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**REVIEW OF ABDULLA KADIRI'S POETICS IN THE NOVEL "DAYS GONE BY" IN RUSSIAN TRANSLATIONS**

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**ABSTRACT**

*It is no exaggeration to say that Abdullah Kadiri is a master of magic words, an incomparable creator of Uzbek literature in the field of artistic mastery. It is natural that this event will be of interest to other representatives of the literature. Therefore, representatives of other languages made a serious effort to translate this work into their own language. The novel was first translated into Russian and then into other languages. It is natural that the translators (L.Bat, V.Smironova and M.Safarov) who translated the work into Russian were able to use the novel's art to some extent.*

**KEYWORDS:** *Novel, Artistry, Translator, Adequate Translation, Original, Retranslation, Classic Literature, Historic Novel, Free Translation.*

## INTRODUCTION

### THE MAIN FINDINGS AND RESEARCH

Frankly, the novel “Days Gone By” is a work that has revolutionized world literature in general. Unlike the French, English, German, Russian and Spanish novel schools, he is one of the founders of the Uzbek school of novels. That's probably why the novel attracted so much attention as it saw the face of the world. But because of the dictatorial regime, the work was repressed like the author. First, the author was physically exterminated on October 4, 1938, and then the book was also banned. Therefore, the work was translated into Russian only in the late fifties of last century. These translations were made by Russian translators Lydia Bat and Vera Smirnova based on literal translation. It should be noted that the book was based on the edition with certain abbreviations. It is true that in 1956, despite the fact that Abdullah Kadiri was justified as a person and a creator, the ideological pressure of the dictatorial regime was still very strong. Sarvar Azimov, a well-known Uzbek writer and secretary of the Writers' Union at the time, deliberately shortened the section on freedom, liberty and nationalism, explaining: “In any case, the work must be published and returned to the people.” As I said above, the dictatorial system strictly controlled the work and could not have been otherwise. Some of our own writers were generally opposed to reprinting the novel. In fact, we grew up reading this abbreviated version of “Days Gone By.” But there seemed to be some flaws in the play. Russian translators, in turn, unknowingly translated the work on the basis of direct word-for-word translation. This process took place in the second half of the twentieth century, and in the new century Muhammadnodir Safarov, a translator who knew the original language, translated the work into Russian. The article compares these translations with the original language and analyzes the advantages and disadvantages. As the author draws the heroes of the work, he shows them before our eyes with special affection. When you read the work, you feel as if you have seen the heroes. Abdullah Kadiri's artistic skills are also embodied in this. Here is a description of Yusufbek Haji, the father of Azizbek, the governor of Tashkent, and his adviser Otabek, in the chapter "A young man worthy of a khan's daughter":

**Original:** “...Azizbekning Turkiston xonlig'ining eng zolim va mustabid sanalg'an beklarining biri va uning o'z qaramog'ida bo'lg'an Toshkand aholisiga qilg'an zulmlari Farg'onaga doston, ammo Akram hojining bu savoli Azizbekning eng yaqini bo'lg'an bir kishining o'g'lini sinab ko'rishlik uchun edi. Bu sinash natijasi Akram hojining taajubini ortdirdi va buning sirrini bilishka qiziqsindi:

- Otangiz Azizbekning mushoviri ekan, - dedi Akram hoji, - nima uchun uni bir oz bo'lsa ham yo'lg'a solmaydir? ”

- Kechiringiz amak, - deb Otabek kulimsiradi, - siz otamning mushovirlig'ini boshkacharak onglag'ang'a o'xshadingiz... Bizning beklarga hukm vaqtida ham mushovir bo'lmoq imkonsiz narsadir. Otam Azizbekning mushoviri va yaqini musohibi sanalsa xam lekin bu juz'iy ishlardaginar, buning uchun sizga bir misol keltiray, bu ish shu yaqin oralardag'ina bo'ldi: Toshkanddagi jum'alik gap majlislaridan birida bir kishi Azizbekni maxtar va bu maxtovga qarshi ikkinchisi “nega muncha maxtaysan, Azizbekning, asli bir bachcha-da” der. Ularning bu muzokaralarini chetda eshitib turgan huftiyalardan biri bu so'zni Azizbekning qulog'iga yetkuzar. Ertasiga Azizbek mazkur ikki kishini o'z huzuriga oldirib maxtovchig'a ulug' mansab ato qilar va ikkinchisini o'limga buyurar... Bu hukm majlisida hozir turgan otam mahkumning

