

COMPARATIVE AND CONCEPTUAL ANALYSIS OF "TENGRÍ" IN
"BABURNAMA" AND ITS' ENGLISH TRANSLATIONS*Ziyodakhon Teshaboeva**Associate professor of "Foreign languages"
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Annotation:Zahiruddin Muhammad Babur is a world-known emperor, king and poet, scientist, and the Timurid ruler who established the foundation for the Babur dynasty in India. Among the works created by him, "Baburnama" is a work that is famous all over the world and has experienced the history of translations. This article reveals the concept of "Tengri" used by the author in "Baburnama". English translations related to the phraseological units and word combinations by J.Leyden-W.Erskine (1826), A.S.Beveridge (1921) and W.Thackston (1996) are analyzed in this article.

Key words:"Baburnama", interpretation, God, phraseological units, originality, English translations, Russian translation.

"Baburnama" is a work written in the spirit of faith in God, from the sentence "By the grace of God..." after Bismillah (Basmala) [15] to the end, and uses religious sources and terms so extensively that the author's thoughts and feelings encompass a variety of emotional characters: «Менинг кўнглумга келдики, Муҳаммад Ҳумоюннинг мендин ўзга яхшироқ нимарсаси йўқ. Ўзум тасаддуқ бўлайин, **Худой** қабул қилсун» [4: 266]. This experience reflects the blessing that God gave him the way that Zahiriddin Babur worried about his son, surrendered his life to Humayun and the intense paternal love of any father towards his child.

When we recall this incident of Babur, we are reminded of the preface of Salman Rushdie, in the English translation of "Baburnama" by Wh. Thacston, in his 1996 edition. In this preface, we can see that Salman Rushdie's interest in the life and biography of the King Babur grew as he listened to it in his childhood and that over the years he developed a desire to study the work seriously. Recalling the influence of the life of Zahiriddin Babur on him, in that case Salman Rushdie writes:

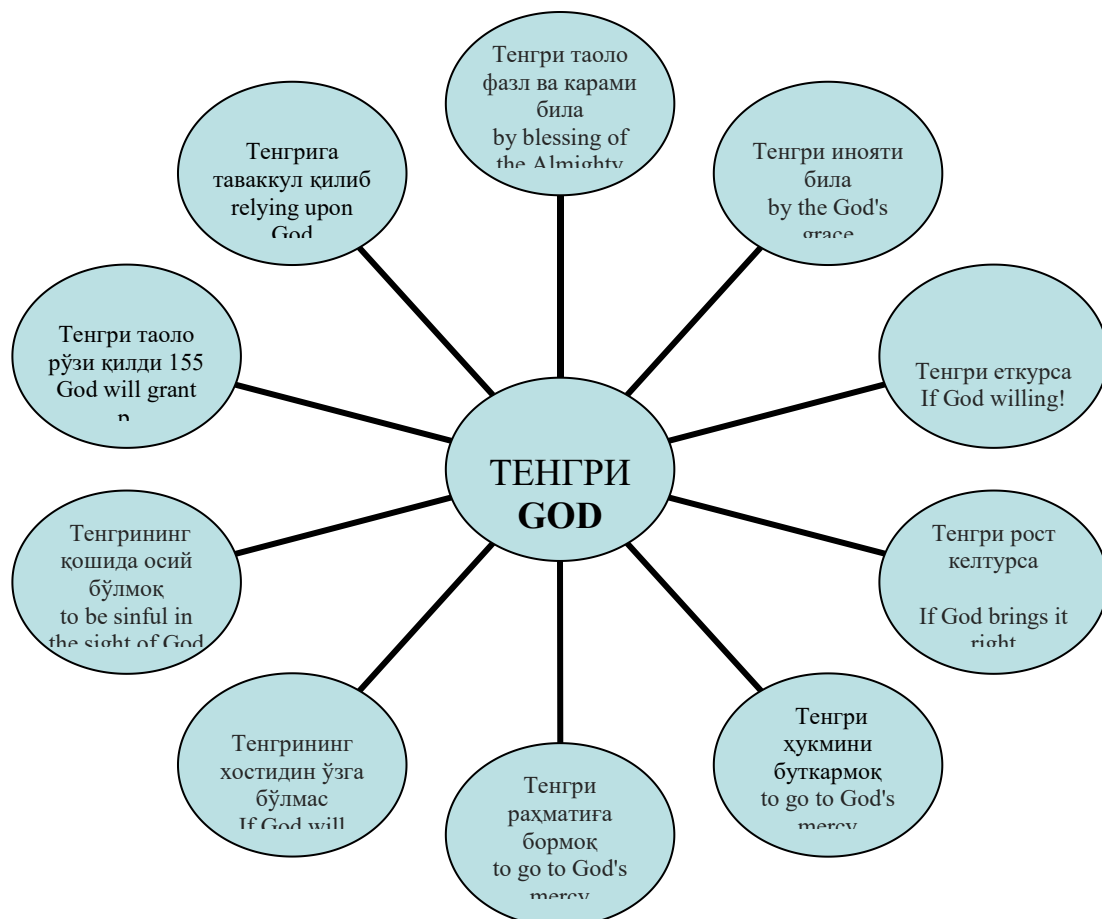
I first heard the legend of Babur's death when I was still a boy. His son and heir, Humayun, was ill, the story went. His fever rose and the court's doctors despaired of saving him. Then Babur, after consulting a mystic, walked three times round Humayun's bed and offered himself to God in his son's place. Whereupon Humayun strengthened and recovered, and Babur weakened and -on December 21, 1530-died.This story struck me with an almost mythic force. I remember having been horrified by Abraham's unnatural readiness to sacrifice his allegedly beloved son-Isaac according to the Old Testament, but Ismail in the Muslim version. Was that what the love of God made fathers willing to do? It was enough to make one regard one's own parent with a somewhat worried eye. Babur's story served as an antidote. Here the love of God was used to make possible the opposite and somehow more "natural" sacrifice: the father dying that the child might live. Babur and Humayun's story lodged deep within me as the paradigmatic tale of fatherly love.[13: 6]. Such thoughts and reflections have been expressed in international literary relations (religious debates), where Babur's courage, love for his son, sacrifice his life and willingness to leave have been equated

