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THE RELIGIOUS AND PHILOSOPHICAL CREATIVITY OF SULEIMAN BAKYRGANI

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Abstract

Suleimen Bakyrğani is one of the highly regarded by Muslims in Central Asia and beyond, the Sufi sheikh and the mystic poet of the 12th century. He was an apprentice and successor of the famous Central Asian Sufi sheikh Khoja Ahmed Yassawi.

Suleimen Bakyrğani ascribed to such compositions as: Collection of prayers and instructions and two poems about “Bibi Maryam” and “Akhyr zaman”. In his works, Hakim Ata examines the fundamentals of the Islamic world view, ways to achieve a mystical communication with God, raises ethical and moral issues. In the presentation of his thoughts Suleimen Bakyrğani was very simple and used mainly folk Turkic poetic forms. He enjoyed great popularity among the people that the legends eclipsed the facts, and on this day, we know little about his life, which requires close scientific study.

Suleimen Bakyrğani and his philosophical views occupy a special place in the philosophical system of the entire Turkic world. The main theme of Hikmets and works of Suleimen Bakyrğani is permeated with love of God. And this true love of God is immeasurably higher than an allegorical or changeable love for this world and man. Therefore, the Sufi asserts that love is an almighty companion, bestowed by God.

This paper deals with the deep research of Suleyman Bakyrğani’s religious and philosophical creativity. His love, sung in the sayings by Suleimen Bakyrğani, has a great means leading to enlightenment and spiritual perfection. This was not important only in literature: eschatological pictures are one of the strongest means of moral education, especially effective in those times when Bakirğani lived and worked..

Anahtar kelimeler: Philosophy of Religions, Suleimen Bakyrğani, Hakim Ata, Akhmed Yassawi, Sufism, Turkic World.

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SÜLEYMAN BAKIRGANI'NİN DİNİ VE FELSEFİ YARATICILIĞI

Süleyman Bakırgani, Orta Asya'da Müslümanlar, Sufi şeyhleri ve 12. Yüzyıl mistik şairleri tarafından çok saygı gösterilen isimlerden birisi ve ünlü Orta Asya Sufi Şeyhi Hoca Ahmed Yesevi'nin öğrencisidir.

Düşüncelerinin sunumunda Süleyman Bakırgani, çok basit ve yalın bir dil ile ağırlıklı olarak Türk halk şiirlerini kullanmıştır. Efsanelerin gerçekleri gözlediğini halk arasında büyük beğeni topladı ve bu günlerde onun hakkında çok az bilgi bilinmektedir.

Süleyman Bakırgani ve onun felsefi görüşleri tüm Türk dünyasının felsefi sisteminde özel bir yer almaktadır. Süleyman Bakırgani'nin hikmetlerinin ve eserlerinin ana teması, kul ile Allah arasındaki sevgidir. Allah'a olan bu gerçek sevgi, dünya ve insan için alegorik veya değişken bir aşktan ölçülemez derecede yüksektir. Bu nedenle Sufi, sevginin Tanrı tarafından bahşedilmiş yüce bir refakatçi olduğunu ileri sürmektedir.

[Geniş Özet makalenin sonundadır.]



Introduction

In this research we are going to study the life and creative biography of Suleimen Bakırgani, an outstanding Turkic scholar, poet, and religious figure. He was also named as Hakim Ata.

The exact date of birth of Suleimen Bakırgani is still unknown: indicate about 1095 or 1104. But the date of death is precisely known - 1186, i.e. Life and activity of Bakırgani is attributed to the 12th century. The full name of the sheikh (meaning his father's name) is unknown, only his own name Suleimen and the name of his mother Ulug-podsho (Barthold, 1927, s.169). In some sources, he is credited with the name of al-Garifi, and Hakim-ata, Hakim Suleimen, Bakırgani, Kul Suleimen, attributed to his name, are his nicknames (Zaleman, 1897, s. 8-46).

Hakim Ata was the most talented student, the successor of Khoja Ahmet Yassawi. Studying the life of the figures of the medieval world (representatives of Sufism), researchers often find it difficult to separate historical facts from folk legends and legends that were spread by sheikh followers during his life and for centuries after his death. This difficulty also occurs in the study of the biography of Suleimen Bakırgani. This is indicated by the works of scholars who interpreted works and studied this outstanding

personality for many years: (Matveev, 1895, Komarov, 1895, Malov, 1897, Zaleman, 1897, Snessarev, 1969, Köprülü, 1976, Hakkul, 1991, Eraslan, 1991, Kaya, 1998, Amanguliyeva, 2000, Tekcan: 2006, Bice, 2016).

Suleimen Bakyrangani was so popular among the people that the legends of his holiness overshadowed the facts, and documentary evidence of his life is little known. However, the genre of hagiography (manakib) was formed in Sufism, in which the life activity of representatives of Sufism is largely deified, and the Sufis themselves are ranked as saints. They focus more on their moral and intellectual qualities. Information hagiographic sources are, rather, symbolic value. But, despite this, when covering the life and activities of the Sufis, one can not bypass these sources. At the same time, it is only necessary to clarify this information and highlight the historical truth (Komilov, 1996, s. 246).

Some information in manuscripts and lithographic publications is kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan and at the Russian Academy of Sciences (in St. Petersburg). In addition, information on the life and activities of Suleyman Bakyrangani can be found in works dedicated to Sufi tariqats, for example, in Diwaniy Khikmet by Ahmed Yasavi or Alisher Navoi in Nasayim ul-Mukhabbat. Of course, not all the information in this works is historically reliable, they require a critical approach. In addition, preserved works and hikmet attributed to the Suleimen Bakyrangani, which also contain some historical facts.

The nickname Hakim (wise) granted him Khizr for his judiciousness. Nisba (ie, nickname by place of birth or residence) "Bakirgani" comes from the name of the territory of Bakyrangan, where Suleimen lived most of the time and where he was buried. The title of "Khoja" (translated from Persian as a teacher, tutor, sage) was worn by all the respectable sheikhs of the Yasaviya brotherhood. Over the centuries and centuries, Suleimen was called by different titles and nicknames, and this shows his high authority both among Sufis and among ordinary people.

A. Philosophical interpretation of Bakyrangani Hikmets

The main theme of Hikmets of Suleimen Bakyrangani is the love for God. This love in the understanding of the Sufis I. Hakkulov describes as follows: "There is no single path and means for achieving Truth. Divine love is contrary to the limitations of the mind. The soul of each lover, if he is only a true lover, hides many opportunities only thanks to the beloved. There is no dark night, which the rays of beauty of the eternal beloved would not illuminate. Earth and sky, moon and sun, mountains and rivers - in general

all things are His visible incarnation” (Hakkul, 1991, s.5).

