

The Spiritual Legacy of Sulayman Baqirghani

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ABSTRACT

In the following article the spiritual legacy of Sulayman Baqirghani is analysed from the viewpoint of the diverse foreign sources. The theory and the extrapolation of some data presented by him is reconsidered.

KEYWORDS: *spiritual legacy, sufism, Sulayman Baqirghani, Mehrajnama, Akhir zaman kitobi, Khoja Ahmad Yasavi*

Introduction. The books of the medieval Sufi poets Sulayman Baqirghani and his mentor Khoja Ahmad Yasavi were among the first works published initially in the “Turki” or Chagatai language. The first editions of Bakirghani’s works were published in 1846 in Kazan: “Akyr zaman Kitaby”, reprinted in 1856, 1885 in Chagatai and in 1897 and 1906 in the Old Kazakh language. In 1846, the first edition of the book was published under the title “Baqirghan”, reprinted in the Old Kazakh language in 1860, 1897, 1900, 1901, 1906, 1908 years. Bakirghani's book “Hakim ata” was published in four editions" (1846, 1858, 1888, 1901), and in 1856 another edition of his works was published under the title “Tagi gazhap”. [1, 24]

“The Book of Baqirghan” is one of the literary monuments of the Sufi orientation of the 12th century, considered common to all Turkic peoples. The author of the work, a major representative of the Sufi movement is Sulayman Baqirghani. Despite the prevalence of Sufi poems- Hikmat Baqirghani among the Turkic peoples of the Kipchak steppe and Central Asia, the legacy of the ulema was collected only by the 19th century and was published several times in a book (in 1846, 1877, 1882, 1898) by the printing houses of Kazan and Istanbul under the name “Baqirghani Kitabi” (“Book of Baqirghan”).

“The Book of Baqirghan” consists of five parts: The first part is emotional poems; the second part is didactic and philosophical poems-hikmet aimed at moralizing the Sufi idea; the third part is poems aimed at praising Allah (“Mehrajnama”); the fourth part is the epic “Akyr zaman Kitaby” (“The Phenomena of the End of the World”); the fifth part is “Bibi Mariam” (“Praise in the name of Mariam”)

The main idea of the “Book of Baqirghan”– is to call the reader to humanity, Allah- fearing, spiritual purity. According to the ulema, in order for each of the people to reach the highest stage of spirituality, he must fully know Allah (Haq -, the absolute spirit). To achieve this lofty goal, first, a person must pass through the four steps without hindrance. These are: sharia (a collection of Islamic laws and customs), tariqa (the idea of a Sufi trend, a goal to achieve), Enlightenment (knowledge of the conditions-instructions of Islam) and haqiqat (Getting closer to Haq). Each of these stages of spirituality are steps and follow in turn. At the same time, each of these four stages consists of ten maqams (conclusions) [2, 342].

Only those who have fully learned and mastered the forty maqams of the four stages will have the opportunity to contemplate the face of Allah (Haqiqat). The poems from the Book of Baqirghan

attach importance to the basic canons and conditions of the Sufi idea, as well as the role of man in society from a humanist point of view. "The Book of Baqirghan" calls not to renounce the joys of life, to know the joy of love, to master the science and art given by Allah. It is narrated that having loved a person, it is possible to love the Almighty. The part "Bibi Mariam" from the "Book of Baqirghan" covers poems about prophets, saints, and the creation of the world, which are presented from the point of view of Sufi didactics. Here is a narration about the stories of the prophet Isa (Jesus) with mother Mariam (Mary) about life and death, about good and evil, about good and bad [3, 43].

