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BABAJAN SANOIY'S WORKS IN THE KHOREZM SUFISTIC LITERATURE

Abstract: This article is devoted to 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.

Key words: Munis, Ogahiy, Feruz, Babajan Sanoiy (writer and translator), Khorezm scholar Sufistic and irfonic poet, "Kanz ul-Maorif" (Treasures of knowledge), "Khadikai azhar and djavohir ul-asror" (Garden of flowers and diamond of secrets), "Haft keshvar" (Seven country).

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Introduction

Works of fiction gives chance to understand the developing process of especial, unique philosophical, irfonic, spiritual and divine light soul. "Spirituality- power and strength of each person, nation, society, country and spirituality is inner forces which encourage people to spiritual purification and sublimation. It beautify inward world of people and awaken their faith" said the first President of Republic of Uzbekistan I.A.Karimov.

Undoubtedly, investigation of depiction of nations which form and prettify people's character, broaden their horizons in national literature may has great impact not only sphere of literature but also development of fictional products. There by, research of activity and literary heritage of foreign oriental writers their may of thinking as well as factors of advancement is tantamount to have comprehension about their spirituality and cultural feature.

Obviously, Islam and Sufism are part and parcel of life of nations of Central Asia. It can be easily seen that ideas of Sufism deeply rooted in everyday life and minds of people as content and gist of classic literature is full of moral ethic norms. Moreover, traditions of Uzbek people are tremendously knotted with customs of Sufis.

Materials and Methods

Progress of country and evolution of society have been always connected with science, culture and mentality.

If we look at backbone of Sufism it is apparent that there are philosophy, ethics, religion and etc. Sufism is marrow of spirituality of our nation, insomuch as nations such as "spirituality" and "spiritual" are conception of Sufis. 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 [7].

It includes understanding of the world, social and everyday life as well as attitude to earth and universe, time and place, moment and eternity. Here at it is impossible to imagine Sufism separately from development.

Literary relationships and influences are variorum and comprehensive phenomenon. Each writer has his own special method and trusted role model, person to rely on and accept as a teacher. Yet, it does not mean that his aspiration and inspiration depend only on his role model so that others have no impact on him. Writer might be influenced by the literature of either period or creative direction, even talented person who lived a long ago.



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Admittedly, the end of the 18th beginning of 20th century, period when Translation school of Khorezm functioned was fruitful and productive. In this period were written well over 150 works in Arabic, Persian, Azerbaijani and Turkish languages and became invaluable heritage of Uzbek nation. Sufistic- irfanic fictions and non-fictions constitute certain quantity of them.

For instance, with the initiative of Feruz, Najmiddin Doya's (apprentice of Najmiddin Kubra) book "Sayr ul-ibad min al-maad" which was dedicated to theory of Sufism was translated into Uzbek.

Other than that, Munis, Ogahiy, Feruz and other poets also included irfanic themes in their texts so, Bobodjon Sanoiy was nurtured and evolved as a poet and litterateur in this ambiance.

Babajan Sanoiy translated from Persian into Uzbek works called "Haft keshvar", "Mehr and Moh", "Rano and Zebo" which were strongly related to Sufism. What is more, he put pen to paper in wrote "Khadikai azhar and djavohir ul-asror" (Garden of flowers and diamond of secrets), "Kanz ul-Maorif" (Treasures of knowledge), "Dostonhoi manzum" (Poetic stories) and fostered development of sufistic literature in this land. N. Kamilov's doctoral thesis carried out the research of his several translations [3.p.142-143]. Babajan 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). The author of the book, Bobojon Sanoiy's first creative heritage was learnt by Dr. Najmiddin Kamilov [4.p.142-143], Doctor of Philological Sciences. There is a special page [4.p.133-165] which is devoted to this writer in his monograph, 1988. The thirty-page chapter entitled "Ibn Sina and Babajan Sanayi", gives you a brief overview in the works of Hadji azhar and Kanz ul-maarif on page 7 and the rest of the chapter[4.141-165] is devoted to his translation work.

According to statement of Sanoiy, he was passionate mainly about philosophy and sapience (wisdom). Sanoiy meticulously studied Abu Ali ibn Sino, Umar Khayam, Abu Nasr Farobiy's masterpieces and strived to deliver difficult and challenging text in an easy and understandable way to people. His "Khadikai azhar" and "Kanz ul-Maorif" were written simultaneously in 1859 with book of Fakhriy Hirotiy "Haft keshvar" (Seven countries). Fakhr bin Amir Hiravi, the 16th Century writer, is the largest of the Sanya translations, and there are several manuscripts of this epic[2].

