

**The Role Of Ancient Folklore In Turkish Literature Of The First Islamic Period
(On The Example Of Poems In "Devonu Lugati-T-Turk")
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Abstract

Makhmud Koshgari Gave Examples Of Proverbs, Matals, And Poetic Uzindis In "Devonu Lugati-T-Turk" To Clarify The Mean Of Turkish Words. Since The Work Was Written Under The Islamic Religion's Influence, Most Of The Poems Consisted Of The Advice And Battle Category. To Gain The Fame Of The Work In The Vast Region Koshgari Used Folklore, Which Was Not Contradict The Ideas Of The Islamic Religion. As A Result, The Author Provides In-Depth Information About Turkish People's Cultural Lives, Where The Islamic Religion's Ideas Do Not Entirely Contradict Those Of The Turkish People. In The Article, The Importance Of The Poems Mentioned In The Turkish Literature Of The First Islamic Period Is Mentioned In "Devonu Lugati-T-Turk."

Keywords: Literature Of The Islamic Period, Folklore, Turkish Literature, Culture, Artistic Thinking, Koran, Verses

Introduction

As Soon As The Karakhanids Became A Powerful Empire, Both Administrative-Territorial And Cultural, Other Nations' Interest In Turkic Culture And Language Grew Dramatically. (Nurmonov A., 2002:26). Karakhanid Emperors Also Paid Great Attention To The Development Of Turkish Literature Themselves. As A Result, Writers Including Mahmud Koshgari, Yusuf Khos Khadjib, And Akhmad Yugnaki Created Royal Works.

To Meet The Need To Learn The Turkish Language In The Regions Of The Arab Caliphate, Makhmud Koshgari Wrote "Devonu Lugati-T-Turk," Which Was Dedicated To Abdullah Binni Mukhammad Al-Muqtado, Who Was One Of The Descendants Of The Abbosiy Caliphs. Koshgari Wrote His Work In Arabic And Firstly Used Arabic Methodology To Explain The Turkish Language. He Aimed That The Work Would Reach The Entire World Of Science. The Islam And "Devonu Lugati-T-Turk" Written In Arabic Are The Essential Parts Of Islamic Culture.

"Devonu Lugati-T-Turk" Was Translated Into Several Languages Till Now. And This Became The Basis For The Study Of The Work On A Global Scale. As Stated In Literary Studies On Poetic Uzindis Presented In The "Devonu Lugati-T-Turk," World And Local Scientists Put Forward Important Scientific And Theoretical Views. Among Them I.V. Stebleva (Stebleva I.V., 2012), R. Aret R.R, 1991), R. Dangaff (Dangaff R., Kelly J. (1985), A. Fitratt A., 2006), A. Kayumov (Kayumov A., 2000), A. Haitmetov (Haitmetov A., 1972), A. Abdurakhmonov (Abdurakhmonov A. 2004), Q. Sadikov (Sadikov Q., 2016) And Others Have Implemented A Lot Of Studies.

The Role And Importance Of Poems In The Early Islamic Period Are Not An Object Of Work.

We Pay Attention To The Importance Of The Poem Uzindis And Turkish Folklore Attitudes In The First Islamic Period's Literature.

Materials And Methods

This Research Aims To Uncover Issues Surrounding Attitudes Toward Turkish Folklore In Early Islamic Literature. "Devonu Lugati-T-Turk" Was Chosen As A Source For The Study Because It Contains A Big Part Of Turkish Folklore. The Study Analyzes The Significance Of Ancient Turkish Oral Literature And Its Semantic Issues As Examples Of Selected Poetic

Excerpts. Along With Uzbek Literature Studies' Experience, The Methodology Of Scientific Research Conducted Abroad Was Used.

Methods Such As Comparative, Descriptive, And Analytical Are Examples Of Them.

Results

People Used The Topics In The Turkish Literary To A Different Degree. In Thematic Terms, The Poems Of The "Devonu Lugoti-T-Turk" Are Divided Into Groups Such As The Image Of The Battle, The Anthem, Suggestions, As Well As The Image Of The Lyric, Nature, The Event, Hunting Songs, Discussion, Epic Uzindis, Entertainment, Memory, And Ritual Poems. This Article Emphasized The Role And Significance Of These Thematic Words In Turkish Folklore And Literature During The First Islamic Period.

