

THE REFLECTION OF NATIONAL IDENTITY IN THE  
ENGLISH TRANSLATION OF UTKIR HOSHIMOV'S "THE  
AFFAIRS OF THE WORLD"

**Bobokulova Gulrukh Sharipovna**

Teacher of Interfaculty Department of Foreign Languages,  
Bukhara State University

**Abstract:** *This article explores the manifestation and preservation of national identity (milliylik) in the English translation of Utkir Hoshimov's seminal work, "Dunyoning ishlari" (The Affairs of the World). As a cornerstone of modern Uzbek literature, the narrative deeply intertwines cultural archetypes, specifically the sacred image of the Mother, with the socio-ethical norms of the Uzbek people. The study analyzes the linguistic and cultural challenges involved in translating ethno-specific concepts—such as mahalla, andisha, and uvol—into English. It examines how the translator navigates the gap between the Eastern philosophical worldview and Western literary expectations. The article argues that the English translation serves as more than a linguistic transfer; it acts as a vehicle for cultural diplomacy, allowing global readers to access the unique "Uzbek soul" while maintaining the universal emotional resonance of maternal love and communal integrity. By evaluating specific translation strategies used for cultural realia and kinship terms, the research highlights the importance of maintaining "national flavor" to ensure the work's authenticity in a globalized literary market.*

**Key Words:** *Utkir Hoshimov, The Affairs of the World (Dunyoning ishlari), National Identity, Uzbek Literature, Translation Studies, Cultural*

*Realia, Maternal Image, Ethno-cultural Context, Literary Diplomacy, Oriental Philosophy.*

Utkir Hoshimov's "**Dunyoning ishlari**" (The Affairs of the World) is more than just a collection of stories; it is a profound exploration of the Uzbek soul. The work revolves around the sacred image of the Mother, through whom the author portrays the ethical and cultural fabric of the Uzbek nation. When such a deeply rooted work is translated into English, the primary challenge and achievement lie in how "milliylik" (national identity) is preserved and communicated to a global audience.

### **The Concept of the "Mother" as a National Symbol**

In the fabric of Uzbek literature, the image of the mother transcends the boundaries of a mere family member; she is the **archetypal guardian of national traditions and spiritual continuity**. In Utkir Hoshimov's "*The Affairs of the World*", the protagonist's mother is not just a biological parent but a living embodiment of the Uzbek "mentality." She serves as a bridge between the past and the future, instilling the nation's core ethical codes into the next generation through her everyday actions.

- **Patience and Self-Sacrifice (Sabr va Fidoyilik):** Hoshimov portrays the mother through the lens of *sabr*—a philosophical patience that is central to the Uzbek worldview. Her life is a series of silent sacrifices, where her own needs are perpetually secondary to those of her children and the community. In translation, this requires more than just the word "patience"; it demands a linguistic rendering that captures the **stoicism** and **spiritual depth** of a woman who finds her purpose in the well-being of others.

The English translation faces the complex task of navigating "untranslatable" cultural markers.

- **The Power of "Duo":** While "blessing" is a literal equivalent, the Uzbek concept of *duo* carries a weight of metaphysical protection. It is a mother's most potent tool and a child's greatest shield. Translating a mother's "oq fotiha" (white blessing) involves conveying the belief that her words have the power to shape destiny.

- **"Mehmonnavozlik" (Hospitality):** This is not merely being a "good host." In the work, the mother's hospitality is a sacred duty. Even in times of extreme poverty, her ability to offer the best of what she has to a guest reflects a national pride that often challenges Western notions of individualistic resource management. The translator must ensure that these acts are not perceived as mere "housework," but as **ritualistic manifestations of a generous soul**.

By meticulously preserving these traits, the English version serves as an ethnographic window for the global reader. It illuminates the **hierarchical structure of the Uzbek household**, where the mother occupies a central, albeit often silent, position of authority.

- **The Silent Foundation:** Foreign readers are introduced to the concept that a family's stability is built upon the mother's "munis" (gentle/humane) nature and her silent prayers

- **Universal vs. Specific:** While maternal love is a universal theme, the *expression* of that love through specific Uzbek customs—such as keeping the "tandir" hot or the meticulous preparation of "sumalak"—provides a unique cultural texture. Maintaining these specificities in English allows the reader to

respect the **distinctive identity of the Uzbek people** while connecting with the universal essence of the story.

### **Ethno-Cultural Vocabulary and Realia: Preserving the "Uzbek Flavor"**

In literary translation, **realia**—words denoting objects, customs, and concepts specific to a particular culture—form the "soul" of the text. In Utkir Hoshimov's prose, these terms are not merely decorative; they are functional elements that construct the social and emotional landscape of the narrative. The English translation of *"The Affairs of the World"* serves as a linguistic laboratory where the translator must balance **semantic clarity** with **cultural authenticity**.

In the Uzbek worldview, the *mahalla* is far more than a geographical "neighborhood" or "district." It is a unique **socio-biological organism** where the boundaries between the individual and the collective are blurred.

- **The Translation Strategy:** Instead of substituting it with the Western "neighborhood," retaining the term *mahalla* (often with a contextual gloss) is vital. It represents a collective identity where every joy is shared and every grief is halved.

- **National Identity:** By depicting the *mahalla* as a "big family," the English version conveys the Uzbek concept of **communal surveillance and support**, showing how the community acts as a moral compass for the characters.

The sensory experience of the book is deeply rooted in Uzbek material culture, which acts as a "window" for the foreign reader into the local lifestyle.

