



## The Scientific and Spiritual Heritage of Suleiman Bagirgani

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**Annotation:** This article is dedicated to the life and scientific heritage of Suleiman Bagirgani, a great representative of Sufism, a poet and a follower of the great Sufi order Ahmad Yassavi. The article examines the issue of Suleiman Bagirgani's further deepening of the rules of Sufism and its dissemination to the general public. The article also provides a philosophical analysis of the thinker's propaganda of Islam, the Shariah and the rules of the teachings in his scientific heritage, and his views on how people should live in that world and enjoy the blessings of Allah.

**Keywords:** Shariah, Sufism, poems, disciples, legend, scientific heritage, mythology, philosophy, sunna.

**Introduction.** According to historical sources, Suleiman Bagirgani was a Sufi poet who was also known in his time as Hakim ota and Kul Sulayman. Sources do not indicate the year of Suleiman Bagirgani's birth, but his death is recorded as 1186. He was born in the village of Bokirgan in Khorezm, studied at the Khorezm madrasah and had a deep knowledge of religious Sufism.

**Discussion.** Suleiman Bagirgani was a murid (disciple) of Yassavi, the founder of the largest Yassavi sect in Turkestan. In the process of learning, he impressed Yassavi with his ability and poetic talent. Therefore, in his poems, he often wrote poems under the pseudonym Kul Solomon in a simple, fluent style. There are many stories among the people that he was a worthy disciple of Yassavi.

According to sources, he had a very high status as the most talented and ruling student of Ahmad Yassavi. Suleiman became the murid of Khoja Ahmed Yassavi at the age of 15. According to Manaqib Sheikh Khudoydod Wali, when Ahmad Yassavi tested his disciples, only Suleiman Bagirgani and Sufi Muhammad Darwish were able to pass this test. Ahmad Yassavi then said, "I have made one and a half disciples all my life," referring to Suleiman Bagirgani as a whole disciple. Probably for this reason, Ahmad Yassavi did not want to take him away from him [1].

J.G. Bennett claims that Hakim-Ata preached among the Volga Turks, and his school established a branch on the Caspian coast. Suleiman and Anbar-An had three sons: Muhammad, Asghar and Hubbi. The most talented turned out to be Hubbi-Khoja (Sultan-epe), who even managed to temporarily move the Kaaba to Bagyrgan. The father was jealous of his son's abilities, Hubby was offended and left his father's house. In response, Allah sent a curse on Suleiman, according to which, after the death of Bagyrgan, the grave will be under water for 40 years. The curse was realized, Bagyrgan was flooded with water for 40 years, and then no one remembered his whereabouts. Scientists associate the legend of the flooding of the grave with a change in the channel of the Amu Darya due to the destruction of dams by the Mongols in 1221 [2].

The name of Suleiman Bagirgani was among the bright representatives of high Sufism, such as Yusuf

Khas Hajib, Ahmad Yugnaki, Ahmad Yassavi. That is why Suleiman Bagirgani had a special place in the 9<sup>th</sup>-12<sup>th</sup> centuries. Suleiman Bagirgani has left us a huge artistic and literary legacy. In addition to Suleiman Bagirgani's poems, he also wrote two epics, "The Book of the End of the World" and "The Book of the Virgin Mary". In addition, the scholar A. Hayitmetov noted that Suleiman Bagirgani's poems "The Story of Ismail", "Me'rojnoma", "The Book of the Virgin Mary", "The Story of Sabit", "The Story of Noman", "The Book of the End of the World" can be added to the list. "The Story of Ishmael" 37, "The End Times" 49, "Me'rojnoma" 57, "The Book of the Virgin Mary" 53, "The Story of Sabit" consists of 34 quatrains. Including the story of our Prophet, these are all 245 quatrains, or about 1,000 verses [3].

From the above, it can be seen that the spiritual and scientific heritage of Suleiman Bagirgani's work is more epic, that is, stories and epics. Suleiman Bagirgani's poems have been published several times in Kazan under the title "The Book of Bagirgan". The author's work is also prepared for publication by Uzbek literary scholars I. Hakkulov and S. Rafiddinov on the basis of books kept at the Institute of Oriental Studies (Inv.№ 12646, № 289) with forewords and comments [4]. In 2008, in Alma-Ata, a relatively complete collection of Bagirgani was published for the first time in the Kazakh language as part of volume 7 of the Literary Monuments (Kazakh) edition [5].

In addition, the author's poems are popular among Tatars, Bashkirs and other Turkic peoples. This means that Bagirgani's works, which teach religion and Sufism, love and morality, are widely read in Turkestan. The reason for this is, first of all, the depth and breadth of the Sufi thinker's worldview, the variety of problems and topics he writes about. It is especially noteworthy that in the works of the thinker the figurative content of religious mythology and mystical philosophy was analyzed in a deep and profound way.