Discussion

The Poetic Uzindis Of The "Devonu Lugati-T-Turk" Represented The Ancient Turkish People's Beliefs, Way Of Life, And Values. However, Islam Religion Began To Influence Literature After Many People Received It. Makhmud Koshgari, As A Connoisseur Of His Time, Understood The Influence Of The Arabic Language And Islam In The Spread Of The Work To The Region And Used It More Effectively.

We All Know That Any Work Represents Its Period's Ideas Regardless Of What Period It Was Created. Makhmud Koshgari Also Holds A Path That Corresponds To Arabic Grammar And Islamic Religion, For Its Widespread In The Arab World. However, He Tried To Show Its Diversity Of Turkish Language Options In "Devonu Lugati-T-Turk." Initially, The Work Was Created Based On The Methodology Of Arabic Linguistics. Second, The Author Used The Uzindis Of The Suggestions And The Battle Category To Sensationalize Turkish Folklore Work. The Main Reason For This Is That There Is Some Harmony With The Islam Religion Ideas In The Samples Of The People's Folklore In This Category. The Elements Of Islamic Procedures Are Discernible.

Professor M. Imamnazarov, A Doctor Of Philology, Writes In His Article "Makhmud Koshgariy" That There Is A Tendency To Move To Aruz At This Stage In The Samples Of Turkish Poetry From The Viii-Xi Centuries That Were Presented In The "Devonu Lugati-T-Turk." (Spirituality Stars, 2001:125).

The Same May Be Said About The Uzindis Definition Used In Work. There Were Harmonious Views Of The Ideas Of The Islamic Religion In The Poems Of The Battle Category. We Can See This From The Following Example:

<i>Qiqrip</i>	<i>Atiğ</i>	<i>Kemşälim,</i>
<i>Qalqan</i>	<i>Söñün</i>	<i>Čömşälim,</i>
<i>Qaynap</i>	<i>Yana</i>	<i>Yumşälim,</i>

Qatği Yaği Yuwilsun (Makhmud Koshgari, 2017:176).

Like All Religions, Islam Also Supports Compassion, Partnership, And Good-Natured For Other People's Sufferings. As Can Be Seen From This Passage, There Were The Ideas Of "Forgiveness," "Peace Is Acceptable," In Islam In The Fighting Marches: *وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ*: That Is *If They Incline To Peace, Then You Too Lean Towards It And Rely On Allah! Of Course, He Is A Knower* (The Qur'an. Surah Anfal. Verse 61).

From The Battle Category, There Was Also A Quartet About Battle With People Of Other Religions. For Example:

<i>Tabdu</i>	<i>Meñä</i>	<i>Ilindi,</i>
<i>Emgäk</i>	<i>Kerü</i>	<i>Ulindï.</i>
<i>Qilmışiña</i>		<i>Iländi,</i>

Tutğun Bolup Ol Qatar (Makhmud Koshgari, 2017:93).

It Is Apparent That With The Introduction Of The Islamic Religion, The Ideas Of The Religion Also Applied To Turkish Oral Poetry Gradually Penetrated. I.V. Stebleva Notes That It Is An Object Of The Highest Level Of Ancient Turkic Mythology – Täjri, Describing It As "Heaven" And "God" (Stebleva I.V., 1972:213).

And The Täjri Described In The "Devonu Lugati-T-Turkish" Is Not Like Täjri In The Era Of Many Gods. It Is More Suitable For "Allah." Because In The "Devonu Lugati-T-Turk" Täjri Is Not Used As A Synonym For "Heaven," Or "Heaven" Is Not A Synonym Of "Täjri."

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Of Course, The Author Couldn't Include Those Views That Did Not Correspond To Islam. Islam Was Seen As The Main Religion And Considered The Spread Of The Work Through The Arab Regions. For This Reason, Even Though Tāñri Is Turkish, The Idea Was Pure Islamic.

