THE IMPORTANCE OF TRANSLATION IN INTERLINGUAL RELATIONS

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INTRODUCTION

It is no coincidence that the well-known motto "Friendship of peoples is the friendship of literature" now has a more specific meaning and content. The most reliable bridge of this friendship is literary translation. The history of literary translation is as old as the history of our literature. Oral translation was widespread in Azerbaijan long before written translation appeared. The point is that our literature, being a multilingual process, has long appeared in the ancient and early Middle Ages in other languages, that is, first in Arabic, then in Persian. Therefore, both the authors and the translators used oral translation to convey these literary examples to a wide readership.

A number of outstanding examples of world literature have been delivered to the Azerbaijani reader in this way. For example, according to historical sources, Homer’s Iliad and Virgil’s Aeneid were already known to the Azerbaijani reader in the early Middle Ages (V-VII). Samples of Azerbaijani oral and written literature written in the Georgian alphabet in the Middle Ages are kept in Georgian libraries and archives. It can be said that the comprehensive translation of classical Azerbaijani literature into Western European languages, including English, began in the 17th century and became more intensive in the 18th century. Since then, the works of such classics as Khagani, 1 Nizami, 2 Nasimi, 3 Fuzuli 4 have been studied in Europe, and at the same time translated into the languages of foreign nations. The translation of English literature into Azerbaijani began in the late 19th century. H. Vazirov 5 translated Shakespeare’s tragedy “Othello” into Azerbaijani in 1892, and it was staged in 1904 in Shusha, one of the most beautiful parts of Azerbaijan. It is noted as the first translation of Shakespeare’s works, as well as English Literature. Works of other classics of English Literature were also translated into Azerbaijani in different years. Detailed information is provided about it in the next sections.

Reasons of interlingual relations

During their historical development, languages have had different relationships with each other. These relations, of course, have resulted in different ways in different teams. According to Jafarzadeh, "... sooner or later, each language group communicates with another group, and naturally one of the communicating groups becomes bilingual, thus creating conditions for language communication" (JAFARZADEH, 198, p. 12). It is very difficult and perhaps impossible to determine the beginning of the initial relations between languages. Modern

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1 Afzaladdin Ibrahim ibn Khagani Shirvani, better known as Khagani Shirvani or Khakani, is a Persian poet of the 12th century, a court poet of Shirvanshah Manuchehr III of Kesranid, the last great Qasid poet of the pre-Mongol period.
2 Abu Muhamed Ilyas Ibn Yusuf, known under the pseudonym Nizami Ganjavi, was born around 1141, Ganja, the State of the Ildegizids (in the present century - a city in modern Azerbaijan) - one of the greatest poets of the medieval East.
3 Ali Imadaddin Nasimi , often known as Nesimi, was a 14th-century Azerbaijani Hurufi poet. Known mostly by his pen name of Nesimi, he composed one divan in Azerbaijani, one in Persian, and a number of poems in Arabic. He is considered one of the greatest Turkic mystical poets of the late 14th and early 15th centuries and one of the most prominent early divan masters in Turkic literary history (the language used in this divan is the same with Azerbaijani).
4 Mahammad bin Suleyman , better known by his pen name Fuzuli , was an Azerbaijani, of the Bayat tribes of Oghuz, poet, writer and thinker of the 15th century. Often considered one of the greatest contributors to the divan tradition of Azerbaijani literature, Fuzuli in fact wrote his collected poems (divan) in three different languages: in his native Azerbaijani, Arabic and Persian. He was well-versed in both the Ottoman and Chagatai Turkic literary traditions as well as mathematics and astronomy.
5 Hashim bey Vazirov was born in Shusha in 1867. He is a prominent Azerbaijani pedagogue, publicist, translator, journalist, writer and publisher.

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linguistics puts forward the history of these relations only in the form of hypotheses. But there is no doubt that their roots go to the deepest layers of history.

The interaction of languages plays a significant role in the development of language with the influence of the external environment. As is known, from the earliest days of society, people have often moved to areas that are more suitable for them for various reasons, and thus, as a result of migration, have been scattered around the world. It is from this period, that is, the first human displacements, from the primitive relations, certain language relations were established between tribes and clans.