A particularly important factor determining the relevance of the study and research of the problem is that the topic of "Sufism" under the domination of communist ideology was a forbidden zone for researchers. As academician M.M. Khairullayev rightly notes, Sufism has been considered one of the "dangerous" topics in our literature for many years, since its origin and evolution are closely linked to the history of Islam and religious teachings. As a result, we have lagged far behind foreign scientists in studying the theory and history of Sufism – one of the richest and integral components of the cultural heritage of the peoples of the East. An extensive literature on Sufism has appeared in European as well as Muslim countries. [4, 221]

A comprehensive study of Sufism makes it possible to more adequately and fully represent the development of the spiritual culture of the Central Asian people in the Middle Ages. As you know, the knowledge of this or that phenomenon requires following the nature of this spiritual phenomenon in everything, seeing it as it really was and is. And this requires an objective approach to the problem under study. The study and comprehensive study of the historical and philosophical essence of Sufism is of particular relevance today, when religious fundamentalism in every way seeks to use Islam for its own selfish political purposes.

Fundamentalism and religious extremism, hiding behind the dogmas of Islam, falsify its true essence, give a political coloring and thereby come up with the slogan of creating a single caliphate under the shadow of the green banner of holy Islam. It is in this ideological, sometimes political, struggle that the study of the historical and philosophical essence of Sufism, which at all stages of its development resisted violence, injustice, etc., becomes particularly relevant. The teaching of Sufism and its true aspirations are alien and completely denied by modern Islamic fundamentalism and religious extremism.

Sufism, as an original theoretical system with a special socio-ideological ontological status in medieval society, has aroused great research interest among Orientalists, Islamic scholars, historians of philosophy and literature in recent decades. This is due, the scientists note, to the fact that the above aspects of the problem are at the initial stage of the study process and have not yet received due attention from researchers - this is firstly; Secondly, they are connected with the intensification of the ideological and political struggle around the problems of the theory and practice of Islam at the present stage.

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the scientists note, to the fact that the above aspects of the problem are at the initial stage of the study process and have not yet received due attention from researchers - firstly, and secondly, they are associated with the intensification of ideological and political struggle around the problems of the theory and practice of Islam at the present stage.

Proceeding to the development and analysis of the main issues of the problem under study, we consider it necessary to dwell on some of the views of Orientalists on the meaning and essence of Sufism. Thus, I.P. Petrushevsky considers Sufism to be mysticism in Islam and characterizes Sufi teaching against the background of this understanding. "Under sufism, or mysticism (from Greek. mysterious), usually understand a special religious worldview that allows for the possibility of direct, personal and intimate communication (or even connection) of a person with the deity through the so-called "illumination" - internal "experience", "ecstasy", - writes I. Petrushevsky - - sufis currents, as well as ideological philosophical systems imbued with mysticism, appeared under the shell of different religions, especially in the era of feudalism. In Muslim countries, the mystical movement is known by the common name of Sufism." 2 Analyzing the works of prominent Islamic scholars of Western Europe, I. Petrushevsky concludes that there is still no generalizing scientific work (on Sufism) in history. The reasons for this are the exceptional complexity and versatility of the problems of advertising at the present stage.

It is very difficult to determine the ideological sources of Sufism, i.e. Muslim sufism. The presence of numerous elements in it, as well as similarities with the ideas and images of other mystical teachings, gave reason to some authors in the past, and partly in the present, to declare the "lack of independence" of Sufism, to look for its roots in Neoplatonism, Zoroastrianism, Buddhism, etc. Such an exaggeration of the role of external factors in the emergence and development of Islamic mysticism was largely determined by the nature of Sufi sources (largely in Persian and Indian languages) that European researchers had, as well as, and most importantly, the mutual influence of religious and philosophical teachings in the countries of the Near and Middle East, where even before the appearance of the Prophet Muhammad, the ideas of Christianity, Judaism, Neoplatonism, etc. were known.

