

A COMPARATIVE ANALYSIS OF “HIBBAT UL-HAQOYIQ” AND “QUTADGHU BILIG”

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Annotation. This article provides a comparative analysis of Ahmad Yugnaki’s *Hibbat ul-haqoyiq* and Yusuf Khass Hajib’s *Qutadghu Bilig*, focusing on their philosophical, ethical, and literary connections. Both works are considered major sources of moral and didactic thought in Turkic literature. Employing comparative, historical, and philosophical methods, the study reveals their common and distinct aspects based on the ideas of knowledge, justice, and perfection. The findings shed light on the evolution of didactic thinking in Turkic literature.

«СРАВНИТЕЛЬНЫЙ АНАЛИЗ ПРОИЗВЕДЕНИЙ “ХИББАТ УЛЬ-ХАҚОЙИК” И “КУТАДГУ БИЛИГ”»

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Аннотация. В данной статье проводится сравнительный анализ произведений Ахмада Югнаки «Хиббат уль-хакаик» и Юсуфа Хас Хаджиба «Кутадгу билиг». Рассматриваются их философские, этические и художественные особенности. Оба труда занимают важное место в истории тюркской дидактической литературы. Применены сравнительный, исторический и философский методы, выявлены общие идеи знаний, справедливости и духовного совершенства. Результаты исследования отражают эволюцию нравственно-философской мысли в средневековой тюркской культуре.

Introduction

The literary heritage of the Turkic peoples occupies a significant place in the history of human civilization. In particular, the 11th–12th centuries represent the golden age of this development, when the earliest written monuments in the Turkic language shaped the philosophical, ethical, and social thought of the people. Among them, Yusuf Khass Hajib’s *Qutadghu Bilig* and Ahmad Yugnaki’s *Hibbat ul-Haqoyiq* stand as spiritual pillars of Turkic literature [1].

These two works are not only literary monuments but also important expressions of the socio-political, ethical, and religious thought of their times. *Qutadghu Bilig* is a political-didactic epic that promotes principles of governance, justice, wisdom, and prudence, while *Hibbat ul-Haqoyiq* is a religious-ethical treatise glorifying spiritual perfection, honesty, patience, humility, and faith [2].

They complement each other, representing two wings of Turkic thought — the worldly and the spiritual. While Yusuf Khass Hajib’s ideas are based on justice and wisdom in state and social governance, Ahmad Yugnaki emphasizes spiritual purification and moral perfection through knowledge and piety.

The relevance of this topic lies in the fact that even in today’s globalized world, these works remind us of the eternal significance of justice, knowledge, and spirituality. Especially in youth education, they serve as didactic schools harmonizing national and universal human values.

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Therefore, this article conducts a comparative study of the thematic, philosophical, and ideological similarities and differences between *Hibbat ul-Haqoyiq* and *Qutadghu Bilig*. The research aims to determine their place in Turkic literary thought, their ideological roots, and their shared moral-philosophical principles.

Methodology

The methodological basis of this study relies on the scientific, systematic, and comparative analysis of ancient Turkic literary sources. The main goal was to identify the common foundations of moral and philosophical ideas, artistic expression, and social content in *Hibbat ul-Haqoyiq* and *Qutadghu Bilig*.

Several key methods were used in the study:

Comparative-literary method – to identify thematic, conceptual, and stylistic similarities and differences between the two works and to determine their role in the tradition of Turkic didactic literature [3].

Historical-literary method – to examine the socio-political, religious, and cultural context in which the works were created, as well as the authors' lives and intellectual environments. This method also helped analyze the influence of Sufism and scientific thought in that era [4].

Philosophical and ethical analysis – used to interpret central concepts such as “justice,” “knowledge,” “piety,” and “perfection.” This approach revealed the inner philosophical meaning of the authors' ideas about humanity and society [5].

Systemic approach – the works were examined not as isolated entities but as integral parts of a unified system of Turkic intellectual tradition. Through this, the link between the political-ethical ideals in *Qutadghu Bilig* and the religious-ethical principles in *Hibbat ul-Haqoyiq* was identified [6].

