

O'ZBEKISTON RESPUBLIKASI OLIY TA'LIM,  
FAN VA INNOVATSIYALAR VAZIRLIGI

O'zbekiston Qahramoni, Xalq shoiri

# Erkin Vohidov

ijodiy merosi va turkiy adabiyot  
masalalari xalqaro ilmiy-amaliy  
konferensiyasi



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VAZIRLIGI**

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# **“ERKIN VOHIDOV IJODIY MEROSI VA TURKIY ADABIYOT MASALALARI”**

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Ushbu to'plamda "Erkin Vohidov ijodiy merosi va turkiy adabiyot masalalari" mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari jamlangan. To'plamda Erkin Vohidov adabiy-ilmiy merosining o'zbek adabiyotidagi o'rni va bugungi kun uchun ahamiyatiga doir ilmiy maqolalar o'rin olgan. Shuningdek, ababiy ta'sir va ijodiy izdoshlik masalalari, adabiy aloqalarning takomil bosqichlari, til, uslub va tarjima muammolariga bag'ishlangan maqolalar ham kiritilgan.

Kitob filolog mutaxassislar, ilmiy tadqiqotchilar, magistrantlar va bakalavr talabalari hamda keng o'quvchilar ommasiga mo'ljallangan.

*Mualliflar qarashi va asarlar nomlaridagi imlo tahririyat nuqtayi nazaridan farqlanishi mumkin.*

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## SOME OPINIONS ON THE ESSENCE OF TRANSLATION

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**Annotatsiya.** Maqolada o'zbek adabiyotining fransiyada va inglizxabon mamlakatlarda o'rganilish tarixi, taraqqiyot bosqichlari, o'zbek-fransuz, o'zbek-ingliz adabiy hamda tarjima aloqalari, o'rganilish jarayonlarida yuzaga kelgan tarjima ishlari, jumladan, Cho'lponning "Kecha va Kunduz" romanining fransuz va ingliz tiliga tarjima qilinishiga oid fikr mulohazalar, qarashlar atroflicha ko'rib chiqilgan.

**Kalit so'zlar.** Tarjima sifati, Liviy Andronik, tarjima konsepsiyasi, tarjimonlik maktabi ;

### ANNOTATION

The article comprehensively examines the history of studying Uzbek literature in France and English-speaking countries, its stages of development, Uzbek-French and Uzbek-English literary and translation relations, and translation works that emerged during the study process. It also includes discussions and views on the translation of Cholpon's novel "Night and Day" into French and English.

**Key words.** *Translation quality, Livius Andronicus, translation concept, school of translation;*

Specialists have conducted numerous studies on translation and literary translation, and research in this field continues to this day.

In general, the term "translation" encompasses a broad meaning. The analysis of sources from any field that are translated from one language to another is studied precisely within the domain of translation. For example, literary translations, scientific and popular science books on various subjects, political and legal documents, diplomatic agreements, official papers, speeches by orators, and materials in newspapers and magazines are all considered objects of translation.

Translation theory, or translation studies, is a general theoretical discipline built on the generalization of observations regarding the historical and comparative-typological analysis of original and translated texts. "At the same

time, translation theory examines the quality of translation, the ideological content of the original, and most importantly, the issues of translator's skill." [Рустамова III. 2022,5]

The following perspective of Sh.S. Safarov on translation is also noteworthy: "The science of translation, like other sciences, serves as a guide. The scope of these guiding principles is vast, and therefore the term 'translation studies' cannot be simply defined." [Сафаров III. 2019,13]

Two specific requirements apply to all types of translation:

"The idea expressed in the original should be fully, accurately, and effectively reflected in the translation;

The translation must comply with the norms of the language into which it is being translated." [Ochilov E. 2012. 5]

Two different situations occur during the translation process:

1. First, understanding and identifying the work being translated; This happens in the native language.
2. For translation, it is necessary to find appropriate units in the target language. Such units can range from simple lexical items to idiomatic and phraseological expressions

The origins of translation studies as a discipline can be traced back two thousand years to the Greek Livius Andronicus and Cicero, the ideological leader of the Roman Republic. Livius Andronicus translated Homer's epic "Odyssey" into Latin, thereby laying the foundation for translation work. Nevertheless, genuine attention to translation issues in Europe only began to take root in the 8th-9th centuries.

