



THE WRITTEN HERITAGE OF SULAYMON BAQIRGANI

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ABSTRACT

The poets of the Yassavi school have a special place in the history of Uzbek literature, manuscript sources testify to this. Sulayman Baqirgani is the most powerful of the poets in this school. Alisher Navoi mentions Ahmed Yassavi in "Nasaimul-Muhabbat" and mentions him as "Shaykh ul-Mashayikh", "Qiblai prayer of the people of Turkestan". While giving information about his follower Sulayman Baqirgani, he cites an excerpt from his poetry, stressing that "Hakim was the language of wisdom" and that his wisdom was popular among Turks.

KEYWORDS

Sulaymon Baqirgani, Yassavi school, Shaykh ul-Mashayikh, turkish poets.

INTRODUCTION

Suleiman Baqirgani was known as Hakim Ota. He was born in Baqirgan village of Khorezm, the year of his birth is unknown, he died in 1186. Sulayman Baqirgani wrote wisdom, ghazals, and poetic stories.

The content of Kul Sulaiman's poems is composed of interpreting the attributes of divine love, sectarianism and mysticism.:

Яратганга ёлборибон розим
этсам,
Ҳақ йўлига ростлиғ била киргум келур.



Some aspects of the life and activities of prophets, prophets, and famous sheikhs are reflected in his wisdom. The poems of the poet in the tariff of his teacher Ahmed Yassavi are especially noteworthy: Субҳон Изимни вирди шайхим Аҳмад Яссавий, Арслон бобом еткурди шайхим Аҳмад Яссавий.

According to Kul Sulaiman, a person should not be disappointed in the world, he should be able to free himself from its mire, only then he can achieve his true goal. Life is a blessing, every moment is a treasure, and being able to see the future is happiness:

Дунё севмак хатоларнинг боши тею,
Ул Мустафо бизни огоҳ қилмадиму?

Or:

Турмагил йигитман деб фасод қилиб,
Телим чечак очилур вақтда сўлмадиму?

In the works of the poet, not only the interpretation of sharia and tariqat, but also the changes occurring in nature, the rate of the year, the seasons and the situations related to human nature are expressed in their works:

Келди наврўз кунлари шукр қилсанг Субҳонға,
Ердан кўк ёш унибон сано айтур
Субҳонға.

A vegetable that has just emerged from the ground and has only a few days of life, praises the Creator, why should the highest creature in the world - man - be deprived of this? A person should set an example as well.

Айшим, ҳушим, маишатим – жумла топиб,
Бўлғаймуман, ёраб, сани тиласам ман.

Or:

Йўл адашиб озған, ёзған қулунг келди,
Ё раб, эмди бир марҳамат бўлғайму ҳеч.

The poet compares this world to an "old rabot". A person should not forget why and for how long he came to this "old rabot". Only then will he not forget his duty and the responsibility of diversity:

Аё дўстлар, бу дунёдур кўҳна работ,
Жумла жонлиқ бу дунёдин кўчар эрмиш.

So, the works of Sulayman Baqirgani encourage people to be good, to avoid impure ways and to have great qualities. It leads to perfection.

The manuscripts containing the poet's works are kept in the funds of the Institute of Oriental Studies named after Abu Rayhan Beruniy of Academy of Sciences of the Republic of Uzbekistan. Among them, there are manuscripts that were compiled from the works of Qul Sulayman and were recorded as a separate divan. We store them in the main fund of this institute, under the item numbers 12056, 7153, 8405, 7091, 7193, 7153, 9074, 11440, 8811, 7698, and 5354. But when we carefully studied these manuscripts, we witnessed a different picture. In one of these manuscripts, for example, the manuscript stored with the material number 8405, besides over 100 wisdoms of Qul Sulayman, there are examples of the works of other poets of the Yassavi school, such as Shamsiddin Ozgandi, Qul Sharif, as well as



anonymous poems and poetic stories. In the manuscript numbered 5354, there is not a single work related to Qul Sulayman, but the works of Shamsiddin Ozgandi are included. 12056 physical digital manuscript is also another work. Also, it was found out that the five wisdoms of Kul Sulayman were copied from the manuscript stored in the Hamid Sulaymanov fund of this institute with the item number 2610, mixed with the poetic stories of Khayoli and Sayqali.

It should be noted that none of the manuscripts containing the works of Qul Sulayman consist of works belonging only to this poet himself. In these manuscripts, together with the works of Qul Sulayman, of course, a number of works by Ahmed Yassavi and his school poets were included. Even in the manuscript with item number 7698 recorded as Sulayman Bakirghani's divan and stored in the main collection of the institute, Yassavi's works (72b-130a) were placed after the poet's works (1b-72a). In other words, Qul Sulayman and Yassavi's divans came under one cover. There are several such manuscripts. Among them, manuscripts stored in the main collection of the institute with item numbers 12030, 7031 and other similar copies can be included.

Kul Sulayman's works are often found in various collections and collections. We stored them in all three funds of the institute. For example, stored copies of material numbers 1910, 1564, 1976, 1925, 12308, 3430, 3966, 4002, 5661, 5716, 6895, 7154, 7488. We organize these manuscripts in the following order:

1. Copies containing the works of Yassavi or Yassavi and the poets of his school at the end of

Qul Sulayman's works. They include 7698, 12030, 9927 physical, digital and other manuscripts.

2. Manuscripts in which the works of Qul Sulayman, Yassavi and poets of his school were copied in a mixed manner, for example, manuscripts numbered 1322, 2389, 4002.

3. Manuscripts copied works of Yassavi school poets mixed with works of Qul Sulayman. For example, manuscripts numbered 1564, 1576, 3430.

4. The works of Kul Sulayman are the most common manuscripts. For example, the manuscripts stored in the main fund with the material numbers 8405, 5716, as well as the manuscripts stored in the Hamid Sulaymanov fund with the material numbers 374, 998, 259.

5. Manuscripts that contain only one work by Kul Sulayman. For example, the manuscripts are stored in the Hamid Sulaymanov Fund with item numbers 1538, 2781, 2124.

The aspects that attract attention in the process of studying these manuscripts are as follows:

1. One word appeared in several manuscripts under the pseudonym of Qul Sulaiman, but in another manuscript, it appeared under the pseudonym of Ahmed Yassavi. For example, 378, 1090 physical, digital manuscripts.

2. A poetic story within the same theme belongs to several authors. For example, "Bibi Fatima's story", "Ibrahim's story", "Merojnoma" and others are also found in Qul Sulayman, Kholis, Shamsiddin Ozgandi and other poets. Are these, as noted above, the same work appearing in several manuscripts under several poet's pseudonyms, or are they different versions of the



same work? The results of the next source studies and textual studies will clarify this issue.

3. Although most of the manuscripts containing the works of Kul Sulayman belong to the 19th century, as noted above, their language is ancient. So they were copied from ancient copies. It is necessary to find such manuscripts and include them in the scope of research.

CONCLUSION

In conclusion, the tasks facing Bakirganiology today are as follows:

1. Solving the question of belonging in proverbs and poetic stories attributed to the poet.
2. Compilation of scientific texts of the works of Suleiman Bakyrangani.

Only after the completion of these tasks, it will be possible to study the poet's creative heritage from all sides. The work of this great Sufism poet, whom Navoi called "Hakim Ota" for no reason, is worth such serious researching.

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