



## Research Article

# ORIENTAL TRANSLATION SCHOOLS AND THEIR RELATIONSHIP WITH THE WEST

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## ABSTRACT

This paper discusses the relationship between oriental and western translation schools, the scholars who made a great contribution to the development and communication, impact and results of these two schools.

## KEYWORDS

Oriental School of Translation, Western School of Translation, The Baikal Wisdom, The Arabic School of Translation, The Khorezm School of translation, al-Farabi, Beruni, Ibn Sina, Mahmud Kashqari, al-Khwarizmi.

## INTRODUCTION

The history of science and culture shows that the exchange of ideas through translation goes back a long way. In the developed countries of the world, there have been huge translations, schools of translation. In particular, R. Toldeysky's “Western European School of Translation” (12th century), “The Russian Translation

Society” (18th century), “The Baikal Wisdom” (House of Knowledge) in Baghdad, “The Al-Ma'mun School”, “The Arabic School of Translation” (17th century), “The Khorezm School of translation” (19th century) are one of them [1].



The activities of translators who can enjoy their people with masterpieces of world science, culture, art, history, literature and other fields by means of translation together with the writing of original works of Muhammad Khorezmi, Fargani, Abu Ali Ibn Sina, Abu Rayhon Beruni, Abu Nasr Farabi, Kashgari, Zamakhshari, Yusuf Khoshib, Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur and others who have lived and created masterpieces in different regions of the world, especially in our homeland, have not been fully studied.

Without knowing this, it is difficult to be an excellent expert-translator. Representatives of Eastern translation schools, their position in the history of translation, the methods of translation used and the study of the interaction of the peoples of the world through translation are among the current issues. In addition, the history, achievements and shortcomings of the activities of Oriental translation schools have not been fully studied at the current level. The following article provides information on the history of a number of translation schools, the stages of development of the history of world translation, the modern stage of the history of Central Asian, especially Uzbek translation, the history of translation in the East.

### THE MAIN FINDINGS AND RESULTS

It is important to study the contribution of oriental translators to the history of world translation. From the ancient times, there have been many scholars whose works have been translating into world's many languages. Particularly, the history of translation, translation theory and translation criticism have been developing in our country for many years. G.Salomov [2], N.Kamilov [3], K. Musaev [4], and others play an important role in covering the history of translation in Uzbekistan. One of the leading scholars in the field of translation studies is G. Salomov. He conducts serious

research in the field of translation, including the history of translation.

As the Uzbek scholar G. Salomov, who made an important contribution to the study of the history of translation, wrote about the history of translation in Central Asia, the unique works of thinkers who wrote in Arabic in the Middle East and Central Asia in the translations made up to our time [5].

Translation served as an unparalleled golden bridge that connected welded, enriched, East and West cultures. M.M. Rojanskaya's book contains a lot of interesting information about the relationship of Eastern and Western cultural centers in the middle Ages, their influence on each other, the role of translations in enriching each other. It is true that the historical facts and materials on this subject have long been known from the works of Russian and Western orientalists and historians, as the author himself admits. But the scientist's service is that he clearly showed what works from the scientific heritage of ancient Greek thinkers to medieval Arabic scholars and through which new ideas, ideas, hypotheses, theorems, axioms, scientific concepts were presented and contributed to the development of science [6].

By the end of the 1930s, the Arab Caliphate included, in addition to Arabia, Syria, Palestine, Egypt, North Africa, the Iberian Peninsula, Sicily, and southern Italy (many parts of the former Roman Empire), Armenia, much of Central Asia, and northwestern India. The ethnic composition of the population in the areas under the Khilafah's control was not the same, either in terms of social or cultural maturity. The Khilafah was ruled by places where Hellenistic culture was widespread, as well as the influence of states that remained faithful to the traditions of ancient Eastern culture. As for the ancient cultural traditions of Central Asia and Iran, even before the Arab conquest, the people who lived there



were at a higher stage of development than the invaders. In the IX-XV centuries, Central Asian scientists made many achievements in the field of mathematics and astronomy. After the Arab conquest, the establishment of a centralized state, the political and economic unification of the territories in the previous fragmentation with a single religion and language, gave the peoples of the near and Middle East the opportunity to freely share their spiritual wealth. During this period, Arabic became the language of the state, science and culture. In a short period, many scientific centers appeared in the territory of the caliphate, observatories began to be built in the cities, and libraries were built under palaces, mosques and madrasas. The establishment of trade played an important role in the dissemination of scientific knowledge. The Arabs began to ascend the Volga, establishing trade with India, China, Byzantium, Russia, and the countries of the Mediterranean basin [7].