And this true love for God is immeasurably higher than an allegorical or changeable love for this world and man, for this world and man are mutable themselves. Sufi poets claim that love is an almighty companion given by God (Hakkul, 1991, s.74).

The lover, obsessed with divine love, searches with all his passion for meeting with the Beloved. If such love was first sung in the fiery lines of Ahmed Yassawi for the first time in Turkic literature, then Suleimen Bakyrangani became its first follower.

*“Manim zhonim saning ish ing bilodir
Tanam azhiz vale zhonim ulodir
Bu ish bulmasa man netgaj ehrdim
amu ohim manim ish im ilodur”* (Hakkul, 1991, s.13).
*“My soul is full of love for you,
My body is weak, but my soul is lifted up high.
If there was not this love, then what would I do?
All my moaning comes from my love”.*

Therefore, Bakyrangani considers divine love to be a great good that “feeds” the human soul. At the same time, this love cleanses it, forcing a person to renounce everything earthly and completely direct thoughts to the One God.

*Oshi bulur ul kishi cheksa ish soyasi
Ranzhu birla mekhnat ul oshi a ish doyasi
Jul uzo dir tun atti il il zhoningni sati
Tubsiz dengizdir boti muhabbatning daresi* (Hakkul, 1991, s. 15).
*“The one who is in love becomes in love
Under the shadow of Love,
All pains and labors endure only in the path of Love.
The road is long, the night is dark, sacrifice your soul,
The bottomless ocean is like the waters of Love”.*

Suleimen Bakyrangani claims that “the ray of love is at the peak of the soul”, and therefore the lover, possessed by Love, in the sufferings and grievous trials will know this ray in his soul. But for this, it is necessary to “sell the soul”, i.e. to completely abandon oneself, your inner “I”.

*“Kerak bursa gavhar gar zhondin kechib adam ur
Zhondin kur sang jiro tur hozirdir va t ehgosi”* (Hakkul, 1991, p.15).

*"If you need pearls, abandon life
And set foot on the path (of love),
And if you are afraid for your life, you are successful,
There is the Master of Time, He is here".*

In order to penetrate into the meaning of poems of Sufi poets, including the poems of Suleimen Bakyrangani, one must know the interpretation of each word. Otherwise, it is impossible to comprehend the true content of the lines, and hence the author's thoughts. Thus, the "pearl", which is referred to in the last example, in Sufi terminology means a meeting with God or divine knowledge. Then the content of these lines receives the following interpretation: "If by love you can renounce yourself, then you will obtain divine knowledge. If you get scared of this, then get out of this way, because there are other true lovers, do not bother them". Thus, only a lover, capable and ready to renounce himself, i.e. from their personal interests and welfare, "learns the secrets of peace and soul, and therefore, will find happiness".

*"Hozir tur on urolur gojib hozir kurinur
Saodat a uralur ham dinu ham dunesi" (Hakkul, 1991, s.15).
"For one who is ready for this, the hidden will become manifest,
His whole being and spirit will be enveloped in happiness".*

Thus, the love, sung in the sayings of Suleimen Bakyrangani, is a great means leading to enlightenment and spiritual perfection. This love is sung to them with all sincerity and strength of the soul. People, who have reached the heights of enlightenment with it, become holy.

Bakirgani says:
*"Shiblij oshi ish ini ruzi il il Ilohim" (Hakkul, 199, s.15)
"Granting others to the love of Shibli, O my Lord".*

The famous Sheikh Shibli, who lived in Arabia in 861-946, in love of God was an example for many Sufis. Suleimen Bakyrangani expresses the idea that a lover in God should resemble at least Sheikh Shibli, who achieved spiritual harmony, abandoning his personal interests and temptations of life (Navoi: 1968-124). In this regard, Bakirgani comes to this conclusion:

*Bu dunedin kim kechgaj aroda ish bulmasa
Uchmoh apu in kim ochgaj aroda ish bulmasa (Hakkul, 1991, s. 16)
"Who can renounce this world, if there is no love?
Who can open the door of paradise, if there is no love?".*

Hence, as is clear from the above, only love is the means that makes one renounce the world (that is, from worldly temptations), it also gives strength for this and immeasurably enlightens the soul.

For many years this side of Suleimen Bakyrangani's creativity and other Sufi poets remained undisclosed, was silent about the true reasons for their call to renounce the world, empty demagoguery obscured the true meaning. For the dominant ideology was interested in keeping Suleimen Bakyrangani's true enlightenment ideas in the shadow and demanding from scientists the same. I. Hakkulov was one of the first to defend the creativity of Suleimen Bakyrangani from slanderous attacks of the Soviet era. He wrote about this in 1991: "Unfortunately, the true essence of Suleimen Bakyrangani's creativity did not find its true definition and for a long time was ignored in the most ignorant way" (Hakkul, 1991, s.5).

According to Bakyrangani, love helps to achieve the following:

Ruhing izza olinmas zhoning maza bulinmas

Kibru nifo arinmas aroda ish bulmasa

Doru-darmon bulinmas uzni utdin yulinmas

Fasod ishdin arilmas aroda ish bulmasa

Ta vo birla tirilmas zohid uzin orilmas

Kufri ijmon bilinmas aroda ish bulmasa

Olimlar zhohil bulur imomlar iroat yanglur

Maszhidga hud kim kelur aroda ish bulmasa (Hakkul, 1991, s. 16)

"Your spirit will not be high, and the body will not find peace,

Arrogance and strife will not disappear, if there is no love.

... Healing from healing medicines will not,

From fire (passion) there will be no deliverance,

Abominable deeds will not disappear, if there is no love.

With only the faith of life is not even for the hermit crab,

There is no difference between faith and unbelief, if there is no love

Scientists will be ignorant, imams will make mistakes

(In reading the Qur'an),

No one else will come to the mosque, if there is no love".

Thus, Suleimen Bakyrangani interprets love as a means leading a person to spiritual perfection. In his opinion, a person who is devoid of love is just like an infidel. The same interpretation of love we find in Ahmed Yassawi. But

in his teaching, Bakyrangani gives an even more profound interpretation of the ideas than teacher.

