

# Islam in Turkish Epics and their Linguistic Features

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## Abstract

This article describes the influence of Islam on the “Oguz-name” and “Kitabi dadam Qorqud”, which are considered Turkic-Oguz book epics.

It is noteworthy that these works clearly trace scenes from the life of the prophets, narratives, details of the Islamic religion.

In the article, the researcher, approaching from a religious point of view, puts forward and tries to substantiate the idea that, in fact, all the genesis, concepts and principles are rooted in religion.

In this article, to substantiate the author’s point of view, quotes, excerpts from the holy book of Muslims “The Quran”, “Islamic history” by Sheikh Muhammad Sadiq Muhammad Yusuf (the first book) and the original text of the Turkic-Oguz book epics are given.

**Keywords:** Islam, “Quran”, Turkic-Oguz book epics, prophets, “Oguz-Name”, prototype, flood of Noah, Dada Qorqud, Oguz Khan.

## Introduction

The peoples of the world, who have achieved high civilization, were able to build great empires on the stage of history, and whose states were instilled with the spirit of humanity, love for the Motherland, loyalty to the country, and the spirit of intolerance against the enemy, have epics spanning several thousand years. They are still the object of research and attention of scientists. “Bilgamish” (Gilgamesh), “Odyssey”, “Iliad”, “Kalevala”, “Mahobharata”, “Ramayana”, “Alpomish”, “Manas” are among them. The Turkic peoples, recognized as one of the owners of civilization, also created book epics such as “Kitabi Dadam Qorqud” and “Oguznoma”, which are still revered as rare masterpieces today.

Famous scientists such as Friedrich von Dietz, V. Barthold, H. Korogli, V. Zhirmunsky, V. Radlov, A. Shcherbak, M. Ergin, E. Rossi, N. Bichurin, N. Rahmonov have been researching these two works for many years and came to certain conclusions.

## Methods

This article uses the theory of “Historical School” and the comparative-typological method. It was concluded that the cited examples were actually taken from the lives of ancient prophets.

We also studied the opinions of leading scientists and made certain hypotheses. In today’s article, we will try to cover a topic that has been little researched before.

It was noted by experts in the field that “Oguznoma” contains **Tangrichilik** (the religion of the Blue Allah), and “Kitabi Dadam Qorqud” contains elements of shamanism and some elements of

Islam. As a result of our scientific research conducted so far, we witnessed that Islam, which ranks second in the world in terms of the number of believers, had a great influence on two epics, in particular, “Kitabi Dadam Qorqud”.

Also, we came to the conclusion that Turkish book epics were based on sources, narrations, legends about prophets, messengers who have lived to this day.

In order to scientifically base our thoughts, we used 3 sources: the original text of “Kitabi Dadam Qorqud” in ancient Oguz language [1], the edition of “Oguznoma” based on the Uyghur manuscript kept in the personal archive of Professor M.Saidov [2] and Sheikh Muhammad Sadiq Muhammad Yusuf rahimahullah’s “Islam history” (First book) [3] as an object. In the course of the analysis, the estimated power was also used from other sources.

Let’s start the analysis with Adam, the first man on earth and the prophet. “The history of Islam begins with Adam, because the beginning of humanity is Adam, who is considered the first prophet. Other prophets who are descendants of Adam and Eve are considered the basis of human history, and therefore, the history of Islam” [4].

From this it can be understood that from a religious point of view, the world was created so that the religion of Islam exists and is stable. All the prophets believed in him and encouraged the servants to do the same. Ancient history started from Adam and continued until Muhammad Mustafa (s.a.v). So, the history in this interval is the period between the earliest and the last Prophet.

## Results

It is recognized that all the **Shariats** spoken by the Prophets are based on the religion of Islam. The proof of these statements is found in the Holy Quran. [5]

Allah Almighty says in Surah “Nahl” 36 verses: For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth). (Translation by Abdullah Yusuf Ali)

Or in Surah “Oli Imran” 19 verses: “The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account”.

We turn to the Turko-Oghuz epic “Oguzhnoma”:

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1. Maning kag‘azlug‘um (mardligim) yo‘q turur. Kun
2. Oy, Yulduz tong Sarig‘a sanlar borung
3. Ko‘k, Tog‘, Dengiz tun sarig‘a sanlar
4. borung deb dedi. Andan so‘ng uchagusu
5. tong sarig‘a bordilar, tag‘i uchagusu
6. tun sarig‘a bordilar. Kun, Oy,
7. Yulduz ko‘p kiklar ko‘p qushlar ovlag‘ularidan
8. So‘ng yo‘lda bir oltun yoki (yoy)
9. Choptilar (topdilar), oldilar, otasig‘a berdilar.

