

THE TURKIC CIVILIZATION IN THE CONTEXT OF HISTORY AND GLOBALIZATION

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Genesis of the Turkic Civilization

To be able to comprehend and understand the core of any type of phenomenon, it is necessary to investigate the sources of its origin, and to study when, how and why it has appeared in the historical reality. First of all, it refers to the arch-difficult system, as the phenomenon of civilization, which undoubtedly stays as the highest indicator of the public existence according to its difficulty and many-sidedness of the components and also according to the level of its development. Hence it appears that as the heavily organized public body, the phenomenon of civilization springs from different sources and the roots of this process are deep in its stratum of space and time.

Proceeding from this postulate and leaning on the results of the historical investigations we try to clear up the genesis of the Turkic civilization.

If cast a glance on the history of human being, it can be seen that its creative genius in its development, giving birth to non-transferable values, causes by this one the basis for the creative ascension of the next generations. The peaks of these values are exactly the civilizations, as civilizations are the values being created by mature period of the human development.

A man, as a mind-owner (Homo Sapience), since the time of his birth till nowadays has completed two great revolutions: Agrarian (Neolithic) and Industrial, which brought to the deep changes in the fate of mankind. Now is the time of the third revolution, ever-growing informational one.

The process of agrarian (Neolithic) revolution took historically rather long period of time, which was going on from the 10th until the 3rd centuries B.C. As a result, people passed from getting the means of existence by hunting and gathering

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to the economics of producing. By domestication of the wild plants, they created an agrarian culture. By domesticating the wild animals, they developed livestock breeding. All these achievements naturally brought to the deep qualitative changes in the life of the human society. Labor productivity had grown up. Life conditions had substantially improved the human existence. Achievement of self-sufficiency in producing of vitally necessary products left more leisure time for developing the creative forces of human being and resulted in the appearance of new types of activities. Handicraft developed as an individual branch of labor. The division of the public labor into physical and mental one became the culmination of all these achievements. Transformation of the latter into the specific creative power of the human spirit undoubtedly became as the stardom in the history of human being.

Certainly, all these innovations have naturally introduced the radical changes in the sphere of social and political life of the society.

The appearance of the writing became the crown of all of these developments.

The first hearth of the Neolithic revolution had appeared in those zones of the Earth's surface where were built favorable climatic conditions for rising the agrarian economy, in the result of freeing from the glaciers. These zones were, as it is known, Middle East, Mesopotamia, Egypt and the eastern coast of the Mediterranean Sea. During the millennia, the creators of those cultural hearths overcoming thorny and at the same time fruitful way of development, were creating values, corresponding to the phenomenal existence of civilization.

The first civilization in the history of mankind is rightly considered the Sumerian civilization, which was situated in the southern part of Mesopotamia, between the Tigris and Ephrata Rivers. According to the historical sources, the name Sumer was given to the Southern Mesopotamia by comers from Central Asia¹. Having assimilated to the local population, they had created Sumerian civilization on the borderline of the 4th-3rd centuries B.C., the earliest one known in the history.

The values, which the Sumerian society had raised at that time, to the civilization level are:

a) Appearance of cities as the centers of commerce, handicrafts and political power (Archaeological digs and researches showed that there were several city-states functioning in this territory, such as Ur, Uruk, Umma, Lagash, Kish and Mari). They are sufficiently studied in terms of their faiths, how they lived, how was their socio-economic and socio-political structure in these city-states;

b) Appearance of the state system of governing;

c) Emergence of the writing, as the necessary tool of governing;

d) Establishment of the united spiritual culture.

¹ Khronika Chelovechestva. Bolshaya Entsiklopedia, 1961, p. 24.

After the Sumers, Egyptian, Greek, Indian and Chinese civilizations had appeared on the historical arena.

It is necessary to note that the sources and specific peculiarities of the civilizations in much case are defined by natural conditions of the history, and their emergence and development.

The creators of the first civilizations, as it is known, inhabited exactly in the places of *oykumen*, where the glaciers had stepped earlier, and in the result of which, there was settled temperate warm climate. In addition, the soil was more fertile. This kind of conditions was in the basin of the great rivers, as Tigris and Ephrata, Nile, India and Huang-he. The population of these aeries lived compactly and were settled. They had to pass to the intensive working of the land, because of the limited arable areas and the population growth. This kind of agriculture naturally demanded inventing of new tools of labor, qualitatively new technologies of industry. As time passed, these demands were carried out into the life.

Crucial changes in the material basis of the society at the same time were followed by deep changes in the social and cultural sphere, by complicating their structure.

Particularly, the social structure of the society took the forms of a pyramid. On the top of the pyramid there were the governors, such as the khans and pharaohs. Then there were slaveholders, priests, military governors and officials. After them, agrarians and artisans came; and in the bottom there were slaves: bond men and bondmaids.

In the same way the culture has turned into multileveled structure. If some of them appeared in the deep grounds of people and functioned in the wide surrounding of people's mass, the others, the so-called elite forms of it, had appeared in the highest social levels and they served to the refined tastes of aristocracy. To the latter, first of all belongs the monumental architecture with its majestic and richly decorated khan's palaces, temples, pyramids and mausoleums. It was intended to raise the rulers and other governors, to show them as sacral individuals, noted by the stamp of the divine powers. The same purpose was followed by the other various types of the fine arts (sculpture, panel and fresco) which were included into the ensemble of the monumental buildings.

In the rising cultural development, a special role belongs to the writing. According to Arnold Toynbee, "... society in its life confronts with series of problems, which it solves them by the most acceptable way for himself. Every such problem is a call of history"².

There is no doubt that writing also emerged as an answer to the call of the history.

² A.G. Toynbee, "Posttijenye Istorii", Moscow, 1991, p. 6.

With the strengthening and complicating the tempos of the development in the social and economic life of the society, accordingly the extent of information has grown up which was necessary for their regulation. To keep so much information in the memory of a man became impossible. Therefore, there had appeared a necessity in a specific tool. Indeed, as the answer to this call of the history people invented the writing.

It was demanded as an air, first of all in the sphere of administrative and diplomatic activities.

It is necessary to note that as the nature is so many sided and full of mystery, civilizations inextricably related with it, are so diverse and mysterious. Therein lies a phenomenon of civilization.

Culture and civilization, are the fruits of the human intelligence and will, which were created by his hard working and creative power after the nature's second reality.

In the Paleolithic era, when the Homo Sapience just began to make his shy steps, he was not yet able for individual productive activity. He had to take all necessary things for his existence from the nature, being in constant movement in searches of convenient places for his life and dwelling.

Due to this reason, development of different width of the terrestrial surface occurred in different periods. People have followed closely receding glaciers, developing new sites of the Earth.

That's why civilizations arose in different parts of the world and at different times. As for the natural factor, it made significant influence for the formation of the human mentality.

Cultural values created by human being and mechanisms adapted during the process of developing the surrounding, anyhow, had to display and reflected its features. Otherwise, it would be impossible, not only for the development, but also for the elementary survival of human communities.

Distinctive features and individual characteristics of each civilization in many cases were related to the geographical factor. Therefore the destinies of civilizations are closely connected with the Motherland, generated by them.

Naturally, that's why, in order to clear up the genesis of the Turkic civilization, it is necessary to glance over its cradle Central Asia and Southern Siberia.

The mentioned environment with the severe climate was developed later than the many other parts of *oykumen*. People who came from distant areas in the search of happiness, gradually adapted its natural conditions, and later on these lands became their mother and benefactor. Gradually all these corners of the world began to turn into creative smithies of people.

In this connection, there should be a question: Where do they come from?

Only archeological findings can certify it. When we turn to them, the first steps of the comers are found out in three places³.

The first place is Central Asia. On this territory favorable conditions began to be built rather early. As a result, Caspian lowland, foothills of Kopet-Dag, basins of Amu-Daria and Syr-Daria have turned into the cultural centers at the very ancient times.

The second place is the East and Southeast Asia, the native lands of pithecanthropus and sinanthropus, which also include Northern India.

The third is Eastern Europe.

All these routes were functioning not only at the Paleolithic era, but they successfully acted in the Neolithic and Bronze eras. As time went on, the one-way directions of the present routes began to have multi-directed character with more branches. In other words, if they went on to come to the Central-Asian and South-Siberian areas, the others on the contrary, would leave the long-standing places in a search of more favorable places and conditions because of the various oppressions. Hence, it had brought to the noticeable revival between the communities' contacts, and promoted an active exchange of skills and experience of labor activity, having made the invention of ones as an achievement of all. In consequence, the tempos of culture's development had increased.

