

## Translating Peculiarities of Cultural Words and Lexical-Phraseological Units of "FIRDAWS AL-IQBAL"

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### ABSTRACT

This scientific article is written about the English translation of the masterpiece "Firdavs ul-Iqbal". This masterpiece written by great translators and writers Ogahi and Munis. "Firdavs ul-Iqbal" translated by the orientalist Yuri Bregel, and another proof of the work's priceless historical example of the Islamic world. In the Introduction part, he provided valuable information on a number of historical facts about the writing of the work and the sources used in the work. We tried to show how rich our Turkish language is from the language of the work by studying the English translation of the words in the lexical-semantic field of "to die". The work can be a witness of such valuable sources.

**KEYWORDS:** *Ogahi, Munis, Yuri Bregel, "Firdavs ul-Iqbal", lexical-phraseological units, cognitive linguistics, concept, lexical meaning, linguistics, dying, linguistic content, hell, heaven*

The historical annals in Khorezm began to grow vigorously during the reign of one of the Khans of Khiva, Abulgazi. During the reign of Muhammad Rakhimkhan I, however, this custom took a new turn. We believe the work «Firdavs al-iqbal» to be a work during his time on the Khan's throne. The purpose of this page is to communicate a range of viewpoints on the given historical work, its various events, and, in particular, Muhammad Rakhimkhan I. Herman Vamberi is a foreign orientalist who has left vital material on Munis, Agahi, and their work "Firdavs ul ikbal." It's worth noting that historian and chronicler Agahi was alive throughout H.Vamberi's voyage.

The missionary recalls that he met Munis and his nephew Agahi, who were translating historical Mirhond works at the time. Munis, in fact, died of cholera in 1829. Vamberi most likely mistook Munis for someone else. The missionary's main accomplishment is that he introduced the name Agahi to Europe. H.Vamberi portrays cultural life at the time and provides ethnographic data, thus it's important to pay attention to that scenario. He speaks of the people of Khiva in particular: "Despite the city's centuries-old age, Khivan customs bear the stamp of earlier heroic existence."

Demonstrative conflicts, fights, and notably horse jumps with fantastic prizes are common. Every significant wedding is incomplete without races. The winner receives 9, 19, or 29 pieces of any type of property, such as 9 lambs, 19 goats, and so on. Fire-worshippers, celebrations, and games" have survived in Khiva from previous residents<sup>1</sup>. Most likely, the

Hungarian traveller heard this through Agahi or other intelligence personnel. He also received a collection of Munis poetry by Agahi, which he intended to translate into German. According to G.Vamberi's work, the level of cultural and political-economic life in the Khanate rose even higher during the reign of Said Muhammadkhan.

A.L.Kun, who personally participated in the removal of volumes from the khanate library in 1873, was the second individual who obtained historical annals of Munis and Agahi. A.L. Kun left his notes about the Khanate of Khiva with a synopsis of events from the period of Abulgazi to Muhammad Rakhimkhan II under the manuscript («of the historical annals») of Munis and Agahi. A.L. Kun stated in an article in the newspaper "Turkestan Sheets" that he directly engaged in the confiscation of historical "Firdaus ul ikbal" manuscripts<sup>2</sup>. The whole text of A.L.Kun's article "Notes on the Khanate of Khiva" may be found in U.Bekmuhammad's book: "I acquired the following scientific materials during the Khivan expedition: 300 books, mostly eastern manuscripts; the divans of east poets, consisting of 30 volumes; 50 volumes of religious books. Besides, 18 copies of "Koran", 50 textbooks.

