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ABDURAUF FITRATNING “MUNOZARA” ASARIDA LINGVOSTILISTIK VA LINGVOPOETIK VOSITALARNING TARJIMADA IFODALANISHI HAMDA SAQLANISHI

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Annotatsiya

Ushbu maqolada Markaziy Osiyo jadidchilik harakatining yorqin nomayondalaridan biri, sirqirra ijodkor Abdurauf Fitrat “Hindistonda bir farangi ila buxorolik bir mudarrisning bir nechta masalalar hamda usuli jadida xususinda qilg‘an munozarasi” asarining inglizcha tarjimasida lingvostilistik va lingvopoetik vositalarning tarjimada ifodalanishi hamda saqlanishi masalasiga bag‘ishlangan.

Kalit so‘zlar: munozara, mudarris, zaraba zayd, jozi keshi, ulamo, amir, hadis, shariat, qur’on, tanga, farangi, mutarjim..

ВЫРАЖЕНИЕ И СОХРАНЕНИЕ ЛИНГВОСТИЛИСТИЧЕСКИХ И ЛИНГВОПОЭТИЧЕСКИХ СРЕДСТВ В ПЕРЕВОДЕ ПРОИЗВЕДЕНИЯ АБДУРАУФА ФИТРАТА «МУНОЗАРА»

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Аннотация

В данной статье рассматривается проблема выражения и сохранения лингвостилистических и лингвопоэтических средств в английском переводе произведения одного из ярких представителей центральноазиатского джадидского движения, многогранного мыслителя Абдурауфа Фитрата «Спор между европейцем и бухарским мударрисом в Индии по нескольким вопросам и о методе джадида».

Ключевые слова: мунозара, мударрис, зараба зейд, жози кеши, уламо, амир, хадис, шариат, Коран, танга, фаранги, мутарджим.

THE EXPRESSION AND PRESERVATION OF LINGUOSTYLISTIC AND LINGUOPOETIC DEVICES IN THE TRANSLATION OF ABDURAUF FITRAT’S WORK “MUNOZARA”

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Abstract

This article examines the issue of the expression and preservation of linguostylistic and linguopoetic devices in the English translation of the work “A Debate between a European and a Bukhara Mudarris in India on Several Issues and on the Jadid Method” by Abdurauf Fitrat, one of the prominent representatives of the Jadid movement in Central Asia and a multifaceted thinker.

Keywords: munozara, mudarris, zaraba zayd, jozi keshi, ulama, amir, hadith, sharia, Qur’an, tanga, farangi, mutarjim.

Abdurauf Fitrat “Hindistonda bir farangi ila buxorolik bir mudarrisning bir nechta masalalar hamda usuli jadida xususinda qilg‘an munozarasi” (qisqa qilib aytganda, “Munozara”)

va “Hind sayyohi” asarlarini Istanbulda yashagan davrida chop ettirgan.

Ingeborg Baldauf xonim “Haqiqat axtarib” (O‘zgarish va uzviylik xususida) nomli maqolasida Fitrat va uning xorijda chop etilgan yuqorida ko‘rsatilgan asarlari haqida yozar ekan: “Fikrimcha, Markaziy Osiyo jadidlari orasida eng ko‘zga ko‘ringani Abdurauf Fitratdir. O‘zining “Munozara”sida u “haqiqat natijasi tasodumi afkor ast”, ya’ni “fikrlar xilma-xilligi haqiqatni anglashga eltadi”, degan iqtibosni bejiz keltirmagan. U o‘zining butun umri davomida haqiqat axtardi va bu jarayonda fikrlar xilma-xilligi, qarama-qarshiligi bo‘lishi mumkinligi xususida faqat shiorlar aytish bilangina cheklanib qolmadi, balki haqiqatni axtara turib shunday bir darajaga erishdiki, Markaziy Osiyolik bironta mutafakkir bu darajaga erishmagan” deb yozadi .