When talking about the reasons for the emergence of inter-linguistic relations, it is first necessary to look at the historical development of languages and determine its role in the development of society. The interconnection of languages of different systems has been a historical process, is related to historical-cultural relations and interstate relations, scientific and technical progress, development of scientific fields, etc. Historical facts show that from the time of its formation to the present day, the Turkic peoples have coexisted, established close ties and relations with different peoples, including the Persians and the East Slavic peoples, and used each other's vocabulary.

There are several reasons for the establishment of inter-lingual relations. The first is trade relations and the second is migration.

When talking about the reasons for the emergence of interlingual relations in the ancient and medieval times, first of all, it is necessary to touch upon the issue of trade relations and the change of places of peoples for various reasons. There are two sides to the impact of initial trade creation on social development are shown.

(SALIKHOVA, 2006, p. 74) noted: "On the one hand, it was through trade that the provinces came into contact with the ancient centers of civilizations, and on the other hand, trade led to social and civil inequality both in the center and in the provinces." It was trade that played an important role in the creation of the state, as it stemmed from class inequality. Trade gradually attracted more and more people's collectives to its scope. At the same time, inter-collective relations were strengthened. With the strengthening of these relations, the interrelation of languages also became stronger, and conditions were created for languages to take words from each other and for certain general concepts to emerge. This was also promoted by the fact that one nation bought certain things from another nation during trade relations. Trade routes also played an important role in strengthening the process. People settled mainly on trade routes, ancient cities were built around these roads. States were often created to take control of major trade routes. Merchants from different countries preferred to move more along these roads. This, in turn, led to the integration of cultures, including the strengthening of inter-linguistic ties. The Great Silk Road is a clear example of it.

The second reason for creating interlingual relations is migration. It is true that the migration process has been relevant at all times, but has intensified in recent times.

People are starting to flock from economically underdeveloped countries to industrialized countries to find work. An example, the flow of Europe, the USA and Canada from different countries of the world, can be shown. Such large migrations differ in their character from internal migrations. As is well known, the United States was formed on the basis of the language and culture of English and Irish immigrants. Later, people from many other countries began to move here. However, despite the fact that the English language and culture are already established here, migrants have tried to preserve their language and culture. Even in the early twentieth century, there were German schools in the United States. During World War I, the idea of closing such schools was put forward in many states. However, in 1968 and 1974, the for this purpose United States passed the Bilingual Education Act and allocated special funds from the state budget (SIGUAN, MACKI, 1990, p. 18). As can be seen, the educational and language problems of migrants have a particular importance today in both Europe and America. With the intensification of migration here, interlingual relations have also become more intensive. Thus, the migration of a number of peoples to new territories, in turn, led to the intensification of relations between languages, taking on a completely new form and content.
Brief information about the history of Azerbaijan

Covering a wide geography, our homeland Azerbaijan is located at the junction of East and West, on large trade routes, in short, in a place where giant cultures meet. Although Azerbaijan, which is a meeting place of European and Eastern cultures, has been invaded by great powers and empires from time to time, it has hosted different cultures and different peoples. As mentioned, at the intersection of major trade routes, historical located on the Silk Road, Azerbaijan has become a place where different peoples, their cultures, traditions, languages and religions meet and mingle. Thus, the travelers of Europe, Greece, Rome, Arab, Iran, Turkestan, China gave extensive and valuable information about the geographical, strategic, commercial importance, natural beauty of Azerbaijan and the products of crafts, natural resources and local raw materials produced here. In these works, we come across valuable information about the culture, history, literature, art, as well as the language of our people. These works also contain extensive materials on the relations and friendship of the Azerbaijani people with other peoples and nations.

This shows that the people of Azerbaijan have always been tolerant of other cultures and religions.