The documents available in the library were confiscated as well. These documents can be divided into two groups. In the first group, it is conditionally possible to include writing-books where incomes and khanate expenses were fixed, while the latter includes letters and diplomatic censuses... Among these documents there were some requests of the peoples of Khiva, living in Bukhara, Gazali, Istanbul. They applied to the khan with the request to resolve any problem or to be appointed to some post. Among diplomatic documents, there was a letter of the governor-general of the East India Norsbruk, letters and decrees of the Turkish sultan, the written agreement signed between the Khivan khan and the Russian ambassador Lieutenant Colonel Danilevsky, and also some letters of the Turkestan governor-general "(Institute of Oriental Manuscripts of Russian Academy of Sciences, Fund 33, Shelf 16). Orientalist Kun brought these values to Tashkent and got acquainted with them partially, then gave them to the Petersburg national library, the museum of Asian Academy of Sciences<sup>3</sup>. In a note of the pastor Avraam Amirhanjant «Firdavs ul ikbal», obtained by him from the Orenburg Tatar, it is informed on the advantages of the manuscript: «the book is written accurately, cleverly, quite competently and coherently. All of its 906 pages can be read from the first up to the end in an unceasing and free way». In some scientific sources, there

<sup>1</sup> Vamberi, 1865, p. 172

<sup>2</sup> Kun, 1873, p. 158

<sup>3</sup> Bekmuhammad, 2012, p.151

are general data on the records of the pastor Amirhanjant, and this encouraged us to familiarize ourselves with it in more detail. The note was written in 1890 and begins with a phrase: « It is well-known for Orientalists that it is rare for any manuscript to satisfy the most modest requirements of the scientist assorting it, when, whom, where and under what circumstances they are written. But the book « Firdaws ul-iqbal » answers all this sort of questions itself without forcing the reader to resort to conjectures and guesses». The record consists of 18 pages with a reviewed character. Based on the source, Amirhanjant provides data briefly in six sections: 1) about authors of a source; 2) about the writing history; 3) about the structure; 4) about the language; 5) about the advantage of "Firdaws ul-iqbal"; 6) about the given manuscript; and in conclusion, - about a condition of acquisition of the book. In the end, there is a separate note about the record of prof. N.I. Veselovsky. Giving an example from the words of Munis, Amirhanjant writes: «... The aspiration to a science won by the scientists and he alternated between the poetry and the history. However, the author of « Firdaws ul-iqbal » is mainly famous for the verses as one of the first, if not the very first poet, and as the exemplary writer and as the classic historian. Sheikh Sulajman in his Chaghataic dictionary impartially refers to Munis, and after him, to Agahi, the nephew of our author».

Concerning the history of the work, Amirhanjant writes that Iltuzarhan (1219/1804-1221/1806) ordered Munis, as the most capable scientist, to describe the acts made already by the khan, and what the khan intended to undertake for his glory. «Having continued, thus, the work to 638 pages, the historian passed away. Mohammed Riza Mirab Agahi finishes the remarkable work deservingly, having written 280 more pages. It is interesting to read about this by the completer of the work Agahi (pp. 638-640). The author names Agahi as the successor of style of Munis in a direction and originality, and he is said to be a worthy successor. Having written about the composition of the work, Amirhanjant deeply estimates the skill of Munis: « it is also important that the disposition which was taken by the first historian as a principle the work, and then the performance of the foreordained plan is followed by the death of Iltuzarhan and the successor Mohammed Rakhimkhan (1806-1825) wishes that his reign also enters into history. Munis had a deep ability to connect together, what according to an initial plan was not supposed and was not expected, but in essence the work makes a single whole». Amirhanjant calls Munis as a historiographer and writes that, reading his book, it is possible to receive full representation about all actions of Abulgazihan, the son of Arabhan. «The orientalists of the whole world would wish to know willingly what exactly happens after 1074 khidjri in Khiva and in neighboring countries, till which time narrated Abulgazihan. Now we read, how nicely historian Munis describes the reign of Abulgazihan, Anushahan, one behind another represents us the historian, all masters who have followed Abulgazihan of Khiva till 1221 khidjri». Having read the book carefully, Amirhanjant defines the following advantages of the history in «Firdaus al-ikbal»: a) The completion of the history of Abulgazi Bahadurhan; b) The replenishment of the blanks in the history of Abulgazihan omitted by this eminent historian, because their maintenance did not concern directly to that line of the history, which it kept for the special purpose. However, in the work of Munis we meet many events preceding the reign of Abulgazihan, which are parallel to his reign, but not mentioned; c) The biographies of the remarkable people

