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## The image of the city in ancient Turkic monuments

**Abstract.** *The article deals with the city models in the philosophical tractates «Beneficial knowledge» by Yusuf Balasaguni and «Diwani Hikmet» by Ahmed Yasawi. The above mentioned philosophical tractates «Beneficial knowledge» by Yusuf Balasaguni and «Diwani Hikmet» by Ahmed Yasawi are nowadays the common heritage of the Turkic people as a treasure of the history of social, cultural and literary life of the middle ages. All-round systematic study of the ethnic group and statehood, language and graphic system, historical, cultural and ethnopolitical situation of the Kazakh and other Turkic people is an important task for our contemporaries. There are a lot of evidences that the Turkic people inhabiting the vast steppes at the junction of Europe and Asia have long been accustomed to urban life. This is evidenced by the description of the life of the city's inhabitants that can be found in medieval works: «Beneficial knowledge» by the philosopher, poet Y. Balasaguni and «Diwani Hikmet» by A. Yasawi. City Kuzorda (Balasaguni) and Kashgar are mentioned in the work of Y. Balasaguni «Beneficial knowledge» and the cities Medina, Mecca and Turkestan are mentioned in the work «Diwani Hikmet» by A. Yasawi. We have identified the following models of the city through hermeneutical analysis of the selected artistic works: 1. «City – space»; 2. «City – sacred place»; 3. «City – citizens»; 4. «City – disappointment»; 5. «City – historical figures».*

**Keywords:** *ancient Turkic works, «Beneficial knowledge» by Yusuf Balasaguni, «Diwani Hikmet» by Ahmed Yasawi, models of the city, Kuzorda, Turkestan.*

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### Introduction

The work is directly related to the definition of city models in the ancient Turkic philosophical tractates «Beneficial knowledge» by Y. Balasaguni and «Diwani Hikmet» by A. Yasawi.

The purpose of the research is to analyze the interpretation of the features of the urban theme in the works of the XI century. In order to achieve this purpose it is necessary to solve the following tasks: to analyze these works; to identify the characteristic features of the artistic model of the city based on the analysis.

«Kutadgu Bilig» was written in 1069 for eighteen months. The author – Yusuf Balasaguni who was born and grew up in Balasaguni – one of the largest cities in history along the river Shu semirechya – Balasaguni (according to the study was previously called Kuz-Orda). Zhusip wrote his work at the age of 54 as a moral and ethical program of the people which has a deep social and social significance. Having finished this work in Kashkar which he started in Balasaguni city along the Shu he presented it to Bugra khan who ruled the Karakhan state at that time. The khan honored the great thinker's work and gave

him an occupational title «Khas Hajib» and the main advisor's position. So, the name Yusuf Khas Hajib Balasaguni was spread in the world [1, p. 11].

We got the Vena, Cairo, Namangan (Fergana) versions of Kutadgu Bilig.

The first translation and full edition of the fragments of «Kutadgu Bilig» in German was made by G. Vambery. Then V.V. Radlov published his text and his translation in German. There is a great academic work of the Turkic scientist R.R. Arat, who combined three manuscripts, created a transcription text, translation and index dictionary.

At one time, the French scientist A.P. Jaubert, the Danish scientist V. Thomson, the German doctor Otto Alberts, N.I. Ilminsky, F.V. Muller, A. Lecoq and many others paid attention and expressed their opinions in different degrees.

If we turn to the historical sequence, then as the first researcher for justice in front of science, although conditionally, the French scientist A.P. Jaubert's (1779-1847) name should be mentioned. Despite serious deviations, missed in studies, explained the content of the text, his message for «Kutadgu Bilig» was the first scientific view and attracted the attention of a number of scientists to the poem.

Flugel, I.N. Berezin, N.I. Ilminsky relied on his article. Then G. Vambery, V.V. Radlov.

In 1972 the text of the Uzbek subscript and transcription of the Uzbek alphabet was published in Tashkent (K. Karimov). In 1977 selected chapters in Russian were artistically translated under the title «The Science of being happy» (N. Grebnev, publishing house «Art.lit») a complete literary translation was published in 1983 (S.N. Ivanov, publishing house «Science»). Taking into account the translation in Uyghur and the peculiarities of Uyghur phonetics, the text was transcribed in Latin and was published in Beijing in 1984 (a group of translators).

A.K. Yegeubayev, a well-known scientist, translator, critic, doctor of Philology, professor is the first who translated and published the full text into the Kazakh language from the ancient Turkic language. This edition was published in 1989 in China (Zhusip Balasaguni. Kutadgu

Bilig. Beijing, publishing house «Nationality» translation by A.S. Yegeubayev) was proclaimed for the second time by the Arabic letters.

As a result of this translation, research in 1989 he defended his thesis on «Ideological and artistic influence of Yusuf Balasaguni «Kutadgu Bilig» (XI century) on the formation and development of Kazakh literature» [1, p. 14].

