

"MAORIFUN NASAB" - THE MANUSCRIPT IN THE YEVROPEAN FUNDS**NARGIZA KADAMBAEVNA ADAMBAYEVA***Doctor of Philosophy (PhD) on Philological Sciences, Associate Professor**Tashkent Oriental University, Uzbekistan*

Abstract: This article presents the characteristics of the manuscript "Majorifun nasab" ("Enlightenment of genealogies"), stored in a single copy in the Berlin State Library (Staatsbibliothek zu Berlin), a talented poet, historian and mystic scientist Babajan Sanoi, who lived in the Khanate of Khiva (present Khorezm region of Uzbekistan) in the late XIX – early XX centuries. The volume of the manuscript is 390 pages and consists of the introduction and five chapters. Maorifun NASAB is dedicated to the history of the Khiva Khanate and was created following the proposal of Eltuuzar Khan (XIX century). In the description of historical events, the author used many poems and narches. This work was studied by the Uzbek and foreign scientists as V.V. Bartold, Yu. Bregel, F. Gofman, Zaki Validia Togon, N. Komilov, Sh. Shakirova, etc. The study was done within the framework of the innovative project "Creation of a database of Turkic manuscripts stored in European funds outside Uzbekistan" and an electronic platform "Euroturcologica.uz", implemented at the Tashkent State University of Oriental Studies. The goal of study within the framework of this project is the Turkic manuscripts stored in European funds that are not available in Uzbekistan.

Keywords: Babajan Sanoi; Germany; "Maorifun nasab"; history of Khorezm; V.V. Bartold; Yu. Bregel; oriental studies; manuscripts; funds.

Annotatsiya: Maqolada XIX asr oxiri – XX asr boshida O‘zbekistonning Xorazm viloyatida yashab ijod qilgan iqtidorli shoir, tarixchi, mutasavvuf olim Bobojon Sanoiyning Germaniyaning Berlin davlat kutubxonasida (Staatsbibliothek zu Berlin) yagona nusxada saqlanayotgan “Maorifun nasab” (The enlightenment of genealogies) qo‘lyozmasining xususiyatlari ochib berilgan. Ushbu qo‘lyozmaning hajmi 390 bet bo‘lib, kirish va beshta bobdan iborat “Maorifun nasab” Xiva xonlari tarixiga bag‘ishlangan bo‘lib, Eltuzarxonning (XIX asr) taklifi bilan yaratilgan va asar muqaddimasi unga bag‘ishlangan. Tarixiy voqealar bayonida muallif ko‘plab she‘rlar, rivoyatlardan foydalangan. Ushbu asar V.V. Bartold, Yu. Bregel, G. F. Gofman, Zaki Validiy To‘g‘on, N. Komilov, Sh. Shakirova kabi o‘zbek va horij olimlari tomonidan qisman o‘rganilgan. Maqola Toshkent davlat sharqshunoslik universitetida bajarilayotgan “Yevropa fondlarida saqlanayotgan, O‘zbekistonda mavjud bo‘lmagan turkiy qo‘lyozmalarining ma‘lumotlar bazasini va “Yevroturcologica.uz” elektron platformasini yaratish” innovatsion loyihasi doirasida tayyorlangan. Ushbu loyiha tarkibida bir qancha professor olimlar faoliyat yuritadi. Mazkur loyiha obykti — Yevropa fondlarida saqlanayotgan, O‘zbekistonda mavjud bo‘lmagan turkiy qo‘lyozmalar bo‘lib, ilmiy maqsad — ular haqidagi ma‘lumotlar bazasini yaratishdan iborat.

Kalit so‘zlar: Bobojon Sanoiy; Germaniya; “Maorifun nasab”; Xorazm tarixi; V. V. Bartold; Yu. Bregel; sharqshunoslik; qo‘lyozmalar; fondlar.