B. The idea of Dervishism

Another idea, sung in the works of Suleimen Bakyrangani, was the idea of dervishism. Bakirgani enthusiastically describes the educational and moral and ethical issues associated with this idea:

*“Mungli ozhiz buldim man nafsni uzdin yuldim man
Istadi im bildim man darveshlarning ichinda
Bezor buldim davidin ham huzhzhatu fatvidin
Sir ochildi mavlidin darveshlarning ichinda”.*

*“I became crying and feeble; I tore off my passions from myself,
What I wanted to find, I found among the dervishes.
I’m sick of the instructions (Sheikhs), all their prohibitions
And fatwa (permits),
All secrets are revealed with the help of Mawla and among the dervishes”.*

*“Sirim sirga Ulandi, kunglum Arshga yullandi,
Ish kilich bailandi, darveslarningning ichida.
Kim bor darvesga ten - carcass, ondin ghran aulu hush,
Shavk sarobi bulur nush, darveslashring Ichidah”.*

*“The secret behind the secret revealed, my soul ascended
In Arsh (i.e., Empires),
The sword of love became bound among dervishes.
Who is an equal dervish, from him and gain mind-reason,
The wine of delight can be drunk among dervishes”.*

*“Darveslaring of bosori, zikri tourur gulzori,
Haning sirri asrori darveslahring ichinda.
Suratlari mundadir, siyratlari andadir,
Podshohlara on sondur darveslarningning ichinda”.*

*“The bazaar of dervishes, their flower garden is zikr,
All the secrets of the Lord are in the dervishes.*

*Their outward appearance (i.e. body) is here, but their secret thoughts are there,
What should the kings do among dervishes?"*

"Darveshlarning k,iyemi, Mustafodir imomi,

Darveshlarning salomi, darveshlarning ichinda.

Shibli, Zhunayd, Boyazid – olam ularga murid,

Barcha tuman ming zokhid, darveshlarning ichinda" (Bakirgani,1991, s.17).

"The supreme head of the dervishes, their imam - is Mustafa,

The health of all dervishes, he, all dervishes welcome him.

Shibli, Junaid, Bayazid - the whole world is their murids,

Thousands and thousands of zahids are their murids among dervishes".

Thus, Suleimen Bakirgani interprets the Dervish brotherhood as the absolute way to achieve divine enlightenment. This, however, is typical for the creativity of many Sufi poets. Like them, Bakirgani gives an ideal artistic picture of dervishes and represents dervishes as the most perfect personalities. That is why, according to Bakirgani, "the whole world is their murid".

Also interesting that Suleimen Bakirgani opposes the true dervishes to the rulers ("no place for the padishaham among the dervishes"). For, in his opinion, the dervish, who has attained perfection, is much higher in spiritual and moral qualities than the ruler.

The Dervishes consider themselves to be slaves of the Lord and the Truth and the Sultans who rule over injustice:

"Sani darding mango darmondin ortuk,

Senga k,ul bulgonim, sultondin ortuk,

Saning yedingni aysam chul ichinda,

Bulur ul chul manga bustondin ortuk,

Saning yeding agar ketsa tilimdin,

Vuzhudim k,uriyur, vayrondin ortuk," (Bakirgani,1991, s.18).

"The suffering you sent me, for me

Above healing,

I am your slave, and this for me is higher than the degree of the Sultan.

In thoughts of You, when I wander in the wilderness,

That desert for me is above all the flowering gardens.

And if my tongue leave the words of Thee,

My whole body will be destroyed more than any ruins".

C. Consonance of ideas of Baghdadi, Bistami, Yassawi and Bakyrhani

Above we talked about who Shibli is, now let's say a few words about Junaid and Bayazid.

Junaid Baghdadi (died in 910) was a famous Sufi. He is the progenitor of the rationalistic trend of the "sahv", "doctrine of sobriety", and complete self-control. This teaching, named after its founder, "junaydiya", became one of two trends of Muslim mysticism. One of the requirements of his teaching to the dervish who comprehended divine truths was the demand to hide them from the common people, for people are not able to understand them, and therefore, through ignorance they can deny and accuse the dervish (Bertels, 1965, s. 48-49).

According to the mystical teachings of Junaid about being, a man, like all created things, has his origin in God. Everything created is unreal, real being is only the being of God. Therefore, since the origin and the beginning of man - in the only real and ever existing God, then sooner or later he must return to his original source in order to reconnect there and reach the original state. And this is achieved by immersion in meditation, complete submission to the will of God. As a result, the Sufi's own being completely disappears, he loses his qualities and properties, the emotions, the person's own "I" disappear, and he attains the state of "Fan".

Junaid Baghdadi did not dwell on this generally accepted position of the Sufi teachings. He developed it and formulated a position, which was called the "doctrine of sobriety". According to Junaid, achieving the state of a fan (non-existence) is not the main and ultimate goal of the Sufi. Being in this state, he must achieve to restore his temporarily lost human qualities. But they already appear as mutated and spiritualized God (bakah baad al-fana). Thus, the Sufi again regains his "I", i.e. He again becomes "himself", only renewed, more perfect and sober, able and worthy to fulfill his mission from God to instruct and enlighten people.

This teaching (related in essence to Buddhist teachings of "unstoppable nirvana" and bodhisattvas) gained wide popularity among Muslim mystics, even representatives of orthodox Islam considered his ideas acceptable and tolerant.

Bayazid (Abu Yazeed) Tayfur b. Isa al-Bistami (died in 874) was born in the borough town of Bistam in northwestern Iran. He is the founder of one of the leading currents of Muslim mysticism. It was Bayazid Bistami who first

developed and substantiated the position of the Sufi teachings about the state of the fan, of which we spoke above.

Conclusion of Bistami that, with an absolute immersion in thinking about the uniqueness of God (tawhid), there may be a spiritual sense of the total disappearance of one's own self, the total dissolution of oneself in God, was also based on the personal experience of the psychic states into which the mystic scientist was immersed. He called this state of "fan" (non-existence), when a person completely merges with God, dissolves in it: "you are me, I am you". This formulation by Bistami entailed vehement attacks on him by the guardians of orthodox Islam.

Bistami teaches that on the way to achieving such a state the Sufi must experience ecstatic enthusiasm (galaba) and intoxication with love of God (sukra). Only an all-consuming passion for God will lead the Sufi to merge with Him.

Bistami did not leave behind himself independent works. From him we heard his statements, preserved in the records of people from his entourage, students, including his nephew. He subsequently gave his record to Junaida Baghdadi (Islam, 1991, s. 42).

Another important point of his teaching is the thesis that after the knowledge of divine truths the Sufi should explain them to people, for in this way one can educate them (Bertels, 1965, s. 48-49).

According to the researchers, the doctrine of "Yassavia" harmoniously combined in itself both these directions of Sufism. Therefore, in the verses of Bakyrangani there is a lot of consonance with the ideas of both Junaid Baghdadi and Bayazid Bistami. In this he pursued the goal of educating dervishes (seekers on the path of Sufism) in the spirit of the ideas of these teachings.