"Khadikai azhar" is devoted to find gist (role) of individual. When Sanoiy explains person as a phenomenon of nature he relies on natural-philosophical notions, while speaking about role of

person in nature and his or her character he leans on sufistic doctrine.

"Khadikai azhar" (Garden of flowers) is autographic manuscript. It is written in the blend of nazmu-nasr and purely in Uzbek. Furthermore, destined to investigate main issue of knowledge – self-actualization. In the content of book written that from his early ages Bobodjon Sanoiy was curious about the thoughts of Abu Nasr Farobiy, Abu Ali ibn Sino and Zayniddin Muhammad Gazzoliy, subsequently, studied ins and outs of philosophy and sapience. As regards his opinion about knowledge, if each science does not serve for the truth achievement then they continue to be fruitless. Therefore, in obtaining knowledge whether in religious or temporal sphere, firstly, individuals should have imagination about benefits and merits of that study. The most importantly, person seeking for knowledge should have his own attitude to life as well as must be owner of perfection. If person is morally undeveloped, there is a highly likelihood that his knowledge will be more detrimental rather than advantageous. Following statement might be evaluated as a conclusion of his opinions about knowledge: The main idea of "Khadikai azhar and djavohir ul-asror" is that people should identify and control their desires. Should be noted that question of desire was, is and will be in the center of dispute of philosophers and scholars. Interestingly, despite impeccable and entirely accepted notion about it, there are various opinions according to author's belief and outlook to life.

In "Kanz ul-Maorif" sufistic understanding of human nature is one of preponderate opinions. There is explained the stages of reclusion:

- approach to God
- soul temper
- reaching knowledge and truth.

In introduction of his book society is criticized severely. He says: "There are that much ill-natured people that sometimes it seems that doomsday is really near. People are losing their human features and have no clue of helping others. They are like wild animals striking at each other and do not worth to carry name "human being" on their shoulder".

In Babajan's works, we find a number of lines written with regret, because many of his dreams have not come true. He lived far away from the King's palace and was imâm in the mosque of the Bakcha neighborhood in Khiva, and he did not think he was happy. He could not tolerate compromise with the spiritual poor, so he felt like strangers in that era. Numerous works have been done in the area of studying our national heritage, but still unspecified areas and sources of this rich heritage are still insufficient. Thousands of precious manuscripts are waiting for their researchers in various bookshelves

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[1.142-143.]. The works of Kanz ul-maorif (“The Treasures of Education”) and “Hadjai azhar” (“The Garden of Flowers”) belonging to Babajan Sanayi, are of great significance in the study of Sufism Teaching and Sufism History in Khorezm. Both of these books are autographs and a single copy that saving the main Fund in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

Uzbekistan Academy of Sciences in Oriental Studies institute manuscripts fund under the number 891 / III the author of the coming Kanz ul-maorif (Treasure of Knowledge) according to the content, it had to be eleven chapters. But there is the text of the sympathetic text. Theoretical part of the work is written in prosaic, and stories are explained in poetry.

Babajan Sanoah, who is interested in the spiritual aspirations of the nation, he was going on interpreter. In his opinion that interpreter is not only the kings, it’s the opportunity for serving to his people which it’s the style sharp thoughts and dreams were explained. “The weekly” (Seven countries)[2], “Mehr and Moh”, “Ra’no and Zebo” were translated as his as like dreams by him.

The biggest translation of Sano's work is “Haft menvar” (“Seven countries”) Fahri bin Amir, the author of which was the creator of the 16th century. In his time, the writer, Khairavi, wrote that Navoi's

“Majolis un-nafois” translated into Persian. Poetic poem “Haft menvar” is devoted to and ethical conscience that Sano’s socio-philosophical views to human, its moral and ethical conscience, on the role and place in society was explained in his translation. “It is important to give meaning not only a word. So, word-by-word to avoid the translation. Sometimes it is literally translated there is also a possibility that original work is moved on literally translated text” [8.73].

Babajan Sanoiy devoted to his life to realize this ambition. He deeply believed that it is possible to enlighten and change people, direct them to way of goodness, kindness and genialness as well. He fought for development and formation of moral ethic norms and priceless features of nation, which can be realized by the help of fiction.

Babajan Sanoiy’s poetic works are used scientific work at the first time and its unique poet’s reputation was re-established. The author’s the poetry divan is not known in the literature. Again, his masterpieces of the prose are full of artistic-aesthetic requirements has been proven. Lyric images, epic scales, plot and the perfection in the composition is appropriate and the use of image tools the fact that sensuousness ensures that it is a good foundation for these conclusions.

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