

MAKHTUM QULI FARAGHI: A SYMBOL OF TURKMEN UNITY

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Abstract

Makhtum Quli Faraghi (1733-1807) is a Turkmen philosophical poet, Sufi scholar, spiritual leader. Turkmen poetry reached its high point with Makhtum Quli Faraghi. Faraghi is called the father of Turkmen literature. He is first poet to consider all Turkmen as one nation. His followers continued his tradition in Turkmen literature that was to praise beauty, truth, justice and goodness. His legacy was struggle for independence, unity, peace, justice, modesty, brotherhood and equality for all. He was not only a symbol of Turkmen unity but also a common voice of Turkish and Islamic world. Integrity and unity of Turkmen nation and the idea of Turkmen way being sacred was promoted by him. He praised and glorified Turkmen culture. He has criticized the negative role of Mullah and Khan in Turkmen society. This article analysed themes of Faraghi's poetry in the light of the theory of New Historicism and discovered answer to the question that why Faraghi is considered a symbol of Turkmen unity.

Keywords: Turkmen, Turkmen poetry, Makhtum Quli Faraghi, Turkmenistan, Turkmen Unity, Turkmen Identity.

Two theoretical approaches to the analysis of a literary work are mostly applied while analyzing a piece of literature. The first one is New Criticism. According to this theory, a text is autonomous and can be studied without knowing its context. The other theoretical approach to literature is the theory of New Historicism. Under this theoretical framework, a literary piece can be interpreted and analysed while keeping in view the historical context in which a particular literary work comes into existence. Besides context and background history of the era, it is also important to consider personal history of the writer. A theoretical framework of New Historicism with inductive and deductive thematic analysis methodology have been applied

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on this study. As already discussed that New Historicism requires knowledge of the personal history of the writer and historical context of the production of a literary work, therefore, it is necessary to describe historical background and personal information of Makhtum Quli Faraghi.

Makhtum Quli Faraghi was a Turkmen poet and Sufi scholar. He is the leader of the spiritual life of the Turkmen people. His name is written in variations like in Persian as Makhtum Quli Faraghi, in Turkmen as Magtymguly Pyragy, in Turkish as Mahtumkulu Firaki. In Urdu as Makhdum Quli Faraghi. The Turkmen dialect spoken in Iran has a close similarity with Turkish, so they call the poet as Mahtumkuli Firaki. In this article Makhtum Quli Faraghi will be used.

Makhtum Quli Faraghi's father name is Devlet Mommmed Azadi [Dawlat Muhammad Azadi]. He was a well known poet.¹ He born in the town of Atrek in May 1733.² He born near the city of Gonbad-e-Qabus in Gorgan province of north-east Iran and buried near [Aaaq Toqai] Aktokay (آق طوقی) village, also in Iran.³ He Educated in Persian but wrote in Turkmen, that is why he is highly regarded within Turkmenistan.⁴ In one of his couplets, Makhtum Quli, describes his name as Makhtumkuli and place name as Etrek.⁵ The region of Etrek is situated near the Caspian Sea where Iran and Turkmenistan meet.

He studied the religious and secular sciences of his time.⁶ He got his education in Khiva and Bukhara. He was fluent in Persian, Arabic and other Turkic languages. He received his early education from his father, Daulat Muhammad Azadi, in Arabic and Persian languages. Azadi was a leading scholar at that time. Azadi was a naqshbandi Sufi. He has visied many lands including modern Turkmenistan. He always thought and prayed for the salvation of his people. Makhtum Quli Faraghi was a prominent literary figure of Chaghtai language which was dominant Turkic language of his region.

¹ Ahmad Hasan Dani, Makhtum Quli: The Poet of Turkmens, *Journal of Central Asia*, XX(1), (Islamabad, Centre for Central Asia Quaid-i-Azam University Islamabad, July, 1997), p. 65

² Ibid, p. 67

³ *Makhtumkuli*, (The British Museum). Retrieved from: <https://www.britishmuseum.org/collection/term/BIOG192014> dated 14th February 2021.

⁴ *Makhtumkuli*, (The British Museum). Retrieved from: <https://www.britishmuseum.org/collection/term/BIOG192014> dated 14th February 2021.

