

# About The Manuscript Of "Ma'arifun Nasab" By Babajon Sanoy, The Single Copy Of Which Is Kept In The State Library Of Berlin

Hallieva Gulnoz Iskandarovna<sup>1</sup>, Zohidov Rashid Fozilovich<sup>2</sup>, Adambaeva Nargiza Kadambaevna<sup>3</sup>

Professor of Uzbekistan State University of World Languages and Oriental Studies<sup>1</sup>

Article Info	ABSTRACT
<p><i>Article history:</i></p> <p>Received Revised Accepted</p>	<p>This article reveals the characteristics of the manuscript "Maorifun nasab" (The enlightenment of genealogies), which is kept in a single copy in the State Library of Berlin (Staatsbibliothek zu Berlin) of the talented poet, historian, mystic scholar Bobojon Sanoi, who lived in the Khorezm region of Uzbekistan in the late 19th and early 20th centuries. The article was prepared within the framework of the innovative project "Creation of the database of Turkish manuscripts stored in European funds, which are not available in Uzbekistan, and the electronic platform "Yevroturcologica.uz" carried out at the Tashkent State University of Oriental Studies. Several professors and scientists work in this project. The object of this project is Turkish manuscripts stored in European funds, which are not available in Uzbekistan, and the scientific goal is to create a database about them.</p>
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<p><b>Corresponding Author:</b></p> <p><b>1 Hallieva Gulnoz Iskandarovna,</b> Professor of Uzbekistan State University of World Languages and Oriental Studies</p> <p><b>2 Zohidov Rashid Fozilovich</b> Is a professor at Alisher Navoi University of Language and Literature and Oriental Studies</p> <p><b>3 Adambaeva Nargiza Kadambaevna</b> Project member of Tashkent State University of Oriental Studies, associate professor of Urganch branch of Tashkent Medical Academy</p>	

## 1. INTRODUCTION

In recent years, a lot of good work has been done to restore our ancient history and rich culture, to deeply study and promote the spiritual heritage left by our great scholars, and to educate the young generation in the spirit of these noble traditions. In particular, one of the tasks defined in the Decision No. 2995 of the President of our country dated May 24, 2017 on measures to further improve the system of preservation, research and promotion of ancient written sources is aimed at researching and promoting manuscripts not only in our country, but also abroad. In addition, by the decision of the 126th meeting held in the Cabinet of Ministers of the Republic of Uzbekistan on June 11, 2022, in order to enrich the fund of our country, it was decided to bring unique books related to the historical and cultural heritage of Uzbekistan stored in foreign funds, to purchase and reproduce manuscripts. Today, many scientific projects in the field of oriental studies are aimed at the fulfillment of these tasks.

On the basis of the innovative project plan "Creating a database of Turkish manuscripts stored in European funds, which are not available in Uzbekistan, and the electronic platform "Yevroturcologica.uz" and in order to find new manuscripts, research trips were organized to the libraries of Germany in December 2021, France and Hungary in March 2022. As a result, a number of manuscripts that do not exist in Uzbekistan were identified, photocopies of some of them were brought.

Based on the project plan, in December 2021, the manuscripts available in the Berlin Library (Staatsbibliothek zu Berlin) were studied. A total of 239 manuscripts were reviewed. It was found that 43 of them are Navoi's works, and the rest are Turkish works on various topics: history, philosophy, language, literature. Among the Turkish manuscripts, there is also a work by Bobojon Sanoi on the history of Khorezm. After comparing the catalogs and getting acquainted with a number of scientific articles about this work, it became clear that this unique work is not available in other manuscript funds, it is an autograph.

According to the manuscript, the work was completed in 1864. In this work, information about the history of Khorezm is written in a very beautiful style, at a high level, in prose and poetry. The work is equally valuable for history and literature, because different narratives and lyrical genres are used in the narration of historical facts.

## 2. RESEARCH METHODS.

Comparative-typological and structural analysis methods are used in the article.

## 3. PROBLEMS EDUCATION

V.V. Bartold, an orientalist, was the first to inform science about this work. In 1929, the scientist found this work during his research trip to German libraries and provided the first information. This article does not provide information about who saw and studied this manuscript before V. V. Bartol. Therefore, between the time the work was written (1864) and the date it was found in the Berlin library (1929), no one could have seen or studied this manuscript.

