

THE LIFE AND WORK OF OGAHI

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Abstract:

This article is about the life and work of Muhammad Reza Ogahi, ideas of patriotism, creative activity, high appreciation of the pursuit of science, and according to Ogahi, the harmony between man and nature, the beauty of nature is a great factor in the development of the spiritual world of human thinking information about its importance is given.

Key words: Agahi, "Riyaz ud dawla", "Zubdat ut tavorih", "Jami ul vakiati sultani", "Gulshan State" and "Shahid ul Iqbal".

Introduction:

Muhammad Rizo Ogahiy was born in 1809 in Kyiot, a village near the city of Hiva. When he was three years old, his father, Erniyozbek, died. He is raised by Munis, the son of the renowned poet Sherhmad Avaz of Khmer Rouge, who, under his auspices, produces a letter. He then studied at one of the monasteries in Khiva and studied Arabic and Arabic perfectly. During his artistic career, Ogahiy translates into English the works of Sa'di Sherozi's "Gulf", Xisrav Dehlavi's "Hasht bihsht", Zacchaeus Jomi's "Spring", Kaykovus' "Gobusnoma", Hussein Voiz Koshifi's "Moral Muhsiniy", and enjoys his nation with the noble stops of Oriental literature. In his day, he gained fame as a well-known hypocrite, scholar, skilled hattot, translator, and contributes to the development of advanced ideas with his advanced worldview. Ogahi's patriotic ideas are considered by Ogahi to do good to the people as his human duty.

Materials and Medhods:

Ogahi believes that serving ordinary people is a measure that prevents spiritual poverty. Anyone who serves the people honestly has a high position and is as precious as the sun in his hand. This idea is the main content of Ogahiy's pedagogical views. As a person lives and is raised in a certain society, he should live in communication with members of that society. Regarding human perfection, Ogahiy emphasizes that a person must acquire knowledge and vocational training from a young age to achieve perfection. He estimates that knowledge is a powerful tool in a person's spiritual perfection and in the development of society, and acquiring knowledge is both a debt and a duty for every Muslim. Human dignity is valued not by its "symbolic dice" (gold and silver), but by the craftsmanship of science, the grace it shows to the "weak and the poor." Ogahiy urges people to be so virtuous. Ogahiy highly esteems the pursuit of knowledge and says that everyone needs to acquire knowledge. Regarding education, Ogahiy emphasizes that teaching is important in acquiring knowledge and knowing the language. He believes

that language is the main sign that distinguishes a person from another creature, and that words and languages are given to "takallum," "to be corrupt and self-sufficient," and to "to be self-sufficient." According to Ogahi, harmony between man and nature and the beauty of nature are very important in the development of the spiritual world of human thinking. Ogahi's pedagogical views also highly esteemed the upbringing of self-sufficiency. Ogahi recommends that self-sufficiency be carried out in connection with the nature of the Fatherland and its beauty. Ogahi says hospitality is a beautiful virtue and recommends that young people pay attention to the quality of waiting for guests, respecting him, being kind, observing, and explaining to them the essence of hospitality etiquette.

Results and Discussions:

Ogahi believes that while the right words live with difficulty in life, they preserve the existence of the world and live forever. Ogahi is a delicate lyrical, as well-known as a talented follower of the School of Nebuchadnezzar." He is the author of such works as "Rheumatoid arthritis ud davla", "Zubdat ut tavorih", "Jomiy ul vakhati sultan", "Gulshan State" and "Witness ul iqbol". "Rheumatoid arthritis describes the history of Khmer Rouge from 1825 to 1842." "Zubdat ut tavorih" describes the history of Khmer Rouge from 1843 to 1846." "Gulshan State" contains a history from 1856 to 1865. Ogahi's last book, Witness ul Iqbol, is devoted to the period from 1865 to 1872. In his poems in English and Tajik, he discusses topics of citizenship — dissatisfaction with injustice and condemnation of hypocrisy. In the lyrical giant "The Tumor of Lovers," Ogahi expressed his high feelings for mankind. Ogahi is known for his poetic translation of the works of Nizami, Amir Husraf Dahlavi, Saadi, Jomi, Hil-ki'ah, and others into English. In the field of translation, Ogahi was a truly innovative creator. His translation views are very close to the artistic views of our time. During this time, Uzbek literature was supplemented by Tajik, Azerbaijani, Turkish, and other publications. Among the common people, firdavian poetry, Bedil's poetry, and the preaching of many taxis to Fuzhouli's wrath were all characteristics of Uzbek literature at that time. Ogahi translated into English more than 20 historical and artistic works of Oriental mummified artists (including Saadi's book Gulf). His historical work was continued by Bayonne. Ogahi's ideas, watered down by a high humanitarian spirit, influenced the political and educational upbringing of the chamber and poet Feruz. As a historian, he wrote oaths dedicated to the chambers of Hiva and to major historical figures. Ogahi's book Advice is dedicated to Feruz. In his exhortations, he provides guidelines for governing the kingdom and outlines ways to administer justice for the country and people. The blood is written in a spiritual style, which vividly reflects the political and educational views of the poet. Ogahi believes that any head of state must have all the positive qualities to consolidate power. The king must be gracious, enthusiastic, just, enthusiastic, generous, imaginative, pure-minded, civilized, compatriotic, and poor. The ruler advances the idea that if he has these qualities, his authority will be perfect, his country will prosper. Ogahi also outlined ways to rule the state. Sha'drach,

Me'shach and A-bed'ne-go believe that the king should adhere strictly to the covenants of the law. It should be far from oppression, conspiracy and gossip, anger, sluggishness, oppression, lightning, and wealth. Feruz listened to Ogahi's advice on government, wrote his wise bytes on marble stones, put them in appeals, and did a lot of good deeds. Therefore, Ogahiy's historical works are valuable as artistic novels and as historical documents that accurately reflect the events of 19th-century Khmer Rouge. Learn From Jesus ' Example of Watchfulness, 2 / 15 Vosifiy), "Miftoh ut-tolibin" (Mahmud binni Sheikh Ali Gijduvani), "Tabaqoti Akbardali" (Muhammad Mohammed Hirotiy), "Tazkirai Murodov" (Muhammad Yusuf Munshiy), "Ravzat us-safoyi Nazareth" (Rizoqulixon Guidance), "Moral Muhsiniy" (Koshifi), "Gobusnoma", "Zubdat ul-Hikoyot", "Sha'drach, Me'shach and A-bed'ne-go" (Muhammad Voris), "Gulf" (Sa'di), "Joseph and Zulayho" (Jomiy), "King and He translated gado, Weekly Paykar, and other historical and artistic works from Arabic into English.

Conclusion:

Ogahiy translated "Weekly Payer" genealogically, shortening "Gulf" and making it understandable to a wide range of readers. He translated the poems "Joseph and Zulayho" and "King and Gado" by bytes (except for the entrance) and created a clear creative translation example. Jehovah's Witnesses would be pleased to discuss these answers with you. 8473), "Ravzat us-safoyi Nazareth" (D-125), "Tabaqoti Akbarbazzarov" (TNS-106), "Tazkirai Mashtaga" (TNS-105), "Firdavian ul-iq" Copies of the works of "Witness Iqbol" (S-572), "Joseph and Zulayho" (TNS-117), "Ta'viz ul-Oshiqin" are stored in Tashkent, Monday, and St. Petersburg. The Ogahiy translation of the works of Zafarnoma (Ali Yazdi), Spring, Salomon and Ibsol (Jomiyah), Hasht Behisht (Husrav Dehlavi) has not yet been found.

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