*gunohini so'rag'anida Azizbek jallodga baqirar: "Tezroq olib chiq!" Otam tag'in qullik qilg'anida jallodga bakirar: "qo'lindag'ini bo'shatib, o'rniga hojini olib chiq" – Mana ko'rdingizmi, otamning qadru qiymatini... "[1, p. 15].*

**Original:** *"...Azizbek's cruelty to the people of Tashkent, one of the most tyrannical and tyrannical princes of the Turkestan khanate, and to the people of Tashkent under his control, is epic to Fergana, but Akram Haji's question was to test the son of Azizbek's closest friend. The result of this test increased Akram Haji's surprise and he was curious to know the secret:*

*- "Your father is Azizbek's adviser," – said Haji Akram, "why doesn't he guide him a little?"*

*- "I'm sorry, uncle," – said Atabek with a smile, "but you seem to have misunderstood my father's advice... It is impossible for our princes to be counselors even at the time of judgment. Although my father is considered Azizbek's adviser and close interlocutor, but this is only a minor matter, let me give you an example. This happened just recently: at one of the Friday speeches in Tashkent, one person praised Azizbek and the other one said, "Why are you praising him so much? In fact, Azizbek is just a kid." One of the secret agents, who overhears their talks, tells it to Azizbek. The next day, Azizbek calls the two men, gives one of them a prestigious job, and orders the other to be executed... When my father, who was present at the trial, asked about the convict's guilt, Azizbek shouted at the executioner: "Take him out as soon as possible!" When my father was enslaved again, he shouted at the executioner: "Release your hand and take the pilgrim instead." You can see my father's dignity..."*

**Translation by L. Bat:** *До Ферганы давно уже дошла молва о том, как тиранит Азизбек населения Ташкента. Он снискал себе славу самого жестокого деспота в Туркестанском ханстве. Акрам-хаджи нарочно задал этот вопрос Атабеку: он хотел испытать его. Интерес присутствующих к молодому гостю еще больше возрос.*

*- Ваш отец – советник Азизбека. Почему бы ему не наставить его на правильный путь?*

*Атабек улыбнулся.*

*- Простите, господин мой, вы, видно, не совсем ясно представляете себе положение моего отца. . . Наши беки, принимая важное решение, не слушают своих советников. Хотя Азизбек часто беседует с моим отцом и даже совещается с ним, но только по мелким незначительным поводам. Расскажу один случай, чтобы вам стало понятно. Недавно на какой-то пирушке один человек начал хвалить Азизбека, собеседник заспорил с ним: "Что ты его превозносишь ведь он просто бача". Тут же оказался доносчик, который поспешил довести эти слова до ушей Азизбека. На следующий день Азизбек вызвал к себе спорщиков. Тому, кто хвалил его, он дал высокую должность, другого же приказал казнить. Мой отец присутствовал при этом и попросил смягчить столь жестокое наказание. Тогда Азизбек крикнул палачу: "Веди быстрее" Отец снова начал просить, но Азизбек сказал еще решительнее: "Ах, так! Брось этого! И веди самого хаджи!" Вот как он считается с отцом! ... "[2, p. 35]*

**Translation by L. Bat:** *The rumor has long reached Fergana that Azizbek is tyrannizing the population of Tashkent. He earned himself the fame of the cruelest despot in the Turkestan Khanate. Akram-haji deliberately posed this question to Atabek: he wanted to test him. The interest in young man of those present grew even more*

- *“Your father is Azizbek’s advisor. Why doesn’t he guide him on the right path?”*

*Atabek smiled.*

- *“Forgive me, my lord, you do not seem to have a very clear idea of my father’s position... Our princes, making an important decision, do not listen to their advisers. Although Azizbek often talks with my father and even confers with him, but only on minor insignificant occasions. I will tell you one case to make it clear to you. Recently, at some revelry, one person began to praise Azizbek, the interlocutor argued with him: “Why do you extol him, because he’s just kid”. There appeared an informer who hastened to bring these words to Azizbek’s ears. The next day, Azizbek summoned the debaters. To the one who praised him, he gave a high position, while the other he ordered to be executed. My father was present at this and asked to mitigate such a cruel punishment. Then Azizbek shouted to the executioner: “Take him away faster!” Father again began asking, but Azizbek said even more resolutely: “Ah, so! Let him free! And take the Haji himself!” That’s show here reckons with his father!...”*

