FROM GOOD TO AWARD, FROM EVIL TO PUNISHMENT: A CULTURAL APPROACH TO KUTADGU BİLİG*

İyiden Ödüle Kötüden Cezaya: Kutadgu Bilig'e Kültürel Bir Yaklaşım

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ABSTRACT

The concepts of *evil* and *good* form the basis of morality, which has a relative and variable structure. These terms, which are often not independently addressed, are sometimes associated with knowledge as in Socrates, Plato and Al-Farabi in the intellectual history, sometimes with life instinct as in Spinoza and sometimes with the intention behind the behavior as in Kant. The content of these terms varies according to social values and time. *Good* and *evil* behaviors are also awarded or punished by the social control mechanism of the period. Social institutions or people direct individuals to behaviors suitable for the aims adopted by using the sanction power of *award* and *punishment.* There are rules that organize the social life from the most primitive communities to modern societies. The rules regulating the social life are shaped by changes in the social life. The written or unwritten legal system in each period is built on the contrast of *good* > *award*, *evil* > *punishment*. The most important element that ensures whether the person acts according to the norms and expectations or not, is the social control. *Kutadgu Bilig*, one of the first written works of the Turkish language, was written by Yusuf Has Hajib in Kasghar in 1069-1070. As is seen in its name, in this work comprising of 6645 couplets, Hajib explains the behaviors that will make people reach to happiness both in this world and life after death through the dialogues of four heroes. The period of Karakhanids is a period in which significant breaks and changes are seen in Turkish social life. In this period, there were also moral values and legal system, which organized the stability of the society and relations between the individuals. In this system of values, the historical Turkish morals and orders of Islam were indicated. Hajib, who knew that the society converted from old beliefs to Islam and needed a new moral and political aims, wanted to show his society and its rulers the system of behaviors that would lead to the happiness both in this world and life after death. The content of *good* and *evil* in the social life and world of thought of Turkish people who converted to Islam, has changed and a new type of good-right person came in sight. In Hajib's world of thought, good and evil are identified with the *knowledge*. Hajib, as an intellectual, presents the aims of new morals to a society that has proselytized in a way not to ignore the Turkish morals. Hajib's new type of *good-right person* is shaped by the principles of the Turkish morals and Islam, not by the Sufistic doctrines as in Khoja Ahmed Yasawi. Hajib has idealized people with knowledge who do not set their hearts in this world, who are bounded with God by faith and whose hearts are filled with the love of God. Hajib motivates people to do a favor. While Hajib was explaining the concept of good and the greatness of being a good person, he was motivating people to do a favor in different ways. Because, as a result of being righteous, the award will be absolutely achieved. Knowledgeable, compassionate and observant people can achieve peace and happiness. According to him, the human being that is a holy creature created by God, will be awarded both in this world and in the afterlife when it comes to good behaviors. According to Hajib, ignorance, speaking incorrectly, drinking alcohol, haram, rebellion, adultery, not obeying the law, etc. are evil. Since every person is punished for his/her misbehaviors in the social life from birth to death, Hajib also expressed the absolute sanctions of evil behaviors in the social life. Hajib reminds his people who converted to Islam that the evil behaviors will be faced with the sanctions not only in this world, but also after death. Such orders of Islam which had an impact on the social life, were used as a motivation tool for Hajib. This shows the fact that the most important control factor of the social behaviors is the society itself.

Key Words
Good, evil, award, punishment, morals, motivation.