Rustamova Sh. "Stages of Development of European Translation Theory and Practice (until the 20th Century)" [Рустамова III. 2022,5] In his PhD dissertation, he classifies the stages of the historical development of European translation studies as follows:

1. The emergence of the field of translation in the pre-Christian era;
2. Concepts of translation in antiquity;
3. The state of translation during the period of Greco-Roman dominance;
4. Translation processes in Europe before the Renaissance;
5. The importance of translation during the Renaissance;
6. The development of translation studies in the Middle Ages;
7. Factors contributing to the emergence of translation practice and theory;
8. Further development of translation studies;

The development of translation played a crucial role in the emergence and democratization of education, the spread of knowledge worldwide, the emergence of literature, and the preservation and transmission of cultural written monuments to us.

The roots of translation studies in Central Asia can be traced back to ancient times. In 1004, at the suggestion of Ali ibn Mamun, son of Khwarazmshah Mamun, a scientific institution called "Darul Hikma va Maorif" (House of Wisdom and Knowledge) was established in Gurganch (Old Urgench). Scholars from various fields began to gather there at the invitation of Ibn Iraq and Al-Biruni. Scientific research was conducted in all areas of knowledge at this institution. It is known that translations from Greek were also carried out there. Thanks to the efforts of this translation school, examples of ancient culture were translated into Arabic and widely disseminated throughout the East. In particular, the works of Aristotle and Plato have reached us through the translations of Ibn Sina and Al-Farghani. A thousand years ago, our great scholars such as Ibn Rushd, Ahmad al-Farghani, Al-Marwazi, Abu Rayhan Al-Biruni, and others not only created world-renowned works but also engaged in translation activities. "[Saydaliyeva G. 2022, 7]. We know that the encyclopedic scholar and polyglot Beruni made incomparable translations from Sanskrit into Arabic. He also criticized those who translated in a way that harmed the original text.

French encyclopedists of the 18th century, having studied the activities of al-Ma'mun and the "Bayt ul-hikma" in Baghdad, found it very similar to Plato's Academy in Athens and called the "Bayt ul-hikma" the "Academy of al-Ma'mun." The "Dorul-hikma" in Gurganj became known as the "Second Academy."

The activities of the Ma'mun Academy were terminated in 1017 due to the invasion of Mahmud Ghaznavi.

In the Middle Ages, numerous works were carried out in the field of translation studies, characteristic of that era. During this period, scholars also used terms such as "to turn, to flip, to return, to rotate (*o'girish, ag'darish, qaytarish, chevurish*)" [Ochilov E. 2012, 8] instead of the word "translation."

In particular, Sayfi Saroyi (14th century), who translated Saadi Shirazi's work "Gulistan" under the title "Gulistan bit-turkiy," referred to the translation as rendering from one language to another:

*"Turkiga qaytib Ajamdin bu kitob,*

*Ma'rifatqa ochti sakkiz turli bob."* [Ochilov E. 2012, 8]

Alisher Navoi, who translated Abdurrahman Jami's work "Nafohat ul-uns" into Uzbek under the title "Nasoyim ul-muhabbat," uses the term "o'tkarish" (to convey)

synonymously with the word for translation. He states: "It occurred to me that if I make an effort, I might be able to translate this book into the Turkic language, and I could convey those intricacies and difficulties with clearer words and more explicit expression." "[Alisher Navoiy. Mukammal asarlar to'plami.12]

The word "translation" is derived from "tarjimon" (translator), which itself comes from the Persian word "tarzabon." In the past, the term "translation" encompassed not only the act of translating but also concepts such as narration, explanation, text interpretation, exegesis, decoding meaning, and simplifying expression. For instance, "tarjimai hol" (biography) refers to describing one's circumstances. Consequently, "until the beginning of the 20th century, there was no strict boundary between the concepts of translation and commentary, translator and commentator, with one term often used interchangeably with the other." [Ochilov E.2012,8]. In 20th-century Uzbek literature, translation studies emerged and developed as a specialized branch of science. Skilled translators such as Cholpon and Sanjar Siddiq not only pioneered the translation literature of this period but also initiated the science of translation studies, writing articles and treatises on translation. Translation studies as a specialized field in Uzbekistan formed in the second half of the last century. By the end of the century, about 10 doctors of science and more than 50 candidates of science had emerged in this field. Among the scholars who made significant contributions to the establishment of translation studies as a science, Prof. J. Sharipov's research primarily focused on demonstrating the role of translation in the history of Uzbek literature, while Prof. G. Salomov mainly addressed issues of modern translation studies, illustrating the influence of language and literary traditions on the translation process. N. Komilov, on the other hand, examined past and present translations of classical genres. Among the Uzbek writers of the 20th century, Cholpon, Gafur Gulom, Oybek, Abdulla Qahhor, Mirtemir, Shaykhzoda, Mirzakalon Ismoilov, Askad Mukhtor, Erkin Vohidov, Abdulla Oripov, Muhammad Ali, and others also made significant contributions to the field of literary translation. In the realm of literary translation, M. Osim, N. Alimuhamedov, Sh. Shomuhamedov, K. Qahhorova, O. Sharopov, Sh. Tolipov, V. Ro'zimatov, Q. Mirmuhamedov, A. Rashidov, M. Hakimov, I. G'afurov, M. Mirzoidov, and G'. To'rabekov have gained recognition as professional translators. Considerable achievements have been made in translating scientific, technical, and socio-political literature into Uzbek. Translators such as R. Abdurahmonov, V. Rahimov, A. Shomahmudov, and Z. Tincherova have made substantial contributions to this field[ <https://qomus.info/encyclopedia/cat-t/tarjima-uz/> ]

