

Dear Eastern Turkistani Brothers, Ladies and Gentlemen,

I have the honour today to be present in this distinguished gathering in response to a call by my loving brothers in faith who asked me to talk about Eastern Turkistan. Though this great land is not my birth place, I have much feelings of love and admiration for it.

Despite the fact that I am a physician and not a scholar, and history is not the area of my specialization, nor the field of my study, many factors induced me to compile a book about Muslims in the Soviet Union... Since a majority of the Soviet Union's Muslims are from Turkistan, this was the beginning of my personal contact with Eastern and Western Turkistani brothers. I found in them a purity of soul which is regrettably missing in many Muslims, not to speak of other nations.

I chose a difficult and vast subject which is an indication of my meagre knowledge, particularly in this field. Anyhow, I will try to present a short review of Eastern Turkistan's contribution in Islamic history.. The contributions of Western Turkistan in the Islamic history is well known; who does not know Bukhara, Farganah, Samarkand, Tirmid, Maru and Nisa.. and who does not know "Imam Mohammad Bin Ismail Albokhari" the author of "Aljami Alsahih" which is the most authentic among all the books with the exception of the "Holy Quran.." Similarly, the

Islamic world cannot forget "Abo Eisa Altirmidi" the author of "Sonan Altirmidi", and "Ahmad Bin Ali Alnisaie" the author of "Sonan Alnisaie..." These are the main books of the Holy Prophet's Hadith... From Maru in Turkemanstan emerged Abdalla Bin Almobarak, Ahmed Bin Hanbal, Alfadil Bin Ayadh, Ishaq Bin Rahoya, Bishr Alhafi, Alqafal Almaroozi and hundreds of others. From Khawarizm came "Abul Alrihan Mohammad Bin Ahmed Al-Bairuni", the genius of his time, who was well versed in various branches of science and whose works and books numbered in hundreds. From Khawarizm came "Mohammad Bin Moosa Alkhawarizmi", the founder of the science of Algebra and Logrithms and "Imam Alzamakhshari" the author of "Alkashaf". From Farab emerged "Ismail Bin Hamad Aljawhri", the genius in the Arabic language and author of Alsihah, and Abu Nasr Mohammad Bin Torkhan Alfarabi, the philosopher, astronomer, mathematician, doctor and historian. Bokhara gave birth to "Alimam Albokhari" and "Alshaikh Alraies Al-Hosain Bin Sina", the greatest of all the Muslim physicians in history. From Nasaf came "Alimam Abul Barakat Alnasafi". From Shash (Tashkand) emerged "Alqafal Alshashi" and from Baihaq "Alimam Albaihaqui". I have discussed in detail and devoted a full volume to Western Turkistan and its ulema, who emerged during the course of Islamic history, in my book entitled "The Muslims in the Soviet Union in History".

Regretfully, it is not easy to find many glittering names from Eastern Turkistan..because of the fact that Eastern Turkistan embraced Islam in a later period, it was located far away from the Islamic civilization - and because Eastern Turkistan's scientific and literary contributions were not recorded clearly and accurately, with the exception of a few and that too in a field known to specialists only.

But Eastern Turkistan compensated this ambiguity in the scientific and scholarly pursuits by rising like a shining star in the military field and establishing magnificent Islamic states. Emerging from Eastern Turkistan's tribes, these states continued to rule for a period of one thousand years and left a deep imprint on the pattern of life in the Islamic world.

Under these magnificent states several civilizations flourished which are the pride of Islamic history upto this day. I have started my research work by narrating the story of Eastern Turkistan's embracing of Islam when "Qotaibah Bin Muslim Albahli" conquered Kashgar in the year 90 H: 708 A.D... Then comes the story of "Stoq Bugra Khan", the Khaqan of Alqhaqania Empire, who embraced Islam in the year 323H.: 943 A.D..., and how two hundred thousand tent-dwellers followed him...I have spoken of

Karakhanians' role in spreading Islam in those areas among the various tribes. Then follows the story of ten thousand Kirgiz tent-dwellers' embracing of Islam through them in the year 453 H.: 1043 A.D.

After this, the book contains a short chapter on Atta-Ghuz-Ghuz Tribes from whom came the Saljukis. In it I have elucidated the role of the Great Saljookis in Islamic History. Then comes the role of the smaller Saljooki governments and the Atabkiats that followed them.

