

## TRANSLATION OF HISTORICAL FIGURES' NAMES IN THE "TRAVELOGUE" BY IBN BATTUTA

Sunnat Botirovich ABDUNABIEV

Arabic teacher

Department of Oriental Languages

University of World Economy and Diplomacy

Tashkent, Uzbekistan

## IBN BATTUTANING "SAYOHATNOMA" ASARIDA TARIXIY SHAXSLAR NOMINING TARJIMADA BERILISHI

Sunnat Botirovich ABDUNABIEV

Arab tili o'qituvchisi

Sharq tillari kafedrası

Jahon iqtisodiyoti va diplomatiya universiteti

Toshkent, O'zbekiston

## ИСТОРИЧЕСКИЕ ЛИЧНОСТИ, УПОМЯНУТЫЕ В ПРОИЗВЕДЕНИИ «ПУТЕШЕСТВИИ ИБН БАТТУТЫ»

Суннат Ботирович АБДУНАБИЕВ

Университет мировой экономики и дипломатии

Преподаватель кафедры восточных языков

Ташкент, Узбекистан [abdunabiev@yahoo.com](mailto:abdunabiev@yahoo.com)

UDC (УО'К, УДК): 82.81'282. (091)

### For citation (iqtibos keltirish uchun, для цитирования):

Abdunabiev S.B. Translation of historical figures' names in the "Travelogue" by Ibn Battuta. // O'zbekistonda xorijiy tillar. — 2022. — № 6 (47). — B. 174-183.

<https://doi.org/10.36078/1676358981>

**Received:** October 12, 2022

**Accepted:** December 17, 2022

**Published:** December 20, 2022

Copyright © 2022 by author(s).

This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

**Abstract.** Nationalism and original words are important in translating a historical work. Specific words are an integral part of the language of the work, with the help of which the author creates the image of the hero, describing the nationality of the people. They express the national flavour of a work of art, perform various stylistic functions, and help to accurately and precisely describe the nature of events and objects. That is why realities are aspects of literary-historical translation that torment the translators, complicate translation and often confuse them. There is also the assignment of personal names and nicknames when translating historical works into national words. The following article deals with "A Masterpiece to Those Who Contemplate the Wonders of Cities", and "The Marvels of Travelling (the article is called "Journey") of the famous Arab traveller Ibn Battuta. It provides information on historical figures' names in the original Arabic language; the translations into Turkish by Akhmat Said Aykut and Uzbek by Nematilla Ibrakhimov and Russian languages by Igor Timofey.

**Keywords:** "Tukhfat an-nuzzar fi garaib al-amsar va ajaib al-asfar"; ibn Battûta Seyahatnâmesi; رحلة ابن بطوطة; Buzanuglu; nationality; reality.

**Annotasiya.** Tarixiy asar tarjimasida milliylik va xos so'zlar muhim vazifalardan biri hisoblanadi. Xos so'zlar asar tilining ajralmas qismi bo'lib, ular yordamida muallif qahramon obrazini yaratadi, xalqning milliy xususiyatini tasvirlab beradi. Ular badiiy asarning milliy koloritini ifoda etadi, turli uslubiy vazifalarni bajaradi, hodisa va predmetlarning xususiyatini haqqoniy, to'g'ri tasvirlashga yordam

beradi". Shuning uchun ham realiyalar badiiy-tarixiy tarjimaning tarjimonni qiynab qo'yadigan, tarjimoni murakkablashtiradigan, ko'pincha uni chalg'itadigan jihatlari tashkil etadi. Milliy xos so'zlarga tarixiy asar tarjimasida kishi nomlari va laqablarining berilishi ham mavjud. Mazkur maqola orqali biz mashhur arab sayyohi Ibn Battutaning "Tuhfat an-nuzzor fi g'aroib al-amsor va ajoib al-asfor" (keyinchalik "Sayohatnoma" deb nomlanadi) asarida kelgan tarixiy shaxslarning asl arab tilida, shuningdek, Ahmad Said Aykut tomonidan turk, Ne'matilla Ibrohimovning o'zbek va Igor Timofeevning rus tillariga o'girilgan tarjimalarda tarixiy shaxslar qanday berilganligi hamda tarjimonlarning tarjima mahoratlari haqida to'laqonli ma'lumotlar keltirilganligini ko'rishimiz mumkin.