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1. O'g'iz qog'on sevindi, kuldi, tag'i ani
2. uch buzg'uluk qildi. Tag'i aytti kim ay akalar
3. yo bo'lsun sanlarning, yo dag
4. O'qlarni ko'kkacha otung deb
5. dedi. Yana andan so'ng Ko'k, Tog'
6. Tengiz ko'p qushlar ovlag'ularidan
7. So'ng yo'lda uch kumush o'qni
8. Choptilar, oldilar, otasig'a berdilar.
9. O'g'iz qog'on sevindi, kuldi, tag'i o'qlarni

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1. uchuga ulashturdi, tag'i aytti
2. Kim ay inilar o'qlar bo'lsun Sanlarning
3. yo otdi o'qni. O'qlardag
4. Sanlar bo'lung deb dedi.... [7]

(Meaning: O my sons, my heart longs to hunt, and I have no strength because I am old. Day, Moon, Star, go to the morning. Sky, Mountain, Sea, go to the night, he said. After that, the three of them went to the morning, and the three of them went to the night. Day, Moon, Star, after hunting many deer and many birds, they found a golden bow on the road, took it and gave it to their father. Oguz Khakoon was happy, laughed, divided it into three again, and said, "O my sons, let your bow be yours, shoot arrows into the sky".

After that, after hunting, Sky, Mountain, and Sea had hunted many deer and many birds, they found three silver arrows on the road, took them and brought them to their father. Oguz Kagon was happy, laughed, divided the arrows into three, and said again: O my sons, let the arrows be yours, the bow shot the arrow. Be like arrows, he said [7]).

The order established by Oguz Khan in "Oguznoma", i.e., the arrangement of the positions of brothers, turns into a conflict and turns into a war in the second book epic "Kitabi Dadam Qorqud". "Aruza və cəmi Daş Oğuz bəglərinə xəbər oldi. "İşdə, Qazan gəldi", dedilər. Anlar dəxi çəri dəriüb, bori ağardan Qazana qarşu gəldilər. Üc Oq, Boz Oq qarşulaşdılar"... (Meaning: That is, the news that Kazan is coming reached Uruz. They also gathered an army and went against Kazan. Gray arrow and three arrows, i.e. Ich Oguz and Desh Oguz, moved against each other... [7] (Kitobi Dadam Qorqud, 2019, p. 121).

The news reached Oruz that Kazan was coming. They gathered an army and went against Kazan. Gray arrow and three arrows, i.e. Ich Oghuz and Desh Oghuz moved against each other.

We found a story similar to this in Islam. Qobil and Hobil were the firstborn children of Adam and Havo, and according to the simple way of life of that time, they were born as a couple - a boy and a girl. Since there was no other person during the time they lived, according to the rule of Sharia introduced by Allah, the son of the first born and the daughter of the second born should be married.

We found a story similar to this in Islam. Cain and Abel were the firstborn children of Adam and Eve, and according to the simple way of life of that time, they were born as a couple - a boy and a girl. Since there was no other person during the time they lived, according to the rule of Sharia

introduced by Allah, the son of the first born and the daughter of the second born should be married.

Historians say that Qobil, being the first-born child, wanted to marry his sister, who was born with him, contrary to the law of Sharia decreed by Allah. Naturally, Habil opposes him, and a conflict arises between them. The two of them decide to sacrifice for Allah, and whoever's sacrifice is accepted is the right one. Allah accepts Habil's sacrifice. Qobil, who was jealous of him, killed Abel. It is believed that this was the first crime committed by mankind on this earth.

Allah says in Surah Ma'ida:

Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee". "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous. "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds. "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong". The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones. (27-30 verses) True, at first glance, it seems that the tension between the first-born children of Adam has nothing to do with the conflict between the Buzo'qs and Ucho'qs, Ich Oguz and Dash Oguz. But if the development of events is carefully considered, it becomes clear that the genesis, the origin goes back to the initial disagreement on earth. Similarly, the initial discord between the children of Adam was regularly perpetuated by their descendants.