So, Suleimen Bakyrangani, following his feast by Ahmed Yasawi, sings in his poems the ideas of divine love and upbringing with its mediocre of a spiritually and morally enlightened person.

It is necessary to say a few words about the artistic and poetic peculiarities of Suleymen Bakyrangani's poetry. They have a special pathos in combination with a special melody. As the researchers correctly note, "Poet's poetry expresses such spiritual and moral-ethical demands of people as an appeal not to turn this world into hell, not to turn the people into a sacrifice of their pride and arrogance, liberation from slavery of passions, to be a true believer and a slave of God only" (Hakkul, 1991, s. 5). Thus, Suleimen Bakyrangani sees the way to solve the social problems of his time in translating the ideas of Sufism into practice.

The rhymes of Suleimen Bakyrqani's poetry are similar to the rhymes of Ahmed Yasawi's poems. The rediphos (the repetitive words after the rhymes) are also consonant with the Yasawi redifs: Dustlar, Ish, Darvishlar Ichinda, Darvishlar subatinda, Halim on Bulur, etc. They carry in themselves the main semantic load of the verse and concentrate on it the attention of the reader. The artist's expressive means of the poet are basically tazad (opposition), tashbih (comparison), talmik (analogy), etc., they make the poet's poems vivid, memorable and emotional.

Here is an example where two poetic devices are combined: tazad and talmih:

*"Tamuy aytur: man booman, darveslar ۋ chöhirman,
Bakhillarga Hozhaman, Iland Zolim, Avor bor.
Uchmokh aytur: "yuq, sanda, zumla pairambar manda,
Muhammad Mustafa, Umar, Ali, Usmon bor". (Bakyrqani, 1991, p. 11).*

*"Hell says": I am rich; I am a wine for dervishes,
For the meager, I am a lord; I have all tyrants and other people".
The Paradise says: "Oh, you have nothing!
All my prophets are Muhammad Mustafa, Umar, Ali, Usman".*

As I. Hakkulov rightly observes, that no one can separate the works of Bakyrqani from the spirit of "Divani Hikmet"; This phenomenon is the Turkish scientist M.F. Koprülü designated as "a private rule of Yassavia" (Koprülü, 1976).

In addition, as it is observed in the fate of Hikmet Ahmed Yassawi (İshmuhammedova, 1995, s.16), the poems of Bakyrqani also need a thorough textological study. In this regard, first of all, it should be noted that the ancient manuscripts of the works of Suleimen Bakyrqani have not yet been found, and the earliest lists that have reached us date only to the 17th century. The earliest example of the verse text of the Sufi poet in question is the quatrain quoted by Alisher Navoi. And, comparing them with other texts, one can come to the conclusion that there were no noticeable changes in the style, ideas and language of the poems of Bakyrqani. But on this issue, we are of the opinion of Professor I. Hakkulov that, the final conclusion should be deduced on the basis of a comparative study of all the lists that have come down. In addition, we believe that it is necessary to implement a comparative consolidated text of the Hikmet Suleimen Bakyrqani (and other

representatives of the Yassavia School) and gradually move on to compiling their scientific-critical text. For the present edition of the works of Bakyrangani (in Uzbek, Turkish) in places puzzles and makes you think about the issues of the textological plan. For example, (Hakkul, 1991, s. 18-19) on page 18-19 of this publication, we are faced with a violation of size and style. We think that perhaps this is the author's version, which is dictated by the introduction into the text of the verse (verse) from the Koran and thus inevitably violated the rhythm:

"Yavma naduv kullu inosin biimomihim demish va tda

Tob ajmuman erab sani tilasam man". (Bakyrangani, 1991, s. 19)

As we see, in this twelve-foot verse in the first line with the introduction of the verse of the Qur'an, the size and rhythm are broken, and the rhyme is moved deeper into the verse. But at the same time the idea of the work is expressed more strongly, which, apparently, justified this violation in the author's eyes.

Another explanation is possible. It may be that the original versions of Suleyman Bakyrangani's hikmets were created in the style of the Sadj. It is this style that is used in the hikmetas of the representative of the literary school of Yassavia of the XIX c. Duyush ishana.

Whatever it was, such questions urgently put on the agenda the need and the need for textual research. Meanwhile, the existing edition in the Uzbek language - "The Book of Bakyrangan" - was implemented on the basis of only two lists, which urgently requires continuing work in this direction and creating a more perfect version of the text.

The peculiarities of Suleyman Bakyrangani's hikmet language differ little from the features of Ahmed Yassawi's "Divani Hikmet" language. But the language of Hikmet Suleimen Bakyrangani is also close to the languages of poetic works of Saifi Saraya (14th century), Sayid Kasimi (XV century), which also differ in simplicity and affinity for the language of the people. The language of our author's works is based on the Qarluq-Kipchak-Oguz dialect of the Turkic language, many such elements are clearly observed in Hikmet by Akhmed Yassawi.

D. Bibi Maryam

Attributed to Suleimen Bakyrangani works: "Bibi Maryam", "Akhyr zaman" and a number of poetic instructions and prayers touch upon the issues of morality, which are very relevant today, and perhaps even more relevant today than before.

As you know, the image of the Bibi Maryam and the related idea of the Immaculate Conception occupy one of the central places in the religious and artistic literature of Christian and Muslim peoples.

The plot of the work of Suleimen Bakyrğani is very simple. At the very beginning, which can be conditionally estimated as a small introduction to the work, the author reports the miraculous birth of Isa, the son of Mary, and lists his qualities.

“In the name of God, the Gracious and the Compassionate, keeping in mind the power of the Almighty, I wrote this story, and it’s impossible to hide it. My lord gave it to me as a gift. This Jesus, the Son of Maryam, was a special slave to My Lord. My lord exalted him, gave him the Gospel (the Bible). As the descendant of the saints and the head of the prophets, the Lord showed His favor over him and gave Him a place in heaven. Jesus was the messenger who did not surrender to this World, not clinging to the heart of wealth and not living among the people. I abandoned this world and prepared to meet another world; Was obedient to my Lord and spent the night without sleep. His mother was Maryam, and his father was not with Him at all. He is the master of the prophets, born of the wind (i.e. spirit)” (Matveev, 1895, s. 20).

As you can see, the text of Bakyrğani has a semantic similarity both with the Gospels and with the Koran, but there are differences. For example, in the Koran the name of the father of Maryam is called Imran, which is not found in the New Testament and in Suleimen.

This part ends with the enumeration of Isa’s phenomenal abilities to heal the blind and lame, to revive the dead with their own breath.

