Gutadgu-bilig

Since the belief in the creation of the Turkic people found its legitimate belief in Islam, the Turkish and Islamic culture entered world history as the Turkic-Islamic culture after the VII-VIII centuries. Among hundreds and thousands of examples reflecting this great process, "Qutagdu-bilig" is at the top. Gut means happiness, happiness, good fortune in Turkish. "Gutadgu-bilig" means science and knowledge leading to happiness. The author of this magnificent monument is Yusif Khas Hajib, the first great artist of Turkish-Islamic culture.

"Qutadgu Bilik" first begins with the praise of God, Prophet Muhammad and his 4 companions Abu Bakr, Omar, Osman and Ali, including the ruler of the time, Bughra Khan. In the following 270 verses with different titles, information is given about the creation of the universe, 7 planets, 12 constellations and people. All the following issues in the book (about 6000 verses) are built on 4 great and solid foundations:

a) justice; b) happiness; c) mind; d) savings and fate.

In the work, Gundogdu is a symbol of justice, Aydoldu is a symbol of happiness, Oydulmus is a symbol of reason, and Odgurmus is a symbol of fate. Throughout the work, all issues are presented in connection with the images expressed by the Turkish name. The author draws attention to the problems of the state, society, social law, household, on the one hand, and on the other hand, the problems of the hereafter and the world in the sphere of activity of these characters. Therefore, in the work, the place and position of the person "who got his name from the day he came into the world, rides his horse, approaches death from apartment to apartment", "whose name is eternal, not himself" is fully defined, his soul is disarmed .

The author presents Gundogdu, Aydoldu, Oydulmus and Odgurmus in a wide range of actions, activities, views on life and worldviews. It is in this presentation that the concept of a just society management is expanded by highlighting the problems of the ruler and society, man and the world, man and the eternal world. Including ways to be happy in this world and the next. Gundogdu Elik is a symbol of justice. His character is presented according to the signs of the sun. Just as the sun does not change its shape and light, the fair "light and light" of Gundogdu is unchanging, just as the sun gives light and warmth to the universe, its justice also gives comfort and peace to people, just as the constellation and foundation of the sun are stable, so is Gundogdu in its just judgment and behavior. stable and determined, etc. In the work, such ideas become more concrete in the person of Aydoldu, ideas are presented in a mutual dialogue. Adhering to honesty, Aydoldu is known for its impeccable service. In the work, the meaning of his name is explained in comparison with the moon: "The moon appears small in the sky on the first day, grows larger as the days pass, shines and illuminates the world, grows and reaches the highest peak, shrinks again and begins to grow again." In the work "Gutadgu bilik", Aydoldu's socio-political, philosophical, spiritual, psychological views and other life views attract attention in his conversations with Gundogdu and his son Oydulmus. These conversations are actually about the state, society, justice, etc. in the Turkish way of thinking. it is important in terms of determining the dimensions and criteria of the view of the problems.

It is possible to find hundreds of examples that attract attention in terms of the beauty of expression in "Kutadgu Bilig": "The ornament of mind is the language, the ornament of the language is the word, the ornament of a person is the face, and the ornament of the face is the eye", "everyone's action is a witness to his originality, whatever his action is, it is also his originality." , "a person himself is not eternal, but his name is eternal", "they curse badly, they boast well", "an ignorant man is always sick", "the mind is a lamp in the dark night", "he who acts in anger regrets", "he who has wisdom has excellence" etc. Such idioms confirm the richness of the work in terms of language and style, and the breadth of expressive possibilities of the Turkish language.