playing some obvious role in the given districts; d) Interesting messages concerning the geography of sandy steppes, Aral Sea, an initial current of Amu Darya and the tap of their directions in the reign of Hadzhimhan (pp. 524-526); about some remarkable channels Shahabadarig (p. 825), but in particular about Bend Sultan (p. 880), which was paid attention by Mohammed Rakhimkhan specially and at which restoration he paid with the life of Kutlug Murad inaq - the brother of the khan; e) Certain, and clearly outstanding chronology, under the whole book, that put all materials on a strong basis of the facts; f) The absence of superstitious explanations and superfluous deviations from a historical statement; g) Carefulness in material collecting, both written, and orally; From words of the author, it can be followed that in this book all materials are in respective history of the book, which existed during the work "Firdaws ul-ikbal" and that it is vain to search in all subject for any documents or oral legends. h) Its syllable is strictly scientific, purely classical, and verses represent us classicism of Chagatai language in the higher perfection. i) The work is written accurately, competently and coherently. All 906 pages can be read from beginning to end on one spirit, as product of the outstanding European scientist printing personally the work. This impeccability also urges to be convinced by polishing of a draft variant that author Agahi himself wrote this book. From all of this, it is possible to draw conclusions that it is the original and rather possibly single copy of this work. Berezin, baron Demizon, Fren, Ilminsky would consider themselves happy, if they had in hands the similar perfect manuscript at the edition of the Chaghatai sources ». Then the author writes about what the book lacks. « A lack of our copy - one and only. Of sheets nearby ten are torn »<sup>4</sup>. It is possible to notice that the note of Pastor Avraam Amirhanjant is valuable and interesting both to the usual reader, and for the expert. However, the data about the author, except records, neither in bibliographies, nor in the scientific and religious literature cannot be found yet. After A.L.Kun and pastor A.Amirhanjant, V.V.Bartold was interested in the work of Munis and Agahi "Firdaus ul-ikbal". He prepared the collection of the text of this work, but the censorship of the Soviet period did not give the permission to the work publication. As V.V.Bartold confirms, the work of Munis and Agahi, which are in archive of L.A.Kun, was bought by the representative of a museum of Asian Academy of Sciences and from its successors. Among them, there are the manuscripts in detail describing events in khanate until 1872. These materials are not published until now<sup>5</sup>. In 1900, V.V.Bartold defended the dissertation on a theme «Turkestan during an epoch of the Mongolian invasion». After that, in 1902 he came to Tashkent to collect historical manuscripts for the second time. As the academician Krachkovsky writes, in 1930th years the oriental studies was enriched with invaluable researches. It is necessary to mark that the strong base of these researches was put by V.V.Bartold and it concerned the history of Khorezm. Khorezm is regarded by the scientist as a cradle of an ancient civilization and attracted them. Many most valuable data on the Khanate of Khiva was found in his personal archive. Among his handwritten heritage, the history of Khiva city was found. His manuscripts consist of 200 pages. At studying the history of Khoresm, V.V.Bartold gives the special preference to historical works of Munisa and Agahi. He wrote: "Whatever

