



SULEIMAN THE BAGIRGANI "THE BOOK OF MARY"

Zuhrahon Seitova

Phd philosophical sciences, Nukus state unstitute, Uzbekistan

ABSTRACT:

This article is mainly analyzed without the philosophy of Sufism in the example of Suleiman the Magnificent. In addition, the famous representative of Sufism, Ahmad Yassavi, and the promotion of his teachings in Central Asia, in which Solomon's place is great, will be studied on the basis of historical-logical method. In conclusion, the idea that God is one comes to the fore.

Key words: - Sufi, philosophy, religious, god, knowledge, love, freedom.

INTRODUCTION:

Sufi philosophy has produced enough literature in Arabic, Turkish and Persian. In its early stages, this literature (mostly poetry) was distinguished by its simplicity, its intelligible forms of singing, and its use of folk music. This is due to the fact that Sufi poets are primarily aimed at the common man.

The famous Turkish scholar, poet, religious man, Suleyman Bagirgani, who preached Islam in Kipchak district, was born in Turkestan. He was Ahmad Yassavi's favorite student and assistant. Suleiman Bakirgani was educated in Samarkand, Bukhara, Khorezm and Sham. He was popularly known as "Hokim ota".

MATERIAL & METHODS:

Bagirgani's main work, The Book of Bagirgani, is a 12th-century work of the Turkish people in the field of Sufism. The main idea of the "Screaming Book" is to call the reader to spiritual freedom, humanity, truthfulness. It deals with aesthetics, ethics, hygiene, and the harmony of the soul. According to him, eternal beauty is in God. God is absolutely pure and beautiful. It is made up of four elements: fire, water, earth, and air, created by the four corners of the earth. After that, Allah

created the four mushas (legs, arms, head, body), plants, insects, animals and people. According to Baqirgani, the servant of Allah cannot see its beauty because there is an invisible veil between God and man. Anyone who wants to open the invisible veil and reach God must first enter the path of Sufism and learn its basic knowledge (Shari'a, teachings, truth, enlightenment, that is, the canons of Islam, the tenets of the religion, the attainment of God, the religious tradition). As a result, the "inner world" of the spiritually cleansed person is opened, and he approaches God with a big step. God can be reached not with the mind, but only with the heart, with love for Him. Love is a sublime feeling. The question "Why is it possible to love God?" Is answered in Surah 61 of the Book of Allah. The beauty of God is in His goodness, His forgiveness, His unconditional goodness to His servants. Goodness is manifested in the love of His servants. A spiritually pure, strong-willed, knowledgeable person can approach God with his tongue. Allah is in the heart of man. One day people will gather under his wing.

The laws of nature and humanity are intertwined. Man knows God only by himself. Only those who are free from arrogance, jealousy, envy and war will appear in the spiritual freedom of Allah. The path to syphism

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is difficult, and the person who walks it without fear of hardship must first find a mentor. He should be educated and trained by his teacher without being educated. To do this, the student must pass several levels.

According to philosophical concepts, the basis of real life is humanity, democracy, spiritual beauty. Thus, all ideas are the basis of Sufism. Bagirgani developed the views of his mentor, Hoja Ahmad Yassawi, and laid the foundations for his teachings.

Various epics based on the motives of religious legends established the fields of Turkish literature of the 13th and 14th centuries. Historical facts from the life and services of the Sufis The wisdom of Khoja Ahmad Yassavi is changed and developed in the form of a poem in the works of Bagirgani. These poems developed strongly in medieval literature and in the XIX-XX centuries and became the basis of the genre of short stories.

When it comes to Sufi literature, there are always the tragic difficulties of Muslim religious literature. In world literature, Sufi literature has its predominantly religious form, and in Central Asia, Sufi literature has served to spread Islam. At the same time, in the Middle Ages

RESULT & DISCUSSION

In world literature, Sufi literature takes its place as religious literature, but in Central Asia, Sufi literature has served the function of spreading Islam. That is why in the Middle Ages all religious literature did not have a toshawirge of Sufi works of art. It embodied additional enlightenment and didactic functions in Sufi literature. Explaining the content of the Koran of Islamic dogmas - these are introduced by the Sufi literature, which is the basis of the work of Ahmed Yassawi. We can say that the two-penny baby is only in the purity of the songs. The motives for the burning of the territory are clear and close to the Navq mentality, and have a

strong place in the lives of the Navq population. Philosophical thinking is within the boundaries of the Muslim religion.

