



## History of Translated Literature in Uzbekistan

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**Abstract:** *In the 11th century, an incomparably great historical event took place in the world of Turkic culture: the great philologist, scientist and writer Mahmud Kashgari, who was born in East Turkestan. In his plays, he collected very old words, songs, proverbs and sayings and translated them into Arabic. He commented extensively. The world has become aware of the culture of Turkish world history.*

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The history of translation goes back to very ancient times and is a long-standing practice of mankind. Translation plays a very big and important role in the development of mankind, in its cultural life. It is this translation that introduces the life, lifestyle, culture, customs, history, literature, and science of the people of a country or continent.

Translation activities, which had dominated the oral form for a long time, gradually shifted to the written method as well. The communication and relations that began to be established between the countries required the translation of various documents into the languages of other peoples. With the passage of time, with the development of science and technology, literature and art, many publications in various fields began to appear, and there was a need to translate them into the languages of the countries with which they communicate or from their native languages.

The history of translation spans thousands of years in the nations of the world. The history of translation begins with the Gilgamesh, Iliad, Torah, Avesto and Bible translations. The history of translation is very old. The theory of translation is very young.

We know from the history of culture that in places where science and literature developed, there were whole streams of translation, schools of translation. Raymond Toledsky's Western European School of Translation (12th century), the Russian Translation Society (18th century), the Baghdad Association of Translators (Bayt al-Hikma), al-Ma'mun's School of Translation, the Arabic School of Translation (1837), Khorezm the school of translation (19th century) is one of them. Translator's Day has been celebrated in Armenia since the 6th century.

Attempts to translate Greek, Indian, Chinese, Arabic and Byzantine sources in Uzbekistan date back to the time of Alexander the Great. There have been attempts to translate the Avesta and Buddhist scriptures. However, the penetration of Islamic culture, the expansion of contacts between peoples in the VII-XII centuries, the birth of great scholars such as Farabi, Khorezmi, Ibn Sino, Beruni from the cradles of Turan, Khorezm, Bukhara, Termez, the status of Arabic, Persian, ancient Turkic

languages increased. the translation of literary sources began to sprout buds. The scientific activity of such geniuses as Farobi, Khorezmi, Ibn Sino, Beruni is inconceivable without translations. Without extensive linguistic knowledge, it is difficult to imagine their ever-living books on medicine, astronomy, philosophy, physics, geography, ethics, religious teachings and algebra.

Abu Rayhan Beruni wrote in his world-famous book India that "all my dreams, my favorite pastime is to spread my knowledge." The great scholar made translations to spread knowledge, to study languages diligently, to spread encyclopedic knowledge. He translated the famous works of Indian philosophy "Sankhiya" and "Patanjala" into Arabic. He was critical of the Arabic and Persian translations of the great book, the Panchatantra (The Five Holy Books), which he found to be false and unreliable. For this reason, the scholar wrote in his notes: "If my time allows, I would like to translate the Panchatantra from the original Sanskrit."

In the 11th century, an incomparably great historical event took place in the world of Turkic culture: the great philologist, scientist and writer Mahmud Kashgari, who was born in East Turkestan, created a glorious work called "Devoni lug'oti turk" ("Devoni lug'oti turk"). In this play, he collected very old words, songs, proverbs and sayings and translated them into Arabic. He commented extensively. The world has become aware of the culture of Turkish world history.

In the twelfth century, another genius scholar from the land of Turan, Mahmud Zamakhshari, compiled an Arabic-Persian dictionary called Muqaddima ul-adab. He wrote a textbook, explaining the basics of Arabic grammar, which was translated into Turkish in the 13th century. He authored a book on lexicography, Asos al-Balagha, devoted to linguistics. He wrote a book of commentary on the Qur'an, Al-Kashshof.

In 1180, the great Azerbaijani poet N. Ganjavi created five famous epics "Hamsa". In 1340, the Uzbek poet Qutb Khorezmi translated the epic "Husrav and Shirin" by Nizami "Hamsa" into the ancient Uzbek language with high artistic taste and artistry. This work of Qutb laid a great foundation for the history of literary translation into Uzbek. It has become a real cornerstone of Uzbek translation studies.

In 1390, the great Persian poet S.Sarayi translated the great Persian poet Sa'di's work "Gulistan" into Turkish. The poet approached his translation with the same great responsibility as Qutb, he had a free, creative approach to translation.

The art of translation has reached a new level in the Navoi period and in Navoi's pen. Navoi considered translation to be a great cultural event that made the Turkic peoples aware of the cultures, sciences, and moral worlds of other peoples. He saw literary translation as a source for creating a new work. While translating A. Jami's work "Nafahot ul-uns and hazarot ul-quds" into Uzbek, he took a completely creative approach to this work. It enriched him. Adapted to the reader of his time, he created a new work based on the work of Jami. Navoi wrote his beautiful philosophical and moral epic "Lison ut-tayr" (Bird's tongue) in response to F. Attor's "Logic ut-tayr" (Bird's logic), which he loved and respected since childhood. At the same time, Hazrat Navoi was able to translate his proverbs "Nasr ul-laoli" given to Hazrat Ali in the form of beautiful rubai.

