

## COMPARATIVE ANALYSIS OF SULAYMAN BAKIRGANI AND "BOOK OF BAKIRGAN" BASED ON FOREIGN SOURCES

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**Annotation:** The article talks about the life and the work of Sulayman Bakirgani, his book "Hakim Ata" and how it was studied by foreign scientists, and the American scientist D.DeWeese's and Turkish scholar F.Kuprulu's opinions about the "Book of Bakirgani" is analyzed.

One of the first caliphs of Khoja Ahmad Yassavi, Sulayman Bakirgani, was born in the village of Bakirgan, Khazorasp district, Khorezm region, and he was a great figure of Sufism and a poet. He was a follower of the Yassavi tariqah, and the information about his life is based on different narratives. Popularly known as "Hakim Ota", he became a murid (disciple) of Yassavi at the age of 15, and gained the respect of his pir with his talent and poetic talent<sup>1</sup>.

Regarding the life and work of Sulaymon Bakirgani, Russian scientists such as K. Zaleman, P.Komarov, A.Samaylovich, V.Bartold, G.Snesarev; a number of Uzbek scientists such as A.Fitrat, N.Mallaev, A.Hayitmetov, O.Usmonov, I.Hakkulov, S.Rafiiddinov, R.Vohidov, H. Eshonkulov, E.Jabborov, N.Hasanov conducted one or another research and prepared the "Book of Boqirgan" for publication. At the same time, a number of Turkish scientists such as F.Koprulu, K.Eraslan, A.Gozal, M.Kara, G.Alpay, M.Tekken, R.Arat, G.Amangulieva, R.Bayram also wrote about Bakirgani and his "Bakirgani book" and this book has been published several times in Turkish.

The American scholar Devin Deweese also provides valuable information in his research about the life and work of Sulayman Boqirgani, his "Book of Boqirgani" ("The Book of Hakim Ata")<sup>2</sup>. In his article entitled "Three tales from the Central Asian "Book of Hakim Ata"<sup>3</sup>, he gives the translation and analysis of three narrations related to the lives of Hakim Ata and his son Hubbi Khoja and their followers (the reason why the scholar used the word "tale" instead of "narration" is unknown - K.I.). Devin Deweese mentions that he relies mainly on excerpts prepared by the Russian orientalist Karl Germanovich Zaleman, Koprulu's Kazan edition, and Munavvar Tekkan's recent research<sup>4</sup>.

"The Book of Hakim Ata" was written in Chigatai Turkic, the literary language of the Central Asian Turks from the 15<sup>th</sup> to the beginning of the 20<sup>th</sup> century, and it was the forerunner of today's modern Uzbek language. According to the scientist, the oldest manuscript of this book belongs to the beginning of the 18<sup>th</sup> century, and this source has preserved many archaic linguistic features.

<sup>1</sup> Köprülü, Fuat (1991). *Türk Edebiyatında İlk Mutasavvıflar*. Ankara: Diyanet İşleri Başkanlığı Yay.; Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 90.

<sup>2</sup> Deweese, D. (2003). "Hakim Ata", *Encyclopaedia Iranica*. XI (fasc. 6): – S. 573-574.

<sup>3</sup> Deweese, D. Three tales from the Central Asian "Book of Hakim Ata". *Tales of God's Friends Islamic Hagiography in Translation*. Edited by John Renard. University of California Press. Berkeley, Los Angeles, London. – Pp. 121-135.

<sup>4</sup> K.G. Zaleman, "Legenda pro Khakim-Ata," *Izvestia Akademii nauk*, 9, no. 2 (1898): – Pp. 105-50. The passages presented here have now appeared in abbreviated form in English in Koprulu, *Early Mystics*, 91-92, 110-12, and are based on Koprulu's Turkish paraphrases, which were based in turn on one of the Kazan publications. A recent edition of the work prepared by Munevver Tekcan and published in Turkey has not yet been available to Devin Deweese.

Although the sources on which the "tales" were written in "Hakim Ata Kitobi" belong to the recent past, they are composed of stories representing the early stages of the Yassavi tradition.

The first four stories in "The Book of Hakim Ata" tell about Hakim Ata's childhood, his discipleship to Ahmed Yassavi, and his shaykhship in the Khorazm region, that is, Bakirgan, while the fourth story tells about his marriage to Anbar Ana (daughter of the ruler of Khorazm, who later rose to the rank of governor). The fifth story gives information about the three sons of Hakim Ata and Anbar Ona (mother), that is, Mahmoud Khoja (Devin Deweese writes Hakim Ata's 1<sup>st</sup> child as Mahmoud. However, F.Koprulu calls his 1<sup>st</sup> child as Muhammad)<sup>5</sup>. (His real name is not known to us. – K.I.) and Askar Khoja's bad behavior (it is not mentioned what kind of behavior they had – K.I.) and the events related to their education in the city of Khorazm. Also, the next three stories describe Hubby Khoja's troubled experiences with his own father. Devin Deweese brings to the fore in this article, as he has mentioned in other articles, a kind of rivalry among different Sufi groups. From this we learned that the scholar says that here too there is a problem between the father and the child or that the father is jealous of the son.

In the Book of Hakim Ata, Hubbi Khwaja Hakim is interpreted not as a loving son of his father, but as a son interested in leading his father's team, ignoring his calls, and instead interested in hunting with horses and dogs. The conflict between father and son develops in three episodes of Hakim Ata book.

So, according to this article, the son does not do what the father says, but he says that he helped people. It is stated that the father did not believe and that the father was forced to believe after 10,000 gold coins were brought from the rescued ship members.

Analyzing the researches, Devin Deweese says that some shortcomings can be seen in the work of F. Koprulu "The early mystics in Turkish literature". In our previous chapters, the scientist F. Koprulu mentioned a number of sources that help in the research of the yassaviya. But it turns out that Devin Deweese is not aware of one story that F. Koprulu brought in his research. F. Koprulu gave the reason why Sulayman Bakirgani got the ratio "baqirgan" ("shouted"), but Devin Deweese says that he did not come across to the meaning of this name<sup>6</sup>.

F.Koprulu mentioned an event that caused them to get the name of "Boqirgan". We did not present these events in detail here, but this event is described in detail in the researched book of F. Koprulu<sup>7</sup>.

Overall, both studies are complementary. We will be able to get valuable information from both.

## Conclusion

One of the first caliphs of Khwaja Ahmed Yassavi, Sulayman Bakirgani's book "Bokirgan kitabi" is the second book after "Devoni Hikmat". This work is a collection of wisdoms that raise a number of questions about the archons of Islam and the end times, which occupy a high place in the study of Islamic studies and the study of "Devoni Hikmat". This book is one of the great books written by Yassavi followers. Its content is almost similar to the themes in "Devoni Hikmat".

In our research, we aimed to analyze foreign sources, especially sources in English, so we used the research of American Islamic scholar Devin Deweese as a basis. In this study, the scientist used the word fairy tale instead of the word narrative. We would like to inform you that we do not agree with this situation, because a fairy tale is more of a lie than a narrative. And in the narration,

<sup>5</sup> Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 91

<sup>6</sup> Deweese, D. Three tales from the Central Asian "Book of Hakim Ata". Tales of God's Friends Islamic Hagiography in Translation. Edited by John Renard. University of California Press. Berkeley, Los Angeles, London. – P. 133

<sup>7</sup> Ibid: – P. 90.

closeness to the truth, things that can be believed are interpreted. F. Koprulu and Devin Dewese describe almost the same life of Sulayman Boqirgani. But in some places there are differences in giving names and reality.

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