Source-based approach – the research analyzed Uzbek, Arabic, Russian, and English translations, as well as academic editions published in Uzbekistan and abroad. The works of scholars such as A. Qayumov, H. Karomatov, R. Vohidov, E. Bertels, and O. Akimushkin were used as methodological references [7].

The integrative nature of this methodology, combining literary, philosophical, and cultural perspectives, allowed for a deeper and broader understanding of both texts.

Findings and Discussion

1. Thematic Similarities and Differences

Qutadghu Bilig presents the principles of governance, social order, and justice, depicting the relationship between the ruler and his people. Yusuf Khas Hajib considers justice as the foundation of social stability. In contrast, Ahmad Yugnaki in *Hibbat ul-Haqoyiq* emphasizes personal moral perfection, patience, piety, and knowledge. He asserts that the greatest adornment of a person lies not in wealth but in wisdom and righteousness. Each aphorism and verse aims to purify the soul and guide one toward perfection.

Thus, while Yusuf Khas Hajib interprets justice as a social value, Ahmad Yugnaki perceives it as a moral-spiritual one. Together, they form a comprehensive concept of harmony between the worldly and spiritual dimensions of Turkic thought.

2. Philosophical and Ethical Analysis

Both works praise virtues necessary for human perfection: knowledge, justice, patience, honesty, and piety. In *Qutadghu Bilig*, knowledge and justice are viewed as essential for governance, while in *Hibbat ul-Haqoyiq*, knowledge is portrayed as a divine light that guides one to truth.

For example, Yusuf Khas Hajib states:

“There is an abyss between knowledge and ignorance; whoever chooses knowledge finds the path of truth.”

Ahmad Yugnaki writes:

“The light of knowledge adorns the heart, while the darkness of ignorance destroys man.”

These ideas are not contradictory but complementary — together, they shape a unified ethical philosophy in Turkic intellectual tradition. Yusuf Khass Hajib represents the philosophical-political aspect, while Ahmad Yugnaki embodies the spiritual-moral one.

3. Stylistic and Artistic Features

The two works also differ in language and form. *Qutadghu Bilig* was written in a complex aruz meter influenced by Persian and Arabic literary traditions, whereas *Hibbat ul-Haqoyiq* employs simpler, folk-like language in syllabic meter.

In *Qutadghu Bilig*, ideas are conveyed through symbolic characters such as Kuntugdi (Justice), Ogdulmish (Wisdom), Odgurmish (Moderation), and Ozdurmish (Destiny). Conversely, Ahmad Yugnaki adopts a direct moralizing style, using aphorisms and didactic couplets.

Thus, Yusuf Khass Hajib can be seen as a philosophical statesman, while Ahmad Yugnaki is a moralist poet — together forming two poles of Turkic intellectual heritage.

Conclusion

Both *Qutadghu Bilig* and *Hibbat ul-Haqoyiq* are recognized as monumental sources of ethical and philosophical thought in Turkic literature. Each contributed significantly to shaping the moral, political, and religious worldview of Turkic peoples.

The research shows that both works promote the ideals of knowledge, justice, faith, and moral perfection, yet they differ in their approach:

Yusuf Khass Hajib focuses on state, justice, and social order through philosophical reasoning.

Ahmad Yugnaki emphasizes spiritual purification, honesty, humility, and piety as paths to human perfection.

Together, they harmonize the worldly and the spiritual, forming the foundation of Turkic moral philosophy. This harmony reflects the dual moral aim of Turkic culture — to cultivate both the “wise and just citizen” and the “pure and faithful believer.”

The study’s novelty lies in analyzing not only thematic but also structural, philosophical, and ethical similarities between the two works, revealing their deep interrelation within the evolution of Turkic didactic thought.

Practically, the findings of this study can be applied to:

the teaching of medieval Turkic literature,

the development of textbooks for philosophy and ethics,

and the moral education of young people based on national and universal values.

In conclusion, *Qutadghu Bilig* and *Hibbat ul-Haqoyiq* remain eternal spiritual treasures, calling humanity toward enlightenment, justice, knowledge, and perfection.

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