**Translation by M. Safarov:** *“...Азизбек снискал себе славу одного из самых злобных угнетателей – тиранов в туркестанских ханствах, о его жестокости к населению Ташкента в Фергане давно ходили легенды, однако же Акрам-хаджи, адресованный сыну наиболее приближённого к Азизбеку человека, был дан неспроста, а для проверки Атабека. Услышанное ещё более изумило Акрам-хаджи, и он не преминул проявить интерес к причине такого отношения:*

- *Раз ваш отец является советником Азизбека, - развивал мысль Акрам-хаджи, - отчего бы ему хоть изредка не наставлять бека на правильный путь?*

- *Прошу прощения уважаемый, - улыбнулся Атабек, - видимо, у вас нет достаточно ясного представления о должности моего отца... Исполнять роль советника при вынесении нашими беками какого-либо решения – есть задача невозможная. Хотя мой отец является советником Азизбека, да к тому же ещё ближайшим собеседником, однако прислушивается он к советам моего отца лишь по вопросам не имеющим особого значения. Позвольте, приведу вам один пример, имевший место совсем недавно: на одной из частных пятничных пирушек один человек начал восхвалять Азизбека, на что другой возразил: “И чего это ты расхваливаешь его? Азизбек всего лишь бача”. Эти слова были немедленно донесены до ушей Азизбека находившемся неподалёку тайным доносчиком. На следующий день Азизбек вызвал к себе этих двоих, восхвалявшему была дарована высокая должность, второй же приговорён к казни... Мой отец, присутствовавший при вынесении приговора, обратился к Азизбеку с просьбой разъяснить ему вину приговорённого, на что ответом был лишь окрик Азизбека, обращённый к палачу: “Выводи скорее!” А когда мой отец повторил свою просьбу, Азизбек “пошутил”: “Может быть заменить преступника на самого хаджи?” [3, p.16]*

**Translation by M. Safarov:** *“...Azizbek earned himself the fame of one of the most vicious oppressors - tyrants in the Turkestan khanates, there were legends about his cruelty to the population of Tashkent in Fergana, but Akram-haji, addressed to the son of the person closest to Azizbek, was given for a reason – to test Atabek. What he heard amazed Akram-haji even more, and he did not fail to show interest in the reason for this attitude:*

*“Since your father is Azizbek’s advisor,” Akram-hajji developed the thought, “why would he, at least from time to time, instruct the prince on the right path?”*

*- “I beg your pardon, dear,” - Atabek smiled, - “apparently, you do not have a clear enough idea of the position of my father...” To play the role of an adviser when our princes make any decision is an impossible task. Although my father is Azizbek’s advisor, and besides, he is also the closest interlocutor, but he listens to the advice of my father only on issues of little importance. Let me give you one example that took place quite recently: at one of the private Friday parties, one person began to praise Azizbek, to which another objected: “And why are you praising him? Azizbek is just a kid.” These words were immediately conveyed to Azizbek’s ears by a secret informant who was nearby. The next day, Azizbek summoned these two to him, the one who praised was given a high position, the second was sentenced to death ... My father, who was present at the sentencing, turned to Azizbek with a request to explain to him the guilt of the condemned man, to which Azizbek’s shout, addressed to the executioner, was only answered: “Get out soon! And when my father repeated his request, Azizbek “joked”: “Maybe replace the criminal with the hajji himself?”*

Analyzing this passage, we found that translators have chosen different paths in translating the passage. **Original:** *“... Azizbekning Turkiston xonlig’ining eng zolim va mustabid sanalg’an beklarining biri va uning o’z qaramog’ida bo’lg’an Toshkand aholisiga qilg’an zulmlari Farg’onaga doston, ammo Akram hojining bu savoli Azizbekning eng yaqini bo’lg’an bir kishining o’g’lini sinab ko’rishlik uchun edi. Bu sinash natijasi Akram hojining taajubini ortdirdi va buning sirrini bilishka qiziqsindi:...”* – *“... Azizbek’s cruelty to the people of Tashkent, one of the most tyrannical and tyrannical princes of the Turkestan khanate, and to the people of Tashkent under his control, is epic to Fergana, but Akram Haji’s question was to test the son of Azizbek’s closest friend. The result of this test increased Akram Haji’s astonishment and he was curious to know the secret: ...”* The first paragraph of the passage consists of 49 words, so how did the translators translate it into Russian. **Translation by L. Bat:** *“...До Ферганы давно уже дошла молва о том, как тиранит Азизбек населения Ташкента. Он снискал себе славу самого жестокого деспота в Туркестанском ханстве. Акрам-хаджи нарочно задал этот вопрос Атабеку: он хотел испытать его. Интерес присутствующих к молодому гостю еще больше возрос”...* - *“... The rumor has long reached Fergana that Azizbek is tyrannizing the population of Tashkent. He earned himself the fame of the cruelest despot in the Turkestan Khanate. Akram-haji deliberately asked this question to Atabek: he wanted to test him. The interest of those present in the young guest increased even more”...*