Ahmed Yasawi's work «Diwani hikmet» which was known to all Turkic people under the name «Encourager of Turkestan» takes an unusual place in Turkic written literature. Valuable heritage of the sufis who glorified improvement was published several times in nowadays Turkic language, it was a base for scientific reserch and as a result of this a sphere Yasawi studies has been formed which is used to research Yasawi's works and their history [2, p. 3].

The researchers E.Zh. Satov and R. Zhasar in their article «A place and a role of Yasawi's works in the history of Turkic people» [3] named the efforts of such scientists as K. Zeybek [4], A.N. Nysanbayev and Kenzhetay [5], M.F. Koprulu [6], R. Syzdyk [7], A. Kuryshzhanov [8], D. Kenzhetay [9], E.N. Najip [10], R. Syzdykova [11] who studied the heritage of Yasawi from all sides and considered the great scientist's works and spiritual moral legacy from the literary cognitive linguistic and philosophical sides.

### Research methodology

Researchers from many countries have considered and are considering these tractates from different points of view. It is enough to make a monitoring of scientific articles for the last ten years.

K.A. Sidikov, researcher of the Namangan state University of Uzbekistan in his article pays attention to the comparative study of translations into English of proverbs which were used by Yusuf Khas Hadjib in the work of ancient Turkic writing «Kutadgu Bilig» [12, p. 220].

M.S. Fomkin analyzes the content poetics of the first in the history of classical Turkic literature poetic composition of the XI century poem «Kutadgu Bilig» by Yusuf Balasaguni. He examines the cultural and literary traditions of

different Eastern people which influenced the author of the poem. Based on the comparison with other works of ancient Turkic writing, an attempt is made to reconstruct the original Turkic literary tradition depicted in the poem of Yusuf Balasaguni. Reflections of the image system «Kutadgu Bilig» in subsequent Turkic poetry are traced [13, p. 98].

R.F. Islamov, the article «Ahmed Yasawi: life and creative activity (On the issue of studying)» deals with the study of the life and work of the Sufi poet of the XI century Ahmed Yasawi in domestic and foreign Turkological science. Perspectives for further study of this topic are outlined [14].

L.B. Karayeva from «Synergy» University examines the phenomenon of spiritual autobiography in the verbal culture of the Turkic-speaking people on the basis of the material «Diwani-Hikmet» by Khoja Ahmed Yasawi. The point of focus is on the characteristic features of the «Sufi paradigm of spiritual autobiography in comparison with the metastructure of conversion in Christian spiritual autobiography» [15, p. 334].

The innovation of our work is determination of the city models in the above-mentioned works with the help of comparative typological hermeneutical analysis. Previously, this problem was not considered in the world of literary studies.

Researcher N.I. Astrakhan identified two groups of models: «the first embody the idea of «imitating» what exists, a certain «nature», primary in relation to the model; the second, on the contrary, act as the primary ideal prototype of objects that will become their real embodiment... A work of art paradoxically combines the features of both groups» [16, p. 16]. In our opinion, the model of the city in the works «Beneficial knowledge» by Yusuf Balasaguni and «Diwani Hikmet» by Ahmed Yasawi both real cities and ideal cities are combined in a paradox way.

## Discussion

Having analyzed the works «Beneficial knowledge» by Y. Balasaguni and «Diwani Hikmet» by A. Yasawi we identified the following models of cities:

1. «City – space». In these literary works, cities act as a kind of coordinator which organizes the space of the work.

In the «Beneficial knowledge» by Yusuf Balasaguni:

Native limits – Kuzorda,

Beautiful is the language in its glorious lineage [17, p. 10].

«Kuzorda is a city of Balasaguni. At the time of the Karakhanids (955-1130) who apparently came from the Toguz-Oguz tribe Balasaguni is often mentioned, it played an important role and was the capital» [18, p. 187].

«He wrote everything, firmly moving towards the goal,

And the work was completed in the Kashgar» [17, p. 10].

Kashgar is the Eastern center of the Karakhanid state, a modern city of the same name in Western China, in the Xinjiang Uyghur Autonomous region» [17, p. 541].

We can see that in the work of Yusuf Balasaguni he mentioned the city Kuzorda (Balasaguni) and Kashgar.

And in the work of A. Yasawi «Diwani Hikmet» he mentioned the cities of Medina, Mecca, Turkestan are named.

In the philosophical and literary work Turkestan is reflected as the city where A. Yasawi lived from the age of seventeen:

«Surrounding me, they caressed me, calling me the heir.

I arrived in Turkestan at seventeen, and now I'm here» [19, p. 12].

Further the moment of the the author's arrival from a foreign land to his native city is described, the poet shows his love for Turkestan:

«Sacred Turkestan – native land,

I came to you and I fall on your stones» [19, p. 31].

