

RELIGIOUS SOURCES THAT WERE THE BASIS FOR THE CREATION OF DIDACTIC WORKS OF THE 11TH CENTURY

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ABSTRACT

The article discusses the influence of religious sources in the creation of Yusuf Khos Hajib's "Kutadgu Bilig", Ahmad Yugnaki's "Hibat ul-Haqaiq", Kaikovus' "Kobusnoma". In this article, the writers' artistic skill, style, original creativity are compared, and some commonalities in these works and religious sources are analyzed.

KEYWORDS: *Didactics, Didactic Literature, Science, Virtue, Enlightened Person, Fine Arts, Wisdom.*

INTRODUCTION

Didactic works were developed based on the religious teachings and rich scientific and cultural heritage of different peoples and nations. In the didactic works, it is possible to observe the places where the events related to the life of the prophets are reflected or the narratives popular in other religious teachings are used. This case shows that the representatives of classical literature were familiar with Jewish narratives to some extent and used them creatively to ensure the artistic nature of their works. It is not enough to look for the genesis of didactic scriptures only in the Holy Qur'an or Islamic narrations. Narrations from the Torah, the holy book of Judaism, are also found in Islamic didactic works. For example, you can find the narration from the Torah about Prophet Yusuf's beauty and his unruly brothers in the 2nd story of the 14th chapter of the "Kobusnoma" entitled "Love and its habits", and the traces of the narration about Qarun can be found in the 21st chapter of the book entitled "Mol jam etmak zikrida".

In the book "Kutadgu Bilig":

6316“Йа Иса болуб көккэ ағдим тақы мэн,

Йа Нушираван тэг төру туз йурыттым”.

Either as Jesus, I ascended to heaven again, or as Nushiravon, I conducted a righteous policy)
(*"Kutadgu Bilig", p. 938*).

6317 Йа ганжым тугэл болды Қарун нәни-тэг,

Йа Асхаби Раъс-тэг тәмур кәнд тоқыттым.

Either I have finished my treasure like the world of Qorun, or I have built an iron city like Ashobi Ra's) ("Kutadgu bilig", p. 938).

It is self-evident that the sources that strongly influenced Yusuf Khos Hajib's "Kutadgu Bilig", Ahmad Yugnaki's "Hibat ul-Haqaiq" and Kaikovus's "Kobusnoma" are the Qur'an and Hadiths. The ideas of the Qur'an, which encourage people to equality, brotherhood, peaceful coexistence and goodness, have an unparalleled moral value. Hadiths are aimed at correcting all the defects that hinder the spiritual perfection of mankind and guiding them to height. Since the ideas of the Qur'an occupy an important place in the spiritual maturity of a person, the Islamic-Turkish didactic works made extensive use of many of the ideas on ethics and knowledge contained in it. For example, in the Qur'an: "Whoever does a good deed, it will be returned to him tenfold. Whoever commits a bad deed, he will be punished in the same way" (Sura An'om, verse 160) is expressed in the work "Kutadgu Bilig" as follows:

5641 Киши эдгуликка қилур эдгулик,

Бирингә йануты қылуру он улуг.

(A person does good for good, and returns ten for one). In the Hadith Sharif, the following opinion is expressed: "Allah says: "He who helps good will receive a good destiny, and he who helps evil will receive a bad destiny! Allah is able to do everything! (Chapter 37)"¹.

In "Kobusnoma" it is said: "Do not teach anyone evil, teaching is one of the evils." ("Kobusnoma", page 46). It can be seen that this view is nourished by the ruling in verse 36 of Surah "Nisa" which says: "Do good to your parents, relatives, orphans and the poor, relatives, neighbors and strangers, your companion, the traveling stranger!". The hadith that says, "Whoever wishes for a great sustenance and a long life, should be kind to his relatives!" also complements the above thoughts. Indeed, harmony with neighbors ensures peaceful neighborhood life, which leads to community stability. A similar idea is presented in an even stronger form in Ahmad Yugnaki's work "Hibat ul-haqaiq":

Эсиз қилған эрга сен эдгу қил-а,

Карамнинг боши бу эруру кед бил-а. ("Hibat ul-haqaiq", page 75).

(Do good to the one who does evil, this is the beginning of mercy, understand this well). In "Kutadgu Bilig":

5491 Оса эдгулик қыл ат эдгу тилә,

Өзун мәну атын тириг болсуны. ("Kutadgu bilig",

825-page).

(Think, do good, wish for a good name, and live forever with that name) it is seen that the lines are inspired by the views in the divine book and the hadiths of Rasulullah. In "Kobusnoma": "O child, do good, never regret the good you have done. If you do something good for someone, see how much pleasure that person felt when you did good, and your heart will feel more joy and pride."