On the other hand, because Azerbaijan is geographically located in the center of the world trade route, it has been the dream of all major powers to own this country. From the Sassanid Empire to the 16th century, including the Arab Caliphate, Azerbaijan was not independent and our language was not the state language. During Persian rule, Persian was spoken in palaces, Arabic has always been the language of science, and Turkish has been characterized as a spoken language. Therefore, certain words were forcibly transferred to our language from both Persian and Arabic languages. In the second stage, Russia came to the fore, and when the Russian rule prevailed in Azerbaijan, many words entered our language. Thus, these words, which entered our language over a long period of time, have either been mastered in all the hemispheres of the language at the level of derived words being taken today, or have become archaic and out of the language, unable to maintain their position. After the collapse of the Soviet Empire, the doors of Europe were opened to Azerbaijan, and the influence not only the Turkish language, but also European languages, and most importantly, the English language, of our language increased.

English-Azerbaijani language relations

Before taking a look at the historical roots of English-Azerbaijani language relations, let us clarify the types of relations between languages and the type of English-Azerbaijani language relations. Three types of language relations are distinguished: a) relations between kindred languages, b) relations between non-kindred languages, c) mixed relations (HEYDAROV, 2013, p. 34). The first and second of these types of relations involve the interaction between two languages, and the third, i.e. mixed relation, involves the interaction of at least three languages. Mixed relation combines both the first and the second type of relation in itself. English-Azerbaijani language relations can be attributed to the second and third types of relations.

In addition, there are two other types of language relations exist: contact and non-contact relations. According to (MAMMADOV, 2004, p. 219) contact - language relations occurs in areas where bilingualism and multilingualism are prevalent. It should be noted that there must be an appropriate environment for contact relation. Such an environment arises in cases where the carriers of different languages live in one area. For example, in the Caucasus, including Azerbaijan, the carriers of different languages lived together in the same society. Languages as Russian, English, Lezgi, Avar, Talysh, Tat, etc. in Azerbaijan are in contact with the Azerbaijani language. If the use of two or more languages is necessary for some of the language carriers during contact relation, it is not necessary for the other. For example, Azerbaijani language is important for Lezgi, Talysh, Tat and other small nations in Azerbaijan. However, it is not necessary to know the mentioned languages for the carriers of the Azerbaijani language within this area. Such a relationship between the languages in contact is related to the social function of the language. There were both contact and non-contact types of English-Azerbaijani language relations.
Contact types of language relations between English and Azerbaijani languages have historical roots. These ties stem from Britain’s interest in our country, which is located in an important geopolitical area and rich in natural resources. In the XVI-XVII centuries, many British entrepreneurs, merchants and sea travelers visited Azerbaijan. In 1561-1582, six trade expeditions came to Azerbaijan, the Safavid state from England via the Volga-Caspian route. In a letter sent by Queen Elizabeth I of England to Tahmasib I on April 25, 1561, it was said that the relations between the two countries would yield beneficial results to both peoples (HAYDAROV, 2013, p. 35). At that time, British merchants were given full trade freedom and privileges in the territory of Azerbaijan. British trade facilities were opened in Shamakhi. British merchants also established extensive trade relations with other cities and villages of Azerbaijan.

However, after the expulsion of the British representatives of the Moscow company from Russia, trade relations between Azerbaijan and Great Britain were cut off. Thus, the English-Azerbaijani contact language relations were temporarily terminated (BUNYADOV, 1994, p. 56). However, after the occupation of the Russian Empire in 1828-1918, Northern Azerbaijan became one of the world’s major oil-producing regions in the late 19th century, which again attracted the interest of Britain. They started coming to Azerbaijan to extract oil in Baku. At the end of the 19th century, this process intensified. The influx of foreign capitalists to Baku, followed by skilled specialists and a large labor force, began. In the process of migration, people of different nationalities and languages came to Azerbaijan. Among the newcomers were many Englishmen. Thus began the next era of English-Azerbaijani language relations. This period dates back to the middle of the 19th century. At that time, along with the rich nature of Azerbaijan, England was interested in the Azerbaijani language.

As is known, the role of British capitalists in the development of the oil industry, shipping and oil engineering in Azerbaijan was not insignificant. The steady increase in the number of specialists and workers of German, English, Russian and other nationalities in Baku also laid the foundation for the formation of relations between the Azerbaijani and a number of languages. Bilingualism and multilingualism were created in a number of enterprises and oil fields in Baku. A similar situation existed in enterprises led by the British. This manifested itself more as Anglo-Azerbaijani bilingual relations. Thus, the end of the XIX-beginning of the XX century can be considered as the second period of formation of English-Azerbaijani contact language relations. At that time, the enlightenment movement in the country also expanded, and the number of people leaving Azerbaijan for studying abroad increased. This had a significant impact on the development of language relations, including English.