According to the historical sources, in the Neolithic era, the Central Asian tribes had gone through the following stages in their cultural development:

The first stage is the invention of bow and arrow. Appearance of the mentioned arms had effectively multiply the hunting. The second one was the development the grinding of stony tools. It is obvious that the tools made in this way, for example, the sharply grinded light hammers and adzes in terms of their efficiency, were much better than the former roughly grinded cutting and thrusting weapons. The third stage is the invention of ceramics and the beginning of producing subjects of the wide use from it.

Certainly, the next step of great importance in the development of culture was the developing of metal and its processing. This stage entered into the World History under the name of "Bronze Age".

In the second half of the 3rd century B.C. the tribes of South Siberia, Altai and Minusinsk hollow, for the first time started to use metal products. They were produced from gold and bronze.

At first metal was used for embellishment (ear-rings, bracelets) and in producing the everyday things (needles, pin-holes and knives). The technology of that time was not suitable to produce the instruments of labor, because the development of metal was made only by forging.

³ Istoriya Sibiri. Leningrad, 1966, Vol. 1, pp. 38-40.

As it is shown in the archeological researches in the middle of the 2nd millennium B.C., the Central Asian and South-Siberian tribes had passed to the foundry technology of producing the bronze. It was principally a new technology which enabled to raise the quality of metalworking on a higher level.

As a result, a possibility of producing the industry tools has appeared. The samples of molded axes found on archeological digs prove it.

Another important achievement of that era was the development of livestock breeding. On the first place in the content of the livestock there was a cow, then there were sheep and horses.

One more achievement was the appearance of the agricultural branch. At the beginning it had rather primitive character. Agricultural facilities settled on the coasts of the flowing waters and rivers. The land was ploughed with the help of mattock and choppers. The sowing territories were small and harvest was poor. Despite all these conditions, the first branches of the agricultural facilities put the start for the future revolutionary changes in the sphere of industry.

The critical point in the historical development of people of Central Asia and South Siberia belongs to the Scythian epoch. The Scythian epoch, including the 7th-3rd centuries B.C. has generated two great innovations of cultural importance.

First of all from the settled animal husbandry and agricultural way of living, they passed to the nomadic way with livestock breeding. However, nomadic life didn't mean that the agriculture would cease to exist at all. It was going on further. Yet, although it satisfied the material needs of people, agriculture never (both in the past and the future) played the decisive role. The reason was that Central Asian steppes were not suitable for agriculture.

The question here is about the emergence of the fundamentally new type of economy and about its determining role in the structure of economy. Nomadic livestock breeding had skillfully developed the endless steppes of Central Asia and it created an effective economy of that time which brought to the sharp growth of the livestock.

Secondly, the nomadic way of living had quickly increased the dynamics of interethnic contacts, which strengthened the economic and cultural interrelations. There is no doubt that all these processes had served for the thorough development of the nations and tribes inhabiting these severe lands.

Archeological researches, conducted in Central Asia, more concretely in the regions of Tuva and Altai, show brightly that the Scythian culture had gone through two stages in its development. The first stage was in the 7th-6th centuries B.C., and the second stage included the 5th-3rd centuries B.C.

The second stage was the period of flourish and maturity for the Scythian culture. Its classical monuments were found on the territories of Mountainair Altai and Tuva. Since the most valuable samples of the Scythian culture were found in

the Pazyryk Valley of Altai region, they were more known with the name of Pazyryk culture, among the researchers' environment.

The archeological digs, conducted on this territory and in the other places proved that during the Scythian epoch in the content of cattle, the predominating place was given to sheep breeding both for its qualitative relation and for its economic role. In certain degree, there was also a cattle rearing.

Moreover, certainly, the most desired essences for the nomads were the horses. They were thickset and very hardy, aboriginal type and also of high-graded horses of imported origin and they were very well adapted to the severe climate of the stepped vast territories of Central Asia.

The tribes and clans of Pazyryk Valley inhabited rather suitable places for nomadic way of living in portable woolen yurts; at the same time they built carpentered houses as well.

They used two kinds of transport means: first was the working cattle, the second was for the purpose of various carriages (for ceremonial move and transportation of goods).

During the Scythian epoch, the Central Asian tribes made rather meaningful step in the development of industrial branch. The achievements in the sphere of industry are well seen especially in the producing of weapons of armament. The basis of the military arms at that time was composed of bows and arrows, as well as daggers and pole-axes. The edges of arrows and battle-axes were molded from bronze.

The peak of creative searches of the nomads at that epoch was certainly so-called "Scytho-Siberian beast style" in their fine arts. This phenomenon was a really impressive embodiment of the nomads' spiritual existence. In the basis of this phenomenon lies the high level of the spiritual culture of nomads and its great social meaning in the public life. Therefore, all of them were vitally important furnitures of the dwelling, subjects of everyday usage, household utensils, details in their clothes and weapons, and they tried to decorate and gave them the lines of esthetical attraction. In consequence, even the things of rather utilitarian character have finally got the character of genuine art creativity works.

Nevertheless the creative potential and unique art originality of present phenomenon were fully and clearly opened in some special types and genres of art. Among them, the most widely spread type was the carved art shapes of the animals and wild animals, made from bones, horns and wood. Next to them, the sculpture and jewelry art rose also to the right level of development.

In the center of attention of the earlier painters there were first of all the figures of animals, both domestic and wild, due to the constant being in their sight. In the customs and habits, even in describing their aesthetic features, these animals played a special role. For example, such domestic and wild animals were described as the magnificent beautiful mountain rams and goats, noble deers and fine roes,

elegant panthers and lynx, and certainly horses were described as the most beautiful among these animals and so on. In reproducing the figures of animals they have reached the highest point of art and skill.

The most wide spread and beloved motives were showing the violent dynamic of the animals and wild beasts' movement, the picture of the scenes of their bloody fighting with each other in the ruthless struggle for survival. Briefly, the definite and dominant creative thinking was praising the romanticism of the combats and glorifying the pathos of struggle for existence.

No doubt that the beginnings of all these motives lie in the priorities of the social life of nomads, such as close ties with animal world, necessity in constant readiness to war and struggle, and holiness of the heroic ideals.

In reality, the early nomads fought constantly and hold merciless struggles for the new pastures, for the expansion of their supremacy over the neighboring tribes and clan, or vice versa. It wasn't seldom that they had to repulse the retreat to the aggressive invasions of the neighboring tribes and states.

Therefore, heroism and selflessness of man had a special honorable place. On this basis, it is possible to ascertain and claim that the genesis of their heroic epos has its origin just from that time, when the military fame and daring was valued more than anything.

Today the monuments of art, found in the archeological digs, and remained rock pictures (petroglyphs), certainly cannot give us full and exhaustive representation of this art. Nevertheless, they undoubtedly certify how the creations of "Scytho-Siberian beast style" were artistically original and how they had reached the high level of perfection. That's why it has a special place in the world history of art and that's why the works of the mentioned style have been successfully demonstrated in the exhibition halls of the famous world museums.

It really deserves such a great honor, which is called "Scytho-Siberian beast style" and the greatest creative phenomenon.

The material differences of the Central Asian tribes during the Scythian epoch are distinctly followed by the results of archeological digs. These differences actually promoted the strengthening of the social stratification of the society at that time.

On the top of the social ladder there were the leaders of the big intertribal communities. The following places belonged to the elders of the definite clans and tribes.

The lowest stratum was represented by the ordinary nomads, who composed the absolute majority. The social strata had deep differences from each other, also depending on their social and role functions and responsibilities⁴.

⁴ Istoriya Sibiri, Leningrad: Nauka, 1968, pp. 228-229.

The nomadic economy brought to the sharp increases in the livestock number, which in its turn caused the necessity in the expansion of the pastures. The destiny of the clan and tribal groups fully depended on the having of reliable and rather vast pastures. Because of the suitable pastures there were serious fightings and bloody struggles between competitive sides. Each man was considered as a “soldier”, and accordingly they were named with the rank of “*Er*”.

The stronger clans, either by violate invasions or by compromise agreements have been organizing big intertribal unions. System of governing of the intertribal unions, as well as the separate clans, according to the definition of the American historian of the 19th century L. Morgan, there was built like the system of “military democracy”. This system was headed by three powers: commander, board of leaders and public meeting (*kurultai*).

The role and meaning of the public meeting (*kurultai*) was not less and not worse than the other components of this triumvirate, because all the participants of this *kurultai* at the same time were soldiers. Thus, this was the power, influence and strength of public *kurultai*.

For all these reasons, there are all bases to look at the “military democracy” as a proto-state.