Then the presentation of the main plot begins with the conversion of Jesus to the mother: “One day Jesus said: “Mother! I’ll give you one piece of advice, this advice you listen: one thought came to me! Let’s get up, dress in sackcloth and leave this world: it’s time to pray (to God)! “Maryam replies: “O my son, the light of my eyes, my child (my colt)! It’s good that you thought about it, because we are all mortal”. Mother and son got up, put on sackcloth, left this world: the end of the world came” (Matveev, 1895, s. 21).

Removed from the mortal world, they began to lead a righteous, reclusive way of life. They approached Mount Tabian, climbed to its top. Maria said to her son: “Build a mosque!” Jesus trained the stones and made them a circle with a roof; Built one cell, and Maria went in there. So they began to live on this mountain, the days were spent in fasting, and the nights

in wakefulness: they performed a prayer of obedience. So we lived for several days. The snakes in the nests, field (steppe) animals, air birds and insects - all came to greet them (Matveev, 1895, s. 22).

After this event unfolds swiftly. One day, when Jesus went to look for food, the angel of Azrail's death appeared behind Mary's soul. She was praying at that time. In vain were the mother's entreaties to wait for the return of her son, to see him for the last time and put him to his chest. But fate is inexorable and death can not wait when its hour has come. On his return, Jesus can not believe what happened, waiting for his mother to wake from sleep. In this part, the experiences of the son are described very warmly and warmly.

Angels, gathered, came to mourn for Mary. The evening prayer passed, the night came. Jesus returned home; When he saw that there was no mother, he began to call her. Seeing Mary lying, with tears, turned to her, begged and pleaded, saying: "My mother, get up! How much time will you still sleep? After all, the morning prayer has already come. What happened to you? It seems that she was tired after prayer and fell asleep!". He waited a long time. He did not eat food, saying: "Let my soul be a victim", and waiting for his mother, left food. On that day Mary did not rise; And Jesus dutifully waited for her until the next morning. Then a voice came from the sky: "Mary left you, you were an orphan!", Jesus, hearing this, sobbed bitterly and, lying with his chest to the ground, lay unconscious. The vaults of heaven shook; The pen of the tablet cried; And the angels wept, saying: "May God have mercy"!

As known, this case is not recorded in the evangelical or Koranic versions about the life of Jesus, and it is also known that Jesus died before his mother. But there are some parallels with them, of course, you can. Thus, for example, according to Christian traditions, the death of the Virgin Mary was also announced to her by the archangel Gabriel on Mount Emon during prayer. Suleimen Bakyrhani borrowed this episode from some source, perhaps folklore, and introduced it into his work, with the only difference that here the name of the mountain is different. Although there is no name for Mount Tabi'an in the Qur'an, there is still evidence that the son and mother, by the will of God, retired to a certain hilly place, "resting and flowing" (23:52). In addition, here and further the image of Isa in the treatment of Suleimen Bakyrhani appears as the image of an ordinary earthly man, a mere mortal with his sincere feelings and experiences. This is seen as the influence of the Qoranic interpretation of the image of Isa.

In Christians, Jesus combines the divine and the human; He is the God-

man. According to the Christian doctrine, God the Father sends his Son-Jesus to redeem the sins of mankind with his blood and death on the Golgotha cross. But after death, he rose again and ascended to heaven to his Father, but a second time must appear, which will be a sign of the end of the world.

In the Quran, the image of Christ is interpreted in a completely different way. He is not a God-man, not a son of God, but a normal mortal, awarded a prophecy and preaching the idea of monotheism - the Creator, who does not have a companion. Being a strictly monotheistic religion, the Quran in general sharply condemns the claims that God has "children" and "companions":

*"O people of the Book!" In religion, your excesses do not indulge
And do not say anything about Allah, except the truth.
Messiah Isa, son of Maryam - messenger from Allah
And His Word, which He embodied in Maryam,
And the Spirit (as mercy) from Him.
So believe in Allah and His messengers,
Do not say "Trinity!" - for your own good.
Allah is One God alone! His greatness
It is unfortunate to be a father to a mortal.
He alone is in the heavens and the earth.
He, as a guarantor, is enough!" (4: 171).*

Thus, Suleimen Bakyrđani created a work whose characters appear as real people. Very sincerely and emotionally sharp are the words-lamentations of Isa on the mother ("where now I'll go, whom I will name my mother, with whom I will live").

According to the Christian teaching, on the third day the Lord God rose up Mary and raised her body to heaven. For her soul Jesus himself came down from heaven. Suleimen Bakyrđani completed his work with this episode, and it was in him that his Sufi views were most clearly reflected:

Maryam was able to abandon this world and connect with God. But filial feelings of Isa, who prevailed over the Sufi perception of the world, prevented her from doing so. And she rebukes her son for wanting her resurrection, forcing her to live through such a painful death that brought the deliverance from torment. Her instructions followed this with Sufi instruction.

By "pearls" the Sufi thinker in this case means a world view, which includes the whole life experience, the knowledge of all the truths that the

sheikh himself achieved. He wanted to show that only through difficulties, through the exhausting process of cognition and practice, the soul becomes purified, and only then can one comprehend the Truth and be perfected in life.

As already noted, the Qoran does not give a definite and complete conception of Bibi Maryam and Jesus Christ, therefore the Muslims who wrote about this (Rabguzi Nasiriddin), in particular Bakyrangani, try to fill this notable gap with folk legends borrowed from various Christian, apocryphal and canonical Sources.

E. “Akhyr Zaman”

Another work by Suleimen Bakyrangani “On the End of the World”, or, as he wrote, “Akhyr Zaman” – “On the End of the World”, tells about the signs of this death, the universal resurrection, the Judgment and retribution after the Court. This book talks about what kind of destiny awaits Muslims in another, transcendental life, i.e. in a different way. Life posthumous; How Muslims will be judged, what intercession awaits them from the Prophet Muhammad. It can be said that this book expounds the Qoranic version of the world end, only on a simpler, more accessible language.

We know that Islam is the latest of all major religions of the world, professing monotheism - tawhid, and its prophet Muhammad is the last messenger of the Lord. This religion has absorbed the best aspects of other religions and therefore this religion is considered the purest and most faithful. Thus, the idea of the “Last Day”, or “The End of the World” is borrowed from Jews and Christians. The scenes and pictures of the Domsday can be traced both in the Torah and in the Gospel. Ideas about the death of the world of religious scholars are denoted by the term “eschatology” and define it as the doctrine of the ultimate destinies of the world and man. Since Islam originated later than Christianity and Judaism, it appeared under their ideological influence and adopted certain aspects. As we have already noted above, this applies, in particular, to the Christian and Muslim eschatological doctrines. The meaning of both interpretations is that both religions recognize the impermanence of human existence.

