

Some Comments on Hagiographic Studies

TUXTASINOVA NIGINA BASHIROVNA

National University of Uzbekistan, Tashkent, Uzbekistan

ABSTRACT

This article is dedicated to the investigation of the hagiographic works, including some information about the research, scientific view and investigation of major scholars of the world. The materials studied showed that foreign scientists conducted numerous studies within the framework of hagiographic works, their language, style, originality of literary and linguistic variants, linguistic and non-linguistic factors, historical- etymological basis. They also deeply studied the teachings of the Saints, the agios, the Pirs, their lives and activities. Although in Uzbek linguistics and literary studies there are some scientific works devoted to the study of hagiographic works, scientific studies devoted to the translation of hagiographic works have practically not been carried out.

Keywords: Hagiography, hagiology, onomastics, eclezionym, sacred onomastics, hagiotoponym, artonym, Iconen, teonym, hagiography of Islam.

INTRODUCTION

There are many works created in the history of Uzbek classical literature, their role in the development of a certain period or its impact on the current literary processes, as well as on the prosperity of our literary studies, is of particular importance. People's thinking until the twentieth century was not imagined without Islam, which is our sacred religion. Until this period, it is known that whoever acquires spiritual perfection, the moral

principles of Islam play a leading role in his status. Consequently, the glorification of the human personality in a number of works shows the synergy of our national thinking along with the leading trends of universal ideas.

In World Literature, a part of literary works of the past centuries was interpreted as a hagiographic genre and a lot of research was carried out on this subject.

In recent years, great importance has been attached to the restoration of historical values, cultural and educational norms in Uzbekistan, in-depth study of the lives of sacred Saints, pirs, prophets, companions, Guardians, Sheikhs, as well as the sacred shrines and historical monuments where they lived, as well as the creation of holistic scientific monographic works on them. In Uzbek translation, there is not enough scientific research devoted to the comparative study of religious and literary works, that is, hagiographic works. Whereas, with the spread of Islam, many works were created in the Arabic, Persian and Turkish languages in Central Asia, these works include the lives of prophets, companions, Guardians, the place where they lived and the very large historical data of the time. The prose and theoretical variants of such works as “Qissai Rabguzi”, “Qissasul Anbiyo”, “Merojnoma”, “Qissai Karblo”, “Ravzatush shuhado” are widely read among the people and they are loved and read by many readers to this day. Especially there is a lot of hagiographic literature written about sheikhs, protectors and Sufis of different levels. Dozens of copies of historical and artistic works narrating the life and activity of Najmiddin Kubro, Ahmad Yassavi, Haji Bahouddin Naqshbandiya, Khoja Ahror Valiy are stored in the funds of the library in Uzbekistan. There are more than a hundred of works dedicated to the representatives of His Holiness Naqshbandiya and the Naqshbandiya sect.

It is worth noting that there are some lyrical and epic works of talented writers who lived in the XVII - XIX centuries, such as Boborahim Mashrab, Bobotoj Sanuni, Talibkhujja, Nishati, Fuzuli, Mirzo Bedil, Huvaydo, these are great treasures of artistic creativity of our people. It is necessary to study such works from a scientific point of view, to determine the peculiarities of hagiographic literature. This is due to the fact that the translation

of these works into foreign languages leads a representative of another culture to enjoy Islamic hagiographic works. Muslim hagiography is not only part of the world of hagiographic literature, but also part of the Sufi literature of this type of works. However, hagiographic literature in our time, including many layers of Sufi literature, written monuments, most of the poetic and prose sources, has not yet been fully studied. These works are still waiting for their linguistic study, although they are translated into several foreign languages.