The important period in the further development of Central Asia certainly was the Hun epoch. As it is certified by the historical sources, the economic life of the Hun society was based on the nomadic livestock breeding. In its development they had reached the important results both in quantitative and in qualitative senses. In the content of livestock, the most important place belonged to the horses, because in the condition of extensive forms of stockbreeding the horses were at grass during the whole year. For wintering of the cattle it was necessary to prepare special stocks of forage, but there were not such opportunities. In such conditions, the preference of the horses was in their stableness to the severe climate of the steppes, indefatigability in the long driving and the most important factor was their skills to find grass under the snow and the usage of the scanty pastures. In addition to the horse breeding, they successfully developed the goat and sheep breeding. Within the livestock, yaks, cows and camels also took the leading place. To a certain extent, there was donkey breeding. From the historical sources it is also known that at that time, for the first time there appeared new and pure-blooded types of horses and mules.

The agriculture played insignificant role. It was mostly an occupation of the settled part of the population.

The Huns reached considerable successes in the development of metal industry. Archeological researches show that they were getting copper and iron resources, and on their basis they established the production of various tools of labor and armament.

The progresses in the economy, political and economical interrelations with the neighboring countries stimulated the fundamental changes in the social structure of the society. The material differences between the people and the tendencies of social differentiation among population gradually started to more and more deepened and strengthened. It resulted in the appearance of the crack in the basement of the patriarchal and clan system. **As a result, the embryos of the primitive statehood had grown up from the bosom of the military democracy.**

Another important innovation of the epoch was the introduction of the tax system which was worked out on the basis of registration census, cattle and property accounts. Although the Huns had not their writing, in the necessary cases, especially in the cases of state importance, they turned to the help of the other writings, and more often they had used Chinese writing.

During the last decades of the 3rd century B.C., the union of the Hun tribes, headed by Shanyu Maodun, had conquered the people of Sayan, Altai and Upper Yenisey (including the ancient Kyrgyz) and made their lands their own northern borderlines of the state. After conquering the Yüeh-chih, Eastern Turkistan became the western borderline of the Hun state.

The structure of the Hun society was represented in the following way: there were leading clans and tribes. They consisted of four clans. The supreme governor of the state could be only the heir of the most famous clan among them the representative of the Landi clan.

The clans and tribes according to their importance of their social and political status occupied different steps in the hierarchical ladder of the society. On the lower position there were people of the conquered lands and countries.

In the bottom of the social ladder there were slaves.

The head of the Hun state was called Shanyu. He was the head not only of the state, but also a commander-in-chief of the whole army and the spiritual leader of his people. The power of Shanyu was hereditary.

The second place in the system of the state power belonged to the rulers of the Eastern and Western parts of the Empire. The heads of these two important parts of the state, which were called Left and Right Wings, at the same time, led the military forces of their wings. The mentioned places, as usually, were occupied by the sons of Shanyu, or their close relatives.

Next were *temniks* (the leaders of 10 000 soldiers). In the empire, their number was exactly 24. The appointing and dismissing of high officials were exclusively in the hands of Shanyu.

In this way, the system of state governing of the Huns proceeded mainly from the interests and needs of the military time and was built in a full coincidence with the needs and purposes of a military character. Therefore, military obligation was

the main destination of each man. Those who denied military service were immediately punished by death penalty.

Formation of the Turkic Civilization

Turning point in the historical development of the nations of Central Asia was undoubtedly the emergence and formation of the Turkic civilization.

Certainly it did not appear accidentally like a bolt from the blue. The roots and the beginning of the formation processes go back to the very ancient times, and their milestones were the above-mentioned epochs of the Scythians and Huns.

Civilization, as it is known, is an embodiment of varied and complicated, but at the same time united on its fundament high cultural community. Arnold Toynbee, one of the well-known classics of the philosophy of history defined the essence and meaning of the unity, which is the core of civilizations and cultures, in the following way: “ In each case we have to think in the terms of the whole, but not partially to see the chapters of the story as the events from the society’s life, and not as a separate member to follow the fates of its representatives-not separately after each other, but in common stream to get their voices as the voices of a united choir, which has the meaning and idea in the common line of harmony, but they are loosing them immediately they are becoming the member of a separately sounding note”⁵.

Indeed, the cultural community, created by the nations of Central Asia, according to its essence refers to such type of cultural community. These nations consisted of different ethnical groups, and each of them had their individual features within their unified cultural community. As they have grown up on the basis of common roots, then naturally these individual communities organized entire harmonically sounding polyphonic chorus.

However, it does not mean that these ethno-cultural sources had served as the ready sources for a civilization from the very beginning. They were raised to this level, first of all, by their civilization values.

Now let’s pay our attention to the civilization values, created by Turkic people.

As it was mentioned above, one of the main conditions in building of any civilization is the presence of a developed state system.

At the same time, the real role and place of the states in the formation of civilizations is often different in their depending on the historical conditions in which the mentioned process is going on.

For example, let’s take city type of state. As it is known, their classical

⁵ A.G. Toynbee “Comprehension of the History”, Moscow, 1991, p.26.

samples are Sumerian, Lagash, Ur, Kush, and so on as well as the Greek city-states Athens and Sparta. Each of them governed only one city. Thus, they are known in the history as city-states.

States of this type, according to its genesis and also to the system of governing, are completely different from the types of the states, which were in Central Asia, since their bases and characters of structure were based on the other principles. First of all, city-states were homogeneous. Secondly, their system of governing was not divided into central and local levels of power, but it was headed from the single center.

These circumstances, undoubtedly, made easier their creative activity, which was one of the important components of civilization. Role and place of Central Asian states, the lands of which covered the territories equal not in hundreds, but in thousands of the city-states territories, plus to it they were populated by lots of different tribes, were different from the role and place of the state establishments of the city-state type. In the city-state, the unity of the society was built on the factors of homogeneity. As for the Central Asia, the unity was of a heterogeneous character, which appeared either by agreements or in the result of violent conquests.

Moreover, the latter one had included the nomads, constantly migrating from one place to another. In order to be able to keep them in a single community, it was necessary to have a strong and powerful state.

There is no doubt that only big and powerful state formations could establish strong social unions, composed of various tribes and clans at that time. The Turkic Kaghanate was one of such states in the history of Central Asia.

After subjugation of the various clan and tribal unions, fights for the power and influence in the steppes of Central Asia, the Turkic Kaghanate could create highly organized, powerful army of that time. The Turkic Kaghanate, together with the nomads, had also conquered urbanized, settled and agrarian countries, which were more progressive in terms of the cultural and economical developments, and in this way, it became a great and powerful empire of the early Middle Ages.

At the time of its highest power, the lands of Kaghanate were spread till the endless areas of Manchuria, River Huang-he and till the borders of the Byzantine.

Defining factors of Kaghanate's power were as following:

- a) Military forces;
- b) Interstate structure adequate to the calls of that time.

The power of its military forces was already mentioned. Now, in characterizing the second factor, first of all it is necessary to evaluate the question, how long the Kaghanate had existed in its historical being. If Turkic Kaghanate could be wellpowered during 200 years despite of the constant inner and outside clashes and fights it says about its coincidence to its inner construction, requirements and demands of that epoch.

According to Lev Gumilev, the specific scaled construction had served as a pivotal construction which tried to keep the separated parts of the empire into one whole and would not let them be broken⁶.

The main point of the question is as the following: To keep the subordinated tribes in submission and obedience to the central power, there was only one way. It was the support of the armed forces. For such aims, Kaghan had divided the territory of the empire into several provinces and put a representative from the governing family as a Head of each province. At the same time, these Heads also had the right the military forces on their territorial part.

Another efficient means which became a serious barrier on the way of possible separatist directions was the scaled system, inherited by Khan Power. According to this system, the heir of the throne of the elder brother was younger brother, as for the right to inherit the throne of his own brother's father was given to the elder among the cousin brothers. It was opening the way for coming of the landlords from the provinces to the head of the central power. Such system promoted strengthening of their interests in keeping the unity and integrity of the Kaghanate and it prevented the schismatic tendencies.

It must be noted that all Turkic states (Turkic Kaghanate, Uighur Kaghanate and Kyrgyz Kaghanate), without any exception, were built on a type of the developed states.

It is well-known from the history, that the fundamental components of the developed states are the **society** and **law**. With the emergence of the mentioned components the functioning of mutually tied three-united powers had started as **society-state-law**. The Turkic states belonged exactly to this type of states. The monuments of the ancient Turkic writings are their proofs. In the epigraphic monuments, in honor of Bilge-kaghan, Kul-tegin, Tonyukuk and other well-known state officials of the Turkic, Uighur and Kyrgyz aristocracy, there is a formula of triad: *bodun* (union of tribes), *el* (state) and *töre* (law), which were always in the center of attention of the scholars.

This formula undoubtedly was the marked expression of the highest level in the development of social and state system of that time.