For Example:

<i>Tāñri</i>		<i>Ažun</i>		<i>Törütti,</i>
<i>Çiğri</i>	<i>Iđ</i>		<i>(Eđiz?)</i>	<i>Tezginür.</i>
<i>Yulduzları</i>				<i>Čürgäqip,</i>

Tün Kün Üzä Yörgünür (Makhmud Koshgari, 2017:303).

In The Views Of The Ancient Turkish People, Tāñri Created The World, And He Did Not Have A Partner.

Or:

<i>Begim</i>		<i>Özin</i>		<i>Oğurladı,</i>
<i>Yarağ</i>		<i>Bilip</i>		<i>Oğurladı.</i>
<i>Uluğ</i>		<i>Tāñri</i>		<i>Ağirladı,</i>

Anın Qut-Qıw Töri Tuğdı (Makhmud Koshgari, 2017:124).

In This Place, There Is A Mention Of The Owner Of The Tañut. They Lived In The North Of China, Which Originated From The Khuns And Nomadic Tibetans (See This: Gumilyov L.N.Y., 1988) Folk. The Tañut People Did Not Follow Islam, But A Soldier Waited For The Opportunity, And Allah Gave Him Victory.

And In The Following Passages, Praise Is Given To God, And His Blessing Is Glorified.

<i>Qut-Quwiğ</i>	<i>Bersä,</i>	<i>Iđim</i>		<i>Quliya,</i>
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Kündä İši Yüksäpän Yuqar Ağar (Makhmud Koshgari, 2017:133).

Or:

<i>Qudruq</i>		<i>Qatiğ</i>		<i>Tügdümüz,</i>
<i>Tāñrig</i>		<i>Öküš</i>		<i>Ögdümüz,</i>
<i>Kemšip</i>		<i>Atiğ</i>		<i>Tegdimiz,</i>

Aldap Yana Qaçtimiz (Koshg'ariy, Mahmud, 2017:187-188).

Another Example:

<i>Bolsa</i>	<i>Kimiñ</i>	<i>Altun-Kümüš</i>	<i>Erlä</i>	<i>Etär,</i>
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Anda Bulup Tāñrigärü Tapğın Ötär (Makhmud Koshgari, 2017:411).

In The First Example Presented, Tāñri Gives Happiness To His Beloved Servants.

In The Second Case, Tāñri Asking For A Victory. Believing In Tāñri, There Is A Hint That It Is Useless To Sit On A Handgrip. The Same View Is Expressed By The Uzbek People's Proverb - "Action From You, Bless Me." It Is Also Possible To Cite Many Hadiths About The Neediness Of Prayers.

In The Third Case, There Is Talk About Praying For Tāñri Without Any Ambitions, Without Food. Gratitude In This Place Is Glorified. That Is, If Anyone Is Rich And Poor, He Will Certainly Pray To Tāñri. Everybody Knows That In Islam, Prayer To Allah Is Permanent. The Following Line Also Points To The Same. *اللَّهُ إِنَّ عَلَيْهِ إِتْمَ فَلَا بَيْنَهُمْ فَاصْلَحَ إِتْمَا أَوْ جَنَفَا مُوصٍ مِنْ خَافَ فَمَنْ رَجِيمٌ غَفُورٌ* "You (Mohammad!) If My Servants Ask About Me, (Say) I Am Close To Them. I Answer The Prayer Of The Supplicant" (The Qur'an). (Surah Al-Baqara, Verse 182).

The Work Also Contains Four Arabic Poems As An Interpretation Of The Words. They Are Also Fragments Of The Meaning Of Praying, Praying For Allah. For Example:

السَّلَاتِ بَنَى اللَّهُ جَزَى

النَّاتِ شِرَارَ وَقَائِسُ عَمْرًا (Makhmud Koshgari, 2017:165)

Meaning:

Allah Rewards All Servants, Reward, The Commandment, And The Nightmare.

In One Arabic Poem, However, Even The Author's Name Was Pronounced:

A Poem By The Poet Ašā:

لَا تَعْبُدَنَّ الْمُنْصَبَ الْمُنْصَبَ وَالنُّصَبَ وَلَا

فَاعْبُدَا رَبَّكَ وَاللَّهِ قَبِيَّةً لِعَا (Makhmud Koshgari, 2017:66)

Meaning:

Do Not Pray To The Stones For The End. Pray To God

While Makhmud Koshgari Was Sorting Out The "Devonu Lugati-T-Turk," Sufism's Theoretical Basis Had Already Been Developed. We Can Observe The Similarities In The Folklore Of Turkish People And The Ideas Of The Islamic Religion.