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ÖZ

Ahlak, kültürün içinde şekillenen ve anlamsal içeriği düşünce, inanç ve motivasyon farklıkları nedeniyle coğrafya, kültür ve tarihe göre çeşitlilik gösteren bir kavramdır. Göreceli ve değişken bir yapıya sahip olan bu kavramın içeriği, *iyi* ve *kötü* üzerine kuruludur. *İyi* ve *kötü*, düşünce tarihinde kimi zaman Sokrates, Platon ve Farabi'de olduğu gibi bilgiyle kimi zaman da Kant gibi davranışın ardındaki niyet ile özdeşleştirilir. Düşünürler, bir eylemin gerçekleştirilmesi ya da gerçekleştirilmemesi konusunda ortak bir değerin olduğuna ve evrensel ahlak yasasının objektif özelliklerine vurgu yapmaktadır. İdealleştirilen bir eylemin ortaya çıkması ödül ile sonuçlanırken; yapılmaması istenen eylemin gerçekleştirilmesi ise ceza olgusunu doğurur. En ilkel topluluklardan günümüz çağdaş toplumlarına kadar toplumsal hayatı düzenleyen kurallar vardır. Toplumsal yaşamı düzenleyen kurallar toplumsal yaşamda meydana gelen değişiklikler ile şekillenir. Her dönemde yazılı veya yazısız hukuk sistemi iyi > ödül, kötü >ceza karşıtlığı üzerine kurulur. Kişinin norm ve beklentilere uygun davranıp davranmadığı denetimini sağlayan unsurların en önemlisi toplumsal denetimdir. Türk dilinin ilk yazılı ürünlerinden olan Kutadgu Bilig, Yusuf Has Hacib tarafından 1069-1070 yıllarında Kaşgar'da yazılmıştır. Hacib, 6645 beyitten oluşan bu eserinde, adından da anlaşılacağı üzere hem bu dünyada hem de ölümden sonraki yaşamda insanı mutluluğa ulaştıracak davranışları dört kahramanın diyaloglarıyla verir. Karahanlılar dönemi Türk toplumsal yaşamında büyük kırılmaların değişimlerin görüldüğü bir dönemdir. Bu dönemde de toplumun istikrarını ve bireyler arası ilişkileri düzenleyen ahlak değerleri ve hukuk sistemi mevcuttu. Bu değerler sisteminde tarihsel Türk töresi ve İslam'ın buyrukları söz konusu olmuştur. Eski inançlarından, Müslümanlığa geçen toplumun yeni ahlaki ve siyasi hedeflere ihtiyacı olduğunu bilen Hacib, toplumuna ve yöneticilerine hem bu dünyada hem ölümden sonraki yaşamda mutluluğa götürecek davranış sistemini göstermek istemiştir. İslam dinine geçen Türklerin toplumsal yaşamında ve düşünce dünyasında *iyi* ve *kötü*nün içeriği değişmiş, yeni *iyi-kötü* insan tipi ortaya çıkmıştır. Hacib'in düşünce dünyasında *iyi* ve *kötü, bilgi* ile özdeşleştirilir. Hacib, bir aydın olarak din değiştirmiş bir topluma yeni ahlaki hedefleri Türk töresini gözardı etmeyecek şekilde sunar. Onun *iyi-doğru insan* tipi, Hoca Ahmet Yesevi'deki gibi tasavvufi öğretiyle değil; Türk töresinin ve İslam dininin prensipleriyle şekillenmiştir. Hacib, bu dünyaya fazla gönül bağlamayan, imanla Allah'a bağlı ve kalbi Allah sevgisi ile dolu, bilgili bireyleri idealleştirmiştir. Hacib, insanları iyilik yapmaya yöneltecek şekilde motive eder. Hacib, iyi kavramını ve iyi insan olmanın yüceliğini açıklarken insanları iyilik yapmaya farklı şekillerde güdüler. Çünkü erdemli olmanın sonucunda ödüle mutlaka kavuşulacaktır. Bilgili, merhametli ve itaatkâr insan, huzura ve mutluluğa erişilebilir. Ona göre Tanrının yarattığı kutsal canlı olan insan, iyi davranışlar ile hem bu dünyada hem de ahiret hayatında ödülüne kavuşacaktır. Hacib'e göre bilgisizlik, doğru konuşmamak, içki içmek, haram, isyankârlık, zina, kanunlara uymamak vs. kötüdür. Her insan, doğumundan ölümüne kadar toplumsal çevrede sergilediği kötü davranışlarından dolayı cezalandırıldığı için Hacib, kötü davranışların toplumsal hayattaki yaptırımlarını da mutlak suretle ifade etmiştir. Hacib, İslam'a geçen halkına kötü davranışın sadece bu dünyada da değil ölümden sonra da yaptırımla karşılaşılacağını hatırlatır. Toplumsal yaşam üzerinde etkili olan İslam dininin bu tür buyrukları Hacib için bir güdüleme aracı olarak kullanılmıştır. Bu, sosyal davranışların en önemli denetim unsurunun toplumun kendisi olduğu gerçeğini göstermektedir.

Anahtar Kelimeler

İyi, kötü, ödül, ceza, töre, güdüleme.