**Kalit so'zlar:** "Tuhfat an-nuzzor fi g'aroib al-amsor va ajoib al-asfor"; ibn Battuta Seyahatnâmesi; رحلة ابن بطوطة ; Buzano'g'li; milliylik; realiya.

**Аннотация.** Перевод национальных и оригинальных слов — одна из важнейших задач при переводе исторического произведения. Специфические слова являются неотъемлемой частью языка произведения, с помощью которых автор создает образ героя, описывая национальную принадлежность народа. Они показывают национальный колорит произведения искусства, выполняют различные стилистические функции, помогают точно передать характер событий и предметов. Вот почему реалии — это аспекты литературно-исторического перевода, которые затрудняют работу переводчика, усложняют перевод и часто сбивают его с толку. Национальным словам также даются наименования при переводе исторических сочинений. В этой статье анализируется произведение «Подарок созерцающим о диковинках городов и чудесах странствий» (далее в статье — «Путешествие») известного арабского путешественника Ибн Баттуты, которое дает подробную информацию об исторических личностях на арабском языке, а также рассматриваются переводы Ахмада Сайта Айкута на турецкий и Ньёматиллы Ибрахимова на узбекский и Игоря Тимофеева на русский и говорится об их переводческих особенностях.

**Ключевые слова:** «Тухфат ан-нужзар фи гараиб ил амсар ва ажаиб ил асфар»; ibn Battuta Seyahatnâmesi; رحلة ابن بطوطة ; Бузанугли; национальность; реалии.

**Introduction.** Today, Arabic geographical literature has great importance in investigating the history and ancient geography of peoples living in the republics of Central Asia, as well as culture, history of art and other areas of social and political life. Although the authors belong to different peoples, they are a large-scale collection of works written in Arabic, they are closely interconnected across centuries and countries using of a particular tradition and priority continuity. Al-Balazuri, Ibn Hurdadbek, al-Yaqubi, 10<sup>th</sup>-century al-Istahri, Abu Dulaf, al-Muqaddasi, al-Mas'udi, al-Khorazmi, ad-Dinovari, al-Tabari, Ibn Miskawaykh, Ibn Rust, Ibn al-Faqih, Ibn Havqal, etc., are among them. It is reflected in the works of the great al-Biruni of the 11th century; the manuscripts of al-Idrisi, Marwazi and al-Samani were preserved from the 12th century, Ibn al-Asir, Yaqut al-Hamawi from the 12th - 13th centuries, and al-Umari and Ibn Arabshah from the 14th century. Today's scientists rely on the rich

heritage left by these and other similar historians to reform the historical and cultural development of the people living in Central Asia, the Caucasus and the European part of Russia. The work called “Travel of Ibn Battuta” (XIV century), which is studied in these pages has a special role among the written monuments left by Arab travellers. I.Yu. Krachkovsky mentioned «After descriptions and encyclopedias of the universe of the 13th-14th centuries, all-Muslim written literature reaches its pick...» and the travelogue genre is continuously enriched in quantity. Furthermore, it is noteworthy that the last great traveller who visited all Muslim countries belongs to the 14th century. Obviously, he is the famous Ibn Battuta. His travelogue is still taught in Arabic schools... His masterpiece is mentioned in all works of the Golden Horde or Central Asia (5, 3).

