

Ideological and Aesthetic Features of The Story Of "Chistoni Elik Begi"

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Abstract: The article is devoted to the study of the ideological and aesthetic features of examples of ancient Turkic literature. The author illuminated the topic using the example of the work "The Story of the Beg of Chistani Elik." The story demonstrates the influence of Buddhist views and the work "Golden Light," and reveals the features of "The Story of Chistoni Elik Begi" as a literary monument.

Keywords: Ancient Turkic literature, example, ideological and artistic features, Buddhism, oppositions. influence, image, Elikbek.

Introduction: Ancient written monuments constitute a certain part of the spiritual heritage left by our ancestors. In the content and ideas of these works created in the distant past, and in their characteristics as literary monuments, one can see the influence of various views, religious and philosophical teachings, and works that existed and spread in those times [1 - 36]. In particular, researchers have indicated the emergence of a trend related to Buddhism in ancient Turkic literature [2 - 83]. The role and influence of works created in the Chinese language in this process were also noted [3 - 57]. This requires a serious study of the ideological and aesthetic features of the examples of written literature of the past in the Turkic language, their peculiarities as literary monuments. In our article, this problem was considered using the example of the work "The Story of Chistani Elik Beg."

According to Fitrat, starting from 1902, German orientalisks organized scientific expeditions to East Turkestan. Among the written monuments discovered during these expeditions were small stories, one of which is "The Story of the Beg of the Chistani Eliq." It was read and published by the orientalist von Lacouk. Fitrat considers the story to belong to the 8th-9th centuries. He did not dwell specifically on the content of the story, but only suggested that the works obtained during the expeditions "consist mainly of religious works and prayers related to Buddhism and

Manichaeism" [4 - 11].

The story begins with the episode where Elikbek, standing near the city of Shayonbaliq, encounters yaks (devils, demons) at the beginning of the road that splits in four directions. They killed people, ate their flesh, drank their blood, and wrapped their entrails in their bodies.

"Following the path of lions, he stands and descends to the female of Scorpionfish, then walks straight ahead. Eligbag walked a four-legged path, and between them, without you, he saw two Yaks. Those people eat the horses of the iliguk, drink their blood, and journey to your valleys with spring meals."

Despite the fact that the yaks were numerous and, moreover, terrifying in appearance, Elikbek fearlessly penetrated into their midst. Seeing that Elikbek was alone, the Yaks decided to take advantage of this and surrounded him from all sides, asking who he was and why he had come to them alone. Elikbek answers the question with a question and asks the yaks why they are killing people in his city, demanding that they tell him how they dare to commit such an atrocity and where they get their strength from. He showed his sharp sword to the enemies and said that he would slaughter them, for he no longer had the patience to hear news about the Yaks' evil deeds towards his ulus and city. Hearing such decisive words from Elikbek, the yaks became enraged, grabbed their weapons and

clubs, and rushed at him, urging each other. They urged Elikbek to stab him with a blade and tear him to pieces. Gathering all his strength, Elikbek jumps and grabs one of the yaks by the hair and strikes him with a sword to cut off his head. Seeing his strength and courage, the Yakas lose their enthusiasm and become frightened. They speak kindly to Elikbek, saying that even if he kills them, diseases will not leave his land, and they also inform him about the cause of this [4 -11-16].

The influence of Buddhist beliefs in the story is primarily noticeable in the image of its main character, Elikbek. In the book "Golden Light," which consists of a description of the laws of Buddhist teachings, rulers - elikhans and elikbeks are often mentioned, the responsibility of elikhans is noted, it is especially emphasized that the well-being of the people, the prosperity of the country depends on them, in particular, their role in protecting the country, protecting it from various dangers and enemies, and for this, eliks must comply with the laws of nom, that is, the teachings of Buddhism. Then they will be strong, powerful, and victorious in the struggle against malicious enemies: "If whichever elik-khans... act this way, then those elik-khans will become extremely holy and majestic... I will trample all malicious enemies... and overcome them." In the content of "The Story of the Beg of Chistani Elig," in the depictions of Elikbek's defense of his city and people from evil yaks, his victory in clashes with enemies, the above views find their expression.

"Part IX of "Golden Light" tells about the reign of a just eligbek. He cared for the people, treating them as a loving parent treats his own children. At that time, a nobleman named Udaqatati lived in the land of that elikbek. Udaqatati was well-versed in medical science, had an understanding of medicines and the properties of diseases, treated patients well, and many patients who came to him seeking salvation found healing. He had an educated and handsome son, possessing excellent qualities. Unexpectedly, a disease spreads in elikbek's homeland... "the disease spread in elikbek's homeland, and his people suffered greatly. This (state) greatly grieved and grieved that eligbek." In this difficult moment, the aforementioned nobleman, Udaqatati, and his son, elikbek, came to the rescue of the people. Thanks to Udaqatati's knowledge and his son's efforts, the disease spreading in the country was eliminated [5 - 224-236] In "The Story of Chistoni Elik Begi," it is also mentioned that the disease spread in Elikbek's city and homeland, and Elikbek sought to eliminate it and determine its cause. When Elikbek wanted to kill the Yakas, they said: "Lion of the Yalanguk..." But you will kill us. Yima, nagu, your fish don't want to leave. And be kind to our warm self, be

generous, be generous" (Lion of Men,... You suddenly want to kill us. And no illness will leave your city. Now lift your spirits and be our hope and trust in our warm soul."

Elikbak stamped his foot: "Oh people, speak freely, how can my son not be born?! (Elikbek said: "Speak quickly, people, how can the disease in my city, in my ulus, not go away?")