I have discussed the military role of the Eastern Turks, as they were brought by "Almotasam Alabbasi" who made them the chieftains of his army and his statesmen, and how since that time they dominated and had their way in Alabbasid's Caliphate, particularly during the Second Alabbasi era (232-447 H.) when the caliph was at their back and call.

I have devoted a brief chapter to Algaznawia State, which was founded by the Turkish Mameluke "Soboktokin". The role played by Algaznawia state in spreading Islam in the area which is known today by the name of Pakistan and North India is a significant contribution to Islamic history. Moreover, its role in spreading knowledge and literature is undeniable.

I have also spoken of Altolaniah State, Alakhshidiah State and Alkhawarizmi states, as the founders of these states were originally from the "Mamelukes" who were brought from Eastern Turkistan.

The book contains a short chapter on the Ottoman Empire, whose brilliant history is well known and acknowledged by all, except the ignorant or the malevolent. This magnificent state emerged from Eastern Turkistan and belonged to the "Qabi Tribe" which is one of the "Algiz" Turkish tribes.

I have not neglected the role of the "Taimoorians", as "Taimoorlang" himself originated from the Turkish "Burlas Tribe", and from his mother's side he was related to the Mongolian Jangiz Khan. His sons founded splendid states in the areas known today by the name of Afghanistan, Pakistan and India... The most important of them was the "Taimoori" State known as the Mughal Empire, which was founded by Babar.

The various Eastern Turkistan tribes played an important and lasting role in the Islamic history which continued to affect the life of people in Asia for no less than a thousand years (from the emergence of the Alqarakhania Muslim State in the year 323 H until the end of the Ottoman Empire in the fourteenth Hijriah Century).

The art of soldiery and the spirit of conquest was the most prominent aspect of the life of Eastern Turkistan and its great contribution to the Islamic history. By virtue of this, the Turkish tribes founded magnificent empires with glorious civilizations which lasted for a thousand years and stretched their frontiers to include almost the whole of the Asian continent (excluding China and the regions of Eastern Asia), parts of Europe and North Africa.

As I said at the outset, I have no claims to knowledge or scholarship. I apologize for any shortcomings that you may find in my work. It is indeed a tall claim on a person like me, who does not have knowledge, nor specialization in history in general and Turkistani history in particular, to speak to this distinguished gathering of specialists and ulema.. Anyhow, I hope that this simple work will remain a symbol of the feelings of love and affection which an Arab from the Arabian Peninsula has for his brothers who raised the banner of Islam in a manner which could not be matched by any other people. They stoop up at a time when others were weak and unable to raise the banner; so these people, whom Allah loves and they love Him, came forward, struggled hard and offered sacrificies to keep aloft the word of Allah.

Ibn Jareer and Ibn Katheer, Albaghawi and others reported that some of the Prophet's companions, asked Prophet Muhammad: "Who will replace us?" The Prophet replied: "The non-Arabs". The Prophet said the truth. The Arabs carried the banner of Islam for a century or two; then the Aryan Persians held it for another century or two. After them, the Turks and particularly the Eastern Turks carried it for almost one thousand years.

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CULTURE - TURKISTAN'S FOREMOST MAGAZINE

WHY AMERICANS

SHOULD LEARN ABOUT TURKISTAN'S CIVILIZATION

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CULTURE- TURKİSTAN'S FOREMOST AMBASSADOR

WHY AMERICANS
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Why Americans Should Learn about Turkistan's Civilization

Prof. Edward Allworth

(Head, Central Asia Center, Columbia University)

Both contemporary and medieval Turkistanian culture deserve sustained attention from educated Americans. From whom can they learn about its unusual qualities?

A wise counselor in medieval Turkistan, Yusup Khass Hajip, praised ambassadors to the skies as highly cultured men. Words are the business of an envoy, he said, and the intelligent envoy read much, mastered poetry, knew all languages and scripts. A true diplomat's education included both mathematics and science, and he excelled in chess, polo and hunting. With quick wit, wisdom and forbearance the discreet ambassador won people's affection. Yusup remarked directly that "Among God's slaves, the very best of individuals were His envoys." He categorized the envoy as "the most select of men."*

In this post-modern era, the spread of knowledge about Turkistan requires many perfect envoys. Outsiders in general know little about either the high or the popular culture of the region. Nor do foreign educators, on the whole, have sufficient knowledge about the region. Scholars and other specialists concerned with Turkistan will agree that in the minds of most outsiders, Turkistan today lacks a clear ethnic profile and cultural identity.