with the love of God - “Tengri”. In "Baburnama", we often encounter the frequent mention of God and his accompanying the author in various situations during his experiences.

According to the Sunni school of thought and the teachings of Maturidiyya, it is forbidden to liken Allah to any thing or being, to liken other things to Him, and even to argue about His essence and attributes. Some other schools of thought and Sufism deviate from these prohibitions, while in the works of Alisher Navoi and Babur, these requirements are strictly observed: “The evidence of your unbelief is “laysa kamislihi shay’un” and the evidence of your infidelity is “lam yalid wa lam yulad.” Whatever is likened to you, you are not likened to, if you look closely, it is You and You are not that” (Alisher Navo’i. Munajot) [1; 31].

Thus, the translator is well aware of the religions and beliefs of the peoples of the world, even analyzing and interpreting events related to religion, expressing his own attitude, and defining his own worldview. Also, in "Baburnama", along with conducting research in the lexical field of Allah Tengri, we see that religious terms are also used through phraseological units:

Тенгри таоло фазл ва карами била- by the God’s grace, Тенгри инояти била- By the God’s favour, Тенгри еткурса- If God bestower, Тенгри рост келтурса-If God brings it right, Тенгри ҳукмини буткармоқ- pay the debt of mortality, Тенгри раҳматиға бормоқ-has gone to the God’s Mercy, Тенгрининг хостидин ўзга бўлмас- nothing will come out without God’s will, Тенгрининг қошида осий бўлмоқ- to be sinfull before God, Тенгри таоло рўзи қилди- God granted him are the English translations of the following religious terms:



1-picture. Semantic field of “Tenri”

English and Uzbek in the image above: Тенгри таоло фазл ва карами била – by blessing of the Almighty God, Тенгри инояти била – by the God's grace, Тенгри еткурса – If God willing!, Тенгри рост келтурса – If God brings it right, Тенгри хукмини буткармоқ – to go to God's mercy, Тенгри раҳматиға бормоқ – to go to God's mercy Тенгрининг хостидин ўзга бўлмас – If God will, Тенгрининг қошида осий бўлмоқ – to be sinful in the sight of God, Тенгри таоло рўзи қилди – God will grant, Тенгрига таваккул қилиб – relying upon all of the examples like God are FB. If we tabulate them, we can clearly see that they are reflected in each language:

1-Table**2-Comparative representation of the translation of phraseological units “Tengri” and their lexical semantic meaning.**

| № | ТЕНГРИ Lexical and semantic field (original) | Interpretation | Russian translation | John Leyden (1826) | Susannah Beveridge (1921) | Wheeler Thackston (1996) |
|----|---|---|---------------------------------------|---|--|---|
| 1. | Тенгри таоло фазл ва карами била [107]. | Тангри таолонинг фазл карами билан [105]. | Аллах великий по своей милости [80]. | by the blessing of Almighty God [136]. | by Almighty of God's bounty and mercy [199]. | through God's grace and favor [151]. |
| 2. | Тенгри инояти била [81]. | Тангри инояти билан [79]. | С божьей помощью [57]. | By the divine favor [89]. | By God's grace [(202) 235.]. | Through God's favor [101]. |
| 3. | Тенгри еткурса [249]. | Тангри насиб қилса [264]. | с волей божьей, [207]. | in Almighty God [401]. | God willing! [645]. | from God Almighty [434]. |
| 4. | Тенгри рост келтурса [241]. | Худо хоҳласа [255]. | если бог поможет [200]. | God willing [388]. | God bringing it aright [617, 618]. | God willing [419]. |
| 5. | Тенгри хукмини буткармоқ [130]. | Тангри хукмини битказибди [130, 132]. | исполнился божий приговор [102]. | expired at Nilab [181]. | went to God's mercy at Nilab [265]. | died at Nilab [199]. |
| 6. | Тенгри хукмини буткарми ш [131]. | Тангри раҳматиға борибди [132]. | исполнился божий приговор [Р.В. 102]. | she had departed to the mercy of God [183]. | had fulfilled God's will [268, 269]. | had departed to the mercy of God [183]. |

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| 7. | Тенгри рахматиға борди [38]. | вафот этди [33]. | отправился к милости Аллаха [15]. | was received into the mercy of God [10]. | he went to God's mercy [18]. | passed away [11]. |
| 8. | Тенгри рахматиға борибтур [38]. | тангри рахматиға борибди [33]. | отправилась к милости Аллаха [16]. | she has gone to the mercy of God [10]. | she' has gone to God's mercy [74, 75]. | had gone to God's mercy [12]. |
| 9. | Тенгрини нг хости бўлса, ул бўлғусиду р [79]. | Тангрининг хохиши бўлса, ўша бўлғусидир [77]. | будет так, как захочет бог [55]. | whatever God's will might be, be it done [86]. | whatever was God's will, would happen [131]. | what would be would be [98]. |
| 10. | Тенгрини нг қошида осий бўлди [49, 50]. | Тангри қошида осий бўлди. [45]. | Перед богом он был ослушником [26]. | accursed of God [31]. | A sinner before God [50]. | to be sinful in the sight of God [34]. |
| 11. | Тенгри таоло рўзи қилди [155, 156]. | Тангри таоло катта катта фойдани насиб қилғусидир [157]. | великий Аллах в воздаяние пошлет нам эту добычу целиком [122]. | Almighty God bestowed [225]. | the Most High God apportioned [331]. | God will grant us great benefits [250]. |
| 12. | Тенгрига таваккул қилиб [158]. | Тангрига таваккал қилиб [160]. | возложив упование на Аллаха [124]. | who was a man of judgement [231]. | putting out trust in God [337]. | relying upon God [255]. |
| 13. | Тенгри берди [80]. | яна Тангри қайтариб берди [78]. | Бог снова отдал нам владения [56]. | Almighty God now restored it to me [88]. | God gave it again! [134]. | our hands had been retored by God [100]. |

The table above mentioned shows that more than ten religious concepts, both FB and non-FB, circulating in the “Tengri” lexicon, have been reflected in Russian and English translations, creating a unique translation style. They can only be seen in the table, but if they are analyzed

in the full text in all three languages, the FBs and religious associations will lead to a further enrichment of the picture and will be more understandable.