Idris, peace be upon him, is the third among the prophets of Allah, after Adam and Shis (s.a.v), and among the prophets mentioned in the Holy Quran, after Adam.

In the work "History of Islam" by Shaykh Muhammad Sadiq Muhammad Yusuf, may Allah bless him and grant him peace, it is said about Idris (a.s.): "Idris, peace be upon him, was the first to start cultural activities. They taught people about culture and rules. 188 cities were built during his time" [8].

This activity of Idris (a.s.) is embodied in the figure of Oguz Khan. Let's pay attention to the last part of "Oguznoma":

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1. Ichtilar, sevinch topdilar, Andan so'ng O'g'iz Qog'on
2. O'g'ullariga yurtin ulashturub berdi. Tag'i dedi kim:
3. "Ay o'g'ullar ko'p ashtum, urushg'ular ko'p man ko'rdu
4. Yila bila ko'p o'q otdim, ayg'ir bila ko'p yurudum,
5. dushmanlarni yig'lag'urdim, do'stlarimni man
6. kuldurdum. Ko'k tangriga man o'tadum,
7. Sizlarga beraman yurtum, deb dedi.....

(Meaning: They drank and had fun. After that, Oguz Khaqan divided the country among his sons. And he said, O my sons, I have lived a long time, I have seen many battles. I shot many arrows with the bow, I rode many times with my stallion, I made my enemies cry, and I made my friends happy. He said, I have fulfilled my duty before the Blue Allah (Allah), I will give you my land). It is well known that along with the "Oguznoma" epic, there are also "Oguznoma" included in certain works. More than 30 of them have been identified so far. Rashididdin Fazlullah

Hamadoni's "Jome'u-t-Tawarikh", Mirzo Ulug'bek's "Four Nation History", Abulghozi Bahadirkhan's "Shajarayi Turk", "Shajarayi Tarokima", Hafiz Tanish Bukhari's "Abdullanoma", Ali Yazichio'g's "Tawarihi Ali Saljuq", Gardiziy's, "Zaynul Akhbar", Abul Fazl Bayhaqi's "Tarihi Bayhaqi" are among them.

Almost all "Oguznoma" talk about Oguzkhan, his accomplishments, family tree. It is noteworthy that one can read about the construction of cities and creativity in the oldest epic "Bilgamish" (Gilgamesh). [6]

Let's take a look at the work "Shajarayi Tarokima" written by Abulgozi Bahadirkhan:

*"O'g'lonlarim xalqim birlan eson-omon borib keldim teb, ulug' to'y yorog'in qilib, bir xirgoh yasatturdi, barcha og'ochlarining toshina oltun qopladi, la'l va yoqut va zumrud va feruza va dur birlan murassa qildurdi..." yoki "To'qqiz ming qo'y va to'qquz yuz yilqi o'turturdi, bulg'aridin to'qson to'qquz hovuz qildirdi, to'qquzig'a araq va to'xsonig'a qimiz o'turturdi, barcha navkarlarini chaqirib kelturtdi, ul olti o'g'lig'a ko'p nasihatlar aytib ve beklar o'rgatib yurtlar va shaharlar va ellar va in'omlar berdi..."*. [8] (Meaning: "He organized a great wedding, prepared a festive table, the wood of which was made of gold, sapphire and ruby, that I had arrived safely with my children and people. He slaughtered nine thousand sheep, nine hundred yearlings, and filled nine hundred ponds with wine and wine. He divided the land and cities among his sons and father-in-law. [12]).

As mentioned above, such examples can be found in other "Oguznoma" as well.

It is noted that among mankind after Adam, there were many righteous people who feared Alloh. When the time came and he died, Iblis alayhi cursed his people who were left behind: "If you have great love for the righteous people who have passed from the mortal world to the eternal world, draw their pictures so that you will always see them", — he says. The servants who flew to his box drew pictures of righteous servants on their heads and remembered them. Later, not content with this, they made statues of them and placed them in their houses and temples. The situation reached such a level that whenever a righteous person died; a statue was made for him.