The Russian translator translated the paragraph using fewer words than the original language, only 42 words.

**Translation by M. Safarov:** *“...Азизбек снискал себе славу одного из самых злых угнетателей – тиранов в туркестанских ханствах, о его жестокости к населению Ташкента в Фергане давно ходили легенды, однако же вопрос Акрам-хаджи, адресованный сыну наиболее приближённого к Азизбеку человека, был дан неспроста, а для проверки Атабека. Услышанное ещё более изумило Акрам-хаджи, и он не преминул проявить интерес к причине такого отношения:”...*

**Translation by M. Safarov:** *“... Azizbek earned himself the fame of one of the most vicious oppressors - tyrants in the Turkestan khanates, legends have long circulated about his cruelty to*

*the population of Tashkent in Fergana, however, the question of Akram-haji, addressed to the son of the person closest to Azizbek, was given for a reason, and to check Atabek. Akram-haji was even more amazed by what he heard, and he did not fail to show interest in the reason for such an attitude: "...*

A translator who knows the original language translated this paragraph with 56 words. I think the translator who translated on the basis of the tag has had some success. However, Akrom replaced Haji's interest with the interest of the members of the assembly: "...*Интерес присутствующих к молодому гостю еще больше возрос*"... - "... *The interest of those present to the young guest has increased even more*" ...This is not the case in reality. The translator, who knew the original language, performed the translation while preserving the content of the paragraphs as much as possible, but the content remained under the pile of words. We must not forget that, as the Russian thinker F. M. Dostoevsky said: "In literary translation, one word should be superfluous and one word should not be less." [4, p. 75] Continuing my point, there are some shortcomings in Atabek's address to Haji Akram in the passage as well. For example, if the sentence is "*Kechiringiz amak...*" – "*Excuse me, uncle ...*" L. Bat translates as: "...*Простите, господин мой...*" - "... *Excuse me, my lord ...*", M. Safarov translates it as: "...*Прошу прощения уважаемый...*" - "... *I beg your pardon, dear ...*" Atabek is the son of a man of his own position in society; he never addresses his interlocutor as "*mening janobim*" – "*my lord.*" At this point, I think the second translation is more appropriate. The sentence at the end of this passage was mistranslated by both translators. Atabek says that his father has no dignity for Azizbek, but we do not see it in the translation: Original: "... *Mana ko'rdingizmi, otamning qadru qiymatini...*" - "... *See my father's dignity...*" **L. Bat translates it as:** "...*Вот как он считается с отцом! ...*" - "... *See how he reckons with my father!*" In Safarov's translation, this sentence does not exist at all. Such inconsistencies in the translation undermine the artistry of the work being translated. Circumstances that give aesthetic pleasure in the language of the original remain abstract to the Russian reader. The simple word "*mushovir*" – "*consultant*" has some meaning, and Abdullah Kadiri could easily be called a "*maslahatchi*" – "*advisor.*" But in Russian they gave it with the word "*советник*" (advisor). At the same time, translators must understand that the author uses the word in an archaic sense, giving it a national color and the spirit of the period. Speaking in Atabek's language, Abdullah Kadiri masterfully painted portraits of the heroes on small plates. We will see how cruel Azizbek is and how noble Yusufbek Haji is.