The ancient Turkic states had played important role in multiplying the interethnic cultural communities, and the emergence and formation of the Turkic civilization became the culmination. As L. Bazin, the French turkologist, states, in Central Asia "at the end of the 6th century, from the confederations of the Turkic tribes, uniting nomadic shepherds and soldiers, powerful states were formed with brightly expressed cultural traditions, and all these created good conditions for the development of an original culture"⁷.

⁶ Lev N. Gumilev. *Drevniye Turki*, Moscow, 1999, vol. 1, p. 25.

⁷ Cited from Lev Gumilev "Drevniye Turki", Moscow, 1997, vol. 2, p. 317.

According to another famous expert Sergey Kliashpornyi: “Tendency to establish an Empire has been noticed among the Huns, already in the 3rd century A.D. However, the Turkic Kaghanate became the first Eurasian Empire, spread in 576 from Manchuria and Yellow River till Caucasus and Bosphorus of Kimmeria (Kerchen strait). Thus, exactly in the Turkic Kaghanate for the first time it was noted the prevailed empire traditions above the particular aspiration, which was shown in the material culture, in the forms of social and political organizations, in the ideology, and finally in the lingual situation. On the vast Eurasian space, mainly in the steppe zones that form of culture and vital activity, which we have right to mark, may be with some reservation as the ancient Turkic civilization was built”⁸.

Exactly these historical citations prepared the **necessary ground for the emergence of such civilization value as the writing.**

In accordance with the classical theory of history, human being in its development had gone through three main stages, such as the stages of wildness, barbarism and civilization. If the face of culture in barbarian period was defined by producing metal by moulding, the significant feature of the civilization would be the writing.

The last stage is an answer to the call of the time. The nomadic empire of the Turks, as the most powerful state of that time highly needed in such an important tool as writing in conducting the active internal and external policies.

Continuous creative searches have been done to realize this high task. As the historical researches show, different approaches were tested in the solution of the problem. On the beginning stage the writings of the other nations were used. The monument in honor of Taspar-kaghan, whose date of death is marked as 581 is the well-known example. In the monument the Soghdian and Sanskrit writings were used. However, since any writing coincided fully to the features of the Turkic language, they were not able adequately display its all features, that's why the searches in this direction did not cease. Finally, an original and unique writing was worked out on the basis of the Soghdian alphabet, which fully coincided to the phonetic structure of the Turkic language. As a result of many years of creative search, the runic alphabet became enriched by new phonetic signs, lacking in the Soghdian writing. Graphic of writing had got original drawings, different from others. The clan tamgas served as the main sources of the graphic signs of the Turkic alphabet.

On the periodization of the written Turkic monuments, the modern linguistics divides them into three periods: Ancient Turkic period (the 5th-10th centuries), Middle Turkic period (10th-11th centuries) and New Turkic period (15th XV-XX centuries). Certainly we are interested, first of all, in the ancient period of Turkic writing including the process of formation of the Turkic civilization.

⁸ S.G. Kliashpornyi “Istoriya Tsentralnoy Azii i Pamyatniki Runicheskogo Pisma”, Saint Petesburg, 2003, pp. 490-491.

Single literary language was the great heir left by this epoch and it was undoubtedly common for all Turkic people. As A. V. Radlov defines, on the basis of the ancient Turkic literary language there lie three dialects: early northern dialect (this dialect has reflected to the Orhon-Yenisey monuments), southern dialect (Uighur), and the mixed dialect which consists of the elements of northern as well as the southern dialects. That is, the Language of runic writings is the over-dialectal common Turkic literary language. It has cleaned up as fusion of all wealth and variety of dialects of the ancient Turkic language. The researchers note one important feature of the runic monuments' language: insignificance of foreign influence and touches, and its purity and transparence. According to the researcher's ideas, people had to specially study this language, because it was quite different from the ordinary dialects and speakings⁹.

The language of the runic monuments, like the other developed literary languages, has many functional stylistic variants, for example:

a) High noble and ceremonial style (it includes comparatively big Orhon inscriptions in honor of Kul-Tegin, Tonyukuk, Mogilan-Khan, El-Etmesh, Boyla Kutlug-Jargan, Kuli-Chura, Moyun-Chura etc.);

b) Epitaphic style (the samples are not so big texts of the Yenisey inscriptions);

c) Common-colloquial style (samples are the Altai inscriptions).

Additionally, the Ancient Turkic writing monuments are much richer also in terms of genre relation¹⁰:

a) Historical and biographical inscriptions;

b) Funeral (epitaphic) inscriptions;

c) Edifying-moralizing texts, inscribed on the rocks, stones and common-colloquial things;

d) Texts of the religious and magic character;

e) Inscriptions on juridical themes.

The feature of the important role of the Turkic Runic writings is in its unparalleled wide-spreadness.

The areas of spread of these monuments are: Mongolia, Central Asia, South Siberia, Baikal, Eastern Turkistan, basin of Volga, North Caucasus and Eastern Europe. For the early middle age, this kind of widely spread of geography for writing was a unique event.

Third civilization value, which was generated by the Ancient Turkic epoch is the united spiritual field, into which entered all Turkic nations. Its

⁹ I.V. Kormushin "Orhono-Yeniseiskih Nadpisey Yazik", Moscow, World Languages, Turkic languages, 1966, p.93.

¹⁰ E.R. Tenishev "Turkoyazichnih Pismennyh Pamyatnikov Yaziki", Moscow, World languages, Turkic languages, 1966, p.35.

formation was caused by linguistic, religious, ideological and cultural community, which has appeared on the basis of interethnic contacts and interaction. The moving powers of all these processes were state establishments, such as the Turkic, Uighur and Kyrgyz Kaghanates.

According to the data of historical sources, it occurs that the beginning to the ethnogenesis of the Turkic people was put in the 5th century by the coming of Ashina clan to Altai. Into the Turkic genealogical tradition together with Ashina entered also its neighbors, inhabitants in the north of Central Asia and South Siberia as individual clan and tribal unions. We are speaking about Yenisey Kyrgyz, Kypchaks and tribes of Tele group. The core of the Turkic Kaghanate consists of four main groups of these ancient Turkic tribes headed by the clan of Ashina.

As a result of the mentioned political alliance the renaissance and strengthening of the processes had happened between the ethnic interactions and intercommunication, which finally brought to the formation of the common spiritual culture. This spiritual community found its concrete embodiment in Tengrianity (the Tengri faith), common for all Turkic people of that time. World outlook and religious system was in the ideological views, in the ritual customs and traditions, in the mythology, and in the literature and fine arts.

Thus the origin of the name “Turk” means not one or another ethnos, but it is the common title for all the relative people, who organized an united political union¹¹. Exactly under this title (“Türk *bodun*”, the union of Turkic tribes, or “Türk el”, Turkic state) they were widely performed at that time in the ancient Turkic Runic monuments, Chinese, Arabic, Byzantine, Iranian and Tibetan written sources and in the sources written in Sanskrit.

However, the integration processes in the Turkic world were not smooth and flat. They always were subjected to different types of testing. Among them the hard tests on the way of integration processes belonged to the clan and tribal groups in particularism and aspiration to independence.

Exactly as a result of dialectal clashes of these two centro-aspirated and centrifugal tendencies, the community of spiritual culture was born, which was made of harmonically coincidence of different ethnical voices and colors.

The history itself unhesitatingly certifies how this spiritual unit, as one of the most important fundamentals of the Turkic civilization, so deeply entered into the essence and soul of the Turkic ethnos. The Turkic empires, which have once included the unity and solidarity of the relative people and tribes, later on were destroyed because of some different reasons. Nations, that founded those empires, they also were divided and gradually went into different parts.

¹¹ A.N. Kononov, “Opyt Analiza Turk”, cited from L.N. Gumilev, *Drevniye Turki*, 11, Moscow Institute Di Dick, 1999, pp. 307-315.

Nevertheless, the unity and common language, common aspects of religion and culture were kept. It must be the persuasive certification of how deeply was established the spiritual unity in the cores of the national existence and mentality of each Turkic people.

The fourth civilization value of the ancient Turkic epoch is the emergence of the cities as the centers of trade, handicraft and political power. Certainly, the founders and builders of these Turkic states were actually the nomads. Nonetheless, at the same time, they were not alienated of settled culture of urbanism.

From the historical sources, it is known that even at the time of the Hun Empire there existed small cities, where strategic stocks of bread and food were kept.

Archeological digs, conducted on one of the Hun villages, Ivolga city, which was located in the eastern side of the Baikal lake, showed us the following: the city was surrounded by four defensive ditches, enclosed by the earthen banks, total area of which was 70 ha (172,97 a). The number of the found houses was 80. In the city, the traces of the iron and bronze processing plants were maintained. The most valuable findings were the cast-iron ploughs and forms for moulding them.