⁵ Raido Free Europe Radio Liberty, *Turkmen Celebrate their National Poet*. Retrieved from: <https://www.rferl.org/a/qishloq-ovozi-turkmenistan-makhtumkuli/25384568.html> on dated 14th February 2021.

⁶ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 31

Turkmenistan got independence on 27th October 1991 and on 18th May 1992 Turkmenistan adopted its constitution.⁷ This day is actual day of celebration of his legacy that was struggle for independence, unity, peace, justice, modesty, brotherhood and equality for all.⁸ On May 18th every year his birth day is officially celebrated at high level in Turkmenistan. This day is marked as Revival, Unity and Poetry Day of Makhtum Quli. On this day, thousands of people from all over the world visit his tomb at Aaaq Toqai in Iran to pay homage to this great poet.⁹ He is revered beyond the physical boarders of nowadays Turkmenistan and even Turkic world, for his philosophy, deep knowledge, Sufism and love to God.¹⁰ The government of Turkmenistan has named District Garagala after his name which is the native town of Makhtum Quli Faraghi. The highest international award of Turkmenistan on literature is named after this visionary poet Makhtum Quli Faraghi. Every year the president of Turkmenistan confers this award on the most renowned Turkmen and foreign poets, scholars and philosophers for their distinctive work in their respective fields. Turkmen State University was named as Makhtum Quli Faraghi State University to pay homage to the great poet. By a presidential decree the year 2014 was declared as the ‘Year of Celebrations’ and to hold large scale festivities in honour of the 290th birth day anniversary of the great classic Turkmen poet, Makhtum Quli Faraghi.¹¹ Among all literary genres of Turkmen literature, poetry is the best reflection of their culture. Daulat Muhammad Azadi (1700–60), the father of Makhtum Quli Faraghi, wrote didactic poems in Turkmen language. It was Makhtum Quli Faraghi who took the Turkmen poetry to its high point.¹² He was not only a symbol of Turkmen unity but also a common voice of Turkish and Islamic world. Makhtum Quli was a sufi and philosophical poet and a spiritual leader of Turkmen people. He is prominent literary figure in Turkmen literary history and is called the father of Turkmen literature. He is equally placed, in a broader context, alongside prominent literary figures of the Turkic world. These literary figures of the Turkic world include: Fizuli, Alisher Navoi, Yunus Emre, and Khwaja Ahmad Yasawi.

⁷ Tahir Mansoor Farooqi, (Urdu Translator), *Turkmanistan Khushali Ki Dehliz Par* (Turkmenistan at the doorstep of Prosperity) by Saparmurat Niyazov Turkmenbashi, (Lahore, Classic, 1999), p.121

⁸ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 28

⁹ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 32

¹⁰ Ibid, p. 29

¹¹ Ibid, p. 32

¹² Kayumov,A., et al., Turkic and Mongolian Literature, *History of Civilizations of Central Asia*, V, Edited by Chahryar Adle and Irfan Habib, (Paris: UNESCO, 2003), P.723

Muhammad Wali Kamina (1770–1840), Sayyed Nazar Sayyidi (1775–1836), Qurban Durdy, Zelili (1785–1846), Mulla Nafis (1810–62) and Murad Talibi (1766–1848) are prominent literary figures of Turkmen literature during eighteenth and nineteenth century. Makhtum Quli Faraghi has its literary impact on all of these prominent literary figures. These poets and writers followed the literary tradition of Makhtum Quli in Turkmen literature. Fundamentals of this literary tradition were the praise beauty, truth, justice and goodness.¹³ Berdakh (1827–1900) an eminent representative of Karakalpak literature acknowledges his debt to Makhtum Quli and other masters in other Turkic languages like expertise of Navoi in grammar, expertise of Fuzuli in the selection of words and eloquence of Makhtum Quli.¹⁴

He made great struggles to get autonomy and freedom for Turkmen people in the 18th century. In one of his couplets he says that Turkmen always chase their enemies to their homes.¹⁵ Makhtum Quli sings the praises of his homeland. He believes that greatest of misfortunes for a nation is the loss of their country.¹⁶ He has dreamt about this independent Turkmen State.¹⁷

He worked for the integrity and unity of Turkmen people. He also wrote about declaring the Turkmen-way sacred. He was promoting Turkmen unity and integrity but during his lifetime, he hardly succeeded in his efforts to overcome the tribal rivalries and loyalties. He always tried to minimize tribal conflicts and rivalries. He appealed to all the disintegrated Turkmen tribes to unite and consolidate as a nation and as a state. He is first poet to consider all Turkmen as one nation.¹⁸ He further describes the ways of integration of various tribes and clans.

