

# LITERARY TRANSLATION AS A FORM OF INTERETHNIC LITERARY RELATIONSHIPS (ON THE EXAMPLE OF UZBEK JADID LITERATURE)

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## Abstract

The achievements of world literature played a huge role in the formation of Uzbek Jadid literature. Literary translation occupies an important place in interliterary relations. Literary translation was a kind of impetus in the formation of a new Uzbek educational literature. It was during this period that a new galaxy of progressive poets and writers appeared. Among them, a special place is occupied by the work of Mahmudhodzhi Behbudi, Abdulla Avloni, Abdurauf Fitrat, Abdulla Kadiri, Abdulhamid Chulpan.

**Keywords:** literary translation; literary relations; jadidism; enlightenment; educational literature; literary process; novel; drama; poetry; genre..

## Introduction

The development of national literature depends not only on its originality, the persistence of national traditions, but also on its assimilation and assimilation of the creative achievements of other national literatures through literary contacts, because "no great national literature is alive with the literature of other nations." and not developed outside of creative relations..." [Jirmunskiy V.M., 1979]. The achievements of world literature are of great importance in the formation of modern Uzbek literature. It was during this turning point that a new generation of poets and writers was formed, who started a new stage in the history of Uzbek literature. During this period, Uzbek literature was, first of all, a part of the inter-literary community of Turkestan, which incorporated and synthesized the artistic achievements of the literature of the large region. At the end of the 19th and the beginning of the 20th centuries, the Jadidist movement, which entered this region and became widespread, was aimed at national revival through the formation of a new socio-political thought. It is no exaggeration to say that the representatives of the Jadidism movement were directly engaged in all types of socio-political, literary and artistic activities, especially in the field of education, press, theater, artistic creativity, including translation. we will be "In the historical process of involving the peoples of Turkestan in a wider economic and cultural sphere, the mutual movement of literature begins - European and Eastern, Russian and Uzbek, etc. This conflicting movement of the literature of the peoples of

Turkestan has intensified over the years, leading to the formation of a "special" inter-literature commonality and a positive change in the structure of the literature of the East" [Karimov E. 1993, 56]. In fact, it is not for nothing that the Uzbek literature of this period is distinguished by its enlightening aspect.

It is known that literary translation occupies an important place in interliterary relations. Literary translation is one of the main branches of literary communication. The development of this direction is directly related to the development of international relations, which contribute to its comprehensive enrichment as a result of the interpenetration of cultures of different peoples and interaction. At the beginning of the twentieth century, literary translation gradually took an important place in Uzbek literature, because acquaintance with world literature was carried out primarily through translations. At the end of the 19th century and the beginning of the 20th century, most of the works translated from Western literature were examples of Russian literature. By the twenties, the number of translated works of Russian literature increased significantly. The works of European and American writers were not originally translated into Uzbek, but in most cases they were indirectly translated into Uzbek through the Russian language. In addition, the Jadids directly translated works of art into Uzbek through the Persian, Azerbaijani, Tatar, and Turkish languages. Thus, translation served as a kind of "bridge" between Western and Eastern literature.

Despite the long history of translation in the East, the new Uzbek school of translation was formed in the first decades of the 20th century. The founders of "Usuli jadid" schools of the new method included in their new textbooks along with examples of classic Eastern literature, didactically important works of Western, including Russian, literature on moral and educational topics. Saidahmad Siddiqi published the works of Russian writers in newspapers and magazines. Ismatulla Rahmatullazoda made his translations mainly for his textbooks with an educational purpose in mind [Fattoyev M., 1965, 44]. Abdulla Avlani's textbooks "To teach after the alphabet" and "The second teacher" are of great importance in the birth and development of the new national Uzbek pedagogy. This collection, decorated with moral stories and literary poems, contains examples of Abdulla Avlani's talent and skill as a translator" [Rizayev Sh.. 2013].

At the beginning of the 20th century, mainly works of small genres or fragments of novels were translated in Uzbekistan. The works of Russian writers and poets such as N. Gogol, A. Pushkin, especially the parables of I. Krylov, have been most often translated into Uzbek. In these translations, the translators did not try to adequately translate Russian proverbs, but recreated them taking into account the views of Uzbek readers on events and events in life.