Introduction

Moral has a variable and relative structure, which includes differences from society to society and from period to period with many other elements. With the change of cultural environment and the progress of civilizations, moral values gain ground in the social structure. The reason why moral is described as local is that it is shaped according to the culture, social and economic conditions of the society, which varies from area to area (Nagel 1987: 1987: 35; Duignan 2011: 11; Güngör 2008: 97-98).

On the basis of moral issues, concepts of *good* and *evil* take place. Since ancient times, questions about what is good as a positive value and what is evil as a negative value, what to do and what not to do have been discussed in the field of morals (or ethics). Since there is no clear border between good and evil, they cannot be dealt with independent of each other. It is a widely accepted fact that they need each other's presence and that they only exist within the framework of their relationship with each other. There are different opinions on the definition of good and evil.

While the *good* is associated with *knowledge* in the ancient Greek thought, especially in Socrates-Plato, the *evil* is associated with the *non-knowledge*; ignorance means moral ugliness and wrong. According to philosophers, this is the knowledge that will lead to happiness. This idea coincides with the thoughts of Al-Farabi in the Islamic world. (see Aydınlı 2004; Türker-Küyel 1990). Al-Farabi, who analyzed and interpreted Aristotle's doctrines of logic, created his own philosophy inspired by Aristotle. Al-Farabi evaluated values in the context of 'principle of happiness'. According to him, people have the desire to be happy in the ultimate sense. He expresses that the good and the competent are the same and that human behaviors aim at the good. Happiness is the greatest human competence. According to Al-Farabi, the highest good and the highest maturity are the happiness. When happiness is reached, all other desires end. The highest competence is in God. God is at the highest level of happiness. Existence on its own is represented in the highest God. The more self-sufficient one is, the happier he/she is and is like God. According to Al-Farabi, if the mental power reaches the degrees of competence, it can recognize happiness or unhappiness, right and wrong, good and evil, and human choices (old) resulting from this are righteous acts (Farabi 1987: 177-180; Farabi 1992: 165). Spinoza, one of the pioneers of rationalist philosophy, states a radical ethics understanding in his work, *Ethica*. His ethics breaks down the understanding of absolute good-evil on which traditional morality depends. According to Spinoza, every human has a desire to protect, pursue and strengthen his/her existence and what is called righteousness is an effort to pursue this desire. The core of human is the effort to pursue in his/her existence (Spinoza 2012: 160). Good-evil or evil-good are the situations which support or prevent the persistence effort. Thus, the things that increase our strength to do something are good things and the things that reduce it are evil things (Deleuze 2011: 79-80). In short, in the doctrine of Spinozism, the fact allows people to understand and create themselves. The issue in the ethics is to organize good confrontations, stay away from the evil ones when the circumstances allow and increase our power of action in this way. Kant, who is one the founders of the critical philosophy and influenced significantly the history of itself after the subsequent history of philosophy, evaluated the actions deemed morally appropriate to be good and the actions deemed inappropriate to be evil. In addition to this, Kant was interested in the principle behind the action, not only in the solely action like other philosophers (such as Plato, Socrates, Al-Farabi) in the history of philosophy. According to Kant, it is necessary to look at the demand behind the action, when it comes to the value of the action. According to him, the action should be realized in good purpose, as the action itself should be good (Kant 2013: 9). As is seen, different explanations have been demonstrated for the concepts of good-evil and their boundaries in different centuries.

There are different approaches on the source of evil and good. For example, according to the idea that explains the good and evil hereditarily, the violent evil behaviors of human come from the animal nature of humanity. Although humans, like other living beings, who are in a constant war, cover these characteristics over time, these behaviors are universal and they always externalize them. According to the education perspective, which has the social and behavioral perspective on good

and evil behaviors of humans, our cultural and social environment determines our behaviors. It is not the individual but society that produce good and evil. Society evaluates this. Generally, the current culture becomes important in making distinction between good and evil. Although drinking within the borders of the Byzantine Empire did not specify an evil in the 11th century, drinking in the Karakhanids under the influence of Islam implies the moral evil. Different situation and circumstances also change the meaning of the good and evil. According to the circumstances, it can be seen as good in one case and evil in another and it can lead to different results.

As a natural consequence of the social life, there are some rules, which determine, limit and direct the behaviors of individuals. These rules vary according to the periods and good and evil perspective of the societies and are called by different names. These rules consist of written laws, religious laws and certain social norms. These are nowadays met with the concepts of traditions, custom, usage and morals. The determination of the concepts used by a nation to meet the social norms in the historical process and the meanings of these concepts, is one of the most effective ways of revealing the fundamental dynamics within the social structure of the nation. Changes in the social norms depending on the changing living conditions reveal the positive or negative effects that occur in the social structure.