Actually, in this city, the poet got worldwide recognition. The work does not indicate where the poet came from, it is only known that he «returns back»:

«Wisdom begins with a readiness for hardship.

So I decided to return to Turkestan» [19, p. 32].

In this example the main character is sent to a conditional chronotope (Turkestan) and the purpose of this trip is defined.

The author supplements the previous idea as follows:

«I remind you, ignorant people,

The divine secret was revealed to you by Kul Ahmed.

I traveled a lot and stayed in one city,

After turning into a mazar, I stayed here in Turkestan» [19, p. 32].

«Turkestan, Yassy is a historical city in the Republic of Kazakhstan. Archaeologists have proved the ancient origin of Turkestan. Works of the stone age in the outskirts of the city of Turkestan – Shoktas, Koskorgan – testify that the first people lived in this region at least 550 thousand years ago BC. Since the 2nd Millennium BC Turkestan was surrounded by the creators of the Andronian culture as in other regions of Kazakhstan. The ancient name of Turkestan is Yassy. Turkestan was the center of the Kazakh khanate from the time of Yessim Khan. Since then, the city of Yassy has been called Turkestan» [20, p. 575].

2. «City is a sacred place». The sacred cities of Mecca and Medina are mentioned in the works «Beneficial knowledge» by Y. Balasaguni and «Diwani Hikmet» by A. Yasawi.

In the works there are lines that Rasul visited Medina and was close to Allah:

«When the Prophet came to Madinah, he became destitute,

While in need, he endured severe trials and grief» [19, p. 7].

This conception is also repeated by the author in 78-hikmet:

«The prophet, while in Madinah, suffered greatly.

When he became weak, he became closer to Allah» [19, p. 94].

The author informs that after the Prophet's visit to Madinah he suffered a lot and eventually became close to Allah.

«Medina means «city» in Arabic. It is the second holiest city after Mecca. This is the name given by Muslims to the Yathrib in the Hejaz due to the migration of the founder of Islam, the prophet Muhammad, from Mecca in 622. The Muslim calendar dates back to this year of migration (Hijra). When the Muslim state was found Medina became its second capital» [21, p. 96].

3. «City-citizens». In both works the authors complain that the people of that time deviated from the right way and followed only their own interests.

Yusuf Balasaguni:

«The merchant of the craftsman will deceive at the account,

The merchant's craftsman-in the wrong work» [17, p. 480].

Ahmet Yasawi:

«Juniors and seniors stopped respecting each other, mutual understanding left.

Women and girls have lost their appearance and become unstable» [19, p. 49].

Both authors attract attention to the fact that urban life changes the nature of man because the hardships of urban life force people to commit immoral acts.

Thoughts about people occupy an essential part of the texts of both authors. For example, in his work Yusuf Balasaguni tells about how to communicate with people in the city. This can be seen in the dialogue between Ogdulmish and Ogdurmysh in which the sublimate is accepted as an image of sense and the lowly as an image of satisfaction. Ogdulmish tells Ogdurmysh about the laws of serving the beks (sultans) and advises how to communicate with men who serve in the palace, people of simple rank, people of noble origin, people who are learned and knowledgeable, healers, poets, etc. For instance, Ogdurmysh asks Ogdulmish how to communicate with people of simple rank:

«After all, if I live in villages and towns.

I will have to communicate with people everywhere.

And how should I behave with them,

Tell me, enlighten me in this!» [17, p. 327].

Ogdulmish's respond to Ogdurmysh:

«Actions and deeds of non-noble people

We agree with their minds, with the whole of nature.

[...]

Be polite, but don't be equal to them!» [17, p. 327].

At the end of his literary work Yasawi hopes that all of humanity will follow the right way:

«We will go to Turkestan and serve him.

If he gives, we will take our share, my Sheikh Ahmed Yasawi» [19, p. 190].

4. «City is a disappointment». Both authors say that they are tired of the naughty behavior of citizens and want to live in isolation from the city in which they live.

In the «Beneficial knowledge»:

«I have not found a better fate for myself:

I will move away from people, from their homes and villages!» [17, p. 489].

In «Diwani Hikmet» the author describes how he «gave up his home» even himself at the age of fifty-two:

«At the age of fifty-two, I renounced my family,

My family seemed like trouble to me» [19, p. 159].

5. «City – historical figures». We are convinced that space plays a big role in the manifestation of personality. This connects to the fact that the names of Muhammad and Khoja Ahmed are recognized worldwide by their place of residence. Therefore, the concept «Muhammad is in Mecca, Khoja Ahmed is in Turkestan» reflects the sacred, honoured image of both the city and the person.

«Muhammad is in Mecca, and Khoja Ahmed is in Turkestan.

God bless the humble Osman» [19, p. 76].