Ingeborg Baldauf xonim ta’kidlab o‘tganidek, Fitrat bu asarida “haqiqat ixtiyorida bo‘lmoq lozim”, degan jadidcha talabga to‘liq qo‘shiladi va o‘zining jadid mutafakkir kasbdoshlari yoqlagan haqiqatni yoqlab chiqadi. Yana olimaning fikricha, “Munozara”dagi ovrupolik Fitratning o‘zidir. U qadimchi mudarrisga qarata “diningizning asoslari haqiqatda ne ekanligini bilmaysiz”, deb ta’na qiladi. Qadimchi mudarris qanchalar g‘ofil bo‘lsa, Fitrat shunchalar ko‘tarinkilik bilan uni chuqur fikrlarni izhor etishga majbur qiladiki, mudarrisning bu fikrlari quruq safsatadan boshqa narsa emasligi ayon bo‘lib qoladi .

Vilyam Hanavey ham ushbu asarni ingliz tiliga ma’no jihatdan to‘la-to‘kis tarjima qilgan. Tarjimon bunda tushunilishi qiyin bo‘lgan ayrim so‘zlarga izoh berishga alohida e’tibor qaratgan. Ushbu asar tarjimasida “munozara” so‘zi “debate” so‘zi bilan berilgan. “Mudarris” so‘zi “teacher” deb o‘girilgan. “Mudarris” so‘zining ma’nosini lug‘atlardan ko‘radigan bo‘lsak: “Mudarris (arab. مُدرس преподаватель) – факих, преподаватель медресе, знаток методики юриспруденсии и этико-правовых норм ислама” deb izohlanganiga guvoh bo‘lish mumkin.

Demak, mutarjim bu so‘zga to‘g‘ri muqobil so‘zni tanlagan. Ayrim o‘rinlarda eski o‘zbek tiliga xos bo‘lgan ba’zi atamalarni, ya’ni ingliz tilida mavjud bo‘lmagan atamalarni izohlar yoki qavs ichida ta’riflar berish orqali tasvirlaydi. Masalan:

“EUROPEAN: How could it be that an ignorant teacher who did not even know the grammatical form of zaraba Zayd [a typical example in elementary Arabic textbooks] could knowingly condemn the school, and a famous, learned, and piousreligious official unwittingly declare it legal? Well, did you know in how many years this school would have made infidels of your children?

TEACHER: These things are not the responsibility of the 'ulama', but of the amir [the ruler]. How can the 'ulama' speak against the amir?

Ko‘rinadiki, tarjimon bunda “zaraba Zayd” va “amir” kabi birikma va so‘zlardan so‘ng qavs ichida muayyan izoh va ta’riflarni keltirib, o‘quvchi uchun matn mazmunini tez, oson tushunishini, aniqlikni ta’minlashga harakat qilgan.

Mutarjim dramani tarjima qilish jarayonida eski o‘zbek tiliga xos bo‘lgan ba’zi bir atamalarni ingliz tiliga o‘giribgina qolmay, ularning ma’nosini satr ostida izohlagani ko‘rinadi. Misol uchun: EUROPEAN: It is nonsense to characterize a teacher as intelligent and pious, because in a country where the position of preacher is not dependent on intelli¬gence, to say nothing of piety, neither is the position of teacher. Secondly, you ask with what conscience can one question acceptance. Listen: with the same conscience with which such and such a learned man extorted money from his students or with which such and such a religious official took a usurious profit, or with which such and such a religious offi¬cial committed indecent acts with a beardless youth, betraying the entire world of Islam.

Buni satr ostida quyidagicha izohlaydi: Fitrat has a character explain this form of extortion (joz' keshi) elsewhere in the essay: “Each group of pupils has a leader who is called the Leader to the group. At the time of the distribution of the [school's endowment stipend] funds, the leader must write the names of those in his group and take them to the teacher, so that the teacher can give him the money to divide for them. Then the teacher orders the leader to write down

several more names on his list. Whatever is left over after the division, the leader gives to the teacher. – Trans.]

