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OUTSTANDING SCHOLARS WHO CONTRIBUTED A LOT TO THE DEVELOPMENT OF UZBEK TRANSLATION

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Abstract

This article presents the brief history and evolution of Translation Studies from Uzbek into English. It also provides information about outstanding scholars who contributed to the development of Uzbek translation. Moreover, there are presented some possible lexical problems in translation between Uzbek and English, and how to solve them. It provides examples of such problems in translation and considers how to deal with them. The article also discusses the lack of equivalence in translation, which results in lexical misunderstanding at the semantic field level.

Keywords: lexical problems, grammatical and stylistic problems of literary translation, cultural problems of the text.

In our nation, translation theory, translation history, and translation criticism have all been growing for many years. M. Rasuli, G. Salomov, N. Kamilov, J. Sharipov, and others have made significant contributions to the study of Uzbek translation history. One of the most fascinating fields nowadays is translation studies. G. Salomov is one of the most well-known academics in the area of translation studies. [1] In the area of translation studies, especially the history of translation, he carries out rigorous study. Anvar Khodzhiakhmedov is another such creative. He was the author of the first works of Russian classical literature that contributed to the growth of Uzbek literature. He gives insightful knowledge about them because he has spent more than fifty years researching translations from Russian into Uzbek. [2] Both practically and conceptually, the field of translation has expanded at an unparalleled rate in Uzbekistan. J. Sharipov also completed a qualifying work entitled "On the history of translation in Uzbekistan" for the chapter on the history of translation. Literary Translation and Skilled Translators is a book he also wrote and published [2,46].



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Already in time immemorial, the Uzbek people, who have an ancient culture, were known in translation into their native language wonderful literary works of the East, they became the property of culture and history of Uzbekistan. The history of the Uzbek language is closely connected with translation. Literature was enriched by translation with new motives, stories, artwork. That is why the study of problems, related to the history of the translation, will help to restore specific paths development of Uzbek literature, its relationship with literatures and culture of other nations [3,86]. In his book, J. Sharipov covered the history of translation not only works of art, but also philosophical, historical, geographical, medical, religious books, dictionaries, as well as diplomatic documents and journalistic writings. At monographs provide materials on the history of literature, stylistics, lexicology, dialectology. In a book a comprehensive and careful study of archival documents, book collections, periodical press, provides rich material on translations, made into Uzbek from Arabic, Persian for a long period of time, from the X century to the October revolution [4,78]. The author gives a lot of new information on the history dissemination of the Russian language and Russian literature in pre-revolutionary Turkestan, shows the influence of advanced ideas Russian enlighteners.

Recreating the history of the translation, J. Sharipov does not tear it away from the history of the people. The author believes: studying the history of translation activity, one cannot approach the material of past eras from the point of view of modern requirements for literary translations, but only taking into account the historical environment, level of culture, literature and art in the past periods. Moreover, J. Sharipov does not idealize the early translations, seeks to give them an objective assessment. In the chapter "On pre-revolutionary translations from Russian into Uzbek language" contains interesting factual material. As a result after a long and careful search, the author managed to find 32 works Russian classical literature, translated at that time into Uzbek language. J. Sharipov collected, for example, quite a lot well-known and widespread among the Uzbek people of fables and stories and, comparing them with Krylov's fables, proved that this translations from Russian. A lot of work has been done to identify the names of the first translators from Russian into Uzbek. It was not easy to resolve this issue because that translators usually did not give their names, and this led to confusion. So, for example, it was believed that "The Tale of the Fisherman and the Fish" Pushkin was translated by Furkat. Meanwhile, Furkat himself in the "Message Kokand poet Zakirjan Furkat from



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Istanbul" (1892) wrote: "I was very sorry that I did not know the Russian language, because as far as knowledge of the Russian language is necessary for scientists and merchants, so I need it for a traveling person"[7,51]. Thanks to a long and painstaking search, J. Sharipov managed to restore the names of the true translators of most of the works. In particular, he collected interesting information about the Uzbek educator, translator of "Turkestan native newspaper" Sattarkhan, who knew Russian well and promoted Russian culture among the local population. The book also contains information about the activities of predecessors and successors Sattarkhan - Shakhimardan Ibragimov, Hasan Chanyshev, Sultana Isfandiyarov, Mullah Alime, Serykbay Okaev, Ali Askar Kalinen, Saidrasul Saidazizov, Gulamiddin Kabirzade, Ibrahim Davran and Others. The history of the translation practice of the Uzbek people begins with translations of Arabic and Persian books. Works translated from these languages, at one time enriched the treasury of our culture, but many of them were undeservedly consigned to oblivion. Most of book "From the history of translation in Uzbekistan" is devoted to the early period history of translation art. Names of eminent representatives domestic science and culture, such as Farabi, Avicenna, Biruni, Mahmud of Kashgar, Mahmud Zamakhshari, most intimately associated with the translation history. In connection with their translation activities of J. Sharipov brightly illuminated the new aspects of creativity these educators. The book shows the activities of translators such as Qutb Khorezmi, Saif Saroi, Haydar Khorezmi, Alisher Navoi, Munis Khorezmi, analyzed the translations that belong to their pen. In particular, the book thoroughly and carefully studied the works of Saadi "Guliston" (translator Saif Saroi), Firdowsi "Shah-name" (translator Khomushi), Nizami "Khosrov and Shirin" (translator Qutb Khorezmi)[6,115].

Nabi Alimammedov and Erkin Vahidov started the translation, which was contributed by Kadyr Muhammedov. Not only felt the language's nationality and expressive characteristics strongly, but also learned about its novel translational potential. The novel's lead character is not identified by true name. His title is "master." The author also comes to the conclusion that the name of the main character implies instructor thanks to the master's proficiency in other languages and familiarity with religious sources. Knowing that he shared a trait with the ideal image, he knew that this trait was crucial to communicating the image's essence to the reader. As a result, he performed appropriately, employing proper language and oriental manners.



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There is not enough research done on the history of translation, according to sources on the subject. It is common knowledge that most written materials, whether from the East or the West, are translations of earlier works. Literary exchange and translation have long-standing traditions. The translator's job is to provide the people with access to these works of art by translating them into their local tongue. Eastern translators have been translating religious, scientific, technical, literary, and aesthetic works published in the West using modern concepts and methodologies since antiquity, according to research on the history of translation schools across the world. Western intellectuals, in turn, made use of these accomplishments by teaching their people the philosophical ideas and scientific discoveries of the great Eastern philosophers. By examining the connection, background, guiding principles, and practices of the two major schools of translation from the East and West—the Toledo and Baghdad Translation Schools—we will attempt to obtain a greater understanding of the development of translation. Oriental translators have contributed significantly to the history of translation across the world, according to a review of the scholarly literature. Regarding aesthetic, scientific, and technological translation techniques in particular, the Baghdad School of Translation's ideas extend back to the ninth and tenth centuries.

According to the given information we can conclude that history testifies that there were periods when the translator at the head of state was the most important person. After all, one misunderstood word could cause wars and deaths. Gradually, times changed, but the need to translate something from one language to another remained unchanged: this is how immortal works of literature became a world treasure, people from different countries could communicate with each other, and trade and diplomatic relations developed. Translation is the ability to express one's thoughts from one language to another; it is the art of forming subtle nuances that unite different people and cultures. Translation, as a language skill, is really the ability to transfer small differences from one language to another. Translators are most often masters of balancing two cultures, languages and traditions. Without translation, the world would be limited, and, as a result, civilizations would develop more slowly, knowledge would develop not at the global level, but within the framework of one particular culture.



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