

KONFERENSIYALAR.COM

ANJUMANLAR PLATFORMASI

O'ZBEKISTON – 2030: INNOVATSIYA, FAN VA TA'LIM ISTIQBOLLARI

**II RESPUBLIKA ILMIY-AMALIY
KONFERENSIYA MATERIALLARI**

OKTYABR, 2026-YIL



ISBN 978-9910-8337-7-9

O‘ZBEKISTON – 2030: INNOVATSIYA, FAN VA TA’LIM ISTIQBOLLARI. II Respublika ilmiy-amaliy konferensiyasi materiallari. – Toshkent: Scienceproblems team, 2026. – 200 bet.

Elektron nashr: <https://konferensiyalar.com>

Konferensiya tashkilotchisi: “Scienceproblems Team” MChJ

Konferensiya o‘tkazilgan sana: 2026-yil, 2-oktyabr

Mas’ul muharrir:

Isanova Feruza Tulqinovna

Annotatsiya

Mazkur nashrda “O‘zbekiston — 2030: innovatsiya, fan va ta’lim istiqbollari” nomli II Respublika ilmiy-amaliy konferensiyasi doirasida taqdim etilgan ilmiy maqolalar to‘plami jamlangan. Unda O‘zbekistonning turli oliy ta’lim va ilmiy-tadqiqot muassasalari, tarmoq tashkilotlari, mustaqil tadqiqotchilar tomonidan taqdim etilgan ijtimoiy-gumanitar, iqtisodiyot, huquq, biologiya, tibbiyot va boshqa sohalarga oid maqolalar kiritilgan. Maqolalarda ilm-fanning zamonaviy yo‘nalishlari, innovatsion texnologiyalar, ta’lim islohotlari hamda barqaror taraqqiyotga oid masalalar muhokama qilingan. To‘plam akademik izlanishlar, amaliy tajribalar va ilmiy xulosalarni birlashtirgan holda, fanlararo integratsiyani chuqurlashtirish va ilmiy hamkorlikni kuchaytirishga xizmat qiladi.

Kalit so‘zlar: ilmiy-amaliy konferensiya, innovatsiya, fan va ta’lim, O‘zbekiston 2030, barqaror rivojlanish, ilmiy izlanishlar, fanlararo integratsiya, ilmiy hamkorlik, texnologik taraqqiyot, zamonaviy ta’lim.

ISBN 978-9910-8337-7-9

Barcha huquqlar himoyalangan.

© Scienceproblems team, 2026-yil

© Mualliflar jamoasi, 2026-yil

COMPARATIVE ANALYSIS OF AGAHI'S TRANSLATION OF SADI'S GULISTAN

Nurullaev Nurbek

Lecturer, Urgench RANCH University of Technology

Annotation. This article provides a comparative analysis of Muhammad Rizo Agahi's translation of Sa'di's 'Gulistan' into Turkic (Old Uzbek) during the reign of Muhammad Rahim II in Khiva. It examines the linguistic, stylistic, and cultural differences between Agahi's version and the English translation by Wheeler M. Thackston, with a focus on how Agahi adapted certain elements to fit his audience. The analysis reveals Agahi's tendency to paraphrase, omitting or modifying some details, likely due to the social context of his time or the specific manuscript he used. The article also explores the broader political motivations behind the translation efforts under the Qungrat dynasty, which sought to promote the Turkic language and connect with diverse communities in the khanate. Overall, the study underscores Agahi's significant contribution to Uzbek literary history and translation practices.

Key words: Agahi, Sa'di, 'Gulistan', Turkic translation, Muhammad Rahim II, Khiva, Persian literature, Uzbek literary history, comparative analysis, paraphrase translation, Qungrat dynasty, textual governance.

