



TRANSLATION OF "TRANSLATION IN ANCIENT TIMES IN THE EAST"

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The early translators of Central Asia are considered our first translators who greatly contributed to enriching our ancient culture. These prominent thinkers and scholars, such as Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Rayhan al-Beruni, Mahmud al-Kashgari, and Mahmud al-Zamakhshari, made significant contributions to world science, including mathematics, astronomy, philosophy, natural sciences, and linguistics, as well as in the field of translation. They wrote their works in Arabic and translated many works from Greek, Indian, and Persian languages. The famous philosopher of Central Asia, Abu Nasr Forobi (873-950), is notable for his intellect and abilities. He learned Greek in order to study Greek philosophy while being proficient in Eastern languages and Arabic as his native language. "Forobi read the works of Greek scholars in their original texts. He wrote commentaries on Aristotle's 'Metaphysics,' 'Physics,' 'Meteorology,' as well as works in the field of logic, and on books by Greek authors concerning ethics, psychology, and natural science, and he translated some books from Greek into Arabic." Among the scholars of his time, Forobi was given the high title of "Al-Muallimus-Sani," or "the Second Teacher," after Aristotle. The great thinker, renowned physician, philosopher, and linguist Abu Ali ibn Sino notes in his biography that he learned Greek philosophy from Forobi. He studied logic, natural science, mathematics, and geography, and later read the book "Metaphysics." "While writing a commentary on Aristotle's work, Forobi correctly translated the subtle aspects of the text. Proficient in Greek, Forobi also demonstrated that deep philosophical works could be well translated into Arabic." The great scholar Forobi wrote artistically sophisticated philosophical rubaiyat in Persian.

The great thinker, the renowned physician, philosopher, and linguist Abu Ali ibn Sino (980-1037) learned Arabic in his youth and wrote his medical and scientific books in that language, while composing his poems in Persian. He spoke fluently in Arabic, Persian, and Turkic languages.

The five-volume work "Al-Qonun fi-t-Tib" ("The Canon of Medicine") and other medical books by the scholar made him famous worldwide. The translation of "Al-Qonun fi-t-Tib" into Western languages began in the 12th century. The work was first translated into Latin in the 12th century and was taught as a textbook in Europe.

Starting from the 13th century, this work was translated into English, and by the late Middle Ages, it had been translated into almost all European languages, including German and French. In Europe, the work was published in Latin 16 times in the 15th century and more than 20 times in the 16th century. About 300 scientific works by Ibn Sina have survived to this day.

Abu Rayhan Beruni, as a translator and translation scholar, was a great philosopher, historian, and mathematician (973-1048). In the first half of the 9th century, the Ma'mun Academy "Bayt al-

Hikma" ("House of Wisdom") was established in Baghdad by Caliph Ma'mun ar-Rashid, where the activities of translators contributed to the systematic development of ideas in this field. At this scientific center, many scientific, literary, philosophical, and ethical works were translated into Arabic from Greek, Hebrew, Sanskrit, Syriac, and Persian, and commentaries were written on them. The renowned scholar Abu Rayhan Beruni was born in Khorezm and, from a young age, mastered Arabic, Persian, Sogdian, Khorezmian, Syriac, Hebrew, Hindi, and Greek. He regularly engaged in translation and soon became one of the prominent scholars of his time. In addition to utilizing the translations done at the Ma'mun Academy, he would translate directly from the original texts, rejecting unreliable translations. He would often retranslate them himself. While reviewing his book "India," we encounter critical remarks such as, "the translator mixed up some words in this section" or "the words mentioned here are the result of mixing various interpretations without proper reasoning." The scholar's thoughts on translation remain significant to this day. As a skilled translator, he translated works such as the epic "Wamiq and Uzra" by the court poet Unsuri of Mahmud Ghaznavi, as well as Hindu epics and works from Persian literature like "Qasim us-Surur and Ayn ul-Hayat" into Arabic. He wrote his work titled "The Monuments of Past Generations" in Arabic. To write his famous book "India," Beruni learned the Hindi language. While writing his book in Arabic, he utilized materials from Hindi sources and translated many references from Hindi. With his exceptional talent and remarkable abilities, he impressed everyone and became a great example for future generations.

Beruni notes that he became a specialist in Hindu culture by overcoming the difficulties of learning the Hindi language, history, and Hindu science and culture. As a translator and translation scholar, Abu Rayhan Beruni paid great attention to language issues and thoroughly illustrated the challenges of translating from one language to another. To master Hindi as if it were his native language, he practiced diligently by translating texts and works. Beruni, well aware that translation is one of the key factors in establishing friendly relations between peoples, extensively utilized translation as a primary means to study India and promote the scientific innovations created by the Hindu people. He also translated many books related to mathematics and astronomy, as well as works and collections of renowned Hindu philosophers.

The works translated by Beruni from Hindi into Arabic include the following:

- ****Khandakhadyaka**** ("The Table of Arkanda")
- ****Brahmasiddhanta**** (a book on mathematics)
- ****Barohamihira****
- A story about ****Nilufar****
- ****Kapayara**** (written about illnesses)
- ****Sankhya and Patanjala**** (a book on philosophy)

Beruni mentions the errors in the translation of the collection of Hindu stories "Kalila and Dimna" and expresses his desire to retranslate the work.

Mahmud az-Zamakhshari, a writer, philosopher, and prominent historian, literary scholar, linguist, educator, and poet from Central Asia, is recognized for his significant contributions to various fields. His works related to grammar, dictionaries, literature, and history have survived to this day. Mahmud az-Zamakhshari compiled a profound dictionary titled "Muqaddimatul-Adab" (An Introduction to Elegant Words) in both Arabic and Persian. His book "Al-Mufasssal," dedicated to Arabic grammar, is of great importance and is known as a major work that thoroughly teaches the Arabic language and grammar in both the East and the West.

