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THE INFLUENCE OF ABDURAUUF FITRAT'S DRAMA ON LITERARY
RELATIONS: A TRANSLATION AND POSTCOLONIAL PERSPECTIVE

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Abstract: This article investigates the role of Abdurauf Fitrat's dramatic works in shaping international literary relations through the combined lens of translation studies and postcolonial theory. Particular attention is paid to the English translations produced by Adeeb Khalid. Drawing on Lawrence Venuti's model of domestication and foreignization and Homi K. Bhabha's concept of cultural hybridity, the study applies qualitative textual analysis to selected passages from Fitrat's drama. The findings demonstrate that translation operates as a form of ideological and cultural mediation, preserving semantic content while recontextualizing Central Asian intellectual traditions within global academic discourse. The article argues that translation plays a critical role in the discursive repositioning of marginalized literatures and contributes to the de-centering of Eurocentric literary hierarchies.

Introduction. The escalating internationalization of literary studies has catalyzed an invigorated scholarly engagement with previously marginalized literary traditions, particularly those emerging from Central Asia. This redirection of focus has foregrounded figures such as Abdurauf Fitrat, a seminal leader of the Jadid reform movement who played a pivotal role in the socio-political and cultural transformations of early twentieth-century Turkestan. Fitrat's contributions not only reflect the complexities of his historical milieu but also provide a foundational framework for comprehending the evolution of literary and philosophical thought within the region.

Among Fitrat's notable works, the drama "The Debate between a Teacher from Bukhara and a European" stands as a quintessential text within the landscape of Jadid literature. This play adeptly encapsulates the prevailing tensions within the cultural milieu of the period, navigating the delicate balance between tradition and modernity, religion and secular knowledge, as well as local identity and global influences. The dialogue embedded in the drama engages profoundly with these conflicts, rendering it a rich site for critical analysis. Although Fitrat's oeuvre has been extensively explored within regional scholarship, the translation of this particular text into English has initiated pathways for its integration into broader comparative literary and theoretical discourses.

This article contends that the translation of Fitrat's drama transcends mere linguistic transfer, constituting a complex form of discursive negotiation. Through the process of translation, Central Asian literary identity is actively reconstructed within global epistemological frameworks. This perspective posits that translation involves not simply the transposition of words from one language to another, but also the intricate conveyance of cultural nuances, ideological positions, and historical contexts.

By synthesizing insights from translation studies and postcolonial theory, this study illustrates the role of translation as a mediator of cultural meaning. It reshapes literary hierarchies by positioning previously neglected Central Asian texts alongside more venerable literary canons. This act of positioning fosters a richer intercultural dialogue, facilitating a more nuanced understanding of literary evolution within a global context. Furthermore, this framework underscores translation's capacity to challenge dominant narratives and promote inclusivity within literary discourses, thereby advocating for a more equitable representation of diverse literary traditions in the global literary landscape. Through this lens, Fitrat's drama emerges not only as a significant work in its own right but also as a catalyst for broader

dialogues concerning the interplay of culture, identity, and power in an increasingly interconnected world.

Methodology. Contemporary translation theory articulates translation as a practice intricately woven into cultural contexts and shaped by ideological underpinnings. Lawrence Venuti (1995) introduces a critical distinction between domestication and foreignization in translation strategies. Domestication refers to the process of assimilating the source text into the norms and expectations of the target culture, thus rendering it more accessible to the target audience. In contrast, foreignization aims to preserve the source text's cultural distinctiveness, its otherness, and to encourage the target audience to engage with its inherent cultural nuances.

Additionally, Eugene Nida (1964) contributes significantly to this discourse with his concept of dynamic equivalence. This approach prioritizes the replication of communicative effects over strict formal correspondence between source and target texts. Such a framework proves particularly pertinent for the analysis of translations involving ideologically charged texts, such as Fitrat's drama, where the rhetorical force and cultural subtleties play a critical role in conveying the intended message and impact. By employing these theoretical constructs, scholars can better understand the complexities and challenges inherent in the translation process.

Postcolonial Reframing and Cultural Hybridity

From a postcolonial perspective, translation functions within the context of asymmetrical power dynamics that exist between cultures. Homi K. Bhabha (1994) introduces the concept of the "third space," which serves as a locus of hybridity where cultural meanings and identities are fluidly negotiated rather than rigidly fixed. This notion emphasizes the transformative potential of translation, suggesting that it can facilitate the emergence of new cultural identities and hybrid forms.

In a complementary vein, Edward Said (1978) critiques the ways in which non-Western cultures have been historically marginalized and misrepresented through the lens of Orientalist discourse. He underscores that such representations are not merely academic but have real implications for how cultures are perceived and situated within global narratives. Thus, translation is positioned as a vital site wherein these representations can be either reproduced or challenged, rendering it a powerful tool in the negotiation of cultural hegemony.

Within this theoretical framework, the task of translating the works of Fitrat transcends mere linguistic mediation. It necessitates a nuanced re-articulation of Central Asian intellectual traditions, allowing them to resonate within and engage with global knowledge systems. This

process involves not only a careful consideration of language but also an awareness of the socio-political contexts that inform the reception and interpretation of these texts across different cultural environments. Consequently, the act of translation emerges as a significant endeavor that can either reinforce or disrupt existing power hierarchies within the realm of global intellectual discourse.