O‘zbek tilidagi “jozi keshi” so‘zini u “extortion” – “tovlamachilik” so‘zi bilan beradi. Mutarjim bu o‘rinda shunday deydi: “Fitrat tovlamachilikning bir shakli (joz keshi)ni shunday izohlagan: “Har bir guruh o‘quvchilarining bir rahbari bor, uni guruh rahbari deb atashadi”. (Maktabning vaqf stipendiyasi) mablag‘larini taqsimlash vaqtida rahbar o‘z guruhidagilarning ismlarini yozib, o‘qituvchiga olib borishi kerak, shunda o‘qituvchi ularga pul bo‘lib beradi. Keyin o‘qituvchi guruh rahbariga yana bir nechta ismlarni ro‘yxatga yozishni buyuradi. Taqsimlashdan keyin nima qolgan bo‘lsa, rahbar o‘qituvchiga beradi. “ – Trans.)

Yana bir misol: Four days later the sergeant-at-arms of the governor came to see me looking like one of the chief guardians of Hell and, accusing me of burglary, bound me hand and foot and carried me away. As soon as the governor's eyes fell on me, it was as if I had escaped several times from him, and without any investigation he put me in jail. After I had spent some time in prison, I was forced to present 2,000 tangas to the governor and a thousand to his men, and I was set free. Hoping for some peace, I hurried home.

Keltirilgan ushbu parchada “tanga” so‘zi aynan saqlangan. U transliteratsiya (harfma-harf berish) usulida “tangas” ko‘rinishida ko‘plik shaklida berilgan. Shu so‘z keltirilgan matn ostidagi izohda “tanga” so‘zi Markaziy Osiyo va Shimoliy Hindistonda qo‘llanilgani, XIX asr oxiri va XX asr boshlarida Buxoroda taxminan 15 rus tiyiniga teng bo‘lganligi aytilgan: “Buni satr ostida quyidagicha izohlaydi: “A coin used in Central Asia and northern India, worth approximately 15 Russian kopeks in the late nineteenth and early twentieth century Bukhara” .

“Tanga” so‘zi qatnashgan yuqoridagi matn tarjimasi quyidagicha: “To‘rt kundan so‘ng hokimning serjanti meni do‘zaxning bosh qo‘riqchilaridan biriga o‘xshatib ko‘rgani keldi va meni o‘g‘irlikda ayblab, qo‘l-oyog‘imni bog‘lab, olib ketdi. Hokimning nigohi menga tushishi bilan bir necha bor undan qochib qutulgandek bo‘ldim va hech qanday tergovsiz meni qamoqqa tashladi. Qamoqda o‘tirganimdan keyin hokimga 2000 tanga, uning odamlariga ming tanga sovg‘a qilishga majbur bo‘ldim va ozodlikka chiqdim. Biroz xotirjamlik umidida uyga shoshildim.

O‘zi o‘zbek bo‘lsa-da, agar tili va nutqida “tanga” so‘zini qo‘llamasa, uning ma’nosini tushunavermaydi. Tilni his etish nihoyat darajada qiyin va og‘ir vazifadir. Lekin mutarjimning iqtidori, mehnatsevarligi bu mushkulni oson qilgan. To‘g‘risini aytganda, mazkur tarjima davrimizning ingliz tiliga o‘girilgan nodir namunalaridan biridir.

NATIJALAR VA MUHOKAMALAR

Ushbu tarjima asl nusxaga solishtirilganda asar mazmuni, badiiy ifodasi, hammasi mahorat bilan berilganligi ma’lum bo‘ladi. Obrazli ifodalar tarjimasiga nazar tashlansa, tarjimonning asar qahramonlarini tasvirlashda nihoyatda e’tibor va mahorat bilan yondashganiga guvoh bo‘lish mumkin. Shu bilan birga, tarjimonning mazkur asar tarjimasida qadimiy so‘zlar ma’nosini ingliz tilida berishga jiddiy e’tibor bergani ayonlashadi. Bu esa mazkur asar tarjimasini leksik jihatdan ko‘rib chiqish maqsadga muvofiqligini ko‘rsatadi. Masalan, mutarjim mudarrisning xarakteri ko‘proq farangi bilan bo‘lgan dialogida yorqinroq ochilganini bilgan.

