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## Research Article

# SULAYMON BAQIRGANIY – POWERFUL POET OF YASSAVI SCHOOL

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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 Bakirgani is the most powerful poet of 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 Bakirgani, he cites an excerpt from his poem, stressing that "Hakim was the language of wisdom" and that his wisdom was popular among Turks.

## KEYWORDS

Sulayman Bakirgani, Yassavi school, Uzbek literature, manuscript sources.

## INTRODUCTION

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

The content of Kul Sulaiman's poems is composed of interpreting the attributes of divine love, sects and Sufism:

If I beg to the Creator,

I will enter the path of truth with truth.

(Яратганга ёлборибон розим этсам,

Хақ 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:

Shaykh Ahmed Yassavi blesses me.

Lion, my grandfather, Sheikh Ahmed Yassavi

(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, and only then can he achieve his true goal. Life is a blessing, every moment is a treasure, and being able to see the Hereafter is happiness:

Loving the world is the beginning of mistakes,

Didn't Mustafa warn us?

(Дунё севмак хатоларнинг боши тею,

Ул Мустафо бизни огоҳ қилмадиму?)

Or:

Pretending to be a young man

Did my tongue not speak when the flowers bloomed?

(Турмагил йигитман деб фасод қилиб,

Телим чечак очилур вақтда сўлмадиму?)

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

Nowruz days are here, if you give thanks, Subhong'a,

From the ground, the blue youth sings a psalm to the Blessed One.

(Келди наврўз кунлари шукр қилсанг Субҳонга,

Ердан кўк ёш унибон сано айтур Субҳонга)

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.

My mind, my consciousness, my life - finding a sentence,

God I'm sorry, I'm sorry.

(Айшим, ҳушим, маишатим – жумла топиб,

Бўлғаймуман, ёраб, сани тиласам ман.)

Or:

You have lost your way, and your lost slave has  
come,

God, please do me a favor.

(Йўл адашиб озған, ёзған қулунг келди,

Ё раб, эмди бир марҳамат бўлғайму ҳеч.)

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

Hey friends, this world is old,

In particular, this world is a burning.

(Аё дўстлар, бу дунёдур кўҳна работ,

Жумла жонлиқ бу дунёдин кўчар эрмиш)

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

The language of Kul Sulayman's works is older  
than the language of Yassavi's wisdom that has  
reached us today; there are many elements of the  
ancient Turkic language: ogush, kamug, yazuq,  
usanmoq, tabo, boryo, ogonim, etc.

Kul Khoja Ahmed, don't say your words to fools.

Don't sell words to an ignorant person for a  
pittance.

(Қул Хожа Аҳмад, сўзунгни нодонларга  
айтмагил,

Сўзни айтиб нодонга пучак пулга сотмагил.)

Or:

If you see a rock, please be a broken-hearted  
person,

Sympathize with the oppressor when he is on the  
road.:

(Қаёда кўрсанг кўнгли синуқ марҳам бўлгин,  
Андоғ мазлум йўлда қолса ҳамдам бўлғил.)

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, some manuscripts 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 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, in addition to  
more than 100 wisdom 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 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 Saykali.

It should be noted that none of the manuscripts containing the works of Qul Sulayman consist of works belonging only to this poet himself. Along with the works of Qul Sulayman, these manuscripts contain, of course, several works by Ahmed Yassavi and the poets of his school. Even in the manuscript with item number 7698 recorded as Sulayman Bakirghani's divan and stored in the main fund 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.

In these manuscripts, the works of Kul Sulayman are found in different sizes: some have a hundred, some have fifty, and some have five or even one.

In them, the poet used different pseudonyms: Qul Sulayman, Davud son Sulaiman, Hakim Sulaiman, Sulaiman Asi, Qul Hakim, Hakim Sulaiman, Hakim Khoja Sulaiman and Hakim Khoja.

If we look at the history of copying these manuscripts, most of them belong to the 19th century, and some of them belong to the 18th century. The history of their migration is indicated only in some of them, not in most of

them. We dated them based on their appearance and paleographic features.

The state of preservation of these manuscripts also varies: some are well preserved, for example, manuscripts numbered 7998, 8405, and 5716. Some have been attempted or liquid damaged and the writing has been rubbed and the pages stained, for example, manuscripts with physical numbers 6450, 12758, 11367, 1564. Among them, there are also those left in the fire, for example, 259 digitized manuscripts. Among these manuscripts, there are also copies whose text comes with a ring-yuluk or lions replacing it. For example, 1733, 11111 physical digital copies. In addition to these, there are also manuscripts without a beginning and end.

Among the manuscripts containing the works of Sulayman Bakirghani, we have not found any copies that are important for the art of book reading. Among the manuscripts we have studied, there are no decorated copies. But there is a copy of the text with red ink and gold water on the table, which is stored under item number 5716.

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

1. One hikmat 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 in Qul Sulayman, Khalis, 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 we copied them from ancient copies. It is necessary to find such manuscripts and include them in research.

In conclusion, the tasks facing Bakirganiology today are:

1. Making a catalog of the works of Kul Sulayman.
2. Solving the question of belonging in proverbs and poetic stories attributed to the poet.
3. Compilation of scientific texts of the works of Suleiman Bakirgani.

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 research.

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