The tribes are brothers, clans are good friends

¹³ Ibid, P. 723

¹⁴ Ibid, P.722

¹⁵ Ahmad Hasan Dani, "Makhtum Quli: The Poet of Turkmen", *Journal of Central Asia*, XX(1), (Islamabad, Centre for Central Asia Quaid-i-Azam University July, 1997), p. 65

¹⁶ Kayumov, A., et al., Turkic and Mongolian Literature, *History of Civilizations of Central Asia*, V, Edited by Chahryar Adle and Irfan Habib, (Paris: UNESCO, 2003), P.723

¹⁷ Tahir Mansoor Farooqi, (Urdu Translator), *Turkmanistan Khushali Ki Dehliz Par* (Turkmenistan at the doorstep of Prosperity) by Saparmurat Niyazov Turkmenbashi, (Lahore, Classic, 1999), p.82

¹⁸ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 31

Fats does not oppose him, he is God's light¹⁹

He always emphasized unity of Turkmen nation in his poetry as he said in the following verses.

Hey Turkmens! Get united!

Blood brother Teke, Yomud, Saryk, Alili, all tribes get united!

Create a common land and empower it

And break the chains in your hearts

By sharing common faith.²⁰

A few poets and writers wrote in Chaghtai language. Central Asians Khans used Chaghatai as their court language. Makhtum Quli was one of the first Turkmen poets to write in this language. He promoted it as a literary language. He also incorporated many linguistic features of Turkmen language in this language. In his poetry he has tried to increase the use of Turkic languages. Traditionally Persian was a dominant literary language. On account of all these efforts for the promotion of Turkmen language, he was called the founder of Turkmen language, literature, poetry. As stated earlier that he educated in Persian but wrote in Turkmen. Therefore, he is highly regarded within Turkmenistan.²¹ Turkmen language particularly developed in Eighteenth century which is called Golden Age for Turkmen language and literature. According to Barthold Turkmen is the only nations among the Turkic nations that they have Makhtum Quli Faraghi as their own national poet. Turkmen language became quite different from the other Turkic languages because Makhtum Quli wrote his poetry in the common and colloquial language that all Turkmens could understand.²² He created conditions for forming in its present shape of the Turkmen language, spoken by the millions of people around the world.²³ When Makhtum Quli was young, Turkmen was an underdeveloped language. Chaghtai and Persian were dominant languages for writers and scholars of those days. Makhtumkuli changed that for his people. By writing poetry in Turkmen language, he contributed to the richness and promotion of this language. He deeply influenced Turkmen language. It can be compared with the impact of

¹⁹ Ahmad Hasan Dani, "Makhtum Quli: The Poet of Turkmens", *Journal of Central Asia*, XX(1), (Islamabad, Centre for Central Asia Quaid-i-Azam University July, 1997), p. 65

²⁰ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 31

²¹ *Makhtumkuli*, (The British Museum). Retrieved from: <https://www.britishmuseum.org/collection/term/BIOG192014> dated 14th February 2021.

²² M. Annanepesov, *The Turkmens, in History of Civilizations of Central Asi Vol. V*, Edited by Chahryar Adle and Irfan Habib, (Paris, UNESCO, 2003), Pp. 139, 140

²³ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 28

Shakespeare's on English. Presently Turkmenistan wants to learn their people three languages: Turkmen, Russian and English. They also introduced a new script based on Latin alphabets.²⁴