Foreign Scholarship and the Globalization of Fitrat's Works

The internationalization of Jadid studies has been profoundly influenced by prominent scholars, including Edward Allworth, Alexander Benningsen, and Ingeborg Baldauf, who have adeptly contextualized Central Asian literature within the framework of broader historical and political developments. Their efforts have been pivotal in re-evaluating the significance of Jadidism and its literary outputs in the landscape of global scholarship.

A particularly central figure in this scholarly movement is Adeb Khalid, whose contributions have been crucial in both the theoretical understanding of Jadidism and the accessibility of primary texts through methodical translation. Khalid's monograph, **The Politics of Muslim Cultural Reform** (1998), provides a nuanced analysis that situates Jadidism within the larger corpus of global reformist movements, thereby offering insights into the socio-political dynamics that have shaped its evolution. Moreover, Khalid's translations of the works of Fitrat play an essential role in their assimilation into comparative literary studies, allowing for a more comprehensive examination of their thematic and stylistic attributes in conjunction with other literary traditions.

The cumulative impact of these scholarly endeavors has significantly enhanced the epistemic integration of Central Asian literature within the broader domain of global academia. By expanding the visibility and analytical relevance of this literary canon, these scholars have not only enriched the understanding of Jadidism but have also contributed to the diversification of literary studies, highlighting the interconnectedness of cultural reform and literary expression across different geopolitical landscapes. Thus, the work of these scholars represents a critical advancement in the recognition and appreciation of Central Asian literature on the international scholarly stage.

Results. Translation as Cultural Mediation: Textual Analysis

The English translation of Fitrat's drama exemplifies a complex and nuanced interplay between the concepts of domestication and foreignization in translation studies. On one hand, the strategy of foreignization is manifest in the deliberate retention of culturally specific terminology such as "tanga" and "mudarris," which serves to preserve the historical and

cultural specificity inherent in the source text. This preservation allows for a more authentic engagement with the source culture, facilitating readers' connections to its unique traits and nuances.

Conversely, the domestication strategy is evident through the extensive usage of explanatory footnotes and contextual clarifications. These scholarly annotations function to enhance accessibility for non-specialist readers, thereby bridging the gap between the source material and an audience potentially unfamiliar with its cultural background. This dual operational framework reflects a hybrid translation model, effectively synthesizing the principles set forth by both Lawrence Venuti's theory of translation and Eugene Nida's philosophy of dynamic equivalence.

At the discursive level, the interaction between the Teacher and the European figure within the drama constructs a multifaceted binary opposition between tradition and modernity. However, this dichotomy is not a static confrontation; rather, it evolves into a dialogic negotiation, resonating with the Jadid project's aim of selective modernization. This dynamic interplay encourages readers to critically engage with the tensions inherent in the discourse surrounding cultural identity and societal change.

The translation adeptly preserves several critical elements:

- The rhetorical intensity is maintained through the use of syntactic parallelism and a formal register, which contribute to the drama's emotional and persuasive power.
- Ideological tension is accentuated by the dialogic structure, which facilitates a multifaceted exploration of contrasting viewpoints.
- Cultural references are carefully preserved via lexical retention and comprehensive annotation, enhancing the richness of cultural context while aiding comprehension.

From a postcolonial perspective, this translation process can be interpreted as a significant act of cultural re-signification. It underscores the notion that meanings are not merely transferred from one cultural framework to another but are instead transformed and recontextualized within a novel interpretive landscape. This re-signification reflects broader themes of power, identity, and cultural negotiation, offering a valuable lens through which to analyze the translation's impact and significance.

Translation and the Reconfiguration of Literary Relations

The translation of Fitrat's drama significantly enhances literary relations across various dimensions:

Discussion. Intercultural Communication: The act of translation serves as a vital mechanism for fostering cross-cultural understanding among diverse literary traditions. By rendering texts accessible to a wider audience, it promotes dialogue between distinct cultural paradigms.

Canon Expansion: Incorporating Central Asian literary works into the global literary canon is crucial for broadening the scope of literary discourse. This expansion not only enriches the literary landscape but also provides a platform for voices that have historically been underrepresented.

Epistemic Justice: Translation plays a pivotal role in challenging the marginalization of non-Western literatures. Elevating these narratives, it addresses inequities in the literary field and affirms the value of diverse cultural perspectives.

Through the mediation of linguistic and cultural systems, translation facilitates a reconfiguration of literary hierarchies, allowing previously peripheral traditions to attain greater recognition within the global context. This process is closely aligned with broader postcolonial efforts aimed at decentralizing dominant narratives, thereby fostering a more pluralistic and inclusive understanding of world literature.

Conclusion. This study elucidates the intricate dynamics of Abdurauf Fitrat's drama translation as a multifaceted medium of cultural and ideological mediation. By employing both translation and postcolonial theoretical frameworks, it becomes apparent that translation functions not merely as a conduit for meaning but also actively reconfigures the context within which that meaning is understood and interpreted.

The scholarship of Adeeb Khalid serves as a pivotal illustration of how translation can significantly enhance the global circulation of Central Asian literature. It demonstrates the potential of translation to facilitate intercultural dialogue, thereby challenging pre-established norms within literary hierarchies and fostering a more equitable literary landscape.

Future research endeavors should aim to delve deeper into the role of translation in the global dissemination of underrepresented literatures. A particularly critical area of exploration would be the nuanced intersections of language, power dynamics, and cultural identity, as these factors profoundly influence both the process of translation and the reception of translated works in varying cultural contexts. Through rigorous analysis, scholars can contribute to a more comprehensive understanding of translation's vital role in shaping cultural narratives and identities on a global scale.

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