Рабиулаввал ойининг авохирида **Тенгри таоло фазл ва карами била** Кобул ва Ғазни мулк ва вилоятини бежанг ва жидол муяссар ва мусаххар қилди [4; 107]. In this sample **Тенгри таоло фазл ва карами била** are fully described in “Baburnam”’s interpretation and Russian translation as: Раби ул-аввал ойининг охирида **Тангри таолонинг фазлу карами билан** Кобул ва Ғазни мулк ҳамда вилоятлари жанг жадалсиз менга муяссар бўлди ва фатҳ этилди [5; 105]. This version is given in the Russian form as В конце месяца раби’ первого **Аллах великий по своей милости** и великодушию без боя и сражения подчинил и отдал мне царство и область Кабула и Газни [6; 80]. The original phraseological unit **Тенгри таоло фазлу ва карами била**, and in the interpretation into Uzbek as Тангри таолонинг фазлу карами билан, and the Russian form **Аллах великий по своей милости**.

The author mentions God Almighty with boundless gratitude in the description of the times when he survived the calamities. God twice bestowed upon him a political kingdom without any struggle or battle: for the first time, the Andijan region, when he was 12 years old, and the second time, the Kabul and Ghazni regions when he was 21 years old. He bestowed this blessing on him because he did not despair of defeats, was not afraid of dangers, and understood that God had not yet called him to this field, but asked God for help, trusted in Him, and bravely entered the field of new demands [9: 9].

In the original text phraseological unit **Тенгри таоло фазл ва карами била** translated into English made by John Leyden and William Erskine: In the latter end of the month of the latter Rabi, **by the blessing of Almighty God**, I gained possession of Kabul and Ghazni, with the country and provinces dependent on them, without battle or contest [8; 136]. – Ой охирлари, Робия ойининг иккинчи ярмида **Қодир Тангрининг марҳамати билан** мен Кобул ва Ғазни ва уларга қарам бўлган мамлакат ва вилоятларни жангсиз ва рақобатсиз эгаллаб олишга эришдим.

In the translation by J. Leyden and W. Erskine, the sentence is reflected in a very comprehensive manner. When translated back into the native language, the conjunction is used four times, an increase is observed compared to the original, and the translator had to repeatedly refer to the original when comparing the concentration of attention and content. **Tengri ta'ala fazlu va karami bila** is reflected in their translation as by the blessing of Almighty God– Qadir Tangri'ning marhamati bila.

And the second translator of “Baburnama” Annete Susannah Beveridge translated this version in this way: It was in the last ten days of the second Rabi that without a fight, without an effort, **by Almighty of God’s bounty and mercy**, I obtained and made subject to me Kabul and Ghazni and their dependent districts [2; 199].

The original text **Тенгри таоло фазлу ва карами била** in English version by Almighty of God’s bounty and mercy and **Қодир Тангрининг меҳрибонлиги ва марҳамати билан** translated into Russian

It was given in Thackston’s translation this way: Toward the end of Rabi’i [September], **through God’s grace and favor**, I regained once more the kingdom of Kabul and Ghazni without bloodshed [13; 151]. –

In W. Thackston’s translation, the conjunction is used less often and the translation is clarified by adding the month of Rabi’ul-Awwal to the end of Rabi’I [September]. The double phrase **Тенгри таоло фазл ва карами билан** is reflected in the modern English form through God’s

grace and favor - Худонинг инояти ва марҳамати билан . J. Leyden and W. Erskine translated the original **Тенгри таоло фазл ва карами билан** as by the blessing of Almighty God Қодир Тангрининг марҳамати билан, while S. Beveridge translated it as by Almighty of God's bounty and mercy. W. Thackston, however, translates it as through God's grace and favor - Худонинг инояти ва марҳамати билан.

According to the original text, there are four word units: 1) Tengri; 2) ta'ala; 3) grace; 4) grace and two and, conjunctions J. Leyden and W. Erskine's translation uses 3 definite articles 1) blessing of 2) Almighty 3) God and prepositions by, of, the. S. Beveridge uses 4 lexical units by 1) Almighty of, 2) God's, 3) bounty and, 4) mercy, and uses the preposition by; of and conjunction. W. Thackston uses 3 lexical units through 1) God's, 2) grace and, 3) favor and 2 through, and conjunctions.

The translations show that the original text was translated several times, the words were sometimes increased and sometimes decreased compared to the original, but the ambiguous phrase retained its' meaning and expression and in each translation there was a phenomenon of equivalence, so the translators presented their own versions, paying attention to the integrity of the content.

In conclusion, it should be said that the classic work "Baburnama" contains a huge source for translation studies and linguistics. Although years and centuries pass, its' vocabulary never becomes obsolete. It may be considered archaic, but as a source of information it becomes even more valuable. The English translations made over the years are considered a solution to translation problems.

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