The most important element that ensures whether the person acts according to the norms and expectations or not, is the social control. The person has to perform some actions at the requested level under the influence of other people in the social life and not to do some like others. This pressure, which is defined as a social agreement, can strongly affect the person. Another control factor is psychological. Psychological control provides that the person prepares himself/herself psychologically for the values, regulation and rules of the society, adopts this, performs some actions and processes without any legal and social pressure, only for the benefit of the society. Thus, person enters into the domination of the society and identifies with the society with the psychological agreement (See Başaran 1982). As a result of social consensus, every human is awarded or punished for his/her good or evil behaviors in the social environment from birth to death. Social institutions and people direct individuals to suitable behaviors for the adopted aims by using the sanction power of award and punishment. *Award* and *punishment*, which shape human behaviors, are perhaps the two most significant terms encountered in the life. The award is a term, which defines all of the benefits and pleasures given in response to the value of the effort of a human. Punishment is a term, which includes all of the pain and damage given to deter from unwanted behaviors and increase the performance (Başaran 1982). The main idea underlying both award and punishment is that the individual acts in accordance with the norms and expectations of the environment in which he/she lives in.

There are several factors, determine the behavior of people in daily life. These factors are affected by the internal or external elements of the person (Akbaba 2006: 343). The term of motivation includes a number of internal and external causes and their functioning mechanisms, which direct human organism to act, determine the level of violence and energy of these behaviors, give a certain direction to the behaviors and make them pursue. In vitality of perform of behaviors, the energy consumed, resistance to change and disperse, continuation period, etc. show us that these behaviors are motivated. People

are motivated to act. Motivation is one of the prerequisites for learning. The reason or reasons, which push the human organism to take action or react, at the same time, set a certain direction, a certain target and a certain speed for those actions or reactions. The main factor here is external motivation. External motivation is not about the activity itself. In external motivation, the only important thing is what will be achieved. External motivation occurs with the influences such as external award, punishment, pressure and request. Yusuf Khass Hajib, in his work *Kutadgu Bilig*, wanted to give information that would make people happy in this world and the world to come in a period when significant changes were seen in social life. While giving this information, he expressed what he understood from good and evil and drew the boundaries of good and evil behaviors. Hajib who used way of motivation while pushing people to good behaviors, expresses with the examples what kind of sanctions evil behaviors would encounter.

1. Good and Evil, Award and Punishment in Kutadgu Bilig

As is seen in its name, in this work comprising of 6645 couplets, Hajib explains the behaviors that will make people reach to happiness both in this world and life after death through the dialogues of four heroes. The work was written in the Karakhanids period, during which the Turkish communities were in a period of significant change (see Günay 1993). Hajib, who knew that the society converted from old beliefs to Islam needed a new moral and political aims, wanted to show his society and its rulers the system of behaviors that would lead to the happiness both in this world and life after death. According to Arslan, *Kutadgu Bilig* is truly important in the manner of reflection of apprehension of pacification of old and traditional value judgments of a nation which was waggled intensely, that entered a new culture and civilization environment, with new synthesis, that accepts a new religion as mass-wide; giving a new direction to their historical faith (Arslan 1987: 14, 23).

Hajib, as an intellectual, presents the new morals aims to a society that has proselytized in a way not to ignore the Turkish morals. *törü* is used to signify attitudes and behaviors in the meaning of 'morality' in the social life of Turks. It is the *törü* that defines the rules of social life of Turkish communities from Gokturk to Karakhanids, from Seljuk to Ottoman. On the basis of these rules, there are the terms of *good* and *evil*. *törü* could change according to need and time in the society life without changing the basis characteristics. The new laws were added to the *törü* by the emperor. In addition, there were stable principles of the *törü*. According to Kafesoğlu, these principles were justice (*könilik*), goodness (*uzluk*), equality (*tüzlük*) and humanity (*kişilik*) (Kafesoğlu 1980: 21).

Considering the moral content of Hajib, it is an abstraction of norms and values that are determined by accepting them as binding. These consist of norms and values which mostly warn and call as commands and prohibitions. There are Islamic commands and Turkish morals on the basis of norms and values. Hajib presents the aims created for the order of the social life by using the contrast of good and evil. Hajib describes good and evil in his moral philosophy and expressed that the good behaviors would be awarded and evil behaviors would be punished.