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This remains true, despite the fact that Turkistan possesses a rich civilization, both old and new. Its own numerous people know and esteem the history of their elegant

civilization quit well. In the recent past, that self-knowledge among the inhabitants of the region perhaps used to seemed adequate, but no longer. For one thing, Turkistanians often receive a censored, ideological presentation of it from dictatorial regimes. In addition, recent changes have created a paradox, because the invention of ever-newer technology, in one significant regard, really does not shrink this world. Instead, technical links hold fast-growing populations away from one another in ways that rob distance and time of conventional meaning. The cultural content, rather than the media of rapid electronic transmission, carries the only important message.

Post-modern life makes many demands upon every country in the world. As they become more advanced, regions and nations on the globe necessarily interact, increasingly interdepend. But technology cannot accomplish the essentially human task of reaching close acquaintanceship and mutual respect. In this crucial, figurative sense, Turkistan still remains too far away from a great many other places on the map.

Cultural remoteness impedes reciprocal recognition between nationalities or areas, and other obstacles inhibit mutual understanding. Ignorance of one another produces the same effect. It is impossible to know someone at all well who lacks personal identity or about whom one is quite uninformed. Educators, journalists, film makers and similar cultural diplomats have an essential new service to perform in communication between post-modern civilizations--that of discerning universality while preserving distinctiveness.

Esthetically, the great architecture, art, drama, literature and music of a civilization have their own lasting worth, irrespective of a country's political prowess. In the basic perceptions of people, the culture, far more than the economics or politics, expresses to others the affirmative individuality of a specific nationality or region of the world. At the same time, the culture of any ethnic entity plays the primary role in creating and perpetuating its group identity. These internal and external functions of culture give a reminder about the importance of studying the civilization of each major world region separately, before comparing it with others. Externally, the political consequences of esthetic and artistic attributes are usually secondary matters.

In current world affairs, multiple voices demand attention from listeners. This means that every country which expects to participate in twenty-first century cultural advances cannot live only within and for itself. Each must welcome the obligation to inform others about its achievements and dilemmas. If Turkistan, like other regions of the world, wishes to participate fully in post-modern life, spokesmen for the region must take constant responsibility in serious public education outside as well as inside its borders. The obligation works both ways. Because Turkistan's culture possesses great significance, institutions and instructors beyond its frontiers must teach about its important features. Besides the grand physical setting and resources, those attributes include a unique legacy from the past, a special combination of values and

attitudes in the present, a certain esthetic view and sense of hospitality and humor. Other outsiders, too, have a vital need, even a duty, to learn about the culture of people beyond their own borders, especially those that remain less known, like Turkistan.

Any foreigner, in order to gain a sound understanding of the great, distinct region of Turkistan, must view the importance of its culture from more than one standpoint. The geographer counts the region's places and people. Anthropology studies their customs. A humanist looks first of all for its esthetic, artistic level, for the originality and values in its thought. What estimable contribution does Turkistanian culture make to world civilization? In what will outsiders observe its uniqueness? Everyone who seriously wishes to learn about the people of another culture area must carefully inquire into the ways in which the foreign culture forms and sustains the aggregate identity of its own group of people. And informed persons inside or outside of a country also need to become aware of the impact the foreign culture exerts in areas beyond its place of origin. These interconnections imply the presence of active minds making significant communication. How do its cultural centers affect each nation in contact with them? Which version of Turkistanian culture will outsiders be prepared to evaluate among the ones produced by reductive ideological prescription or those resulting from actual, complex study based upon every reliable primary source?