The place and role the development of the plot in the work, and the course of events is incomparable. At the end of our article we quote from a letter written by Kumush's mother to Oftoboyim:

**Original:** "...*O'tkan xatlarimda kundashim bilan mirosamiz kelishmay turganini kulguluk tarzida yozgan edim. Nafsilarimizda ersa, oramiz juda buzilg'an, men oshal vaqtlarda chin kundashlik to'nini kiygan edim. Zaynabning bitmas xusumati esa g'olibo manim ikki qatlig'im oshkor bo'lg'an kundan boshlandi. Sizning boshingizdan kundashlik savdosi o'tmagan bo'lsa ham tushunsangiz kerak: Biz ikav agar qo'yib bersalar guyo bir-birimizni yeb-ichmakchi edik... U kunlardagi holimdan o'zimga endi xisob berishka ham uyalaman... Yaxshiki, bizning mojarolardan qayin otam juda siyrak xabardor bo'ldi. Shundog' xam bo'lsa bu janjallar goxo uning qulog'ig'a yetib qolar va biz ikki yov uning oldig'a chaqirilib nasihatini eshitar va lekin yana yomonlig'imizdan qolmas edik. Siz ranjisangiz xam aytay: qayin otamni o'z dadamdan*

*xam yaxshi ko'raman. Bu yaxshi ko'rishim kuyavingizning dadasi bo'lg'ani uchun emas, balki uning nur ichiga cho'milg'andek bo'lib ko'ringan siymosini, "oyim" deb xitob qilg'andagi muloyim, beozor va muassir so'zini yaxshi ko'raman. Ul nasixat uchun og'iz ochsa vujudim erib ketkadek va bir turluk uxlab huzurlang'andek, Qisqasi, Zaynab bilan janjallashishning o'zi bir huzur... Siz manim telba so'zlarimdan achchig'lanmang. Agar bu gapimning to'g'rilig'ini bilmakchi bo'lsangiz, Toshkand kelingiz-da, qayin otamning nasixatini o'z qulog'ingiz bilan eshiting-da, unday keyin so'zimga qiymat bering..." [5, p. 293]*

**Original:** "... In my previous letters, I jokingly wrote that my legacy and my diary do not match. As for our souls, we are very corrupt, I used to wear a real robe in those days. Zaynab's endless animosity began on the day the winner was revealed. Even if you haven't had a daily sale, you probably understand: We were going to eat and drink each other if they let us go ... I'm not ashamed to give an account of myself in those days ... Fortunately, my father-in-law was rarely aware of our conflicts. Even so, these quarrels would sometimes reach his ears, and we, the two enemies, would be summoned to him and hear his advice, but we would not be spared again. If you are upset, I will say that I love my father-in-law more than my own father. This is not because I love your son-in-law, but because I love his image, which seems to be bathed in light, and his gentle, gentle, and gentle words when he calls her "mother" In short, arguing with Zaynab is a pleasure, as if my body melts and I fall asleep for a while ... Do not be offended by my mad words. If you want to know the truth of this statement, come to Tashkent, listen to my father-in-law's advice with your own ears, and then value my word ..."

**Translation by V. Smirnova:** "... Я подшучивала в предыдущих письмах над моими распрями с соперницей. Но говорить по правде, наши отношения совсем испортились, я очень невзлюбила ее. А она особенно возненавидела меня с тех пор, как узнала о моей беременности. У вас-то не было никогда соперницы, но вы, наверное, поймете, что мы готовы были съесть друг друга. Теперь мне даже стыдно бывает вспомнить, как мы ссорились иногда больше ничего. Хорошо, еще, что свекор не всегда узнавал о наших ссорах. Но бывали случаи, когда до него доходили сведения об этом. Тогда он вызывал нас обеих, мы выслушивали его наставления, но не переставали быть врагами. Может, я обижу вас, но все же скажу, что люблю свекра больше родного отца, и не за то, что он отец вашего зятя, а за доброе сердце, за ласковое ко мне отношение - он зовет меня «красавица», - за необходимые убедительные назидания. Когда он говорит со мной, я испытываю истинное удовольствие. Ссориться с Зайнаб - иногда же удовольствие, послушать после этого наставления свекра - удовольствие вдвойне. Пусть вас не смущают эти безумные слова. Вы все поймете, когда приедете в Ташкент и своими ушами услышите речи моего свекра..." [6, p. 359]

**Translation by V. Smirnova:** "... I used to make fun of my quarrels with my rival in previous letters. But to tell the truth, our relationship has completely deteriorated, I really disliked her. And she especially hated me since she found out about my pregnancy. You have never had a rival, but you will probably understand that we were ready to eat each other. Now I am even ashamed to remember how we quarreled sometimes nothing else. It's good, also, that the father-in-law did not always find out about our quarrels. But there were times when information about this reached him. Then he called us both, we listened to his instructions, but did not cease to be enemies. Maybe I will offend you, but nevertheless I will say that I love my father-in-law more