1.1. Good in Kutadgu Bilig

There have been significant changes in the world of thoughts of the Turks who converted to Islam in masses after the IXth century. With the changes of values, a

new right human type is emerged. Hajib's new right human type consists of the combination of main principles of Islam and traditional Turkish people, not with Sufi thought like Khoja Ahmed Yasawi (See Memmedova Kekeç 2017; Toprak 2017).

According to Hajib, the basis of good behavior is based upon full devotion to God and good Muslimism. He has idealized people who walk the path of true and good throughout one's life, who do not set their hearts on this world, who are devoted to God by faith and whose hearts are full of love of God. The "ideal human" of Hajib, is like the "ideal human" of Al-Farabi (and then Spinoza's). The basic purpose of human is to be happy. Hajib has the idea of devotion to God with deep faith and love. According to him, wisdom given to the human and the sense of love already requires this. In his couplets where he emphasizes the condition of "believe in predestination and fate" and where he considers all goods and evils as a provision of God, he points out that one should not serve any other entity than God. According to him, God loves His servants the most. One can reach this love and knowledge only by coming far from being a slave to passions, having a mental love for God, understanding and joining God's order.

negü kim kerekin anıŋdın tile
anıŋda aḍın yoḳ saŋa küç bile

"Desire from Him whatever you need, for no power will accrue to you unless from Him" (Arat 1947: 145; Dankoff: 1983: 81).

The term of good in Hajib is about knowledge as well as Muslimism. The non-knowledge is evil. It is the knowledge that will lead to happiness. This thought coincides with the ideas of Socrates-Plato in ancient Greece and Al-Farabi in the Islamic world (See Aydınlı 2004). According to Arat, there is a very close relationship between Yusuf Khass Hajib and Al-Farabi who is the first and great philosopher of the Islamic world. It is possible to deduce that the philosopher studied the works of Al-Farabi, who has the same kin and citizenship with him, and understood them better than anyone else (Arat 1991: XXII). Hajib, just like Al-Farabi, basis his ideas on the individual morality on the basis of knowledge. Although Hajib does not make any philosophical theory of *knowledge*, he separates knowledge and *wisdom* (=*ukuş*) from each other. According to Hajib, the basic feature that distinguishes knowledge from *wisdom* is that knowledge was acquired later. According to Hajib, understanding is a natal talent and completes the knowledge. Hajib who states that true knowledge comes from the combination of "knowledge" and "wisdom" expresses that the combination of knowledge and wisdom leads to individual and social righteous. This means the moral appreciation of knowledge, as in Socrates. It means that the knowledge and righteous are essentially the same in Socrates. Being morally superior and righteous are related to knowledge. (Arslan 1987: 26-27; Özden 2020: 34-35).

uḳuşluġ uḳar ol biliglig bilir
biligli uḳuġlı tilekke tegir

"The intelligent man understands, and the wise man knows, and thus they attain their desire." (Arat 1947: 32; Dankoff: 1983: 44).

One of the most basic characteristics of the Islamic religion and the Turkish *törü* is the *könilik* (justice). Hajib considers justice as a positive value. On the basis of morality and political philosophy, there is

the concept of justice. To be fair is a feature that all righteous people must have. The greatest provider of justice is the emperor. Because the righteous and fair emperors will lead the society to a righteous life. The Turkish emperor, as the head of the whole state organization and the leader of the society, has the greatest power and authority. His every command is considered as a law. Officials and citizens at all level of the state had to follow these commands. In *Kutadgu Bilig*, it has been emphasized that justice is an irreplaceable factor for the continuity of the state. According to Hajib, to eliminate injustice, to resort and to obey to God is a righteous act.

törü ḳıl ḳatıġlan yulup ḳılma küç
tapuġ ḳıl bayatḳa anır ḳapġı ḳuç

"Strive to do justice and to avoid injustice – in this way you serve God and embrace His gate" (Arat 1947: 162; Dankoff 1983: 87).

According to Hajib, the devoted ascetic can be essentially a good person. However, if he/she does not use this knowledge for the sake of people, his/her worship is wasted. A good person is a person who does not look after only his/her own interests, but also the interest of the community.

berü kel tusulġıl kişike yara,
tusulmaz ölüg ol tirigler ara

"Come and benefit them, make yourself useful to men, for a useless man is a corpse among the living" (Arat 1947: 396; Dankoff 1983: 168).