In his scientific legacy, Suleiman Bagirgani warns people not to turn this world into hell and not to give in to arrogance. The thinker urges people to free themselves from ignorance and to glorify science and enlightenment. He puts forward his own spiritual-moral concept in this regard. Suleiman Bagirgani also teaches that enlightenment is to know Allah, to come into His sight. And he acknowledges the Supreme love in man as, first and foremost, the love of Allah. As a follower of the Yassaviya sect, the thinker sees the path of the sect as the path to educating the perfect man and leading him to heaven.

Besides, Suleiman Bagirgani's legacy focuses on issues of social life. In particular, he argues that those responsible for social inequality, injustice and other vices in society should be reminded of the horrors of the afterlife and brought up on the basis of fear. In particular, the thinker sharply criticizes the activities of dishonest and unbelieving officials in society, those who engage in unclean deeds, the ignorant. In his scientific legacy, Bagirgani paid special attention to "divine love and divine pleasure".

The poet's works reflect not only the interpretation of the Shari'a and the teachings, but also the changes that take place in nature, the definition of the year, the seasons and their peculiarities, as well as the circumstances of human nature:

*Thank you Subhan for the coming Navruz days,*

*Blue grass sprouts from the ground and praises Subhan*

If the grass, which has just risen 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 it? So, a person should set an example in this regard as well [6].

The main idea of the "Book of Bagirgan" is to call the reader to humanity, fear of God, and spiritual purity. According to Bagirgani, in order for each of the people to reach the highest stage of spirituality, he must fully cognize Allah. To achieve this lofty

goal, first, a person must pass through the four steps without hindrance. These are: shariah (a collection of Islamic laws and customs), tarikat (the idea of a Sufi trend, a goal to achieve), ma'rifat (knowledge of the conditions-instructions of Islam) and hakikat (Approach Allah). Each of these stages of spirituality are steps and are followed in turn. At the same time, each of these four steps consists of ten maqams (conclusions). Only one who has fully cognized and mastered the forty maqams of the four steps will be able to contemplate the face of Allah [7].

**Results.** “Book of Bagyrgan” is an anthology, along with the works of Hakim-Ata, which also included the works of Ahmed Yasavi, Nasimi, Fakiri, Kul Sharif and other Turkic-Tatar poets of the Middle Ages. It was used in Tatar mektebs as a teaching aid.

The first thematic group in the work of Suleiman Bagirgani consists of vocabulary with the meaning of command: order, service, namaz, oblige, sunna.

The second thematic group of vocabulary with the meaning of approval: very good, countless, a lot of mercy.

The third thematic group of vocabulary of relationships: Hak (True) tagala, slaves, himself, everyone, Muslims.

The fourth thematic group of vocabulary with the meaning of the result: service, mercy, fulfill the prescription, sunna.

The poem “The Book of the End of the World”, which is attributed to the pen of Suleiman Bagyrgani (d. 1186), describes the Day of Judgment (Kiyamat) and the events associated with it. The information presented in the book demanded a new interpretation and a different theoretical understanding of the Day of Judgment. In this poem, along with Yajuj, a lot of attention is paid to Dajjal, a popular character in Muslim eschatological legends, analogous to the Christian Antichrist. He is not mentioned in the Quran, but he is often found in hadiths and Muslim legends about the coming end of the world. Dajjal is also called al-Masih al-Kazzab and al-Masih ad-

Dajjal (“false messiah”). Muslims believe that ad-Dajjal is associated with Devil and will be the last tempter of people before the end of the world, when he pretends to be the real messiah - ‘Isa or al-Mahdi. Until that time, he lives chained to a rock on an island in the Indian Ocean. It is believed that before the end of the world, ad-Dajjal will appear from the east on a huge donkey, all unbelievers and hypocrites will follow him, and he will be able to subordinate the whole world to his power, except for Mecca and Medina. In the poem Bagyrgani ad-Dajjal has a specific route of movement. True, it is not indicated where he will appear from, but his exact path is known - he will go through Khorasan to Rum (Byzantium, the territory of modern Turkey) and further to Baghdad [8].

After the independence of Uzbekistan, thanks to the sponsorship of generous people, thanks to the freedom of conscience, religion and belief of every citizen, the current new mosque Suleyman Bagirgani Mosque was built and commissioned in 2005-2007 through a charity hasher. November 10, 2020, the Ministry of Justice of the Republic of Karakalpakstan registered the Hakim Ata mosque in the Muynak region and handed certificate No. 59 to the staff of the mosque. The mosque is named in honor of Suleiman Bagyrgani (Hakim Ata, Kul Suleiman) - the most prominent of the disciples of Khoja Ahmed Yassavi, the fourth governor of the Sufi tariqat Yasaviy. In 2002, a conference dedicated to the 880<sup>th</sup> anniversary of the birth of Suleiman Bagirgani-Hakim Ata was held in Karakalpakstan.

**Conclusion.** In conclusion, today it is important to conduct a large-scale research on the study of the personality and scientific heritage of Suleiman Bagirgani. Because the ideas of humanity, perfection, patriotism, honesty, spiritual and moral purity, put forward in the works of the thinker, serve to raise the morality of young people, to form in them moral qualities.

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