Man is mortal. But what happens after his death? To what extent is the other life connected with earthly life? What punishment will receive a defect and how will the benefaction be rewarded? Who from mortals shall receive the atonement of his sins?

These and other questions are answered almost equally. Namely - the end of the world will be preceded by the appearance of the Messiah.

Christians have a resurrected Jesus Christ, and Muslims also have Imam al-Mahdi ("Mahdi" means "guided by the right way", "guided by the way of Allah" in Arabic). Moreover, the Sunnis perceive it as a person with whom they connect the ideal of the future. For the Shiites, the Mahdi is a very real historical person - the last successor to the prophet Muhammad and the last of the twelve Shiite imams who disappeared at the age of nine. He will again appear in the world and become the herald of the end of the world. But first the Mahdi will destroy evil, the world will be reborn for the righteous, good and justice will triumph, sinners will be punished.

But the End of the World will come, and all the dead will be raised to answer for their deeds in the earthly life. There is no discrepancy between Muslim and Christian religions in the matter of constructing an afterlife. It is hell, purgatory, paradise, and their purpose, of course, is the same. Hell and paradise consist of a number of parts (in the Quran they are called "Makamas", in Christianity these are "circles"). True, if there is no big discrepancy in the description of paradise, then, according to observations of Orientalists and Islamologists, the Koran is not so rich in descriptions of hell torments. Here they are associated mainly with infernal fire, and infidels and apostates fall into it, which the Lord's signs "incorrect thought" (7:40).

"Their lodge is the flame of Hell,
Above them is a fire cover.
Thus do we reward the evil-doer"

Announces the 41st verse (Ayat) of the 7th chapter (Surah) in the Quran.

The most detailed in the Sacred book is a description of what signs mark the End of the World:

*"The mountains will disappear, as if in a mirage,
Truly an ambush will be Hell,
Abode of destiny for the unbelievers" (78: 19-22).*

*"And they will be shifted and blown to the powder
In one blow both the earth and the mountains...
... The heavenly vault will split, -
For the sky on this Day will be unstable" (69: 14,16).*

*"And the mountains will crumble into dust,
Becoming crumbling ashes" (56: 5, 6).*

*“And those who come with the bad,
The person in the Fire will be defeated, -
Is it not according to your works that you are rewarded?” (27:90).*

But this topic is relatively thoroughly disclosed by the authors of tafsirs and other types of eschatological literature. According to a fair comment by F.K. Suleimenov, who has devoted many years to the study of the mutual influence of the cultures of the East and the West, "... the imagination of the creators knew no bounds in literature samples, such as tafsirs, mirajname, kisas-al-anbiya (lives of prophets)" (Suleimanov, 1997, p. 236). And in this respect a small product of the Sufi author, studied by us, adequately replenishes this series. This topic served as a means for Suleimen Bakyrangani to express his moral ideas. And the author's fantasy, which enriched the scenes of the World End with new and highly emotional interpretations, strengthens their impact on the feelings and minds of the readers. This is the popularity of this book.

The work was created in the traditional for the literature of the Muslim East form quatrains with a refrain (repeating lines at the end of the quatrains), which brings it closer to the folklore of the Turkic peoples.

Suleimen Bakyrangani, treating this rather widespread topic, places the main emphasis on issues of morality, in violation of which he largely sees the root of social evil. What will the world bring to its end? Why will the end of the world come? What is the reason that people, in this case Muslims are doomed to perish?

In fact, Bakyrangani emphasizes that they have not managed to curb their passions (*nafs*) and are mired in sins.

One of the sins is drunkenness, which even selected people have surrendered to: scientists:

*“When the end of the time comes, what will happen then?”
This world will be filled with many disasters:
Scientists will drink wine and surrender to fornication,
In addition, there are miracles worthy of attention!” (Malov, 1897, p.2).*

As we know, nothing is said about drunkenness in the Quran, but the hadiths widely illuminate this vice. And in Christianity we meet many warnings about the harmfulness of libation.

According to the book “Akhyr zaman”, the most difficult time will come when the so-called Dajjal (he is close to the image of Antichrist among

Christians) will appear and go to Rome, and then to Khorasan. The Quran does not say anything about Dajjal, which means that the information about him was borrowed by Bakyrhani from eschatological written monuments and folklore, in which the views and perceptions of many peoples and religions, including, of course, Christian and Jewish, intertwined.

In Suleimen Bakyrhani, the image of Dajjal is associated with a huge hostile Islam force, which took up arms against Muslims. The eighty thousandth Jewish army will gather under the banner of Dajjal. Another 70 thousand hopeful Jews will join him, and this untold army will go to Mecca and Medina and fill these sacred cities.

In this concept of Dajjal one can see the echo of the teachings of the Christian Apocalypse about the Antichrist. It follows that the image of Dajjal is borrowed from the Jews, and the activities of Dajjal are copied from the activities of Antichrist in the teachings of Christians. In turn, orientalist attach this word to the meaning: a liar, a deceiver.

Another terrible sin, for which people expect payment at the Last Judgment, is debauchery:

*"When the end of time comes,
Then the scientists will surrender to debauchery,
Children of believing Muslims will be prisoners.
The unbelievers will speak, not ashamed: Me! Me!
In addition, there are miracles worthy of attention!"* (Malov, 1897, p.3).

This quatrain again presents an image of scientists whose unseemly behavior is estimated by the author as the most vivid indicator of the fall of morals. For scientists the East means a special relationship. They are the chosen people, possessing worldly and spiritual knowledge. And if they are indulged in such vices, then what can they expect from others?

In addition, in the above quatrain again there is a connection with the previous: "the children of believing Muslims will be prisoners". Most likely, here it is meant - captives of the soldiers of Dajjal. This capture in the Quran is also not mentioned.

Further, Suleimen Bakyrhani in his work shows: when the outrage of the infidels, as punishment in response to the sins of Muslims, became immense, appeared Mahdi - the defender of Muslims. Mahdi assembled the army and went to Baghdad, the center of the Arab caliphate, and then to the sacred Mecca to worship the grave of the Prophet Muhammad. From the grave a voice is heard, pronouncing the name "Isa" (Jesus). Thus, Suleimen

Bakyrhani brings together both of these characters, who in the Muslim and Christian religions are given the same role as the defenders of the believers.