"Next generations grew up seeing people glorifying the statues of their fathers and praying in front of them", — noted Sheikh Muhammad Sadiq Muhammad Yusuf. In the end, people worshiped the statues, asked them for help and made sacrifices to them. This is how the statues turned into whole dates. People raised them to the level of Allohs and began to pray with faith. [7]

What makes me think in this sentence is the answer to the question whether one of the main characters of "Kitabi Dadam Qorqud" is a historical figure of Father Qorqud or not. In this matter, fear scientists can be divided into the 2nd category. Some say that Father Qorqud is not actually a historical figure; he is an epic hero, dreamed of by the Turks, a reflection of their ideal, while others say that Dada Qorqud is a historical figure, but a clan elder or saint who lived in the first centuries before Christ.



Above, the idea that righteous people who really lived in ancient times turned into mere figures over time, prompts us to come to the conclusion that Father Korqit was a historical, real person. We think so. The reason is that epic heroes, such as Gorogli, Alpomish or Manas, did not have a huge literary heritage like Qorqud Ota or Oguzkhan. It should be noted that many Turkic peoples consider Qorqid Ota or Oguz Khan as their ancestors and link the history of origin to them. Of course, in this matter, it is required that a team of scientists conducts scientific research for many years, summarizes their conclusions, and compares them with each other.

Let's get back to the topic. "Sheikh of the Messengers", one of the prophets "Ulul Azm" Nuh alayhissalam is mentioned in the divine book "Holy Quran" and in many historical and literary works. In particular, the name of Prophet Noah can be found in almost all "Oguznamas". It is noteworthy that there is even a passage about the flood event in "Bilgamish", the oldest written document.

Let's pay attention to verses 21-23 of Surah Nuh: "21. Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss. 22. "And they have devised a tremendous Plot. 23. "And they have said (to each other), 'Abandon not your Allohs: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr".

According to the narration, Vadd, Suvo, Yagus, Yauq and Nasr were righteous and virtuous people. People loved and respected them very much. When the time came and they died, people were tempted by the devil and drew their pictures and made statues of them. [7]

The righteous servants whose names are mentioned in the verses of the Holy Quran and mentioned in the narrations seem to be in line with our opinion expressed above about the historical roots of Dada Qorqud.

According to the narrations, Vadd, Suvo, Yagus, Yauq and Nasr were righteous and pious people. People loved and respected them very much. When the time came and they died, people were tempted by the devil and drew their pictures and made statues of them. They were visited and little by little they were told about their pains and sorrows. As a result, over time they were regarded as Allohs and worshipped.

If you pay attention, in almost all "Oguznamas" there is a mention of Prophet Noah and how he built an ark and saved the righteous servants. In particular, in "Shajarayi tarokimada": "...Gabriel came and said again. who accepted your prayer to Alloh, at such and such a time drowned the people in water, showed you how to build a ship so that you could build a ship, water came out of the ground, rain fell from the sky, and all living things on earth were drowned...", [7] it is said. In the "To'rt ulus tarixi" ("History of the Four Nations"): "When the ship was built in three layers, the first layer was for domestic animals (dawwab), and the second one was for humans and birds. He built this ship with the help and support of his three children Jophas, Som, Hom [8].

After Alloh accepted Noah's prayer, He blessed him like this:

"36. It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds. 37. "But construct an Ark under Our eyes and our inspiration, and address me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)". (Surah Hud, verses 36-37).

In our opinion, this story was changed from “Oguznoma”:

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4. ...Kana cherig birla O‘g‘iz qog‘on
5. Itil degan Muran (ga kechti). Itil
6. baduk bir turar, O‘g‘iz qog‘on ani
7. ko‘rdi, tag‘i dedi kim Itilning usug‘idan
8. Nachuk kecharbiz deb dedi. Cherigida bir
9. yaxshi beg bor erdi. Anung oti ulug‘ O‘rdu

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1. beg erdi. Uzluq, uqg‘uluq bir ep erdi.
2. Ko‘rdi kim tollar ko‘p talim
3. yig‘achlar (bor erdi. Ushbu beg...) O‘shul yig‘ochlar
4. \_\_\_\_\_ kasti, yig‘ochlarda
5. yetdi, kechdi, O‘g‘iz qog‘on sevinch atti, kuldi... [2]

(Meaning: Itil is a big river. Oguz Khaqan saw him and said again, how we can cross the stream of Itil. There was a good bek in the army. His horse was the beg of the Great Horde. He was a thoughtful young man. We saw that there were many willows and trees on the bank of the river. Beck cut down those trees. He laid down the logs and crossed. Oguz Khaqan was happy and laughed.) [18]

## Discussion

According to historical books and religious sources, Prophet Noah lived in the territory of Iraq for more than a thousand years. Jalaluddin Suyuti in his book “Ad-Durrul Mansur fit-tafsir bil ma’sur” narrates from Ibn Abbas, may Allah be pleased with him: “Allah the Most High made Noah a prophet at the age of forty. He called his people to Alloh for fifty years or a thousand years. He lived sixty years after the flood...” [19].

