

SHOISLOM SHOMUHAMEDOV AND THE DEVELOPMENT OF UZBEK ORIENTAL STUDIES**Sultonboyev Asadbek Ulug'jon ugli**2nd-Year Student, International Relations
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Abstract. This article analyzes the life, scholarly activity, and creative legacy of Shoislom Shomuhamedov, a scholar, translator, and educator who made an enormous contribution to the development of Uzbek Oriental studies and translation studies. The article highlights the scholar's contributions to Persian-Tajik classical literature, Iranian studies, literary translation, and the study of Eastern culture. In addition, Shoislom Shomuhamedov's participation in the translation of the Shahnameh, his scientific and pedagogical activities, and his role in the formation of the Uzbek school of Oriental studies are examined on a scholarly basis. During the research process, the scholar's academic views, enlightenment ideas, and translation mastery are analyzed.

Keywords: Oriental studies, translation studies, Iranian studies, Persian-Tajik literature, Shahnameh, literary translation, Eastern literature, Uzbek scholarship, enlightenment, classical literature, pedagogical activity.

INTRODUCTION

One of the scholars who made a tremendous contribution to the development of Oriental studies, Iranian studies, and translation studies in twentieth-century Uzbek scholarship and cultural life was Shoislom Shomuhamedov. He occupied an important place in the Uzbek scientific and cultural environment not only as a scholar, but also as a skilled translator, poet, educator, and enlightener. Shoislom Shomuhamedov's scholarly activity was closely connected with the study of Persian-Tajik classical literature, contemporary Iranian literature, the theory of literary translation, and the cultural heritage of Eastern peoples. In particular, his contributions to the translation and publication of Shahnameh into the Uzbek language hold special significance in the history of Uzbek translation studies.

Throughout his career, Shoislom Shomuhamedov produced hundreds of scholarly articles, monographs, textbooks, and literary translations. He was one of the creators who rendered great service in conveying the ideas of humanism, moral perfection, and spiritual purity embodied in Eastern literature to Uzbek readers. Therefore, his scholarly and creative legacy continues to be valued today as an important source in the fields of Oriental studies and translation studies.

METHODS

This study employed historical, comparative-analytical, biographical, and literary-analytical methods. During the research process, Shoislom Shomuhamedov's scholarly works, translations, articles, and scientific sources related to his activities were examined. The scholar's contributions to the fields of Oriental studies, Iranian studies, and translation studies were systematically analyzed. In addition, in order to determine his mastery of literary translation, comparative analysis was conducted on his translations of the Shahnameh, the rubaiyat of Omar Khayyam, and other examples of classical Eastern literature. Throughout the research, the principles of scholarly objectivity, historicism, and source analysis were observed.

RESULTS

Shoislom Shomuhamedov was one of the prominent scholars who made an enormous contribution to the development of Uzbek Oriental studies, translation studies, and literary scholarship in the twentieth century. He was born on April 16, 1921, in the city of Tashkent into an intellectual family. From an early age, he developed a strong interest in scholarship, particularly in the history, languages, and literature of Eastern peoples. At that time, Tashkent was one of the major scientific and cultural centers of Central Asia, and this environment played an important role in shaping Shoislom Shomuhamedov's worldview. During his school years, he became acquainted with examples of classical Eastern literature and developed an interest in the works of thinkers such as Alisher Navoi, Saadi Shirazi, Hafez, Ferdowsi, and Omar Khayyam.

Shoislom Shomuhamedov's youth coincided with a complicated historical period. With the outbreak of World War II, he, like thousands of his compatriots, was mobilized to the front. During the war years, he personally witnessed the severe trials faced by humanity and the destructive consequences of war. Life on the front strengthened his character and encouraged him to reflect more deeply on human dignity, peace, and spirituality. Later, these life experiences became an important factor in the predominance of the ideas of humanism, kindness, and enlightenment in his scholarly and creative activities.

After the war, Shoislom Shomuhamedov devoted his primary attention to scholarship. He enrolled in the Faculty of Oriental Studies at National University of Uzbekistan, formerly known as the Central Asian State University, where he studied Arabic, Persian, and Tajik languages in depth. During his university education, he thoroughly mastered Eastern philology, classical literature, Eastern philosophy, and history. In particular, his interest in Persian-Tajik literature determined the main direction of his future scholarly activity. Even during his university years, Shoislom Shomuhamedov was recognized as a talented student, and his teachers placed great hopes in his scholarly potential.