During the struggle against tsarist dictatorship in Russia in 1918, the national liberation movement was gaining momentum in Azerbaijan as well. The struggle for national liberation resulted in the establishment of the Azerbaijan Democratic Republic on May 28, 1918. During this period, special attention was paid to the expansion of Azerbaijan’s international relations. The establishment of international relations gave impetus to the intensification of Anglo-Azerbaijani language relations in the country. However, this relationship lasted 23 months. The establishment of Soviet power in Russia, the occupation of Azerbaijan by the Soviet army, and the forcible declaration of Soviet power here put a severe blow to the development of these relations and put an end to them. As part of the Soviet Union, Azerbaijan did not have cultural and political ties with England. This period is characterized by contactless language relations. Contactless relation was regulated through the Russian language. This process lasted until 1991. After regaining its independence in 1991, Azerbaijan’s integration into the international community led to a gradual weakening of the position of the Russian language. Currently, the English language is widely promoted and spread in the country. This process, which had been suspended by the establishment of Soviet power, was restarted by the “Treaty

6 Shamakhi (Azerbaijani: Şamaxı) is one of the ancient cities of Azerbaijan. The city has a rich heritage and has provided the backdrop to major political events throughout much of its two millennia of existence. It is famous for its traditional dancers, the Shamakhi Dancers, and also for perhaps giving its name to the Soumak rugs.
The importance of translation in interlingual relations

Translation in Azerbaijan

The role of translation in language relations is irreplaceable. The translation of the works of English writers and poets into the Azerbaijani language shows itself as a separate branch of English-Azerbaijani language relations.

Since there is not enough evidence in the hands of the researchers, it is very difficult to accurately determine the date and place of origin of the translation. But it is an indisputable fact that translation came into being in ancient times, when there was a need for communication between peoples, tribes, or ethnic groups that speaking different languages. The emergence of translation is directly related to the emergence of the languages of the peoples of the world.

The history of translation in Azerbaijan is connected with the Holy Quran. It was noted that the main book of the Oghuzs, Kitabi-Dada Gorgud, contains literary translation of surah Ikhlas of the Holy Quran. If we take into consideration that the 1300th anniversary was celebrated in 1999, we can conclude that the history of translation in Azerbaijan is more than 1,300 years old.

The translation of some patterns of Azerbaijani literature into foreign languages has a history of several centuries. Nicholas Nicholey, who traveled to Istanbul as a French ambassador in 1551, described the existing religious denominations in Turkey, as well as hurufism, talked about the famous Azerbaijani poet Nasimi (NICHOLEY, 1585). It should be noted that the ambassador’s interest in religious denominations has not become a full understanding of Nasimi’s poetry. But in any case, the fact that Nicholas Nicholey got acquainted with the work of this poet and talked about it in his notes. This indicates a great interest of West in our culture.

Numerous studies on the study of Fuzuli in English Oriental Studies emphasize that the comprehensive translation of patterns of Azerbaijani literature into Western European languages dates back to the XVII, especially XVIII centuries. During this period, European researchers, as well as English-speaking researchers, along with studying the works of individual Azerbaijani poets, also tended to translate them.

Naturally, as in the literature of all European countries, in English-language literature, Nizami Ganjavi’s work occupies a central place in both research and translation by orientalists (KHALILOV, 1983, p. 44). In 1786, William Jones translated the poem "Treasure of Secrets" into English with prose, and this translation was published in London in 1804 after the death of W. Jones (BAYRAMOV, 2008, p. 64). Later, James Atkinson translated the poet’s poem "Leyli and Majnun" directly from Persian into English. The delicate, romantic work of the Azerbaijani poet was published in 1836, at a time when romanticism was flourishing in Europe and America, and aroused great interest among hundreds of readers in those countries. As a result of this interest, the same translation by J. Atkinson was reprinted in 1894. In 1881, another poem by Nizami, Iskendername, was translated into English and published in London. This work has been translated into English with prose. Later, "Leyli and Majnun" was reprinted in 1966, translated and edited by Dr. R. Gelpke of Switzerland. The last word of Dr. R. Gelpke at the end of the book is also interesting. He notes that "among the legendary love adventures," Leyli and Majnun "is probably the best known in the Islamic East. Today, the two lovers live in the poems, songs and epics of many peoples and ethnic groups from the Caucasus to Africa, from the Atlantic to the Indian Ocean.