According to the calculations of our great ancestor Abu Rayhan Beruni and his students, 3725 years were taken from the flood in the time of Noah to the Hijrat (622 AD). [3]

Taking into account that Abulghazi Bahadir Khan lived in the thousandth year of Hijra and later, we add another 1000 years to 3725 years. Then it will be 4725 years since the flood occurred in 1622. If we subtract 1622 from the current year 2023, we get 401. If we add the remainder to the number 4725, we get 5126. According to our Ojizona calculation, 5126 years separate us from Noah's flood.

Another one of the great prophets, Ibrahim, peace is upon him had no children, although he had reached the same age. When Sora and our mother emigrated, she asked Alloh for a child.

“100. “O my Lord! Grant me a righteous (son)!” 101. So We gave him the good news of a boy ready to suffer and forbear”. (Surah Saffat, verses 100-101). [3]

It was true happiness that the Creator gave him a son for an old man who was in exile and in difficulty. Or take Zakariya (a.s). He also tested the creator with childlessness. Because he is always in repentance and monotheism to Alloh, he will be blessed with a righteous and prophetic childlike Yahya.

The fate of Ibrahim alayhissalam is embodied in the fate of Dersakhan in “Kitabi Dadam Qorqud”. Alloh did not give children to Dersakhon, who was one of the Bahadirs of the Oghuz tribe, so he

was disappointed. One day, saying that you don't have a child from the table written by Boyindir Khan, they give you a place for black grass, they don't put your honor in its place, they touch your honor. When he came and wrote to his wife, she told him to make the poor happy, clothe the naked, organize a big meeting, and the prayers of the people will surely be answered. When the time came, Dersakhon's wife gave birth to a son.

According to the narration of Abu Huraira (r.a) from the Messenger of Allah, when Ibrahim, peace be upon him, went to the land of a tyrannical king, his wife Sora was presented to the king saying that she is a very beautiful woman, she is only worthy of you. They bring our mother Sora to him. "When (Sora) came to him (the tyrannical king), he could not control himself and extended his hand to him, and his hand became very tight. Then he said to him: "Pray to Allah". Let go of my hand. I will not harm you". He did as he was told, but the villain returned to evil. His hand tightened even more than before. He returned his previous words to him. He did as he was told, but the villain returned to evil. His hand tightened even more than the previous two. Then he said to him: "Pray to Allah". Let go of my hand. I swear to Allah, I will not harm you". He did what he said, he will be free..." [3].

Let's pay attention to the book "Dadam Qorqud": "Karachar chased Dad and went ten miles, they caught up with him, pushed respect to one side and tried to kill Dad Qorqud with a sword, and pulled the sword out of its scabbard. Dada Qorqud recited the name of the member and said: May your hand that raised a sword dry for me!

As soon as Dada Qorqud said this, by Allah's command, his hand hung withered from above. Because Dada Qorqud was a wealthy man, his wish was granted.

Dali Karachar said: – Father, I wish you well, you heal my hand, I will give my sister to Beyrak by the command of Allah and the prophet's command.

Dali Karachar confessed his sins three times and asked for forgiveness. Dada Qorqud prayed, Karachar's hand recovered and returned to its original state. [1]

As it is understood, the narration from our Prophet about our mother Abraham, peace is upon him, and Sora, has been absorbed into the Turko-Oghuz epic in a changed form. If the hand of the cruel king is stuck in the hand that Sora extended to our mother, the hand of Dali Karachar, who was prepared to kill Saint Qorqud, withers and hangs above.

According to the legend, when Ibrahim, peace be upon him, wanted to slaughter his son for the sacrifice, he was about to draw a knife to his neck, but by Allah's command, the knife did not go through, and instead of his son Ismail, a large ram was sent down from heaven. For these Muslims, it becomes a tradition to slaughter a ram or a sheep.

