



Article

## Turkish of Mysticism Great Representative

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**Abstract:** This article provides information about Sulayman Bokirgani, a talented disciple of the founder of the world-famous Yasaviya order, Khoja Ahmed Yasavi, a unique representative of the Turkic Sufi Sharia. A socio-philosophical analysis of the spiritual heritage of Sulayman Bokirgani is important for the education of young people. The article reflects that his teachings on the education of the human spirit are an important school of thought that should be studied by future generations.

**Keywords:** Sufism, order, spirituality, enlightenment, body and soul, literature, science, education, soul, morality, love

### 1. Introduction

**"If the body of society is the economy, then its spirit and soul are spirituality."** [1] Spirituality develops through reading and learning from historical sources. The role of Sufism in the process of spiritual development is incomparable. Sufism is an important doctrine that ensures the spiritual purity and mental health of a person, and "it is impossible to have an idea of the cultural life of the medieval Muslim East without studying the literature of Sufism. It is difficult to understand the East itself without being aware of this literature." [2]

In the development of Sufism, the study of the history of ancient Khorezm is of particular importance, as this place was one of the centers of science, literature, culture and social development. Among the thousands of distinguished scholars, Sulayman B o Kirghani was a great son of this land, who also deservedly took his place.

### 2. Materials and Methods

This study employs a qualitative approach to analyze the spiritual legacy and philosophy of Sulayman Bokirgani within the context of Turkic Sufism. The research is based on literature analysis, including classical texts on Sufism and works related to Sulayman Bokirgani's teachings. The primary source used is *The Book of Bakirgani*, which contains Sufi poetry and teachings attributed to Sulayman Bokirgani. Additionally, various academic and historical references on the history of Sufism in Central Asia have been utilized to provide a comprehensive understanding.

A hermeneutic approach is applied to interpret the symbolic meanings embedded in Bokirgani's poetry and teachings. This method enables researchers to uncover the philosophical significance hidden within Sufi texts. Furthermore, a comparative approach is used to analyze Bokirgani's thoughts in relation to his mentor, Khoja Ahmed Yasawi, and other Sufi thinkers of the same period.

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### 3. Results

Suleiman B o kirg'ani was born in the village of Boqirg'an in Khorezm (the year of birth is not known) and died in 1186 or 1192. Suleiman B o kirg'ani was a student of the world-famous representative of the Turkic Sufi Sharia, Khoja Ahmed Yassawi, who possessed a unique talent. Studying the spiritual heritage of Suleiman B o kirg'ani and conducting socio-philosophical analysis is important for the education of young people. After all, as President Shavkat Mirziyoyev noted, "...the rich religious and educational heritage of our great ancestors is an invaluable source for us..." [3] Such sources all space and time for study is a condition .

Sulayman B o qirqani continued the traditions of his teacher in both the order and the Sharia. According to his definition, Ahmad Yassawi is a perfect saint, "the great of the Masha'yih", "the mirror of the two worlds" :

Flat water between , lie down gem bribe ,  
 The Messiahs sarah Sheikh Ahmed Yasawi ,  
 The crow villager , falcon , falcon caught  
 Countless disciples began Sheikh Ahmed Yasawi .  
 Shariati is in the middle , Shariati is in the middle in connection ,  
 In reality royal My sheikh , Ahmad Yasawi .

Shouting Turkish peoples Among them, Hakim Ata nickname also famous for was . In the music created some one in the works Solomon father and who is H a father other individuals as wrong record done .

Alisher Navoi " Nasayimul" in "love" writes : "Hakim Ota - Oti Sulaymandur . Khoja Ahmad Yassavi's He is a disciple . Indeed , a day Khoja tabxe ( food) cooking (cooking ) are orders , kitchen ( cook ) firewood They came to say that it was not enough . They said to the people They say , write. firewood picking bring it and he/she time precipitation wood It is . My friend , the firewood . picking until the rounds arrive at the kitchen fat in terms of grass wet It is a mistake . Father Hakim typed the woods straight dry , rotten He brought it . Khoja His Majesty They say , "Hey!" child , ruler work you did and allergy this nickname andean remains and Hakim ataga wisdom language as if "divide and rule ."