After successfully graduating from university in 1952, Shoislom Shomuhamedov began his scholarly and pedagogical career. He initially worked as a teacher, educating the younger generation in Eastern languages and literature. Later, due to his scholarly potential, organizational abilities, and pedagogical mastery, he served in responsible positions such as associate professor, professor, dean of the faculty, and vice-rector for academic affairs. In particular, during his activities connected with the Tashkent State Institute of Oriental Studies, he made a major contribution to the development of the Uzbek school of Oriental studies.

An important place in Shoislom Shomuhamedov's scholarly formation was occupied by his profound study of classical Eastern literature. He not only studied the works of Eastern thinkers such as Ferdowsi, Saadi Shirazi, Hafez, Jami, Bedil, and Omar Khayyam, but also analyzed them from a scholarly perspective. The scholar paid special attention to humanistic views in Eastern literature, the idea of the perfect human being, moral education, and spiritual maturity. He interpreted Eastern literature not merely as a historical heritage, but as a priceless treasure enriching human thought and spirituality.

By the 1960s, Shoislom Shomuhamedov had become widely recognized as an Oriental scholar. He published numerous scholarly articles on Persian-Tajik literature and translation studies. In particular, his research devoted to the poetics of Eastern literature, the principles of literary translation, and issues of the classical heritage was highly appreciated by the scholarly community. In his academic research, the scholar sought to reveal the philosophical and aesthetic essence of Eastern literature.

In 1968, Shoislom Shomuhamedov received the academic degree of Doctor of Philological Sciences. By this period, he had become one of the leading representatives of Uzbek Oriental studies. His doctoral research was devoted to the problems of Eastern literature and translation studies and occupied an important place in the development of Uzbek scholarship. In 1970, he was awarded the academic title of professor, which was a high recognition of his scholarly activity.



Shoislom Shomuhamedov gained great respect not only as a scholar, but also as a skilled educator. He mentored hundreds of students, young researchers, and translators. His lectures stood out for their profound scholarly depth, fluent language, and rich spiritual content. Students recognized him as a broad-minded, demanding, yet kind teacher. He taught young people to love Eastern literature and to serve scholarship with dedication.

During his scholarly career, Shoislom Shomuhamedov also achieved enormous success in the field of translation studies. He worked effectively to convey the literary heritage of Eastern peoples to Uzbek readers. In particular, his contribution to the translation of Shahnameh by Ferdowsi into the Uzbek language immortalized his name in the history of Uzbek culture. During the translation process, he paid great attention to preserving the artistic spirit, poetic tone, and philosophical content of the work.

In 1978, Shoislom Shomuhamedov was awarded the title of “Honored Scientist of the Republic of Uzbekistan.” This title was a recognition of his enormous contribution to the development of scholarship, education, and culture. Until the end of his life, he remained engaged in scholarly research, translation, and pedagogical activity. The life and scholarly activity of Shoislom Shomuhamedov left a bright mark on the history of Uzbek scholarship. Through his selfless work, profound knowledge, and high spirituality, he remained in history as a scholar who made a great contribution to the development of the school of Oriental studies. Even today, his scholarly legacy continues to serve as an important source for Orientalists, translators, and literary scholars.

Shoislom Shomuhamedov occupies a special place in the history of Uzbek translation studies as one of the major translators who brought the classical literature of the East closer to the Uzbek people. He understood translation not as a simple process of transferring a text from one language into another, but as an important means of strengthening spiritual and cultural ties between peoples. For this reason, his translations are distinguished not only by their scholarly accuracy, but also by their artistic perfection. Through translation, Shoislom Shomuhamedov succeeded in conveying the centuries-old cultural heritage, philosophical views, and aesthetic thought of Eastern peoples to Uzbek readers. As a scholar and translator, Shoislom Shomuhamedov introduced Uzbek readers to many prominent representatives of Persian, Tajik, Arabic, Indian, Azerbaijani, Russian, and Turkmen literature. Among the works he translated, classical Eastern poetry, epic narratives, philosophical quatrains, and historical-literary works occupy an important place. In particular, through his translations, Uzbek readers gained the opportunity to become closely acquainted with the artistic and aesthetic world of Eastern literature.