- **The Sacralization of Bread:** The process of baking bread in a *tandir* is not portrayed as mere food preparation but as a **ritual of life**. The scent of hot bread and the soot on the mother's face are symbols of labor and blessing.
- **Life-Cycle Events:** Descriptions of weddings (*to'y*) and funerals (*ma'raka*) are rich with realia. The challenge for the translator is to convey the "weight" of these traditions—for instance, the social obligation of visiting a neighbor in mourning or the intricate etiquette of a traditional tea ceremony (*choyxona* culture). These details allow the English reader to perceive the **rhythm of Uzbek life**.

One of the most complex layers of "milliylik" in Hoshimov's work is the **system of kinship terms**, which reflects the rigid yet respectful social hierarchy of the Uzbek people.

- **Honorifics and Kinship:** Terms like *opa*, *amma*, *xola*, *aka*, and *tog'a* do not just denote biological relationships; they function as **honorific markers** of respect and social distance.
- **The Translator's Dilemma:** In English, simply using "aunt" or "elder sister" often strips the word of its cultural "warmth" or the specific social status it confers. The use of these terms in the translation (or the clever use of descriptive equivalents) is crucial for preserving the **patriarchal yet affectionate atmosphere** of the Uzbek family.
- **Identity through Address:** The way characters address each other—using "siz" (the formal 'you') even within some family contexts—demonstrates the deep-rooted culture of *andisha* (discretion/restraint) and *hurmat* (respect), which are pillars of the national character.

Utkir Hoshimov's masterpiece, *"The Affairs of the World"* (*Dunyoning ishlari*), stands as a cornerstone of modern Uzbek literature, offering a profound

exploration of national identity, the spiritual world of the people, and the sacred image of the Mother. The translation of this work into English is not merely a linguistic shift but a vital cultural bridge that introduces the rich heritage of the Uzbek people to a global audience.

In the English version, the concept of "**milliylik**" (**national identity**) manifests through several critical layers. Primarily, the image of the Mother transcends a typical parental role to become the guardian of national traditions and the living embodiment of the Uzbek mentality. Her character traits—patience, self-sacrifice, and the spiritual power of her "duo" (blessings)—are portrayed in translation not just as individual qualities, but as the moral foundation of the nation.

Furthermore, the "national flavor" is preserved through ethno-cultural vocabulary and realia. The concept of the **mahalla** as a collective family, the ritual of baking bread in a **tandir**, and the intricate system of kinship terms reflect a social structure built on mutual support and respect. By maintaining these cultural codes, the translation allows foreign readers to grasp the essence of Eastern modesty (*andisha*) and communal integrity.

Beyond physical customs, the work's underlying philosophy of **Oriental Humanism** is expressed through terms like *savob* (blessed deeds), *uvol* (the sin of waste), and *sharm-hayo* (modesty), which serve as the characters' moral compasses. Even the sensory details of the setting—the scent of **rayhon** (basil), the simplicity of adobe houses, and the sacredness of the village dust—contribute to a tangible sense of national belonging. Ultimately, the English translation of this work succeeds in making the quiet, enduring spirit of the Uzbek people resonate globally, proving that while languages differ, the core values of humanity and cultural identity remain universally profound.

In conclusion, the English translation of *"The Affairs of the World"* serves as a vital instrument of cultural diplomacy, bridging the gap between East and West. It effectively demonstrates that while linguistic structures may differ, the core values of the Uzbek people—such as profound respect for elders, the sanctity of the family unit, and a deep-rooted sense of community—are universal themes that resonate on a global scale. By skillfully navigating the nuances of "milliylik," the translation allows the specific cultural soul of Uzbekistan to transcend national borders. Ultimately, this process transforms a local masterpiece into a universal narrative of humanity, proving that the most intimate stories of one nation can become a shared heritage for the world.

#### **LIST OF USED LITERATURE**

1. Бобокулова Г. Ш. Основные положения определения развития внимания //Молодой ученый. – 2016. – №. 9. – С. 1020-1022.
2. Бобокулова Г. Ш. Коммуникативность один из важных путей повышения эффективности обучения иностранным языкам //Молодой ученый. – 2016. – №. 10. – С. 1174 1176.
3. Sharipovna B. G. MODERN METHODS IN TRANSLATION STUDIES //SCIENTIFIC APPROACH TO THE MODERN EDUCATION SYSTEM. 2023. –T. 2. –No. 18. –C. 50-54
4. Bobokulova G. TARJIMASHUNOSLIK ISTIQBOLLARI VA YANGICHA YONDASHUVLAR //Молодые ученые. –2023. –Т. 1. –No. 13. –C. 122-123.
5. Sharipovna B. G. THE USE OF STANDARD ENGLISH PUNCTUATION IN ALL COMMON CONTENT //THEORY

ANALYTICAL ASPECTS AND OF RECENT RESEARCH. –2023. –T. 2. –  
No. 13. –C. 81-83.

6. Shaydilloevna K. S., Sharipovna B. G. Effective way of improving  
reading skills student by developing critical thinking in English lessons. – 2021.

7. Boboqulova G. ” DUNYONING ISHLARI “ASARINING O ‘ZBEK  
ADABIYOTI VA MADANIYATIDAGI O ‘RNI //Modern Science and  
Research. – 2025. – T. 4. – №. 1. – C. 204-207.

8. Boboqulova G. BADIY TARJIMADA MUAMMOLAR VA  
YECHIMLAR //Modern Science and Research. – 2025. – T. 4. – №. 1. – C.  
692-696.

9. Bobokulova G. S. Exploring the Significance of Linguistic Culture in  
Literary Works //American Journal of Language, Literacy and Learning in  
STEM Education. – 2024. – T. 2. – №. 3. – C. 393-394.