Alisher Navoi Hakim Ota wisdom Turks between fame found emphasizing, from them one example brings :

Standing tall penitent,  
 The Burgons It's a win.  
 They are in debt. not coming it has been  
 Unless the address is in the moment.

This understanding from verses Maybe, the Screaming One lions language simple , expression folk was . But this Sufi poet the essence of his creativity mystical ideas organization Bakirghani 's religion and Sufism, love and from morality lesson giver works In Turkestan wide spread out, loving read . Hussein Preacher Koshofi The song " The Dervishes " from the situation Turkish in the language word our wisdom and latoyifu your examples Turkestan in the province well-known and is famous and of them favoyidi information " He is from the Qudsiyyah . "

The scream past our ancestors " intelligent" "perfect " and " enlightenment" tick " , " satisfaction "Okay " , " Thank you" blessing "divine " education taught He was appreciated for being a poet. He won the love of the people for centuries because he glorified "Lutfu Muruvvat", "Izzati Mutawaze", "Akhloqi Hamida", and sidqu sadaqat.

A coach who has "divine passion and divine pleasure" in his heart. To correctly define the power of his thinking - It means discovering the secrets of imagination. As is known, At the heart of any religion and true mysticism is the desire to abandon the "world". But this does not express a hatred or pessimism for the existing world. "Abandoning worldliness" is a spiritual exercise, an experience of reaching the absolute essence of the beauties of the world. Its content is very broad and is an unparalleled "document" for understanding the inner life of a person . According to information, when the sheikh of Iraq addressed the sheikh of Khorasan with several difficult questions, he sent the

questions to the caliphs of Ahmad Yasawi. Hakim Ota answered those questions about Sufism with a poem . One of his verses says:

Everyone who sees it will know it's Khizr.  
Appreciate it every night if you see it.

Do we interpret the content of the couplet as “do not belittle the human child. Every person is a symbol of Khidr, respect and love him as much as you see him”? Even such an interpretation does not give grounds to say that Bakirghani’s words of advice have managed to “poison” the public mind. There is no single way and means to achieve absolute truth. Divine love is contrary to brevity. There is a true lover who is able to unite the soul of all. There is no night when the beloved is not illuminated by the light of eternal beauty. The earth and the sky, the moon and the sun, the mountains and the rivers - in short, all of existence are its outward manifestations. This is the true meaning of the couplet. Therefore, the poet relied on the doctrine of unity in promoting this idea. Therefore, he was not content with "being a Sufi," "burning for the truth," and "striving for the self," but rather "walking among the people in secret," Mansur aspired to become a "captive in the marketplace of truth."

When will you be happy, I will see your beauty,  
When will you be here , I want to see your beauty.  
When the time comes, a thousand flowers bloom,  
Farah is doing this for a living, even if I die for your sake.  
The work is not finished until the soul is dead, my soul is not dead,  
A dry claim won't do, and I'll give you false hope.  
There is no limit to the number of claims, no soul for the loveless,  
There is no cure for the sick, I'll ask my doctor.  
You're the doctor, claim it, I'll ask my doctor.  
I beg you, doctor, to grant my request.  
Please, with your grace, enlighten me, lest I take a wrong step.  
The servant Solomon spoke, secretly he walked among the people,  
He looked for the one without a picture, I need to see the face.

You see, by mentioning the "selfish passion," Bakirghani urged the poet to confront inner vices and defects and to purify his soul from them. His demand Love is the truth, the curse of empty pretense and hypocrisy . “Sufi mysticism is the life of death, the death of life, which means being resurrected in the spiritual life and dying in the sensual life,” says Baba Tohir. This same truth is also reflected in the poems of Bakirghani.

Unfortunately, the essence of Bakirghani's work has not been properly defined and has been condemned out of ignorance for a long time.