He wrote in different genres and on different topics and themes. He wrote patriotic poems as well as subjective lyrical poems. On account of the diversity in his poetic works he is considered the founder of Turkmen literature.²⁵ Turkmen people all over the world has a reverence for him. Turkmen people quote his verses as proverbs. As already discussed that he used simple and colloquial language for understanding of common people, similarly he also prefer folkloric genre like *qoshuk*. He widely used this genre for his poetry. There are eight or eleven syllables in the quatrains of this genre. It forms rhyming scheme for its initial stanza like ABCB for the second stanza is CCCB. The remaining stanzas follow rhyming scheme of DDDB. The traditional singers [Bakhshis] adopted the poems of Makhtum Quli with traditional musical forms on account of its compatibility. As already pointed out that his poetry is lyrical and subjective but he has also discussed themes of humanity. He wrote elegy poems on the deaths of his father and children. He also wrote poetry regarding the disappearance of his brothers. Themes like criticism on mullahs and khans, praise of religious personalities and twelve Imams are also visible in his poetry. The theme of laments at losing of his beloved is also present in his subjective and personal poetry.

The secret of the global and universal acceptance and popularity of his poetry is in the exaltation of and love of humanity.

The role of human in this world

Spiritual cleanliness of human beings

Sincere belief in God and the people²⁶

Professor Naseem Ahmad Shah, the Director of the Institute of Islamic Studies University of Kashmir, India translated his poetry into Urdu. Makhtum Quli Faraghi medal was conferred upon him by the president of Turkmenistan in recognition of his sacrifice and tribute to intellectual insights in delivering the essence of these magnificent poems to the people of India and Pakistan.²⁷ A launching ceremony of Urdu translation of

²⁴ Tahir Mansoor Farooqi, (Urdu Translator), *Turkmanistan Khushali Ki Dehliz Par* (Turkmenistan at the doorstep of Prosperity) by Saparmurat Niyazov Turkmenbashi, (Lahore: Classic, 1999), p.125

²⁵ M. Annanepesov, *The Turkmens, in History of Civilizations of Central Asi Vol. V*, Edited by Chahryar Adle and Irfan Habib, (Paris, UNESCO, 2003), Pp. 139, 140

²⁶ Atadjan N. Molamov, Magtynguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 31

²⁷ *Ibid.*, p. 29

Makhtum Quli's poetry was held at Islamabad by Turkmenistan Embassy at Islamabad in 2014 on the occasion of 290th birth anniversary of the poet.

مختوم قلی شکر کر اللہ کا
موت برابر ہے غریب اور شاہ کا
عاشق ہے تو صبر کر بلا کا
بے صبر کے گھر کی شاہی مات ہوگا²⁸

His poems have been translated into many other languages of the world like Urdu, Turkish, Arabic, Spanish, English, Russian, Ukrainian, Kazakh, Uzbek, Chinese, Korean, Persian and others.²⁹

Araz Muhammad Sarli has written about his education, life, death and mouselum in the following passage.

یکی از شاعران بزرگ و مشہور ترکمن مختومقلی فراغی است کہ در میان بحر خزر و جیحون نغمہ ہائے آزادی می سرود۔ او مدتی در مدرسہ شیر غازی تحصیل کرد۔ آرمائے والائی او در دیوان معرفش کہ بزبان ترکمنی است، منعکس می باشد۔ وی در سال ۱۲۰۳ ہجری وفات یافت، آرامگاہ او در نوار مرزی ایران و ترکمانستان و در داخل خاک ایران، در روستائی بہ نام آق طوقی واقع است۔ در بہار ہر سال در این مکان بہ مناسبت بزرگداشت ایام فراغی مراسمی ترتیب می باید۔³⁰

Makhtum Quli's most famous poem is "Türkmeniň" [of the Turkmen]. This poem praise Turkmen culture and describes geography of the Turkmen people. Turkmen living in Iran loved these verses. This poem motivated Turkmen people in Iran during revolution for their independence.

Makhtum Quli is the healer of the Human Soul. He contributed to the spiritual revival of Turkmen society.³¹ He is the first Turkmen poet-Philosopher who set up moral code for the conduct of Turkmen society.

