

SOME FEATURES IN AGAHI TRANSLATIONS "TRANSLATION ACTIVITY OF  
OGAHI" BASED ON KHAIRULLA HAMIDOV'S TREATISE

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*Without knowledge, there is no tomorrow*

**Muhammad Reza Ogahi**

**Abstract:** *In this article, special attention is paid to the work of Ogahi's life, his life path, historical and translation works, as well as the translation of proverbs, proverbs, synonyms, antonyms in translated works.*

**Key words and expressions:** *translation, proverb, phraseological unit, expression*

**Аннотация:** *В данной статье особое внимание уделено творчеству жизни Огахи, его жизненному пути, историческим и переводческим произведениям, а также переводу пословиц, пословиц, синонимов, антонимов в переводных произведениях.*

**Ключевые слова и выражения:** *перевод, пословица, фразеологизм, выражение*

**Annotatsiya:** *Ushbu maqolada Ogahiyning hayoti yo'li, tarixiy va tarjima asarlari, shuningdek, tarjima asarlaridagi matal, maqol, sinonim, antonim so'zlarning tarjimasiga alohida e'tibor qaratilgan.*

**Kalit so'z va iboralar:** *tarjima, maqol, frezologik birlik, so'z ifodasi*

Ogahi, a specialist in all three fields, a skilled translator, a historian, a talented poet, was born in the village of Qiyat in 1809.

Proverbs, sayings, wise words and idiomatic expressions are difficult to translate, because they reflect the specific characteristics of each language. Of course, it is not easy to express such features with other language tools. Folk proverbs and proverbs are a treasure of language. The people themselves have woven good proverbs about the proverb: "A word is a proverb", "A word of the fathers is the eye of the mind", "A good saying is a vein of the mind". The issue of translation of phraseological units was elaborated in several works on the theory of translation in the following years. For example, G. Salomov in his book "The Translation of Proverbs and

Idioms" and in his dissertation written on this topic defined proverbs, sayings and idioms and showed their different aspects. and developed the principles of converting phraseology from Russian to Uzbek.

Here we consider the issue of translating proverbs and sayings from a historical perspective and approach this problem based on the material of works translated from Arabic and Farsi-Tojik languages.

There are many proverbs, proverbs and aphorisms in Sheikh Sa'di's epic "Gulistan", and in general, this book consists of wisdom. Both Saif Saraoi and Ogahi translated them into Uzbek with their own style and taste.

Some features of poetic translation

Translation of works of any genre has its own characteristics, ways, styles and methods. For example, translating poetry is completely different from translating prose works. As much as it is difficult to translate prose works, it is even more difficult to translate poetry books. A translator who turns a poetic work must be a poet. Along with the poetic skills, it is necessary to embody the talent of translation. The most translated place of historical books is Khorezm, where "Tarihi Kamil" (12 volumes), "Ajayib ul-Asor" (9 volumes), "Rawzat us-Safo" (7 volumes), "Zafarnama", "Shaybaniynama", "Sakhaif ul-akhbar", "Muqimkhan", "General history", "Mir'oti koinot", "History of Tabari" and many other works made a great contribution to the rich cultural treasure of the Uzbek people. Now when it comes to Firuz, he paid serious attention to translation work, especially translations from Arabic and Persian. He involved Munis, Ogahiy, Tabibiy, Bayaniy and others in this work and translated many works into Uzbek. We discussed this in detail above. But he did not translate from Russian, Arabic or Persian. If he had been directly engaged in the work of translation, his contemporaries would have written about it. In addition, he probably did not know the Russian language well, because there was always a Russian translator in his palace. M. Troitsky's statement that "Firuz also translated Pushkin" has no basis.

The role of synonyms in translation and use cases

Using synonyms in their place shows the power and talent of the writer, and shows the scope of knowledge, understanding of life, and especially how well the people know the living language of each poet, each writer. Synonyms represent different subtle aspects of the language. They help to express the thought more clearly, deeper and more perfectly. The history of using synonymous words goes back to ancient times. S.Mutallibov divides the words used in the written monuments of the 11th century into three. The ability to use words according to their subtle meanings is one of Ogahi's brilliant skills in translation.

From Arabic, Persian-Tajik languages historical translated into Uzbek, about scientific and philosophical works

Literary critic Miyon Buzruk saw the Uzbek-language copy of "Zafarnoma" number 3268 in the Nuri Osmaniya library when he was in Istanbul, and wrote his impression in 1927 in "Maʼrif va oqitguvchi" magazine: "The book is written in Bukhara style with a beautiful calligraphy. Considering that Nuri was dedicated to the Osmaniya library with the seal of the third Mustafa who ascended the throne in 1171 Hijri, it seems that Central Asia went there before its history. The language of the book is very open and clear. It is worth noting that it is written in a well-developed dialect, and that Arabic and Persian words are used sparingly. At the beginning of the 18th century, Ogahi also translated the work "History of Muqimkhani" written by Muhammad Yusuf Munchi bin Khoja Baqa. In his preface to the poet's office, he mentions that he translated this book under the name "Tazkirai Muqimkhani".

One of the great works translated from Ottoman Turkish is Ibrahim Haqqi's "General History". This work was printed in Istanbul in 1889, he translated it in 1908 at the request of teacher Rozmuhammad Khorazmiy Firuz.

Translations of moral works

"Akhlaqi Muhsini" is a work of Maulana Husayn bin Ali Vaiz al Koshifi (died 910/1505), dedicated to Prince Muhsin, son of Sultan Husayn Mirza of the Timurids (from which the title of the book is derived). This book has been translated into Uzbek several times. It was translated for the first time from Persian into Uzbek in 1275/1858 by the famous poet Muhammad Reza Ogahi in Khiva (inv. No. 1597/1); the volume of the manuscript is 432 pages, and it was copied by Sanoi, the son of Mullah Bobojon Khudoyberdi.

Some theoretical issues of translation history. Some general and special circumstances

Since the beginning of translation from one language to another, two trends have prevailed in the art of translation, and the debate between their supporters continues. The first is a free translation, the second is a precise and correct translation. In free translation, the translator changes the work he is translating at his own will, sometimes even adds new chapters, shortens or expands the plots. In such a translation, there are cases of changing the name of the work. Works with Persian titles are sometimes left alone. For example, the translation of "Haft paykar" (the work of Nizami, translated by Ogahi), the translation of "Haft kichshar" (the work of

Amir Khusrav, the translation of Mullah Bobojan Sanai), the translation of "Chil hadith", etc. In the prefaces written to some translated works, hymns are written in the name of the khans and their ministers, especially there are excessively flattering praises and hymns about Khorezm Khan Muhammad Rahim Khan. At the end of the translated works, sometimes a brief history of the translation of the same work and the year in which it was translated are described in verse.

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