The post-modern times we live in will rightly become remembered as an era of speedily developing systems

for storing and retrieving information. The marvels of computers and electronic transmission or publishing of data now aid in conveying more and more facts and interpretations to tremendously widened circles of the public. Unexpectedly, this deepening of the information pool imposes limitations. Because of the huge quantities of data available, ordinary listeners or readers will necessarily become more discriminating. They will decide to learn and remember more about fewer subjects of special interest. And these days, outsiders to an area usually remember the history of a foreign region with loathing when its fame rests solely upon the deeds of conquerors or political dictators. Now, people admire a foreign region because they find aspects of its arts, the family life of its society, and other cultural traits compelling and affirmatively instructive.

In the institutions of the United States of America that offer higher levels of international training, the study of Turkistan has already undergone a preparatory phase lasting about three decades. Presently, fresh classes of students in these universities begin to show a lively interest in learning about the language and culture of the region. It is not a moment too soon. The rumble of changes taking place in contemporary Turkistan may be further disregarded only at great, long-term risk to American values and concerns. This pivotal Eastern crossroad, widely known also as Central Asia, is starting to shake off the near-anonymity of a century to play an active part again in world affairs. Turkistan's largely Muslim civilization, recently in part overlaid with Marxist economics and powered by a

rapidly-expanding population, already presents a challenge to America's friends and others in the remainder of the Middle East and western Asia. Very soon, cultural and human developments in Turkistan will increasingly affect the affairs of nearby regions. Thus, observers can see that in the late 1980s both cultural and related social forces are bringing Turkistan into prominence once more. What should Americans learn about its past and potential?

Turkistan stretches between Russia, China proper, India and the Near East. Because of its position, this heartland of Asia forms an active intersection channeling the currents of international civilization, trade or political traffic. Overland, it connects the Caspian Sea area to Gansu Province, and Siberia to the Subcontinent of Asia. At least from the time of the ancient Silk Road, Turkistan's function as intermediary among active terminals on two continents has defined the cosmopolitan character of this heterogeneous midland. In part, this function arise from its great expanse.

Turkistan covers 4.5 million square kilometers of territory, a space equivalent to two-thirds of the entire United States of America (USA) or of the People's Republic of China (PRC). More than a dozen closely-related nationalities make up most of the region's 60 million indigenous Turkistanians. They speak mainly Turkic or Iranian tongues unfamiliar to most outsiders. In this era of nationalities, each has its separate worth. Today, in the sections of that land undisturbed by warfare, the population increases about four times as fast as the East European birth rate. Turkistan's standard of literacy and technical competence are

rising rapidly. Bases for space exploration and nuclear testing operate within the region. Dynamic nationalities of Turkistan such as Uyghurs mainly in today's PRC, Uzbeks largely in the USSR, and Tajiks principally in Afghanistan invite international recognition. They will continue to receive their response largely from dictatorships so long as the non-communist countries of West and East avoid careful study of their people and accomplishments and lack understanding of their importance.

High Civilization and Long History

Give Strength to Turkistan

Behind this growing Turkistanian vitality lies a grand legacy of ancient and medieval culture that some neighboring regions could not match. Both as communications hub and generator of high civilizations the center of Asia holds artistic, historical and religious importance for both West and East. Western awareness of Turkistan's cultural significance has started to expand on the basis of extensive archeological discoveries dating back to ancient and medieval times. Further growth in knowledge has come from records of the region's prominence in the world of Islamic thought. Contributions to it from Al-Bukhari, Al-Farabi, Avicenna (Ibn Sina) Biruni, Khwarazmiy, and others have long impressed scholars around the world. Outstanding cultural and political leaders such as Satuq Bughra Khan, Ismail Samani, Mahmud of Ghazna and Mahmud Qashqariy laid its foundation. European travelers like Marco Polo as early as the thirteenth century AD reported to the West about the elaborate Turkistanian culture. Thereafter, leading Turkistanians who enhanced that

civilization included Amir Timur, Sultan Husayn Bayqara, Qasim Beg Khan the Qazaq, Abdullah Khan the Shaybanid, Ahmad Shah Durrani and many others. Their legacy gave Turkistan thousands of extraordinary architectural monuments, libraries full of scientific, philosophical, religious and literary writings by Jami, Nawaiy, Babur Shah, Ubaydullah Khan the Shaybanid, Sufi Allah Yar and Appaq Khoja.