Mahmud Qoshg'ari is the renowned linguist and the first translator of the 11th century. He was the first linguist to develop Turkish grammar and also served as a geographer, botanist, zoologist, folklorist, diplomat, literary scholar, poet, historian, and encyclopedic scholar. His three-volume work "Devonu lug'oti-turk" ("The Dictionary of Turkish Words") is a testament to Mahmud Qoshg'ari's remarkable talent. While writing "Devonu lug'oti-turk" ("The Dictionary of Turkish Words"), Qoshg'ari skillfully translated Turkish words, proverbs, sayings, and poetic excerpts into Arabic, providing insightful interpretations. Every linguist is also a strong translator. A dictionary compiler must have a comprehensive knowledge of several languages.

One of the scientific monuments created during the Qarakhanid state is Yusuf Khos Hajib's work "Qutadg'u bilik" ("Knowledge on How to Be Happy"), written in 1069. "Qutadg'u bilik" is a didactic work that holds significant importance in terms of linguistics and historical context.

Qutb Khorazmiy, a poet and translator, reached the peak of his creative development during the era of the Golden Horde state in Khorazm. Qutb Khorazmiy translated Nizami Ganjavi's work "Khosrow and Shirin" into Uzbek. This translation is a unique work among artistic translations, completed with a strong foundation and high artistic mastery. Qutb Khorazmiy's translation of "Khosrow and Shirin" is a rare example in Uzbek literature, following the masnavis "Qutadg'u bilig" and "Hibat ul-Haqoyiq." The work occupies a special place in the development of Uzbek poetry and the progress of artistic translation.

Nizami Ganjavi is one of the great poets of the Middle Ages in the East, known for introducing colloquial style into Persian poetry. He wrote "Panj Ganj" ("The Quintet"), which includes five epics: "Maxzanul-asror" ("The Treasure of Secrets"), "Khosrow and Shirin," "Layli and Majnun," "Haft Paykar" ("The Seven Beauties"), and "Iskandarnama." His works had a significant impact on Persian-Tajik literature, the literature of Turkic peoples, and the literature of the Uzbek people, as well as on Indian literature. Nizami Ganjavi initiated the tradition of creating "Khamasa" (quintets). Three of Nizami Ganjavi's epics have been translated into Uzbek: "Khosrow and Shirin" (translated by Qutb Khorazmiy), "Maxzanul-asror" (translated by Haydar Khorazmiy), and "Haft Paykar" (translated by Ogahi).

In the late 19th century and early 20th century, the following literary works were translated from Arabic and Persian-Tajik into Uzbek in Bukhara, Tashkent, and Fergana:

The translation of the work "Jangnomai Abu Muslim" was completed in the year 1332 AH. The poet Xiromiy freely translated the work "Chor-darvesh" by Khosrow Dehlavi in a poetic manner. This manuscript was copied in 1272/1855 under the title "Chahor darveshi Xiromiy." The poet Siddiq translated "Chor-darvesh" using a mix of prose and poetry. In the early 18th century, Muhammad Yusuf Munshi bin Khoja Baqo wrote the work titled "Tarixi Muqimxoniy," which was translated by Ogahi. The poet mentions in the introduction to his divan that he translated this book under the name "Tazkirai Muqimxoniy." Ibrohim Haqqi's work titled "Tarixi umumiy" was translated by Ro'zmuhammad Khorazmiy at the request of Firuz.

The book "Abdullonoma," sometimes referred to as "Sharifnomai Shohiy," was translated into Uzbek. Muhammad Amin bin Muhammad Zamoni Bukhari's two-volume work "Muxitut-tavorix" ("The Ocean of Histories") was translated into Uzbek by Muhammad Rafi' oxun Khorazmiy from Persian. The manuscript was copied in 1320/1902. The book titled "Muntaxabut-tavorix" ("Selected Histories") is a translation from Persian into Uzbek. The historical book "Mir'otul-koinot" ("The Mirror of the Universe"), written in Ottoman Turkish by Komil Nishonchizoda Ahmad, was translated into Uzbek in 1327 AH by Mulla Khojaniyoz in Khorezm and copied in 1331. The translation of the work "Muzakkarul-axbob" ("Reminder About the Beloved") is also mentioned, along with the biographies of Persian-Tajik poets who lived after Navoiy. Among the historical works translated from Persian to Uzbek is Muhammad bin Saxaniy's "Ravzatul-munozir," which was translated into Uzbek in 1324 AH.

The work "Zabdatul-osor" ("The Cream of Works") by Abdulloh bin Muhammad bin Ali Nasrulloh was translated into Uzbek starting from the 8th chapter. Abdurahmon bin Husayn's historical work "Ajoyibul-osor" ("Wonderful Works"), which consists of four volumes, was translated into Uzbek. The anthology of poetry "Nafaisul-maosir," compiled by Alouddavla bin Yahyo Sayfiy, was translated from Persian into Uzbek in Khorezm at the end of the 19th century. The work on the history of Samarkand, titled "Samariya," was written by Mir Abu Tohir Khoja Samarkandi in the 1930s and translated into Uzbek by Abdulmo'min Sattoriy.

Conclusion:

Due to the long-standing tradition of regularly translating books from various languages into Uzbek,

we have a rich heritage and countless resources in this field. It is important to deeply study the history of translation. A translator, not only as a reader but also as a master of artistic expression, must love the author of the work they wish to translate.

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