The translations made during this period were mostly free translations. Among such translations is the famous novel "Robinson Crusoe" by the English Enlightenment writer Daniel Defoe. "In 1911, the original plot was shortened by the son of Muhammad Fozilbek Otabek, and the content was translated into Uzbek. It will be published in Tashkent at the Ghulam Hasan Orifjanov printing house. The following information is written on the cover of the book: "Robinson. The story of the book is a wonderful and strange novel. Mullah Muhammad Kasim Qari Makhzum and Mullah Sultan Khan Makhzum were the participants of Baihtimomi. The translator is the sons of Fozilbek Atobek. (This book is called a novel of wonderful and strange

stories)" [Karimov B. , 2013]. Bahodir Karimov, a literary scholar, prepared the translation of this novel for publication in 2013, adapting it to the modern Uzbek language, giving it a second life. In the preface of the following publication, Yoldosh Shamsharov's translation of the novel "Robinson Crusoe" published several times and loved by readers, and the versions available in European and Eastern languages at that time are compared.

The translation of this work was adapted to the conditions of the current period, as well as to Uzbek readers. In particular, in the novel, the realities specific to the Uzbek literary language, the worldview of the Muslim oriental, and the language are clearly visible in the text and narrative method. It is not an exaggeration to say that the translation of the first educational novel in the English Enlightenment literature into Uzbek was an important historical event. The works and creations of Jadid writers were focused on the issues of education and morality, and it was a coincidence that this novel was translated in this period. Mahmudhoja Behbudi's first Uzbek drama "Padarkush or the case of an uneducated child" was created in 1911. In Behbudi's drama, he describes the tragedy of an uneducated, ignorant and ignorant child and a father who only accumulates wealth and does not pay attention to his children's upbringing and education, while in Defoe's novel, Robinson does not enter into the teachings of his parents, without obtaining their consent, and His life on an unknown island is described as he leaves his home for a dangerous journey. Defoe confirms the belief of the Enlightenment that a person should act rationally, be a believer and have faith in the example of Robinson. At the same time, Behbudi glorifies enlightenment by explaining the importance of education and upbringing, that "the condition of an uneducated child" leads to sad consequences through the language of his characters.

In general, by studying the problems and themes raised in modern literature, it is possible to observe commonalities between them and the literature of Western European enlightenment of the 18th century. The similarities between these literatures are especially evident in the promotion of consciousness, knowledge, spirituality and enlightenment among the people. They tried to instill prosperity and national spirit. Literary translation made it possible for the works of European intellectuals to spread widely in the territory of Turkestan. Jadids also read the works of English and French enlighteners in Russian, Turkish. Arabic, Farsi languages and got nourishment from them, as a result they enriched their works with new content and form. The researchers noted the similarity between the processes and modernist movement in Turkestan at the beginning of the 20th century and the historical conditions and the enlightenment movement of Western Europe in the 18th century. For example, the authors of the textbook "Uzbek Literature of the National Renaissance" state that "the intellectual revival and cultural upsurge that became evident in our country after 1905 is essentially the French style of the 18th century".[Qosimov B., 2004, 77].

Literary scholar D. Kuronov states: "The modernism movement in many aspects is similar to the Enlightenment movement that spread widely in Europe in the 18th century" [Kuronov D. 1997, 166], U. Saidov says "J. Locke, M. Behbudi, A. It is possible to observe common aspects between the worldview and views of the perfect human being of Uzbek Jadids such as Avloni, A.Fitrat, A.Cholpon, Munavvar Qori, Khoji Moin, Khamza" [Saidov U. 2002., 6].



Fitrat's "Statement of an Indian traveler" published in Istanbul in 1911. [Fitrat, 2000, 235]. H.Boltaboyev writes about this work as follows: " The root of the conflicts based on the story is not only in the archaic method of education, but the evils that caused the intellectuals of Bukhara to sink into such a mire of ignorance and the people to live in a helpless and poor life were revealed through the debate " [Boltaboyev H. 2007, 40]. As D. Kuronov rightly pointed out, "The similarities between the literature of the European Enlightenment and the modern literature can be seen in the researches in the field of artistic form". turns to the method, that is, evaluates the reality of Turkestan through the eyes of outsiders.[Kuronov D. 1998].