It is possible to state that the beginning of the urban culture in Central Asia was built already in the Hun epoch. Then during the ancient Turkic period the role and meaning of the city had just improved. It is also explainable.

Since the Turkic Kaghanate, reaching its apogee of power, turned into a Eurasian period, several countries that had developed urban culture, joined the Empire. It is told mostly about states of Central Asia and Eastern Europe first of all, where were coming back from the history rather solid traditions of urbanization¹². After the power passed into the hands of the Turkic tribes, they had mixed up with the local population and actively entered into the process of urbanization. The Soghdians also played an important role in developing the agrarian and urban culture by the Turks. With their active help, in the ancient Turkic period, or more concretely in the 6th-8th centuries, tens of cities were built only in the Chui Valley. San Tzan, who passed through the lands of South Turkic Kaghanate in 630, mentioned that:

“Having gone through more than 500 li to the north-west from the Transparent Lake, we came to the city Suyab. This city’s in surrounding is about 6-7 li. There live traders from different countries and *hustzi* (Soghdians). The lands are available for cultivating the red millet and grapes. The forests are seldom here, and the climate is windy and cold. People put on woven woolen clothes. Directly in the west from Suyab, there are some other solid cities, and in each of them there is their own elder man. Although they do not depend on each other, all of them are governed by Tu-chüeh.

¹² S.G. Kliashtornyi, T.I. Sultanov. “Kazakhstan. Letopis triekh tysiachaletii”, p.60.

...Having gone about 400 li to the west from the Suyab city, we came to the place "Thousands of sources". The place "Thousands of sources" occupies the territory about 200 li, in the south there are Snowy Mountains, and from three sides there are flat steppes. The earth is wet, the forests are thick, and there are various flowers during the springtime, like silk decorations. Here are thousand sources and lakes and the place has the same name. Tu-chüeh Kaghan every year hides here from the summer hot.

...Having gone 140-15 li to the west from the "Thousands of sources" we came to Talas city. The city occupies the territory about 8-9 li, where merchants from different countries and hustzi (Soghdians) live in a mixed way. The earth and climate are the same as in Suyab. In about 10 li into the south from Talas, there is another solid city with population about 300 households. They are from the Middle reign. Sometime ago they were taken captive by Tu-chüeh, but later on they were united under communities and had settled in this city, living in the central farms of this city. When their clothes were wore out, they began to put on clothes of Tu-chüeh, but their language, traditions and laws are the same as in China"¹³.

In the ancient Turkic period, as in all other parts of the world, the centers of power, trade and handicraft were in the cities. These circumstances had highly valued the meaning of the cities and stimulated for more active participation of the Turkic people in the creation and development of the culture of urbanism.

* * *

In conclusion, it is possible to state that the process of the genesis of Turkic civilization is covered by two epochs: Scythian (the 7th-3rd centuries B.C.) and the Hun (3rd century B.C.-5th century A.D.) periods. Consequently, the beginning of the Turkic civilization is the historical heir of the mentioned two epochs. Whereas the process of Turkic civilization also went on in the ancient Turkic period. Establishment and its emergence in the historical arena of the Turkic civilization values were exactly going during that epoch.

The subject is the developed state establishments, Turkic Kaghanates, who had an opportunity to unite the ancient Turkic tribes into one powerful political union, which had successfully competed with the great and more powerful neighbors, such as China, Iran and Byzantine. Here the common literary language of the Turks, which entered into the history as Runic *koyne* and its achievements of the highest level of the development are mentioned. The culture of urbanization is investigated here, which had actively developed and successively cultivated by the Turkic tribes. Finally, the united spiritual field is analyzed, created by the Turkic

¹³ Materiali po istorii Kyrgyzov i Kyrgyzstana, Kyrgyz-Turkish Manas University, Bishkek, 2003, pp.64-65.

tribes. Here it must be specifically noted that civilization values existed not isolated from each other, but constantly being in mutual interaction and mutual influence. Briefly, they are inseparable parts of the live body, whose name of is the civilization.

In fact, could the Turkic Kaghanate stay united and kept under its own power so many people of the vast Eurasia, keep the affairs as it was necessary, without the writing, the most important communicational meaning of that time? Certainly could not. That's why the power having strengthened its forces and resources, put into the practice this vital necessity.

Could the powerful union of the Turkic tribes so successfully function without centers of trade, handicraft and political power, in other words without the cities? In the same way, the phenomenon of spiritual unity, no doubt was anything else but value, which was born by the interaction of the ancient Turkic tribes. It is obvious that in its own turn this value was helpful for the development and flourish of the other values. The above-mentioned subject fully refers also to the urban culture of the Turkic people.

The Islamic Period in the Development of the Turkic Civilization

With accepting Islam, the Turkic people joined to the culture of *Koyne* of all Muslim people to the Arabic language and vie of it to their culture. As it is known, the area of expansion of the Arabic Language was rather wide, it was spread to the Near and Middle East, Central Asia, Northern India (modern Pakistan) and to the Southwestern Europe. Close interaction of cultures of this vast geography had positive impacts on the development of each of them. Moreover, it is not accidentally, that exactly at that period, more exactly from the 8th century the Muslim culture began the rise. Indeed its peak was in the 10-12th centuries. It was pointed by stormy development of Muslim religious studies (*kalama*) and the aristocratic culture. And the flourish of the Middle aged aristocratic culture here began earlier than in the West. And the most important in the Middle aged aristocratic culture of the Islam world rather had clearly displayed the ideas of freedom and humanism. So, as it was underlined in the heir of Antiquity as Hellenistic, so the eastern. At that epoch in the Muslim world got the stormy development such branches of science as mathematics, medicine, and natural studies. In its turn, it has well influenced to the discipline of world view, philosophy, art, literature and architecture. The important role in the development of free ideology played the conception of "doubled truth", which was based on the right of existence together with the religious studies and rational method of studying the reality. It is not by chance that there was the peak of flourish of science and culture in the Muslim world to this exactly in this period .

The other characteristic feature of that epoch was its close tie with the creative interaction of the East and West. And the impulses were coming from the East, from the Muslim world. Thanks to the trials of the active people of culture of the Muslim world the European again had opened for themselves immortal creations of the antique ideologists as Aristotle, Plato, Hippocrates, Euclid, Ptolemy and others in the translations into Latin. Simultaneously, the Latin translations became their property and also other great achievements in the scientific ideology of the Muslim world of that time. The most popularity had the works of Ibn-Sina and Ibn-Rushta.

Together with the scientific literature from the Muslim world were coming to the West and the works of belles-lettres.

Thus there are all bases to say that this exchange with cultural values became one of the sources of European renaissance.

From the 9th century began the new term in the development of culture in the Islam world-the tem of Renaissance of cultural traditions not Arabic people of Caliphate, which had got two reasons:

The first is the struggle of these people for their political and cultural freedom.

Secondly, it was by weakening of the central power of Caliphate and its destruction.

The process of renaissance of the ethnical cultures had touched even all people of Caliphate. It involved even some definite parts of the Arabic creative people in the opposition to the Shubit ideology (Ideology of independence movement of the conquered by Arabs people), who turned their attention to the antique Arabic literary traditions. The process of renaissance gave to the world such bright events of spiritual culture as great literature of Firdosi and Omar Hayam, and the symbols of the second one, Yusuf Balasagun and Mahmud Kashgari.

The birth of these literatures was noted by itself not only the returning to their own roots, but together with it the most important it was an answer for the Call of the Time. The case is in, that the windows of change were blowing simultaneously to the sails of independence movements and to the sails of the tendencies of spiritual renewal.

Its bright embodiment these tendencies had found, particularly in the creative work of coryphaeus of Renaissance of Turkic civilization.

First of all it is spoken about the monumental poetic works of Yusuf Balasagun "Beneficent knowledge" (Kutadgu bilig). The appearance of which had marked by itself the deep qualitative jump as in the development of Turkic civilization, so in the development of Turkic philosophy and social-political ideology. It was also realized by the author. In the prosaic introduction to the poem he wrote: "The scientists and wise men of machine agree that in the works of eastern properties, in the states of Turkistan nobody left better one than this book,

which was composed on the language of Bograhan and Turkic speech¹⁵". In it, by the way, are united with the author all the experts, researches of his creation.

But there are appearing some questions according the other confirmation of the author. In the introduction he underlined:

*"Yes, the Arabs, and Tadjiks have a lot of kind books,
But in our dialect it is just a beginning" (beit 72).*

Analogical idea was expressed in the other abstract of his work:

*"Like a mountain deer pastured the Turk words desired
And made them obedient, and trained them till tired" (6617) **

Is it consequent from here that Yusuf Balasagun's creative work had appeared out of all ties with his followers?

