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ИСКУССТВО СЛОВА
WORD ART

Ilmiy maqolalar to‘plami

- Lingvopoetika
- Kulturologiya
- Nutq madaniyati
- Tarjima san’ati

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структурага эга бўлган маталлар мавжуд. *"And no one is the wiser (nobody being the wier, nobody the wiser)* – изи йўқолди, кор ёғди, излар босилди; *Туя кўрдингми?- йўқ" ёки "What good wind brins you here?"* – сўзни қайси шамол учириб келтирди.

Кўп маталларда олмошларни *somebody, something, one's* ўзгартириш мумкин. Маталларнинг кўп қисмида *one`s* олмоши ўзгартирилди.
All one's geese are swans – у ҳамма нарсани соф қилиб юборди.

Баъзи маталларда *one`s* олмоши биринчи компонент бўлиб келади. Масалан: *One's cards are on the table – сирини фош қилиб қўймоқ.* Ёки *"one's cup is full – унинг сабр косаси тўлди. One's days are numbered – унинг беш куни борми, йўқми? One's hair stands on end – Сочлари тик туриб кетди, жон-поним қолмади".*

Хулоса қилиб айтганимизда, ҳар қандай тилда лексик элеменлар ичида фразеологик бирликларни таржима тилида қайта яратиш жуда мушкул. Юқорида айтганимиздек, фразеологик бирликлар ёки турғун сўз бирикмалари ўз ҳаракатида ва услубий нозик маънолиги туфайли турлича бўлади.

Турғун сўз бирикмаларининг таржима қилиш жараёнида, ўша бирикманинг функционал маъносини ҳамда услубий буёқдорлигини эътиборга олишга тўғри келади. Айниқса сўзнинг услубий нозик маъносини беришда, яъни фразеологик оборотларни таржима тилида қайта яратишда эътиборга олиш жуда зарур.

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A NAVOI IS -MOTIVATOR OF GOOD DEEDS

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The Divan of Alisher Navoi has already taken a special place in the world literature. Each poem is a result of great poet's intelligence. As a humanist poet A. Navoi paid a great attention to the life style of common people and society in his poems. Especially, in the fifth epic poem of his Divan "Saddi Iskandari" one can find the solutions of the some social problems he had mentioned before in the four poems. The name "Iskandar" is derived from Alexander the Great. And this name served as an image of several eastern writers in the past. His successful marches and victories had been mentioned from the points of view of several writers. As a result, some certain facts were changed with myths. The name Iskandar was firstly used by Nizami Ganjavi in his Divan. Khusrav Dekhlaviy, Abdurrahman Jami and Alisher Navoi followed Ganjavi's traditions of writing Divan.

According to the tradition of writing Divan the fifth poem of Divan should be about Iskandar (Alexander). Before writing about Alexander, Navoi had learnt all written works which related to Alexander's life and deliberated with Jami the

success and failures of those works. Navoi was the first poet who gave an opportunity to Uzbek people to know about Iskandar in their native language. Iskandar was the main character of his epic poem. He broadly used folk's wisdom when creating the image of new Iskandar. But he didn't intend to show how great king he was. He intended to describe his positive personalities as a person and to show what fate would wait the king who changed his good qualities with the greedy desires of conquering the world. He motivates to appreciate what one owns. Moreover, the reader realizes the world not to be everlasting.