Other orientalists have paid a lot of attention to the importance of the information left by Ibn Battuta about the periods of the history of Central Asia, which was not widely- studied before. Ibn Battuta's interesting writings based on his impressions (the work's full title is “Tuhfat an-nuzzor fi gharaib al-amsar wa ajaib al-asfor”) enriches many places of history that were not recorded by the local chroniclers of that time. The tourist paints bright, authentic scenes of the cultural, political and social life of Central Asia in the first half of the 14th century, which further increases our interest. Ibn Battuta's impressions of the Central Asian cities and city life of that time are stories that have no comparison to other sources. Ibn Battuta's journey coincides with the most challenging times in the life of the peoples of Central Asia - the period of the Mongol invasion. Even though the Arab traveller arrived in these lands about a hundred years after the Mongol invasion, the severe wounds of the lands that once flourished have not yet completely healed, the ruins of the city were visible at every step, and it is clearly expressed in the “Travelogue”. Academician B.G. Gafurov said, “The Mongol invasion brought endless troubles to the peoples of Central Asia. As a result of conflicts, the cities of Movarounnakhur were razed to the ground, and the hardworking population was exposed to mass. Agriculture has become unproductive and depressed” (2, 32).

**Aims and objectives:** Ibn Battuta's “Travelogue” aims to reflect the translation of historical figures, kings and governors, ministerial scholars and other people in the Arabic, Turkish and Uzbek languages.

**Methods:** Comparative-historical, comparative-typological, complex analysis and classification methods of artistic works were used in the article.

**Main part.** Ibn Battuta's work “Travelogue” a traveller's visits to Central Asia, exploring customs, and traditions, meetings with emirs and maliks, visiting the graves of our great scientists and fuzalas, further increases his interest in Central Asia. Ibn Battuta meets the emirs and maliks of Central Asia and mentions their names clearly in his work. In the translations of this chapter of the work, orientalist scholars and translators cite the names of the people given in the original with clear explanations. We will see how they translated

them into their native languages. In the translations of «رحلة ابن بطوطة» (published in Cairo), I. Timofeev's "Ibn Battuta", Ne'matilla Ibrahimov's "Ibn Battuta and his journey to Central Asia" (4, 2) and Ahmad Sait Aykut's "İbn Battuta Seyahatnâmesi" historical figures, in particular, amir and the names of the kings are variously translated.

During Ibn Battuta's trip to Khorezm, Qutludumur's the emir of Khorezm, welcomes the traveller with pleasure.

I. Timofeev translates the name قطلودمور [Qutludumur] as «Kutlug-Timur» (6, 335). Ibn Battuta explains it as follows.

هو الأمير قطلودمور و معنى اسمه الحديد المبارك. لأن قطلو هو المبارك و دمور هو الحديد. و هذا الأمير ابن خالة السلطان المغظم محمد أوزبك، و أكبر أمرائه، و هو واليه على خراسان. (8, 279)

He is the great emir Qutludumur. Kutludumur means «kutlug temir» (Great Temir). This emir is the son of the aunt of the Great Sultan Muhammad Uzbek and his greatest emir. Qutludumur himself is the governor of the sultan in Khurasan. This emir built the madrasa in Khorezm and other adjacent buildings. (Translation by N. Ibohimov) (3, 359). In Turkish it is described as: *Huvârezm beyi, Büyük emir Kütlü Dümûr'dur. İsminin anlamı "hadîd-i mübarek" tir. Çünkü "kutlû", mübarek [=kutlu] anlamına geliyor, dümûr ise hadîd [=demir] manasındadır. Bu adam Sultan Muhammed Uzbek'in teyze oğludur ve onun emirlerinin en büyüğüdür. Daha önce Horasan valisiydi. Ziyaret ettiğim medreseyi ve çevresindeki yapıları o yaptırmış* (1, 588).

*(Huvârezm beyi, Büyük emir Kütlü Dümûr'dur. The meaning of his name is «hadîd-i mübarek». Because «kutlû» means blessed [=good luck], and dumûr means hadîd [=iron]. This man is the cousin of Sultan Muhammed Uzbek and the greatest of his emirs. He was the governor of Khorasan. He built the madrasah I visited and the buildings around it).*

The translator provided the following description of Kutlug Temur. Ibn Doqmaq says that Qutlugh Timur was appointed as a governor (deputy) in 721 Hijri (1321 AD) and lived there permanently. According to Ibn Khaldun, Qutlugh Temur was dismissed from the viceroyalty of the Crimea region in 1321 and sent to Khorezm. In 724 (1328) he was appointed viceroy of Crimea. According to Mirhond, Kutlugh Temur died in 763 (1361). However, A. Yu. Yakubovsky considers this idea wrong: "Because on a stone tablet in Oghiz, Crimea, it is written: "This well was built by the decree of the great amir Kutlugh Temurbek... in 765 (1368)". Source indicated by A. Yu. Yakubovsky: Osman Ok-ko'krokli". Old Crimean and Ogzh writings". From the translation of this sentence, we can see that the translators translated accurately and carefully studied the history of every prince and king met by the traveller Ibn Battuta. This evaluates the perfection of the translation (7, 18).