<sup>4</sup> Munirov, 2002, pp.13-15

<sup>5</sup> Bartold, 1927, p. 113

minuses the work of Munis and Agahi has, as literary and historical work, this work expresses a detail a statement and the quantity of an actual material and far reserves all works which have reached us on stories of khanates of Bukhara and Kokand<sup>6</sup>. In 1929, the scientist separately collected data from the work of Munis and Agahi, concerning the Turkman, and carried out original researches. At the same year, in Berlin he found the new manuscript about the history of Khorezm and its data he compared with the events described in "Firdaws ul-iqbal". Thus, V.V. Bartold propagandised the work of Munis and Agahi "Firdaus al-ikbal" in the West. Other scientist P.P. Ivanov evaluated the work of Munisa and Agahi as the basic source on stories of the khanate of Khiva at XVIII-XIX centuries<sup>7</sup>. He translated those parts of the book "in Firdaus al-ikbal" which concern stories of Turkmen tribes and used this source in work "Sketches on stories of Central Asia at the ages of XVI and middle XIX", which was published in 1958. In his data the special accent is placed on migration process. P.P. Ivanov being based on a source "Firdaus ul-ikbal" provided the detailed data on time of the reign of Muhammad Rakhimkhan I. The historian noticed that the khan spent the specified period also for land reform. The large landed property was almost liquidated. The lands were confiscated in favour of the state or distributed between representatives of the formed aristocracy. The given product was translated into English in 1988 by historian Yu. Bregel<sup>8</sup>. Finally, in 2010, it was presented in a full edition for readers in Uzbek language<sup>9</sup>. In the conclusion, it is possible to say that nowadays the process of studying "Firdaws ul ikbal" is proceeding by foreign and Uzbek scientists. Among Uzbek scientists, there are Ruzimbaev S., Ahmedov A., Hudoyberganov K., Hollieva G., Mutalov O., Matniyozov M. and others, who investigate the philological and historical sides of the given work. Thus, on an extent more than century, the work "Firdaws al-iqbal" was the focus of attention of researchers and through them, it played a big role in studying the history of the Khanate of Khiva as well.

"Firdaws al-Iqbal" Translated from Chaghatay and annotated by Yuri Bregel. Yuri Bregel's magnificent translation of the *Firdaws al-iqbâl* follows the text edition published in 1988 of this major monument of Central Asian Chaghatay historiography in general and of Khivan court historiography in particular. In addition to the translation of the work itself, the publication includes an extensive introduction offering discussions of the work's sources, manuscripts, previous editions, the biographies and bibliographies of the authors, the work's historiographical antecedents, and subsequent works taking up the narrative where the *Firdaws al-iqbâl* leaves off

Yuri Bregel was one of the world's leading historians of Islamic Central Asia. He published extensively on Persian and Turkic-language history and historiography, and on political, economic and ethnic history in Central Asia and the Muslim world.

During the comparing original version of Firdaws al-Iqbal with a translated version I came across lots of, realia, cross-cultural and archaic words. Here you can see all of them:

<sup>6</sup> Bartold, 1927, p. 113

<sup>7</sup> Ivanov, 1958, p.56

<sup>8</sup> Bregel, 1988

<sup>9</sup> Zhumahodzha N., Ruzimbaev S, Ahmedov A., 2010

## The Paradise of Felicity

### Introduction

The chieftains (*inaqs*)

*The mehter* (in Khorezm-vizier, first minister)

Learned men (*fuzala*), who, out of envy, tore the manuscript to pieces

misra-separate hemistichs

Ulama-saints, amirs, beks, poets, scholars, and artists

### In the name of God, the Merciful, the Compassionate!

tavarikh-the study of histories

sikka-in the mint

alqab-titles

mahja-flagstaff

soyurghal-appanages, many gifts and grants

### Part 3

#### About the descendants of Shibān Khan, the fifth son of Jochi son of Chingiz Khan, who reigned in the country of Khorezm