In the second decade of the last century, another work by N. Ganjavi - "Seven beauties" was presented to English-speaking readers. This work was translated by S.E. Wilson, one of the most famous specialists in Persian literature of the last century. The English scholar had been a professor of Persian language and literature at University College London for fourteen years when he completed his work on the Seven Beauties. Therefore, the translation was successful.

The history of translations from Russian into Azerbaijani dates back to the first half of the 19th century. It should be noted that during the Soviet period, special attention was paid to the translation of foreign literature (especially Russian ) in Azerbaijan. During the Soviet period, the role of the Russian language in the literary translation was great. Because, most of these
translations were made mainly through the Russian language. At the same time, the best patterns of Azerbaijani literature were translated into Russian and other languages of the world through the Russian language. As a result of the commendable activity of Russian Soviet poets and writers, the works of Azerbaijani classics as N. Ganjavi, M. Fuzuli, M. P. Vagif, M.F.Akhundov, M.A.Sabir, J.Mammadguluzadeh and others were translated into Russian. Russian poets as P. Antokolsky, K. Simonov, A. Adalis and others had special merits in the creation of the anthology of Azerbaijani poetry. There are such prominent representatives of Azerbaijani Soviet literature that after being translated into Russian, their works were translated not only into the languages of the Soviet nations, but also into many foreign languages. It would be impossible to imagine the culture of translation that emerged in Azerbaijan during the Soviet era in the pre-revolutionary period. It is true that before the revolution, progressive intellectuals, especially writers, were not alien and indifferent to Russian and world literature. The translation of the poet and scientist A. Bakihanov from Krylov7 in the first half of the last century shows that our writers are not only interested in Russian literature, but also try to deliver this literature to their people.

As it was mentioned many works from the literature of Soviet peoples and peoples of other countries have been translated into the Azerbaijani language through the Russian language. But in the 70-80-ies of the last century, attention was paid to the translation from the original, and after Azerbaijan regained its independence, almost all translations were made directly from English. The most beautiful patterns of world literature - the works of such prominent writers and poets as Cervantes, Shakespeare, Schiller, Byron, Hugo, Mopassan and others have been translated into Azerbaijani and are being translated.

Translation into the Azerbaijani language

The development period of Azerbaijan translation work is found at the beginning of XX century – the period of great revolutionary event. J. Jabbarli was one of those personalities who played a great role in creation and development of translation work in that period. It was Jabbarli who put foundation of translation work in Azerbaijan. He wrote: “Doing the translation passionately and with inspiration is an important condition for a creative translator. But this is not the only condition. The second and more important condition is that the translator’s approach his work with a high level of consciousness, professional responsibility and requirements”.

Jafar Jabbarli approached his translations from Shakespeare as a creative artist. Jabbarli worked diligently on the translation of “Hamlet”. In response to a criticism, he wrote an article explaining the principles on which he translated the work. The translator can make mistake in his own principles, but these principles themselves show that he took his work seriously and thought of making Shakespeare sound better on the Azerbaijani stage.

In addition, using several Russian translations of Hamlet, the non-English translator consulted with director A. Tuganov. The famous words of Hamlet “быть или не быть?” (“to be or not to be?”) Jabbarli translated as “olum va ya ölüm?” (to be or to die?) and he justified his translation as follows: “To live or to die?” - it is not right. Because at the time, Hamlet wanted to take revenge on his father’s killers. But he didn’t have enough determination. He thinks, but can’t make a decision. At the same time, he decided to commit suicide because he could not stand the internal struggles between the environment and self-esteem. Therefore, the monologue is translated into English as “to be or not to be” in accordance with Hamlet’s mood. Here it is possible to determine, whether it is necessary to kill his uncle, and whether it is necessary to commit suicide. This word has been translated by Abdulla Jovdatbey as “Existence or non-existence”? But “To live or to die?” which means unilaterally resolving the issue.