1.2. Motivation for Good and Award in Kutadgu Bilig

According Hajib, the person who is fair, merciful, knowledgeable, does not look after his/her interests, believes in God and applies the principles of Islam in his/her life, is good. Hajib motivates people to do a favor. Because, as a result of being righteous, the award will be absolutely achieved.

könilik bu ol kör köni bol köni,
tilekke tegürgey könilik seni

"Behold, this is justice, therefore be just! Be just, and the justice will convey to your desire" (Arat 1947: 555; Dankoff 1983: 221).

One of the most primitive desires of humanity is eternity. Hajib, who is aware of this need of the humanity, expresses that the humans' name can become eternal in the aftermath of righteous, not human body. According to Hajib, human is already good. It is the most holy creature created by God. A good person becomes eternal. Thus, human must live according to the humanity. Human should live according to the humanity so that he/she can enrich his/her qualities for himself/herself and achieve eternity with this name. The necessity of humanity is goodness and honesty. These will make human and his/her name eternal "(Akgün 1997: 4,5). Hajib used the concept of eternity as a motivational tool to bring society to the moral level he wanted.

at eḍgü kerek kör öz ölgü turur,
ölür öz atı ḳalsa meŋü turur

"Mortal man requires a good name, so that when he dies his name remains immortal" (Arat 1947: 553; Dankoff 1983: 221).

In Islam, it is conveyed that people will receive the reward in the afterlife for what he/she did in this life. It can be said that the main purpose of the verses of the *Koran* is to educate people with the correct and solid information about the enjoyment

of winning and losing the eternal life. Hajib also motivated the society by communicating to the Turkish society, which converted to Islam that favor would not be unreturned and that favor would be awarded with heaven. For centuries, afterlife has been used as the most significant motivation tool on Turkish society.

yüz utru kitergü bu dünya salıp
anın bolsa 'uḳbi bulunġay alıp

"You will never gain that if you do not give up this. By turning away from this, that comes into your reach." (Arat 1947: 480; Dankoff 1983: 196).

1.3. Evil in Kutadgu Bilig

Fundamental changes in the societies lead to changes in the content of crime, sin and punishment. In other words, the values of the period and the punishment inflicted as a result of evil and grievousness are arranged according to the social consensus called morals. According to Oğuz, the constitution in written law can be described as the text of social consensus as the top text of the social consensus. Public opinion like constitution emphasizes morals in oral culture or its social functionality and necessity (Oğuz 2012: 105).

In Hajib's work, evil features are enumerated according to the Islam and Turkish morals (Sofuoğlu 1989: 179) According to the Turkish morals, ignorance, lying, injustice, theft, adultery, disobeying the laws and morals were considered as evil earlier. Disobeying God, drinking alcohol are the evil features unaccepted in the social life only after the Turkish people accepted Islam. This shows the social and anthropological aspect of the values and legal system. The moral philosophy that Hajib tried to apply to society aims to give happiness to people in both worlds. His purpose is to inform and warn the society. Hajib therefore shows ignorance and avoidance of knowledge as a representation of evil. In the *Kutadgu Bilig*, the ignorant human is no different from animal fighting the sickness.

biligsiz kişi barça iglig bolur
igig emlemese kişi terk ölür

"The foolish man is full of ills, and if illness is not treated, the patient dies" (Arat 1947: 32; Dankoff 1983: 44).

Lying, which is considered as an evil value in the Turkish morals and Islamic commands, is seen as an unvirtuous human behavior in many couplets of Hajib. In his moral philosophy, the person who lies is not even considered as human. Because human is a creature who has not lied to almighty God and sacrificed himself/herself correctly. For this reason, the behavior of the person who lies is troublesome and he/she is a creature no different from the animal.

tili yalġan erniŋ cefa ḳılḳı ol,
cefa kimde erse uş ol yılḳı ol

"A dishonest man is treacherous, committing acts unsuited to the people in his charge" (Arat 1947: 221; Dankoff 1983: 106-107).

