



UDC 894.375

DOI: 10.24045/pp.2017.1.4

STUDYING THE SCIENTIFIC HERITAGE OF BABADJAN SANOI

Sh. Yu. Shakirova

*Doctoral applicant
Tashkent State Institute of Oriental Studies
Tashkent, Uzbekistan*

Abstract. It's difficult to have absolute imagination about literary environment of Khorezm without investigating traditions of translation school in this land. This article considers not only short information about activity of Sanoi, but also explore his works related to Sufism and irfon. Such as "Kanz ul- Maorif" and "Khadikai azhor" as well as his translational publication. The author was describes the philosophical aspects of human beings through artistic characters. Studying scientific and religious heritage of Babadjan Sanoi is examined in this article. It is devoted to the analysis of philosophical views and Sufism of Khorezm in the middle of the XIX century on the example of works of Sanoi as "Kanz ul - maorif" and "Xadikai azxar".

Keywords: spirituality; philosophy; religious teaching; Islam; Sufism; Nakshbandiya; manokib; makamat; anthology.

There is a large value of knowledge of increasing consciousness, culture and spirituality of the nation, upbringing thoroughly and harmoniously developed, spiritually affluent and physically sound young generation in order to create a strong foundation of future Uzbekistan.

Scrutiny, thorough observation, familiarizing the broad mass with a rich scientific, spiritual, philosophical and religious literary heritage and realization of creative ideas of this literature in life are the duties of young scientists.

The effective way of familiarizing the young generation with a national spirituality and ideas of national independence facilitate the acquaintance with the ancient written heritage. Both scientific researches of the sources of Sufism and Sufi literature have large values which are the main parts of the Uzbek spiritual heritage in this direction.

The main route of Sufism is to put a person on the right track, administer practical help to him in search of a person from his

own place in society and protect him from different types of misconceptions. The practical value of morality of Sufism found its reflection in such hagiographical works of the Middle Ages as manokibs, makamats and anthology telling about life and activities of great saints. But until the 90s of the 20th century as a result of influence of the Soviet ideology not enough objective attention was given to the religious heritage including Sufism. At that time the discussion of Sufism and stories about great saints were thoughts of conscience, faith, and spiritual harmony, a fine person of good behaviour, activities and self-sacrifice.

Sufi heritage has a great practical value on the Uzbek modern religious life. The notion of religious tolerance in Uzbekistan is inseparably connected with Sufism. We are living in the century of scientific and technological progress. The mental development of a man must not be spent on the loss of human qualities and evil deeds. For this one should train his desires.



As far as Islam being the philosophy of life, upbringing the members of the society with good human qualities, humanism, justice, purity, respect to other religions, high morality, knowledge of contribution of every Sufi in the development of Islam is very important to all of us.

For a full implementation of this task in life a serious research of the manuscripts has a great value on different scales of Sufi literature being the main part of the Uzbek spiritual heritage. As well, to draw correct conclusions from the directions of these activities is to prepare for publication, publicizing and familiarizing modern readers with manokibs and anthologies containing traditions, parables and various views about the life and activities of the members of Sufism. Since their importance in developing national spirituality and views has a particularly great value for modern epochs. Just because the dissertation, arisen from these reason, is called “Scientific and religious heritage of Babadjan Sanoi” and devoted to the analysis of philosophical views and Sufism of Khorezm in the middle of the 20th century on the examples of works of Mullah Babadjan Sanoi.

The examined theme and learned sources are keys to the above-mentioned actual problems.

Sufism is one of the main parts of Islamic spirituality. At present the ideas of Sufism and knowledge of Sufism have their influence on all the Muslim territories. Studying the theory and practice of Sufism includes a 12-year heritage and practice [1].

Toward the beginning of the 80s of the 20th century the progress of studying Sufism began in Uzbek literature and philosophy. In the early years of the independence a serious interest was aroused towards the study of Sufism. Many linguists of the scientific school of Tashkent, Fergana, Bukhara, Samarkand and Khorezm carried out a lot of research on such topics like “Sufism and Uzbek litera-

ture”, “Islam and Sufism”, “Sufism and history of Tariqat” and “Sufism is in the works of poets of Tariqats of Nakshbandiya, Qadiriya and Qalandariya”.

Such popular Islamists like Abdulaziz Mansur, Muhammad Sodiq Muhammad Yusuf, great linguists N. Kamilov, M. Imam-azarov, I. Xaqqul, S. Olimov, N. Jumanov, M. Muhiddinov as well as young scientists O. Jurabayev, S. Eshonova, G. Xolliyeva, I. Usmonov and X. Yuldasheva carried out serious researches of Sufism and Sufi literature on the whole.

It is generally known that the tariqat (way of religious perfection) of Yassaviya and Xilvatiya spread in Khorezm in XIX and XX centuries. After the shah of Khorezm Isfandiyarkhan accepted the tariqat of Naqshbandiya, this way of perfection in Islam spread widely in the 17th century in Khorezm. Isfandiyarkhan was himself promoted to the degree of a religious leader.

Science and education in the 19th century in Khorezm reached their peaks.

Especially during the reign of Muhammad Raximxan a lot of attention was given to the translation and writing original works. Majority of scientists and writers took up creativity. Among them also was Babadjan.