It is still necessary to note here that although in Christendom the resurrection of Christ is associated with the idea of intercession and the atonement of sins, but this event is not directly and solely associated with the end of the world. This connection is conducted by Suleimen Bakyrhani. According to the author, only when, on the exclamation from the grave of the Prophet Muhammad Isa, he descends to earth and unites his efforts with the Mahdi, Dajjal will be defeated and killed.

In his work, Suleimen Bakyrhani says that someone will have to kill Dajjal as soon as Jesus descends to earth. Here is the corresponding fragment from the work of Bakyrhani:

"Jesus will come down (from the sky) exactly in the year 900,

Know, then they will kill Dajjal.

Then Jesus will make the Mahdi Imam.

In addition, there are miracles worthy of attention!" (Malov, 1897, p.5).

Perhaps this is directly borrowed from some tradition of Christians. But there may be another explanation: under the "murder" of Dajjal, Suleimen Bakyrhani has in mind that with the arrival of the Mahdi, Dajjal will be gradually defeated, and the earth will be cleansed of the "forces of darkness".

Suleimen Bakyrhani also writes about the eclipse of the sun and the weeping of people on the Day of Judgment, which is not mentioned in the Quran, but there is in the Gospel. The Sign of the Last Day is also the appearance of Gog and Magog (Yajuj and Majuj). The so-called barbarian peoples inhabiting North Asia. About them contain certain information all three world religions. Sometimes Goga and Magog are called "infidels". Suleimen Bakyrhani writes that they will be filled with peace, but they will perish by the will of Allah from the stones, which they will be thrown by huge birds appearing on the sky.

According to the Muslim teaching, before the end of the world there will be an animal called "dibbatul-asri". This is also reproduced by Suleimen Bakyrhani:

"In 900, one more event will happen:

The beast of the earth will come out, and the Koran will rise.

Followers of Mohammed will weep.

In addition, there are miracles worthy of attention!" (Malov, 1897, p. 7).

In the Qur'an it is said that this beast will be led out of the earth by God, that is why it is called the "earthly beast", and will be like a denunciator of unbelievers, God's sign.

So, from the quatrain in the quatrain Suleimen Bakyrđani paints bright pictures of the sins of Muslims, for which they must suffer a severe punishment, despite the intercession of such characters as Mahdi and Isa. Sinners have no mercy and forgiveness. By the will of Allah, the angel Israfil trumpets into the bugle, whose neck, according to Muslim traditions, he always keeps at the mouth, announcing the coming of the end of the world. Forty years later, Israfil will blow the horn again, and then all the people will rise again, their souls will return to the bodies.

No one passes God's punishment and there is no salvation for anyone. Only the prophet Muhammad - the Messenger of Allah - can become an intercessor. Therefore, all the angels led by Jabrail, all the prophets led by Adam, all people will appeal to his intercession. Among the resurrected, Muhammad will see his mother, grandfather Abdulmutallib, his uncle and tutor Abu Talib, his ardent oppositionist Abujahedra and many other relatives and associates who died infidels and also pray for intercession. And in the Quran about such people it is said:

"... Every soul preys its own destruction
What I got (on the ground);
And she has no protector or patron, except Allah" (6:70).

According to the Koran, all family ties are terminated on this (23: 103).

But the prayers of Muslims and angels and pity for their flock (ummat) will force Muhammad, in spite of any prohibitions, to intercede for them before Allah. The Lord will accept this intercession and all Muslims will be honored with paradise.

This optimistic note concludes Suleyman Bakyrđani's book "Ahyr Zaman".

But this does not mean that Muslims can sin in this world and that they are provided, guaranteed intercession before God. All the work of Bakyrđani, although it is small in size, is saturated with the passionate desire of the educator to keep people from unworthy acts demanding such high intercession. Allah is merciful, the Prophet Muhammad is good, but Muslims – God's servants - must live a life worthy, that is, be restrained, God-fearing, and merciful to each other.

Another detail of the work: in the intercession of Muhammad before

Allah, he is supported by Musa (the biblical Moses) and with him goes to the Most High. The Koran also does not say anything about this. But here, in our opinion, one can see a link not only with the fact that Musa is also one of the Muslim prophets, but also with the mission he performed as a defender of the Jewish people before God. (One cannot fail to see the whole relevance of this, at first glance, a small detail for the modern world, where one of the major factors of political and general cultural stability is the settlement of the Israeli-Palestinian conflict, the normalization of relations between Israel and Muslim states).

The work of Suleimen Bakyrhani contains information about the time of the end of the end of the world: he repeatedly points out that events will occur in the year 900, although he does not speak of a "reference frame", the exact time of the beginning of the calculation. This gives potential grounds for various kinds of speculation around the specified date.

So, it should be noted that Suleimen Bakyrhani touched upon the problem of the afterlife and how people should live. He emphasizes that we are all mortal and will be responsible for our actions. Therefore, he warns everyone against committing unseemly acts and encourages us to go through the life given to us with dignity and honor. And the death or the time of the end of the end of the world, he points out in order to warn the dark people of his time and to teach the careless and lazy who live beyond obedience to God.

As we can see from this analysis, Suleimen Bakyrhani creatively imbibed the rich traditions of eschatological literature and created an original work in which his own ideas, ideas and goals were refracted. Moreover, in addition to these works, Suleimen Bakyrhani also wrote directly on the Quranic subjects. These are, for example, Mirajnama or the story of Ismail and his family.

Conclusion

Suleimen Bakyrhani has a high place in Turkic Sufism, after his teacher Akhmed Yassawi. The world view of Bakyrhani was formed in full accordance with the Sufi ideas of his teacher. At the same time, the ideas of a moral and educational nature based on the Quran and hadith prevail in it.

It is important to note that Suleimen Bakyrhani repeatedly appealed to images and subjects common to the religions of Islam, Christianity and, in part, Judaism. Such a desire for the invariant components of the three faiths seems to be characteristic in terms of the ethical-humanistic orientation of the creativity of the Sufi thinker.

Suleimen Bakyrhani creatively introduced into Islamic ideas was also

the creation of bright, artistically authentic images of the transcendental being of man. This was not only literary in importance: eschatological pictures are one of the strongest means of moral education, especially effective in those times when Bakirgani lived and worked.



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SÜLEYMAN BAKIRGANI'NİN DİNİ VE FELSEFİ YARATICILIĞI

© Alyona BALTABAYEVA^a

Extended Abstract

Süleyman Bakırgani, Orta Asya'da Müslümanlar, Sufi şeyhleri ve 12. Yüzyıl mistik şairleri tarafından çok saygı gösterilen isimlerden birisi ve ünlü Orta Asya Sufi Şeyhi Hoca Ahmed Yesevi'nin öğrencisidir.