alufa-allowance

ayaq nokeri-foot-soldiers

mir-akhur-the horse

mukhtasar-compendium

\*sarupa-all the amirs royal outfits

Sarkarda-commanders

ikhlas-nama-a letter of loyalty

'ariza-i ahval- a report about the situation

qaravul-dispatching scouts

kima darughalar-the boatmen

arza-dasht-a letter of petition

sadat-i nabavi- the noblest of the sayyids

sufi-i bi-pir-Sufi without a guide

fathnama-the proclamation of victory

jamahir u mushahir-all the notables

beklik rutbesi-the rank of bek

masnad-i imarat-the summit of the seat of amir

dakhl u kharj-the income and expenditure

divan-i a'la-the supreme chancery

dastur-i a'zam-the great counselor

salim u sharik- partner and associate

qa'ida-praiseworthy regulations

saltanat mansabi-rulership

ko'runush-i 'ali-sublime audience

matars-i mu'alla-the sublime court

umana-magnificent nobles

alaman-the assailants

mir-shikar-the skillful huntsmen

jilawdar-groom

mir-akhur-master of the horse

chargh-a saker falcon

Shahbaz-a swift-winged goshawk	majlis-an assembly
Shunqar-a gyrfalcon	otagha-a royal aigrette
Tuyghun-a silver-colored white goshawk	khurma nabidi-date wine
*Bahri-a peregrine falcon	*khwan-tray
Italgu-a saker falcon	Tafsir-Qur'an interpretation
Lachin-a desert peregrine falcon	Hadith-the science of Tradition
sarupa- a robe of honor	Fiqh-jurisprudence
tariqat-Mystical Path	'aqaid-Creed
haqiqat-Divine Reality	Hikmat-wisdom
mashkab ahli-the members of the retinue	Ahkam-rules
dudman-Nayman ruling family	'ilm-i kalam-probe theology
qonush-encampment	Hasil-i kalam-canons finally
qarchighay-hawk	Akhlaq-ethics
qadamgah-the halting-place	*Mu'amma-a poetic riddle
arvah-i muqaddaslaridin-holy spirit	Orda-bazar-the royal camp site
astana-the holy site	Khayma u khargal-the lofty tents and pavilions
saraparda-the royal tent-enclosure	Qoshlar u bungahlar-the humble camps and dwellings
muhrlik Nishan-a diploma bearing his seal	Masakin-the poor
sarupa-a royal outfit	Haravul-the advance-guard
kimkha-a robe of honor made of silk	Surdavul-convoys
khayma-tents	Charqab-the armor
khargah-yurts	Khargah-tent
keklik-partridges	Atlas-a golden robe and priceless silk
ghul-i biyaban-like demons of the desert	Jigha-an aigrette
khar-i mughaylan-Egyptian thorns	Afsar-the golden crown
adab u rasm-civilized behavior	Farrash-footmen
jurga-the battue	Durbash-guards
ilghar yatip-the advance post	Jabbarguy-criers
abid-the Recluse	Shatir-a group of nine runners
sarupay-a gilded outfit	Usul-melodies
mamalik-i mahrusa-well-protected kingdom	Mahja-mooncrest
multuq oqi-musket balls	Azadalar-commanders and nobles
fuqara-the subjects	Qurghan-the city wall
fuqara-yi sahra-nishin-desert-dwelling	Sipahdar-commanders
sawdakhana-a trading place	tufangchi-musketeers
qurghan-the caravan surrounded themselves with a wall	sarkarda-commanders
baj-demanding tolls	Savahil-the coastal region
khassa-i sharifa-royal domain	Hisaar-the fortress
mushrif-the overseers	Urugh-clan
qurghan-fortress	ulugh chashtgah-in the afternoon
otlaq va yaylaq-pastures and summer pastures	'ajayibat?-few wild animals
shir-i ghurranda-a fierce tiger	shudrun-a drizzling rain
saraparda-the magnificent royal tent-enclosure	tamthil-a parable



fath-nama-a letter announcing his victory

ghacharchin-a guide

tughay-thicket

nishan-i 'alishan-royal patents

ordu-the royal camp

bun ava aghruq-luggage and train

kuhna qal'a-the old city wall

saqaa-the head

toy-feast

hawli-estate

mushrif-the supervisor

mal-i amaan-a large sum of the people

'arz-i sipah-a review of troops

bun ava aghruq-luggage and train

khutna sunnat-the circumcion

Salla-sabers,banners,turbans

Lula takiya-hookahs

Kulah-gold-embroidered garments,\* expensive hats

Milk-i khalisi-private estate

Ordu-yi a'la-the royal headquarters

We have learned the concept "to die" more than 70. Here you can see the schedule of lexical semantic phraseological units of the concept "to die."