Both Makhtum Quli and Iqbal are national poets of Turkmenistan and Pakistan respectively. Although they lived in different places and at different times but close similarities are found in the concepts and ideas of the two poets. It is true that both of these great poets Makhtum Quli and Iqbal don't belong to a particular nation or a particular country because their themes are universal. They belong to all of the people and shine like sun over their heads. They are above the geographical boundaries. They have broken

²⁸ Ahmad Hasan Dani, "Makhtum Quli: The Poet of Turkmen", *Journal of Central Asia*, XX(1), (Islamabad, Centre for Central Asia Quaid-i-Azam University July, 1997), p. 6^e

²⁹ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 29

³⁰ Araz Mohammad Sarli, *Tarikh-i-Turkmanistan Vol. I [The History of Turkmenistan]*, Tehran, Daftar-i-Mutale;at Siyasi wa Bain al milali, 1373 [1994],

³¹ Zulfiqar Ali Qureshi, Magtymguly Fragi: Poetic Collection, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 30

barriers of cast and creed. The one and the same idea, as mentioned in the following couplets, communicated by these two poets reflect their similarity of thoughts and with different although style of expression is different:

Iqbal says:

عَطَّارَ ٻُو، روميَ ٻُو، رازيَ ٻُو، غزاليَ ٻُو
ڪڇهه ٻانهه نهين آتا بيه آه سحرگابي

In this couplet he refers to great Sufis, philosophers and thinkers, like Imam Ghazali, Fakhruddin Razi, Jalaluddin Rumi, and Fariduddin Attar and says that without awakening in the early morning and shedding tears, success is not possible. He emphasized the development of the habit of rising early in the morning. During early dawn, one can cultivate solitude.

Makhtum Quli, in his poem, "This is the Time", also communicate the same idea. He highlights the importance of this prime time of the day, the Dawn. According to Makhtum Quli, he has explored truth in this time and therefore he tries to motivate his followers to take advantage and knowledge during dawn. This is the time for reaching the truth and sublime.

Both Makhtum Quli and Iqbal were always thinking for the unity of their respective nations. As Turkmen people were divided into clans and tribes and have no united homeland of their own. Faraghi united them as a nation made up of tribes and clans.³² He always try to convey the message of unity to Turkmen people. In the following couplets he also says:

Hey Turkmens! Get united!

Blood brother Teke, Yomud, Saryk, Alili, all tribes get united!

Create a common land and empower it

And break the chains in your hearts

By sharing common faith.³³

Similarities of ideas and thoughts in these two poets do not end there but go on. Both of the poets dreamed of independent homelands for their nations.³⁴

The Turkmen Character and Way of Life

Makhtum Quli Faraghi personified the mentality and high spirit of Turkmen people. Many Russian explorers and European travelers remarked that there are unique features in the Turkmen way of life. Turkmen people are hospitable, open hearted, fearless, and brave. They are honest in business

³² Ahmad Hasan Dani, "Makhtum Quli: The Poet of Turkmens", *Journal of Central Asia*, XX(1), (Islamabad, Centre for Central Asia Quaid-i-Azam University July, 1997), p. 65

³³ Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 31

³⁴ <http://www.allamaiqbal.com/publications/journals/review/apr99/8.htm> retrieved on 14th February 2021.

and trade. They treat women in a good way. Even the children knew their tribe, clan and genealogy. They have their own customary law (*ādat*). The proverb, ‘the Turkmens need neither the shade of the tree nor the halls of power’ was attributed to them. Vambéry has said that no one among the Turkmens want to take command or who wished to be a subordinate. Makhtum Quli Faraghi developed a personality and a “Turkemn” character, which he expresses below.

The wind of the Turkmen expands from the desert.
 From the dark mountains the flood of Turkmen camels.
 The Turkmen desert does not drown into basil.
 The beautiful land of the Turkmen catches the colt.
 It does not know unevenness, the son of the lion of the Turkmen.
 The dam wont hold it, if the Turkmen flood comes.
 My uncle shines amber of the Turkmen rose.
 The way of the Turkmen walks on yow.
 Makhtum Quli speaks the language of the Turkmen.

He knew all of features of his people. Actually he caught the real nature of his people and that is why he is successful in addressing his people.

He sits out in high spirits, sorrows feels not
 He smashes through rocks, his way is not blocked
 My eye alights on none else, nor will my heart
 Rejoice elsewhere
 speaks in the tongue of the Turkmen³⁵

Turkmen people are indebted to the blessings of Jihun (Syr Darya), feel that it is a mercy of God. Faraghi also praises Jihun and locate Turkmen between the Khazar and Jihun sea.³⁶ Horse is their companion. They remember the genealogy of their horse. Horse is a dominant symbol of Faraghi’s poetry.