The beautiful traditions of classical literary translation created by Qutb, Sarai, Navoi in the XVI-XIX centuries Muhammad Ali bin Darvesh Ali, Dilovarkhodja, Z.M. Great talents like Khandayliqi continued in the artistic translations of the representatives of our classical literature.

As Uzbek literature is one of the oldest literatures in the world, the translation of samples of our classical literature, in particular, into English, one of the Western languages, is also an important event.

Uzbek readers have been acquainted with the works of English-speaking authors since the 1930s. These works have been translated into Uzbek mainly through Russian, and unfortunately, due to the

lack of real experts who can translate directly from English, the works of authors created in English are still being translated into Uzbek through Russian. This leads to a doubling of the number of errors that are inevitable in the translation process.

President of the Republic of Uzbekistan Islam Karimov in his resolution of February 26, 2010 on the establishment of the Ijod Foundation under the Writers' Union of Uzbekistan addressed the association: The translation of worthy examples of our classical and modern literature into foreign languages and their wide dissemination on the Internet "is an important task. There is no doubt that such a prestigious document will inspire the creators and play an important role in the translation of our literary works into foreign languages.

By the middle of the 18th century, as a result of the Russian invasion, the translation of works of Russian-speaking writers and works of Western European peoples into Uzbek through Russian entered our literature. On this basis, a "school" of translation into Russian was formed in Uzbek literature.

Since the 1930s, there has been a dynamic, revolutionary shift in translation in Uzbekistan. The whole new national culture, its great representatives, such as Kadyri, Cholpon, Behbudi, Ayni, Hamza, Oybek, G. Gulom, Uygun, H. Olimjon, Shaykhzoda, Usmon Nosir, A. Qahhor, Mirtemir, Zulfiya, M. Osim, The role of scientific and artistic translations in the creative formation and ascent of the world literature to M.Ismaili and their successors, E.Vakhidov and A.Oripov, was incomparably large and effective. Unusual forms, different genres, colorful bright poetic means of expression, which have not been observed before in our literature, made their work very attractive. Through their work, Dante, Shakespeare, Byron, Saadi, Hafiz, Goethe, Pushkin, Tolstoy, Dostoevsky became the focus of Uzbek literature. A. Qahhor even "wore Chekhov's glasses." Esenincha, Mayakovsky's tones sounded like thunder.

Translation as a science began to flourish in the 60s of the twentieth century, when it was taken literally on a global scale.

It was during this period in Europe that the view of translation as an art became stronger. Since that time, many fundamental studies, textbooks and manuals have been published in various countries, especially in Europe, in such areas as "The Art of Translation", "History of Translation", "Theory and Practice of Translation", "Linguistic Theory of Translation", "Theoretical Problems of Translation".

At the same time, the production and distribution of regular translation works, such as "Babylon", "Linguist", "Translator" was established.

The International Federation of Translators was established and began its active work. It has become a good tradition to hold regular international conferences and symposiums on translation issues. These international conferences have also given a unique impetus to the development of the national background of translation studies. At the same time, the Uzbek school of translation has undergone significant changes.

For example, in the middle of the twentieth century, Uzbek readers began to read the works of many great figures of world literature in our native language. A.Oripov read Dante's "Divine Comedy", E.Vakhidov read Goethe's "Faust", K.Mirmukhammedov read Homer's "Odessa", J.Bacacho's "Decameron", Mirtemir read the Kyrgyz epic "Manas", Muhammad Ali read "Indian Ramayana". The epic, as well as the works of many writers and poet translators V. Hugo, Onore de Balzac, A. Dumas, F. Schiller, Johann Wolfgang Goethe, Roman Rollan were translated into Uzbek and became popular. Today, Uzbek translators include A.Iminov, V.Collins's "Woman in White", J.Eshonqul, A.Haley's "Evening News", A.Otaboev, U.S.Moem's "Breakfast", "Moon and Yellow Baby", J.Kamol Shikhsper's works, M.Akbarov's "Desert wolf" by H.Hessi, A.Otaboev's "Young

artist's life" by J. Joyce, I. Gafurov's "The old man and the sea" and "Ulysses", V. Fayzullo's "Process" by F. Kafka, N. Komil J. Simenon's "Commissar Megre", O. Sharofiddinov I. Bunich's "Gold of the Party" were translated and referred to the readers.

By reading these works, we learn not only the gradual development of the process of creating an adequate translation, but also important issues such as the cultural life of the period in which these works were created, the specific direction of the literature of that period, language and style. Since the beginning of the twentieth century, many works in Western European languages in various fields have been translated into Uzbek, and this process has accelerated over the last half century.

**List of used literature.**

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