In 1978, an article about this manuscript by the American scientist Yuri Bregel was published <sup>1</sup>. Unlike V.V. Bartold, the author first covers the history of the study of Bobojon Sanoi's work, including this manuscript. For example, after V.V. Bartol, Turkish scientist Fuad Kopruluzoda (1945) and Bashkir scientist Zaki Validi Tugon (1948) wrote about Bobojon Sanai's work in the third and fifth volumes of the book "Islam Qamusi", and Hungarian scientist Janos Ekman in "Philologiae Turciacae Fundamenta" in 1964. informs that they have given short information in their scientific collection <sup>2</sup>. Yuri Bregel managed to get a microfilm of the manuscript from Germany in 1960 and partially studied it. Basically, he compares the work with another historical work he has studied, that is, the historical work "Firdavs ul Iqbal" by prominent poets, scholars and statesmen of Khiva's literary environment, Munis and Ogahi, and identifies the similarities and differences.

In Uzbekistan, the literary and mystical heritage of Bobojon Sanoi has been studied to a certain extent, but this particular work has not been researched. The first information on Uzbek literary studies was written down by the well-known literary critic N.Komilov <sup>3</sup>.

In Sh. Shakirova's research, the life and literary legacy of Bobojon Sanoi, a mature representative of the Khorezm school of mysticism, the author of mystical and mystical works, a talented poet, writer, historian and translator, including his works "Kanz ul-maarif" and "Hadiqai azh or" are textual studies and researched

<sup>1</sup>Y. Bregel The Tawārīkh-i Khārazmshāhiya by Thanā'ī: The Historiography of Khiva and the Uzbek Literary Language' Aspects of Altaic Civilization II. Indiana University Uralic and Altaic Series, Volume 134, Bloomington, 1978. -P. 17-3

<sup>2</sup>Y. Bregel The History of the Kharazmshāhiya by Thanā'ī. - P. 18.

<sup>3</sup> Комилов Н. Хорезмская школа перевода. Journal., – Journal: 1987. In 142-143.

<sup>4</sup>in the field of literary source studies . The dissertation shows the skills of Babajon Sanoi as a poet and writer based on the works " Kanz ul - maarif " and " Hadiqai azhor " .

#### 4. MAIN PART

This 400-page autograph manuscript, a rare example of Khorezm history, was still waiting for its researcher. It was not easy for us to find this piece during our trip to Germany. Because in his article, V. V. Bartold gave the name of this work as "Tavarihi Khorezm Shahiya". But in the catalog of the Berlin library, the title of the work is written as "Ma'orifun nasab". We were able to clarify the reason for this difference after seeing the manuscript ourselves. In fact, at the beginning of the manuscript, the name of the work was given by the author as "Ma'orifun nasab", and at the end of the work, based on the nature of the information, it was written as "Taworihi Khorazmshahiya". That is why the orientalist H.F. Hoffmann, the Bashkir scientist who saw the manuscript, Zaki Validiy Togon, concluded that there are two works in this manuscript <sup>5</sup>, but in fact, two names of this one work are listed.

All the information about the work and its author: history of creation, composition, language, origin and purpose can be learned from the manuscript itself. For example, the author writes about himself and his nickname: "Because this poor Mulla Babajan ibn Khudoiberdibek is a manqit from the Eshbuga tribe, a beggar of the doors of the people of meaning, al-mutakhallus bil Sanai gafarallahu ta'alo ..." <sup>6</sup>So the author's name was Babajan, his nickname was Sanai.

The author 's full name is Mulla Babajan b. Mulla Khudai-Birdi Bek Mangit is one of the most beautiful places in the world. His ancestors were chieftains of the Uzbek tribe Mangit in Khorezm. One of them, Mengli - Kuli Atalik, built, on a commission from Khan Anusha (the son of Abulghazi), the canal Shahbad in 1681. The descendants of this Mengli-Kuli Atalik were "old servants" both of the Khans from the house of Kungrat and of the family of Shah - Niyaz Atalik (relatives of the Khans). Thana's father, Khudai - Birdi Bek, served at the beginning of the 19th century under the cheftain of the ruling Uzbek tribe Kungrat Shah - Niyaz Atalik, distinguished himself by many Exploits in various campaigns, but later gave up the professional of soldier (sipahigarlik). ), became a pious Sufi and devoted himself to the teaching of his son (our author). His father sold inherited land to the khan's brother, Kutlugh - Murad Inak. The author himself served as an imam and khatib at the Friday mosque in Khiva, in the locality of Baghche (near the northern gates of the city) from the time of Khan Kutlugh - Murad, who ruled from September, 1855, until February, 1856 .Thana i claims that, due to his khutbas, his mosque had become famous and flourishing. In 1280/1863- 64 the "Great Vizier" Hasan - Murad Kushbegi (the son of the Imam of a newly built (by the Khan Sayid Muhammad) mosque in the locality of Nurulla-bai in the locality of Khiva,, and at the same time instructed him to write a history of Khiva . This task was accomplished by Thanai in the same year on the last day of the month Dhu-l-kada'da (may7, 1864)" <sup>7</sup>.