After that, Ibn Battuta visits the graves of famous scholars. They visit the tomb of Najmuddin al-Kubro, one of the greatest saints in Khorezm. Ibn Battuta stayed in the emir's palace for a while, and then he went to Bukhara. He visits the grave of Abu Abdullah Muhammad ibn Ismail al-Bukhari, the imam of Muhaddis in Bukhara. The names

of these people are mentioned in the translation in the Arabic, Russian, Uzbek and Turkish languages.

Leaving Bukhara, the sultan of Movarounnahr, the pious sultan from Genghis Khan's lineage, headed for the residence of Alauddin Tarmashirin.

[Tarmashirin] علاء الدين طر مشيرين

It is translated in the same way in the books of N. Ibrohimov and I. Timofeev. Ibn Battuta gives the following explanation:

و هو السلطان المغظم علاء الدين طر مشيرين. و هو عظيم المقدار كثير الجيوش و العساكر ضخمة المملكة شديدة القوة عادل الحكم، و بلاده متوسطه بين اربعة من ملوك الدنيا الكبار، و هم ملك الصين و ملك الهند و ملك العراق و الملك أوزبك. و كلهم يهابونه، و يعظمونه و يكرمونه. (8,284)

This is the great Sultan Alauddin Tarmashirin. He is a powerful ruler with an extremely large army who rules over a huge country. He is a strong and sincere man. The country is located between the four great kingdoms of the world: the kingdom of China, India, Iraq and the possessions of the Uzbek Khan. Everyone is afraid of Tarmashirin and respects him (translation by N. Ibrohimov) (3, 367).

It is possible to mention the Turkish translation of the description given to the sultan in Aykut's "İbn Battûta Seyahatnâmesi":

*Ulu sultan Alâeddîn Tarmaşîrîn'dir. Büyük bir güce, kalabalık ordulara, geniş bir ülkeye sahiptir. Sevilen sayılan, adaletli bir hükümdardır. Ülkesi dünyanın dört büyük hükümdarının ülkeleri arasında bulunuyor; Çin, Hindistan, Irak ve Uzbek hükümdarlarından bahsediyorum. Onlar Tarmaşîrîn'e çok saygı gösteriyor ve hediye gönderiyorlar (1, 597).*

*(The great sultan is Alâeddin Tarmashîrîn. He has great power, numerous armies, and a great country. He is an admirable and sincere ruler. His country is among the countries of the four great rulers of the world; I am talking about the rulers of China, India, Iraq and Uzbek. They show great respect to Tarmashîrîn and send gifts.)*

N. Ibrohimov filled out the information about this ruler, saying that Tarmashirin's name means Dharma-shila in Buddhist, that is, "one who follows the laws of the Buddha", because he withdrew from the nomadic lifestyle after accepting Islam. He commented that the nomadic Mongols in the east of Atoy Ulus rebelled against him and killed him, after which the residence of the Chigatai Khans was moved to the banks of the Ili River.

The traveller Ibn Battuta also mentioned the sultan named «Buzun» (or rather Buzan), who came to power after Sultan Tarmashirin:

«و بعد سنتين من وصولي الى أرض الهند بلغنا الخبر بأن الملائمة من قومه أمراءه اجتمعوا بأقصى بلاده المجاورة للصين، و هنالك معظم عساكره، و بايعوا ابن عم له اسمه بوزن أغلي و كل من كان من أبناء الملوك فهم يسمونه أغلي». «و بوزن أغلي كان مسلماً إلا أنه فاسد الدين سيء السيرة. و سبب بيعتهم له و جلعهم لطر مشيرين أن طر مشيرين خالف أحكام

جدهم تنكيز اللعين الذي خرب بلاد الإسلام و قد تقدم ذكره» (8, 110)

The translator translated these sentences as follows: Two years after I set foot on Indian soil, I heard the following news: the sultan's

hashes and amirs gathered in a distant province bordering China, where the majority of his army was stationed, and the sultan's They swore to their sons named Buzun. Princes are called “sons” there.