Undoubtedly, the artistic translation gave impetus to the formation of a new Uzbek enlightened literature that incorporates and summarizes the achievements of world literature. Under the influence of world literature, new genres, plot-compositional structures appeared in new Uzbek literature. At the beginning of the twentieth century, realistic prose and drama took a special place in literature. It is no coincidence that a new generation of advanced poets and writers entered literature during this period. "It was their translations of classical Russian and world literature that determined not only the movement of translation thinking, but also the development of Uzbek literary genres. The unique artistic skills of the first generation of the new Uzbek translation school and at the same time the unique national traditions of Uzbek literature lie on the ground of the translations created by the talented painters of the word art" [Vladimirova N. 2008]. Among them, the work of Abdulhamid Cholpon has a special place. While studying at the Russian-Tuzem school in Andijan, young Abdulhamid got acquainted with world literature, he developed a love for it. Cholpon, who received nourishment from the poetry of the East and was formed as an artist on its soil, discovers a new poetic world of the West for himself. Realizing that the traditional eastern poetic form does not adequately meet the requirements of the new era and expressing new content, Young Cholpon turns to European literature and searches for new forms. "Cholpon's work was influenced by the poetry of A. Blok, the founder of Russian symbolism" [Ro'zimuhammad B. 1997, 21]. Cholpon, who fell in love with Russian poetry in the twenties, translates Blok's poems. Later, in the form and content of Cholpon's poem, the harmony characteristic of Blok's poetry can be felt" [Djalilova X.M, 2005, 35]. Undoubtedly, it can be noted that the writer's literary translations of European literature left an indelible mark on his work.

The well-known literary scholar N.V. Vladimirova, in her research on the problems of Uzbek short prose and literary translation, in the process of introducing Uzbek readers to the Russian and European classical literary heritage, "learned the skill of creating an image and embodying a clear picture of the translated text." " [15, 196]. These words of the scientist, without a doubt, belong to Cho'lpon. It should be noted that the works of Russian classics translated by Cholpon into Uzbek, such as A.S. Pushkin, N.V. Gogol, I.S. Turgenev, A.P. Chekhov, , I. Krylov, are recognized as the best translations. "Undoubtedly, the skills of Cholpon-translator had a great impact on the development of literary translation in Uzbekistan, translation ideas of the next period, translation creativity... Cholpon had excellent translation skills. It preserves its creative image during the translation process" [Vladimirova N.V. 2011].

Abdulhamid Cholpon's pen also includes translations of works of many famous writers of the Western and Eastern world. Among them are translations of Shakespeare's "Hamlet". In these

translations, the style and tone characteristic of Cho'lpon is blowing. "Uzbek translation, which has gone through such a complicated path of birth and formation, managed to get the status of a magnificent artistic school thanks to Cholpon, who translated the tragedy "Hamlet" with great skill in 1935 - writes academician N. Karimov - Just as the first performance of Shakespeare's "Hamlet" on the Uzbek stage was a great cultural event in our cultural life, the translation of "Hamlet" from the golden pen of Cholpon is also such a great and unforgettable literary event in the history of Uzbek translated literature." [Karimov N. 2018].

O. Sharafiddinov researched the translation activity of Cholpon and published a number of scientific articles of the writer in the 20s, for example, "Essay on Translation", "Translation of Shahnoma" into Turkish. noting that he published articles, "Perhaps these articles can be considered as the first examples of Uzbek translation studies. In any case, it is clear from them what viewpoints Cholpon followed in his work regarding translation. Cholpon was in favor of fully preserving not only the meaning of the work being translated, but also its spirit, national colors, and style glosses" [Sharafiddinov O. 1990].

Abdulla Qadiri, the founder of the Uzbek national novel, is a writer who made a significant contribution to the development of the translation school" [Karimov N. 2019]. Along with Russian writers, Qadiri translated into Uzbek the works of famous writers of world literature. "In the 1920s and 1930s, when the struggle against religion and clergy intensified, the Soviet state tried to turn the people away from God, saints, religious wisdom and amazing events through such works".[ Karimov N., 19] A. Qadiri did not write novels without reading novels written in European technique before writing the novel. [Qodiriy A. 2017, 385].

We can see that their unique creativity had a positive effect on the literary process, that their translation activities were a unique experience in the field of literary translation, and that they were effective for the development of their creativity after passing the school duty. Today, at a time when Uzbek literature, enriched by the experience of world literature, has achieved artistic achievements in a certain sense and has become an integral part of the world literary process, it is necessary to refer once again to the life and work of Uzbek Jadid writers of the period of national renaissance, because through their works and translations, Uzbek readers will also discover the unique artistic world of world literature.

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