

## THE SCHOLAR WHO MADE GENIUSES SPEAK IN UZBEK

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**Abstract:** This article provides information about the scientific activity, life path, and achievements in the field of translation of the well-known scholar, translator, orientalist, and Iranian studies specialist, Professor Shoislom Shomuhamedov. Furthermore, it discusses the acknowledgments given by Shoislom Shomuhamedov's contemporaries and how significant his scientific works are, not only for that period but also for the present day. Through the article, it is highlighted how great an achievement for the era it was that Shoislom Shomuhamedov translated the finest masterpieces of Persian-Tajik literature.

**Keywords:** Shoislom Shomuhamedov, translator, Iranian studies specialist, orientalist, Hofiz Sheroziy, Sa'diy Sheroziy, Amir Xusrav Dehlaviy, Firdavsiy, Umar Hayyom, Mirzo Bedil, Abdurahmon Jomiy, "Guliston", "Bo'ston", "Shohnoma".

Shoislom Shomuhamedov is a translator, scholar, orientalist, Iranian studies specialist, Honored Scientist of Uzbekistan, and laureate of the international "Firdavsiy" award. Shoislom Shomuhamedov Maxmudovich was born on April 16, 1921, in Tashkent. In 1952, he graduated from the Faculty of Oriental Studies of the Central Asian State University and began his scientific activity at this very university. Initially, he worked as a teacher at the university, and during the years 1958–1960, he became an associate professor (docent). Throughout 1960–1972, he worked in the position of Dean of the Faculty of Oriental Studies at the Central Asian State University. In 1972, he was promoted and became the Vice-Rector for Scientific Affairs. He worked in this position during the years 1972–1985. From 1985 onwards, he worked as a professor at the Department of Literature of Eastern Countries of the current University of Oriental Studies. This scientific activity of his not only strengthened the scholar's scientific research and translation career but also served as a support for other translators and scholars walking the path of knowledge.

As a scholar, poet, and translator, Shoislom Shomuhamedov conducted research on classical and contemporary Iranian literature; moreover, he enriched the heritage of our people by translating the finest masterpieces of Persian-Tajik literature. In addition, he conducted numerous researches in the scientific community and engaged in writing a number of scientific works and articles. Shoislom Shomuhamedov's activity is significant not only for the field of literature but also for history. Shoislom Shomuhamedov was among the first to translate Firdavsiy's work "Shohnoma" into the Uzbek language. This translation of his led to great recognition by the government of Iran, and he was presented with the international "Firdavsiy" award by the President of Iran. After he translated the rubaiyat of Umar Hayyom, the Kazakh, Kyrgyz, Tatar, Turkmen, and Uyghur peoples translated them into their own languages using Shoislom Shomuhamedov's translation.



Shoislom Shomuhamedov did not limit himself only to translation but also wrote books of his own pen. In particular, he has collections consisting of stories such as “Gulbog’”, “Gulbog’ sayri”, and “Gulbog’ nasimi”. The scholar was also engaged in the scientific direction, occupying himself with scientific articles and researches. During his scientific activity, Shoislom Shomuhamedov translated rare works such as those of Abdurahmon Jomiy, Firdavsiy, Xusrav Dehlaviy, Umar Hayyom, Bedil, and Sadiy’s “Guliston” and “Bo’ston”.

At the end of the 70s of the last century, selected chapters of “Shohnoma” were published in Uzbek in a volume of 3 books. The translator of the first book was Sh. Shomuhamedov; the remaining two books were translated by Nazarmat, J. Jabborov, and G’afur G’ulom<sup>1</sup>. After the work “Shohnoma” was translated, his efforts in studying and promoting Persian literature and works were worthily rewarded by Iranian society. In 1974, the Iranian public honored Shoislom Shomuhamedov with the “International Firdavsiy Award”, and in 2003, the President of Iran, Sayyid Muhammad Hotamiy, presented the highest award of the Iranian government during his visit to Uzbekistan. In the certificate section of the award, the following words of Hotamiy were written:

“...I sincerely appreciate your selfless efforts in promoting Persian culture and literature.”<sup>2</sup>

This shows how important his activity is. In addition, he translated and published the rubaiyat belonging to Umar Hayyom. Translating Umar Hayyom’s rubaiyat required a lot of time and labor. This is because Umar Hayyom did not write his rubaiyat in a separate notebook in book format; he only wrote them on the margins of his research papers when he was tired from his scientific investigations. For this reason, bringing these rubaiyat into a published state through translation required a lot of labor.