Advanced irrigation systems criss-crossed the territories. A series of famous cities led by Herat, Kashqar and Samarkand gave the population access to a sophisticated urban life. Above all, Turkistan developed in itself a great tradition of wise generosity embodied in the waqf system. It showed much of the world what systematic philanthropy can accomplish in religion, art, education and public welfare. For these reasons and numerous others, Turkistan in its own right belongs high on the roster of leading world regions. Turkistan deserves to stand among those civilizations that all informed people need to learn and care about.

Geopolitics relate closely to cultural vitality. In the nineteenth century, because the culture weakened, Turkistan fell victim to colonialism projected from Russia, China and British India. The communist countries of China and Russia have now taken over much of the physical terrain, but they cannot yet claim total victory over Turkistanian identity or ideas, in other words, over the culture. Communist governors began to rule over the Northwestern and Eastern parts of Turkistan during 1917-24 and 1948-49, respectively. Since those dates the region has become a means used by communist leaders in an attempt to penetrate the

remainder of Asia and the Near East. Local communists confirmed this from the start by calling their Turkistan a "revolutionary beacon" and "a magnet" directed at drawing surrounding lands into the communist sphere of influence. Joseph V. Stalin, the earlier Moscow dictator, described the Turkistan of his time as "an outpost of revolution in the East." Following the 1920s and 1940s, that outpost persistently served communist diplomatic and political aims in the East. Beginning in 1979, the Soviet zone of Turkistan started to furnish some soldiers and a forward base for the Russian invasion of Afghanistan.

Thanks only to a powerful sense of cultural-religious identity, sovereign Afghanistan mounted an effective self-defense and brave resistance. Afghanistan, for decades the sole independent segment of Turkistan, now appears about to survive this latest attempt at conquest by foreign military forces. On that basis, the material help of Pakistan, Saudi Arabia, the USA, and other countries has helped sustain the cultural-spiritual ties that allowed Afghans to prevail. News reports and films of that conflict and the pictures of local life that have accompanied them once again have aroused people's awareness of the culture and plight of Turkistan.

Beleaguered Afghanistan, Turkistan, including Kazakstan, in the USSR, and Eastern Turkistan together, comprise most of divided Turkistan. Simultaneously the region forms part of the world-wide Muslim community. The acceleration of modernization in Turkistan will surely secure great opportunities for Turkistanians to express their

cultural awareness. That development urges Americans to learn everything significant about this pivotal complex of people and culture. People can no longer regard Turkistan simply as fascinating or exotic, but important to all other communities. Experience shows that the cultural unity and orientation of Turkistan affect the equilibrium of all Asia. The long-range stability and independence of the continent depend upon the cultural well-being within each of its major region.

Non-communist Countries Ignore Turkistan.

In spite of all this, in most non-communist states today, including the USA, few people understand Turkistan's unusual cultural potential and strengths. Turkistan commands less than first priority in the foreign policies of most democratic countries. The situation exists, because the world knows and cares comparatively little about Turkistan's qualities or difficulties. Besides this lack of understanding, another barrier prevents governments outside the communist bloc from exhibiting direct interest in the parts of Turkistan that lie within the USSR and PRC. That obstacle consists of the need felt by many governments to avoid the appearance of undermining those two countries or of ruining relations with their leadership. Some of the reason for those attitudes lies in indifference to Turkistan's interests. Much of the explanation for that indifference arises from ignorance.

The fact remains that outside the PRC and USSR a very small number of scholars and graduate students in academic life (perhaps 45?) and an even smaller circle of

specialists in governments (maybe 25?) occupy themselves fully with understanding the culture of the current society of Turkistan. And beyond that limited group, in the USA, Europe, and the Far East, for example, only a few informed persons will remember that a region called "Turkistan" exists or will know where it is located. And, except for people in Turkey and Saudi Arabia, almost no one, West or East, recognizes the region under the name "Turkistan." This matter of name-recognition may pose one of the most basic problems to serious Turkistanians who want to communicate about their homeland to foreigners. What are some ways to overcome these difficulties?

Providing a Basis for Broad Interest in Turkistan

In the USA and other democratic countries, public opinion exerts tremendous force. In the short run, journalism and publicity can focus attention upon current world events. The public will distrust or ignore outright propaganda. For long-term results, education offers the most constructive, reliable method of basically affecting public understanding at different levels of society. Nevertheless, only a special, intelligent effort will begin to provide the basis for broad understanding of Turkistan. Educators face several problems.