A representative of tariqat of Naqshbandiya mullah Babadjan Sanoi made a great of progress in this way of religious perfection. He expressed his views and thoughts on such directions like religion and inner world, passion, education and spirituality. The actuality of the writer’s work is his philosophical views.

The theory and practice of Sufism are universal religious heritage but very wide on a geographical and historical scale. If we want to cover all of these at a time, then such a research hardly gives any results. If serious research of this literature used in this field is carried out, the following conclusion is made: here we observe the movement from



common consent to the partial one that is not only the general study of the problems of Sufism but also special investigation of its position in a specific historical period from different points of view.

Studying the sources of Sufism created in this or that period, manifestation of their religious and spiritual environment of that period may give an opportunity to draw conclusions in understanding the roots of national spirituality.

Especially, on the assumption of above-mentioned, we might reasonably carry out fundamental research of the literary and philosophical aspects of the works “Kanzul maorif” and “Xadikai azxar” which were created in the 18-19th centuries in Khorezm. Since, the tendency and traditions of Sufism of that period found their reflections in it. But these works have not still fully learned and didn't come into a scientific revolution.

The life and activities of Babadjan Sanoi have not been analysed from the scientific point of view, information about this Sufi is also very little.

The Selection of The Eastern Manuscripts (SEM) gave statistics of two of his translated works from Persian: “Devoni manzum” and “Mehr and mox” [3], N. Kamilov's doctoral thesis carried out the research of his several translations [2, б. 142]. Babadjan and several other writers of Khorezm were mentioned in A. Nasirov's catalogue (they are kept in the Institute of Oriental Studies of the Academy of Science of the Republic of Uzbekistan).

Mullah Babadjan ibn Xudoyberibek Mankit Sano (that was his full name) lived and created his works in the 19th century in Khorezm. He was imam – khatib in the mosque “Bogcha jome” (now this mosque does not exist). Two of his works in Uzbek and four translations of Persian works are known to us. These works are kept in the Institute of Oriental Studies of the Academy of Science of the Republic of Uzbekistan. At

present research of the life and creative activities of the writer of these works is being carried out with the purpose of researching the epochs in which he lived, all the materials having connections with this period of time are being studied.

The purposes of this research are:

- to define the places and values of these works in the development and perfection of national spirituality;
- to prove that Babadjan Sanoi living in the 19th century is an outstanding representative of Uzbek literature;
- to learn and compare creative works of the representatives of Sufi literature in a Khorezm literary environment of that time.

On the assumption of the demands of national spirituality, spiritual upbringing, literary and aesthetic views, the life and creative activities of saints and Sufis were examined with the purpose of upbringing harmonious development of personality.

Consecutive publications of Sufi literature and their coverage in the mass media spark off interest to Sufism of people of all ages. It is clear that in the conscience of our nation historical religious heritage didn't give way to the strangers and pseudovalues. Certainly Sufi lyrical poems, anthologies, beautiful manokibs and discussions played a decisive role in all of these purposes.

On the assumption of above-mentioned, a conclusion can be drawn that Babadjan Sanoi was spiritual enlightener of his epoch. Studying his works we may obtain interesting information not only about the author but also about social and philosophical thoughts of that period on the whole. Studying these works we may draw conclusion about the philosophical ideas of the 19th century, its achievements, failures and history.

Bibliography

1. Комилов Н. Тасаввуф. Иккинчи китоб. – Т. : Ўзбекистон. 1999. – 190 б.



2. Камиллов Н. Хорезмская школа перевода. Докторская диссертация. –Ташкент, 1987. – С. 142–143.
3. “Собрание восточных рукописей” каталоги, “Мехр ва Мох” ва “Девони манзум” кассалари, Бобожон Саной таржимасида. ТошДШИ Шарқ кўлёмалари маркази хазинасидаги кўлёмза. Инв. № 874/II; 1276; 3340/III рақамлардаги нусхалари.
4. Тазкираи Лаффасий. –Т. : Абдулла Қодирий номидаги Халқ мероси нашриёти, 1999. – 33 б.
5. Саламов Г. Т. Литературные традиции и проблемы художественного перевода. Сопоставительно-стилистический и типологический анализ. Автореф. дис... докт. филол. наук. – Т., 1982. – С. 13.

Bibliography

1. Komilov N. Tasavvuf. Ikkinchi kitob. – Т. : Uzbekiston. 1999. – 190 b.
2. Kamilov N. Horezmskaja shkola plevoda. Doktorskaja dissertacija. –Tashkent, 1987. – S. 142–143.
3. “Sobranie vostochnyh rukopisej” katalogi, “Mexr va Mox” va “Devoni manzum” kissalari, Bobozhon Sanoij tarzhimasida. ToshDSHI Shark kuljozmalari markazi hazinasidagi kuljozma. Inv. № 874/II; 1276; 3340/III raqamlardagi nushalari.
4. Tazkirai Laffasij. –Т. : Abdulla Kodirij nomidagi Halk merosi nashrijoti, 1999. – 33 b.
5. Salamov G. T. Literaturnye tradicii i problemy hudozhestvennogo plevoda. Sopostavite'l'no-stilisticheskij i tipologicheskij analiz. Avtoref. dis....dokt. filol. nauk. – Т., 1982. – S. 13.

© *Shakirova Sh. Yu.*, 2017.