«Mecca is the main holy city of Muslims in the Hijaz. The Prophet Muhammad was born and lived in this city and started to preach here. Muhammad declared the Kaaba [ ... ] the most honoured shrine of Islam and bequeathed to all Muslims to make a pilgrimage to it. The Kaaba is located in the main mosque in Mecca called Masjid Haram. Millions of people from all over the world make the pilgrimage to Mecca every year» [22, p. 336].

## Conclusions

Based on all of the above, through hermeneutical analysis of ancient Turkic works which describe cities such as Kuzorda (Balasaguni) and Kashgar, Medina, Mecca and Turkestan we have determined the following models of the city:

1. «City – space».
- 2.»City – sacred place».
3. «City – citizens».
4. «City – disappointment».
5. «City – historical figures».

Summing up, we can note that in the works analyzed by us in the framework of this research, real cities and ideal cities are combined in a paradoxical way.

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### **Көне түркі ескерткіштеріндегі қала бейнесі**

**Аңдатпа.** Мақалада Жүсіп Баласағұнның «Құтты білік», Ахмет Ясауидің «Диуани хикмет» ескерткіштеріндегі қала модельдері қарастырылған. Жоғарыда аталған трактаттар орта ғасырлардағы қоғамдық, мәдени және әдеби өмірден сыр шертетін барлық түркі тілдес халықтарға ортақ қазына болып табылады. Этнос пен мемлекеттілікті, тілдік және графикалық жүйені, қазақ және басқа да түркі халықтарының тарихи-мәдени және этносаияси жағдайын жан-жақты жүйелі зерделеу біздің замандастарымыз үшін маңызды міндет болып табылады. Еуропа мен Азияның тоғысындағы кең байтақ даланы мекендеген түркі халықтарының көшпелі өмір салтына ғана емес, отырықшы өмір салтына да бейім болғандығы туралы көптеген деректер кездеседі. Бұл сөзімізге орта ғасырда өмір сүрген философ, ақын Ж. Баласағұнның «Құтты білік», А. Ясауидің «Диуани хикмет» ескерткіштерінде кездесетін қала көрінісі, қаладағы адамдардың тыныс-тіршілігінің суреттелуі дәлел бола алады. Ж. Баласағұнның «Құтты білік» ескерткішінде Құзорда (Баласағұн), Қашқар қалалары аталса, А. Ясауидің «Диуани хикмет» ескерткішінде Мәдине, Мекке, Түркістан қалаларының аты аталады. Аталған ескерткіштерді герменевтикалық талдау арқылы біз қаланың келесі модельдерін анықтадық: 1. «Қала – кеңістік»; 2. «Қала – киелі орын»; 3. «Қала – қалалықтар»; 4. «Қала – көңілсіздік»; 5. «Қала – тарихи тұлғалар».

**Түйін сөздер:** көне түркі ескерткіштері, Жүсіп Баласағұнның «Құтты білік» ескерткіші, Ахмет Ясауидің «Диуани хикмет» ескерткіші, қала модельдері, Құзорда, Түркістан.

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### **Образ города в древнетюркских памятниках**

**Аннотация.** В статье рассматриваются художественные модели города в древнетюркских философских трактатах «Благодатное знание» Юсуфа Баласагуни и «Дивани хикмет» Ахмеда Яссави. Вышеназванные трактаты в настоящее время являются общим достоянием всех тюркскоязычных народов как сокровищница, бережно хранящая в себе свидетельства общественной, культурной и литературной жизни эпохи средневековья. Всесторонне систематическое изучение этноса и государственности, языковой и графической системы, историко-культурного и этнополитического положения казахского и других тюркских народов является важной задачей для наших современников. Существует множество свидетельств того, что тюркские народы, населяющие обширные степи на стыке Европы и Азии, с древних времен склонны вести не только кочевой, но и оседлый образ жизни. Об этом свидетельствует живописное подробное описание быта жителей городов Кашгар, Баласагун, Мекка, Медина и Туркестан, которые можно найти в средневековых историко-культурных памятниках: «Благодатное знание» философа и поэта Ю. Баласагуни и «Дивани хикмет» мыслителя А. Яссави. Города Кузурда (Баласагун) и Кашгар упоминаются в памятнике Ю. Баласагуни «Благодатное знание», а города Медина, Мекка и Туркестан названы в памятнике «Дивани хикмет» А. Яссави. Статья содержит обширный иллюстративный материал, благодаря которому путем герменевтического анализа выбранных художественных памятников, нами были выделены следующие модели города: 1. «Город – пространство»; 2. «Город – сакральное место»; 3. «Город – горожане»; 4. «Город – разочарование»; 5. «Город – исторические личности».

**Ключевые слова:** древнетюркские памятники, «Благодатное знание» Юсуфа Баласагуни, «Дивани хикмет» Ахмеда Яссави, модели города, Кузурда, Туркестан.

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