In the USA, for instance, in advanced university "area studies," such as those devoted to Turkistan, student enrollments remain small while schooling is expensive. Many parts of the international arena compete for the attention of universities, the American public and government officials. University administrators reject proposals to add the cost of new, regional programs or professorships to their budgets.

Steps in an educational process are obvious. Scholars must first conduct systematic research and circulate documents and studies, making information and ideas permanently available in serious, reliable publications. Also, through lecturing, writing and broadcasting, academic specialists must attract the interest of the more educated stratum of general society and show them the importance of studying Turkistan and other foreign areas. Higher education, in turn, transmits knowledge and information through secondary schools to the young and to adults continuing their education. During both stages in the process, information leading to understanding may extend widely to unprofessional audiences who care about fields of interest such as theater, literature, art, architecture, music, dancing, history and many other aspects of culture in the important civilizations of the world. These efforts cannot succeed solely through amateur performance or presentation. Professionals must consistently speak informatively about Turkistan to teachers of subjects closely related to Turkistan's culture and history, to internationally-oriented journalists, editors and business executives, to elected political representatives, policy-managers, government officials and diplomats, economic planners, philanthropists, and other opinion leaders.

If those individuals in a sense serve as envoys between Turkistan and the remainder of the world, Turkistanians themselves carry a dual responsibility. Besides communicating with foreigners, Turkistanian cultural spokesmen act in the region's best interest when they reflect for their own people the values and ideals of the region.

Recent Turkistanian writings have demonstrated that some accomplish this very well.

A contemporary Turkistanian playwright, Abdurazzaq Ibrahimov (b.1939) shows this strikingly in his play The Saw (Ärrä) (1970).** In the climax of the last act, two unknown young emissaries, Nabi and Ma'fura, bring a subtle communication to the play's leading man, the self-important head of a medical institute. An old man whose life the hero had saved years earlier unexpectedly sent his blessing by this young relative, Nabi (his name means "envoy"). Such a message strongly implies that generosity in the broadest sense redeems and enobles man's life. By challenging the hero's entirely selfish outlook, the drama effectively presents one of Turkistanian's most characteristic values in the best light. The playwright reminds his audience of Turkistan's long tradition of generosity and all that stands for. To employ domestic ambassadors in this way to spread Turkistan's foremost values and ideas can only strengthen Turkistanian culture at home. The result can in turn greatly enhance international respect for the region's culture, when it becomes widely known abroad.

Through a growth of awareness, the USA and other democratic countries may gain a precious opportunity to observe in an informed manner and perhaps participate constructively in Turkistan's reemergence to international prominence. Outsiders must act promptly to integrate information about this region into a comprehension that will create understanding and deep interest in its culture among a large number of people. Such knowledge will then reach as far

as the cultural managers and opinion shapers of foreign countries. This process should help them to assess the cultural and social impact of changes in the region and prepare an informed attitude among officials toward re-emerging Turkistan.

*Yusup of Balasaghun wrote his great ethical poem, "Knowledge that Gives Felicity," in H462/AD1069-1070.

Professor Reshit Rahmeti Arat prepared a definitive text of it and numbered the verses in Turkey in 1947. The two very useful, new editions of it cited here came out in the 1980s. One appeared with a transliteration from the original plus a modern Uyghur translation, the other in English translation alone. Both base themselves upon the same facsimile editions from three precious manuscripts and Professor Arat's text: (the Uyghur edition) Yusup Khass Hajip, Qutadghu bilik (Beijing: Millätlär Näshriyati, 1984), lines 2596-2668, especially, 2597-2600, 2633-2636, 2665-2666 (pp. 555, 561, 567); (the English edition) Yusuf Khass Hajib, Wisdom of Royal Glory. A Turko-Islamic Mirror for Princes. (Kutadqu Bilig) trans. Robert Dankoff (Chicago: The University of Chicago Press, 1983). For the section about envoys in this edition, as well, see lines 2596-2667 (pp. 125-6).

**Äbduqähhar Ibrahimaw, Birinchi Bosä. Ärrä. Piyesälär (Tashkent: Ghäfur Ghulam namidägi Ädäbiyat wä sän'ät Näshriyati, 1978), pp. 131-135.