*than my own father, and not because he is the father of your son-in-law, but for his kind heart, for his affectionate attitude towards me - he calls me "beauty" - for inoffensive convincing edifications. When he speaks to me, I feel real pleasure. Quarreling with Zainab is sometimes also a pleasure, and listening to the father-in-law's instructions after this is a double pleasure. Don't be confused by these crazy words. You will understand everything when you arrive in Tashkent and hear with your own ears the speech of my father-in-law ..."*

**Translation M. Safarov:** *"...Я подшучивала в предыдущих письмах над моими распрями с соперницей. Но говоря по правде, наши отношения совсем испортились, я очень невзлюбила ее. А она особенно возненавидела меня с тех пор, как узнала о моей беременности. У вас-то не было никогда соперницы, но вы, наверное, поймете, что мы готовы были съесть друг друга. Теперь мне даже стыдно бывает вспомнить, как мы сильно ссорились иногда. Хорошо еще, что свекор не всегда узнавал о наших ссорах. Но бывали случаи, когда до него доходили слухи об этом. Тогда он вызывал нас обеих, мы выслушивали его наставления, но не переставали быть врагами. Может, я обижу вас, но все же скажу, что люблю свекра больше родного отца, и не за то, что он отец вашего зятя, а за доброе сердце, за ласковое ко мне отношение - он зовет меня «айм», «милая», за необидные убедительные назидания. Когда он говорит со мной, я испытываю истинное наслаждение, словно просыпаюсь после благотворного сна. Одним словом, сама ссора с Зайнаб – одно удовольствие, а после этого сесть напротив свекра и слушать его наставления - удовольствие вдвойне. Пусть вас не смущают эти безумные слова. Вы сами все поймете, когда приедете в Ташкент, своими ушами услышите речи моего свекра и оцените мои впечатления..." [7, p.402]*

**Translation M. Safarov:** *"... I used to make fun of my quarrels with my rival in previous letters. But to tell the truth, our relationship has completely deteriorated, I really disliked her. And she especially hated me since she found out about my pregnancy. You have never had a rival, but you will probably understand that we were ready to eat each other. Now I am even ashamed to remember how much we quarreled sometimes. It's good that the father-in-law did not always find out about our quarrels. But there were times when he heard rumors about it. Then he called us both, we listened to his instructions, but did not cease to be enemies. Maybe I will offend you, but still I will say that I love my father-in-law more than my own father, and not because he is the father of your son-in-law, but for his kind heart, for his affectionate attitude towards me - he calls me "aim", "dear", for offensive persuasive edification. When he speaks to me, I experience true pleasure, as if waking up after a wholesome sleep. In a word, the very quarrel with Zainab is a pleasure, and after that it is doubly pleasure to sit down in front of the father-in-law and listen to his instructions. Don't be confused by these crazy words. You yourself will understand everything when you arrive in Tashkent, hear my father-in-law's speeches with your own ears and appreciate my impressions ..."*

As you read the letter, you discover the inner world of Kumush, its unique world. There is no artistic mastery in the original, no beauty in the translations. Writing about his father-in-law Yusufbek Haji, Kumush describes his image as follows: Original: *"... Siz ranjisangiz xam aytay: qayin otamni o'z dadamdan xam yaxshi ko'raman. Bu yaxshi ko'rishim kuyavingizning dadasi bo'lg'ani uchun emas, balki uning nur ichiga cho'milg'andek bo'lib ko'ringan siymosini, "oyim" deb xitob qilg'andagi muloyim, beozor va muassir so'zini yaxshi ko'raman. Ul nasixat*



*uchun og'iz ochsa vujudim erib ketkadek va bir turluk uxlab huzurlang'andek, Qisqasi, Zaynab bilan janjallashishning o'zi bir huzur..." – "If you are upset, let me tell you: I love my father-in-law more than my own father. This is not because I love your son-in-law, but because I love his image, which seems to be bathed in light, and his gentle, gentle, and gentle words when he calls her "mother." In short, it is a pleasure to quarrel with Zaynab, as if my body melted when I opened my mouth for advice and I fell asleep."*

**Translation V. Smirnova:** *"...Может, я обижу вас, но все же скажу, что люблю свекра больше родного отца, и не за то, что он отец вашего зятя, а за доброе сердце, за ласковое ко мне отношение - он зовет меня «красавица», - за необходимые убедительные назидания. Когда он говорит со мной, я испытываю истинное удовольствие. Ссориться с Зайнаб - иногда тоже удовольствие, а слушать после этого наставления свекра - удовольствие вдвойне..."*