Düşüncelerinin sunumunda Süleyman Bakırgani, çok basit ve yalın bir dil ile ağırlıklı olarak Türk halk şiirlerini kullanmıştır. Efsanelerin gerçekleri gözlediğini halk arasında büyük beğeni topladı ve bu günlerde onun hakkında çok az bilgi bilinmektedir.

Süleyman Bakırgani ve onun felsefi görüşleri tüm Türk dünyasının felsefi sisteminde özel bir yer almaktadır. Süleyman Bakırgani'nin hikmetlerinin ve eserlerinin ana teması, kul ile Allah arasındaki sevgidir. Allah'a olan bu gerçek sevgi, dünya ve insan için alegorik veya değişken bir aşktan ölçülemez derecede yüksektir. Bu nedenle Sufi, sevginin Tanrı tarafından bahşedilmiş yüce bir refakatçi olduğunu ileri sürmektedir.

Bu yazıda Süleyman Bakırgani'nin dini ve felsefi yaratıcılığı ele alınmaktadır. Süleyman Bakırgani'nin sözlerinde yer alan sevgi, aydınlanmaya ve ruhsal mükemmelliğe götüren büyük bir yola sahiptir.

Eskatolojik resimler, özellikle Bakırgani'nin yaşadığı ve çalıştığı dönemlerde etkili olan en güçlü ahlaki eğitim araçlarından biridir. 12. Yüzyılda yaşamış olan Süleyman Bakırgani, Orta Asya başta olmak üzere Müslüman ülkelerin diğer bölgelerinde de çok saygın bir mistik şair, mutasavvıf ve Sufi şeyhlerinden biridir.

Türk Sufizmde önemli figürlerden biri olarak Süleyman Bakırgani, hocası Ahmed Yesevi'den sonra haklı olarak yüksek bir mevkiye sahiptir. Bakırgani'nin dünya görüşü, öğretmeninin tasavvufi tasavvurlarına tam

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olarak uygun bir biçimde gelişmiştir. Bununla birlikte düşünce yapısında Kuran'a dayanan ahlaki ve eğitici bir doğa ile hadisler önemli bir yer tutmaktadır.

Süleyman Bakırgani'nin günümüze kadar ulaşan iki önemli eseri bulunmaktadır. Bunlardan birincisi "Bibi Meryam" mesnevisi ikincisi de "Ahir Zaman" ("Ahiret") eseridir. Söz edilen eserlerde büyük edip Hakim Ata İslam dünyası görüşlerini, değer ve temellerini, Allah ile mistik bir iletişim kurmanın yollarını, etik ve ahlaki konuları ortaya koymaktadır. Düşüncelerinin sunumunda Süleyman Bakırgani çok basit ve daha çok halk Türkü şiir biçimlerini kullanmıştır. Halk tarafından çok sevilen Süleyman Bakırgani ile ilgili gerçekler çeşitli efsaneler tarafından gölgelenmiş olduğu için onun hayatı ile tarihsel etkilerinin araştırılması özel bir önem taşımaktadır.

Süleyman Bakırgani ve onun felsefi görüşleri tüm Türk dünyasının felsefi sisteminde özel bir yer almaktadır. Özellikle vurgulanması gereken nokta, Bakırgani'nin kaleminden çıkan eserler ve ortaya koyduğu hikmetlerin Allah'a olan sevgiyle bağlantılı olmasıdır. Süleyman Bakırgani'nin eserlerinde dile getirilen sevgi, aydınlanma ve manevi mükemmelliğe yol açan önemli bir araçtır.

Süleyman Bakırgani'nin eserlerine atıfta bulunan: "Bibi Maryam", "Akhyr zaman" ve bazı şiirsel talimatlar ve dualar günümüzde çok ilgili olan ahlak konularına değinmekte ve belki de bugün öncesine göre daha da önem kazanmaktadır.

"Bibi Maryam" çalışmasında yer alan Meryem Ana imgesi hakkındaki görüşleri, Hıristiyan ve Müslüman halkların dini ve sanatsal edebiyatında merkezi yerlerden birini işgal etmektedir. Oldukça yalın bir dille kaleme alınan çalışmaya Süleyman Bakırgani, küçük bir giriş ile başlamakta ve Meryem'in oğlu İsa'nın mucizevi doğumunu anlatmakta ve niteliklerini listelemektedir.

"Yüce olanın gücünü göz önünde bulundurarak, bu hikayeyi yazdım ve onu saklamak imkansız. Bunu bana hediye etti. Meryem'in oğlu olan bu İsa, özel bir köleydi. Tanrı onu yüceltti, ona İncil'i (İncil) verdi. Azizlerin soyundan gelenler ve peygamberlerin başı olarak, Rab onun iyiliğini gösterdi ve O'na cennette bir yer verdi. İsa, bu dünyaya teslim olmayan, zenginliğin kalbine tutunmayan ve insanlar arasında yaşamayan elçiydi. Bu dünyayı terk ettim ve başka bir dünyayla tanışmaya hazırlandım; Rabbime itaat etti ve geceyi uyumaksızın geçirdim. Annesi Meryem'di ve babası hiçbir şekilde O'nunla birlikte değildi. O, rüzgarın (yani ruhun) doğduğu peygamberlerin

efendisidir” (Matveev, 1895, s.20).

Görüldüğü gibi Bakırgani'nin metni hem İncil ile hem de Kur'an ile semantik benzerliğe sahiptir, fakat bazı farklılıklar mevcuttur.

Bu bölüm, İsa'nın kör ve topalları iyileştirmek, ölüleri kendi nefesiyle canlandırmak için olağanüstü yeteneklerinin sıralanması ile sona ermektedir.

Süleyman Bakırgani'nin, İslam, Hıristiyanlık ve kısmen Yahudilik dinlerinde ortak olan imge ve konulara defalarca dönüştüğünü belirtmek önemlidir. Üç inancın değişmez bileşenleri için bu arzu, Tasavvuf düşünürünün yaratıcılık etik ve hümanist odağı açısından karakteristik gibi görünmektedir.

Süleyman Bakırgani'nin eserleri, İslami fikirlere uygun, parlak, sanatsal olarak özgün imgelerinin yaratılmasıyla değerli sayılır. Bu, sadece edebî öneme sahip değildi: Eskatolojik resimler, özellikle Bakırgani'nin yaşadığı ve çalıştığı dönemlerde etkili olan en güçlü ahlaki eğitim araçlarından biridir.

Keywords: Din Felsefesi, Bakırgani, Felsefe, Hakim Ata, Yesevi, Tasavvuf.

