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## THE PROBLEM OF RECREATING THE AUTHOR'S STYLE IN LITERARY TRANSLATION (BASED ON THE WORKS OF SAADI SHIRAZI INTO FRENCH)

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**Annotatsiya** – maqolada adabiy uslubni tarjimada qayta tiklash muammolari haqida umumiy ma'lumotlar keltirilgan. Shu bilan birga bu muammolarni Sa'diy Sheroziy asarlari orqali tahlil qilingan. Bundan tashqari adabiy uslubning tarjimada tutgan o'rni misollar yordamida tahlil qilingan.

**Kalit so'zlar:** adabiy uslub, Sa'diy Sheroziy, O'rta asr she'riyati, "Bo'ston", she'riyat, adabiy yodgorliklar.

**Аннотация** - В статье дается обзор проблем восстановления литературного стиля в переводе. В то же время эти проблемы анализируются в трудах Саади Шерази. Кроме того, на примерах анализируется роль литературного стиля в переводе.

**Ключевые слова:** литературный стиль, Саади Шерози, средневековая поэзия, «Бостон», поэзия, литературные памятники.

**Abstract** – The article provides an overview of the problems of restoring literary style in translation. At the same time, these problems are analyzed through the works of Saadi Sherazi. In addition, the role of literary style in translation is analyzed using examples.

**Key words:** literary style, Saadi Sherozi, medieval poetry, "Bo'ston", poetry, literary monuments.

**Introduction.** Persian-Tajik poetry, which has worldwide fame for more than a thousand-year history of its development, has presented the treasury of world culture with genetical works of art of Sufi-didactic content, such as "Khadikat al-haqiqa" ("Garden of Truth") by Sanai Ghaznevi, "Mahzan ul-asror" ("Treasury of Secrets") Nizami Ganjavi, "Mantiq ut-Tayr" ("Language of the Birds"), "Asrar-name" ("Book of Secrets") by Faridaddin Attar, "Masnavi Ma'navi" ("Spiritual Mesnevi") by Jalaladdin Rumi etc. Among the masterpieces of medieval poetry in Farsi is Saadi's "Bo'ston", which is an incomparable treasure in the treasury of world literature. Over the centuries, due to the emergence of new views and views in literary studies, the emergence of new directions and schools in the study of literary monuments, Saadi's creations always keep pace with the times, his eternal teachings, especially his educational and moralistic views, also correspond to modern the requirements of the world community [1].

**Literature review.** "Bo'ston" ("Fruit Garden") or "Saadi-name" Saadi Shirazi is the fruit of reflections, Sufi, didactic and socio-political views of its author, a

mirror that reflects the character traits, behavior, morals and aspirations of a people with an ancient history. The topics touched upon in "Bo'ston", such as justice, wisdom, prudence, charity, beneficence, love for God and love intoxication, humility, modesty, contentment with little, peace, gratitude, repentance, etc., have a great educational, aesthetic, public and political significance in our days [2].

It should be noted that the study of "Bo'ston" in the ideological and artistic aspect, the definition of Sufi, didactic, aesthetic, literary and socio-political views of Saadi, his skill in creating images of the Sufi-didactic poem, can provide the necessary information about the development of artistic thought in the middle Ages, to contribute to the solution of issues of the development of literary styles, the connection of literature with the worldview of the era and artistic comprehension of the surrounding world, to shed light on the stages of the history of the formation and development of the Sufi-didactic poem [3].

**Analysis.** The relevance of this article lies in the fact that the leading idea of a civilized society and the primary task at the present stage is the attitude towards man as the highest value of being, aimed at developing the personality as a subject of creative activity. The implementation of this task is facilitated by the study of the ideological and artistic features of Saadi's "Bo'ston", which allows us to present the most complete real picture of the socio-political life of the author's era, to trace the features of artistic thinking, creating images, to discover the spiritual foundations that bind whole generations [4].

So far, many books and articles have been written about "Bo'ston" Saadi, and researchers have raised various problems related to this production. Despite this, a number of problems related to "Bo'ston" still remain unbaptized. According to the information of the Iranian scientist Kavus Hasanli, cited in his book "Encyclopedia of Research on Saadi" from 1922 to 1997, 1000 monographs, 576 articles, 52 books devoted to his life and work were written about Saadi, 38 times Saadi's works were published in the form of "Kulliyat" (Complete collection of works), selected works, collections of gazelles, etc [5]. At first glance, the indicated number of studies or publications of Saadi's works seems impressive, but if you look closely, among them, the number of studies devoted to "Bo'ston" is insignificant. Interest in "Bo'ston" Saadi in Europe arose as early as the 17th century with the publication in 1696 of a German translation of Ilyaus called "The Garden of the Persian Tree". In 1762, a book was published in French called "The Eastern Traditions and Teachings of Saadi", which included "Bo'ston" by an unknown translator. In 1850, the German translation of "Bo'ston" was made and published by K.H. Gradam, and in 1852 by Schlecht by Vesserad in 1791-1795, in Calcutta was published "Kulliyat" Saadi, which covered prefaces in English, which expressed the views of the compilers on the life and work of Saadi, including "Bo'ston" [6]. With the publication of the said "Kulliyat", the study and translation of Saadi's creative heritage in English begins. In Europe, the German orientalist Hermann Ete made a significant contribution to the study of Saadi's life and work. In 1904, the fundamental work "Foundations of Iranian Philology" was published in Strasbourg. In his article, included in this book, G. Ete paid attention to the work of Saadi, expressed his views on "Bo'ston". Valuable thoughts and remarks about "Bo'ston" by Saadi are also found in "History

of Persian Literature” by E. Brown and “History of Persian-Tajik Literature” by Czech Iranianists, edited by J. Ripk [7].