It should also be noted that the story contains phrases and words characteristic of "Golden Light," a major example of Turkic Buddhist literature. For example, the phrase "bad thought" (or "bad intent"):

In "Golden Light": If all these elik-khans... do not have evil intentions... all the people will be peaceful, happy; A multitude of good signs... He will appear, he will trample all his malicious enemies... he will triumph;

Also, in their homeland, in their village, there will be no enemies, calamities, grief, bad thoughts, or other dangers.

In the story: Anta ovlaq saqinliq rakshash bo'lur (There is a rakshash with evil intentions).

In "Oltun Yoruq," in the original text, this phrase is also given in the form of "yovlaq saqinj" with ancient Turkic words, as in the story.

"Yaklar," "yak," "issiq o'zi" ("hot soul") in the story. Such words and phrases as "ик тўға" (disease, disaster) are also among the words and phrases characteristic of the text "Алтын ёруқ." Examples of each of them can be given. We will limit ourselves here to the phrase "issiq o'zi" (or "issiq o'zu") - hot soul:

In "Golden Light":... as if a brave man (only himself) attacked the army, without pitying my hot soul... I possessed the treasury of the people, I observed it;

O my brothers, we are all too attached to our warm souls and bodies;

For the sake of our warm soul, I bow with a pure, sincere heart to the virtues of all the Burkhans...

In the story: And how will you endure it? Leave this, pierce it, cut it, the swelling breaks... you stumbled! (What else are you waiting for? Quickly pierce him, chop him, tear his hot soul... throw him away!);

May our warmth lift our spirits, and may you be whole and whole. (Now lift your spirits and be hope and trust in our warm souls).

"The Story of Chistoni Elik Begi," as one of the ancient examples of Turkic prose, also has its own artistry. We can see that similes and epithets are used in the image in it. For example, in the following passage, Elikbek is compared to lions: "Yurib arslonlarning yo'riğın u Chayonbaliqning qadinita turub inar-u, bar-u yoridi o'tru (Walking with the march of the lions, he stood

behind the city of Chayonbaliq, mounted, and walked forward). In another instance, he is compared to a tiger: "Seeing him, Chistoniyy Elik bo'g'i yurakin qotrunub to'ngalar bak tak... qo'rqinjsiz. ayangsiz ko'nglin ul yaklar orasiga kirib bordi" (Seeing him, the lord of Chistoniyy Elik, having strengthened his heart, like the lord of tigers... with a fearless, merciless heart, entered among the yaks).

The scene depicting the appearance and actions of the yaks in the work is also interesting. The excerpt can give an idea of their frightening, ugly faces and unpleasant behavior: "Qo'rqg'u-tak ko'rk, mangiz tutub yovlaq qatiq unin qiyqirusu dizrul bodruq iliklariinta tutub, qap-qara, ulug' baduk tog'-tak atuzinunayu o't o'ngluk eshin sochlarini anglarininta tushirib, o'g'uluq yilanina turlarin itinib yaralib qov boltir soy-u yuriyur arti (A frightening face, facing, shouting with an extremely loud voice, taking their weapons in their hands, raising their large, huge, black, mountain-like bodies, dropping their fiery, braided hair onto their shoulders, sliding like a venomous snake's body, walking lazily at the beginning of a short road).

At the same time, the image in the story, the appearance of the characters, their actions in the course of the development of events allow us to discern the main features inherent in them, and it becomes clear to a certain extent what the main aspect of Elikbek as a hero, as well as the main, prominent aspects of the nature of the yaks, consist of. For example, Yakas, despite their frightening appearance and actions that frighten others, are actually cowardly and helpless. This characteristic of them is clearly manifested during the confrontation with Elikbek. The Yakes surrounded him and wanted to kill him, but as soon as Elikbek struck one of them, everyone became frightened. Their condition is well described in the story. Even the Yak's voices fell silent, and they began to flatter Elikbek.

At this point, one thing should be emphasized. The word "yak" means devil, demon, or demon. But the Yakes depicted in the story do not have any supernatural features. Their strength and capabilities are not greater than those of people. This can also be seen in the aforementioned episode of the conflict. In this case, their actions and words are no different from those of weak, helpless, and cowardly people. True, they are evil and merciless, they have ugly appearances, they eat human flesh. But they do not possess the abilities of devils and demons. As for the matter of eating human flesh, this custom existed among people in some regions (cannibalism). There is nothing supernatural about the Yakes in the story, there is no mythology. Accordingly, there is a metaphor in this place, and the yaks in the work can be considered

as a symbol of bad, evil people.

Unlike the timid yaks, who change depending on the situation, Elikbek is shown in the story as a determined, brave, fearless person, a hero. The description of his actions, the words and similes used in it serve to create such an image of Elikbek. Not only descriptions and characterizations, but also words spoken by the hero, his speech, reveal the peculiarities of the bek's personality and nature: Ay yaklar, tarkin manga so'zlanglar. You will be my fish-eater in this settlement?! Who gave you the strength to enter this fish?! This is my dog, look at my sword. I'll cut your shoulders and scratch them one by one! Seeing my fish, my people's, these mountainous mountains, I won't wander around (O people, tell me quickly, why are you killing the people in my city?! Who gave you the strength to enter this city?! Look at my sharp sword. I'll chop your bodies and throw them in different directions! I cannot bear to see such bad news from my city, my ulus).

From the above words, it becomes clear that Elikbek was not only a brave and strong man, but also a ruler who cared for his country and people. The story was interrupted before it was finished. Nevertheless, this small work is significant as a unique example of ancient Turkic literature.

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