The aspect of the Turkish morals and Islamic commands on the concept of "evil" also include differences. Situations such as drinking alcohol and being drunk after drinking were not welcomed by Abrahamic religions. Islam has brought some explanation, comments and prohibitions on wine as in other religions (See Surah Al-Nahl, verse 67, Surah Al-Baqarah, verse 219). After *Koran*, prohibition on drinking alcohol is reinforced by hadiths (See Rûdânî 2012: 243). Thus, according to Hajib, drinking alcohol is an evil behavior and unethical. Hajib stated that it was wrong to drink too much alcohol in some

couplets, but in some couplets, he expressed that the good human should absolutely stay away from drinking alcohol.

bor içme fesaddın yıraḳ tur teze
bu ḳaç neŋ yorır tutçı beglik buza

"Do not commit injustice; … do not indulge in drink… These things spell the ruin of princely rule." (Arat 1947: 160; Dankoff 1983: 86).

Hajib interpreted adultery, which is incompatible with the morals of society, as an immoral behavior. Adultery is considered as a crime by the Turks and also a behavior which is prohibited by Islam. 'And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.' (Isra: 17/32). 'The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes…' (Noor: 24/2). *The Koran* had predicted this punishment without distinction between single and married persons. Hajib has dispraised such relations, which were not welcome both in morals and in ecclesiastical law. They stated that people should stay away from "adultery" to have a happy and peaceful life.

bu bordın ḳopar miŋ yazuḳḳa yürek,
zinadın ḳaçar ḳut yüzüŋke suḍar

"beware of fornication and of drink: the one makes fortune spit in your face and flee, the other drowns you in the sinners' sink." (Arat 1947: 151; Dankoff 1983: 83).

1.4. Punishment in Kutadgu Bilig

In his description of evil behaviors, Hajib also expressed the sanctions of the evil behaviors in social life. The purpose of Hajib to express the sanctions of the evil behaviors is to motivate people for the moral aims that he idealized.

The rules regulating social life are shaped by changes in the social life. For this reason, law is seen as a cultural phenomenon from the social anthropological perspective. Being a cultural phenomenon means that it is a cultural product, i.e. that each community creates its own law according to its own social structure (Sümer 1998: 314). It is seen that the law is divided into two as ecclesiastical and customary. The provisions of ecclesiastical law are the rules arranged according to the Islam and the customary law i.e. *törü*, according to the Turkish traditions and customs and consist of the commands of the emperor. While the customary law i.e. *törü*, emphasizes that the sanctions will be applied in this world; according to the ecclesiastical law, the sanctions will be applied both in this world and in the life after death.

According to the morals, sanctions are applied to evil behaviors. The sanctions of the acts such as adultery and theft, which are contrary to Turkish morals and which are deemed to be forbidden by Islamic rules are considered as distancing from the social life. This feature shows the fact that the most important control factor of the social behaviors is the society itself. Although this type of acts has different sanctions in both worlds according to Islamic rules, the most effective sanction is to be isolated from the society (Gezen 2014: 70). By reminding this sanction, Hajib aimed to make people stay away from such behaviors.

bor içme fesadḳa ḳatılma yıra,
zinâ ḳılma fasıḳ atanma ḳara

"avoid drink and fornication, blessed fortune flees from these two habits; they open for a man the road to penury." (Arat 1947: 151; Dankoff 1983: 83).

Hajib also reminds that evil behaviors have violent sanctions in this world. The punishment given to the people who harm others by doing evil, escape from duty, do not obey the moral principles of the society is generally to be beaten. Hajib also reminded that rebellion and crime against the state were considered as one of the most serious crimes in the Turkish morals and that the sanction of such behaviors was death. Based on the following couplet, it is seen that violence (breaking tooth) was used against the people who spoke badly to the state and the civil servants of the state and if the crime was committed against the government, then it resulted in death.

ḳara ilke yazsa ḳurıtur başın,
tili sözde yazsa uşatur tişin

"An offense against the state deprives the subject of his head removed, just as an offensive word crushes the speaker's teeth." (Arat 1947: 264; Dankoff 1983: 122).

Hajib expressed in his many couplets that ignorance is an evil feature and this will lead to unhappiness. What can be done to an ignorant person can sometimes be beating. Thus, people can gain knowledge as a positive value.

ayama oġul ḳızḳa berge yétür
oġul ḳızḳa berge bilig ögretür

"If necessary, beat the son-daughter without mercy; the beating gives knowledge to son-daughter." (Arat 1947: 166; Dankoff 1983: 88).

The importance of the education given by the parents to child in the Turkish culture is also emphasized in *Dede Korkut Epics*, which explains the Turkish social life very well. With the expression, "*The girl will not learn if she does not see it from her mother, the son will not set a table if he does not see it from his father."* (Ergin 2009: 74), it is emphasized that the parents are responsible for the education of the individual. This also indicates that the sanctioning power belongs to the parents, if necessary. The parents who have the sanction power (especially father), are responsible for making their children gain the value of the period in the social life and for passing the cultural codes to the next generation (Çetin 2010: 132).