To make such conclusion from the said above was quite incorrect. The deeper meaning of the said, to our mind, was fully in the other thing.

By A.N. Kononov's view, as the well-known expert of Yusuf Balasagun's creative work, all these confirmations are: "certifying that, after adoption of Islam (the end of the 8th - beginning of the 9th centuries) the monuments of Buddhist, Manicheistic, and Christian literature in Turkic languages were forgotten or, being quite correct, were under the strong forbidden. Was it possible to think, that so perfect according the form, and deep according its philosophical content and wide according the size (13290 poetic lines!) composition became the fruit of the first experience, which hadn't the predecessors in the Turkic poetry, and it was based fully on the achievements of foreign-Arabic and Persian poetic traditions"¹⁶.

Actually this masterpiece could appear all of a sudden on the empty place. There are all reasons to persuade, that it could be born only on the national ground.

A powerful impulse was necessary, that by those reasons could appear the seeds of a qualitatively new culture. Such impulse was the stormy growth of the Muslim culture. The existence at that time of such a wide cultural surrounding, favorable for the creative search and pointing by the author: "What governor and what limit would get this book-is told in the introduction of the book- it is the great perfection and unlimited beautiful of its wisdom and wise men of the countries were worshipping it and giving it different titles. The men of China called it "the Arch of Devout", the fellow-champions of the governor from Machina called it "Holder of the states", the Iranian called it Turkic "Book of Sheikhs", and some other "The book of manual for governors", Turanians called it "Beneficial knowledge"¹⁷.

In many cases exactly this spiritual climate of common interest in the creative

¹⁵ Yusuf Balasagun. "Blagodatnoye znanye", Moscow, 1983, p. 5.

¹⁶ Cited from Yusuf Balasagun. "Blagodatnoye znanye", Moscow, 1983, p. 205.

¹⁷ Yusuf Balasagun, "Blagodatnoye znanye", Moscow, 1983, p. 6.

innovations where they would be made, the phenomenon was grown up by Yusuf Balasagun.

However the book according to its outside features refers to the ethical-dialectal genres, but according its deep meaning it was highly belles-lettres display of the human values of changeable meaning. And it can be fully called the real encyclopedia of this bright epoch in the history of Muslim world.

There is no doubt that in his monumental poetic work “Beneficial knowledge”, Yusuf Balasagun gave the due to the traditions of the ancestors in the sphere of building state building and also in the sphere of spiritual life. Which was certified his often cites to the folk wisdom, taken from folklore and sayings of the Ötüken beks (antique Turkic Kaghans). Nevertheless his sights were directed, first of all to the present and future. In the poem from the very beginning till the end as a red line was shown the idea of reasonable state, which was built on the principals of justice and social harmony.

Such an ideal state according to the author’s ideas could rely only on the science and knowledge:

*In the science all is blessing, in cognition it is an importance
For godly servants are given two highest importance*

* * *

*And thus did we men through our reason grow great,
With knowledge divined many secret of late(150)*

* * *

*For greatness is given with good common sense.
From knowledge-the basis of great deeds comes hence.*

* * *

*O you, who desire all the people to lead,
First find the humility which you will need!
O you, who desire a great ruler to be,
Learn knowledge and science, then you can rule free! (5250) **

* * *

*With knowledge, experience, one then must rule,
And act like a wise man, and not like a fool.
With knowledge his people a good Bey must nurse.
If they remain stupid-their fate is a curse.
And if a Bey’s errs, and the wise people know,
His rule will be worse. He must cure himself so.(1965-1970)**

The author is deeply sure, that the reasonable (ideal) state-this is the reign of law:

Oppression's flame which all goodwill consumes!
The law-that is water, which quenches all fumes (2030)

* * *

The land's firm supports, its upholders at length,
Two things, two deep roots, two stays for its strength-
The law of firm justice-the first one of these.
The second-good wages, which all soldiers please. (2130)*

* * *

But force and oppression can never rule long-
The folk will revolt, break the yoke, though it's strong. (2030)

* * *

For the good of the law, and if you have no power,
Then fall on your kness, pray to God for an hour (1450)
Where is law, there is justice and equality. *

* * *

When serving one's master does not bring delight,
However one strives, still nothing goes right.
"If you serve with honor, then honor you'll gain.
If you can't serve so then the doors closed remain.
But if good Bey with your service you please,
The road is wide open to generous ease!" (845) *

The basis of blossom in whole, and in each case of a man- according Yusuf Balasagun-it is education:

For learning means light that will drive our dark night.
Your wise face will shine like a candle alight!

* * *

With knowledge and learning you'll reach a great height,
And both will then bring you respect and delight. (285-290)

The ignorant man is as blind is a bat-
The world is lit up by wise eyes-and that's that!

* * *

Where laws are in power, there folk are secure.
In time's glorious hour their fame will grow more.

* * *

“Just learn- as the words of the wise men all tell:
Even sinners return thus, from torments of hell!”(300)

* * *

Wise men use their judgment, their sense and belief:
They only have power to rule well as a chief. *

Yes, Yusuf Balasagun was the great singer of the Intelligence. So he had raised the man as the highest value in this world.

Yes, Yusuf Balasagun was the passionate adherent of Science and Education. So he had called to the light and progress.

Yes, Yusuf Balasagun was a persuaded missioner of equality before the law. So his ideal was social justice.

So, as we can see, Yusuf Balasagun in principal case was fighting for the same ideals, that had the state men of European Renaissance and education-has only overheaded them for several centuries.

The other big contribution of Yusuf Balasagun was the renaissance of the Turkic literary language on a much higher level. As it was told, the first literary language of Turks was the language of monuments of Runic writing (Runic *koyne*).

His own contribution into this process had closely and graphically described by Yusuf Balasagun himself:

*To knowledge with unfailing will aspired,
Set word beside word, in the pattern required
Like mountain deer pastured the Turk words desired,
And made them obedient, and trained them till tired.
I treated them kindly, submission acquired,
But still they were frightened, some nearly expired!
But I then unceasingly these words inspired,
By odors of musk on the breezes was fired!(6615)**

The other signed phenomenon of that period, which had opened the new page in the development of Turkic culture was the creative work of the great philologist Mahmud Kashgari the author of the famous “Divan lugat at-Turk” (the dictionary

*All abstracts of the poems are cited from Yusuf Balasagun “Beneficent Knowledge”, translated into English by Walter May, Moscow & Bishkek, 1998.

of the Turkish language).

Mahmud Kashgari had made most important contributions for the renaissance of the Turkic literary language . He devoted his own fellow-champion labor for studying and collection of the Turkic alive dialects of that time. According to him, he was being aspired to study all the things and differences of the Turkic dialects, Turkmen, Oghuzs, Chigils, Yagma and Kyrgyzs, and he drove all around the pastures and villages, collecting the “words”. In consequence, capital work was born which had displayed all the richness and variety of the folk layer of the Turkic literary language. But the meaning of the “Divan lugat at-Turk” by Mahmud Kashgari is not limited only by lexicography; it includes also rich materials of historical, ethnographic and poetical characters. It is also the invaluable source for the historical researches in literary studying.

The process of renaissance of the Turkic civilization of the mentioned period is built from two main components: first-from the own Turkic cultural layer. Second is seen from the layer of cultural achievements of all nations from the Muslim world. The top to which raised the Turkic civilization in the process of their own renaissance, became the result of this cultural mould of these two components.

The process of the Turkic civilization was going also in the sphere of material culture. The bright prints of it are well seen mostly in the monuments of urban culture. In the states of Karahanids and Seljuks was going stormy growth of the cities and monumental buildings.

These cities, usually, were located whether on the basis of colonies of the settled people, or on the basis of the Khan’s camps and military-trading factories. Its typical sample was the location of the cities, which appeared at that time, on the territory of modern Kyrgyzstan. According the data of A.N. Bernshtam, most of the cities in Kyrgyzstan appeared on the basis of the antique colonies¹⁸. The famous monuments of that period were mostly in the south of the country, these are Uzgen and Medva. The great number of the cities was located in the north of the country. In the Talas region, Atlah, Hamukat, Sheldji, Sysi, Kul, Tekabket. In the Chui valley there were Ashpara, Nuzket, Harran Djuvan, Djul, Saryg, Balasagun, Nevaket, Kumbriket and Suyab. About ten of the cities were located in the basin of the Issyk-Kul Lake.

To the second type of the cities, which had appeared in the nomadic surrounding on the basis of the military and trading factories and Khan’s camps were: Atbashi, Kadjinkarbashi and cities Shirdakbek, Koshoy-Korgon and some others.