“Buzanogli was a Muslim, but his faith was not strong, and his morals were corrupt. They overthrew Tarmashirin by swearing an oath to him because the sultan did not fulfill his grandfather's will - as I said above, the cursed Genghis Khan, who devastated Muslim countries.”

The translator paid attention to the names of each person in the sentences. While describing people, Ibn Battuta studied what kind of people they were in history from the books and treatises of historians.

In one of the above-mentioned sentences, Ibn Battuta often uses the expression “Tingizi lain” – “Tingizi cursed” i.e. “cursed Genghis”, and attributes this to Genghis Khan. According to the translator's words, Ibn Battuta does not give such an assessment to any of the Mongol rulers after Genghis Khan (even if they were not Muslims) (4, 55) In addition, Ibn Battuta mentions in his work other representatives of Genghis Khan's generation who ruled the country before this sultan.

الجكطي [Al-Jakatoy]'s real name is El-Jigiday, and Ibn Battuta calls him Al-Jakatoy. In addition to this, I. Timofeev, N. Ibrohimov and A. Sait. Aykuts translated it as Al-Jakatai. He was considered one of the fire-loving rulers.

Ibn Battuta's “Travelogue” contains several stories, increasing the work's literary value. For example, his story about Kabak Khan is characteristic of Ibn Battuta's style and religious critics in general. Another instructive story about Kabak Khan, which is close to religious narratives, is written in the same patriotic spirit as the above story, despite its simplicity in content.

It is given as كبك [Kabak - Ko'beg (kopak), meaning dog. Kabak Khan (Kapak Khan), one of the Chigatai Khans, ruled twice after Mubarakshah (1266) and Barak Khan (1266-1270), from 709 (1309) and (1318) to 726 (1326).] in I. Timofeev's translation. In his work, Ibn Battuta explains that Kabak was a stranger, but he was fair to his subjects and respected Muslims. In the treatise رحلة ابن بطوطة it is written that the following conversation took place between Kabak-khan and the preacher:

يذكر أن هذا الملك كبك كان تكلم يوماً مع الفقيه الواعظ المذكور بدر الدين الميداني فقال له: أنت تقول: إن الله ذكر كل شيء في كتابه العزيز. قال: نعم. فقال: هو في قوله تعالى «في أي صورة ما شاء ركبك» فأعجبه ذلك. و قال: يخشي, و معناه بالتركية جيد. فأكرمه إكراماً كثيراً و زاد في تعظيم المسلمين. (8, 132)

N. Ibrahimov translated it as follows in his book: It is said that one day in a conversation with Kabak-khan, a jurist, and preacher, muzakkir Badruddin al-Maydani, he said to him: “You say that God has mentioned everything in his holy book, is that so?” — He asked. “Yes, it is,” said the preacher. “Come on, show me my name on it?” Kabak Khan said. “Your name is mentioned in these words of Allah Almighty:” “Fi ayyi suratin mo shoa rak-kabak” (“Allah created you in the image he wanted”), the preacher answered. This pleased the

king, and he said, “Good.” After that, Kabak-khan began to show more kindness and care to the preacher and all Muslims.

Turkish translation: *Anlatıldığına göre Kebek bir gün Fakih Vâiz Bedreddîn Meydânî ile sohbet ederken soruverin*

“*Sen diyorsun ki Hak Teâlâ her şeyi Ulu Kitabında anmış öyle mi?*”  
Vâiz de;

“*Evet!*” *cevabını verir. Kebek tekrar sorar:*

“*Öyleyse benim ismim bu kitapta nerede?*” Vâiz cevap verir.