MATERIALS AND METHODS

Before the primary study of hagiographic literature, it is reasonable to learn the essence and variety of definitions of this term that are given in different sources. Although this science is very well developed abroad, nothing except a short description of the term can be found in the dictionaries, encyclopedia and information published in Uzbekistan. It is worth noting that the interpretation of this term in the Uzbek language can be found neither in the “Explanatory Dictionary of the Uzbek language”, nor in the dictionary of linguistic terms, nor in the dictionaries of translation. Even in the Islamic encyclopedia, one cannot find the explanation of the term ‘shagiography or axiology (Islamic Encyclopedia, the library of www.ziyouz.com). In the Brief dictionary of folk terms, the term hagiology is interpreted as follows: Hagiology is the common name of narratives and epics dedicated to the lives of prophets, saints and religious figures. Examples of this can be the epos such as “Baba Ravshan” and “Ibrahim Adham” (Ruzimbayev & Ruzimetov 2007). And in the *Russian-Uzbek Explanatory Dictionary of terms of Literary Studies* the term hagiography (gr. Hagios-holy, divine and grapho-to write) is explained as – stories narrating the life and adventures of Prophets and Saints.

We tried to study the dictionaries of foreign scientists in this area. In the dictionary of the Russian language, published by A.P. Evgenova the term hagiography is interpreted as follows *Russian-Uzbek Explanatory Dictionary of terms of literary Studies*, 2010:

Агиография ж. Жизнеописания лиц, объявленных церковью святыми, как один из основных жанров литературы средневековья; житийная литература (А.Р. Yevgenova, 1999). (Hagiography. Biographies of people declared as saints by the Church; one of the main genres of literature of the Middle Ages; hagiographic literature).

The following interpretation can be seen in the dictionary of Т. Ф. Yefremova: Агиография,-и, ж. Вид христианской литературы, содержащий жизнеописания святых . от греч. γιος- святойиу φω- пишу) (<https://classes.ru/all-russian/russian-dictionary-Efremova-term-469.htm>) Hagiography – the form of Christian literature containing the biographies of the “saints”. (greek, Αγιος-Saint and γράφω-I write)

In the Explanatory Dictionary of the Russian language by S.A. Kuznetsov, the term hagiography was interpreted as follows: Агиография ф и:ж. [от греч hagios – святой, grapho, - пишу]. Вид христианский литературы, содержащий жизнеописания святых(KuznetsovaS.A, 1998). Hagiography [from Greek hagios – Holy, and grapho - write]. A type of Christian literature containing the lives of saints.

In the dictionary of В.И. Kononenko: Агиография жития святых: повествования о жизни и подвигах людей, признанных церковью святыми (KononenkoB.I,2003). Hagiography– lives of the saints: storytelling about the life and feats of the people recognized as the Church saints.

According to the above-mentioned dictionaries, the term hagiography, in general, is derived from the Greek word *agio* – “holy”+ γράφω “I write”, that is, it is literature that narrates the life and activities of the holy saints and priests. It is described as the style of historical-cultural and religious literature. In Russian literature there is a term called житийная литература, which means exactly hagiography. Hence, the hagiographic work is primarily a work that reflects the life and activity of a particular historical person. This historical person is not an ordinary person; this person embodied in himself the qualities of a saint; he or she is the guardian of this or that religion.

However, in the Uzbek lexicography, a dictionary of hagiographic terms or bilingual translation dictionaries have not

been created for the use in the translation process. Therefore, we focused more on the dictionaries and scientific works of this direction, which were created by foreign scientists. We studied the principles of their creation in this research.

It is known that in Europe, including in Russian scientific literature, works that reflect the life of the priests, the church education, the history of its activities, the written activity of a historical person or group that are honored by the church as a saint, are referred to as hagiography. In the process of carrying out the research, it was determined that many dictionaries were created in this area by foreign lexicographers such as V.M. Zhivov's *A brief Dictionary of Hagiographic Terms* (Jivov V.M, 1994), Jacques Paul Migne's *Hagiographic Dictionary of Sacred Places and the Life of Holy People* (Jacques Paul Migne 2013). In literary studies, hagiographic literature is conditionally divided into three because of the existence of three main religions – Christianity, Buddhism and Islam, which are common all over the world. One of them is “Christian hagiography”, the other is “Buddhist hagiography”, and the third is “Muslim hagiography”. It is worth noting that the Christian hagiography was studied more than the Muslim hagiography (Sharihina 2016). Famous Orientalist scientists also conducted scientific research dedicated to the study of hagiography. We will concentrate on some of the works on this topic in detail in our article (Bartold 1927).