Even though, one owns a lot of power and wealth, he isn't able to stop time and live forever enjoying with it. His main aim of writing that epic poem was to explain what kind of king should be his friend Husain Boyqaro -the king of Herat. He motivates him and other kings to construct buildings, caravanserais, roads, to supply people with water by digging the wells, to do charities to miserable and etc. There are some admonishing stories devoted to the princes Badiuzzamon and Darveshali. In some parts he criticizes the kings openly. As in all works of Alisher Navoi in this epic poem also the concept of "human" is centralized of attention. In his opinion, human being is a great creature and he should enjoy with everything what he practices in his life. The poet carried the other idea of good morality. As Navoi expressed Iskandar was crowned although he was adopted son of Failakus (Philipp), but he grew up as a man with good morality that people approved him to be the king. It means that Navoi intended to say to princes that, being the son of king isn't enough to be the king. They must be clever, honest and educated in good manners. As Iskandar was always encircled by the great philosophers and scientists he always acted deliberately with them and followed their wise advices. Navoi made a delicate hint that every king must follow only wise people. Navoi supported peaceful life of people and disapproved the war which turns people's life into hell.

The epic poem begins with the praise of fair kings. Then, some parts are about great Persian Empire. The next part is about Iskandar's childhood. Failakus(Phillip) -the king of Rome which had been suffering from childlessness adopted the baby and named him Iskandar. Iskandar was educated by wise people of Rome such as Nicomachus, later Aristotle and Plato. And he became as intelligent and talented as they had expected in both military and science. After Failakus's death Iskandar replaced his father as a king of Rome. Young and energetic king began his activity in the country with freeing people from a two-year tax, supplying people's life with peace by clearing out the ways from the pirates, controlling the balance of prices in markets and inventing new measuring tools. The people of Rome become rich and happy because of care of their king. Navoi wanted his character to see in the frame of piece loving and philanthropic. But, human being is a creature who can easily change his mood and character as a result of lightheadedness. After subordinating a number of countries Iskandar felt proud and confidence in his power which later led him to the intentions of occupying the whole world. He wanted all the kings to obey him. He marched his troops to the countries which denied obeying and defeated them all with power and wit. He possessed all the treasures of those countries. Then he fulfilled the Darius's and Mallu's bequeath declaring common mercy to the country and married their daughters. He ordered his men to build high wall of the mixture of metals in order to protect the people of Kirvon from barbarians' attacks. He named that wall "Saddi Iskandari –the wall of Iskandar". Navoi characterized Iskandar as being a

humane with a lot of good deed for people's sake but at the same time he tries to draw reader's attention to negative sides of his features.

Iskandar became more confident after gaining his goals and achievements. But he didn't satisfy with what he had gained. He wished to discover the aquatic world, although the scholars disapproved his decision. His obstinacy, pride and arrogance made him be lightheaded and after all he lost everything what was valuable for him. That wish snatched out his will, his reign and his health. He became sick during the travel by water. He died of seasickness. That wish snatched out his valuable life. Although he owned a lot of wealth and honor he left the world with empty hands.

In the beginning of the poem the poet described Iskandar as fair and philanthropic king but later he disapproves his eagerness to occupy the world.

The poem consists of 89 chapters. Each chapter consists of introductory part, general meditations and conclusive part. There are 18 sages and 17 stories which arranged accurately after each four chapters. That's why the text seems to build on the base of debate. Also the stories assert and comment the events and give conclusive ideas to each story they follow. Stories are short and clear to everybody. They are based on morals, ethics, generosity, discretion, hospitality and honesty.

Moreover, Navoi expressed his ideas about real love by the story about Leyli and Mejnun, aggrandized hospitality and discretion of host by the story about king Bahrom. The story about Luqmoni Hakim gives the clear idea of the whole poem that is to say everything contains beginning as well as end. As the life is given once so it is not worthy to spend it to gather the wealth which one can't take with them to the eternal life. One can appreciate what one owns and enjoy with life even it is too short.

Through the centuries Navoi's wise sayings have been motivating people to be wise and have good qualities and not to follow greedy passion. Great poet left us the whole library of precious books. Having read his books one is able to make an appropriate conclusion about the problems of life, love, friendship and leadership which concerns to our everyday life. That's why his name has been sounded eternal and his books are immortal. I really would like the people to read his books, not only the people who are involved in science but also the people who are working in different fields of society, the housewives who have special role in educating the young generation which are presenters of our great future.

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