At the same time, we must not forget that the mystical worldview, being one of the forms of religious consciousness, is not limited by any geographical, national or chronological framework. Any religion knows its own tradition of mysticism, the specifics of which are determined by the peculiarities of the dogma of the corresponding creed. Sufism, of course, was exposed to external influences to the same extent that Islam itself depended on them. And if the latter is recognized not only as an independent, but also as one of the world religions, then why should its adherents be denied the identity to experience mystical experiences and theorize about it? In other words, without denying the influence of various non-Islamic sufi schools on Sufism, we believe that it is more justified to consider it as a "derivative" of the spiritual evolution of Muslims, which can be understood only in the light of the corresponding ideological, political and social conditions.

During the period of its emergence, establishment and development, this Islamic mystical trend, based on historical stages, regional socio-political and cultural-spiritual characteristics, manifested itself in various forms and directions. During this time, Sufism has become a perfect teaching. At different historical stages in different states, under socio-economic and political conditions, the main socio-political, as well as ideological and spiritual activities and tasks of Sufi movements and trends have changed accordingly. Many contradictions can be observed in his system of trends and forms of achieving the main ideological goals.

As it is noted in the literature, at various historical stages it either served for a hidden protest against Muslim dogmatics and classical Islam, or contributed to the strengthening of freedom of thought, or

was widely used in the fight against colonial policy as an anti-colonial ideology. In whatever form Sufism was expressed, in general, it played an important role in the spiritual life of the Muslim East. Therefore, Sufism, as an original theoretical system with a special socio-ideological, ontological status in medieval society, in recent decades has aroused great research interest among Orientalists, Islamic scholars, historians of philosophy, culture and literature. A comprehensive study of Sufism allows us to more accurately and fully represent the development of spiritual culture and the Central Asian people in the Middle Ages. [6,76]

The followers of Sufism have promoted numerous writers and thinkers from their ranks, who have left behind a great literature in Arabic, Persian, Turkish and other languages. He was one of the broadest currents in the culture of the peoples of the Near and Middle East, as well as Central Asia. Therefore, the question of Sufism is of urgent importance in the study of the socio-philosophical thought of the peoples of the Muslim world. With the emergence of a new attitude to the coverage of the history of religion, the spiritual life of our society, thanks to the independence of the Central Asian countries, especially in Uzbekistan, favorable conditions have appeared for a comprehensive study of the cultural heritage of thinkers of the past, including Sufism. The study of Sufism as an influential religious and philosophical trend makes it possible to more accurately reproduce the process of formation and development of the philosophy of the peoples of the Muslim East. Sufi free-thinking as the antipode of Islamic fanaticism manifests itself mainly in the following forms.

A characteristic feature of Sufism as a current was the opposition to the undivided rule of Islam, the oppression of Islamic fanaticism, which among the free-thinking Sufis takes the form of tradition. "Sufism is characterized by the following features," writes Aziz Narynbayev, "firstly, the combination of idealistic metaphysics with a system of psychological exercises - asceticism, requiring the proselyte to exert all physical and spiritual forces; secondly, the indispensable participation in the organization of Sufis of the elder mentor (Pir) leading along the mystical path (tariqa) both his direct and in one way or another his inspired disciples (Murids); thirdly, following the doctrine of "secret knowledge", the gradual approach of the proselyte through mystical knowledge, love and asceticism to Allah and merging with Allah. These features define such features of Sufism as an interest in intuitive cognition, sometimes ecstasy, supra-rational phenomena (hypnosis, telepathy), accompanied by a rejection of logical rational cognition of the world, etc. M.V. Piotrovsky writes about the peculiarities of the development of spiritual life and consciousness of Muslims of the Middle Ages as follows: "There was no idea of the possibility of separating the secular and spiritual. Everything that happened in the world - from great events to everyday trifles - had a religious meaning and therefore belonged to the spiritual sphere."¹ Sufism is a religious and philosophical doctrine characterized by complexity, contradictory ideas and heterogeneity of its origins and social base. Sufism has left a great philosophical legacy. The thinkers of the Middle Ages developed philosophical, ethical, aesthetic thought in a peculiar way, made a significant contribution to the assertion of humanistic ideals, created unique works of art that entered the treasury of world culture.

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