Yu.Bregel, speaking about the poet's genealogy, writes that there are some errors in the scientific literature due to the lack of familiarity with the content of the work. From Zhumla, he said, orientalist H.F. Hoffman in his book on Turkish literature, Bobozhon Sanoiyini Khiva honi "This is the information about the author that may be obtained from his historical work and some erroneous statements on the author, due to a misunderstanding, may be found in the new bibliographical survey of Turkish literature by MF Hofman (p.163) According to Hofman, Mulka Babajan was a "grandson of Iltuzar Khan" and father of the Khiva historian of the early 20th century Muhammad-Yusuf b. Babajan Bek Bayani. In fact, however, Bayani's father was quite another person and the coincidence of names is merely casual. The father of Bayani was indeed a

<sup>4</sup>Shakirova Sh. Bobojon Sanoi's works on philosophical and mystical views . Oriental studies. Tashkent: Tosh DSHI, 2006. NO. 1. 145-148 p.; Literary-mystical heritage of Bobojon Sanoi: philology. subjects nomz. ... diss. Tashkent, 2018.

<sup>5</sup>Hofman HF Turkish Literature: A Bio-Bibliographical Survey: Section III. Part 1. – Vol. 5. Utrecht, The Library of the University of Utrecht, 1969. -P. 163.

<sup>6</sup> Babajon Industrial Education surname \_ Germany. Berlin Library. Manuscript. -3 p.

<sup>7</sup> Y. Bregel The History of the Kharazmshāhiya by Thanāī. -P. 19.

descendant of Khan Iltuzar, and belonged to the tribe Kungrat, from which this dynasty stemmed, where as Mulla Babajon belonged to the Tribe Mangit.

Of course, before this work was written, there were works on the history of Khorezm. For example, Abulghozi Bahadir Khan's "Shajarai Turk" (1664), Munis and Ogahi's "Firdavs ul Iqbal" (1840), Ashmurad Akhun's "History of Sayyidi Muhammadhani" (1861) are among these works. This work of Bobojon Sanoi is written in a simpler, more understandable language than the previous historical works. Hasanmurad Kushbegi (1864), who was the minister at that time, who encouraged him to write the work, demanded that the language of this work should be comprehensible to the common people: they are far from understanding. After all, the minds of the people of this time are weak and incapable of attention. That's why I have compiled a history, let the words be wonderful and brief. In that way, let the people of the time be aware of it, and maybe the people of the common people will understand it (that is, understand it). And he is the next generation ahfad and all the rest to our relatives, may our original lineages be stable and lasting<sup>8</sup>. According to Y. Bregel, the system of events in the work of Bobojon Sanoi is very similar to the work "Firdavs ul Iqbol" written by Munis and Ogahi, that is, it is expressed in an abbreviated form. The scientist comes to this conclusion after checking the composition of both works. "Barthold wrote that "the author used extensively the works by Munis and Agahi and borrowed from them most of his information" But he did not notice that in fact the whole work by Thana'i is merely a much abridged epitome of the chronicles of Munis and Agahi. This may be discovered without much difficulty by a detailed collation of these works. The plan of Tawarikh-i Khorazmshahiya fully coincides with the plan as outlined by Munis in the foreword from the list of contents of Firdaus al-ikbal. It is interesting that Thana'i inserted into his foreword from the list of contents of Firdaus al-ikbal also a mention of a khatima, which had to contain biographies of celebrated men of Khiva, but in fact has never been written; apparently, it points to the fact that the author began to write his epitome before getting familiar with the entire chronicle of Munis and Agahi, which he had to abridge. The headings of all the chapters and sections of the work coincide - sometimes literally - with the corresponding headings of Munis and Agahi. In many cases, the initial sentences of the sections also coincide Thana'i repeats also almost all the references to the sources given by Munis in the first two chapters (Tkh, f. 10a-48 b), including the reference to the Tarikhi Ja'fari which Barthold mistakenly considered a reference of Thana'i himself.<sup>9</sup> But B. Barthold own in the article this works one of one t u ldirang rare sources as appreciates \_ \_ \_ as well as Bobojon Sanoi asari's important aspects too lights up.<sup>10</sup>