The mystical ideology of Central Asia began with the works of Ahmad Yassavi and Suleiman Bagirgani, as well as other poets. Ahmad Yassavi's "Divani Hikmat", Sulayman Bagirgani's "Bagirganyi kitabi", "Akhir zamon" kiyabi, "Hazrat Maryam" are considered to be encyclopedias of mysticism. The Pallachagambars also gave a clear picture of the horses of the Awlis, the trials and tribulations that befell them, and the apwai of the difficult aspects of Islam.

In the poems "The Book of Screams" attention is paid to the conditions of the fundamental principles of Sufi thought, the role of man in the piston from a humanistic point of view. The "Book of Screams" tells us not to give up the joys of life, to reach the joys of love, and not to give up the knowledge given by God. He said that it is not permissible to love Allah without loving man. In the sections "Bibi Maryam" there are poems about the creation of the world, the saints, the saints, described from the point of view of Sufi didactics.

Here is Jesus' life story with Mary's mother: Isa My god Jesus, son of Mary, was a different servant. He was buried in cemeteries and called the head of the prophets, and Allah gave him a place in heaven by illuminating his honor. Jesus was a representative who was not sold to the World, did not give his heart to wealth, and lived among the people. It was after a lifetime that he was ready to see the world, to spend the nights sleepless as he told us to write.

Mary, Jesus' mother, did not have a father. He is the net of the prophets, born of the wind (i.e. the spirit). Wherever he went, he saw a blind man, prayed, and began to see a blind man. Jesus was such a representative that he could walk the lame, heal all the sick, and restore the

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spirit of the dead. Mother! I give you a piece of advice, listen to it, "Jesus said.

It is time for a mother, a child, a hermit, to leave this world and pray to Allah!

Oh my son, my cracked tears baby! Who is this death: you said durpe!

The mother-child left the world, dressed as a hermit.

When he came to the mountain of Lublon, he climbed to the top of it and said to the child, bo Work hard! ð he said. Jesus gathered the stones and made a place for them; one room was built, and Mary entered into it.

He used to fast the days (post) and recite the nightly prayers of obedience. So he stayed a few days. One day, Jesus went a little late to dig up the roots of the grass to find food. This is how the coming of the eljel began: Our zzireyilge gives a single command, which is to take Mary 's side. He comes to Azariel and goes to Mary's house; he greets her as he faces her. Mary got up and greeted him and asked, "Where are you from?" My mercy was terrified, my bones sank, and my spirit faltered! ð, what's your name? He asked.

My name is Azireil, O Mary! hurry up and do your work, I'll take your soul! He answered that Mary's spirit had taken her to heaven and that Jesus would be an orphan.

CONCLUSION :

In the poem, Mary replies, "Wait a minute, my son will return. I must look at him, put my mouth, my head, my eyes on him, and say goodbye to him." Then Azriel said: There is no such command and no time, as your child is waiting, know that I am near you, crowd! he says. Mary allowed them to take their side and ascend to heaven. The angels gathered to mourn him. The Prophet Jesus wept and returned to his mother's bosom. A voice came from the sky! Mary is gone, you are an orphan! When Jesus heard this, he wept bitterly, and fell on the

ground, and fell asleep.

The domes of the sky descend; the angels cried, "May God forgive you." Here it is: down from heaven. They washed Jesus' mother and wrapped her in a shroud. Mary washed her mother, clothed her, and laid her in a tomb; angels came down from heaven. 7,000 angels came and prayed for Mary. Jesus wept and said, "By the command of my God, if the tomb of Mary had been opened, I would have seen her face." It was here that we heard Jesus' prayers in the spring and gave him a chance to talk to his mother. There Mary calls Jesus to spiritual purity, goodness and goodness, to the enrichment of the heart.

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