¹⁸ A.N. Bernshtam, “Arhitecturnye pamyatniki Kirgizii”, Moscow-Leningrad, Publishing house of the Academy of Science of the USSR, 1950, pp. 17-18.

The structure of the cities of that time, as they were described by A.N. Bernstam, had consisted following parts:

a) Center of the city, where was located the Palace-Temple of the Governor (Ark-citadel). Behind the powerful walls were its main state establishments, arsenal and others.

b) Around the citadel was located Shahrstan, which was surrounded by common wall with towers and strengthened gates. There were state establishments, the Mosque, markets, the houses of aristocracy and officials.

c) Behind the walls of Shahrstan located trading and industrial buildings.

For supplying the safety of the trade routes between the cities populated points were building strengthened caravan-sarays.

The process of urbanization in the imperial establishments of Karahanids, Seljuks and Timurids had undoubtedly brought to the mutual enrichment of the cultures between the settled and nomadic people. There is no doubt, that the architect and experienced builders during designing and building the cities, and urban objects very attentively looked through the cultural traditions and tastes of the governing layers, having grown up in the nomadic surrounding.

In its own turn, the city surrounding itself, I was highly influencing to the formation of the taste among the governing layers, which was close to the nature and culture of urbanism.

In detail to follow the way of this process is impossible. Nevertheless, serious attention is being honored by the consideration of A.N. Bernshtam about the genesis of the portal-domed architecture, which became the sign of that time. According to him the domes and their building in monolith was referred to the nomad people. "What further ways in the creation of dome will be, it is necessary to note, that in the building practice of the settled regions was going on the constructional realization of the idea in the spherical shelter, the idea, which was done by nomads in wood and wool of the yurts or in the earthen hills of the kurgans. The building of the Frontal East and Iran had formed the idea of spherical domes, which was taken from the nomads"¹⁹.

In an analogical way, by A.N. Bernshtam, was coming process of birth of the portal in the monumental architecture. "If according to the idea", he writes, "the domes appeared among the nomads, but practically was realized in the surrounding of the settled agrarian population, where the first it has got its widespread in the monumental architecture, so it may be considered, that portal for the first time appeared among the nomads in Kyrgyzstan and South Kazakstan, in the result it was being spread on the regions of the settled population-Babdjan Hatun on the River Talas and Uzgen.

¹⁹ A.N. Bernshtam, "Arhitecturnye pamyatniki Kirgizii", Moscow-Leningrad, Publishing house of the Academy of Science of the USSR, 1950, pp. 128-130.

...This idea (idea of portal-K.M.) was represented to us by the result of pulling out and increasing the size of the door in yurts of the nomads...Richly decorated by cut terracotta of portal is reminding us the door of yurt, which was successfully taken in the monumental architecture in the given hypertrophied size²⁰.

Absolutely, the mentioned hypothesis of A.N. Bernshtam is not the scientifically improved truth. But at the same time, it can deserve the most serious attention.

Is this a fact, that during the thousand years the nomadic and settled culture of Eurasia was constantly mutually-acting between each other? And this kind of relation couldn't leave its own reprint in all the spheres of their life and activities: and also in the sphere of economics, and in the sphere of military affairs, and in the sphere of policy, and in the sphere of culture and other spheres. So the putting of the problem about mutual-enrichment and mutual-influence of these cultures during the process of their constant mutual-acting is fully legal. Moreover, the key to most of the fateful secrets of the creative acts was exactly in this layer.

During the evaluation of A.N. Bernshtam's hypothesis, first of all, it is necessary to take into consideration the historical phone, on which was going on the development of the monumental architecture in the region. That period, about which is spoken by Bernshtam, was the period of intensive turning of the nomads to the culture of urbanism: as the clients, so as the creators of it.

It is necessary specifically to note, that it was coming in the context of the common cultural integration of people in the Muslim world of that time. The uniting of different cultural streams into one common united channel during the Arabic Caliphates brought to the unprecedented flight of the culture as of the whole Muslim world, so of its each branch.

The creative mutual-acting of the settled and nomadic cultures particularly intensively was flowing at the time of the Karahanids and Seljuk's states. The yesterday nomads, having confirmed their own power among the settled people began actively involve into the cultural surrounding. And in its turn, the state people of the settled culture very attentively were looking at the cultural achievements of the nomads, to their esthetical tastes and preferences. According the principle, as it is said, who pays, that one can order the music.

Related the esthetical preferences of the nomads in the sphere of monumental architecture was rather moral sample, which was given in the memories of the Spanish ambassador at the yard of Timur Ryie Gonzales de Klaviho. And it is much more interesting that it has direct relation to the hypothesis of A.N. Bernshtam. In his diary, the ambassador has noted an exclusive attention of the governor to the architectural-art solution of the monumental buildings, which were

²⁰ A.N. Bernshtam, "Arhitecturnye pamyatniki Kirgizii", Moscow-Leningrad, Publishing house of the Academy of Science of the USSR, 1950, pp. 130-131.

building according his order.

Here he paid much more attention to the solution of the dome and portal

According to this one, Gonzales de Klaviho tells the following. Coming back from the far-away trip, Timur, first of all decided to look through and evaluate the building of the just finished his creative-work-Mausoleum to Gur-Emir. In whole he approved the building, but he was not satisfied by the height of the dome. As he was thinking, that the architectural dominant of the building must be the dome, and ordered to re-do it.

About the esthetical preferences of Timur in the building activity satisfies the other case too. It is spoken about the dramatic story of building in Samarkand the mosque of Bibi-Hanum. According Timur's idea it must be became the personification of the last achievements in the architectural idea and building technique, and it was also building when he was out. After arrival, he looked around it and became indignant, because the main portal of the mosque was lower than the staying near medrese. And he ordered to remove the building and to build it again.

These facts, are undoubtedly saying, that for Timur the architectural dominant of monuments were these two elements: dome and portal. And as for the esthetical views of Timur were influenced by archetypes of nomadic civilization- is the fact of course without any arguments.

From the other side, could the interest of the experienced architects and builders of the architectonic of the yurt be by itself, without will of the orders -of the nomads.

Actually the architectonic of the yurt, coming from one generation to another on the duration of thousand years, as in the plan of function, so in the plan of art could reach the highest perfection. And not by chance it was admired by the deep evaluators of the beautiful from the surrounding of that people, who were the fashion-makers in the culture of settled people. The bright sample to it was the lovely, beautiful devotion to this creation of the nomads the famous Chinese poet Bo-Tsyui-E:

The blue yurt

The wool is collected from thousand sheep,
 The hundred rings were made for it
 The round frame from the weeping willows
 It is firm and, fresh, suitable and beautiful.
 In the northern transparent blue
 The soldier was bleeding a yurt onto the grass a
 And now it is as a blue haze

Together with him she came to the south
 The storm can't shake the yurt
 From the winds her breast becoming more stronger
 There are no walls and corners in it
 Went away from the steppes and mountains
 The yurt has come to my yard
 The shelter of which so beautiful under the Moon
 And in winter she is always with me.
 The thick felt like a wall from the snow
 She doesn't afraid of the snowy storm
 There are atlas furs in it
 Covering the singing line of the strings
 There is singer in a side
 There is a dancer near the fire
 It is better for me to enter my yurt than my home
 And tight I am sleeping in a dry felt.
 The fire from the hearth
 Are funny interlaced in shelter
 Coals are keeping hot in themselves
 Like orchid in the morning
 And slowly above the empty dusk
 Longing the mighty saint smoke
 Melting the frozen ink, at last
 The poem like a waterfall in spring
 Flowing to the door from orchids
 It is hard to take away people from it
 For them who are in the huts from the reeds,
 The mild winter is rather harmful fro them,
 To the yurt is envying the monk,
 And the scholar, who lost his way in debts
 In yurt I'll meet my friends
 The yurt I'll keep for my children
 The prince has covered his palace with fretwork-
 What are they near my blue yurt!
 I'll never exchange my yurt to the palaces of the noble princely-inherited
 kins.²¹

It is thought, that there is basement to look through the certification of Klaviho as an indirect confirmation of A.N. Bernshtam's hypothesis.

²¹ Cited from Lev N. Gumilev "Ancient Turks", Moscow, 1999, pp. 283-284.

May be at some other time it will be possible to clear up in details the genesis of portal-dome architecture of architectonic, and may be not. But, there is no doubt, that portal-dome architectural method was born exactly on the joint of two cultures: nomadic and settled in the result of the creative mutual-influence.