In *Kutadgu Bilig*, it is reminded that one of the sanctions of the evil behaviors is dungeon. It is expressed that imprisonment, which is a punishment that prevents freedom, is applied for crimes against individuals and property. It is known that imprisonment was not very common in Turks in the first periods. This is possibly the result of the circumstances (such as nomadic life, the obligation to be constant on the move). However, this punishment took later its place among other punishments in real terms (Arık 1996: 30-31). A good person will be and should be happy in this world and life after death. Sanctions to be applied to those who make life difficult for good people are dungeon and beating.

ne eḍgü törü urdı begler begi,
isizke bu ḳın berge zindan yegi

"It is an excellent law the prince of princes has proclaimed, that the proper punishment for the wicked is prison and the whip!" (Arat 1947: 106; Dankoff 1983: 68).

Yusuf Khass Hajib wants the society to act for the better. Goodness depends on the good people who lead and rule the society. A good emperor ties and silences people who act inappropriate in the order of the society. Evil people are detracted and exiled from the country so that good people can live freely. Exile, which is a

punishment restricting freedom in its nature, forcing the prisoner or addressee to stay in a certain place or outside of a certain place. Besides being a punishment, it may also be a security measure. As an effective punishment, exile, was also used in Old Turks. It is also seen that the place of execution of this punishment is domestic, as much as abroad. In addition to this, as in imprisonment, the duration of these exile sentences is uncertain and their minimum and maximum limits are not clear.

yaraġsızını boġdı eligde urup
isizig yırattı ilindin sürüp

"The unseemly he stifled with his own hand, and the wicked he banished from his kingdom" (Arat 1947: 58; Dankoff 1983: 54).

While Islam promises heaven after death in return for good behavior, it dictates that evil behaviors will be punished. The source of these commands is both *Koran* and the hadiths. These commands of Islam, which are effective in social life, were used as a motivational tool by Hajib. Hajib states in different couplets that evil behaviors will be punished after death.

özüŋ iki künlük avınġu üçün,
körürde küyürme özüŋni küçün

"Will you throw yourself into the fire with your eyes open, fort he sake of two days' plesure?" (Arat 1947: 355; Dankoff 1983: 156).

Conclusion

Moral is built on the concepts of good and evil. Every person is awarded for his/her good behaviors or punished for his/her evil behaviors in his/her social environment from birth to death. Social institutions and people direct individuals to suitable behaviors for the adopted aims by using the sanction power of award and punishment. The main idea underlying both award and punishment is that the individual exhibits behavior in accordance with the norms and expectations of the environment in which he/she lives.

The written or unwritten legal system in each period is built on the contrast of *good > award*, *evil > punishment*. The period of Karakhanids is a period in which significant breaks and changes are seen in Turkish social life. In this period, there were also moral values and legal system, which organized the stability of the society and relations between the individuals. In this system of values, the historical Turkish morals and orders of Islam were indicated.

According to Hajib, the main and most important characteristic of a good person is that he/she is knowledgeable. It is knowledge that will lead to happiness. This idea coincides with the thoughts of Socrates-Plato in ancient Greece and Al-Farabi in the Islamic world. On the other hand, since the evil is considered as an act intended to harm himself/herself and his/her environment in *Kutadgu Bilig*, it is a concept, which is mentioned with humanitarian values and against the goodness, which is always attempted to be destroyed and is thought to require counterfight. According to him, ignorance, lying, drinking alcohol, rebellion, injustice, theft and adultery are considered as evil features. He reminds people that beating, prison, exile and death punishments will be the results in behaviors, which do not comply with the values of morals and religion and lawful behaviors. It is the society itself that controls all these behaviors. Hajib continuously reminds the control mechanism of the society. However, according to him, people with evil behavior are isolated from the society.

Hajib constantly used the method of motivation so that moral values that he

idealized will be accepted by the society. Awards to be achieved as a result of good behaviors and punishment as a result of evil behaviors are necessary for the maintenance of social order. Since the building blocks of the universal ethical framework consist of these local moral principles, he tries to detract individual's behaviors from evil and direct them to the good and motivated them by using good > award, evil > punishment contrast.

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