("Kobusnoma", p.39) this advice was also enriched from the sources mentioned above)

A number of verses of the Qur'an talk about politeness, correct words and manners. The true nature of the etiquette, its place in the development of the human being and the development of the society has been fully revealed in the Islamic views. Socio-economic and cultural development takes place only where people have a culture of politeness and courtesy. In the Qur'an, it is emphasized that it is beneficial for each person to be a polite person, both for himself and for the society: "Speak beautiful words to people." It is said in the hadith: "Sweet words are charity", and being open-faced and polite when speaking is interpreted as a bright path leading to happiness. In the work "Kutadgu Bilig" this view is continued, focusing directly on the person himself:

166 Эсәнлик тиләсә сәнин бу өзун,

Тилиндә чықарма йарағсыз сөзун

(*"Kutadgu bilig", p. 86*).

(*If you yourself wish for peace, don't use your tongue to utter a bad word*). In Ahmad Yugnaki's work "Hibat ul-haqayq":

“Оғиз тил безаги кўни сўз турур,

Кўни сўзла сўзни дилингни беза”.

(*The decoration of the mouth and tongue is the right words, speak the right words, decorate your heart*), and in "Kobusnoma" it is said: "...telling lies and useless words is a part of madness" ("Kobusnoma", p. 55). From the given examples, it is clear that etiquette is a great human virtue. After all, in diplomatic relations between countries, it is extremely important that the ambassadors, who are the official representatives of a particular country, should be aware of the culture of conversation.

In the Qur'an, special emphasis is placed on the fact that good qualities are one of the factors that ensure human perfection. It emphasizes the desire to be friends with good people, the ability to distinguish a friend from an enemy, and a serious approach to choosing friends. In dealing with people, of course, it is necessary to observe the rules of etiquette. The Qur'an also mentions such traits as arrogance, gambling, lying, belittling others, suspicion, backbiting, anger, jealousy, and greed. In the divine book, it is mentioned in verse 146 of "A'raf" sura that pride deprives a person of thinking and causes ignorance. This view is interpreted as follows in the Hadith: "Each rude, dry, sullen, unhappy and conceited person is the people of Hell." In the work "Kutadgu Bilig":

5300 “Маньдин төрумиш өзун мән тэмә,

Өзун мән тәсә ай уну орнун ул”

(*"Kutadgu bilig", page 798*).

(*Don't call yourself "I am" who is made of me. When your self (i.e. soul, spirit) says "I am", say "here (your) place"*).

5307 “Бәдуг тут бу химмат эдиз тут көнүл,

Қоду бәр бу дунуа мунундын тонул” (*"Kutadgu bilig", page 799*).

(Keep your courage high, your heart high, Let go of this world, give up hope from this world). In "Hibat ul-haqaiq":

“Ул эрким улуғсинди мен-мен деди,

Ани не халойиқ севар, не холиқ”

("Hibat ul-haqaiq", page 66).

(Neither the people nor God will love him who is arrogant). The above verses show the extent to which the Qur'an and hadith books had an influence on didactic works and were a source for them.

The Qur'an teaches that wealth is given to test a person. "Every person who has acquired wealth should spend it in the right way." (Surah Anfal, verse 28) If it is said in the "Quran" that truth and goodness are eternal, not wealth, then Yusuf Khos Hajib's work "Qutadgu Bilig" says:

654 “Қувәнмә қывы қутқа қутлуғ киши,

Осанма өзун қутқа атлығ киши”

("Kutadgu bilig", page 154).

(O happy person, do not rejoice in happiness and the state, O famous person, do not be careless in sharing happiness with the state). Yugnakiy in his work:

“Қамуғ қазғониқли очун молини,

Еюмади борди кўрунғ ҳолини”

("Hibat ul-haqaiq", page 66).

(Look at the person who accumulated all the wealth of the world and died before he could eat it). And in "Kobusnoma" it is said: "Don't expect your wealth to last forever, so that you won't be sad if it doesn't exist."("Kobusnoma", page 87).

In short, Islam and its basic teachings embodied in the Holy Qur'an and hadiths are incomparable sources of education for a perfect human being. For this reason, we can say that the holy Quran and the hadiths of the Prophet were the source for Yusuf Khos Hajib's "Kutadgu Bilig", Ahmad Yugnaki's "Hibat ul-Haqaiq", Kaikovus' "Kobusnoma", and prepared a great ground for the creation of didactic works.

The word art of the East, which drank water from two great fountains of enlightenment, the Holy Qur'an and the Hadith, gave special importance to the didactic direction during its post-Islamic development. Exhortation has become one of the main features of this literature. The foundation stone of Eastern literature was raised by wisdom, developed on the basis of wisdom, and thanks to wisdom reached the highest peak of its development, and has been surprising the people of science and literature throughout the world for centuries. Our great ancestors did not even see works without exhortation as works of art.

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