The translation of Shakespeare’s work is of great importance for both Jabbarli and a certain stage of Azerbaijani literature. Note that this process is not yet complete. We think that the

7 Ivan Andreevich Krylov (1769-1844) Russian publicist, fiction writer, poet, publisher of satirical and educational magazines
formation of world culture through language relations with other countries is deepening and becoming more intensive.

CONCLUSION

The above facts lead to the conclusion that the relationship between languages can occur for various reasons. That is why some linguists consider it appropriate to study this area even as a separate language area. Since the reasons for these relations are mostly related to historical conditions, when talking about these reasons, first of all, it is necessary to study the historical events that gave rise to them. Thus, the emergence and intensification of interlingual relations, initially connected with the translation of literary works into and from languages, the migration of peoples from one place to another, with tribal and inter-tribal relations, and then with wars, trade relations, the establishment of the state and its language policy, education system, including distance education, and due to the large-scale acquisition of the media. All these are important factors in the formation of language relations.

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The importance of translation in interlingual relations

A importância da tradução nas relações interlinguais

La importancia de la traducción en las relaciones interlingües

Resumo
O idioma, a cultura e a literatura de qualquer nação se fortalecem quando há uma grande literatura de tradução. Essa nação tem uma cultura e literatura fortes porque traduz as realizações espirituais e culturais de outras nações para sua língua nativa e se beneficia delas. Em vez disso, qualquer idioma que traduza a literatura mundial, independentemente de seu tamanho, cria e enriquece a ponte espiritual das relações linguísticas. Desse ponto de vista, a língua azerbaijana não é exceção. O artigo consiste em três partes. A primeira parte trata da história das relações interlinguísticas, principalmente das relações entre as línguas inglesa e azerbaijana. A segunda parte do artigo discute a história da tradução literária no Azerbaijão. Finalmente, parte importante da tradução de e para a língua azerbaijana é revisada e analisada. O artigo conclui enfatizando que a tradução literária é uma ponte espiritual que conecta diferentes línguas e culturas, os tradutores são os construtores de pontes.

Palavras-chave: Relações Interlinguísticas. Tradução literária. Cultura. História.

Abstract
The language, culture and literature of any nation become strong when it has a great translation literature. That nation has a strong culture and literature because it translates the spiritual and cultural achievements of other nations into its native language and benefits from them. Rather, any language that translates world literature regardless of their size creates and enriches the spiritual bridge of language relations. From this point of view, the Azerbaijani language is no exception. The article consists of three parts. The first part deals with the history of inter-linguistic relations, mainly English and Azerbaijani language relations. The second part of the article discusses the history of literary translation in Azerbaijan. Finally, important part of the translation into and from the Azerbaijani language, are reviewed and analyzed. The article concludes by making the point that literary translation is a spiritual bridge that connects different languages and cultures, translators are bridge builders.

Keywords: Inter-linguistic relations. Literary translation. Culture. History.

Resumen
El idioma, la cultura y la literatura de cualquier nación se fortalecen cuando se cuenta con una gran literatura traducida. Esa nación tiene una cultura y una literatura sólidas porque traduce los logros espirituales y culturales de otras naciones a su idioma nativo y se beneficia de ellos. Más bien, cualquier idioma que traduzca la literatura mundial, independientemente de su tamaño, crea y enriquece el puente espiritual de las relaciones lingüísticas. Desde este punto de vista, el idioma azerbaiyano no es una excepción. El artículo consta de tres partes. La primera parte trata de la historia de las relaciones interlingüísticas, principalmente las relaciones lingüísticas en inglés y azerbaiyano. La segunda parte del artículo analiza la historia de la traducción literaria en Azerbaiyán. Finalmente, se revisa y analiza parte importante de la traducción al idioma azerí y desde el idioma azerbaiyano. El artículo concluye señalando que la traducción literaria es un puente espiritual que conecta diferentes idiomas y culturas, los traductores son constructores de puentes.

Palabras-clave: Relaciones interlingüísticas. Traducción literaria. Cultura. Historia.