The world-famous scholars of the East, such as al-Farabi, Beruni, Ibn Sina, Mahmud Kashqari, al-Khwarizmi, and others, were also engaged in translation due to their excellent knowledge of foreign languages. Unfortunately, their work in this area has not been thoroughly studied in translation techniques, as many of their works, translations, have been taken to Western countries, many of which have been lost. One of the oldest works is “Tarihi Tabara” written by Abu Ja’far Muhammad ibn Sharif Tabari. The work consists of several volumes and has been abbreviated into Tajik. Translated into the Kashgari dialect of the Uzbek language in the XVIII century. This work is dedicated to the history of the Samanid period and is important in conveying the history of that period to today's youth.

In the history of Oriental translation, the ideas of the Baghdad School of Translation on the methods of literary translation originated in the IX-X centuries.

The Khorezm School of Translation, established in Central Asia in the 10th century, has its own traditions, translating many historical works written in a poetic way into Turkish in a prose way.

As can be seen from sources related to the history of translation, there is not enough research work on the study of the history of translation. Thousands of works on the life experiences of our ancestors over the centuries, religious, moral, philosophical thoughts, medicine, mathematics, physics, astronomy, chemistry, architecture and farming have been translated into other languages of the world in different countries and contribute to the world science and culture until now. It is necessary to seriously study these rare works and let today's readers enjoy them.

Translation is complex, reciprocal, multifaceted, influencing and counter-influencing, and cultures created by multiple peoples occur with the participation of their languages. For example, Abu Rayhan Beruni finds many Greek terms in the Arabic translations of the works of the Indian scholar Varaha Bihiri. Hence, there is no doubt that ancient Indian astronomy was influenced by Greek science. However, it is difficult to speak of the mediation of the Arabic language in this Greco-Indian scientific domination, where the Pahlavi (Middle Persian) language played a major role.

Laureate of the International Firdavsi Prize, literary scholar, translator Shoislom Shomammedov wrote in his article “The Flame of Literary Humanism” based on Alisher Navoi’s “Devoni Foni” complex: There is no doubt that the system was based on the fact that it was taken from the works of Western scholars [8].



The traditions of translation, the history of literary relations also go back many centuries. The translator is responsible for translating the masterpieces created by the peoples of the world into their native language and enjoying them. Representatives of Eastern translation schools, their position in the history of translation, the methods of translation used and the interaction of the peoples of the world through translation were studied.

The following processes have also been identified:

- Studied the history of various translation schools;
- Studied and analyzed the stages of development of the history of world translation;
- The modern stage of the history of Central Asian, in particular Uzbek translation, was considered;
- The place of the history of Eastern and Western translation in the relations between the countries has been determined.

The history, achievements and shortcomings of the activities of Eastern and Western translation schools have not been fully studied by in-depth analysis at the current level. An attempt was made to determine the commonality between the works of Eastern and Western translators of the masterpieces of the world and the extent to which their results are reflected in the work of modern Uzbek translators.

## CONCLUSION

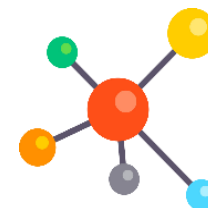
The study of translated works is also important for the study of the history of translation. This is because the principles, methods and techniques of translation, which is a specific field of creativity, have improved over time, traditions have been formed and developed, mutual enjoyment, influence and literary ties have intensified. Therefore, it is important to study each period of the history of translation, each translation

separately. A study of the history of the world's translation schools shows that since ancient times, Eastern translators have been engaged in the translation of religious, scientific, technical, literary and artistic works published in the West and used modern principles and methods. Western scholars, and in turn the great thinkers of the East, introduced their peoples to the teachings, scientific inventions, and took advantage of these achievements.

We will try to gain a deeper understanding of the history of translation by studying the interrelationships, history, principles and methods of the representatives of the translation schools of Toledo and Baghdad, the two great schools of East and West.

Both schools played an important role in the development of world science. The original works of the scholars have been lost, but the representatives of these schools of translation have preserved the translations of these works. Many books of classical Greek scholars have been lost due to various historical changes, but their Arabic translations and commentaries have been preserved. A number of valuable works of Middle Eastern and Central Asian thinkers, written in Arabic, have been translated into Latin, Greek, and later into other Western European languages by translators of the Toledo School of Translation. Translation played the role of an incomparable golden bridge between West and East, and enriched their culture. In the late eighth and early ninth centuries, a group of scholars, translators, and rewriters appeared in Baghdad. The Baghdad School of Translation's ideas on artistic, scientific, and technical translation methods originated in the ninth and tenth centuries. The Khorezm School of Translation, established in Central Asia (early 10th century), has its





own traditions, translating many historical works written in a poetic way into Turkish in a prose way.

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