OGAHIYNING SADIY "GULISTON" ASARI TARJIMASINING QIYOSIY TAHLILI

Nurullaev Nurbek

Urganch RANCH texnologiya universiteti o'qituvchisi

Annotatsiya. Ushbu maqolada Muhammad Rahim II hukmronligi davrida Xiva xonligida Muhammad Rizo Ogahiy tomonidan Sa'diy Sheroziyning "Guliston" asarining turkiy (eski o'zbek) tiliga tarjimai qiyosiy jihatdan tahlil qilinadi. Tadqiqotda Ogahiy tarjimai va Uiler M. Taksstonning ingliz tilidagi tarjimai o'rtasidagi lingvistik, uslubiy va madaniy farqlar o'rganilib, Ogahiyning ayrim unsurlarni o'z davri kitobxonlariga moslashtirish usullariga alohida e'tibor qaratiladi. Tahlil natijalari Ogahiyning ayrim o'rinlarda mazmunni qayta bayon qilish, ayrim tafsilotlarni tushirib qoldirish yoki o'zgartirishga moyilligini ko'rsatadi. Bunday holat, ehtimol, o'sha davrning ijtimoiy-madaniy sharoiti yoki tarjimon foydalangan muayyan qo'lyozma nusxasi bilan bog'liq bo'lishi mumkin. Maqolada, shuningdek, Qo'ng'irotlar sulolasi davridagi tarjima faoliyatining kengroq siyosiy maqsadlari ham yoritiladi. Mazkur siyosat turkiy tilning mavqeini mustahkamlash va xonlik hududidagi turli jamoalar bilan aloqalarni kuchaytirishga qaratilgan edi. Umuman olganda, tadqiqot Ogahiyning o'zbek adabiyoti tarixi va tarjimachilik an'analarga qo'shgan muhim hissasini ochib beradi.

Kalit so'zlar: Ogahiy, Sa'diy, "Guliston", turkiy tarjima, Muhammad Rahim II, Xiva, fors adabiyoti, o'zbek adabiyoti tarixi, qiyosiy tahlil, parafrazali tarjima, Qo'ng'irotlar sulolasi, matniy boshqaruv.

This article is dedicated to the analysis of Muhammad Rizo Agahi's translation of Sa'di's 'Gulistan'. For this analysis, I have used the 1977 publication of Agahi's collection alongside Wheeler M. Thackston's English translation of 'Gulistan'. During the reign of the Qungrat dynasty in Khiva, greater emphasis was placed on promoting the Turkic language. Under previous dynasties, Persian had been the official court language, and much of the literature was produced in Persian. The Turkic language, on the other hand, was primarily used in informal spoken interactions. However, the Qungrat rulers, particularly Muhammad Rahim II, sought to reverse this trend by encouraging the translation of many classical works into Turkic (Old Uzbek). This shift was not just a linguistic one but a political and cultural initiative. To summarize, the Qungrats embraced these translations as a way to engage with the diverse population of Khorezm. By making important literature accessible in Turkic, they symbolically connected with various communities within the khanate. Rather than imposing knowledge

from the top down, this “textual governance” allowed the Khivan rulers to legitimize their rule across different sectors of society. Agahi (1809-1874), the principal translator of the era, translated nearly twenty books into Turkic, contributing immensely to the development of Turkic literary culture. One of his notable translations was Sa'di's ‘Gulistan’. Sa'di, a highly regarded Persian writer of the 13th century, completed ‘Gulistan’ in 1258. The work is considered a masterpiece of Persian literature, and it is one of the most widely read books ever produced. Almost immediately after it was written, ‘Gulistan’ became the first book studied by schoolchildren across the Persian-speaking world—from Constantinople to Bengal and from Central Asia to East Africa. Quotations from ‘Gulistan’ appear in all types of literature, and even today, its verses are the source of many proverbial expressions, much like the works of Shakespeare in the English-speaking world. In the preface to his translation, Agahi mentions that he was commissioned by Muhammad Rahim II to undertake the project, despite being ill at the time. Interestingly, Agahi quickly transitions to the first story in the book, omitting Sa'di's original prologue and explanation for writing ‘Gulistan’. This omission is also found in the 1959 translation of the work by Gafur Gulom and Rustam Komilov. In the prologue to ‘Gulistan’, Sa'di praises God, the Prophet Muhammad, and his patron, Atabeg Salghur Sultan. He also shares a brief interaction with a friend who was collecting flowers in a garden. This scene inspired Sa'di to write ‘Gulistan’, also known as “The Garden of Roses.” Turning to the first story, Agahi's translation differs from the English version in several ways. For instance, in the English translation, the word “vizier” is used neutrally to describe two characters, while Agahi distinguishes between them, referring to one as ‘oqil vazir’ (wise vizier) and the other as ‘g'o fil vazir’ (ignorant vizier), emphasizing their contrasting personalities. Another example is the word “prisoner,” which Agahi translates as ‘begunoh kishi’ (innocent man), whereas the English version simply refers to the person as a prisoner, leaving his innocence unclear. Agahi makes it explicit that the prisoner is innocent. In the third story, the English translation uses the neutral verb “say,” but Agahi opts for a more vivid phrase, ‘sheri g'urrondek na'ra urib dedi’ (he roared like a lion and said), which adds color and drama to the narrative. Similarly, in the fourth story, the phrase “a mountain” becomes ‘ulug' va baland tog’ (a great and tall mountain), and “peasant” is rendered as ‘fuqoro va rioyo’ (poor and common folk), providing richer descriptions. However, there are also omissions in Agahi's translation. In one instance, two lines from the original text are missing: “A spring can be stopped up with a shovel; when it is full, it cannot be crossed on an elephant,” and “The disc of the sun went into blackness: Jonah went into the fish's mouth.” Conversely, Agahi adds a description not found in the English version, ‘ul yigitning holiga taraxxum etib’ (feeling sympathy for the young man's condition). In the next story, where the English version begins with “At the gate of Oghulmush's palace, I saw an officer's son,” Agahi simplifies it to ‘bir sarhangzoda ko'rdimkim’ (I saw an officer's son). Additionally, a line from the poem in the English version, “If you want the truth, a thousand such blind eyes are better than the sun's turning black,” is absent in Agahi's version. Other lines are similarly omitted, such as “A snake bites the shepherd's foot because it fears he will pound its head with a rock.” In another instance, the phrase “take the cotton out of your ears” becomes ‘bo'lub ogoh’ (be aware) in Agahi's translation, which changes the tone slightly. Additionally, the line “Anyone who plants the seed of evil expecting good has hatched a useless thought and fantasized in vain” is missing entirely, as is Story 12. The omissions in Agahi's translation may