Concluding the above mentioned with full evident may be confirmed-this is one of the fateful terms in its history. It was marked by the birth of the developed for that time philosophical and scientific thought. We are grateful to it for the real masterpieces of word art, architecture and many other things. And the most important, that it has appeared as an answer to the call of that time and brought to **the Renaissance of the Turkic civilization in whole.**

The Turkic Civilization in the Context of Globalization

With the collapse of the bipolar system on the world arena of history two tendencies began to dominate, the tendency of globalization and renaissance of civilizations.

Simultaneously there began callous arguing about future of both of these tendencies.

First was given by American historian Francis Fukuyama. In his work “The end of history” he announced that with the crash of communism came the era of prevailing of one civilization the Western, and as the best creation of mankind must exist forever.

In the work of another American scientist Samuel Huntington “Clash of the civilizations”, which had made a lot of noise in the scientific world, there was approved something quite oppositional. According to his conception the civilization variety of the world as it existed, would exist in the future. Conflicts between them are inescapable and it is only because they are quite different from each other.

In one word the problem of civilizations at present time is the most thrilling problem, which is in the center of attention as of the world scientific society, so political circles. And at the same time it is one of the most difficult problems for solution.

Not for nothing in the investigations of the phenomenon of civilization there are appearing more and more mutual-eliminating paradigms.

It may be explained by the following:

First of all the fates of civilizations are difficult for foreseeing, and it is connected with a lot of unknown things.

Second, the fates of civilizations of their present and future are closely connected with the fate of the whole mankind.

So, saying with the help of Arnold Toynbee’s words, the fields which are possible to get by mind are something like reserved in themselves. It can be

subjected to the winds of change in the context of the whole historical processes. And the appearances of the phenomenon of civilizations of different paradigms are diametrically oppositional and it is quite a legal phenomenon.

The present life realities in each step are confirming us that the modern world is made of oppositional dialectical union of two tendencies: globalization and renaissance of civilizations.

From one side they are mutually supplementing each other and enrich each other, but from the other side there is constant struggle between them from the life space.

So how to keep necessary equality between globalization and civilization and it is a real fateful antinomy of the 21st century. The most possible solution of it can be the real answer for the call of the history. The way to it may be long and difficult.

Undoubtedly the solution of the wide scaled problem is in the practical first of all. But the important role must be played by creative thinking.

At present time the attention of the scientific society is concentrated on the geopolitical aspect of the world structure.

And, of course it is not by chance. As the bipolar system had gone into the history, the other problem has stand for its full height-it is the problem of what system must come for an exchange of being-one-polar or multi-polar? While here is not any word about the fate of civilizations, but it is always exist being not seen.

The matter is that the fate of the world is undividable from the fate of civilization. So it is impossible to look through them separately, because the world is beautiful by its vary and blossom, which is thanks the civilizations and their unrepeatable, individual features, together with the common which has each civilization.

As it is considered by a universally recognized authority in the sphere of futurology O. Toffler the variety is not the interference but it is like a basement for it. He particularly underlines that: "the more we come to the economy of the "third wave" (under the term here is the informational epoch- K.M), the bigger the meaning of the culture. Hence it appears that no any racial and ethnical culture, no any religious, and nationality have a monopoly for the best features, which demands the economy of the "third wave". Each culture, weather it is West-Indian, Algerian, Cuban's or Korean, they come to the "third wave" with their psychology, with their social character, developed on the long way of centuries"²².

If it is so, and there is no any doubt, so there is no more important problem for the science, as to investigate the ways and mechanisms of functioning of some specific cultures and civilizations in the conditions which are being dictated by the

²² Cited from Fyodor Burlatsky "Novoye Myshlenie", Moscow, 1989, pp. 22-23.

epoch of globalization. For this one, first of all, it is necessary to look deeply at: is there that or another culture, civilization, and why they are dear, both for the natives, and for another. What are the premises for their renaissance as an answer for the call of the informational revolution's era?

The main condition to keep and renaissance of the civilizations is the humanization of globalization. Without it the tendencies of marginalization, which began in different part of the world as the result of economic competition and more strengthening sovereignty of the mass culture could have an irreversible character.

When it is spoken about the present or future of any specific civilization, particularly Turkic, we have constantly keep an eye as on inner, so outside premises of its full functioning of renaissance.

If we speak about inner premises in the use to the Turkic civilization, we can surely say that they are favorable.

First of all, Turkic people having lived through its long historical background a lot of social dramas, cataclysms, it hasn't lost, but vice versa has strengthened its civilization identity. It became their genetic code. So, its steadiness against negative influence from outside is very big.

Second, the rooted geopolitical movements which had happened with the leaving of the Soviet Empire from the historical arena, opened perspectives of reunion of the torn parts from one body of the Turkic civilization.

Third is the stipulation with specific historical conditions of existence and receptivity of the Turkic civilization to the other civilization innovations. It was receiving the innovations not mechanically, but it let them go through the prism of its own worth.

As for the outside premises of functioning and renaissance of the Turkic civilization, as it was mentioned above they are directly tied with the humanization of globalization.

As the analysis shows, the process of renaissance of civilizations is from one side, the process of returning the civilization to itself, and from the other side its self-renewing.

The bright example of it is the renaissance of the national and civilization values in the Turkish Republic during the revolutionary changes, which were made under Atatürk's leading. For it, the first thing was to clean the national cultural and civilization ground from the imperial heir. In consequence, theocratic imperial state had yielded to the national secular state, and *Osmanlıca*, the official language of the Empire, also yielded to the national language. This process had taken place in all other fields.

But the return to itself was not a return to the past, but it was a step directed for freedom of creative forces of nation from the chains of the all old, having lived away. It was a step to the renaissance. How it was well calculated, had showed the

time.

In consequence, as the bird phoenix from the ash, in its direct and indirect meaning, has grown the Turkish republic. It has marked by itself the rooted turn in the historical fate of the country, which has opened the way to the deep social and political, economic and cultural changes. Thanks to them it could enter the stuff of the countries walking together with the time.

Almost through the same processes of civilization renaissance are going now new young Turkic Republics of Central Asia and Caucasus. As all other deep changes these processes are going in the suffering searches of themselves, and the place in the whole world's processes under the title globalization.

The search of them is becoming more difficult mostly according the following reasons:

Firstly, it is necessary to take into consideration those deep injures which left on the body of the national civilization values from the Soviet period. Communistic doctrine was looking through them not as the parts of the one, but as the conglomerate of incompatible with each other two different antagonistic elements. And all those values which are not Procruste's bed of the Communistic ideology, and they were uprooted callously.

And the most important, in the nearest perspective the national civilization values have to go away because of their being not in use. It was considered that during the way of socialistic building all people of the Empire had lost their civilization identity. They turned into new historical society-Soviet people.

So, for people of Turkic Republics, who had newly taken the state independence, it is necessary to find themselves again and their civilization identity too, but to find themselves not for repeating the past way, but for present and future. And it demands critical relation to the things which was gathered during the long historical history of people, which was in the national bank of values, resulting from the demands of the time.

But unfortunately, in practice it is not always lucky. Sometimes we are in a captivity of values, which has already finished serving, and because of it they just interfere to our movement ahead.

Process of finding ourselves, our civilization identity can be productive only at that time, when it goes together with the context of time and its denominator-globalization.

As it is shown by the present day reality the phenomenon of globalization is a rather difficult phenomenon and contradictory. It consists of both the beginning of creative and of the destructive. First of all we have to take into consideration that globalization for the first time in the history have united the whole mankind into something single whole, and her breath is felt all over the world.

Subsequently the present and the future of the Turkic civilization as any other

one depends on how it can creatively realizes all those positive beginnings which hold globalization.

First it should be mentioned about the values of democracy and market mechanism.

The other one is of course positive side of globalization and it is certainly information technology.

Simultaneously, the powerful waves of globalization keep in themselves threatening of destroying civilization values, if there will not be taken effective measures to keep them and defend. Today as never before is actually sounds the warning of Mahatma Gandhi: "I don't have a desire that my house will be surrounded from outside by completely closed windows. Vice versa, I want that cultures of different people fresh my house as much as possible without any prevention. But at the same time I let in no way that the stormy of any of them will take away my culture with its root".

As it is well known, civilization values are divided into two groups. First of them is monuments of the ancient times. These invaluable relics certainly must be kept. They can be kept and defended with the help of conservation.

The second group is acting values. They can be kept and defended only by the development and renaissance in accordance with the demands of the time. All living organisms, including also civilizations, which have sometime ago announced about them and later gradually left the historical arena are going through the filters of the history. Going through all the tests and sharp turnings of the history not all of them can act and continue to live. Among the alive civilizations, there is the Turkic civilization too. With the coming of the globalization epoch it is, as all the other acting civilizations, standing before the new call of the history. Future of the Turkic civilization depends on how an answer will be for this call of the history.