fitrat said Navoi’s forsi works was the greatest. Fitrat fetched Navoi’s every poem’s first couplet as a proof. Also, Fitrat fetched Navoi refused to Salmon Sovaji 1300-1375 was the greatest poet of forsi. Fitrat proved Navoi was an intelligent of forsi literature. Navoi considered his forsi works were very famous and people read the very well. Although we do not have the full translation of poem. The famous uzbek creator Natan Mallayev in the 1960s , started translating “Devoni Fony”. Gafur Gulam, Shoislom Shoakhmedov, Chusti, Abduqodir Khayitmetov, Jamol Kamol, Nosir Mukhammad, Said Gani, Olimjon Buriyev , Ergash Ochilov and Abduhamid Pardayevs translated a lot of forsi poems of Navoi. Learned person Ergash Ochilov affirmed the nation poet of Uzbekistan translated a lot of rare works which are very importance in literature of Uzbekistan at the moment. Jamol Khamol translated 10 poems, 20 gazelle, then he published them as a book.

Editor was Asror Samad, the author of beginning word was Ibrokhim Khakkul. Ibrokhim Khakkul is the doctor subject of filology said about translation. Reading translation of poem is different from the translation of prose and the translation of poem approaches to Navoi’s artroom , and this good work must not be stopped. As Navoi’s forsi poems` capacity are very massive. Translating his forsi poems approaches knowing him well. This book is valuable for this. In fact, the text of translation is eloquent , it does not have any mistakes. The ideas of gazelle and poems have in translation. The author must know tasavvuf, islam, the life of prophets to translate “Devoni Foni”. This translation shows Jamol Khamol is a knowledge person. Khazrat Navoi said about his poems` theme, idea in “Mukhokamt ul – lugatayn” . The translator used a lot of chances of our language. The intuition of translation helps him very well. The translations are similar to origin. Jamol Khamol tried to give Navoi’s ideas meanings

Lolavu gul az tajalli tu ba xubi

Qumriyu bulbul zi shavqi tu ba alola.

Ul lolayu gullar bari husning ila ko`rkam

Ham qumriyu bulbulga yetib shavqi alola.

We know that it is essential that the author and the translator must be moral closer to each other. Jamol Khamol is more near to Alisher Navoi. Alisher Navoi loved the works by Farididdin Attor, also Jamol Khamol devoted to Farididdin Attor. The pupil of uzbek have wanted to read the translation of Farididdin Attor`s works for many years. Finally, their dreams have come true. The great translator Jamol Khamol translated “ Mantiq ut- tayr”, “Ilokhiynoma”, ‘Asrornoma’, ‘Bulbulnoma’, ‘Pandnoma’, and ‘ushturnoma’ by Farididdin Attor. And he began building ‘Uzbek’s attornoma’ . Jamol Khamol translated works that Navoi read pleased. Jamol Khamol wrote about the love to Navoi at the first pages of book.

Ishqing, yuraging ersa, Navoiyni o`qi,

Iymon tiraging er Ixlos kerging ersa, Navoiyni o`qi

Ixlos keraging ersa, Navoiyni o`qi

Har ne tilaging ersa Navoiyni o`qi.

Jamol Khamol used the words fosi- arab. It says that Jamol Khamol is a knowledgeable of the literature old east. Unless words come themselves they do not adapt oneself with the text. But Jamol Khamol used them mastery and he provided that it would be natural. The moral of Navoi`s gazelles have in the translation.

Kishi ba xubiyu jonbaxshi az suxan ki chu tu,

Nabuda olloh-olloh, Masiho Maryam xub.

Agarchi o`ldirur husning, hamono tirguzur so`zing,

Bu yanglig` bo`lmagan, yo rab, Masih yoki Maryam xub.

[Foniy gulshani, page 198]

The alert translator Jamol Khamol had looked through this book, before pupil took it. The translator admitted that there were some technical mistakes. It evidence that Jamol Khamol feels great responsibility to Navoi`s works.

For essence, Jamol Khamol started creating translation ‘Devoni Foni’ as well as pupils demanded. This translation has been met both pupils and the wide community As every new and good translation is success for the literature of uzbek.

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