This situation can be found in almost all parts of the book epic. "He slaughtered a stallion from a horse, a calf from a camel, a ram from a sheep", "He gave fast horses, red camels, and white sheep".

Let's go back to the history of the prophets. Lut was one of the prophets whom Allah honored among the prophets. His wandering people were engaged in the world's most rewarding work - gardening. After Lut's (a.s.) prayers were not blinded, he prayed to the Creator to grant him relief for his people. When the prayer is accepted, angels are sent to destroy the people.

Unaware that the guests who came in the form of handsome young men are actually angels, the natives demand that they be handed over to them. So, the people will be cursed by Allah. Some



become blind. According to the narrators, Sadum, where the people of Lot lived, was lifted up by angels and buried upside down. That is, tormenting angels will punish the wicked people.

In our view, one of the oldest chapters of “Kitabi Dadam Qorqud” was partially transferred to “Bosotning Tepako‘zni o‘ldirishi” [1].

Uruz had a shepherd, and his horse was a shepherd. He went to a place called “Uzunbuloq” and fed the sheep there. Fairies used to come to that place. One of those days the sheep bleated. When the shepherd went and looked, the fairies flapped their wings and flew away. He takes off his shirt and throws it at the fairies and catches one of them.

His eyes are “hungry” and he has intimacy with her. As the fairy flew away, she said: "Shepherd, come here at the end of the year, and you will take your deposit from me. Know that you have brought trouble to Oguz’s head. At that moment, the fairy drops a shiny object wrapped around it. If you look at it, it is a humanoid creature with a single eye on its forehead. In the end, this creature will bring many troubles to the Oguz people.

If the angels sent to the people of Lut (a.s.) punish the people who have gone astray, the country will be left with the fate of the shepherd who committed adultery with a fairy girl in the Turko-Oghuz epic. A one-eyed creature called Tepakoz causes a lot of damage to the Oghuz.

Ismail’s ancestors and descendants are among the few famous prophets. The reason is that Abraham (a.s) and Hagar were born from our mother, and Muhammad (s.a.v), the Lord of the universe and the prophet of the end of time came from their descendants.

According to the book written by the Sheikh, after Ismail got married, Ibrahim (a.s.) came to see them during his absence and could not find his son. When he asked his wife about it, she said, “They went out in search of sustenance for us”. When asked about their livelihood, the woman says that they live in difficulty. When the Great One is leaving, he says: “When your husband comes, say hello to him and tell him to change the threshold of his door”. When Ismail (pbuh) returned home, his wife told him what he had to say. Then he replied: “The one who came was my father; they ordered me to divorce you”.

Ismail marries again. This situation is repeated again, and the old man asks the same questions to the new bride. The bride says that she lives well and in abundance that she only eats meat and drinks only water. When the great one is leaving, he says: “Say hello to your husband and let him fasten the threshold of his door”.

Ismail, who heard what was said, said that it is his father who has come, and they have ordered me to hold you tightly, that is, to love you. [1]

We noticed the above instructive incident in the wisdom of the Dada Qorqud

Xotinlar to‘rt toifa bo‘lur:

Birisi uyning tayanchidir.

Birisi qancha so‘zlasang boyagidir.

Birisi achigan suvdir,

Birisi shishirilgan to‘pdir.

Uyning tayanchi uldurki, cho‘ldan, qirdan, yobondan uyga bir mehmon kelsa, uyda eri bo‘lmasada, uni yedirar, ichirar. E‘zozlab, ehtirom bilan uni kuzatib qo‘yar. Bunday ayollar hazrat Fotimaning, Oyshaning naslidandur. Bu toifa ayollar soni ming o‘lsin! Har kishining oilasiga o‘shalarday kelin tushsin.

“Achigan suv” toifali ayol ulkim, saharda o‘rnidan turar, qo‘l-betini yuvmasdan to‘qqiz ko‘mach bilan bir tovoq qatqni paqqos tushirar. So‘ngra qo‘lini biqiniga tirab der: Bu uy ordono qolsin, biror kun qornim to‘yib ovqat yemadim, chehram yorishmadi...”. [9]

**(Meaning):** There are four categories of wives, one of which is the support of the house. No matter how much you talk, one will not be educated. One is boiling water, that is, depressing. Another is a gossip.

The woman who is the backbone of the house is hospitable, welcomes and observes the guests of the Rei with an open face. They are descendants of Fatima and Aisha.