Аннотация: В статье представлена характеристика рукописи

«Маорифун насаб» («Просветление генеалогий»), хранящейся в единственном экземпляре в Берлинской государственной библиотеке (Staatsbibliothek zu Berlin), талантливого поэта, историка, ученого-мистика Бабаджана Санои, который проживал в

Хивинском ханстве (нынешней Хорезмской области Узбекистана) в конце XIX – начале XX вв. Объем рукописи составляет 390 страниц и состоит из введения и пяти глав. Рукопись «Маъорифун насаб» знакомит с историей хивинских ханов и создана по предложению Эльтузар-хана (XIX в.), и ему посвящено предисловие к этому произведению. В описании исторических событий автор использовал много стихов и повествований. Это произведение частично изучали узбекские и зарубежные ученые такие, как В. В. Бартольд, Ю. Брегель, Г. Ф. Гофман, Заки Валиди Тоган, Н. Камилов, Ш. Шакирова и др. Статья подготовлена к печати в рамках инновационного проекта «Создание базы данных находящихся за пределами Узбекистана тюркских рукописей, хранящихся в европейских фондах, и электронной платформы “Euroturcologica.uz”», реализуемого в Ташкентском государственном университете востоковедения. Объектом изучения в рамках данного проекта являются хранящиеся в европейских фондах тюркские рукописи, отсутствующие в Узбекистане, а научной целью — создание базы данных о них.

Ключевые слова: Бабаджан Санои; Германия; «Маъорифун насаб»; история Хорезма; В. В. Бартольд; Ю. Брегель; востоковедение; рукописи; фонды.

Introduction. In recent years, much useful work has been done to restore our ancient history and rich culture, deeply study and promote the spiritual heritage left by our great scientists, and educate the younger generation in the spirit of these noble traditions. In particular, one of the tasks defined in the Resolution of the President of our country No. PP-2995 of May 24, 2017 "On measures to further improve the system of preservation, study and popularization of ancient written sources" provides for the study and popularization of manuscripts not only in Uzbekistan but also abroad. In addition, at the 126th meeting of the Cabinet of Ministers of the Republic of Uzbekistan, held on June 11, 2022, in order to replenish the funds of our country, a decision was made to acquire and reproduce unique books related to the historical and cultural heritage of Uzbekistan, stored in foreign funds. Today, many scientific projects in the field of oriental studies are aimed at solving these problems.

Based on the innovative plan of the project “Creation of a database of Turkic manuscripts stored in European collections outside Uzbekistan and the electronic platform “Evroturcologica.uz””, research trips were organized to libraries in Germany (in December 2021), France and Hungary (in March 2022) to search for new manuscripts. As a result, a number of manuscripts were identified that were missing in Uzbekistan, and photocopies of some of them were brought.

According to the contents of the manuscript itself, work on it was completed in 1864. In this work, information about the history of Khorezm is presented in a very beautiful style in prose and poetry, marked by high artistic skill. The work is equally valuable for both historians and literary scholars, since various narratives and lyrical genres are used in the narration of historical facts.

Research methods. The article uses comparative-typological and structural methods of analysis.

The degree of study of the problem. The first person to inform science about this work was the orientalist V. V. Bartold. In 1929, the scientist discovered this work during his research trip to German libraries and presented the first information about it. However, his article does not provide information about who saw and studied this manuscript before V. V. Bartold.

Therefore, between the time the work was written (1864) and the date of its discovery in the Berlin library (1929), no one could have seen or studied this manuscript.

Expressing my opinion on the general features of this work, V. V. Bartold emphasized how talented its author Babajan Sanoi was. Indeed, the significance of the literary, translation and historical works of the writer, his writing style, his deep understanding of the tasks of historical science, his maturity as a writer and eloquence testify to the fact that he was a follower of such outstanding poets as Navoi, Munis, Agakhi. V. V. Bartold also expressed the opinion that the manuscript of "Ma'orifuun nasab" should be kept not in Germany, but in the historian's homeland or in Leningrad. ("Regarding the fate of the manuscript: hardly anyone will argue that it should be either in Leningrad - the center of Russian oriental studies, or in the main book depository of Central Asia ... and not in Berlin, where they are unlikely to be interested in the new history of Khorezm" (1, 578).)

In 1978, an article about this manuscript by the American scholar Yuri Bregel was published (4). Unlike V. V. Bartold, the author of the article first covers the history of the study of Babajan Sanoi's work, including this monument. For example, following V. V. Bartold, the Turkish scholar Fuad Kopruluzoda (1945) and the Bashkir scholar Zaki Validi Togan wrote about the works of Babajan Sanoi in the third and fifth volumes of the book "Islam Kamusi" (1948), and the Hungarian scholar Janos Ekman reported in "Philologiya Turcicae Fundamenta" in 1964 that he had provided brief information about Sanoi's works in his scientific collection. In 1960, Yuri Bregel managed to obtain a microfilm of the manuscript from Germany and partially study it. The American scholar primarily compares Sanoi's work with another historical work he has studied, namely the historical work "Firdavs ul-ikbol" by prominent poets, scholars and statesmen of the Khiva literary circle, Munis and Agakhi, and identifies similarities and differences.