According to the comments given in different dictionaries, the term can be interpreted in the Uzbek language as follows: *Agiografiya* atamasi grekcha – “agio”- “muqaddas”+ γράφω —”yozaman” ya'ni payg'ambarlar, sahobalar, avliyolar, valiylar, shayxlar, pirlar, yirik ruhoniylar hayoti va faoliyati haqida hokoya qiluvchi asarlardir.

The term hagiography (Greek “hagio” – “holy”+ γράφω —”I write”) means works that narrate the life and activities of prophets, companions, Saints, protectors, sheikhs, pirs and priests.

RESULTS

In this article, the methods of comparative-historical, contextual analysis and encyclopedic analysis were mainly used. First of all,

attention was paid to the linguistic-lexical definitions of the term “hagiography”. For this, various linguistic and translation dictionaries, encyclopedias and etymological dictionaries were used. The working definition of the term hagiography in the Uzbek language was given based on the comments given in the sources. In addition, it is necessary to add an interpretation of this term into the linguistic dictionaries in the Uzbek language. Because the Explanatory Dictionary of the Uzbek language and the linguistic Dictionary of the Uzbek language and other sectoral dictionaries do not contain any explanation for this term. As well as this, the work of scientists of the world dedicated to the study of hagiographic literature was studied thoroughly.

Having defined the meaning of the term hagiography, we will now dwell on the works of foreign scientists devoted to the study of hagiographic literature. To begin with, E. A. Egorov focused more on hagiography and hagiographic modality in modern French novels, and he conducted scientific research on the reflection of the life of great saints, psychics in the works mainly written by French writers in the hagiographic genre (Egorov 2008). The scientist studied the salinity of the hagiographic works of the Latin hagiographic library (Biblioteca Hagiographica Latina) and its new publications department (Novum Supplementum) and identified that in the Section 3321 of this library there are nearly 13523 hagiographic works related to the life of holy saints and priests. It is of great importance that these works are of different genres and periods. It is worth noting that these works were studied mainly by linguists and historians, and in their research they studied the language, style of hagiographic works, the period in which the holy saints lived, the history of sacred shrines and historical monuments. E. A. Egorov studied the religious works of French writers written in the XIX and XX centuries. At that time, the main subject in the literature was religion. Therefore, Frederic Boden in his article ‘Literature and Christianity’ called this period “the Golden Age of religious works” (Baudin). Many works by Francois Moriak, such as *The Desert of Love* (1925), *In the Clutches of Snakes* (1932) and Andre Jida’s *Yastva Zemnie* (1897), were created in the same period. The works of the hagiographic genre are characterized by

the fact that the main topics of this kind of works are dedicated to the philosophical views on Man and the world, as well as Man and God.

DISCUSSIONS

Many scholars studied the science of hagiography and made great contributions to acquire more knowledge on the subject.

L. G. Dorofeva considered the issue of studying Russian hagiography as one of the actual topics. The scientist pointed out that there are many hagiographic works in this library and there are enough material and basis for the study. She believed that in her research it is necessary to focus on the issues of holistic analysis of texts and the proportion of form and content (Dorofeeva 2017).

D. M. Bichkov studied the hagiographic traditions created in the Russian prose at the end of the XX and the beginning of the XXI century (Bichkov 2011). Basically, he developed the transformation of hagiographic traditions in the artistic literature of modern Russian prose. He focused on the features of the reflection of poetic elements in the hagiographic works, i.e., “hagionovels” that were created in 1980-2000.

S.A. Moiseeva studied the issues of Arab-Melkite hagiography of the IX–X century (Moiseeva 2012). She analyzed 6 works, namely *The Martyrdom of Abd al Masih*, *The Martyrdom of Anthony (Ravha)*, *The Life of John of Edessa*, *The Life of the Patriarch of Antioch Christopher*, *The Life and Miracles of Timothy from Kakhusty* and *The Life of John of Damascus*, as well as discussed the stylistic features and dynamics of hagiographic works. I. V. Bugaeva studied the lexical-semantic representation of the names of the holy shrines in the poetry of Anna Akhmatova. Since religious and moral issues have a special place in the poet's works, she demonstrated a great deal of skill in using hagiotonyms, exclamations, eortonyms, teonyms, icons in her poems (Bugaeva 2015). A. A. Akhmatova mostly used different types of hagionyms, through which she very skillfully revealed the elements of Russian culture. For example, this can be clearly seen in the following

lines: Пусть их больше, чем звезд зажженных В сентябрьских небесах – Для детей, для бродяг, для влюбленных Вырастают цветы на полях. А мои – для святой Софии В тот единственный светлый день Когда возгласы литургии Возлетят под дивную сень (1916)