Yu. Bruegel the work more linguistics point to look at importance owner, Uzbek literary language development research for rich the source say calculates "As an historical work Tawarikh-i Khorazmshahiya, on the whole, does not rank too high. For a modern historian of the Khanate of Khiva in it is of comparatively little importance, and it can be considered only as a source of a few small additions to the works of Munis and Agahi. However, the work of Thana'i may be of more interest from another point of view: not as a historical work or a historical source but as one of the remnants of a certain stage of the development of the Uzbek language."<sup>11</sup>

In our opinion, both works are separate original works created in different styles about the same events in terms of structure, according to the principle of writing historical works. During his time, European scientists also evaluated Alisher Navoi as a translator of works in Persian language, and his work "Khamsa" as "not original". Because in terms of composition, that is, in terms of structure, order, all "Khamsa" were almost the same. By 1928, the orientalist E.E. Bertels proved this view to be a methodological error by comparing the works in detail in<sup>12</sup>his article "Navoi and Attar".

Babajon Sanoi's The work "Maorifun nasab" begins with a traditional praise, preface, and consists of five chapters. According to the following comment written by the author, At the end of the work, he planned to write an epilogue, in which he would describe the saints, noble statesmen, poets of pure nature, wise virtues, and judges of the great mind, and some other wonderful and strange things, but this part was not reflected in

<sup>8</sup> Remove the Санойи Маъорифун насаб . Қўлёзма. -3 б.

<sup>9</sup>Y. Bregel The History of the Kharazmshāhiya by Thanā'ī. -P. 25 .

<sup>10</sup>Barthold V.V. A new source for the history of Khorezm . - S.577.

<sup>11</sup>Y. Bregel The Tawārīkh-i Khārazmshāhiya by Thanā'ī. - P. \_ 28 .

<sup>12</sup> Bertels E.E. Navai and Attar. Izbrann y trud y. Sufism and Sufi literature - M. Naua, 1965. - P. 377-421

the manuscript. " Emdi, this book is divided into one introduction, five chapters and one conclusion. I sincerely hope that Hazrat Izid Kombakhshdi will receive the title of his inauguration. That is, grant me to finish and finish from the beginning to the end, amen <sup>13</sup>. The introduction to the work describes the definition of Khiva Khan Eltuzar Khan , the first chapter is from Adam to Nuh , the second chapter is the mention of the community of Kungirat from Yafas bin Nuh , and the description of the events of the kings , the third chapter is the genealogy of those who became kings from the descendants of Kurlos. The fourth chapter is dedicated to the story of His Highness the King , that is, Eltuzar Khan 's great-grandfathers and great-grandfathers , and the fifth chapter is devoted to the story of the events from the birth of Eltuzar Khan to the time when this book was written .

## 5. CONCLUSION:

In the process of reading and studying "Ma'orifun nasab" related to the history of Khorezm, we were convinced that Bobojon Sanoi is really a talented person. Along with the narrative of historical events, the work contains several narratives, stories and more than 700 verses of poetry. Among the poetic verses, there are examples not only of Sanai's own works, but also of poems by poets such as Nizami, Pahlavonquli Ravnaq, Muzaffar Hojai Kiromi, Mirzo Masiho, Vafai, Syed Muhammad Akhund. In addition, the writer demonstrated his language skills and effectively used Uzbek, Arabic, and Persian languages. Instead, he gave examples of verses in Arabic and poems of various lyrical genres in Persian.

Recently (10.2022), the literary scholar Nargiza Adambaeva completed a complete translation of the work "Ma'orifun Nasab". This unique source will soon be made known to the scientific community based on editing and review by a group of scientists.

The literature of each nation is an integral part of the world's artistic thinking. The interest and reading of the people of the world is one of the main criteria that determine the importance of fiction. The recognition of this or that nation in the world depends, first of all, on the extent to which the culture, art and literature of that nation is spread and recognized. We believe that Bobojon Sanoi's work "Ma'orifun nasab" preserved in Germany will make a great contribution to the development of scientific and philosophical thinking not only in our country but also in the world.

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<sup>13</sup> Bobojon Sanoii Maorifun nasaab . Manual. -4 a.