“*Bu isim, Hak Teâlâ'nın şu âyetinde: Fî eyyi sûretin mâ şâe rakkebek!*”

*Kebek hayretler içinde kalır ve şöyle der:*

“*Yahşî!*” *Bu kelime, Türk dilinde “ceyyid” [iyi, çok iyi] demektir. Böylece ona armağanlar yağdırıyor, Müslümanlara karşı hürmeti artıyor (1, 598).*

If we look through these translations, translation experts have attached great importance to the style and rules of translation.

Translators paid attention to many rules when translating this sentence:

First, the sentence is translated in a way that matches the original. The translator got into the spirit of that time. The translation was formed as a dialogue (conversation), and in the translation of this sentence, it can be seen that the sentence constructions and the form are given correctly.

Secondly, a verse from the Holy Koran is quoted in this sentence. The translator paid great attention not only to the simple translation but also to the translation of the verses of the Holy Koran. That is, he carefully reviewed the translations of the Holy Koran.

Ibn Battuta thus reached Balkh, where he visited the graves of a saint named Ukkosha ibn Mihsan al-Asadi. The translations of I. Timofeev and N. Ibrohimov are the same.

عكاشة بن محصن الاسدي [Ukkosha bin Mikhsan al-Asadi] was one of the famous Companions and participated in Badr, Uhud and other battles. Abu Bakr (r.z.) was killed in a battle against Tulayha ibn Huwaylid during one of the Ridda wars during the caliphate. In addition to Balkh, there is also a tomb attributed to Ukkosha (r.z.) in the city of Turkestan.

ابو حمد الغزالي [Abu Khamid Ghazali] – (1059-1111) famous Muslim scientist, theologian, mystic, philosopher. He was born in Tus, studied in Nishapur, and was a student and close friend of the minister of the Seljuk sultans, Nizamul-mulk, and the head of the Nizamiya madrasa in Baghdad. He travelled to Damascus, Egypt, Palestine, Mecca and Medina. The most famous work: “Iyho al-ulum-ad-din” (“Revival of religious sciences”).  
البيروني [Abu Haws Umar al-Nasafi] is a Muslim jurist (faqih) and the author of the work “Treatise on controversial issues between the jurists of the four sects.” This work describes the differences between Malikiya, Hanbaliya, Shafi'i and Hanafiya sects.

The names of the historical figures listed above have been given by orientalist and translators accurately and without any mistakes. The translators did not pay special attention to these people separately

because the translation of these historical names did not cause problems. Ibn Battuta comes to the shrine of the ascetic sheikh Holy Father on Mount Beshay. 'ابو الاوليا' [Holy Father] I. Timofeev translates it as Ata-Avliya. It also has a Persian name, سيصد ساله ["Sesad sola"], meaning "Sesad" means three hundred and "sola" means year.

This saint lived for three hundred and fifty years. This is how Ibn Battuta describes this great sheikh. People respect him very much. People from many cities and villages come here to see the sheikh. At first glance, it can be said that he is fifty years old. It is said that the sheikh's hair and teeth fell out every year, and new ones came out (translation by N. Ibrohimov) (3, 389).

In his work, A. Sait. Aykut translated it as follows: "İbn Battûta Seyahatnâmesi":

*Sonra Şeyh Atâ Evliyâ'nın zaviyesinin bulunduğu Beşây dağına gittik. Atâ Türk dilinde baba demektir; evliyâ zaten Arapça. Böylece bu kelimenin anlamı "Allah dostlarının babası" demek oluyor. Bu adama Sîsâdsâle de denilir. "Sîsâd", Farsça üçyüz demektir, "sâle" ise yıl anlamına geliyor. Onlar bu adamın üçyüzelli yaşında olduğunu söylüyorlar; onun hakkında güzel inançlar besliyorlar. Uzak yörelerden ona yöneliyor, buralara kadar yol tepiyorlar. Oraya gelenler arasında sultanlar ve zengin hatunlar da vardır. Onu gören elli yaşında zanneder! Her yüz senede saç ve dişlerinin eniden geldiği söyleniyor (1, 633).*