	Original language	Translated version
1	...olamg'a vido qildi...	...he bade farewell to this world...
2	...jahong'a vido qildi...	...bade farewell to this world...
3	...vafot topdi	...died
4	...olamdin ko'z yumdi	...left this world
5	...dor al-fanodin dor al-baqog'a rihlat qildi.	...passed from this transitory abode to the eternal one.
6	sharbati nogo'zirin ichib	he drank the inevitable draft
7	har bir jon o'limni sharbatini tatiguvchidir	Every soul shall taste of death
8	"ostidan daryolar oqib turadigan jannat bog'lari" gulshanig'a rihlat qadamin qo'ydi.	set out on the journey to the rose garden (described as) "Gardens underneath which rivers flow."
9	umri oxir bo'ldi	his life came to an end
10	Chun ajal yetkach, Tangri hukmin butkardi	the death-hour come, God had decreed
11	hayot vadiatin qobiz al-arvohg'a topshurdi	held in trust to the angel of death.
12	haq rahmatig'a ketdi	died
13	jonin Tangrig'a taslim qildi	he delivered his soul to God
14	rahti iqomatin oamdin ko'tardi.	died of the plague.
15	oxirat azmi tutti.	set out to the next world.
16	intiqol qildi	passed away
17	rahmat javorig'a intiqol qildi.	put him on the throne of sovereignty.
18	inoq olami foniyydin jahoni boqiyg'a rihlat qildi.	passed from this world to the next one
19	haqq'a jon taslim qildi.	yielded his soul
20	shaxodat topdi	died
21	irodat qadamin azimat rikobig'iga qo'ydi	put the foot of intention into the stirrup of departure.
22	hayot vadiatin qobiz al-arvohg'a topshirubtur.	he had held in trust to the angel of death
23	favt bo'lubdurlar.	dead
24	olami foniyydin jaxoni boqiyg'a intiqol qildi.	passed from the transient world to the eternal one
25	adam asfalasoflinig'a yibordilar.	the nothingness of the depths of hell
26	qazo o'qi tegib, shahodat jomidin "barcha jon o'lim sharbatini tatuvchidir"sharobi xushgavorin simirdi.	struck by the arrow of fate and drank from the cup of martyrdom the delectable drink [about which it is said] "Every soul shall taste of death"[/
27	vafot topg'oni	The death
28	falak xisorining zurvasig'a hamsarqlik ko'rguzdi va qar'i xandaqi tahtussaro nihoyatig'a yetti	its towers and rampart became equal to the top of the castle of heaven, and the bottom of its moat reached the lowest point on earth.
29	oxirat shabistonig'a adam oyoqi bila azimat etmak kerak	set the foot of existence in the garden of this world must travel with the foot of non-existence to the nightchamber of the next world
30	hayot qo'rg'onig'a kirdi, mamot qofilasi bila fano shahristonig'a ketmak kerakdur	every breathing being who had once entered the town of life must go with the caravan of death to the city of annihilation.
31	maoli ahvolimdin rihlat va intiqol asarin ehson qilurman.	I fell the sign of passing away.
32	Tangri rahmatig'a vosil bo'ldi.	Return into thy Lord, well-pleased, well-pleasing.
33	jon taslim qildi	expired
34	ichkari uyga kirguzdi.	entering the house.
35	shahodat topdi	killed

36	shahodatg'a yetkurib	<i>he executed</i>
37	olami fonydan jahoni boqiyg'a rihlat qilib	<i>he passed away</i>
38	haq rahmatig'a vosil bo'ldi	<i>passed away</i>
39	zavraqi hayoti girdobi favvotg'a g'arb bo'lub	<i>life sank in the whirlpool of death</i>
40.	inqilobi zamon va havodisi davronning g'alabotidan bu kitob ta'lifi tark bo'ldi.	<i>the compilation of this book was abandoned.</i>

**Table 1. The list of lexical-phraseological units of the concept "to die"**

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