be due to various reasons. We do not know which manuscript of 'Gulistan' Agahi used, as printed books were rare in Khiva during his time. Additionally, Agahi may have taken into account the social changes in his society; some places or names mentioned in the original text may have been unfamiliar to his audience, leading him to omit them to avoid confusion. Furthermore, John Dryden (1631–1700), a translator of Ovid, described three types of translation: literal, paraphrase, and imitation. Agahi's work is far from an imitation, and while it is not entirely literal due to some discrepancies, it seems to fall under the category of paraphrase. Sa'di mixed Persian and Arabic in his 'Gulistan', and it is possible that Agahi left out some of the Arabic sections. Overall, Agahi was a remarkable figure who made significant contributions to Uzbek translation. His works have left a lasting legacy and will continue to be studied in the future.

Adabiyotlar/Literatura/References:

1. Ogahiy. 'Asarlar: 4-jild, Tarjimalar'. Toshkent: G'afur G'ulom, 1977.
2. Thackston, Wheeler M. 'The Gulistan (Rose Garden) of Sa'di'. Maryland: Ibex, 2017.
3. Sartori, Paolo. 'From the Demotic to the Literary: The Ascendance of Vernacular Turkic in Central Asia'. Vienna: Austrian Academy of Sciences, 2020.
4. Green, Nile. 'The Persianate World: The Frontiers of a Eurasian Lingua Franca'. Berkeley: University of California Press, 2019.
5. Sa'diy. 'Guliston'. Translated by G'afur G'ulom, Sh. Shomuhamedov, and R. Komilov. Toshkent: G'afur G'ulom, 1968.
6. Berbercan, Mehmet Turtur. 'Çağatayca Gülistan Tercümesi'. Istanbul, 2011.

O‘ZBEKISTON — 2030: INNOVATSIYA, FAN VA TA’LIM ISTIQBOLLARI

II RESPUBLIKA ILMIY-AMALIY KONFERENSIYASI MATERIALLARI

2026-yil, 6-oktyabr

Mas’ul muharrir: *F.T.Isanova*
Texnik muharrir: *N.Bahodirova*
Diszayner: *I.Abdihakimov*

O‘ZBEKISTON — 2030: INNOVATSIYA, FAN VA TA’LIM
ISTIQBOLLARI. II Respublika ilmiy-amaliy konferensiyasi
materiallari. – Toshkent: Scienceproblems team, 2026. – 200 bet.

Elektron nashr: <https://konferensiyalar.com>

Konferensiya tashkilotchisi: Scienceproblems Team

Konferensiya o‘tkazilgan sana: 2026-yil, 2-oktyabr

ISBN 978-9910-8337-7-9

Barcha huquqlar himoyalangan.
© Scienceproblems team, 2026-yil.
© Mualliflar jamoasi, 2026-yil.