Hanavey mudarris obrazi portretini ingliz tilida shunday chizadiki, uni mudarris bilan yevropalik farangining quyidagi suhbatidan bilib olsa bo‘ladi: “EUROPEAN: Mr. Teacher! Some years ago Bukhara had an independent, powerful government and a popu¬lation of ten million people. After the defeat [in 1868] of Amir Muzaffar [ruler of Bukhara, 1860-1885], the pomp of kingship was replaced by an emirate; the magnificence of independence turned into the state of a protectorate; the population was reduced to one third, and the land reduced to one tenth. From those days until these, foreign intervention, with the help of your own negligence [literally, the negligence of you sleepers on the deserts of ignorance], has brought the emirate to such a state of exhaustion that it re¬sembles a formless statue. If you continue much longer in your old neglect; if you do not have pity on your religion and people; if you do not begin to think about saving your

nobility and honor; if you forget the rights of your motherland, and if you be¬tray the dignity and greatness of your world-conquer-ing ancestor [Amir] Timur [reigned 1370-1405], you will cast this statue from the compass of memory, and you will sleep forever in the land of dishonor, lowliness, and anonymity.

TEACHER: My brother, you frighten me. My soul is about to leave my body. For God's sake tell me what the cure is! What is the remedy for this incur¬able disease? Where shall we turn? What shall we do? What distress must we suffer to smell the scent of liberation from this misery?

Mazkur satrlarni o‘qiganda, o‘quvchi ko‘z o‘ngida eski maktab muddarrislarining tipik portreti namoyon bo‘ladi. Tarjima zo‘r mas’uliyat bilan, qattiq va mashaqqatli ijodiy mehnat asosida asliyatdagi kabi kitobxonga zavq beradigan darajada amalga oshirilgan.

Tarjimada ayrim bir diniy so‘zlar tarjimasiz berilgan, chunki ularni tarjima qilish maqsadga muvofiq emas edi. Zero, bu so‘zlar realiyalar bo‘lib, ularga ta’rif berib o‘tish to‘g‘ri bo‘ladi. Masalan: EUROPEAN: Have you seen or heard that any of the Muslims there [that is, in India] have denied the unity of God or the prophethood of Muhammad or the truth of the Qur'an or any of the commands of the shari'a

TEACHER: These things are not the responsibility of the 'ulama', but of the amir [the ruler]. How can the 'ulama' speak against the amir?

Similarly, during the time of the Prophet and his companions the Qur'an was written in Kufic script on the shoulder-blades of sheep. For a long time now they have been writing it on paper in the naskh script because it is easier, and still the sky has not fallen down.

Under the old system, because of the length of the course, they withheld from women the dignity of acquiring knowledge, not conforming to the hadith that says, “Seeking knowl¬edge is obligatory for all Muslim men and women." Under the new system, they send a girl to school at the age of six.

Ushbu tarjimani asl nusxaga solishtirishdan oldin shuni aytish kerakki, unda ayrim diniy so‘zlar realiya sifatida to‘g‘ridan-to‘g‘ri qo‘llanilgan. Ya’ni, mudarris bilan farangi o‘rtasidagi o‘zaro dialogda “shariat” so‘zi prokopa (so‘z oxiridagi oxirgi undosh tovushni talaffuzda tushirib qoldirib, “shari’a’” shaklida, “ulamo” so‘zi uchinchi bo‘g‘inidagi til oldi, lablashmagan, keng unli “a” tovushini til orqali, lablashgan keng unli “o”ga almashtirib, “ulama” shaklida berilgan. “Amir”, so‘zi aynan keltirilgan bo‘lsa, “hadis” so‘zi esa “hadith” shaklida keltirilgan. So‘ngra ularga qavs ichida izoh ham berib o‘tilgan. Har bir kitobxon ushbu tarjimani asl nusxa bilan satrma-satr chog‘ishtirib chiqsa, uning asliyatga mazmunan monandligini darrov payqab oladi. Mudarris va farangi o‘rtasidagi munozarada o‘ziga xos so‘zlar ustalik bilan o‘girilgan, har ikkovining xarakteri ham shu dialoglarda ochilgan. Tarjimon mudarrisning va yevropalik farangining ichki tuyg‘ularini asl nusxaday ta’sirli qilib bergan. To‘g‘ri, tarjima to‘la-to‘kis yoki so‘zma-so‘z bo‘lmasa ham, undagi ma’no va mazmun tarjimada aks etgan, undagi obrazlarni mutarjim mohirona bergan.

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