His heart rejoices as he mounts his horse
 At his glance the mountains turn to rubies
 The sea overflows, bringing him honey
 It will not be contained when it comes
 The river of the Turkemn³⁷

Turkmen cannot but be a hero. The hero in him is ancestral. Faraghi describe this heroism in Turkmen character.³⁸

³⁵ Ahmad Hasan Dani, “Makhtum Quli: The Poet of Turkmens”, *Journal of Central Asia*, XX(1), (Islamabad, Centre for Central Asia Quaid-i-Azam University July, 1997), pp. 66, 67

³⁶ Ibid., p. 67

³⁷ Ibid., p. 68

³⁸ Ibid., p. 69

They call their president Turkmanbashi, the great leader of the Turkmen, a title so fitting in a tribal Turkmen society. We see this picture in the following lines.

His fairy-maids go forth clad in red and green
 From them wafts the scent of ambergris
 Bek, prince, and elder are the lords of the country
 Together they uphold the beautiful land of the Turkmen³⁹
 Past history is reverberated in the poetry of .
 He tries to make them united.
 Hey Turkmens, get united.....

His songs make Turkmen people struggling in their harsh desert life to drive their camels and horses just to remind the enemy.

On the day of battle he is not caught unaware
 He is captured neither by curse nor evil eye
 It is not deprived of its nightingale, does not wilt
 Or wither
 Always smelling of musk is the rose of the Turkmen⁴⁰

Turkmen character can be found in their films and dramas. A Decisive Step and Daughter in Law are very popular Turkmen films.⁴¹

Makhtum Quli Faraghi is ranked high among his contemporary poets, thinkers and scholars not only in Turkmenistan and Turkic world but also in South Asia like Allama Muhammad Iqbal and Faiz Ahmad faiz of Pakistan, Ghalib of India, Rabindernath of Bangladesh, Sadi and Omar Khayam of Iran, Jalaluddin Romi of Turkey, Alisher Navoi of Uzbekistan, Abai Qunanbaev of Kazakhstan, Aini of Tajikistan.⁴²

The mausoleum of Makhtum Quli faraghi is in Aktokay (آق طوقی) village in north-eastern Iran. A mausoleum has been constructed by Iranian government on the grave of Makhtum Quli Faraghi.⁴³

³⁹ Ibid., p. 69

⁴⁰ Ibid., p. 72

⁴¹ Tahir Mansoor Farooqi, (Urdu Translator), *Turkmanistan Khushali Ki Dehliz Par (Turkmenistan at the doorstep of Prosperity)* by Saparmurat Niyazov Turkmenbashi, Lahore, Classic, 1999, p.134

⁴² Atadjan N. Molamov, Magtymguly Fragi: A Classic Turkmen Poet Urdu Translation, *Diplomatic Focus*, 5(12), (Islamabad: Mian Fazal Elahi, December 2014), p. 31

⁴³ Araz Mohammad Sarli, *Tarikh-i-Turkmanistan Vol. I [The History of Turkmenistan]*, (Tehran: Daftar-i-Mutale;at Siyasi wa Bain al milali, 1373 [1994])

Conclusion

Makhtum Quli Faraghi is considered as the symbol of the unity of Turkmen people because he explored the ingredients of the identity and unity of Turkmen people and presented in a very impressive way in his poetry. He always tried to minimize tribal conflicts and rivalries to promote unity and avoid disunity among Turkmen tribes and clans. Turkmen unity is the dominant theme in his poetry. He caught the real nature of Turkmen people and personified their mentality and high spirit. He glorified Turkmen land, rivers and people and created patriotism of Turkmen people with their land. His legacy was struggle for independence and unity of Turkmen people. His legacy of Turkmen unity was continued by his followers and his contemporary poets. Makhtum Quli Faraghi is considered as the symbol of Turkmen unity and a common voice of Turkic and Islamic world. He underlined the idea of keeping sacred the Turkmen way and Turkmen character. He sought ways for the promotion of integrity and unity of Turkmen nation. To keep him remembered as a symbol of the unity of Turkmen nation, every year 18th May is celebrated as unity and poetry day of Faraghi.

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