I. V. Bugaeva, analyzing the complex aspects of the expression of hagionyms in poetry, highly evaluated the role of religion and the skill of expressing religious realities in the works of Russian writers. The use of such a lexicon not only increases the artistic aesthetic appeal of the work, but also emphasizes the appropriate idea that enriches the reader with cultural information and devotes pleasure from the works of famous Russian writers.

T. Yu. Galkina studied the issues of English translation of iconographic literature in the Russian language (Galkina 2007). Her objectives in her research include studying the iconographic literature written in different genres, analyzing the lexical-semantic meanings of the translation of iconographic terms, and determining their alternatives in achieving adequate translation. Tatiana Galkina analyzed the methods of translating iconographic works of several scientists, and with this study, she made a huge contribution to the solution of the terminology problems of the translation of confessional texts. She claims that it is a serious concern that there are no available dictionaries of bilingual iconographic terms in the translation of texts of iconographic characters from Russian into English (Galkina 2007). In addition to this, she emphasized that in the process of analyzing translations it is necessary to base on the following principles: the use of annotated translation style in the translation of iconographic terms; (“праздники” - “festival”, “складень” – “icon with foldable side flaps”.) to examine the etymological origin of iconographic terms in the source language; the issuance of iconographic terms through available alternatives (“оплечная икона” – “half-length icon”, “житийная икона” – “hagiographic icon...”); the use of existing alternatives in the translation of proper nouns into the English language (“Павел” – “Paul”, “Иоанн” – “John”, “Михаил” – “Michael”, “Троицкий” – “Holy Trinity”).

It is obvious that the principles proposed by Galkina can be of great help in the process of translation. Although the hagiographic aspects of translation have not been studied in Uzbek translation, some scientific investigations have been conducted in the field of literary studies and Islamology. N.Y. Ostonkulov studied the issues of cultural environment, requirements, needs and conditions for the development of hagiographic literature in the Central Asian region in the XVIII century. He claimed that the hagiographic works on Saints is of great importance in the elimination of social contradictions and spiritual poverty that occurred in society. The scientist studied the works of Muhammad Siddiq Rushdie “Takzirat ul Awliya”, “Risolai Qadiriya” and the texts were fully transferred into the current alphabet. These works were scientifically investigated in the dissertation as the main source (Ostonkulov 2001). In addition, the scientist revealed that Alisher Navoi's *Nasoyim-ul-Muhabbat* is the most important source of Turkic language in the Eastern hagiography. He also pointed out that Navoi is the founder of Uzbek hagiography. N. Ostonkulov's research was mainly based on the works of foreign scientists such as A. Berdyayev (Berdyayev 1990), M. Block (Juk 1990), M. Weber, P. Sorokin (Sorokin 1992), A. J. Tenby, L. Fever, K. Yasper (Yasper 1991).

B. Nazarov studied the peculiarities of Islamic hagiography and genres of Sufi prose literature, and distinctive aspects and the artistic stylistic features of Makom. He identified the artistic language tools used in Makom, as well as he studied the image of sheikhs, pirs and murids in hagiographic works. The scientist mainly used the works of V. Akhmedov (Akhmedov 1985), R. Tillaboev (Tillaboev 1994), and B. Nazarov (Nazarov 2000) in his research.

G. Safarova studied the lexical bases of the toponyms of the Khatirchi District, emphasizing that Uzbek onomastic is one of the new areas developing in Uzbek linguistics. She classified the toponyms into 13 groups with the inclusion of the names of mosques, holy shrines and cemeteries. The scientist studied the legalization and classification of toponyms in the Khatirchi District and pointed out that: – In toponyms, a toponymic

indicator refers to words that indicate the object which is a noun in the composition of pronoun. Indicators serve not only to indicate the task, but also to form the object's name as an adjective (Safarova 2020).