*(Then we went to Beşây mountain, where Şeyh Atâ Evliyâ's zaviye is located. Atâ means baba in Turkish language; evliyâ is already Arabic. Thus, the meaning of this word is "Father of God's friends". This person is called Sîsâdsâle. "Sîsâd" means three hundred in Persian, and "sale" means year. They say that this man is three-faced; they have good beliefs about him. Mothers are coming from faraway places, they are making their way here. There are sultans and rich hatuns among those who come in between. A fifty-year-old woman who saw him! It is said that hair and teeth grow longer every hundred years.)*

In these translations, the translators worked based on the source. Ibn Battuta also spoke about scientists and religious-Sufi figures in his "Travelogue". But he gave brief information about these persons and mentioned only their names. In order to make this work's translation complete and provide accurate information for readers, the translator N. Ibrohimov reviewed, analyzed and commented on many medieval and modern literature written about these historical and religious figures. For example, Ibn Battuta states that there is a shrine on the way out of Khorezm built over the grave of Najmuddin al-Kubra, one of the greatest saints. Commenting on this Sufi, the translator N. Ibrahmov first mentions his full name - Ahmad ibn Umar al-Hewaqi and attributes him to the founder of the Kubraviya sect - a religious community, a Khorezm poet, thinker, and saint. In addition, the translator explains which works contain information about this Sufi.



In his “Travelogue”, Ibn Battuta also reports that he visited the tomb of Abul Qasim Mahmud ibn Umar al-Zamakhshari. N. Ibrokhimov commented that he was a great scholar of Central Asia - a philosopher, writer, geographer and poet who lived from 1075-1144. Abu Abdullah Muhammad ibn Ismail Bukhari (810-870) knew 600,000 hadiths. Among them, 7275 hadiths were included in the most respected «al-Jami' as-Sahih» collection of hadiths.

Sayfiddin Bokharzi (Sayful Haqq and ad-Din Abul Maoni Sayyid ibnul Mutahhar ibn Sayyid Bokharzi, whose names are mentioned in Travelogue) by N. Ibrahimov — sheikh, governor of Bukhara (1190–1260), Yahya Bokharzi (Yahya ibn Burhan ad-Din Ahmad — famous the sheikh came from Karmana in 712 (1312–13) and lived in Fathabad in the Sayfiddin Boharzi cemetery. He died in 736 (1336), a Muslim jurist (faqih) and the author of the work “Treatise on Controversial Issues Between the Four Sects” (in this work, Malikiya, the differences between Hanbaliyyah, Shafiyyah and Hanafiyya sects are explained). Abu Haws Umar Nasafi, one of the companions of the Prophet Muhammad, Akkosha (Ukkosha) ibn Muhsin Asadi, a famous Muslim scholar, theologian, mystic, and philosopher. Born in Tus, who studied in Nishapur, he was a student and close friend of Nizamul-Mulk, the minister of the Seljuk sultans, and the head of the Nizamiya madrasa in Baghdad. He travelled to Syria, Egypt, Palestine, Mecca and Medina, “Ihya al-ulum-ad-din” (“Reestablishment of religious sciences”), the author of the work, Abu Hamid Ghazali (1059-1111), the most famous of the 9th century Sufis, Abu Yazid (Bayazid) Tayfur ibn Isa Bistami (very little information about his historical life has been preserved, but there are narrations about him a lot), a famous dervish, qalandar from Balkh, who spent most of his life in Syria, retired from penance, married physical, honest labour, preached, traveled from city to city, against Byzantium (Byzantium). He filled in the information about religious-Sufis, such as Ibrahim ibn Adham, who was martyred in the war of Azov between 776-783 AD and explained the years of their birth and death and what aspects they were famous for.

**Conclusion.** Ibn Battuta's “Travelogue” language is generally considered simple. Short sentences and simple images that give the work a special spirit belong to the author. The information provided by the author is both poetic and prose.

The uniqueness of the work “Travelogue” is that the author strengthened the spirit of nationalism. The author gave specific information to each person and region mentioned in work.

In particular, verses from the Holy Koran are quoted by the author. The original text contains religious words and expressions, conversations of amirs and sages, and various stories.