A woman from the “Bourish Water” category is greedy and greedy and says, “I’m hungry”. [9]

As you turn the pages of the Turk-Oghuz epic over and over again, you will clearly feel the influence of the lives of the prophets and the archons of the Islamic religion. You must have heard the story about Ya‘qub (a. s) losing his sight due to the loss of his beloved son Yusuf. It is said that after finding his children, his eyesight returned and he immigrated to Egypt with his people and died at the age of 147.

He was crying because of the pain of his son Bayrak, and the eyes of the rich wolf became blind. When they told him that Bayrak had arrived: – let my son wet his pinky finger, rub it on the tablecloth and touch my eyes, when my eyes open; I will know that my son has arrived. Bayrak fulfilled the request of his father's father. His eyes were opened by the power of Alloh. [9]

Ya‘qub (s.a) served as a prototype here, and Bayrak took it from Yusuf (a. s). Bayrak in the epic is described as Yusuf as a handsome, sane, brave young man.

Also, the interpretation of the dream of the king of Egypt by Yusuf (a.s.) is a noteworthy motive. This corresponds to Solur Kazan having a nightmare and interpreting it to his relative **Qora Kona**. Allah says in Surah Sad: “20. We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision”. (20 verse)

The word is about David (a.s). As you have correctly understood, the qualities in it are embodied in Dada Qorqud and Solur Kazan, Oguzkhan. The reason is that all three of them are at the level of kings to their people, and their words are considered obligatory.

In Surah Maryam, it is said about Yahya (a.s): “12. (To his son came the command): “O Yahya! take hold of the Book with might”: and we gave him Wisdom even as a youth”. In our opinion, the wisdom given to Yahya (a.s.) can be seen in Oguz Khan, the ancestor of Turk-Oghuz people. Let’s pay attention to the sura in the holy “Holy Quran” about Jesus (a.s), a relative of Yahya (a.s): “12. And Mary the daughter of 'Imran, who guarded her chastity; and we breathed into (her body) of our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants)”. (Surah Tahrim, verse 12).

It was natural that many people would be suspicious of a pure girl who had not been touched by the hand of men. And so it happened. Her child saves Maryam bint Imran from the suspicion of the crowd: “30. He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet; 31. And He hath made me blessed whosoever I am, and hath enjoined on me Prayer and Charity as long as I live”.

We are not far from the opinion that the teachings of Islam, Jesus (a.s), events with Maryam bint Imran were the basis of “Oguznama” and “Oguznamalar”. The difference is that in the epic, reliable sources from the holy book are given in the style of Ai Khaqan and Oguz Khan.

In addition, a plot similar to the fate of Maryam bint Imran and Ai Khaqan also appears in the story "Alanquva". [11] According to Marguba Abdullayeva, a philologist, Maryam's name and information about her were mentioned in the Holy Quran, a book revealed to our prophet Muhammad (s.a.v) from 610 AD.

It is clear from this that Maryam and the information related to her (including myths and legends) existed before Alanquva. Later, the Mongolian king Alanquva began to be attributed with characteristics characteristic of Maryam. Different legends and narratives about Alanquva appeared in folklore in different periods. The creation of these images was strongly influenced by the verses about Mary mentioned in the "Holy Quran" and the teachings of the Blue Alloh. [11] We also agreed with the researcher's opinion and came to the conclusion that the verses about Maryam bint Imran served as the basis for epics, narrations and stories about Ai Khaqan, Oguz Khan, Alanquva. The religion of the Blue Alloh can be said to be different from Islam. True, two different religions. However, if one looks deeply into the essence of "Kok tangrichilik", then one Alloh is prayed to. The fact that the ancient Turks considered Alloh to be the only one and prayed to him is a proof of how high the thinking of our ancestors was.

In the book epic "Kitabi Dadam Qorqud" the blessed names of Muhammad (s.a.v), Islamic archons such as prayer, prayer, kalima, paradise, and mosque are often found, so that the reader involuntarily gets the impression that the work is imbued with the religion of Islam.

## Conclusion

The teaching of Islam had a direct impact on the literary features of Turkish book epics and created the ground for them to reach the next generation several thousand years later.

In conclusion, the issues discussed above mean that it is time to conduct new and consistent researches on Turkish epics, that Islam and epics are inextricably linked, and that the time has come to discuss new interpretations of the relationship between them.

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