The first translation samples were published as separate books in 1958–1960–1963. Later, he published the rubaiyat of Umar Hayyom in an expanded form. Shoislom Shomuhamedov’s services were immense in getting closely acquainted with and understanding the essence and meaning of Umar Khayyam’s rubaiyat, Abulqosim Firdavsiy’s work “Shohnoma”, the creative work of Abdurahmon Jomiy, particularly the work “Iskandar xiradnomasi”, the complex works of Mirzo Abdulqodir Bedil which are perceived through deep artistic contemplation, and the creations of great figures who were the nightingales of the East, such as Hofiz Sheroziy, Sa’diy Sheroziy, and Amir Xusrav Dehlaviy. Through his translation activity, the heritage of our people was enriched, and they became acquainted with the most wonderful examples of classical literature.

Likewise, his activity served not only for the Uzbek people alone but also for the spirituality of the Turkic nations. Because after he translated Umar Hayyom's rubaiyat, they were translated into languages such as Kazakh, Kyrgyz, Turkmen, Tatar, and Uyghur by utilizing the translation in the Uzbek language. In these rubaiyat, in addition to the idea and content of the work, the psyche, soul, and the world of intellect in the painful searches of Umar Khayyam are reflected. Shoislom Shomuhamedov translated the rubaiyat several times. Each one differed from the other. When he embarked on the translation for the second time, he translated it more broadly and precisely compared to the first. The experience he gained over time was the reason for this. For example, in his 1958 edition, one of Khayyam's rubaiyat was translated as follows:

Bizga gul tegmasa, o’t ham yetarli,  
Nur agar yetmasa, o’t ham yetarli,

<sup>1</sup> Komilov N. Ilm, Ijod peshvosi // Shoislom Shomuhamedov zamondoshlari xotirasida – Toshkent: Chashma Print nashriyoti.2009. – B. 39

<sup>2</sup> Umarov F., Hamidov H. Ilm, ijod fidoiysi // Shoislom Shomuhamedov zamondoshlari xotirasida: – Toshkent: Chashma Print nashriyoti.2009. – B. 24



Janda tun, xonaqoh, shayxlik bo'lmasa,  
 Qo'ng'iroq-u cherkov, but ham yetarli.  
 (If no rose comes our way, fire is also enough,  
 If light does not reach us, fire is also enough,  
 If there is no tattered robe, Sufi lodge, or sheikhhood,  
 A bell, a church, and an idol are also enough.)

In the 1991 edition of the collection, the following new version of the same rubaiyat was provided in Shoislom Shomuhamedov's translation:

Bizga gul tegmasa, tikan-xor ham bas,  
 Nur yetmasa, olov, gulxan-nor ham bas,  
 Janda tun, xonaqoh yo shayx bo'lmasa,  
 Qo'ng'iroq'u cherkov va zunnor ham bas<sup>3</sup>.  
 (If no rose comes our way, a thorn is also enough,  
 If light does not reach us, fire, a bonfire-flame is also enough  
 , If there is no tattered robe, Sufi lodge, or sheikh,  
 A bell, a church, and a zunnor [holy girdle] are also enough.)

Even though the scholar's translation in the later revision is much more perfect compared to the first one, a favorable attitude is expressed by many towards the first translation rather than the second. Due to Shoislom Shomuhamedov's translations, the Uzbek people became acquainted with such a rare masterpiece. Through his translation, not only the Uzbek people but also other peoples had the opportunity to become acquainted with this rare work. Because, by using the Uzbek translation of the rubaiyat, they also translated it into languages like Kazakh, Kyrgyz, Turkmen, Uyghur, and Tatar.

In conclusion, Shoislom Shomuhamedov's services were great in getting closely acquainted with and understanding the essence and meaning of Umar Khayyam's rubaiyat, Abulqosim Firdavsiy's work "Shohnoma", the creative work of Abdurahmon Jomiy, particularly the work "Iskandar xiradnomasi", the complex works of Mirzo Abdulqodir Bedil which are perceived through deep artistic contemplation, and the creations of great figures like the Nightingale of the East Hofiz Sheroziy, Sa'diy Sheroziy, and Amir Xusrav Dehlaviy. Such rare works not only enriched the heritage of the people but also served to elevate their spirituality. His massive scientific activity of this kind was highly valued by mature literary scholars who lived in the same period as him. In particular, extensive information about Shoislom Shomuhamedov's life, creativity, and multifaceted activity is given in the articles and essays of Pirmqul Qodirov's "Kul va qalb" (Ashes and the Soul), Mirtemir's "Yetuklik" (Maturity), Vyacheslav Kostirya's "Savodsizlik – majruhlik" (Illiteracy is a Disability), Erkin Vohidov's "Tolmas targ'ibotchi" (The Indefatigable Propagandist), and Keldi Qodirov's "Olimning baxti" (The Scholar's Happiness)<sup>4</sup>. The comprehensive scientific activity of Shoislom Shomuhamedov is considered an important scientific and spiritual heritage for the fields of translation studies, literature, and history even today.

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<sup>4</sup> Komilov, N. (2009). A Leader of Science and Creativity. In *Shoislom Shomuhamedov in the Memory of His Contemporaries* (p. 50). Tashkent: Chashma Print Publishing House.



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