M. A. Radjabova studied onomastic units in the composition of phraseological phrases based on the materials of the Uzbek language. The scientist divided the toponym-component phraseological units into 3 large groups and formed small sub-groups in the composition of each group. She analyzed teonyms, myths, chronicles, mythozonyms, geortonyms and found examples of each in the Uzbek language. For example, there are phraseological phrases with the names of the holy shrines: “Bir ko'ngil imorati ming Makka ziyorati” (If you make one person happy, it is as worthy as one thousand pilgrimages to Mekkah.), “Onangni 3 marta Makkaga opichlab olib borsang ham oq sutini oqlolmaysan” (You cannot pay for your mother's love, even if you take her to Mekkah 3 times on your shoulders), “Suvdan o'tguncha yo Bahovuddin, suvdan o'tgach qoch Bahovuddin” (Before crossing the water, help Bohovaddin, after crossing, go away Bohovoddin), “Isoning alamini Musodan olibdi” (He took the revenge of Moses instead of Jesus). M. A. Radjabova concluded the followings about onomastic expressions in the composition of phraseological phrases: – As a conclusion, we can note that the phraseological layer of the Uzbek language is very rich and proverbs, sayings and expressions found in onomastic units have already acquired a national identity. Most of the components consist of anthroponomy, toponyms, and hagionyms. This shows that the names of people and localities, as well as hagionyms, occupy an important place in the history of the people, way of life, customs, traditions and oral folk art. (The classification of the onomastic components in uzbek phraseological layer. Vestnik Yaroslavskiy padagogisheskiy universitet 2013).

Although large monographic research devoted to the translation of religious and hagiographic works has not been conducted in the Uzbek translation, brief scientific opinions on the topic have been expressed in some works. For Example, in her research on the topic “Reflection of religious realities in

artistic translation” R. H. Shirinova analyzed the incorrect translation of religious realities from French into the Uzbek language and divided religious realities into two groups: Realities associated with religions, religious teachings and holy places. The realities of this group can be divided into two more subgroups: Realities related to the Christian religion (Catholic sect) Realities related to the history and sacred places of Islam Church. Realities related to religious leaders and religious equipment (Shirinova 2002).

The scientist made a comparative analysis of the assignment of hagiographic terms in the work of French writers, analyzed the skills of translators, and mentioned the following points:

As a result of simplification and nationalization of the original text, insufficient knowledge of religious teachings, many mistakes can be made in translations from the literature of peoples of other religions. There are a lot of common concepts (for example, God, the Prophet, revelation, prayer, supplication, etc.) that can be applied to any religion. However, the basic concepts of different religions (e.g. Easter, church, Christmas, Apostle, priest, namaz, hadj, Eid, Sahaba, Imam, etc.) cannot be replaced with the terms of other religions. This condition requires a preparatory and responsible approach to the translation of religious realities. (Shirinova 2002)

CONCLUSIONS

Indeed, as R. Shirinova noted, it is necessary to translate the thematic terms with special preparation and extensive knowledge. This in turn requires an interpreter to have a high level of linguistic and extra linguistic knowledge (Shirinova 2020).

Based on materials studied, it can be concluded that hagiographic literature was mainly studied by foreign and native scientists, philosophers, religious figures, linguists, literary critics and historians. Scientists revealed the scientific and practical significance of the study of hagiographic literature and they developed new scientific theories. However, the Uzbek translators have not conducted large monographic studies on the

comparative study of hagiographic works. At the same time, they have not carried out research on topics aimed at solving theoretical and practical issues of creating bilingual and multilingual translation and explanatory dictionaries of hagiographic terms. Therefore, it is necessary to increase the focus on this subject and expand the scope of research aimed at solving the issues.

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TUXTASINOVA NIGINA BASHIROVNA
PHD, SENIOR TEACHER,
NATIONAL UNIVERSITY OF UZBEKISTAN,
TASHKENT, UZBEKISTAN.