The main part. Thus, this 400-page autograph manuscript, a unique example of a work devoted to the history of Khorezm, was still waiting for its researcher. During our trip to Germany, we had a hard time finding this manuscript. The fact is that in his article, V. V. Bartold called Sanoi's work "Tavarikhi Khorezmshahiya," but in the catalog of the Berlin Library, the title of the work is written as "Ma'orifuun nasab." We were able to understand the reason for this difference after we saw the manuscript ourselves. In fact, at the beginning of the work on the manuscript, the author gave the work the title "Ma'orifuun nasab," and at the end of the work, based on the nature of the information, it was written as "Tavarikhi Khorezmshahiya." That is why the orientalist G. F. Hoffman and the Bashkir scholar Zaki Validi Togan, who saw this manuscript, concluded that it contained two works. In fact, the book indicates two titles of the same work.

All information about the work and its author: the history of its creation, composition, language, information about the beginning of the work and its completion - can be found in the manuscript itself. For example, the author writes about himself and his pseudonym: "Because this poor mullah Babadzhon ibn Khudoyberdibek from the Eshbuga tribe, a beggar at the doors of the people of sense, nicknamed Sanoi, gafarallahu taolo...". So, the author's name was Babadzhon, and Sanoi was his pseudonym.

In his article, Y. Bregel indicated that Babajan Sanoi was from the Manghit family, that his father Khudaiberdibek served in the palace environment for many years, and later chose the lifestyle of a Sufi and took up the education of his son Babajan. From the same source, one

can learn that Sanoi himself worked as an imam-khatib in the Khiva Juma Mosque, and in 1863 he wrote the work "Ma'orifun Nasab".

Of course, works on the history of Khorezm were created before Sanoi's book. Such works include, for example, "Shajaray Turk" by Abulgozi Bahadir Khan (1664), "Firdavs ul-Ikbal" by Munis and Agakhi (1840), "History of Sayidi Muhammadkhani" by Ashmurad Akhun (1861). But Babajan Sanoi's work is written in a simpler and more understandable language than previous historical works. Hasanmurad Kushbegi (1864), who was a minister at the time and who encouraged him to write the book, demanded that the language of this work be understandable to ordinary people: They are far from understanding. After all, the minds of the people of this time are weak and incapable of attention. Therefore, I have composed a history, let the words be remarkable and brief. So let the people of the time come to their senses, and perhaps people from the common people will come down (i.e. And let our original families be stable and stable for the descendants of Kalgon and Akhfod and all our relatives).

But V. V. Bartold in his article evaluates these two works as unique sources that complement each other, and also highlights important aspects of Babajan Sanoi's work (1). Yu. Bregel, in turn, considers Sanoi's work to be more important from the point of view of linguistics, seeing it as a rich source for studying the development of the Uzbek literary language. "As a historical work, Tavarikh-i Khorezmshahiya is not very high on the whole. For a modern historian of the Khiva Khanate, it has relatively little significance, and it can only be considered as a source of several small additions to the works of Munis and Agakhi. However, Tanai's work may be of greater interest from another point of view: not as a historical work or a historical source, but as one of the testimonies to a certain stage in the development of the Uzbek language."

Conclusion. In the process of reading and studying "Ma'orifu Nasab", dedicated to the history of Khorezm, we were convinced that Babajan Sanoi is a truly talented person. Along with the message about historical events, the work contains several narratives, stories and more than 700 poetic fragments. Among the poetic inserts, there are examples of not only Sanoi's own works, but also poems by such poets as Nizami, Pahlavonkuli Ravnak, Muzaffar Khodjai Kiroimi, Mirzo Masiho, Vafai, Sayed Muhammad Akhund. In addition, the writer demonstrated excellent command of languages, using both Uzbek and Arabic and Persian languages in creating the work, including examples of poems in Arabic and samples of various lyrical genres in Persian in the text.

The literature of each nation is an integral part of the world's artistic consciousness. Interest in reading among the planet's population is one of the main criteria determining the importance of fiction. The recognition of a nation in the world depends, first of all, on the extent to which the culture, art and literature of that nation are spread and recognized. We believe that Babajan Sanoi's work "Ma'orifun Nasab", which has been preserved in Germany, will make a great contribution to the development of not only our country, but also the world's scientific and philosophical thinking in the future.

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