

## THE SIGNIFICANCE OF MUHAMMAD RIZA OGAHI'S TRANSLATIONS TODAY

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**Annotation.** This article provides information about the work of the poet, historian and translator Muhammad Reza Ogahi, who lived in Khiva in the 19th century, creating works in various genres of literature. It is also about the description of Ogahi's works not only in poetic, but also in prose. It is analyzed that the poet pointed to the shortcomings of the political policy of that time and the good and bad qualities of people's character through his work.

**Keywords:** Literature, Ogahi, Munis, genre, poem, prose, translation.

A great poet who lived in and created the literary environment of XIX century in Khorezm, Muhammad Reza, who is considered a chronicler, an accomplished translator and a statesman. Studying Ogahi's life and creative works are one of the leading issues even today, considering his work as very extensive and spiritually rich. It is a literary heritage with national traditions. Bibliographers, after realizing the lyrics of the poet closely, they confirm justly as Muhammad Reza Ogahiy, the artist who inherited great deal of efficient works as the descendant of Alisher Navai. In the Middle Ages the rulers of the Turkic dynasties who ruled the regions of the historical cities like Khorasan, Movarounnahr and Khorezm raised the charm and the capability of words in to the level of state policy. In particular, the Timurid sultan Husayn Boykara highly respected the great wiseacre and statesmano9 Nizamiddin Mir Alisher Navoi's verses full of wisdom, and always listened to the wise poet's advice in state affairs.

If we say, Ogahi was the second Navoi of his time, we will not be mistaken. Because he was like Navoi, a statesman, a poet, a historian, and a scientist, who was a close emir of the khan. Ogahi also wrote hundreds of verse odes and ghazals for calling Khiva khans to justice. Ogahi was the leader of the school of translators from Persian to Turkish of the Kungirat dynasty in Khiva. If we look at his translations in the early years of his work he began to translate historical works from the Persian language as and his skills increased he turned artistic works into sheer poetry. As of today, a significant part of Ogahi's life and work has been well investigated. But the need researching the translated works of the writer based on modern requirements is felt.

Basic information about Ogahi's translation found in the works of the Hungarian orientalist Herman Vambery (1832-1913). Ogahi translated eighteen works from Persian and one work from Ottoman Turkish. Scholar specialized in to learn Khiva J. Bruegel, saw difficulties to determine translated works by years that were written. However, the scientist N. Toshev found out that the poet gave the chronology sequentially in his divan. They were the following works:

1)“Ravzat us-safo”. A historical work of Mirkhand Muhammad ibn Khovandshah (1438–1498). The work consists of 7 volumes and he translated the second volume of the second part and the third volume. The work consists 7 manuscripts. Three manuscripts of the second volume is kept in Sciences of the Republic of Uzbekistan The Academy in the Institute of Oriental Studies named after Abu Rayhan Beruni and one in the National Library of Russia. The third volume is kept in 4 copies has reached us.

2) “Zafarnama”. it is assumed that Sharafuddin Ali Yazdi's (15th century) work Manuscripts are unknown.

3) “Zubdat al-hikayat”. It is the translation of the moral stories of Muhammad Waris (XVII century). Translation was performed by the order of Khiva Khan Sayyid Muhammad Khan (1856-1864) (Sciences of the Republic of Uzbekistan The Academy in the Institute of Oriental Studies named after Abu Rayhan Beruni main stock

manuscript, No. 1274, sheet 3a). Exact date of translation not given. There are 2 manuscripts of the translation.

3) "Badoye' al-waqaye". Zainiddin Mahmud ibn Abdiljamil Wasifi (1485-1551) translation into Central Asian Turkic by Ogahi the only copy made. Translation by decree of Muhammad Rahim Khan II done A unique copy is kept in the fund of the Russian Academy of Sciences.

4) "Qobusname". The moral and didactic work was dedicated to Gilonshah the son of the king of Western Iran, Kaikovus ibn Iskandar ibn Qabus ibn Vushmagir (1021-1087). Translation on the recommendation of Prince Muhammad Rahim Khan II was implemented in 1860. There is 3 copies of the manuscript.

5) "Rawzat al-Safa'i Nasiri (third volume)" The author of the work Rezaquli Khan Hidayat (died 1871). The work was translated in 1860-1861 by order Khiva Khan Sayyid Muhammad Khan. The translation has a unique copy, which today is saved in the Institute of Oriental Manuscripts of the Russian Academy of Sciences.

6) "Tabaqati Akbarshahi". Nizamuddin Ahmad ibn Muhammad Muqim Hirawi's historical work that was classified in 1592. The translation was made according to the order of Sayyid Muhammad Khan. The manuscript is in a single copy has reached us. At the beginning of the work, Agahi writes that he started the translation during the reign of Sayyid Muhammad Khan, but soon the khan died and the translation remains unfinished. After coming to the throne Muhammad Rahim Khan II, he ordered to finish the translation. The writing of the translation in history can be considered as 1864.

7) "Yusuf and Zulayha". A poetic epic was written by Abdurrahman Jami. It was translated according to the order of Khiva Khan and poet Muhammad Rahim Khan II. The original one is stored in Russian national library. The translation ended in the month of Sha'ban 1285 Hijri year(an Islamic year)/AD in November-December 1868. There are 7 manuscripts of the work.

8) "The king and the dervish". One of the works of Badriddin Hilali (15th century). The verse translation was made by the decree of Muhammad Rahim Khan II.

The original copy is kept in the National Library of Russia. Two of the work the manuscript has been preserved.

Like characters Alexander, Bahram, Farhad and Shirin, Layli and Majnun, Vomiq and Uzro in Eastern literature, Ogahi's translation of "Yusuf and Zulaiho" can be mentioned a lot. The narration about Yusuf peace be upon him, who has no equal in beauty is reflected first time in the book of the Jews Torah. This is also in the Holy Qur'an, there is a separate chapter dedicated to the Prophet. But these narratives, which originally appeared as a religious myth, later became a base for creating various poetic and prose works. As a result, the fiction of "Yusuf and Zulayho" was the first to be written by the greatest Persian poet of the 10th-11th centuries Abulqasim Firdavsi .

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