The publication and study of Saadi's "Bo'ston" in Iran began in the first half of the 20th century, with the celebration of the 700th anniversary of the creation of "Guliston" and "Bo'ston" and the publication of articles by Muhammad Qazvini, Abbas Iqbal Oshtiyani, Mulikashshuar Bahar, Aliasgar Hikmat, Rizazade Shafak, Badi' Uzzaman Furuzanfar and others. The Kulliyat was published by Saadi Muhammad Ali Furugi, which also included "Bo'ston". Subsequently, separate editions of "Bo'ston" appeared, carried out by Gulamhusain Yusufi, Muhammad Hazaili, Nurullah Iranparast, Muhammadali Nosekh and Khalil Khatib Rahbar [8]. Since 1999, a collection of articles devoted to the life and work of Saadi has been published annually in Iran. In the articles and books of the Iranian scholar S. Nafisi, B. Furuzanfar, A. Hikmat, Z. Safa, M. Muhakkik, A. Dashti, M. Furugi and others, issues related to the structure and content of Saadi's "Bo'ston" were also considered. The "Commentary on "Bo'ston" by Muhammad Hazaili and "Encyclopedia of Studies on Saadi" by Kavus Hasanli were published. In our opinion, Hazaili's commentary on "Bo'ston" is the most valuable and credible from a scientific point of view [9].

**Discussion.** Research into the life and work of Saadi, including his "Bo'ston" in Russia, begins at the end of the 19th century. One of the valuable studies that have important information about Saadi and his work is the work of the Russian orientalist A.E. Krymsky "History of Persia, its literature and dervish theosophy." The introductory article by K. Chaikin, written to his translation of "Bo'ston", which was published in 1935, is of considerable value. Noteworthy views about Saadi and his "Bo'ston" are also found in the book by I. Braginsky "12 miniatures" [10].

In Tajikistan, the history of scientific research and publication of Saadi's "Bo'ston" is associated with the name of Sadriddin Aini. In 1945 he published the main part of "Bo'ston" with a valuable introduction containing important information about this work of Saadi. In this introduction, S. Aini compares Saadi's "Bo'ston" with Ferdowsi's "Shohnoma".

Starting from the 60s of the twentieth century, along with the publication of Saadi's creative heritage, studies of Tajik scholars such as H. Mirzazade, N. Kakharova, A. Afsakhzoda, N. Kulmatov appeared, who also considered issues related to "Bo'ston". For the first time in Tajik literary criticism A. Nasriddin transposed the stories of "Bo'ston" into prose and published them with a commentary and a detailed introduction under the title "Wonderful stories from Sheikh Saadi's "Bo'ston". From a review of the existing literature on Saadi's "Bo'ston", it turns out that they mainly relate to the translation of this work, and the study of issues related to its structure, content, genre, ideological and artistic features still remain insufficiently studied. Until now, there is no separate monographic work on "Bo'ston", especially studies containing solutions to the problems that we set ourselves in this dissertation.

The methodological basis of this article is formed by the principles of historical-typological analysis, historical-literary determinism of literary principles, problems and questions. At the same time, it mainly relies on the publication carried

out by Muhammad Ali Furugi and the comments of Muhammad Hazaili to "Bo'ston", published in 1985. Also, various editions of "Kuliyat" by Saadi and his "Bo'ston", carried out by Gulamhussein Yusufi, Nurullah Iranparast, Khalil Khatib Rahbar, Rustam Aliyev and other literary critics, have become the subject of article. For the purposes of compilation and comparison, we also used "Kuliyat" and divans of poems by predecessors, contemporaries and followers of Saadi, such as Abdallah Ansari, Sanai Geznevi, Faridaddin Attar, Jalaladdin Balkhi, etc.

The main sources of this article are the editions of Saadi's "Bo'ston", especially its two editions prepared by Muhammad Ali Furugi and Bahauddin Khuramshahi, placed in Saadi's Kulliyat. Saadi's "Bo'ston", published by Rustam Aliyev and Muhammad Khazoili, are also important sources. In the course of our work, we also attracted to the study the comments of Sururi, Sudi, Hawaii Parsui, Riyaz Ali to "Bo'ston", the works of Kavus Hasanli, Abbas Iqbal Oshtiyani, Muhammad Qazvini, Malikushshuar Bahar, Aliasgar Hikmat and other literary scholars and his works of Saadi.

**Conclusion.** In this article, for the first time in modern literary criticism, the structure, content, themes and ideological and artistic features of Saadi's "Bo'ston" have become the subject of deep and comprehensive research, the principles, reasons and sources of Saadi in the creation of this article have been identified, the place of Saadi and his "Bo'ston" in history has been determined Persian-Tajik literature.

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