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**The translation of alisher navoi`s works into foreign languages****Rustamova Mohinabonu Sherzod qizi**

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Abstract: This article explores the process of translating the literary works of Alisher Navoi into foreign languages from a translation studies perspective. It focuses on the linguistic, cultural, philosophical, and aesthetic difficulties that emerge in rendering Navoi's poetic and prose works. The study highlights the importance of preserving not only semantic meaning but also artistic imagery, rhythm, metaphors, and national-cultural elements. Through concrete examples from Navoi's poetry, the article demonstrates effective translation strategies such as free translation, cultural adaptation, and interpretative analysis. The research emphasizes that the successful translation of Navoi's works requires deep literary competence as well as a high level of intercultural awareness.

Keywords: Alisher Navoi, literary translation, translation studies, cultural transfer, poetic language, Turkic literature

Introduction. Alisher Navoi holds a distinguished position in the history of Turkic literature as a master of poetic expression and a key figure in the development of the languages in Central Asia. Alisher Navoi occupies an exceptional place in the history of world literature as a prominent representative of Turkic literary thought and a founder of classical Turkic poetry. His literary heritage, encompassing poetry, prose and philosophical treatises, reflects profound aesthetic values, ethical concepts and spiritual ideas deeply rooted in Eastern culture. Due to the universal significance of his works, Navoi's writings have attracted the attention of scholars and translators from various linguistic and cultural backgrounds. The translation of Navoi's works into foreign languages plays a crucial role in introducing his intellectual legacy to the global readership. However, the process of translating his texts presents considerable challenges, as his works are rich in symbolic imagery, Sufi philosophy, historical references and culture-specific elements. These features often resist direct translation and require creative and interpretative approaches.

From the perspective of translation studies, literary translation is not limited to the transfer of lexical meaning but involves the preservation of artistic form, stylistic devices and cultural connotations. In poetic translation in particular, maintaining rhythm, rhyme and metaphorical depth remains one of the most complex tasks. Therefore, this article aims to examine the translation of Alisher Navoi's works into foreign languages, focusing on the linguistic and cultural difficulties encountered in the process. By analyzing selected examples from Navoi's poetry, the study explores effective translation strategies that contribute to the adequate representation of his artistic and philosophical vision.



Methods. This research is based on qualitative and descriptive methods commonly used in translation studies and literary analysis. The following methodological approaches were applied:

*comparative analysis of the original texts by Alisher Navoi and their translations into foreign languages;

*linguistic analysis focusing on lexical, syntactic, and stylistic transformations;

*cultural analysis examining the adaptation of national and religious concepts;

*interpretative analysis of poetic imagery, metaphors, and symbolic expressions.

Selected examples from Navoi's ghazals and poetic lines are used to illustrate translation difficulties and strategies. The study also draws on theoretical principles of literary translation, emphasizing the balance between fidelity to the original text and artistic freedom in translation.

Results

3.1 Linguistic Difficulties in Translation

One of the major challenges in translating Navoi's works lies in the linguistic structure of his language. Navoi extensively employed archaic Turkic vocabulary, classical Persian-Arabic borrowings, and poetic expressions that are no longer used in modern language.

Example 1:

In Navoi's poetry, words such as "yor," "hijron," "vasl," and "ishq" carry deep emotional and philosophical meanings. The word "ishq" does not merely denote "love"; rather, it represents divine love, spiritual devotion, and inner purification. When translated into English simply as "love," much of its spiritual and metaphysical depth is lost. Therefore, translators often resort to explanatory or interpretative translations, such as "divine love" or "spiritual passion," in order to convey the original meaning more accurately.

3.2 Cultural and Aesthetic Challenges in Translation

Navoi's poetry is deeply rooted in the cultural and aesthetic traditions of the East. His works frequently employ symbolic images derived from Islamic theology, Sufi philosophy, and medieval social life. Elements such as wine, the beloved, the nightingale, and the rose possess symbolic meanings that extend far beyond their literal sense.

In many Western cultures, these images may be interpreted differently or lack equivalent connotations. As a result, translators face the dilemma of either preserving the original imagery or adapting it to the target culture. Cultural adaptation, descriptive translation, and the use of explanatory commentary are commonly applied strategies. However, excessive explanation may disrupt the aesthetic harmony and poetic flow of the original text, which presents an additional challenge for translators.

3.3 Poetic Form, Rhythm, and Imagery



Another significant difficulty in translating Navoi's poetry is the preservation of poetic form. Navoi's ghazals are characterized by strict rhythmic patterns, rhyme schemes, and melodic harmony. Reproducing these formal elements in another language often requires creative restructuring.

In many cases, translators prioritize semantic accuracy over formal equivalence, resulting in the loss of rhythm and musicality. Conversely, attempts to preserve rhyme and meter may lead to semantic distortion. Therefore, successful poetic translation requires a careful balance between form and meaning, as well as a deep understanding of both the source and target poetic traditions.

Discussion. The analysis demonstrates that literal translation is often insufficient for conveying the depth and complexity of Navoi's works. Linguistic, cultural, and aesthetic challenges are closely interconnected, and addressing one aspect without considering others may result in an incomplete translation. Interpretative and adaptive strategies appear to be more effective in preserving Navoi's artistic and philosophical vision.

The findings confirm that the translator's role extends beyond linguistic mediation to cultural and literary interpretation. A translator of Navoi's works must possess not only advanced language proficiency but also extensive knowledge of Eastern philosophy, Sufi symbolism, and classical literary conventions.

Conclusion. In conclusion, the translation of Alisher Navoi's works into foreign languages represents a complex and multidimensional process. The richness of his language, cultural symbolism, and philosophical depth presents significant challenges for translators. This study has shown that successful translation requires a balance between semantic fidelity and artistic freedom, supported by cultural awareness and literary competence.

The findings of this research contribute to the field of translation studies by highlighting the specific difficulties associated with translating classical Turkic literature. Further research may focus on comparative analyses of different translations of Navoi's works in order to identify the most effective translation strategies.

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