Attitude To Property And Wealth In Islam Is Specific, It Is Said That Wealth Cannot Save From The Wrath Of Allah: الَّذِينَ إِنَّ الَّذِينَ مِنْ الْكِتَابِ أَوْثُوا الَّذِينَ مِنَ وَاتَّسَمَعْنَ وَأَنْفُسِكُمْ الْعُرُورِ مَتَاعِ إِلَّا النَّارَ وَقُودُ هُمْ وَأَوْلِيكَ شَيْئاً اللَّهُ مِنْ أَوْلَادِهِمْ وَلَا أَمْوَالَهُمْ عَنْهُمْ تُغْنِي لَنْ كَفَرُوا وَمِنْ قَبْلِكُمْ مِنَ الْكِتَابِ أَوْثُوا الَّذِينَ مِنَ وَاتَّسَمَعْنَ وَأَنْفُسِكُمْ الْعُرُورِ مَتَاعِ إِلَّا النَّارَ وَقُودُ هُمْ وَأَوْلِيكَ شَيْئاً اللَّهُ مِنْ أَوْلَادِهِمْ وَلَا أَمْوَالَهُمْ عَنْهُمْ تُغْنِي لَنْ كَفَرُوا (The Qur'an, Surah Ali Imran, Verses 10, 186). In Sufism, Which Began In Iraq And Developed In Khorasan And Mavrounnahr, Hermitism Was Glorified. For Example:

Tawar Yiğip Suw Aqin Indi Saqin,
Qurum Kibi İdişin Qudî Yuwar (Makhmud Koshgari, 2017:345).

In The Poem, It Is Promoted Not To Love Wealth And Not To Be An Addict To Temptation. Islam Put Forward The Idea Of Fighting Against Temptation.

The Sufi Community's Efforts To Spread Islam Worldwide Were Unrivaled During The Early Periods Of Islam. The Eleventh-Century Teachings Require Strict Adherence To Islam's Instructions, Regular Fasting, Reclusion, Truthfulness, And Separation, Refusing To Cooperate With Rulers, Placing Your Faith, And Seeking Destiny In Allah. (Usmonov I., 2012:181). That Caused Makhmud Koshgari To Allocate A Great Place To The Uzindis Related To Morals, The Turkish People's Folklore In His Work.

For Example:

Bardi Sejā Yek Otru Tutup Bal,
Barçin Kedipän Telü Yuwğa Bolup Qal (Makhmud Koshgari, 2017:376).

The Poem Indicates The Negative Consequences Of Being A Slave To The Goods, Soul. In This, The Idea Of Not Putting Ambition In The World, Worrying About The Hereafter Is Put Forward. Nobody Can Deny That One Of Islam's Main Points Of View Is To Worry About The Afterlife, The Other Universe, And Make It Miserable And Concerned. Or:

Yaği Erür Yalınuqin Näji Tawar,
Bilig Eri Yağisin Nelig Sewär? (Makhmud Koshgari, 2017:454).

This Verse Is Also The Same As Glorifying The Idea As Above. In The Previous Verse, It Is Somewhat Cynical And Voluntary; That Is, It Is Justified That It Is Voluntary To Feed The World With Envy, Only In The End It Is Necessary To Answer For This. In The Next Verse, The Temptation Is Openly Condemned. It Is The Main Direction Of The Teaching Of Sufism.

Or, Take Another Verse:

Yaqin Yağuc Körmädip Näjni Küdür,
Qadağ Tapa İt Kibi Qıyru Baqar (Makhmud Koshgari, 2017:330).

In This Place, The Verse Expresses An Opinion Against Temptation And Wealth, And Exclamations From People.

According To These Verses, People Are Given Excessive Self-Esteem And Wealth, Due To Which They Refuse Loved Ones. They Are Compared To Dogs. This Example Presents That "Devonu Lugati-T-Turk" Didn't Lose Its Greatness And Expresses Its Ideas And Views.

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