

UDC 821.512.122(091)

C.ph.s. Matbek Nursulu*Kazakhstan, Almaty, al-Farabi Kazakh National University***LANGUAGE OF S. BAKIRGANI KNOWLEDGE**

Abstract. The author analyzes the language and rhyme style of religious representative Suleiman Bakirgani and its influence on Kazakh poetry.

It is thought that all medieval literary works were written in Shagatay language. According to the scientist A. Amanzholov, «Shagatay language was the language used in the XIV century, supposed name of written Turkish language, in the area of Central Asia, Zhetisu and eastern Turkistan, the area owned by the Shyngys's second son Shagatay. In Turkish literature the term «shagatay language» (or offered in singular meaning «ancient Uzbek language») shows literary «Turkish» language of the XIV-XVI centuries used in Central Asia which reached classical meaning during Lame Timur epoch. There is no doubt that, «Shagatay language» was continuation of eastern Turkistan literary language of the XI-XIII centuries» [1,74 б.].

It is known, that at the beginning of the XI century Oghuz tribes settled on the low tides of the Syrdaria river. When they moved to the central part of Asia, Kypchak tribes came to that place. Kypchaks invaded cities on the banks of Syrdaria, Karatau rivers. After capturing Mangystau and close to it areas they moved to Xoresm.

According to the scientist E. N. Nadjip, the Yassayi language corresponds to the Oghuz-Kypchak language of the XII century, but the Kypchak language dominates. Later, language peculiarities of Yassayi works found its continuation by followers, mainly in studies of Bakirgani (Xakim Ata).

R. Syzdykova, in her famous work «The language of Yassayi wisdom» researched the works of well known Turkish scholars P.M. Melioransky, K.G. Zaleman, S. E. Malov, A.K. Borovkov, A.N. Kononov, A. Najip, N.A. Baskakov

and she supports A. Najip's opinion, that the base of the Kypchak language is literary language of ogyz-kypchak.

Everyone is concerned about the thing that Xakim ata's works were as simple as Yassayi studies to read and were devoted to the public. In this case we consider that Yassayi and his student Bakirgani's writings were easy to read and were written in the language of local Kypchak tribes. The value of this version is that it is very close to our modern life and the problems were actual. In «Дуани hikmet», «Bakirgani books» (October, 1901) along with turkish language you can meet arabic, persian words.

In S. Bakirgani ballad «Bibi Mariam» :

*Talaq berdi duniaga,
Kadam urdi kagbaga,
Tagat kyldi Maulimga,
Tunlaroiag turdi- a [p.2,63 .]*

At the end of every line we see double syllable verbs: berdi -aə, erdi-a (edi), turdi —a, keldi- a, boldi-a, tedi-a (dedi), kechdi-a (keshti) with the help of a —there is a rhyme.

S. Bakirgani works like writings of their teacher Yassayi mostly sang with certain melody as devoted to religious activity. In fact, four line poetry is called murabba in literary science. «Murabba» in Persian language means equal four corners, square. Rhymed scheme aab, vvb, ggb and in some knowledge and studies fully repeated in the fourth line of the poem.

On rhyme example of S. Bakirgani works famous poet Abay's some poems were written, for example «Iuzi- raushan, kosi- gauhar» and « Bilimdiden shykkan soz»

*Zhuregi – aina, konili oyau, (a)
Soz tyndamas ol bayau, (a)
Oz oneri tur tayau, (a)
Ukpasin ba sozdi tez. (ə) p.[3,83]*

This traditional rhyme from arabic, iran, shagatay, lately was used in Shakarim's poetry:

Kansha zharyk nur kuisam, (a)
Khahihattan syr kuisam, (a)
Orshelener su kuisam, (a)
Napsi degen oty bar.[4,p.168 .] (a) is always repeated at the end of the

line.

Briefly speaking, in S. Bakirgani's works such kind of rhymed structures mostly used to reveal content of religious literature and kind intentions of wise poet is liked and respected by nowadays readers. So, S. Bakirgani is formed by his epoch and common for all turkish people. His literary heritage is for well-being of human and with good intentions that is why it has long life and it influenced greatly on works of turkish language writers .

Literature:

1. Amanzholov A. Turkish philology and the history of writing. – Almaty: Sanat, 1996. – p.128 .
2. Bokirgoni Sulaimon. Bokirgoni kitobi / Nashrga tayerlovchiler: I. Khakkul, S. Rafiddin.–Toshkent: Ezuvchi, 1991.– p.80.
3. Abay (Ibrahim Kunanbayev): 2 collections. – Almaty: Zhazushi, 1986.– T.1.– p.248.
4. Shakarim. Imanym / Compiled by B. Baygaliev, E. Kaseinuli. – almaty: Arys, p.2000.– 321.