As we examine modern Uzbek translation studies, the most encouraging aspect is that not only our compatriots but also foreign translators and literary scholars are showing great enthusiasm in translating the masterpieces of our national literature into foreign languages.

The respect and interest in Uzbek literature abroad can be observed in the numerous works of classical literature representatives such as Alisher Navoi, Zahiriddin Muhammad Babur, Mukimi, and Furqat, as well as those of Uzbek literature figures like Hamza Hakimzoda Niyoz, Abdulla Qodiri, Cho'lpon, G'afur G'ulom, Oybek, Abdulla Qahhor, and Zulfiya, which have been translated into foreign languages, particularly English, and are being read by book-loving admirers abroad. In 2021, Alisher Navoi's ghazals and Cholpon's poems were translated into English by renowned English poet Andrew Staniland. The book was published with the support of the Embassy of Uzbekistan in the UK. The collection includes 12 famous ghazals by Alisher Navoi, including "Kecha kelgumdur debon ul sarvi gulru kelmadi," "Körgali husnugni zoru muftalo bo'ldum sango," "Xo'blar ming bo'lsalar, men xastag'a bir yor bas," "Ne navo soz aylagay bulbul gulistondin judo," "O'zga bo'ldi yoru mehri manda boqiydur hanuz," "Kimsa hargiz ko'rmadi chun ahli davrondin vafo," "Ne bahor o'lg'ayki bir gul hajridin badholmen," as well as 14 poems by Cholpon, such as "Go'zal," "Buzilgan o'lkaga," "Go'zal Turkiston," "Ko'ngil," "Sharq qizi," and "Mahmud xo'ja Behbudiy xotirasi."

It is also very gratifying that now there are compatriots working to translate the works of Alisher Navoi into English and make the name of Navoi known to the world. One such compatriot is Azam Obidov.

Another noteworthy aspect in the field of translation is the direct rendering of Cho'lpon's novel "Night and Day" into French by Stefan Duduanon and into English by Christopher Fort from the United States. Christopher Fort himself commented on this translation as follows: "I recently translated Cho'lpon's novel 'Night and Day' into English, and it was published by Academic Studies Press. I embarked on translating Cho'lpon's work because, upon reading the first pages of the novel, I was captivated by the unique style of the Uzbek language. In the work, Cho'lpon, like Navoi, fully reveals the distinctive possibilities of the Uzbek language." [<https://fledu.uz/uz/amerikalik-olim-kecha-va-kunduz-romanini-ingliz-tiliga-tarjima-qildi/>]

Such thinkers have made worthy contributions to world civilization. "As a translator, I believe that the modern youth of Uzbekistan will take pride in the heritage of their ancestors and work to popularize it," he says.

Although Chulpan's novel "Night and Day" was written almost a century ago, it has not lost its value to this day. In recent years, the scientific study of Chulpan's prose and the examination of its artistic aspects have been consistently ongoing. The renowned Uzbek scholar Shirina Rakhimova was not exaggerating when she called Chulpan "the Uzbek star in the French sky (Une étoile ouzbèque dans le ciel français)." Despite the passage of a century, this work has been repeatedly translated into foreign languages and continues to gain attention from the global community. The direct translation of Chulpan's novel "Night and Day" from Uzbek into French by the French scholar and translator Stefan Duduanon was itself a remarkable event. It is astonishing how the translator rendered the work with great enthusiasm and skill, fully capturing the Uzbek national mentality and traditions.

In conclusion, the literary process and relationships between nations can be compared to a chemical laboratory. Just as chemical elements must be compatible to create a new element, when a literary work is expressed in another language, the translator must interweave the characters and events from the original work in such a way that this process does not alienate either the creator or the readers who are native speakers of the target language.

As the renowned scholar Gaybullasalomov noted, "Being unaware of the lives of other peoples leads to national narrow-mindedness."

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