**Translation V. Smirnova:** *"... Maybe I will offend you, but still I will say that I love my father-in-law more than my own father, and not because he is the father of your son-in-law, but for his kind heart, for his affectionate attitude towards me - he calls me "beauty", - for offensive persuasive edification. When he speaks to me, I feel real pleasure. Quarreling with Zainab is sometimes also a pleasure, and listening to the father-in-law's instructions after this is a double pleasure ..."*

**Translation M. Safarov:** *"... Может, я обижу вас, но все же скажу, что люблю свекра больше родного отца, и не за то, что он отец вашего зятя, а за доброе сердце, за ласковое ко мне отношение - он зовет меня «аим», «милая», за необходимые убедительные назидания. Когда он говорит со мной, я испытываю истинное наслаждение, словно просыпаюсь после благотворного сна. Одним словом, сама ссора с Зайнаб - одно удовольствие, а после этого сесть напротив свекра и слушать его наставления - удовольствие вдвойне..."*

**Translation M. Safarov:** *"... Maybe I will offend you, but still I will say that I love my father-in-law more than my own father, and not because he is the father of your son-in-law, but for his kind heart, for his affectionate attitude towards me - he calls me "aim", "dear", for inoffensive persuasive edification. When he speaks to me, I experience true delight, as if waking up after a wholesome sleep. In a word, the very quarrel with Zainab is a pleasure, and after that it is doubly pleasure to sit opposite the father-in-law and listen to his instructions ..."*

There are also a number of shortcomings in the translation of these passages. Most importantly, the translators either did not understand the author's assessment of Yusufbek Haji from the Silver language, or it was overlooked: Original: *"...balki uning nur ichiga cho'milg'andek bo'lib ko'ringan siymosini, "oyim" deb xitob qilg'andagi muloyim, beozor va muassir so'zini yaxshi ko'raman..." – "... maybe I like her image, which looks like she's bathed in light, and her gentle words when she calls me "aim"...", translation by V. Smirnova: *"..., азадоброе сердце, заласковоекомнеотношение - онзоветменя «красавица», - занеобидныеубедительныеназидания..." – "... but for a kind heart, for an affectionate attitude towards me – he calls me "beauty", – for inoffensive convincing edifications ...", translation by M. Safarov: *"...азадоброе сердце, заласковоекомнеотношение - онзоветменя «аим», «милая», занеобидныеубедительныеназидания..." – "... but for a kind heart, for a gentle attitude towards me – he calls me "aim", "dear", for inoffensive convincing edification ..."*In**

general, the main content of the letter, “... *uning nur ichiga cho'milg'andek bo'lib ko'ringan siymosini...*” – “... his image, which seemed to be bathed in light ...” was not reflected in both translations. The emotional and culmination point of the letter was this sentence. It would be appropriate to translate this sentence as follows: “... *за его омытый лучами образ...*” – “...*for his image washed by rays ...*” Unfortunately, neither the translators nor the translator of the original language have been able to come up with this beautiful and beautiful description.

## CONCLUSION

Studies show that when translating the text of a classic work, it is necessary to pay attention to even the smallest details of the original, because those small details are important in revealing the character of the protagonist. Also, it should be noted that prose translations are no exception, as there have been changes and losses in poetic translation [8, p. 73].

**РЕЗЮМЕ.** Мақолада Абдулла Қодирийнинг «Ўткан кунлар» романидан олинган аслият парчаси мутаржимлар Л. Бать ва М. Сафаровнинг русча таржималари билан чоғиштирилиб, унда ижодкорнинг поэтикаси ва бадиий маҳорати қай даражада инъикос топганлиги тўғрисида фикр билдирилган.

**РЕЗЮМЕ.** В статье сравниваются русские переводы отрывка из произведения Абдуллы Кадыри «Минувшие дни», выполненные Л. Бать и М. Сафаровым с оригиналом текста и говорится насколько отражены в них поэтика и художественнон мастерство писателя.

**RESUME.** The article deals with the comparisons of Russian translations of the novel «Bygone days», written by Abdulla Kodiriy done by L. Bat and M.Safarov and the Russian translation in reviewed article it reflects the cultural wealth of the author.

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