The work is completely translated in accordance with the original. The translators tried to preserve the style of the text as much as possible.

Since it was translated taking into account the levels of equivalence and adequacy, the norms of translation were not violated, that is, free and literal translation was not allowed.

While translating a historical work, when the translators encountered new qualities or genres that were not found in their national literature, they translated this work based on the rich possibilities of the Turkish and Uzbek languages, and being aware of the spirit of this work and its original tone, they translated the work. They preserved the colour of lotion and aesthetic pleasure. This, in turn, led to increased interest for readers in the author's work written in an unfamiliar language.

In the translation process, when the translators encountered situations where the author was satisfied with the beginning of the verses, they gave their full text and attached an explanation. The translation was because the 3-4 words at the beginning of the verse were enough for the readers of the 14th century. Therefore, the translator gave the verses with complete translation and comments. In our opinion, this is an achievement of the translation.

### The list of used literature

1. A. Sait Aykut. *İbn Battûta Seyahatnâmesi / Ebû Abdullah Muhammed ibn Battûta Tancî Özgün adı: Rihletü İbn Battûta = Tuḥfetü'tı-Nuzzâr fî Garâibi'l-Emsâr ve Acâibi'l-Esfar*. Yapı Kredi Kültür Sanat Yayıncılık Ticaret Ve Sanayi. İstanbul. A: Ş., 2004. Sayfa.700.
2. Гафуров Б. Г. Таджики. Древнейшая, древняя и средневековая история. – М., 1972. — 664 с.
3. Ибн Баттута Саёҳатнома “Тухфат ан-нужор фи гароиб ал-амсор ва ажоиб ал-асфор” – Т.: Шарқ, 2012. — 688 б.
4. Иброҳимов Н.И. Ибн Баттута ва унинг Ўрта Осиёга саёҳати. – Т.: Шарқ Баёзи, 1993. — 104 б.
5. Крачковский И.Ю. Арабская географическая литература. – Избранные сочинения. Т. IV. М. – Л., 1957. — 912 с.
6. Тимофеев И. Ибн Баттута. — М., 1983. — 270 с.
7. Якубовский А.Ю. Руины Ургенча. - ИГАИМК. Т.6, вып. 2, Ленинград, 1930, — 68 с.
8. كتاب رحلة ابن بطوطة المسماة "تحفة النظار في غرائب الأمصار و عجائب الأسفار". عمر حسين الحساب. (سنة 1322 هـ). 1904.

### References

1. A. Sait Aykut. *İbn Battûta Seyahatnâmesi / Ebû Abdullah Muhammed ibn Battûta Tancî Özgün adı: Rihletü İbn Battûta = Tuḥfetü'tı-Nuzzâr fî Garâibi'l-Emsâr ve Acâibi'l-Esfar*. Yapı Kredi Kültür Sanat Yayıncılık Ticaret Ve Sanayi. İstanbul. A: Ş., 2004. Sayfa.700.
2. Gafurov B. G. *Tadzhiki. Drevneishaya, drevnyaya i srednevekovaya istoriya* (Tajiks. The most ancient, ancient and medieval history), Moscow, 1972, 664 p.
3. Ibn Battuta *Saehatnoma*, Tashkent: Shark, 2012, 688 p.
4. Ibrohimov N.I. *Ibn Battuta va uning Urta Osiyaga saehati* (Ibn Battuta and his journey to Central Asia), Tashkent: Shark, Baezi, 1993, 350 p.
5. Krachkovskii I.Yu. *Arabskaya geograficheskaya literatura* (Arabic geographical literature, Vol. 4), Moscow, Leningrad, 1957, 912 p.
6. Timofeev I. *Ibn Battuta*, M., 1983, 3270 p.
7. Yakubovskii A.Yu. *Ruiny Urgench* (Ruins of Urgench), IGAIMK, vol. 6, issue 2, Leningrad, 1930, 68 p.
8. *The book of Ibn Battuta's journey called "The Masterpiece of Spectators in the Strange Regions and the Wonders of Travel". Omar Hussein Al Khasab. (Year 1322 AH). 1904. P.550.*