Religious mythology and the philosophy of Sufism require a different approach to Bakirghani's works, a different interpretation of their figurative content. The poet's poems express such spiritual and moral needs as not turning this world into hell, not inflicting the torments of the Last Judgment on the people by giving in to their desires, getting rid of the slaves of the mind, and glorifying the power of religion.

Scholar Matan Mallaev directly attributes Bakirghani's creation of "reactionary poems" to Ahmad Yassawi; The poems in the “Book of the Scream” are so close and similar to the poems of Ahmad Yassawi in terms of their idea, style and language that it is sometimes impossible to separate them from each other. The similarity in idea, style and language is truly strong. The poems written under the pseudonyms Kul Sulaymon, Hakim Sulaymon, Hakim Ota are close to the wisdom of Yassawi in form and meaning, images and tones, sometimes extremely similar, and Bakirghani did not remain indifferent to the main issues that interested Ahmad Yassawi. In general, Bakirghani's works cannot be separated from the spirit of “Devon i hikmat”. Kuplizoda emphasizes that this ideological and artistic harmony is “the special etiquette of Yassawiism”; “Hakim Sulaymon Ota had the right to achieve the most important position among the followers of Yassawi, since he was the first to establish this tradition. "The fact that his works have been alive among the people for eight hundred years, along with the works of the Sheikh, is proof of this."

It is worth noting that it is no coincidence that many legends and stories have been created that emphasize that Bakirghani was a worthy student of Yasawi. It is said that when

Sulayman attended the madrasah, he would not carry the "Quran" on his shoulders like other children, but would walk with it in both hands, and after completing his studies, he would not turn his back on the madrasah until he reached home. One day, Ahmal Yasawi, who was sitting near the mosque, saw this and fainted. Therefore, Khoja took Sulayman to study the "Quran". After he turned fifteen, he became a student of Yasawi. In one legend, the incident of collecting firewood from the steppe is connected with the visit of Khizr (peace be upon him) to Yasawi as a guest. Khidr, impressed by Solomon's enterprise, told him, "From now on, you will be the Wise One. Do not remain silent, but show kindness." It was then that Solomon began to speak proverbs.

#### 4. Discussion

Sulayman Bokirgani played a crucial role in the development of Sufism in Central Asia, particularly within the Yasawi tradition established by his teacher, Khoja Ahmed Yasawi. Through his poetry, he conveyed profound concepts of spirituality, divine love, and soul purification. His philosophy reflects the core principles of Sufism, emphasizing simplicity, sincerity, and the journey toward God through inner experience.

One of the key aspects of Bokirgani's teachings is the idea of spiritual unification, in which a Sufi must detach from worldly desires and attain enlightenment through love and devotion to God. This is evident in his poetry, which highlights the importance of respecting fellow human beings as manifestations of divine love. This concept aligns with the teachings of other great Sufi thinkers, such as Jalaluddin Rumi and Al-Ghazali, who also emphasized inner transformation as a means to achieve spiritual perfection.

Moreover, Bokirgani's legacy demonstrates that Sufism is not merely a religious practice but also a system of moral and ethical education. Through his works, he promoted principles of morality that can be applied in everyday life. His teachings on patience, sincerity, and respect for knowledge remain relevant in the modern world, particularly in the context of education and character development for younger generations.

However, it is important to note that Bokirgani's thoughts have been subject to various interpretations throughout history. While some view him as a radical thinker, others regard him as a promoter of Islamic values rooted in compassion and tolerance. This controversy underscores the depth of his spiritual legacy, which continues to offer valuable insights for researchers and scholars today.

#### 5. Conclusion

Suleiman Bakirgani's poems were published several times in Kazan under the title "The Book of Bakirgani". This collection was created on the basis of these two books, published in 1848 and 1898, which are kept in the Oriental Studies Department (Inv. No. 12646, No. 289). The collection reflects the fact that Sufism is a doctrine that teaches purity of heart to perfection of spirit. Many thoughts in Sufism are presented in poems about the soul and morality, soul and love. Bakirgani's philosophical and moral views on divine love are a science that should be studied in today's era of globalization and in an enlightened society.

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