One of the greatest and historically significant directions of Shoislom Shomuhamedov’s translation activity is connected with the great work Shahnameh by Ferdowsi. The Shahnameh is one of the greatest epic monuments of Eastern literature, embodying the ancient history, legends, heroic spirit, and traditions of statehood of the Iranian peoples. Translating such a work into another language requires not only linguistic knowledge, but also profound historical, cultural, and poetic understanding. Between 1975 and 1979, a new three-volume Uzbek translation of the Shahnameh was produced under the leadership and direct participation of Shoislom Shomuhamedov. This translation became one of the major events in the history of Uzbek translation studies. The team of translators did not limit themselves to conveying the content of the work in a simple manner, but also sought to preserve its epic spirit, artistic tone, and poetic structure as much as possible. During this process, Shoislom Shomuhamedov actively participated as a scholarly consultant, editor, and translator.

In the translation of the Shahnameh, Shoislom Shomuhamedov’s principal approach was to preserve the national spirit of the work while expressing it in a form suitable for the worldview of Uzbek readers. He sought to recreate the elevated pathos, heroic spirit, and philosophical reflections characteristic of Ferdowsi’s style through the artistic possibilities of the



Uzbek language. This contributed to making the translation perfect not only in content, but also in aesthetic quality. In his translations, Shoislom Shomuhamedov paid special attention to the issue of language. He attempted to express the complex imagery, similes, and symbols of classical Eastern literature in a natural and fluent Uzbek style. The translator's mastery lay in his ability to preserve the philosophical meaning of the original text while presenting it to Uzbek readers in a comprehensible and impressive form. Therefore, his translations are highly valued both for their scholarly reliability and for their artistic excellence.

Shoislom Shomuhamedov also demonstrated great mastery in translating the rubaiyat of Omar Khayyam. Omar Khayyam's poetry is considered complex because of its philosophical depth, symbolic meanings, and distinctive poetic style. The translator succeeded in naturally and effectively expressing in the Uzbek language the philosophical ideas contained in these quatrains concerning life, time, humanity, and destiny. As a result, Uzbek readers gained the opportunity to experience the profound meaning of Eastern philosophical poetry. In addition, Shoislom Shomuhamedov translated the works of Eastern thinkers such as Saadi Shirazi, Hafez, and Jami. In these translations, he sought to preserve the musicality, mystical-philosophical meaning, and artistic elegance of classical poetry. The translator demonstrated great experience and knowledge in adapting the unique spirit of Eastern poetics into the Uzbek language.

During the translation process, Shoislom Shomuhamedov paid greater attention to conveying the inner spirit of the text rather than merely reproducing its external form. He avoided literal word-for-word translation and regarded the preservation of the artistic impact of the work as the primary task of translation. In this respect, his translations are considered vivid examples of the school of creative translation. The translator's activity had a significant influence on the development of the Uzbek school of translation studies. He not only translated major literary works, but also dealt with issues of translation theory and practice. Shoislom Shomuhamedov believed that the task of a translator was to bring peoples closer together and to familiarize them with each other's cultural values. For this reason, his translations are also appreciated for their spiritual and educational significance.

In general, Shoislom Shomuhamedov's translation activity occupies an important place in Uzbek cultural life. By masterfully translating rare masterpieces of Eastern literature into the Uzbek language, he contributed to enriching the spiritual world of the Uzbek people. Even today, his translations continue to preserve their scholarly, artistic, and educational value.

CONCLUSION

Shoislom Shomuhamedov was one of the great scholars who made an enormous contribution to the development of Uzbek Oriental studies, Iranian studies, and translation studies. Through his scholarly research, literary translations, pedagogical activity, and enlightenment ideas, he occupies a worthy place in the history of Uzbek scholarship and culture. The scholarly and creative legacy of Shoislom Shomuhamedov has not lost its significance even today. His works continue to serve as important scholarly sources for young Orientalists, translators, and literary scholars. The scholar's life and activity represent a vivid example of devotion to scholarship, loyalty to national and universal values, and service to spirituality.

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